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# THE THEOSOPHIST



GEORGE S. ARUNDALE, M.A., LL.B., F.R. Hist. S., D.LITT.

The newly elected President of the Theosophical Society

July, 1934

# THE SCIENCE OF THE SACRED WORD

BEING A SUMMARIZED TRANSLATION

OF

THE PRANAVA-VADA

OF

MARGYAYANA

BY

SHAGAVAN DAS

WITH NOTES BY ANNIE BESANT AND AN

APPENDIX BY LOUISE APPEL, M.B., B.S., B.Sc.

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VOL. LV

# THE THEOSOPHIST

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

Founded by H. P. BLAVATSKY and H. S. OLCOTT  
and edited by ANNIE BESANT from 1907 to 1933

(WITH WHICH IS INCORPORATED LUCIFER, FOUNDED BY H. P. BLAVATSKY)

Editor : GEORGE S. ARUNDALE

The Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

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No. 12

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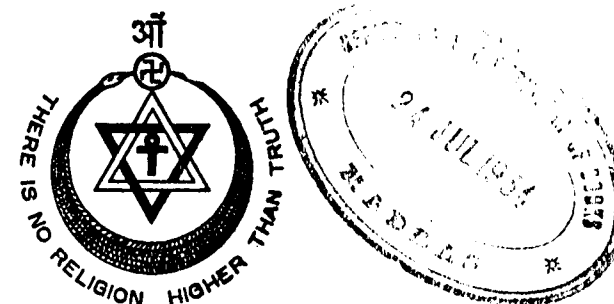
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DR. ARUNDALE IN INDIAN DRESS



## ON 'THE WATCH-TOWER

By A. P. WARRINGTON

ON the evening of June 20th, 1934, the Recording Secretary of the Theosophical Society called a session of the Scrutineers appointed by the Executive Committee, viz., Miss Heather Kellett and Dr. Srinivasamurti, and later reported that Dr. Arundale had received 15,604 votes for the Presidency of the Society, and Mr. Wood 4,825. (Details of the voting will be found on pp. 481 to 484.)

**The Election Returns.**

The Inaugural Ceremony took place in Headquarters Hall the next morning at eight o'clock, and was very simple. The audience was made up chiefly of residents and employees of the Adyar Compound and members from Madras; the newly elected President and the President *pro tem.* were seated on the platform.

The President *pro tem.* rose and announced that the duly scrutinized reports of the General Secretaries and the Recording Secretary showed that Dr. George Sydney Arundale had been duly elected by a large majority as the President of the Society for the ensuing seven years from June 21st, 1934.

He then offered his congratulations to Dr. Arundale on his successful candidature, and said he hoped he would win even more widely the affection and co-operation of the members all over the world, and that his Presidency would be marked by admirable stages of progress in the Society as yet unknown. He said he believed the new President would maintain in all their purity the great principles on which the Society was founded, and that he would guard the traditional liberties of individual membership. He also congratulated Mrs. Rukmini Arundale on the high privilege she now had of aiding her honoured husband in his great mission. "Well do I know, and so does he, what it means for one to have the helping hand of a devoted wife." He then congratulated the membership on their wise selection of a successor to Dr. Annie Besant, whose relationship to the Society would always stand out in bold relief. He said that it was the wish of the late President, as expressed in her will, that the seal ring which she wore should be worn by future Presidents of the Society. It was the ring worn by H. P. Blavatsky and at her passing it came to Colonel H. S. Olcott. The President *pro tem.* then presented it to Dr. Arundale with the remark that he felt sure he would honour it as she and the Founders had honoured it, and that he would seek to pass it on to his successors undiminished in its power and deepened even in its harmony with the Inner Founders, whom we have the high privilege of serving. He closed by saying that he could express no higher wish than that the forthcoming administration might prove to be a special blessing to the world.

Whereupon Dr. Arundale rose and spoke feelingly of the honour that had been conferred upon him and said:

MR. WARRINGTON AND BRETHREN:

As I am sure you fully realize, this is for me an occasion of the most solemn moment. Yesterday I died to an old life. To-day I am born to a new, and to responsibilities heavier than any I have

yet known; and I succeed two Presidents who have set standards which unaided I cannot hope to reach, still less to maintain.

I shall, however, according to the measure of my own wisdom and devotion, receive strength from three great sources.

First, from Those in whom our Society lives and moves and has its being. I pray Their blessing upon us all.

Second, from her in whom I have lived and moved and had my being for over thirty years in this life, and in countless lives gone by. I pray her blessing upon us all.

Third, from my fellow-members of the Theosophical Society, comrades in one of the greatest and most splendid adventures in the world. I pray from them generous understanding, friendly support, and wise advice.

The President-Founder has said that the letters P.T.S. may well be taken to mean Pariah, or outcaste, of the Theosophical Society. But if so it is only that he may the better fill the function so finely described in the well-known phrase, *servus servorum Dei*, servant of the servants of God. Your President may from one point of view be your leader, but from another and truer point of view he is the Society's first servant, and what honour is greater?

Our late revered President declared that "a Society such as ours can only offer to its President a Crown of Thorns". But among these thorns, which doubtless I too shall find to be many, I seem to discern many Roses and not a few Rosebuds, so that in fact the President wears a Crown of Roses, even though in their midst may lurk the thorns.

Foremost among the Roses I discern the Shamballa-scented Rose of Power, the Rose which is Adyar, the Masters' Home and the Society's Heart, the home of the President, wherein he dwells amidst the most majestic influences, and no less, he hopes, amidst the generous friendship of those who are similarly privileged.

Only less beautiful is the Sandalwood-scented Rose of Blessing, the Rose of the Blessing of his Elders. Already is this Blessing his as he enters upon his new path. But as he treads it wisely, unswervingly, greatly, so will the Rose of Blessing grow in beauty and in power.

And then there is the glorious Bud of Opportunity, which shall indeed blossom into splendour if he rise equal to the opportunities with which the path of every President is ever richly strewn. And clustering about this Bud so full of promise, are the innumerable little Buds of the world's Needs. As he helps to tend these with the waters of Theosophy and to sprinkle upon them the fragrance of the Roses, so shall they blossom forth into Roses of Gratitude to the Society.

Is there not too the Attar-perfumed Rose of Friendship, the goodwill of his fellow-members, and their hope that he may prove worthy of their trust. The Rose of Friendship must needs still be young. But if there be available the fructifying soil of rectitude it will grow into wondrous glory.

True indeed it is that life is for most bestrewn with thorns, but no less true, I think, that roses also are to be found upon the way. Where there are thorns there are roses; where there are roses there are thorns. But the prick of a thorn is surely but a small price to pay for the wonder of a rose.

On assuming office I thank those whose votes have been cast in my favour, and I thank no less those who have voted against me. Each member has voted to ensure according to his best judgment the well-being of the Society. I hope to fulfil the expectations of those who have voted for me, and I hope to be able to gain in due course the confidence of those who have felt it their duty to vote against me. A common dedication unites us—our dedication to Theosophy and to the Theosophical Society.

We all thank from our hearts Mr. and Mrs. Warrington who have so finely borne the flag of Theosophy during the period which has to elapse between the passing of one President and the assumption of office by his successor. Their deep devotion and warm friendship have endeared them to one and all. The Theosophical Society will not forget them; Adyar will not forget them. And we hope that some day they may return to their Adyar home, less burdened with the cares of office, but no less laden with our friendship. No less shall we miss Mr. Frei, who is proceeding on a long tour and whose place as Recording Secretary is being temporarily taken by Dr. Srinivasamurti. Mr. Frei has rendered very great service to the Society in his own unassuming way, especially in the many matters of business with which the Executive Committee has constantly to deal. May I be permitted to express the hope that in due course he may return to Adyar and once again in some official capacity give the Society the benefit of his wise judgment and experience?

Mr. Hamerster has generously consented to continue in his office as Treasurer at all events for the ensuing year, and for the same period Miss Heather Kellett has kindly consented to be my Private Secretary. She was a tower of strength to the Australian Section as Assistant General Secretary, and until recently gave devoted service to Bishop Leadbeater.

Thus, dear brethren, we now enter upon our new way together. May we go down the years together in strong comradeship and in wise service. We shall miss our beloved elder brethren who have so recently passed away from the physical plane. But we must show our gratitude to them by doing our utmost to carry on their work, as they so splendidly carried on when H.P.B. and the Colonel in their turn passed onwards. Fortunately, Mr. Jinarajadasa is with

us, for the moment engaged in the Masters' work in Brazil. His wisdom will be of priceless value to us all. Let me also say how fortunate I am in having, on this new and difficult way to which I have been called, the wise comradeship and unique strength of Rukmini. If I am able to be worthy of my great office it will be largely because of her to whom I already owe so much.

Finally, may I in all reverence repeat to-day the great and historic Invocation spoken by our President for many years on the occasion of the opening of each Convention:

MAY THOSE, WHO ARE THE EMBODIMENT OF LOVE IMMORTAL, BLESS WITH THEIR PROTECTION THE SOCIETY ESTABLISHED TO DO THEIR WILL ON EARTH; MAY THEY EVER GUARD IT BY THEIR POWER, INSPIRE IT WITH THEIR WISDOM, AND ENERGIZE IT WITH THEIR ACTIVITY.

At the conclusion of the foregoing remarks, the retiring President *pro tem.* thanked all the officers, heads of departments and other co-workers for their faithful co-operation with him during his interregnum, and expressed the belief that they would always do their best to serve the Society and its new President. Whereupon the meeting closed. After which the officers and department heads offered their congratulations; others followed, and then Dr. Arundale and Mr. Warrington were garlanded according to the ancient Indian custom.

\*\*\*

Not only will Dr. Arundale henceforth be the President of the Society but, by virtue of that high office, the Editor of this magazine also. So, I have duly handed over the "keys" of both offices to him which it has been my constitutional duty to hold since the passing of our late President nine months ago.

During this period, as is usually the case in respect of an interregnum, I have been somewhat confronted with the conflicting duties of completing the previous administration, on the one hand, with as little change as possible, and on the other, of making those changes which one would

naturally do if one were expected to carry on for a full term of office. Therefore, under the constraint imposed by the balancing of these two principles, I have attempted to perform the duties of the acting President, or President *pro tem.* as it has been designated.

But during this period some steps have been taken. Under the newly appointed Honorary Superintendent, (a trained agriculturist and successful businessman), the Garden Department is, as fast as funds allow, undergoing changes and new operations which, if allowed to continue, ought to make the Compound self-supporting in the course of a few years—an end which would seem eminently desirable when such a large acreage is at our disposal.

By the development of the home market for vegetables, fruits and flowers, for which already there is no inconsiderable demand as against the supply from Bangalore and Ooty, and by the growth and sale of casuarinas more extensively, satisfactory results ought to be attained. But before this can be effectively accomplished the Superintendent must have time to build up our sandy soil with the abundance of leaf droppings on the place which for years have been sold instead of used; e.g., we found the cocoanut grove which was planted by Colonel Olcott nearly played out for the want of such help. In the end there will be a soil which will conserve moisture and result in a substantial saving in irrigation costs by reducing the need for so much water. Even this cost could even now be considerably reduced in raising water could we but substitute wind-mills for electric motors, as winds prevail here throughout the year and one would like to make use of their cheap power.

Improvements have been made in the ornamental gardens, and for one thing the newly made lawn with its lotus-pond in Headquarters Square is a beautiful and refreshing sight when the thermometer stands at 100° in the shade!

The removal of the offices of the chief Officers to the upstairs of the T. P. H. building, at the new President's suggestion, not only makes these officers more accessible to each other but has given needed space to the Library which at last can place, and already has placed, all its books under one roof instead of three widely separate ones. With the recent acquisition of modern steel shelves for the main room and the adoption of the most modern system of classification, the efficiency of this valuable library ought soon to be greatly augmented. Its greatest need will then be an executive Director to relieve the present scholarly heads for concentration upon their special duties. Although we are fortunate to have an able Samskrit Pandit as our present Director, yet he himself realizes that the addition of an executive head, who was not tied down to scholarly duties, would be advisable.

I was happy to be able to carry out the suggestion that Blavatsky Bungalow be converted, in part, into a little theatre and social hall, and I hope the venture may prove to be a success. Already the reading room is popular among young Indians, and the radio and gramophone are patronized even more widely.

The creation of three new offices at Headquarters (which happily can be and are held by one head), viz., Custodian of Movable Property, Inspector of Properties, and Headquarters Host, has substantially improved the service here. Likewise the appointment of Gurkha patrolmen, particularly for night service, has gone far toward stopping the rather general pilfering that has been going on by prowlers from the outlying districts.

Soon the Vasanta Press, which was left to the Society by the late President, will be handed over by the Executors, and will become an added part of its assets. The Press is naturally linked with the T. P. H. and both could well be conducted

as a single concern, and as such might do well in considerably developing a local as well as a world demand if an experienced western Manager could be found who understands the demands and sales methods of the West as well as the East. This I consider the most important need of the Society, as the printed word is after all our final and most permanent means of propaganda.

In the matter of Insurance, a careful examination of our policies and an expert revaluation of the properties have enabled us to save one-half in premium for the forthcoming year.

Could we but acquire a parcel of thirty odd acres at the west which is used by Panchamas, our Compound would form a rough square of about 300 acres with the river on the north and the sea on the east. This parcel is utilized as an outcaste village of thatched mud huts and unimproved land where, until recently, animal sacrifices were performed. It lies within the very lap of the Compound, very close to our most intimate activities—the Press, the T.P.H. and General Offices, the Library and Shrine Room. With this and the added incubus of a public road running through the Compound to the beach and cutting it in half, we can never secure the seclusion required; and it is my earnest hope that sometime soon some generous person will donate the cost of purchasing this village, as well as that of making a substitute road around our western and southern borders (with a wall beside it) which could be offered to the Government in exchange for the present one. Thus only could we ultimately utilize our Compound as a solid block. It would be entirely bordered protectively by a wall on two sides and water as now on the other two. I have no doubt that the occult value to this Centre of such acquisition and improvement would be very considerable.

At this time we are in the process of ascertaining through an expert whether it may not be better for us to scrap our

electric Power House D. C. equipment and take future current from the City supply (A.C.) The change, if favourably decided upon, ought to result in a considerable saving in cost of electricity used in the Compound. Even if the change should involve some capital outlay, as seems certain, I believe it would be an advisable move not only for economic reasons but others as well.

The Recording Secretary has recently written protesting against a growing tendency of late years to tinker with our Rules. He is right; and although the original Rules were drafted by an able hand and were meant to be and were very elastic, yet changing conditions as well as subsequently changing Rules incline one to hope that once again the task of providing us with suitable Rules may be submitted to able consideration by the appointment of a committee of one or two of our eminent retired jurists, requesting them to review all the Rules and to suggest such changes as time and circumstance may have made necessary.

I hope also THE THEOSOPHIST may hereafter show a continuing trend towards appealing a little more definitely to the average reader who is looking for light. The criticism of Public Libraries has been that there is but little public interest in the magazine because it contains an excess of matter that is highly technical as well as being too greatly devoted to personalities and the affairs of the Society.

I have given to the Compound most of my thought in the foregoing remarks, just as, if it were allowed, it could always claim the major attention of the President in its management day by day. Hence I have no doubt that future Presidents would be happy if some retired, capable Executive should eventually make his appearance here who would be free to act as Honorary General Manager of "all the works" at Adyar. Such a devoted member could more fully release the energies of the President for

his wider duties throughout the world where they are needed in the many departments of life.

For, a President of this unique Society—servant as it is of the Brotherhood—has the great privilege and duty, as an agent of the Brotherhood, of trying to make people's minds ready for the next step in life, in its many branches of activities; he must keep his ear to the ground and catch the immediate need of the world as well as discern the will of the Inner Government, and with our world-wide Theosophical organization at his command, he has a powerful instrument with which to point out the way of the Ancient and Ever-new Wisdom for the supplying of such needs, in giving the lead to those in darkness who have never seen the light of the Guardians of the race. So he should never be hampered in this great work by local duties.

\*\*\*

As to the newly elected President, I feel that besides his obvious personal qualifications for the post, **The New Leaders.** his associations from childhood and especially his very close association with Dr. Annie Besant, have in a special sense fitted him to carry on the duties which she so lately laid aside. And the same may equally be said of Mr. Jinarājadāsa who has succeeded to the Outer Headship of the Esoteric School. Both enjoyed a very close friendship also with Bishop Leadbeater which has been of priceless value to them. Who else, with their years of experience in spreading Theosophy by pen and voice throughout the world, could claim as much? And one does not fail to appreciate too the invaluable help our new President will ever receive from his beloved helpmeet, Rukmini, who was so dearly beloved of the late President and who brings to his aid the spirit of youth coupled with the natural conservatism of the East. The great love and desire to help that our late leaders bore to Rukmini and these present leaders will abide even more fully now that

the former are no longer hampered by physical plane conditions. Above and beyond this there stand the Inner Founders of the Society to whom we believe our new leaders are at least as dear, and so whatever their human shortcomings may be (and who is free of them?), I feel that our members would best serve their Society and the world at large if they would always co-operate with them in every possible way, lending them any talents they may possess which the need may disclose, and at all times avoiding destructive, carping criticism, which is such a harmful substitute for kindly and intelligent counsel.

\*\*\*

To all officers and heads of departments, to my editorial associates and to the many who do the humbler tasks at Adyar, I warmly express my appreciation and gratitude for their faithful and helpful co-operation during my brief term of office. We part to carry with us happy memories of friendships made and work shared in the joyful service of our beloved Society.

\*\*\*

The Convention this year, as decided by the Executive **Annual** Committee at its meeting on June 1st, will be **Convention.** held at Adyar from December 24th to 28th inclusive. Immediately following this decision, a communication was received from the Chairman of the Bihar Theosophical Federation recommending "strongly" that the next Annual Session of the Theosophical Convention be held in Benares, and protesting respectfully against the aforesaid decision to hold it at Adyar.

The Committee based its decision upon the fact that Adyar would be the most fitting place for the new President to hold his first Convention. There will be a number of his friends coming to Adyar from afar, especially to be with him on this important occasion, besides other reasons which

it was thought made Adyar the fitting place for this particular Convention.

As Dr. Arundale showed keen sympathy with the feeling at the north that the time had come for a Convention at Benares, I feel sure, without having the power to bind anyone, that our friends in North India may expect the Convention of 1935 to be held in their midst. We hope, therefore, that they will appreciate the unusual circumstances that urge upon us the need for holding the Convention once more in South India, even though it has been held here for many years in succession since Benares last enjoyed that privilege.

\*\*\*

Tidings of Mr. Geoffrey Hodson's success in South Africa still come. We are glad; for being outside the usual sphere of visitation, this remote land has not had the advantages which such countries as Europe have enjoyed, Theosophically speaking. We congratulate our faithful friends down there.

Mr. Hodson in  
South Africa.

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I am glad to have received a cablegram from my friend, Señor A. J. Plard, General Secretary of Porto Rico, saying: "Porto Rico Convention sends loyal greetings".

Acknowledgment.

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News comes from Brazil that Mr. Jinarājādāsa's work there is full of enthusiasm. Nearly 1,000 people were in the audience at a recent public meeting, and this in spite of the fact that considerable opposition had developed from certain "Back to Blavatsky" elements. Mr. Jinarājādāsa is sure to have great success in South America, whose charming people know so well how to appreciate him and his work.

Mr. Jinarajadasa.

## TO THE FELLOW-MEMBERS OF THE THEOSOPHICAL SOCIETY

FROM THE NEW PRESIDENT

BY electing me to succeed my beloved and revered teacher, Dr. Besant, in the office of President of the Theosophical Society, you have not only conferred upon me the greatest honour in your power to bestow, but also the greatest honour I could ever wish to possess. I regard your selection of myself for the seven years' term of office less as a mark of confidence and more as the gesture of an earnest expectation that I will steadfastly follow in the footsteps of those great brethren who have preceded me in office.

I have, of course, yet to show that you have chosen wisely, and to justify your hope that my close association with our great leaders during the past forty years will enable me in some degree to perpetuate their spirit and to reflect their policies. All I can say is that I will do my best.

You will, however, I am sure, agree that I am assuming office in one of our Society's most difficult periods. Within less than six months we have lost the two Theosophists who within recent decades have contributed most brilliantly to the growth of the Society and to our understanding of Theosophy, and who have been steadying influences of priceless value amidst the unrest which has been regrettably prevalent among some of our members, causing some to suffer from doubt and

indecision and a few to resign their membership. I ask for your patience and for a generous interpretation of my efforts as I strive to find the path of wisdom. I know these two great elder brethren will give their help. Yet the responsibility will be mine, for the time will come when you will rightly call upon me to render to you an account of the trust you have reposed in me.

To those who did not vote for me, may I be permitted to say that I think I understand and appreciate their reasons? Inevitably must there be both misgiving and mistrust among many earnest and devoted members of the Theosophical Society as it enters a new phase of its existence. The future must needs seem uncertain. It may appear that the immemorial landmarks and policies of the Society are in danger of oblivion. One or another of the potential Presidents may seem, to judge by his record and by his pronouncements, to fall lamentably short of those standards upon the maintenance of which the well-being of our movement depends.

I would, however, point out that while it is one thing to be a private member of the Society, with all the freedom and comparative lack of special responsibility each member rightly enjoys, it is quite another thing to be its chief official, whose every word and action must needs be weighed in innumerable Theosophical balances using all sorts and conditions of weights, and whom the outer world will of course use as an acid test for the judgment it passes upon our Theosophical Society. I have been elected neither to gain pre-eminence for any specific interpretation of Theosophy, nor to incline the Society as such along some specialized road, still less to further any supposed Theosophical proclivities of my own. I am elected to be all that the President of the Theosophical Society should be, and I am rightly expected to turn down the old leaf of my private membership,

turn over the new leaf of my public membership, and radically adjust myself to those changes which the turning over of a new leaf demands. This does not mean, of course, that I am required to abandon my individual freedom, but rather to insure its due and emphatic subordination to the interests of the Society as a whole.

To make my position quite clear, I would refer you to an address delivered by Dr. Besant at the Theosophical World Congress at Chicago in 1929 and subsequently published as a leaflet under the title "The Open Door". I am of opinion that any other attitude than that set forth in this address would gravely compromise both the essential neutrality of the Society and the no less essential freedom of the individual member.

What have you the right to expect, perhaps the duty to expect, from your President?

First, that he will keep wide open the doors of the Theosophical Society to all who accept the principle of Brotherhood in the terms of the First Object, and who are prepared to do their best to live it. The Society is in no way concerned with the beliefs or opinions of those who seek membership, any more than it is concerned with the beliefs and opinions of those who are already members. These, whether private or public, are their own affair exclusively. But the Society is surely concerned that each member shall be a source of goodwill, understanding and solidarity, and not a source of constant discord. In the interests of its own self-preservation the Society has the duty to expect that members will so live that all outer differences of belief and opinion and mode of living, which naturally and rightly separate them, shall tend to strengthen and not to weaken the inner and indissoluble tie of the One Life which all share, and which is the very heart itself both of Theosophy and of the Theosophical Society.

May I, in this connection, venture to suggest that in "The Golden Stairs" of H. P. Blavatsky we have a perfect description of that solidarity amidst difference which members of the Society should ever seek to maintain?

Second, that he will faithfully guard the Society against its dominance by, or subordination to, any dogma, doctrine or belief held by any individual member or group of members, and constantly to ensure that the Society and its various official expressions and activities shall be kept clearly and emphatically dissociate from all such beliefs and opinions and from any movements which embody them.

Third, that he will stress the paramount importance, both for the Society as a whole, for each Section, and for every Lodge, of spreading far and wide the great science of life given to the world in the beginning of the final quarter of the last century by the Masters of the Wisdom through Their Messenger, H. P. Blavatsky, and those who succeeded her.

Fourth, that he will actively encourage through the Theosophical Order of Service and in other suitable ways the practical application, by members and groups of members, of this science of life to the needs of the world in all its various departments.

Fifth, that he will encourage in all possible ways the youth of the world to perceive in Theosophy a high road to Truth, to Freedom and to Happiness.

Sixth, that he will constantly remind members of the Society of two great principles in their relation to Theosophy: first, that Theosophy is a body of truth for study, investigation and experiment, and that every member has the right, and indeed the duty, to pursue such study, investigation and experiment in the utmost freedom, no matter whither these may lead him, just as he has the duty to accord the same right to his fellow-members in a spirit of sincere goodwill and understanding; second, that there is no

effective search for truth save as truth becomes the actual possession of its seeker through his own personal experience. The authority of another may help him on his way, may be a sign-post pointing to him a short cut. Heart-felt belief may help him on his way, as may also keen intellectual appreciation. Yet neither authority, nor belief, nor intellectual appreciation are enough—they are but means to the end. Truth is a matter for individual experience. We must know for ourselves. Membership of the Theosophical Society may help to point the way to experience. Theosophy, its literature, its exponents may help to point the way to the realization of truth. But each one of us must in the long run tread his own way, even though he may be able to profit from much external assistance as he treads it.

Seventh, that he himself will personally strive so to try to live and to work, so to conduct the business of the Society, that our movement steadily increases in honour and dignity and earns respectful consideration from the outer world.

To all these duties I pledge myself, but I know full well that the fulfilment of this pledge depends upon the generous co-operation of you all, upon the sincerity of my own eagerness, and most of all upon the gracious help I pray I may grow worthy to receive from Those who brought our Society into existence, and under whose watchful care it lives.

Never must belief in Them become a condition of membership of Their Society. Never must belief in Them cause any to set themselves apart from others, who do not so believe, in fancied superiority of spiritual stature. Never must Their names be used, or any supposed association with Them be invoked, in order to stimulate any form of blind acquiescence, no matter for what purpose. Nevertheless, these Elder Brethren, the original Founders of the Theosophical Society, are indeed

its heart and its life; and only as we deliberately include within the all-embracing circle of brotherhood not only those who come after us on the path of evolution, but also, in all reverence, Those who have gone before us and beckon us to follow after Them, do we make that circle complete, and thus give full and unbroken reality to our First Object.

Therefore, at this great moment of assuming the office of President I ask for your kindly generosity and for Their gracious blessing. For my own part, I offer a very eager and heartfelt devotion to the splendid Cause which unites us in comradeship, in seeking and in service. May our motto be: TOGETHER, THOUGH DIFFERENTLY!

Your fellow-worker,

*George Arundale*

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THE true Brahma-Vidya, the knowledge of the Self, that is no matter for words, no matter for teaching. That cannot be given even by divinest Teacher to aptest pupil. It cannot be communicated by mouth to ear, from mind to mind, nay, even from Self to Self. Other initiations may be given upon wisdom's splendid way, initiations well-nigh incredible in their beauty; but this supremest initiation into the knowledge of the Self must be taken by each Self for itself, when it is ready to open out into the fulness of its own Divinity. None else may give it; none else may impart it; only Brahman within can know Brahman without. So that the last, the final, the most lofty initiation is Self-taken. None else may give it, nor may any withhold it.

ANNIE BESANT

## OUR NEW PRESIDENT

By A. J. HAMERSTER

WHEN our late leader laid down the burden of her Presidency, as the sun descended to the autumnal equinox, nine months of preparation lay before us, wherein to consider and decide on whom should fall the heavy load of becoming her successor. That time is now past. While the sun rose again to the height of the summer solstice, the choice was made, and there now remains only the happy duty of hailing our new leader to his glorious task, of wishing him all success in the Masters' service, and of pledging him our loyal co-operation in all his undertakings. Of course a number of votes have been cast against him, as many were cast against Annie Besant when she first stood for the Presidentship. In her case surely the majority of those who voted against her were agreeably surprised to watch her splendid leadership. I think I may make bold to predict that many of those who have voted "No" to George Arundale on this occasion may, in their turn, discover that their misgivings have happily not materialized, and that a different George Arundale has become President from him whom they felt they had some reason to mistrust. However this may be, the future will ultimately decide whether our choice has been wisely made or not, but the sincerity of our votes and our new President's antecedents justify, I

am sure, our choice for the present. As to our sincerity, there is nothing more to add than that it is the fruit of our devotion to the Truth of Theosophy and to the Movement for the spreading of that Truth; but as to our new President's antecedents, this is the place to record some of them, as a justification of our choice.

Among mystic and occult societies, in the East and in the West, of olden times as well as of our own days, great value has ever been attached to the "succession" of a teacher or leader; that is to say, to his spiritual parentage, as a guarantee for the "authority" or genuineness of his inspiration. There is nothing to be compared to intercourse with greater souls, for qualifying to become a leader of souls. "Arise! Awake! Seek out the Great Ones, and get understanding," says the Upanishad. Therefore, more than on anything else, I will lay stress, in this sketch of our new President's life, on his "associations" with the great leaders of the Theosophical Movement, who have gone before him, and whose rightful "successor," in the spiritual sense of the word, he can, from such associations, easily be deduced to be. All other biographical matter will be treated as the outer body, as it were, of which this direct and lifelong contact with the great Theosophical heroes of the past—for unfortunately they all now belong to the past, till others take their places—is the heart and life-blood.

George Sydney Arundale was born in a little village in Surrey, England, on December 1st, 1878, the youngest child of the Reverend John Kay, a Congregational Minister. His mother died in child-birth, leaving the infant in the care of her sister Miss Francesca Arundale. And this devoted pupil of H. P. B. faithfully and lovingly discharged the duties of mother, guardian and friend to the lonely boy as well as later to the grown-up man, till her death on March 23rd, 1924. It was at the Arundales' house then, at 77 Elgin Crescent,

Notting Hill, London W.—where H. P. B. and Colonel Olcott stayed for a while, the latter by special order of the Master M.<sup>1</sup> during their visit to England in the summer of 1884—that the little George made his first acquaintance with the two great Founders of the Theosophical Society. It was a momentous year in the history of the Society. Great things, good and bad, were happening, and the boy, then six years of age, lived and walked in the thick of them though of course not yet consciously. Who, however, believing in the unseen worlds behind the visible, can doubt that these happenings, acting on and drawing reaction from the elders around him, must have also strongly affected George in his yet unconscious inner life? His adopted mother's house was made a centre of inner activity, a "power"-house of the Masters' force.

If you choose [the Master K. H. wrote to her] you may make your home one of the most important centres of spiritualising influence in all the world. The "power" is now concentrated there, and will remain—if you do not weaken or repulse it—remain to your blessing and advantage.<sup>2</sup>

It was then that the little George for the first time came to know what the Masters, who stood behind all these goings-on, looked like; for during this time a German Theosophist and well-known portrait-painter, Herr Hermann Schmiechen, who was domiciled in London, "painted with M.'s hand on the artist's head and often on his arm,"<sup>3</sup> the portraits of the two Masters who were the hidden Founders of the Theosophical Society. These portraits are now in the shrine room of the E. S. at Adyar.

Another important event was the founding by Miss Arundale and other staunch supporters of the Masters'

<sup>1</sup> *The Mahatma Letters*, p. 350.

<sup>2</sup> *My Guest—H. P. Blavatsky*, by Francesca Arundale, p. 47.—The letter was phenomenally received by Miss Arundale, in August of the same year, when staying with the Gebhards at Elberfeld, together with "her little George," H. P. B., Colonel Olcott and several other well-known Theosophists of those days.

<sup>3</sup> *The Mahatma Letters*, p. 349. See also *Old Diary Leaves*, Third Series, p. 158.

work, of an "Inner Group," as "the Adytum of the London Lodge," its "fundamental principle" being

implicit confidence in the Mahatmas and Their teachings, and unswerving obedience to Their wishes.<sup>1</sup>

Surely all these stirrings and searchings of heart could not go on around the boy without having their profound influence on him. The atmosphere of the house was heavily laden with the perfume of the Masters' presence. H. P. B. at the time was the special vehicle of the Maha Chohan,<sup>2</sup> and it was under her and the Masters' strong exertion, that, for example, the clairvoyant faculties of two chelas, an Eastern and a Western pupil, were so awakened that in "a little upper room" of the house there came to birth that precursor of a later namesake, *Man: Fragments of Forgotten History*.<sup>3</sup>

Could it be otherwise than that, amid such surroundings in his very early youth, George seemed to be foreordained to become what H. P. B. with prophetic foresight called him in that well-known letter of hers on his sixth birthday<sup>4</sup>—a *chela*; that is, a pupil of the Masters, and a faithful worker in Their field? Both Colonel Olcott and H. P. B. had a real affection for the boy. The Colonel, in his correspondence with George's adopted mother, refers to him as "the curly-headed angel of Elgin Crescent"<sup>5</sup>; and I remember George himself recently, in one of the Friday evening "roof" talks here, telling us of a visit to the Zoological Gardens in London, with H. P. B., who was then much of an invalid, sitting in a bath-chair, and how when he tripped and fell, H. P. B., though only able to move with great difficulty, almost hurled herself out of her chair to pick him up and console him.

<sup>1</sup> *Letters from the Masters of the Wisdom, First Series*, p. 26.

<sup>2</sup> *My Guest*—H. P. Blavatsky, p. 22.

<sup>3</sup> *Loc. cit.*, p. 43.

<sup>4</sup> *Loc. cit.*, p. 40.

<sup>5</sup> *THE THEOSOPHIST*, April, 1933, p. 25

Before the two Founders left again for India, George met still another personage, at Miss Arundale's house, who in the future was also going to play an important rôle in his life.

I remember Mr. Leadbeater as a visitor to our house [Miss Arundale writes]. I remember him in his clerical dress and his general appearance of a distinguished English gentleman. He quickly passed all barriers; the Master's call found a willing answer and it was evident from the very first that he "meant business" . . . His position as a priest of the English Church, the opinion of society, of his family—all were set at naught, and at the Master's bidding he joined H. P. B. and Theosophy at a time when many were turning their backs on both.<sup>1</sup>

This readiness to serve caused the Master to hail Mr. Leadbeater, on the eve of his departure from London, as "my new chela".<sup>2</sup> For five years he devoted his life to the cause of Theosophy in India. When he returned to England in 1889, George had him for some time as his tutor, and A. P. Sinnett's son Denny and the young Jinarâjadâsa as his fellow-pupils. As a child George was of rather delicate health. I well remember how he also told us "on the roof," in his own inimitable, humorous way, that one of the things that stand out in his memory from his childhood was the substantial way Mr. Leadbeater saw to it that his boys were stuffed with milk and porridge. Of equal if not of more importance to his health was the fact that all through his childhood and youth he wore a curious Indian silver tube, which contained a lock of the hair of Master K. H. It was given to him by Colonel Olcott at the Master's command, and after it had seen him through his precarious youth, it was returned whence it had come.

George received his education not only in England, but for some time also in Germany, and when younger still he went to a little school in Rome, so that his international

<sup>1</sup> *My Guest*—H. P. Blavatsky, p. 53.

<sup>2</sup> *Letters from the Masters of the Wisdom, First Series*, p. 36.

education, preparing him in some way at least for his future world-wide task, was begun even in his very early childhood. When he was seventeen, Mr. Sinnett admitted him as a member of the London Lodge, meeting at Leinster Gardens; but this event happened more as a matter of course than as implying the response to a call that could not be resisted. The time for that had apparently not yet come. The conscious awakening to that needed the touch of another, a master-hand, which came in 1902, when Annie Besant "delivered her famous address on 'Theosophy and Imperialism' in the large Queen's Hall in London". I quote here what others have written as to the effect on George of her appeal for a World-Empire, "existing for the good of all those whom it rules," and "based on the Brotherhood that nothing can destroy":

Then and there, as the last notes of the splendid music of her oratory died down, the resolve was made to follow her who had brought to him the message from those secret recesses of the Himalayas where the Lords of Wisdom dwell. At the close of the lecture he was introduced to Mrs. Besant, and he determined to offer himself to her service, and surely there is no one in this world, more devoted, more loyal to his beloved leader. With characteristic energy he did not lose any time in looking for work. And we find the young graduate from Cambridge (he had just taken his M.A. degree) commence his Theosophical work by doing odd jobs in the Headquarters of the Theosophical Society at 28 Albemarle Street, W., writing names in registers, addressing envelopes, gumming stamps on to letters; and this was done in the most joyful and cheerful manner. He was then given the work of sub-editing *The Theosophical Review* under Mr. G. R. S. Mead, and was appointed Assistant General Secretary of the British Theosophical Society under Mr. Keightley. Later on he officiated as General Secretary for a short time, and so gradually drew closer into touch with the work of the Theosophical Movement.<sup>1</sup>

Yet the real thing, the entire absorption of his whole being, had not even then come to George Arundale. But the Master-Mind, that was then leading the Theosophical

<sup>1</sup> *George Sydney Arundale, His Life and Work in the Central Hindu College, Benares*, (Adyar 1913), pp. 9-11. I can strongly recommend this much too little known book of nearly 300 pages to all teachers and to all those who are in any way concerned with or interested in the education of the young.

Movement, knew where to look for her and the Masters' real servers, how to appeal to their deepest desires, and what opportunities for work and service to offer them. To Western members of these later days it is probably not so well known what an intrinsic part "India" played, and still plays in the Masters' scheme, when They launched the Theosophical Society into the world. In one of the oldest letters, we find the Maha Chohan, "to whom the future lies like an open page," exclaiming:

Oh! for the noble and unselfish man to help us effectively in India in that divine task. All our knowledge, past and present, would not be sufficient to repay him.<sup>1</sup>

At last that noble soul, than whom was none better on all the earth for this particular facet of the work, was found, and she herself needed co-workers. She was starting the Central Hindu College at Benares, and now she offered to the young graduate a professorship of English, and to his adopted mother plenty of work, "if they would make their home in India for India's service". Here evidently was the true call! Though not without considerable difficulties, still they untied the knots that bound them to their native soil; and also separated themselves from *Bru*, the daughter of Mr. Jinarājādāsa's famous cat *Ji*! From now on began George Arundale's real apprenticeship in the Masters' service. For ten years it lasted, at first as a teacher of English and History, afterwards as Headmaster, Vice-Principal and Principal of the College. Under Mrs. Besant's inspiration and guidance he did much to stir throughout India keen enthusiasm for education based on the great ancient Indian principles, of which the Western world had largely lost sight. No wonder that at the end of this period she, who had called him to this

<sup>1</sup> *Letters from the Masters of the Wisdom, First Series*, p. 11. The note on p. 110, that the letter is from the Maha Chohan, is apparently to be understood in the sense that it is a report by the Master K. H. of what the Maha Chohan had said. See, *The Early Teachings of the Masters*, p. xvii.

life of service to humanity, paid him tribute for his achievements in no small-hearted way:

Among the many Theosophists who have sacrificed life and home for the dear service of India, none, I think, has met with more misunderstanding and more ingratitude than George S. Arundale. His power of leadership and of winning love and trust are, as is so often the case, the reasons for dislike and distrust among those who do not share that power. The commonplace is that which never gives offence; great natures arouse great love and great hatred in those around them. It is said that I have had the happiness of stimulating this life to service. If so it be, great is the reward. For among my many sons and pupils there is none of whom a mother and teacher may feel more proud than of George S. Arundale.

Equally natural it was that the first trust being honourably discharged—the helping of India loyally fulfilled—he had thereby earned the right for greater service still, for a world-wide task now and in the future, as the Maha Chohan's promise implied. India, however, and its needs were never forgotten or even lost sight of. It eventually became his second Motherland, as it had so become to Dr. Besant, his real home, where some years later, in 1920 in fact, he also found the companion of his life, in Shrimati N. Rukmini, now not less known to us and loved by us than her husband, because of the exquisite grace and charm of her womanhood, of her whole being in truth, outer and inner. But I am running too fast into the future.

After leaving the Central Hindu College George Arundale at first accompanied Mr. J. Krishnamurti and his brother Nityananda to Europe to help them in their education. Being found unfit for active service in the War, he returned in 1916, at Mrs. Besant's request, to India, and became associated with her and other national leaders in the Home Rule for India campaign. His educational work for young India was also taken up again. He became the Principal of the former National University in Madras, which for his services in the educational field conferred on him the

degree of Doctor of Letters *honoris causa*, his diploma being signed by Rabindranath Tagore.

In 1920 he became the head of the Education Department of the Holkar State, and did much to spread therein sound principles of education. He then returned to work under Dr. Besant, and later under Bishop Leadbeater in Australia.

After his marriage Dr. Arundale began his world-wide task in earnest, by travelling extensively, accompanied by Mrs. Arundale, visiting Europe, Australia and the United States, Java and New Zealand, and everywhere stirring up new hopes and new enthusiasms in a world that seems decaying for want of new ideals and new creative urges.

In thus following Dr. Arundale from youth to full-grown manhood, we have come gradually so near to the present time that it does not seem necessary to revive in our memory what most of us have only relatively recently seen and known through more or less direct contact with him and his work. But I cannot pass entirely some other aspects of this work, namely his connection with some of the ramifications from the one great Theosophical Movement, the Co-Masonic Order and the Liberal Catholic Church. The first is of very early date. He joined Masonry in 1902 and has now temporarily succeeded Dr. Besant as the Representative of the Supreme Council for the British Empire. His relation with the Church, on the other hand, is of very much later date. In 1925 he was admitted to the priesthood and the episcopate, in order, here also, to set in some measure an example of a new attitude in Christianity.

Last, though not least, his books. Whoever reads them, or comes under the spell of his eloquence, cannot deny that considerable artistic ability, besides the more prominent qualities of rousing enthusiasm, of power and leadership, goes into the make-up of the man George Arundale. In this connection it is interesting to note that he

comes of an artistic stock, two members of his family having been Royal Academicians, and another a noted explorer-artist, the author of some fine literature on Egypt, who was for some time architect to the Sultan of Turkey, and in that capacity was engaged in the restoration of the famous Mosque of Omar at Jerusalem. One of his Indian friends describes George Arundale as "a person of torrential and inexhaustible energy, always full of ideals, his mind a bubbling spring of ideas,"<sup>1</sup> as his lectures and writings prove him to be. Here I will mention only his three principal books: *Thoughts on "At the Feet of the Master"*; *Nirvāna*; *Mount Everest, Its Spiritual Attainment*; the first, the outcome of his direct contact with Mr. Krishnamurti, when helping him in his studies; the second, of his awakening, under the powerful influence of C. W. Leadbeater, to a higher life and consciousness than is contacted by most men; the third, of his response to the strivings and longings in the hearts of the people of the new world towards a new and better future.

Indeed a new future lies before us, a new note will be struck by our new President, or rather a new melody played to the old accompaniment of the Ancient Wisdom, taught to him and learned by him at the feet of our grand old leaders of the past, as I have here endeavoured to show, H. P. Blavatsky, H. S. Olcott, Annie Besant, C. W. Leadbeater, whose worthy successor, I am sure, George S. Arundale will prove to be, to the satisfaction of us all, who have chosen him our leader, and given him the opportunity for guiding Theosophy and the Theosophical Society "to ever greater glory" in the realization of the Brotherhood of Humanity.

<sup>1</sup> N. Sri Ram in *The Adyar Notes and News*, December 6, 1928, p. 3.

## IN THE TWILIGHT<sup>1</sup>

### II

"WELL, it *was* rather a ghastly story," began the Vagrant meekly and apologetically, "creepy, decidedly. There were two friends, some hundreds of years ago, half merchants, half soldiers of fortune, who for some years had travelled together through fair luck and foul. The elder, Hassan, had saved Ibrahim, the younger, from death by starvation and thirst in the desert, having found him lying senseless beside his dead camel, which he had stabbed to obtain a last drink. Hassan, passing alone over the sands to rejoin his caravan, came across man and beast, both apparently dead. The man's heart, however, was still faintly beating, and he revived sufficiently to be lifted on to Hassan's camel and carried to safety. Ibrahim, wild, reckless, passionate, became madly devoted to the man who had saved him, and they lived for some years as brothers. It chanced that they fell in with a band of Arabs and dwelt with them awhile, and here, as ill fate would have it, the fair face of the chief's daughter attracted the eyes of both, and the two men fell desperately in love with the same maid. Hassan's steadier and kindlier character won trust and love where Ibrahim's fiery passion terrified, and as the truth dawned upon him the tiger in the

<sup>1</sup> Nos. II, III, IV are stories by Annie Besant, first printed in *The Theosophical Review*, Vol. XXII (March, April and May, 1898). No. V is reprinted from *THE THEOSOPHIST*, October, 1908.

savage nature of the young man awoke. Wildly jealous, sullenly resolved to have his will at all costs, Ibrahim slew Hassan treacherously while both were engaged in a skirmish with an enemy: he then rode to the encampment, rifled the tent of the chief, and, seizing the girl, flung her across his swift camel and fled. For a brief space they lived together, a stormy time of feverish passion and jealous suspicion on his side, of sullen submission and scheming watchfulness on hers.

One day, returning from a short excursion, he found the cage empty, the bird flown, and his house despoiled of its treasures. Furious with baffled love and hatred, he hunted madly for her for some days, and finally, in a tempest of jealousy and despair, he flung himself on the sand, cut his throat, and, gurgling out a curse, expired. A shock as of electric force, a searing flash of lurid fire, a concentrated agony of rending tissues, of tearing part from part, and the quivering etheric form was violently wrenched from its dense counterpart, and the blinded bewildered man found himself yet living while his corpse lay prone upon the sand. A confused whirl of sensations, of struggling agony as of a strong swimmer when the waves close over him, and Ibrahim was in the astral world, in drear and heavy darkness, foul to every sense, despairful, horror-weighted. Jealousy, rage, the fury of baffled passion and of love betrayed, still tore his heart-strings, and their force, no longer spent in moving the heavy mass of the physical body, inflicted an agony keener than he had ever dreamed as possible on earth. The subtle form responded to every thrill of feeling, and every pain was multiplied a hundredfold, as the keen senses answered to each wave of anguish, the bulwark of the body no longer breaking the force of every billow that dashed the soul. Ah! even in this hell a blacker hell! What is this shapeless horror that drifts slowly near as though borne on some invisible current,

eyeless, senseless, with ghastly suggestions of gaping wounds, clotted with foetid blood? The air grows heavier yet and fouler as it drifts onwards, and is it the wind which as it passes moans out 'Hassan . . . Hassan . . . Hassan'? With a scream strangled into a choking sob, Ibrahim leaps forward, rushes headlong, anywhere to escape this floating terror, this loathsome corpse of a friend betrayed. Surely he has escaped—he had fled with speed of hunted antelope; as he stops gasping, something surges against his shoulder; he glances fearfully round—it is there! And now begins a chase, if that may be called a chase where the hunter is unconscious and hangs blindly on the hunted, ever seeming to be drifting slowly, without purpose, yet ever close behind, run the other swiftly as he may. Down, down into depths fathomless of murky vapours—a pause, and the dull touch of the swaying shapelessness with the overpowering horror that hangs round it as a cloud. Away, away, into the foulest dens of vice where earth-bound souls gloat over vilest orgies, and the crowding throngs will surely give protection against this dread intruder; but no! it drifts straight on as though no crowd were there, and, as though aimlessly, sways up against his shoulder. If it would speak, curse, see, strike a deliberate forceful blow, a man might deal with it; but this blind silent drifting shapeless mass, with its dull persistence of gray presence, is maddening, intolerable, yet may not be escaped. Oh! to be back in the glowing desert, with the limitless sky above, starving, robbed, betrayed, forsaken, but in a world of men, away from swaying senseless horrors in murky viscous depths"—

The quiet tones of the Pandit broke into the silence into which the Vagrant's voice had faded: "That seems to make the pictures of Naraka more real. They are not old wives' fables, after all, if the astral world contains such results of crime committed here."

"But Ibrahim will not always be hunted like this," said our Youngest, pitifully, as ripples of loveliest rose-colour played through his aura.

"Surely not," answered the Vagrant, smiling at the boy. "Eternal hell is but a frightful dream of ignorance, following on the loss of the glorious doctrine of Reincarnation, which shows us that all suffering but teaches a necessary lesson. Nor need every suicide learn his lesson under such sad conditions as surrounded poor Ibrahim."

### III

Many people are so near the development of etheric vision that a slight tension of the nerves will bring it about; in their normal state of health these very same people are etherically blind. A friend of mine at times developed this sense; if she were over-worked, ill or mentally distressed, she would begin "to see ghosts," and they would disappear again when her nerves regained their tone. She had a very distressing experience on one occasion, immediately after the passing over of a much-loved friend; the latter lady appeared as a ghost, still clothed in her disintegrating etheric body, and this very hideous garment decayed away with the decaying buried corpse, so that the poor ghost became more ragged, ghastlier and ghastlier in appearance as time went on. Madame Blavatsky, seeing the uncanny visitor hanging about the house and garden, very kindly set her free from her unusual encumbrance, and she then passed on into a normal astral life.

### IV

You remember that steamer that went down in the cyclone at the end of last November; I betook myself to the cabin where about a dozen women had been shut in, and they

were wailing in the most pitiful manner, sobbing and moaning with fear. The ship had to founder—no aid was possible—and to go out of the world in this frantic state of terror is the worst possible way to enter the next. So in order to calm them I materialized myself, and of course they thought I was an angel, poor souls, and they all fell on their knees and prayed me to save them, and one poor mother pushed her baby into my arms, imploring me to save that, at least. They soon grew quiet and composed as we talked, and the wee baby went to sleep smiling, and presently they all fell asleep peacefully, and I filled their minds with thoughts of the heaven-world, so that they did not wake when the ship made her final plunge downwards. I went down with them to ensure their sleeping through the last moments, and they never stirred as their sleep became death. One or two of them, it may be hoped, will not awaken until the dream of the heaven-world gives place to the reality, and the soul regains consciousness amid the light and melody of Devachan.

### V

"Nearly twenty years ago," began the Doctor, "while on a visit to the distant home of my childhood, I had a peculiar experience. Having a desire to view once more a small valley that lay beyond the hills in a neighbouring township, I started, one fine morning, to make the journey. Taking my horse and carriage as far as was practicable, I left them at a farm-house on the hills and proceeded on foot in the direction which I had often travelled long years before, expecting to strike into a bridle-path with which I used to be familiar. I had not gone far, however, before I found that time had made great changes in the face of Nature, and that the upland (where I expected to find the bridle-path) had become thickly covered with a growth of evergreen trees—spruce, hemlock

and balsam fir—the low-hanging branches of which nearly covered the ground. After spending some time in a fruitless effort to follow a definite course it gradually dawned upon me that I did not know in which direction the right course lay—in fact I was lost.

“As I was still wandering on, there suddenly appeared before me a very large brown dog who rushed up to me with great friendliness of manner and, rearing up, placed his paws on my shoulders and looked me in the face, but with such expressive eyes as I never saw in any dog before or since. They seemed to radiate a depth of affection and a breadth of intelligence such as I had never thought possible in any of the lower animals.

“He soon assumed the position most natural to all quadrupeds and trotted off a few yards and then looked back, wagging his tail, as much as to say ‘Come on’; so I followed him without the least hesitation. He led me some distance through the thick growth of young trees, and I kept quite near to him, when suddenly he vanished from my sight, just as I was nearing an opening where I soon saw the summits of the Green Mountains, and was able to take the proper course. But the dog was gone, and though I made every conceivable effort to find him, it was without avail. On my return in the evening I took a different though a longer course, and on reaching the farm-house sought to obtain some tidings of my friend and guide the dog, but evidently such a dog was not known in that locality.

“I have often pondered over the question of the sudden appearance and disappearance of the four-footed friend who did me so kind a service. Where did he come from, and where did he go so suddenly, thus frustrating my hopes of future companionship with him? The pressure of his paws was plainly felt on my shoulders, which shows that he was not a *mere* apparition; but what puzzled me most was the

fact that I did not *see* or *hear* his approach or departure. He seemed suddenly to flash into visibility, only a few feet in front of me, and to vanish as suddenly, when near by, after accomplishing his mission.”

“There are several possible explanations available,” said the Shepherd. “If neither the appearance nor the vanishing occurred actually under the observation of the spectator, the dog may have been an ordinary physical animal, belonging to some passing visitor. It seems probable that some friendly dead person noticed the narrator’s predicament, and offered assistance; then the question arises, how could that assistance most easily be given? If a suitably impressible animal happened to be within reach, to use him would most likely need the smallest expenditure of force. If not, no doubt a nature-spirit could assume that form, but that involves the additional labour of materialization and materialization maintained for a considerable time. Another possibility is the use of hypnotic influence; if that were employed neither dog nor nature-spirit is needed—a strong impression upon the mind is enough.”

“I remember an occurrence somewhat similar, but less dramatic,” remarked the Painter. “A girl-friend of mine lived in a country suburb about a mile from the station. It was a lonely walk which she always avoided taking alone after dark. One evening, however, she was obliged to return home late, without any companion. She was a timid girl and was very nervous, but she had scarcely left the station when a dog came up to her in a friendly manner. She patted him, and he turned and trotted along beside her till she reached her own gate, and then turned off in another direction. She told me that she felt quite secure in his company, and felt as if he had been sent to her.”

“No doubt he had,” commented the Shepherd.

“These cases seem not uncommon,” said the Prince, “though the details differ in each. A lady who resided in

the suburbs of Philadelphia was detained one night in town and had to return home much later than was her custom. She was obliged to carry an unusual amount of money, which she thought must have been known to a depraved-looking man who followed her into the street car, and descended from it at the same time that she left it to walk through a lonely street to her home. She watched his movements with anxiety as he followed her at a distance, and (as she had feared) approached her menacingly just at the loneliest spot. As he was about to touch her a large St. Bernard dog suddenly appeared and growled fiercely at the ruffian, who turned and fled instantly. The lady recognized the dog as her own, and welcomed him with effusion, and he walked at her side all the way to her own door, where he suddenly disappeared even as she was looking at him and fondling him. Then for the first time (having been too upset and terrified before to think of it) she realized with an awful shock that the dog had died two years before! This recollection seems to have frightened her even more than the man had."

"Yet it surely should not have done so," remarked the Shepherd, "for nothing could be more natural than that the dog should still remain after death near the mistress whom he had loved, and should defend her when the need arose. How he was able to materialize himself so opportunely we cannot know; it may have been only the strength of his own love for the lady and his hatred of the aggressor, but perhaps it is more likely that some invisible helper or some protecting dead friend chose that way of interfering for the lady's defence. An animal is much easier to influence than the average human being."

## BROTHERHOOD

A RADIO TALK

By SIDNEY A. COOK

IT is most appropriate that a representative of the American Theosophical Society should be given opportunity to contribute some thoughts on the subject of Brotherhood in this period of WGN's programme of broadly conceived religious presentation. For it is a fundamental principle of the Theosophist that he has no dogmas or creeds, since he holds that all religions are derived from one source, and that there is therefore no one religion which is the exclusive road to the ultimate goal of attainment. He considers each religion as having its rôle to fulfil in a great plan for the human race as a whole, just as the seven rays in the solar spectrum have all their distinct functions in fostering the growth of living things. To him all men and women, no matter what their country or the religion into which they are born, the lowest as the highest, the most ignorant and backward as the most cultured, enshrine within themselves the Divine Immanence, and brotherhood thus becomes a fact in Nature, and when rightly understood, the *supreme fact* in the life of all mankind. The final satisfactory working out of the problems of human relationships, whether within the family, the community or among nations, depends upon this

recognition of the law of brotherhood, from ignoring which arise all of the problems with which individuals, communities, classes and nations find themselves continually confronted.

The cry for liberty is constantly in evidence, but the voice of *true* liberty is seldom heard. We often hear the phrase "Liberty, Equality, Fraternity," but we must reverse this order, since it is fraternity or brotherhood that must *first* be established before there is any possibility of fulness of liberty. Liberty is the *crown* of progress, not its first step, and although increasing liberty comes with fraternity and equality, the *perfection* of liberty can come only when brotherhood is the basis of society and when the understanding of the brotherhood of man has redressed the inequalities of Nature. And it is as a *law* of Nature that I would ask you to consider this question of brotherhood, for laws of Nature, as you know, are inviolable. We cannot break them; we can only disregard them. We have no power really to disobey, but only to ignore; and when we disregard, it is not we who break the law, it is the law that breaks us. Until that great fact is realized as regards brotherhood, society and nation alike, built on any other foundation, will always be found after a while to perish. Only by harmony with this fundamental natural law can human society hope to endure.

It is not possible to find in all of history an example of the solid building of society on the law of brotherhood, and there is not a single instance of a civilization both enduring and permanently progressing. Every one has failed to endure or ceased to progress because not built entirely in accord with the law.

Take the marvellous civilization of Greece, which has dominated Western thought since its day, which is still for Christendom the criterion of philosophy and literature, which still gives the models of art and beauty, which reached marvellous perfection in the individual, which built up societies,

city-states, whose citizens are an example and a marvel to the world. The ideals of beauty, of responsibility to the State, the subordination of the welfare of the individual to the welfare of the State, were carried to perfection in the civilization of Greece. But in one respect, and that the vital one of the broad interpretation of brotherhood, that civilization failed, for all outside of Greece were classified as barbarians, and Athens, with all its splendour, was built upon slavery—slavery such as Aristotle described, that made of a slave only a piece of property hardly worthy of the name of humanity. There was the basic weakness of the civilization of Greece; there the cause of its perishing. Splendid ideals, perfect patriotism, exquisite culture—these survive only as memories. If coupled with the practical application of the great fundamental principle of brotherhood, outward turned to all men, that marvellous civilization might have survived.

Many are the examples of civilizations lost, and in every one we find glories, fit to be perpetuated, cut down by disregard of the principle of world-wide brotherhood.

Take another civilization still existing, that of India, which has endured for thousands of years and represented a very definite attempt to build the principle of brotherhood into the foundation of society; that is why it has lived. It realized that brotherhood in man was based on the essential truth that in every man resides a fragment of the Divine Life, the root of the fundamental equality of all. It realized that man was divine in his heart, and it saw in every human being a potential God, possessing unlimited but unevolved divine possibilities. It recognized at the same time that men were in different stages in the development of these divine qualities, and hence parcelled off the various types of work to different grades of individuals, and so long as this division in the castes was maintained only for service, recognizing no fundamental inequality in the inherent and unmanifested

powers, the civilization of India waxed strong, splendid and happy. It was when the caste system degenerated into a system of social tyranny instead of one of social service that that splendid civilization waned. That it still exists is due to its basic recognition of the root principle of brotherhood, now so ineffectively carried out, but it is destined again to blossom into splendour as the social distinctions of caste disappear and thus prepare the nation for its reinstatement as a cultural example for all the world.

Now in the *application* of brotherhood we have no more right to sacrifice one class than another. Brotherhood must be applied with justice, for justice also is a natural law. There is no basic right in a nation to sacrifice the employer class any more than the worker class, and there lies one of the dangers which we face to-day. There is so much resentment at conditions which have endured for many years, that there is danger of revenge taking the place of justice. That is not fair or right. Both classes are equally the product of the system, and this we should not forget; they are the result of conditions which we have all agreed with and accepted, *unconsciously* if not *consciously*, *implicitly* if not *explicitly*. We are *all* responsible for the conditions that exist, because we have failed to put our hearts as well as our brains into the solving of social problems. It may be necessary for pioneers to be fired with zeal for the movements that they lead, to be almost fanatical in their burning ardour of enthusiasm for the cause they serve, but for the great majority there is the duty of clear seeing, balanced understanding, careful weighing of all the elements in the problem, making the change from what is wrong to what is better, an orderly transition—evolution, not revolution.

If there is one thing more than another needed to-day in public thinking, it is a recognition of what is directionally sound and true. Progress comes of change, not by standing

still, and the open-minded and true-thinking citizen will willingly accept change that represents an advance of human happiness, recognizing that a change to such an end is directionally right, though he may not approve the details of the plan of progress. The question is only whether the change represents a true application of the principle of brotherhood. There may be compromises in the determination of the method of application of the principle, but as to the ideal there can be no compromise. It must be held up as a guide to all human activity.

And so I urge that wherever the principle of brotherhood is inherent in a new plan, there should support be given. Where idealism in any form permeates the work of public men, *there* are men to follow, *there* idealism to support, *there* plans to welcome.

Though in themselves the plans may not be perfect, yet if they are the projection of the principle of brotherhood, they are plans for progress, and though in some respects they fail, they may nevertheless be accepted, even welcomed, for the assurance that they will develop greater good than evil and will provide a foundation stronger for new development directionally sound, than that upon which they themselves were built. It has been well said :

Support all work or movements which stand for brotherhood. Consider less what they achieve and more the ideals which they embody. Do not overvalue results. Recognize generously all heart-felt effort. Appreciate deeply all honest endeavour, be the apparent effect insignificant or outstanding. In good time even the tiniest buds of brotherly striving shall blossom into marvellous flowers, shedding splendid fragrance. Concern yourselves with the motive and with the earnestness. These are the seeds for your cherishing.

We have been considering the problem of brotherhood in the mass. It is well that we should remember that the masses are made up of individuals, that the problems that we consider as community problems, class problems and national

problems are after all the problems of the individuals, and that if brotherhood is to become a fact in national life, we must choose as to whether it shall be forced upon us by the failure of all other systems, as they have failed in the past, with many many periods of economic desolation while the need for recognition of the natural law gradually filters into human consciousness, or whether each individual that makes up the nation shall set himself the personal goal of brotherly living in his relations with all mankind. Perhaps that is the first essential. Only as we attempt to develop the principle in our own individual relationships shall we recognize it in the projects and plans of leaders and of rulers. For like responds to like.

There is a vital need to-day for a disregard of personal welfare for the sake of the national good, a recognition of the fact, that, in the final analysis, the welfare of the individual is wrapped up indissolubly with the welfare of the whole. Perhaps the first indication of a recognition of the principle by the individual is his unbiased, impersonal, unprejudiced thinking on national problems, and especially on the plans promoted for their solution, setting aside party, class, self-interest, in clear-visioned analysis. When that is done, our public men, of whatever class or creed or party, will be given support or denied it for the extent to which they serve or fail to serve, and for the extent to which they promote the principle of brotherhood in human affairs. There will be fair treatment of public men who give honestly of their services to the nation. Their thoughts and ideals and inspiration as indicated in their plans will be the basis on which they will be judged. Motives will be less in question. The direction in which their projects point, toward or against the application of the fundamental natural law of brotherhood in human affairs, will be the determining factor. With such an appreciation of true public service will the sense of public duty be revived.

There are priceless things that exist in this nation and in the other nations of the world that can be preserved only by brotherhood in spirit and in practice. If we would preserve our nation from the fate that has overtaken the nations in the past, this one vital principle that has been *absent* in them must be made *living* in ours. By the degree to which we recognize and support what is soundly in the direction of brotherhood, to that extent do we assist in preserving our nation. Though much may be sacrificed in the process of the establishment of brotherhood, the nation will reap a vaster fortune in love and gratitude and happiness, in stability and permanence. It means a change of values, a change of ideals. It means the realization that life is only precious when spent in service and in making happier the world in which we are privileged to live. It means being fair to all—to the worker with his wage that is too small for comfort, but no less to the employer whose ingenuity provides the work. It is so easy to condemn the man with the \$50,000 salary; so easy to forget his service in providing employment to perhaps 10,000 men.

The realization of the oneness of all life, that makes one brotherhood of all humanity, is the keynote of human understanding and therefore of human progress. We must aim at finding the Divinity in each man, forgetting the petty trivialities and differences that at present hide the light and magnificence that are in him. It is so easy—so frightfully easy—to be brotherly with the saint, but in each man that same Divinity exists. Throughout the universe there is but One Life in which we live and move and have our being.

The ideal is beautifully expressed in a modern mantram:

O Hidden Life, vibrant in every atom!  
 O Hidden Light, shining in every creature!  
 O Hidden Love, embracing all in oneness!  
 May each, who feels himself as one with Thee,  
 Know he is therefore one with every other.

## THEOSOPHY AND NATIONALISM

By A. RANGASWAMI AIYAR

**T**HE undue emphasis on Nationalism in the West, and its comparative weakness in India, its present-day popularity, and its condemnation by some prominent leaders of thought, as the cause of national jealousies and quarrels, and as an impediment to the growth of human brotherhood, may serve as an occasion to inquire into its place as a factor in human progress, in the light of Theosophy, and the conditions which would make it help or hinder such progress.

Patriotism, or devotion to one's own country, race, religion or culture has been esteemed in every age as a noble sentiment leading men to deeds of valour, devotion and self-sacrifice. Yet at the present time it serves also as a powerful emotion promoting national antipathies, suspicions and conflicts, and standing in the way of the realization of the solidarity of human brotherhood which appears to be the panacea for the several ills afflicting humanity at the present time.

How does Theosophy help us to understand the value of this emotion as contributing to the perfection of human nature or in retarding human progress? One of the main teachings of Theosophy is that there is One Life pervading the Universe, and that therefore that One Life runs through humanity as a whole. This is a fact in Nature and not merely a theory to be accepted or rejected, as one is inclined to think.

That Oneness of Life has its root deep down in the subtlest portion of our nature. On the other hand, kinship of race, citizenship in a common Motherland and similar facts are limited in their operation to one earthly incarnation of the individual. Yet the manifestation of qualities in the individual, which these facts help to induce in him, makes him a helper and server to others, and quickens his evolutionary progress, which is not confined to one life but several until perfection is reached.

The very evolutionary scheme which plans that the human life-wave must pass, on this earth, through seven Root-Races, with seven sub-races for each, indicates that the realization of the fact of human brotherhood and its solidarity is a great achievement, to be attained by several stages represented by births in different Root-Races and sub-races possessing peculiar characteristics of their own. It seems that no single Root-Race or sub-race, which has appeared on earth up to now, is so comprehensively endowed with qualities that it can serve as a complete training-ground for the perfection of a human Ego. So he is born in different Root-Races and sub-races, time after time, in succession, in order to acquire and assimilate the qualities which can be developed under the different environments presented by each. Thus it follows that the mere presence of these Root-Races and sub-races amongst humanity, and independent of the work of man, is an indubitable fact leading to the conclusion that one's patriotism or devotion to the race, religion, culture or country, in which one happens to be born, has a purpose to serve in his evolution, and belongs to a necessary stage in his progress before he can realize or live the common brotherhood of humanity.

Root-Races and sub-races, however they might have remained separate in water-tight compartments in their earlier history, have been tending to be fluidic, to mix and

coalesce. Perhaps in no country of the world can we find the generality of people belonging to a pure Root-Race or sub-race, as existing in the plan of the Manu, though human attempts have not been lacking to find such pure, unmixed races like the Nordic or the German Aryan in quite modern times. This intermixture must give rise to immense varieties of mental, emotional or physical characteristics. So the conception of this sentiment of patriotism amongst men has never remained static. Its meaning has been growing wider and more comprehensive with the manifest purpose that it should eventually be co-extensive with and embrace all humanity, yea, all that lives.

Amongst ancient nations, patriotism was directed to one's own race, religion, culture or country which were more or less synonymous. Since these races were generally averse to conscious commingling with each other, the type of patriotism which distinguished the Hindu, the ancient Persian, the Egyptian, the Babylonian, the Hebrew or the Greek is unlike the nationalistic patriotism of modern times.

Rome introduced a wider meaning for this sentiment by introducing a common Roman citizenship for people belonging to widely differing races. If the old idea of patriotism divided nations vertically into distinct groups, this was a cut made horizontally.

When the great missionary religions of Buddhism, Christianity and Islam made their appearance on earth during about five centuries before and after the Christian era, they intensified this expanding process, when patriotism embraced peoples of diverse races, cultures, customs, traditions and countries, and became the patriotism of different faiths.

Since Europe emerged out of feudalism into modern times, a new type of patriotism has entered the field, and is being diffused through the whole world, transcending barriers set up by ethnic differences, differences of religious beliefs,

and differences of mental and emotional outlook. It tends to unite in one common bond of union various peoples living in a particular geographical area.

All these appear to be consciously planned attempts on the part of those guiding human evolution to teach humanity that the quality of ever-widening unselfish love, for which humanity is striving, has as its goal a horizon which recedes as man advances towards it, and can only end when that love will embrace all humanity, yea, even all life existing on earth. Yet each stage on that long and tedious path represents a distinct milestone of progress, and serves a necessary purpose in the great journey.

This study of the evolution of the sentiment of patriotism in the light of Theosophy exposes to our view its use and abuse, its advantages and limitations, its justification and its dangers and unrealities.

If patriotism is a limited but necessary love for one's own country and its welfare, wherein the Ego is trained to evolve in himself a wider love towards Humanity, it has its due place in the evolutionary scheme. But if it tends to set up one's own nation in an attitude of permanent hostility to another nation, as we see in more than one country in the modern world, it is a negation of that fact of the solidarity of human brotherhood for which Theosophy stands. The narrow patriotism now learnt with vigour and enthusiasm will have to be unlearned.

If Nationalism in its present form is represented as a potent cause of international jealousies, conflicts and wars in the West, it does not follow that under different circumstances it would be worthy of condemnation. For example, in India its development is a necessary stage for enabling Indian peoples of different races, religions, cultures and traditions to find a common purpose and aim in their devotion to a common Motherland. For them this evolving Nationalism may well be deemed a necessary element to strengthen their sense of

internationalism or solidarity of human brotherhood. For in India, that sense of Internationalism or the solidarity of human race has been ever present as a truth intuitively perceived when the Manu of the Fifth Root-Race settled His first sub-race on Indian soil, with the cognition of the existence of One Life as a distinct quality of its culture. In virtue of this, we often find various foreign elements persecuted in their homes of origin or in other countries of the world, such as the Jew, the Nestorian Christians and the Parsi, securing a ready and honourable refuge here. Yet India needs the intensive strength of modern Nationalism to give a purposive and dynamic vigour to that intuitive recognition of common humanity which the ancient recognition of the One Life meant to the Hindu. Hence Nationalism has its use and abuse. It cannot be either praised wholly or condemned without discrimination. The test is afforded by Theosophy, and it lies in the recognition of true Patriotism as a limited love of a limited sphere of one's own country leading to a wider love of Humanity, as distinguished from a false one consisting of a narrow selfishness and hatred of other nations, more and more shutting him off from that all-embracing love and life.

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THE day has come when Indian men and women, parents and children, are once more jointly placing their feet with fresh vigour and dedication upon the Vedic road of individual and national freedom, of great mutual support in socialized work and aims.

FRIEDA DAS

## THE LIFE AFTER DEATH

"NOT ALL OF ME SHALL DIE"

BY ANNIE BESANT, D. LIT.

(Concluded from p. 280)

I CAME across a case in which a lady, left a widow, dreamed of her husband many times, but she could never get near him; he always quickly disappeared. The reason was very simple. She was grieving bitterly, and her own dream-body was vibrating violently. The effect of that would be to drive away the person with whom she wanted to communicate, because those vibrations of hers would so affect that person that his only chance of safety would be to go quickly out of the whirl she produced. That is one reason why control is wanted. Another reason is that you cannot be trusted on the astral plane yourself until you have learned to control your emotions. There might be an emotion of anger, and unless there was some more advanced person looking after him, the person in the uncontrolled astral body might be killed. Then you have to learn control of thought. You must be able to think steadily on one thing without wavering and, what is more difficult, you must be able to hold your mind empty, but in a position of alert attention, so that you could receive a

thought from a teacher, and be able to hold it for some little time. That is one of the conditions for receiving communications.

You will see at once that these things are very tiresome to learn, and you cannot communicate with persons on the other side (unless you are mediumistic or they can materialize) without getting this control over emotion and mind, because when you send your physical body into a trance, so that you may leave it in full consciousness, then you must have control over that finer body and be able to control both emotions and thoughts, emotion-vibrations in the astral body and thought-vibrations in the mental body. It is this constitution of your own bodies that you want to know something about before you can very well begin any experiments on the other side of death. It is a very valuable control to obtain, quite apart from any investigations in other worlds; to have complete control of emotion does not mean you are to kill out emotion; that is the very worst thing you can do. If you kill out emotion because the emotion makes you suffer, as in the case of unreturned love, if you cannot bear the pain of that and so let the love go, you will not advance very far in Yoga. You have to train yourself so that you are becoming more and more unselfish in your feelings and your thoughts. Only so can you be trusted with powers which are dangerous in the hands of the uncontrolled in either of those respects. That is the first great preliminary danger.

Then there is another thing—a physical thing—which is insisted upon in the East. It has been followed by the great mystics in the West, but is not insisted upon in the same way; yet it is the only thing which will really make you quite safe in the astral world; that is that you must stop living on the corpses of your fellow-creatures. That is not a nice way of putting it, I know, but you must give up eating meat. In the West people are not very ready to do this.

I shall tell you more about this when I come to deal with the intermediate or astral world; for the moment I will only say that the antagonism between many forms of animal life and man is because the nature-spirits that guard these forms of animal and vegetable life very much dislike human beings, because of the human beings' treatment of plants and animals. It is no wonder, for you see a man going along a beautiful lane, with a stick in hand; there are flowers on each side of the lane, and as he passes, he strikes off the flowers with his stick. What for? It is thoughtlessness. He spoils Nature's beauties from sheer thoughtless carelessness, and yet Sir Jagadish Bose has proved fairly clearly that there is only One Life, and, as he said to the Royal Society, he had learned that from what his ancestors sang on the banks of the Gangā.

There is only One Life in everything, and nothing exists without that Life. It is less manifested as feeling, as the matter which embodies it becomes denser and denser, but when there is only One Life, and out of that Life a world or a universe is breathed, then everything that is in that universe is part of the One Life. That is a teaching of course that is found in every great Scripture. It permeates the Hindu Scriptures everywhere, this idea of the One Life, and on that is based the Law of Brotherhood—not only of human brotherhood but of the brotherhood of all that lives, and there is nothing that does not live.

So gradually, if you want to penetrate into the other worlds you must purify your body, as well as control your emotions and your thoughts. You must not cause suffering, unless sometimes it may be your duty, as a doctor causes it to save the life of the body of his patient. No human being has a right to inflict pain on another human being except for helping that human being to some better condition. If that were really believed—if brotherhood were anything more than a pretence and a sham, as it is in our

civilization—how changed our world would be. It is far off, but it will come. For fortunately we cannot injure our brother without that injury reacting on us, who share the same Life with him, and so the slum of the city sends its diseases—often through the seamstresses working on starvation wage—into the palace of the monarch or the mansion of the noble. Just as there are infectious diseases like smallpox, and other skin diseases, which scatter disease-particles on all who come near, so all the time that you are moving about you are scattering particles of your own body everywhere, and others are scattering them also, and some fall upon you. Not one of us will go out of this hall this evening exactly the same physically as when we came into it. That is the justification of course for segregating diseased people, for making laws as to checking the poison of alcohol. It is not true that the alcoholic person is an enemy to himself only; he is an enemy to every one who comes near him, when his diseased particles fall upon his brother. This physical Brotherhood is a very good thing, because if we will not learn by love, Nature will teach us by pain and suffering, and in that way we may gradually come perhaps to realize that the Law is good, and that only by obedience to law can we be really happy. I do not know that anything proves that more truly than the development of the power to perceive the invisible things and examine them, for we can then see very much of the results that otherwise we should be unable to see. To take a very common illustration, if you see a person's aura—the parts of the invisible bodies that surround him—and see a sudden blaze of scarlet, you know he has lost his temper inside, however self-controlled outside; and if you see a jagged flash of scarlet, you know then that physical harm may be done to any very sensitive person who goes near him. But if you see him glowing with a beautiful rosy colour, you know

he is shedding out far around him a kindly feeling. And so we carry about with us our thoughts and feelings, visible to those who use eyes that have been purified, and it needs very little purification to see astral colours. Many people see these when they hear music, and see the colour-symphony that accompanies the music to which they are listening. Sylvia, Queen of Roumania, in her books tells us of the colours that she saw when she heard music. All these subtler things, that are around us and that open up to us as we become more and more healthily sensitive, are ways in which we can come into touch with the world of things on the other side of death.

But there is another way you can use without going through this kind of training about which I have spoken; and that is that by loving all around you and sending to them kindly thoughts, the people on the other side who are conscious of you, while you are not always conscious of them, can be helped. They are often craving for the love of those they love, whom they have left behind them, having passed beyond their reach. And so it is well for all of us constantly to send out kind, good, pure thoughts, for they will help the world; and they will help sufferers in it, and gradually we shall learn to be a benediction wherever we go, carrying peace and calm and kindly thought into any company into which we enter.

All that training of the emotions and the thoughts is the condition of safety, if you would pass consciously even into the next intermediate world, the world into which all our loved ones pass, and into which we shall pass as soon as the cord of life is broken. Those around may say: "He is dead"; but he is more alive than before.

There is one thing about the death-moment that I ought perhaps to add. If possible, do not surround the death-moment with thoughts of grief, however great may be the

agony you may later feel from the passing over of someone whom you love. For their sakes do not let yourself have too strong a feeling of sorrow at that moment when they are passing out of this world into the next. Surround them with peace and love and tenderness; then you will help them on their way.

And do not be afraid. There is nothing to fear if you realize the One Life; nothing to fear, for all others share that Life with you, and if they are hostile to you you can send them love and neutralize their hostility. If they have any feeling of antagonism against you, send them friendship, not by talk but by thought, and you can wear out old enmities, brought over perhaps from other lives.

It is true that if you feel a sudden dislike when you first meet a person, it would be wise to avoid that person because there is a wrong between you on the one side or on the other. You may not know on which; but think about him kindly; send him thoughts of goodwill, and that antagonism will gradually disappear on both sides. If you can train yourself so that your astral body acts automatically—as you can train your physical body how to do things by habit, without thinking about them—so that it automatically returns love for hatred, kindness for ill-will, and you do not have to think about it; the moment ill-will touches you, the body will return with the thought of goodwill, and then you will find your life become very much more peaceful.

I used to have a very hot temper, and I frightened myself one day by that hot temper, for I was so angry with a person that I felt for a moment as though I could kill that person. It was before I had heard of Theosophy, but I was so frightened that I tried after that not to feel so passionately angry. When I learned about Theosophy I learned to know what to do, and as I had a stormy life at that time I had plenty of opportunity for sending out a good

thought in exchange for unkind thought, until it became so automatic that now the astral body does it on its own account. There is so much in which you can train these bodies of yours. All that will serve you on the other side of death and serve you now also, by bringing about you your dear ones who have passed on; they are about us all the time, if they love us. They are not lonely, although we are, when they pass on; but we can make them lonely unless we keep our love alive and warm, and going out to them.

And so, taking that general view on the other side of death, I would ask you just to accept, if only as a hypothesis during these lectures, that we have to study especially the two worlds on the other side of death: the astral or emotional which we shall take in detail on Sunday next, "The Intermediate World and its Phenomena"; and then the mental world, which is really the heaven world. For thought is our one creative power, and thought has its own way in the heaven world in the subtler matter of that world. Thought-forms are creative powers, and so life becomes more large and beautiful and rich. If you can add to that a belief in the Plan of the Great Architect of the Universe, carried out perfectly by Those who love to do His will in other worlds or in this, if you can trust that Architect and believe in the Plan, then you have learned the secret of peace; for if you really believe in that, then it does not matter to you whether some schemes of yours succeed or fail. Put your best into what you think is a good work. But sometimes when you have put your best, you fail. What then? Are you to be disheartened? Even if it does not fit the Plan at this time, the force you have put into it of love and spiritual energy will go on unlessened into some form which is in the Plan; it cannot be wasted; it cannot fail. And so gradually you become entirely indifferent as to whether the things you do succeed or fail. You work your very best; you work your

hardest. To quote *Light on the Path*, you "work as those work who are ambitious," but you work in the consciousness that there is really only one Worker, God Himself, He works in you. Let Him work. Then, whether your brain's schemes fail or succeed is a matter of utter indifference, for the One Worker works all to great ends, to noble issues, and life becomes joyous as our Krishnaji tells us it should be, because we become channels of the One Life that lives in the world, and that Life can never fail, no matter what our failures may be.

### THOUGHT KARMA

By RONA ELIZABETH WORKMAN

I THOUGHT of sin,  
I visualized a scene of sensual joy  
And said: "I dare not act  
But I may think whatever I choose  
For none can know";  
But that foul thought of mine  
Did speed afar  
And, lighting in a fertile soil,  
Brought forth hideous deeds,  
Which shuddered from the light of day;  
And now I, too, must help to reap that grain.

I thought of love,  
I mused upon its strength and wondrous power  
And said: "I may not know  
The joy of which I dream, but I will dwell  
In this fair realm awhile."  
And, lo, that thought rayed out  
Like gleaming light  
And touched another soul attune with mine,  
Planting a seed of perfect joy,  
Which flowered with light and hope;  
And now that golden field lies ready for my reaping.

## H. P. B.'S TRANS-HIMĀLAYAN TEACHINGS<sup>1</sup>

(AS APPLIED SOCIALLY)

By JOSEPHINE RANSOM

(General Secretary, Theosophical Society, England)

H. P. B. used the poetic phrase Trans-Himālayan Teachings (*S. D.*, I., 160) to indicate the source whence she drew the splendid teachings which are best enshrined in *The Secret Doctrine*. As indicating those same sources she used also the following phrases:

Trans-Himālayan Arhat Esoteric School (I, 181); Trans-Himālayan Occultists (II, 92); Trans-Himālayan Adepts (I, 182); Trans-Himālayan Esotericism (I, 136); Trans-Himālayan Esoteric Doctrine<sup>2</sup> (II, 673); Cis-Himālayan Esoteric Philosophy (II, 606); Esotericism of the Old Arhats (II, 672).

In these teachings Man is figured as the divine "inner Monad with its manifold Principles or aspects" (II, 672). He is the true Man, the irreducible primal consciousness,

<sup>1</sup> The thoughts and conclusions presented in this article have been proved mainly by a study of *The Secret Doctrine* supplemented by extensive reading of the books of Dr. Annie Besant, and supported by my own independent study and observation of the world at first hand in many countries.—J. R.

<sup>2</sup> "The Trans-Himālayan Esoteric Doctrine is simply the common inheritance . . . left to the Sages of the Fifth Root-Race by the great Siddhas of the Fourth. (Siddhas are Nirmānakayas of great Sages from spheres on higher planes who voluntarily incarnate in mortal bodies in order to help the human race in its upward progress".)

of like identity with that which is the energizer of all manifestation, and the "eternal witness" of the play of manifestation. He is competent to observe and to benefit by his observations in any one of the modes of his activities and the method of his observation is to use what is described as a "principle," which is a quality dominantly attributable to one phase of objectivity and to no other in like degree of dominance.

It is clearly postulated that this eternal man seeks those methods of approach to externals which will give him the most complete view of the field of experience. Because of eternal memories in himself which are, in a sense, the laws he comes to fulfil, and because the externals, matter or substance, have in them the power of response to those eternal memories, therefore there comes to pass an orderly sequence of what are called Principles, each working in its appropriate plane. Of the present conditions in which this Man or Monad works, it is said there are a number of possibilities available, seven of which are practicable in this present Earth Chain phase. These can be put in the familiar tabulated form:

| <i>Planes</i> |     | <i>Principles</i> |     | <i>Modern Terminology</i> |
|---------------|-----|-------------------|-----|---------------------------|
| Ādi           | ... | Divine            | ... | Divine                    |
| Anupādaka     | ... | Monadic           | ... | Monadic                   |
| Ātma          | ... | Atma              | ... | Spirit                    |
| Buddhi        | ... | Buddhi            | ... | { Intuition<br>Awareness  |
| Manas         | ... | { Higher          | ... | Soul                      |
|               |     | { Antahkarana     | ... | Mental Unit               |
| Astral        | ... | { Lower           | ... | Concrete Mind             |
|               |     | { Astral          | ... | Astral                    |
| Physical      | ... | Physical          | ... | Physical                  |

Of these seven Principles, the group from Mental Unit downwards are as yet the most highly mechanized, the suggested reason for this being that only through great efficiency of his vehicles can the Inner Man make his escape from the bondage of externals, and he begins with the outermost. Inefficiency or ignorance in his vehicles causes the

play of adjustments called Karma, and only when such adjustments reach the point of harmony or efficiency is the power of the man within safely released into full expression.

This set of Principles constitutes what might be called the personality of which the Soul is the synthesis, the summit of realization. Much of the education of this personality goes on in the physical world through the contacts made by the senses with the organs of action, the last outposts of observation in the Universe for the Inner Man. Much more of his education goes on in the astral world and since we do not, as yet, operate in full consciousness in this world, nor develop readily the technique of consciousness, or the technique of memory of it in the brain, we know it only by the seeming inextricable weavings of emotion into our daily lives. Still more of our education goes on in the mental world in long devachanic periods, but of the exact conditions of the mental world we have again, in our brains, little technique of memory, we know it only by the incessant play of thought controlled, seemingly, by the healthy or unhealthy conditions of the brain.

These esoteric teachings point out that since brains, of necessity, appear and disappear, having served their ephemeral purpose, there must be some permanent centre in which can be gathered up and assimilated the manner of the experiences thus acquired. For this purpose, it is said, a permanent atom is arranged to be the recipient of experience and to provide the continuity in time and space for the indwelling life between one incarnation and another. The same appertains to the astral and mental worlds so that slowly there is a body of experience welded into individual characteristics, which characteristics in their turn, both in the individual and in the mass, constitute distinctive qualities. These qualities, when displayed in many people inhabiting certain geographical areas, constitute a nation.

In the consciousness of such a nation will operate two fundamental interests :

(1) The interests of the personality composed of the past struggling with the present and aspiring after a greater future ; and (2) the larger, but as yet unexpressed though powerful, drive of the more spiritual elements of the intuitional and spiritual worlds, the criteria of which press incessantly upon the doors of the soul for expression and evolutionary experience in the building up of the mechanical or *upadhi* side of their own need of expression.

In the development of a Root-Race with its sub-races, each with its own attendant civilizations, we can trace this dual story of the divine "Inner Monad with its manifold principles or aspects" (II, 672). Ideals from within press irresistibly upon the outer compelling its shaping, therefore we would expect to find that our social developments are always the outcome of inner ideals set for the Fifth Race. The outer formations of society, in consequence, show a trend of life in the irresistible will to be aware of externals, and yet to be free of them.

How the social fabric should be arranged is best seen in the study of the Hindu caste system, not as it stands to-day, the disintegrating remnant of a once powerful ideal, but in the indications of it that we get in Hindu literature. Here we are thrown back upon the plan that the quality of the ego must determine the social status. To describe this quality the word *varna*, meaning colour, is used, thus indicating that the play of the quality of colour in the soul, the ego, was the basis of human classification. It indicated the stage of education, through long ages of experience, to which the ego had come.

The most experienced were given the greatest responsibilities, as teachers and priests, or *Brahmanas*. For the ancient Hindu priest, his life was not so much a matter of temple observance and worship but of daily direction of the people in

his charge. He was expected to have a knowledge of the inner worlds, of their harmonies and beauties and of the exactness with which the laws of Karma work. This he was expected to impart to his pupils and train them in righteous living. He was expected to have a knowledge of astronomy and astrology and in the light of both to advocate the right adjustments of the family and social life about him. He was expected to be a man whose morals were above reproach, thus setting an example in the nobility of his own family life to all other families. He was expected to have a knowledge of Nature, the interplay of the kingdom of the Devas with the other kingdoms of man and animal and vegetable and mineral, and to be able to teach in ceremony and in example their happy inter-relationship.

The *Kshatriya*, or warrior caste, or colour, stronger in its vibrations, less subtle and delicate than those of the Brahmana, was the administrator of social life. He was supposed to receive from the Brahman those impersonal expositions of the laws of Nature which he was always observing and explaining, and to put them into action in the moral and social order. From this caste came the kings, the administrators, the civil servants and the soldiers of every rank.

The third caste, *Vaishya* or commercial man, was expected to study and understand the just apportionment of the wealth of the State or city and to see that all had their due. He has often been described as the "steward" of the "Nation's wealth," not its owner nor even its buyer and seller. Wealth was the vital stream which, when carefully directed, gave each enough for his own needs in his own measure of need. If at any time a King found that his measure had overflowed, public opinion as well as his own conscience demanded of him that he should distribute the surplus, and the same was expected of

any other person whose wealth proved greater than his average needs. It was done ceremonially, of course, but none the less effectively.

The fourth caste or colour came to be known as the *Shudra*, or artisan. The *Shudras* comprised every grade of artist from the highest genius to the humblest hod-carrier. As is well known, through this development of the artistic ability of the people the Hindus are still noted for their artistic genius in practically every department of manual operations. The association of the West with India and its notions of industrialism, remunerations and salesmanship has spoilt much of this innate artistry, but enough remains upon which to base a renaissance that could bring many and varied beauties to grace the future. The ancient cities of India were arranged in such a way as to give the greatest scope to the interplay of this fundamental organizing of the characteristics and abilities of the people who inhabited them. In a closer study of the caste system and its arrangement of human capacity we get a glimpse of the ideals that the Fifth Race Manu had for His vast adventure, and even though, in the West, there seems to be confusion of caste in the clamour for equality and opportunity and in the notions of democracy which still prevail to some extent, in which all are supposed to be reduced to the same level, yet there emerges from it the insistent determination of types to cling together in mutual aid and understanding.

We can see this in the way in which development has taken place in the Christian era; first, there was the struggle of the new ideals with the established customs and traditions of the day, the clash was spiritual, mental, emotional and physical. Then, after centuries of wrangling, a certain set of beliefs and doctrines emerge, which are handled by the priestly class and by them imposed upon the average citizens of every other class. By degrees, Kings assumed authority

independent of Churches or priesthoods and imposed their will upon society and destroyed even the religious classes when they interfered with the royal will, as is so well exemplified in the person of Henry VIII of England. Gradually the merchant class, handling the growing industries, which began to assume such an importance in social life, claimed that their class should have power, rendered in terms of wealth. Finally the element in social life, known as the worker, comes to realize his strength as labour, and desires to exercise it to his own benefit. So we see again the emerging of four great fundamental classes, not so clearly demarcated as in the great caste system of India, but each one showing manifest signs of the same fundamental human type.

In India the characteristics of each caste were strongly marked and the social limits of each strictly maintained, though the mind was never shackled by these limits, nor the Spirit. The obligation that each had to the community was well understood and the system worked out with considerable benefit to every one. It was inevitable that in the passage of time certain corruptions should come to exist, and that the stronger should exploit the weaker; and as the purity of the system decayed, it left modern India facing many difficulties, the most serious of which is the case of the "untouchables". In the West each of the great groups has in turn tried to overturn and usurp the authoritative place of the other. The cycle has run its course, and at last the "workers," under the title of democracy, have had their turn.

In all probability we shall see the emerging of an attempt to establish again the rule of the "wise," not now of the priest as belonging to an organization, but of those dedicated to a search for spiritual truths and pursuing them and practising them, despite the misunderstanding and ridicule of the world. The Theosophical Society has persistently declared

the value of this spiritual rulership of the world, and is, therefore, endeavouring to sow the seeds of a true growth, in the immediate future, of a spiritual life in a degree which will powerfully affect the world and re-direct its activities. That its outlook is different from both India and the West is seen in the declaration of its First Object :

“To establish a nucleus of the Universal Brotherhood of Humanity without distinction of creed, sex, caste, race or colour.”

This indicates that it envisages the emergence of a new social order where service will take the place of exploitation, and brotherhood will be the keynote of the whole social structure. In the past we have watched the passing of power from the wise and experienced to the ignorant; possibly in the future that is unfolding, we shall see the passing of power from the ignorant to the wise. Society may once more find itself more definitely arranged according to four (or more) great types, but on a wholly new basis and with a new attitude in each group to the other. The attitude will be born of the recognition now so insistently forced upon us, that the world of humanity is one and rises and falls together.

*(To be continued)*

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FOR when once you have found yourself, you have found Him, and He becomes part of you, becomes one with you—He is where you are and not a separate entity, a separate Being, living in solitary radiance. Where you are, there He is, and where I am, there He is, and when anyone has lived and delighted in that Kingdom, He is with him. Because you have found yourself, you have found the true Self; and once you have found Him, you can always return to the Source. You have then the key to all knowledge, you have always the power to be part of the Eternal Compassion, the Eternal Source of all things.

J. KRISHNAMURTI in *The Kingdom of Happiness*

## NOTES ON THE FIRST STANZA OF DZYĀN

BY ERNEST WOOD

*(Continued from p. 294)*

*Mayā.* There is much misunderstanding about the idea of *māyā*. We may disperse a large part of it by the remark that there cannot be any unreality. Whatever is is, but we do not grasp its significance accurately. A pig in a parlour is, relatively speaking, a victim of *māyā*—it simply does not appreciate things for what they are, because apparently it cannot think of anything but its stomach. Its personal limitations prevent its recognition of the parlour as a parlour. And so with all of us, and with all things. A tree is a gymnasium to a monkey, a larder to its worms, an umbrella to the traveller, and other things to other beings. So the *Māyā* Doctrine is simply that things are not what they seem, not that they *are* not at all. Incidentally, we ourselves are not what we seem, to others or to ourselves.

*Māyā* declares not illusion, but delusion. If you say that *māyā* means pure illusion, that there is “nothing there,” your saying or thinking so is also pure illusion and amounts to the same as not saying or thinking so; therefore the idea of illusion disposes of itself. But delusion is a fact; it must

be admitted that on account of our varied personalities we see things as different from what they really are—as when a rope appears to be a snake, or mother of pearl is mistaken for silver. We are then driven to the conclusion that the world is not to be described as real, nor as unreal; the categories of real and unreal derive from our personalities and are part of the delusion or *māyā*.

Of one thing we may be sure—our own ignorance. How it arose none can say. That it exists none can deny. That it may disappear is the hope of all, and the aim not only of scientists and of philosophers, but also of all who have love in their hearts and live not merely for the enjoyment of personal sensations, base or high. In the meantime the deep-seated and thoroughbred character of this ignorance is so great that it goes to the very roots of personality, in mind as well as in body, so that sensation, perception and reason are all incapable of informing us about reality.

The senses of the body are born of the very frustration of knowledge. With the eyes we see because we cannot see, or by the prevention of sight. We see the surface that obstructs sight, or at least light. If our eyes were linked with rays which could penetrate all things we should not see the wall before us, for it would be as transparent as the purest glass. An act of deliberate ignorance (*i.e.*, ignoring, or self-limitation or concentration) would then be necessary to see anything in the world. The senses are of the nature of limiting rather than enabling instruments.

Bodily actions share the same infirmity. We can move about because our free motion is impeded. The feet are obstructed by the ground; otherwise walking would be mere pedalling without translatory motion, like trying to ride along on a bicycle bereft of its chain.

Reasoning also presents the same weakness. In its very nature it can never give sure knowledge, for every

inference depends upon a generality or universal proposition, which itself cannot offer anything more than probability. This infirmity of reason is well known to students of logic and epistemology.

What is considered to be external reality is characterized by resistance to our personal will, or rather wish. Without that we should call it dream. But if the idea of karma is true, these external forms are produced according to our deepest will, as a musician produces dreadful discords and then rejects them when he is learning to play, and even when he is composing a piece. Mind is the agent for the production of these karmas or forms—everywhere we find mind engaged in building forms, forms which decay when mind is withdrawn. This is the case with all our possessions, and I believe even with organic forms.

So objects are resistances, and resistances are due to contemplation, which is the mother of creative action. The father of contemplation is active thought, the grandfather is concentration. In other words, an act of will limits the field of our attention, meditation in the broadest sense occurs within that field, and then contemplation at the end of that thought leads to action or material production. Mind is the creator; actions are suspended or crystallized thoughts. The world is a bundle of karmas, objects, resistances, *māyā*. What ties together all these karmas, so that the universe appears all of a piece, so that not even one grain of dust can escape from the world and go and exist by itself, is the unity of the lives which are constantly creating the forms.

It is not to be supposed that this *māyā* is useless. There must be some sort of a purpose in the acts of will which produce concentration (ignorance) in the form of incarnations. The result will, no doubt, be revealed in the completion of an action, but it cannot be discovered by mere thinking any more than muscle can be developed by thinking about dumb-bells.

and Indian clubs. Through action the will fulfils itself. We may think about life as a doctor thinks about the mechanism of the leg; but walking and living are different from those.

The secret of the intention of the will is perfectly kept, for it cannot be fitted into the lessness of mind (time) or of body (space) processes. Well for us if we can have *the intuition of the will*—perfect obedience to our inmost nature, giving a taste of freedom even in the midst of limitation. Then action, which began in creation, will soon reach its joyous fulfilment in destruction. Thus runs karma, the law of the will of every one of us. This we can discern: the forms have no intrinsic value, but they have their use, as a rag doll awakens the emotions of a child, though it has nothing to give to the child.

*The Nidānas.* Madame Blavatsky mentions the Twelve Nidānas in connection with the Causes of Misery. The nidānas, which have played a large part in Buddhist thought, are listed as the successive developments which occur in a cycle of incarnation, and offer an amplification of the Second Noble Truth, which is Sorrow's Cause:

- (1) Ignorance, or lack of true perception (avidyā);
- (2) Predispositions or propensities (saṃskāra);
- (3) Consciousness of being existent (vijñāna);
- (4) Name and form, or embryonic personality (nāmarūpa);
- (5) The embryonic six sense-organs—ears, skin, eyes, tongue, nose and brain (śaḍāyatana);
- (6) Feeling of contact (sparsa);
- (7) Sensations of pleasure and pain (vedanā);
- (8) Craving for pleasure (trishṇā);
- (9) Clinging to form (upādāna);
- (10) Karmic existence or birth (bhava);
- (11) Birth in some class or state and place (jāti);
- (12) Decrepitude and death (jarāmaraṇa), after the maturing of the five bundles (skandhas) of attributes of material existence—form, sensation, intelligence, tendencies and knowledge—when they weaken and fall away.

Some writers made additions to this list, offering also grief (soka), lamentation (paridevanam), pain (duḥkha), mental

affliction (durmanas), etc. The list seems to me of little importance, but the idea of an endless, circular chain of causes and effects is useful, for it reminds us that real life is outside the chain, and teaches the futility of seeking happiness by the development of any particular propensities or by seeking other kinds of birth for the future. "Nothing out of the eternal can help" us, so we need not go begging among external phenomena for any instructions as to how we should deal with them.

*The Seven Ways.* A note is also necessary on the Seven Ways to Bliss. These are ways of real life even while circling on the endless chain of the nidānas. We may live as a ray of the divine or self-shining, self-supporting life. Can we not watch the stream of our own thoughts and feelings?

There are seven ways, according to the seven rays, of which I have written at length in the book *The Seven Rays*. It is too big and elaborate a subject to be explained here, but let us briefly notice that it is possible for us to act as belonging to the causation which covers the whole chain. If you find a series of material things following one another: (a) morning twilight, (b) morning, (c) noon-tide, (d) afternoon, (e) evening twilight, (f) night, and so on, you cannot say that (b) is the effect of (a) and the cause of (c), for there is one cause over all, namely, the rotation of the earth in relation to the sun. Similarly, there is *one cause* of our series of nidānas—our will is behind the whole chain. So we may aspire to live by the will, not at any point in the chain being driven or drawn by its forms. It is said that there are seven ways to bliss—according to the rays these would be through will, love, understanding, harmony, knowledge, appreciation and beauty. *Unity* is the keynote of each of these, while separation and limitation are features of each link in the chain of māyā, called the nidānas.

I will indulge in a few illustrations to show how life is beyond the *nidānas*, and the key to it is unity. Play a brief melody: there may be many separate notes, dying away one after another, but the *beauty* of it lies in their unity in our consciousness. *Love* one mother, and you have the power to love mothers. Look at the arms, legs, head and trunk of the body; but you *know* them when you realize their related unity—what ridiculous things they would be if lying about the roadway. Meet your *karmas*; but how different when you *appreciate* each and all, the clay as well as the gold, the enemy as well as the friend.

The pursuit of these seven ways to bliss was well represented in the Third Object of the Theosophical Society as originally formulated and given by Madame Blavatsky in her *Theosophical Glossary* (a precious book), namely: "The study and development of the latent *divine* [*italics hers*] powers in man."

(To be continued)

## THOU

By BENITO F. REYES

VASTNESS and Darkness, Thou! One born of None!  
 End, Progeny of All, Eternal God,  
 Bosom of Skies, Self-Source of Soul and Sod:  
 I pay Thee homage, Thou! Unknowable One!  
 Artist and Art, Work done and Work undone,  
 Circle and Centre, Fire and Fiery Rod,  
 Ocean and Stream, Life and Life-giving Blood:  
 I yield Thee worship, Sun within the Sun!  
 Thou art Thou! One beyond all flights of Thought!  
 Eater of Stars and Worlds, Order of Things,  
 Heart and Heart-throb, Self-virtue and Self-sin:  
 Thou art Thou! Womb and Tomb! Sought and Unsought:  
 Thou! Consummation—Lo! the Pendulum swings:  
 One becomes Many, Silence becomes Din!

## SŪRYŌPANISHAT

A TRANSLATION

By B. S. RĀMASUBBIER

### PREFACE

SŪRYŌPANISHAT is one of the recognized 108 Upanishads, forming part of a collection of 24, comprising the second volume of the Adyar Library Series of Minor Upanishads, edited in Dēvanāgarī script by the late Pandit A. Mahādeva Sāstri, under the title of Sāmānya Vēdānta Upanishads with the commentary of Śrī Upanishad Brahmēndra Yōgin. Very few of the Minor Upanishads have been translated into English. Many have been left untranslated on account of their sectarian character or little importance in the minds of the Orientalist scholars, since they did not provide data for historical research, in which they were chiefly engaged. However, it is hoped that translations of these will be of interest to students of religion, who explore in a truly scientific spirit. It is intended that this will be the forerunner of a translation series of the Adyar Library edition of the Upanishads.

This humble attempt of mine I owe to Mrs. A. P. Warrington; also to Dr. G. S. Arundale, to whom, I remember now, I gave some years ago a bibliography of Oriental literature on Sun-worship and had vaguely expressed my hope

to bring forth a compilation on the subject. May this be a beginning, it is my prayer, to fulfil that hope as time goes on.

I herein acknowledge that H. P. Blavatsky's *Theosophical Glossary* and Monier Williams' *Sanskrit-English Dictionary* have been of invaluable assistance to me in preparing the glossary, appended to this translation, which I hope is sufficiently informative.

#### AN EXPLANATORY NOTE

The Upanishads represent the esoteric teachings of Hinduism. The history of the indigenous religions of India is inseparably interwoven with Sun-worship from the remotest times and with the cult of the Mother-Goddess. Curiously enough, *Vandē Mātaram* has been the rallying cry for national unity in Modern India amongst the various religionists including Muhammadans and Christians, who increasingly understand what "Homage to the Mother" means. That Indians are essentially "children of the Sun," can still be seen in their acts of Sun-worship on the river banks of India to-day. Every Brāhmaṇa is taught to think of the Sun every morning even before rising from his bed. The well-known verse "Kausalyā Suprajā Rāma" in the *Rāmāyaṇa*, uttered by Viśvāmitra to rouse from bed his two wards, Śrī Rāma and Lakshmaṇa, to offer their morning rites, is a holy reminiscence of our devotion to the Sun-God.

Certain fundamental ideas emerge from a study of this Upanishat: (1) The Sun as the centre of our system. (2) The triplicity of His manifestation. (3) The existence of Rishis who were the Seers of the Mantras and who communicated them to their sons of spiritual and physical lineage—which fact a Brāhmaṇa daily remembers in his acts of twilight devotional exercise. (4) The inseparability of our existence from the life or influence of the Sun. (5) Mantra

as a link to partake of that life in a fuller measure. (6) A scientific method of performing Japa (repetitions of words of power). (7) Healing as a result of the Sun's influence.

A caution is necessary for students from the West, who out of an excess of practical-mindedness and zeal may jump to practise some of these Mantras with a mere knowledge of their translations. They may be misled. For example, the Upanishat says that the repetition of the Mantra should be done facing the Sun. If one does that, it may cause sun-stroke. The Brāhmaṇa is, by sacrament, given over for protection to the Sun-God, when the Gāyatrī Mantra is imparted to him as a boy, and he is taught to keep himself open to receive the intuitional impulses from the Sun, and by practice faces the east in his morning prayer, north in the noon and west in the evening. He knows that he is to do his Japa in the pleasant twilight hours, and in the noon within the roof of his house, gazing at the Sun for only a brief moment while uttering a Mantra.

I have used in translation the aid of the commentary, which is brief but clear.

#### SŪRYŌPANISHAT

##### TEACHING ABOUT THE SUN-GOD

Peace-chant: *Bhadrām Karṇēbhīḥ, etc.*

##### THE SEER OF SŪRYŌPANISHAT, ETC., AND THE PROCESS OF MEDITATION

Now we proceed to narrate the Śruti relating to Sūrya, the Sun-God, communicated by Atharva Angiras. Brahman is the Seer. The Sun-God (Āditya, the son of Aditi) is the Deity. The Bija Mantra (the root-idea for meditation) is:

"I am He; He am I; Rām". "Hrīm" is Hṛllēkhā Saktiḥ, the power of enthusiasm in the heart. From up the sky down to the whole of the created universe (connoted by Ha Ya Ra La Va) is Kīlakam. The Mantra is used to attain fulfilment of the four objects of life, viz., Dharma, Artha, Kāma, and Mōksha, often translated as Duty, Profit, Pleasure and Liberation. The Bija Mantra pronounced with the six vowels in order, Hamsām, HamsIm, Hamsūm, Hamsēm, Hamsaim, Hamsōm, is to be used in the consecration of the six limbs (Shadāṅga). Whosoever knows Śrī Sūryanārāyaṇa as seated in a red lotus, as endowed with a chariot of seven horses, as of a golden complexion, with four arms, two palms bearing two lotuses and two others in the Abhaya and Varada poses, and as the turner of the wheel of time, he is a Brāhmaṇa.

#### INNER IDENTIFICATION WITH SŪRYA

##### GĀYATRĪ MANTRA

OM! LET US CONTEMPLATE THE SUPREMELY EXCELLENT LIGHT AND ENERGY OF SAVITṚ DEVĀ, THE SUN-GOD, IN HIS THREE PLANES OF BEING KNOWN AS BHŪḤ (PHYSICAL), BHUVAḤ (INTERMEDIATE) AND SUVAḤ (CELESTIAL) WORLDS! MAY HE ILLUMINE AND INSPIRE OUR INTUITIONS ON THE RIGHT PATH!

#### CREATIVE ENERGY OF THE SUN, THE CAUSE OF THE UNIVERSE

Sūrya is the ensouling spirit of the moving and the non-moving. All living beings are indeed born of Sūrya. From Sūrya proceeds Sacrifice (Yajña), Rain-clouds (Parjanya), Food (Anna), and Life (Ātmā).

#### HYMN TO ĀDITYA

Salutation to Thee, O Son of Aditi. Thou art the only visible doer of deeds ("Cause of the Universe" says the Commentator). Thou art the visible Brahmā, Thou art the visible Viṣṇu, Thou art the visible Rudra. Thou art the visible Rik, Thou art the visible Yajus, Thou art the visible Sāman, Thou art the visible Atharvan. Thou art all metres. ("Thou art all visible things," says another version.)

#### ALL-PERVASIVE BRAHMAN IS ĀDITYA

From Āditya comes into being Vāyuḥ (Air).

From Āditya is born the Earth (Bhūmīḥ).

From Āditya are born the Waters (Āpaḥ).

From Āditya is born Light (Jyōtis).

From Āditya are born the Space and the Directions.

From Āditya are born the Gods (Devas or Shining Ones).

From Āditya are born the Vēdas.

Āditya is He that heats this System. That Āditya is Brahman. Āditya is (our) heart, mind, intuition, thought and feeling and the sense of individuality (in us). Āditya is Vyāna, Samāna, Udāna, Apāna and Prāṇa. Āditya indeed is the ear, eye, palate and nose. Āditya indeed is the organs of speech, hands, feet and the organs of excretion and generation. Āditya indeed is sound, touch, form, taste and smell. Āditya indeed is speech, seizing, walking, excreting and enjoying. Āditya indeed is the Jīva, full of innate happiness and wisdom.

(To be concluded)

## SELF-DEVELOPMENT AND POWER

BY 'O. HARCOURT

A PRACTICAL mystic is said to be the strongest spiritual power in the world, and a practical occultist should be equally powerful if he use rightly the knowledge he possesses. The ways I am about to suggest of increasing one's individual powers have been tested and adopted by Adepts all down the ages, and are still of paramount value to students of Theosophy.

We all know something about the quantum theory, according to which there is a constant outpouring upon the atom of a minute quantity of energy from without. If we are prepared to admit the law of analogy we must be prepared also to believe that this power, coming from nobody-as-yet-knows-where, and setting up new combinations in the atom, has its prototype in the spiritual world and is brought to bear upon humanity too. Forces coming from nobody-as-yet-knows-where act upon our minds and set up new combinations of thought.

The atom is only moved to make new combinations when the quantum of energy has the same rate of vibration as the atom. This is highly significant, for if here again we admit the law of analogy, we must believe that we are only capable of answering to the spiritual quanta that agree with our own vibration. Pouring through the world are vibrations

of every conceivable rate, and according to the quality—that is, the rate of vibration—of the matter that makes up our physical, mental and spiritual bodies, so will be the quality of the vibrations that reach us.

It has recently been said that man is a great amphibian, because he lives in two worlds at once. As a very modest student of the esoteric doctrine of Israel, I would like to suggest that man lives, not in two worlds but in four. According to the ancient wisdom of Israel there are four worlds of Being. First, there is the world of Pure Being, secondly, there is the world of Creation, or of Idea; thirdly, there is the world of Formation, where the creative Ideas take form as mental images; and lastly there is the world of Manifestation in Matter. Man has, therefore, four selves, so to speak, each of which lives in one of these worlds of being.

Man possesses two Higher Selves, the lower of which corresponds to the Ego of the Theosophists. The one above it, the Highest Self, is with God. The Higher Self is contacted here on earth by the normally developed, only the great Initiate can reach his Highest Self which in its turn sends only a portion of its powers into the incarnated individual. We are while here merely a low vibration of our Highest Self, and in order to rise to conscious union with that Self we must raise, by every means in our power, our rate of vibration. The chief paths that will lead to this are, among others less important, Experience, Knowledge, Meditation, Balance and Spiritualization.

The great teachers of the past laid great stress on the importance of observation and experimentation, as the two easiest ways of gaining understanding. They seem to have believed that one of the chief objects of incarnation was to take in experience and give it out again in the form of expression—the pressing outward of that which has been

absorbed. Unless we follow up what we have gained by giving it out again for the benefit of humanity, it is of no use at all. We are all too much afraid of giving out, we are unwilling to show all that is stored within us. We live so far apart, not from our souls, but from the expression of our souls. If we gave free rein to the God within we should be living the fuller life without passing through the gates of death.

Every sphere of life tends towards a higher sphere, a loftier manifestation, and even while in the body we are functioning on the Creative and Formative planes. Experience is a great asset, even if never pressed outward into manifestation. We all have talents, even if we never use them—the talent which we have lost or neglected and which we so much bewail, is so much added to our power, it gives point to our personality and strength to our character.

The experience of suffering is a great help to development, fortunately for us. An instance of this is the American negro. He has suffered for long generations, but has now reached the stage when he is at last able to bring his suffering to fruition, for his artistic powers are coming to the fore by leaps and bounds; he is acting, singing, producing, writing, painting increasingly well.

Although physical suffering has been lessened by modern methods of life, mental suffering has increased. All things are moving one plane higher in this Aquarian age, dense matter has disappeared from the scientific outlook, transport is moving out of the region of earth and water into that of air, and so on. Mental suffering will produce even greater powers than ever, though perhaps not in so concrete and physical a form.

Most of the great among humanity come from the poorer class, because suffering brings out spontaneity and independence of public opinion in the pouring out of the inner life.

For where there is fulfilment there is little aspiration. Only a moderate amount of material satisfaction chokes out the artist in man.

To the experience gained by suffering, and to the knowledge attained by hard study, the genius adds the spontaneous expression of all he has accumulated in past incarnations. He functions unconsciously and involuntarily on the Creative plane because he is a suitable instrument for the transmission of messages from Divinity to humanity. If only those who led pure and noble lives were permitted to create beauty for the uplifting of humanity there would be very little uplifting indeed, for genius exists mostly in men and women who still have evil in them. This can be accounted for by the fact that evil can be made the foundation of power—a great and recondite truth which is a vast subject in itself. The Higher Powers use as a channel the man whose mental and spiritual endowments have been formed by heredity, opportunity and circumstances to provide that channel, and they use him regardless of the response he may be making to the calls of his evil *persona*.

Experience is power, and can be expressed for the benefit of others.

Knowledge is power. Everybody knows something that no one else knows, every one has had some experience that no one else has had. The Scriptures speak of the Waters that were broken up in Daath—the Hebrew word for knowledge. These Waters are the great River of the Spirit, the crystal-clear waters that flow from the Garden of Eden into Daath, where they break up to pour finally into the material kingdom of this world, entering into the consciousness of man, refreshing and uplifting him during his crucifixion on the Cross of Matter.

One of the most fruitful sources of power is meditation. An hour of ordered meditation will bring more result than a

week of study. It not only gives one ideas but also the enthusiasm with which to carry them out. Enthusiasm comes from the Higher Self: that is why it is so rare. No artistic or other work on the mental plane is really good unless it has its roots in the profundity of deep meditation or concentration. Work that has absorbed one's whole being, into which has flowed the unmistakable stream of enthusiasm, is work that will live on in some form or other, for it is immortal.

Our Higher Self has to penetrate many veils before it can reach us here below. By prolonged meditation the veils are often cleared away. Men and women of unusual gifts, in entering the creative silence, are enabled to receive and convey to their fellow creatures new manifestations of truth and beauty. Dickens has told us that he often lost sight of this world when he was doing his finest work. After writing the last word of the Christmas Carol, into which he had put his whole soul, he felt so strange that he went to the mirror to see if he looked as ill as he felt, and was amazed to find that his face was disfigured to such an extent that he knew he must have been weeping for hours without being conscious of it. That is the kind of work that brings immortal fame, for it is the shedding of the heart's blood of the Higher Self for the salvation of men.

In profound meditation one can at times reach the Creative plane. The wonders one sees there are from the psychic point of view just as real as the things of the world of events and matter. Some great man has said that the investigator into the higher worlds is an associate of the Gods. Things which one sees there, the manifold glories of the hierarchical spheres, are what Keyserling calls "incarnations of metaphysical realities, just as objective as things of matter". The mind when meditating has its nearest possible approach to the spiritual world, for then the Higher Self becomes one with the lower selves. The quietness of the body, the clarity

of mind induced by closing the mental door to disturbing influences, are all favourable to making contact with the Divine. The higher planes are shut to us normally because they are fourth-dimensional, and we are still labouring along in three dimensions. When we realize that the fourth dimension is what Madame Blavatsky calls "penetrability," we have taken a long step forward in the understanding of our own psychic make-up.

Meditation develops our creative imagination. Flashes of this come involuntarily to all who have artistic gifts, but deliberately called up and intelligently used it is very rare—almost an unexplored power.

Another important source of power is balance, for without equilibrium all force is without avail. In the Zohar there is the sentence: "Before there was equilibrium Countenance beheld not Countenance," one of the curious sayings of the Kabbalah which are quite inexplicable unless one has the key with which to unravel them. The reference is to the Two Faces which play a conspicuous rôle in Jewish symbolism—the Greater Countenance, which is God the Father, and the Lesser Countenance, which is the Messiah. It means that where there is not balance the link is missing that binds matter to spirit. The link is for us Westerners the Christ. When brought down to everyday life this means that, unless we can attain to perfect balance between our Higher and Lower Selves, we have not the Christ-spirit within us to help us to reach up to the Highest which is in God.

We members of the Body of Christ can make the link, but we must fulfil the conditions—we must live the life in order to attain to spiritualization, to produce pure gold from the baser metals. It would seem to be a hopeless task. But no religion is helpful unless it offers an almost impossible ideal. Christianity offers such an ideal, and so does Judaism,

the ideal of spiritual initiation through Love and Sacrifice. The mind is not the Highest Self, the Superman at which Nietzsche aimed so violently must be the Second Adam who was crucified on the tree of self-sacrifice, thus developing the link that will bind him to that Highest Self. For self-sacrifice is a greater developer of power than self-expression.

We are very marvellous beings, we humans, and we have an important destiny to fulfil. Occult tradition tells us that the Angelic Hosts envy us our experience of the physical plane, because the eternal fight with the difficulties and sorrows of life leads to a special development that cannot be reached by those whose evolution takes place outside the material.

James Rhodes says in his poem, "Out of the Silence":

That which thou art thou dreamest not, so vast,  
That lo! time present, time to be, time past,  
Are but the sepals of thy opening soul  
Whose flower shall fill the Universe at last.

Thou ponderest on the moon, the stars, the sky,  
When the winds gather, how the waters run,  
But all too lightly deemest of thyself,  
Who art a thousand miracles in one.

## WILLIAM CROOKES AND OCCULT CHEMISTRY

BY A. J. HAMERSTER

(Continued from p. 289)

### II. FROM PROTYLE TO RADIUM (1886-1903)

#### *Protyle*

In the first part of this article we dealt with the period in Crookes' life from 1869 to 1879, which led from the experiments in Spiritualism to the discovery of the Fourth State of matter, the latter forming one of the climaxes of his scientific career. Another such climax lies between 1886 and 1903, and includes his brilliant speculations on the origin of matter and the genesis of the elements. This we will now consider.

After the Master's paper in THE THEOSOPHIST for September, 1882, quoted in the previous part of this article, four years pass by without our seeing any sign of the Master's paying further attention to Crookes' discoveries. But from two letters of H. P. Blavatsky's to A. P. Sinnett, we see that, towards the close of 1886, the Master's interest in Crookes' work was as keen as before. In that year William Crookes had been elected President of the Chemical Section of the British Association, and in his opening address he had put forward the hypothesis that all elements are originally derived from one substance, more primitive and subtle than the lightest of

the known elements, Hydrogen, which he called *Protyle*.<sup>1</sup> Many years later, referring to this

speculation on the origin of matter, I drew a picture, [he says],<sup>2</sup> of the gradual formation of the chemical elements by the workings of three forms of energy—electricity, chemism, and temperature—on the “*formless mist*”. We require a word, analogous to protoplasm, to express the idea of the original *primal matter* existing before the evolution of the chemical elements. The word I venture to use is *protyle*, wherein all matter was in the *pre-atomic state*—potential rather than actual.

Probably it was the address of 1886, given at the Birmingham meeting of the Chemical Section of the British Association, entitled “The Genesis of the Elements,” which A. P. Sinnett sent to H. P. B., and to which she replied as follows:

Thanks for all compliments and Mr. Crookes’ chemical speculations. He is a dear man who has all my respect, admiration and sympathy. I am proud of him [Mind! he was a member of her and her Masters’ Society], even though he may be less proud of me. I have received your parcel by book post just before dinner and now it is 5, so I could not even glance at it let alone read it. But Mrs. Countess [Wachtmeister] has and says she understands nothing. Nor will I of course; we are ignorant fools she and I and if you have to wait till I evolve into my *higher self* to read that stupendously scientific speech to understand it, then you will have time to cut new teeth.

Yet, I had brains enough to understand what you meant in your letter; and I say right away: Mr. Crookes, Sir, preaches and teaches a very old occult Doctrine. I will of course lay his work and *new* discovery before the Master and Mah. K.H. and will let you have Their opinions. Meanwhile I am *impressed* to send you a few pages that I have *unhooked* from my Book I, Archaic Period, [of *The Secret Doctrine*] the beginning of which you have seen and beg you to read them carefully.<sup>3</sup> Now if you do not find in it your *prelix* [read: *protyle*] or his—whatever its name—then I am a Battenberg.<sup>4</sup> Only for mercy’s sake do not lose those 8 pages or you will ruin me in time lost and other things. If you find it answers please show to Mr. Crookes; if not—answer me I am a fool as usual, and then send back those 8 pages.

<sup>1</sup> More correctly *Prothyle*.

<sup>2</sup> In a lecture at Berlin, 1903, reprinted in *THE THEOSOPHIST*, November and December, 1903, pp. 71 and 140 from the author’s pamphlet copy.

<sup>3</sup> Perhaps pp. 257-263 of vol. I (1st ed.)

<sup>4</sup> H. P. B. was a von Hahn of Mecklenburg. The Battenbergs were originally a noble family of Hesse-Nassau, extinct however in 1318. The title was revived in 1851. The English branch renounced the German title during the Great War, and adopted the surname Mountbatten.

### *Chemistry and Alchemy*

Three days later she recurs to the same subject, having meanwhile heard more definitely from the Masters:

I doubt whether the news I have to give you will be found satisfactory by yourself or Mr. Crookes. I have heard from Master and—Masters. It appears (as I have thought from the first) that he is on the *orthodox occult* path, in his general method. “No one went nearer than he did to the *laya* region” I am told. The *laya* is the *Nirvana* of all organic (we have no inorganic) Substance, the zero point or “neutral centre” where all *differentiation* ceases. But when I asked for a few lines written in a language that I could not write, using scientific (chemical?) terms and symbols to show Mr. Crookes that the Masters were (a) in earnest and (b) that they *knew* what Mr. Crookes was talking about with his Greek letters and figures and H.’s and N.’s and N.C.’s—Master told me very coolly that He would be very sorry to be *showing his ignorance*!! He knew nothing of modern chemical terms and Mr. Crookes knew nothing of Alchemical jargon. He looked into the *aura*—(much good this will do Mr. Crookes!) and found in the said “pamphlet *aura*” only two deflections, and one small point, half of one—which showed error. I asked Him to point it out and he laughed, and I saw no more of Them.

Well to-day Dj. Khool put in an appearance and was in a hurry and would not wait and so I had to send Louisa away—with my legs half rubbed because she looked at me listening—as though I were crazy. Then he told me that Master sent in a word for you, and me to tell you: “Sinnett has evidently forgotten what he had read in the Comm. on the 7 Stanzas (Book II Archaic period). Otherwise he would have known that out of what is plainly stated there, seven such pamphlets (as about *protyle*) could be written by Mr. Crookes if he only knew it. No such scientific *orthodox* terms used in the S. D. but all that can be given out in *this* century is there and about chemistry and physics more than anything else. If Mr. Sinnett is willing to read those portions to Mr. Crookes—or Mr. Crookes wants to read them himself—send the MSS. to them by all means. (Thanks) . . . Anything that will appear hazy, incomprehensible or too *grotesque* I (Master) am willing to explain and *even to be corrected* if I fail to do so.”

On my kicking against the idea of sending you the MSS. which I want all the time for reference—(then, Lord! Mr. Crookes to see and laugh at it!!!)—Dj. Khool said that if I had any regard for yourself and Mr. Crookes I better do so, or *else never ask Master to help anyone again*. And then he added that one of Master’s *Chums* (he learnt the word from Olcott) a Syrian [probably the Master Jesus], upon hearing of your letter to me about *protyle* (that I had sent on to Them) and your proposition, had very seriously remarked that something *ought to be done* for Mr. Crookes; and Master had agreed with him; only that *He* laughed (Mah. K. H.) at me, advising Master to do that

something, for otherwise I would be asking and bothering Them next to baptise one of the London Theosophists' children.

Thus it is I who receives the kick. Never mind. Well, D. Kh. said before parting company that I better write and tell you all; that there was a chance for me that either you, or Mr. Crookes would refuse to read over that which you had already read, and Mr. C. something that he is sure to find stupid, unless he reads the *Comm. on Stanza VI* with great attention. Well I am ready to do my duty. But I do hope Mr. Crookes will refuse.

It is true that ever since you left, Master has made me add some thing daily to the old MSS. so that much of it is new and much more that I do not understand myself. So that with God's help you may find in it something to attract the attention of even such an eminent man as Mr. Crookes.

I never thought he was so learned—till I heard Masters' opinions about him and his *aura*. Master says, there is no one higher than him in chemistry in England, nor elsewhere except Butlerof<sup>1</sup> who is dead. But then Butlerof spoiled his brains by Spiritualism and took it all for God's grace, and became stupid at the end.<sup>2</sup>

Judging from the next letter,—written probably a few weeks later, after the New Year had set in,—the rough MS. sent by H. P. B. did arouse Mr. Crookes' criticism rather than his enthusiasm, and so induced the Masters, the real authors of *The Secret Doctrine*, to make still more changes in those parts of the MS. which dealt with "chemical" things. The following is what H. P. B. wrote about it on January 10th, 1887:

You want to know what I am doing? Atoning for my sins of having sent to you my *Archaic Doct.* before it was ready. Rewriting it, adding to it, pasting and repasting, scratching out and replacing with notes from my AUTHORITIES. I was told to send you the MSS.—but not told when. The Countess who is always on the look out for practical things, wanting to profit through Hamilton going back to London—made me send with him the MSS. Two days after I was asked for it, and when I said it had gone was answered "so much the worse for you"—thanks. It appears that in its crude state it failed to make Mr. Crookes faint with rapture and he must have pronounced it a full blown flapdoodle. At least I augur it so and surmise, considering the *chemical* changes produced in it, of which neither before nor now do I understand one rap. Nor do I care.

<sup>1</sup> Alexander M. Butlerof, well-known Russian chemist, discoverer of tertiary alcohol (1864).

<sup>2</sup> *The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 224 et seq.

### *Science and Occultism*

Two points in these letters arrest our attention. They are (1) the extraordinary interest awakened among some of the Masters by Crookes' discoveries and speculations, so that They even think of going out of Their way to help the scientist, and notwithstanding this, (2) the wide gulf which apparently gapes between the ways of science and the ways of occultism. Nothing illustrates this second point more strikingly than the confession of the Master's "ignorance" of Western *orthodox* scientific terms and distinctions, and even more so the difference in method of acquiring knowledge or of investigation, used by the Masters and by the scientists, as exemplified by the Master looking at the "aura" of Crookes' pamphlet instead of reading and studying it intellectually.

If I must define the difference between the two, I can only do so in more or less figurative language. The scientist adheres strictly, as it were, to the outer surface or appearance of things, the correctness of his definitions, their justification by experience, and the strict logic of his reasoning. This is the adamant network in which the inner life is caught by the intellect. The scientist judges by his intellect if this "network," this "system," is a logical and consistent whole. In so far as it is this, it is accepted as a true expression of the inner life, and this life is accordingly conceived in conformity with its appearance.

The occultist on the other hand does not seem to bother much about this outer appearance or intellectual expression of things, whether the life is clothed in modern scientific conceptions and presuppositions, or in the more allegorical language of the old alchemists. He rather *makes* himself or *is one*, as it were, with the pulsing life within—this is what is to be understood by "looking *into* (not *at*) the aura"—and so for example he is able to judge if the true inner meaning, or life, or "aura," of the pamphlet is in conformity

with the inner life of the thing itself, of which it tries to give the intellectual expression.

Especially in our dealings with occultism we must always be careful not to cling too much to words or terms, and even more especially so in the case of H. P. B.'s writings. She herself "admitted that to some extent even the esoteric teaching is allegorical"<sup>1</sup> and according to C. W. Leadbeater she thought us "abominably literal".<sup>2</sup> The "aura" is generally conceived as an outer clothing or envelope. We should however think of it more as the sphere of radiation, of outgoing force, and so as the expression of the inner life.

#### *The Two Worlds*

Often have I wished, and others also, I am sure, that many of our Theosophical truths, teachings, assertions, might have been written in a language, expressed in images and conceptions, more in line with modern scientific terminology, than has actually been the case. In no other field has the divergence between science and occultism in this respect been more acutely felt, even as H. P. B. felt it when she wrote her letter, than in that of chemistry. *The Secret Doctrine* is one gigantic attempt and . . . failure (assuming that success in this sense is possible) to bring about the wished for "concordance" between science and occultism. The nearest approach to it has been realized by the in every sense incomparable Annie Besant, in some of her books. But in general we may say that the gulf between the two still gapes as wide as ever, though evidently this seems to cause the Masters more amusement than worry. We think it of so very high importance that occultism should speak "our" language, but why should not the Masters rather expect of us that we learn to think "Their" thoughts? In

<sup>1</sup> *The Secret Doctrine*, 1st edition, Vol. II, p. 81.

<sup>2</sup> *Talks on the Path of Occultism*, p. 416.

no uncertain words They intimated that to us. Rather than hope for Them to come down to our world, we should aspire to raise ourselves to Theirs. The Master K. H. wrote to A. P. Sinnett:

*Man of the world*, living in and in full sympathy with it—you are undoubtedly right. But the men of *this other world of ours*, untutored in your modes of thought, and who find very hard at times to follow and appreciate the latter, can hardly be blamed for not responding as heartily to your suggestions as in your opinion they deserve . . . instead of we going over to him, he has to come to us . . . leave your world and come into ours.<sup>1</sup>

The language of our world is a language of the time being, continuously getting out of date. The world of Their ideas is an eternal world. Nowhere has this been better demonstrated than by science itself. William Crookes' own dissertations of 1879 and 1886, looked at from the heights of twentieth century science, are very imperfect and out of date now. And the Master's paper in *THE THEOSOPHIST* of 1882 in part does not escape this criticism. It speaks and thinks in the language and according to the lights of nineteenth century science, before the later important discoveries and widening of ideas. The "Mahatma Letters" show the same effect of time, in this respect. Crookes' subsequent writings of 1903 and later show also clearly this outgrowing his earlier conceptions, limitations, ignorance, as of course they *must*, if they indeed are to show development, evolution, growth.

#### *W. Crookes and C. W. Leadbeater*

The above considerations have brought me some measure of resignation in the apparent discrepancy between science and occultism. We must not worry too much about it. Time and the trend of evolution will slowly but surely build a highroad over the gulf which separates them, will gradually bring them more and more together, and at last merge both

<sup>1</sup> *The Mahatma Letters*, pp. 8-9.

worlds into one. For the time being let every one, whom both worlds interest, try to think and write as clearly as he can in the language and of the things in that world in which he has specialized. Do not reproach the "occult chemist" that he does not write the jargon of science, nor blame the scientist that he is not able to make sense of the alchemical slang. The discrepancy seems inevitable. One cannot serve two Masters, as one cannot follow two roads, or do two things at one and the same time. This is illustrated for example in the lives of W. Crookes, the great scientist, and C. W. Leadbeater, the great occultist, each having his own characteristic limitations. The latter saw this clearly when he wrote:

There are many lines of development for human beings, and it takes many lives to develop the characteristics of any line perfectly. I have spent most of this life in developing the psychic side of my nature, in learning how to see clairvoyantly, and writing about it. I met in our Society, and have worked with, Sir William Crookes; that man spent his life in the study of chemistry, and he knew it perfectly. Over and over again I have felt: "If only I had your knowledge, or if you had my clairvoyance, what work we could do!" It seems a pity that one cannot have in one life both these forms of development. It takes a lifetime to attend to each.<sup>1</sup>

Though it is running too fast into the future, it may yet be interesting to note here that the working together of W. Crookes and C. W. Leadbeater, hinted at in the above quotation, did not stop even when the former died in 1919. I have heard C. W. Leadbeater say last year, that in his latest investigations in Occult Chemistry he had received much assistance from William Crookes, who had shown a keen interest in these researches from their very beginning in 1895, and who now had put at the disposal of the occult investigators the wonderful chemical laboratory which he had constructed on the astral plane for his own use.

*(To be concluded)*

<sup>1</sup> *Talks on the Path of Occultism*, p. 923.

### EDUCATIONAL SYSTEMS

"Do you think the system of education is responsible for the bankruptcy of creative intellect?"

"Yes, the educational systems upon which the peoples of the world are nurtured are responsible for the stupidity of men and their rulers. The mass production of standardized intellects, the elevation to the rank of virtues of the aggressive instincts of the savage, and the submergence of originality and individuality in thought and feeling and conduct—all these influences have been at work to produce a chaos of competing organizations and system of society, which seek a release from their besetting difficulties in an armed clash that leaves them worse off than before."

"What system of education would you substitute for the present one?"

"It is not a system that we need, but the men who have the capacity to think profoundly and creatively. We do not want a regimented system which can only turn out cogs for a machine. Each man must be taught to think for himself, and not merely to conform to a preconceived system of society."

"What about the backward intellects which are content to grub along without thinking about life or art or religion?"

"I believe that education of the right type will awaken even such minds to a realization of themselves. If men are intellectually or spiritually backward, that is the fault of their environment, their heredity or their lack of the right opportunity."

"To whom then would you hand over the education of the peoples of the world?"

"To the deep and original thinkers who can rouse other men also to think for themselves."

"Would that not lead to a chaos of competing educational systems?"

"Is not there chaos in the world to-day," he replied, "as a result of the existing educational systems? Unemployment, the dislocation of markets, reckless competition, the jettisoning of humanitarian principles from the economic system, and the substitution of the balance-sheet for the Bible or the Bhagavad-Gita—is not this the result of modern systems of education, and cannot something better be found?"

"If something better cannot be found," he added with a deprecating wave of his hands, "then civilization is doomed."

# THE THEOSOPHICAL SOCIETY AND ITS ESOTERIC SECTION

## II

IN my article on the Theosophical Society and its Esoteric Section which appeared in the April issue of THE THEOSOPHIST, it was shown beyond doubt by documentary evidence that the only object of the Theosophical Society, from its inception in 1875 till the Founders settled in Bombay in 1879, was to investigate unexplained laws of Nature and the powers latent in man.

1880-84

The Rules as revised and ratified by the Society at Bombay on the 26th and 28th February, 1880, contained among other objects the following:

- VIII. (d) To seek to obtain knowledge of all the laws of Nature . . . and so termed the OCCULT SCIENCES.
- (g) Finally, and chiefly, to encourage and assist individual Fellows in self-improvement . . . But no Fellow shall put to his selfish use any knowledge communicated to him by any Member of the First Section; violation of this rule being punished by expulsion . . . nor to reveal it, except with the permission of the Teacher.

1885-87

This remained in force till a Committee on Rules revised them again and these revised Rules were approved by the

1834

THE T. S. AND ITS ESOTERIC SECTION

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General Council on the 29th December, 1885. All the aims and objects of the Society were then summarized under three heads as we have them to-day, although the scope of the Second and Third Objects was limited. The Third Object then ran as follows:

*Third: "A third object, pursued by a portion of the Members of the Society, is to investigate unexplained laws of nature and the psychical powers of man."*

In the two succeeding years the Rules Committee retained the Third Object as adopted in 1885.

1888-1896

Colonel H. S. Olcott, in chartering the Esoteric Section of the Theosophical Society in 1888, said: "While in London and after having a full understanding with H. P. B. as to the best way to carry out the policy of *divided work in the Society* which had been indicated for us by a Master, in a letter phenomenally given me on board my steamer, the day before reaching port, I issued the following Executive order to create the Esoteric Section of the Theosophical Society."

In his Annual Report presented to the Society on the 27th December, 1888, the President-Founder recorded as follows:

"I have never interfered with the esoteric or metaphysical part, nor set myself up as a competent teacher. That is Madame Blavatsky's speciality; and the better to enunciate that idea, I have just issued an *Order in Council*, in London, creating an Esoteric Section under her sole direction, as a body, or group, entirely separate and distinct from the Society proper, and *involving the latter in no responsibilities towards those who might choose to enrol themselves in her list of adherents*. With our forces united, each doing the work most congenial and attractive, we two have, under the favour, or rather the benevolent sympathy, of our Teachers, built up this Society . . ."

Consequent on the order of the President in Council instituting a separate division of the Society under the guidance of the Corresponding Secretary<sup>1</sup> of the Society, for the purpose of more particularly aiding the parties interested to carry out the Third Object of the Society, and on three other grounds, the Rules were again revised and adopted by the General Council on the 29th December, 1888. The Third Object was still retained as before, and the following note was added to it in parenthesis :

The Fellows interested in this third object now form a distinct private division of the Society under the direction of the Corresponding Secretary.

In February, 1890, Madame Blavatsky had "appointed Colonel Olcott her confidential Agent and sole official representative in Asiatic countries as Chief of the Esoteric Section," and directed that "all correspondence relating to and Instructions emanating from the same to pass through his hands". At this period an effort was made to overthrow the Theosophical Society and to build on its ruin another body of the same name, by one who repudiated the Masters, and tried to substitute for them some bogus Adepts in the Rocky Mountains, and thus ruin the cause. After giving this warning to the Members of the Esoteric Section, H. P. Blavatsky established, in the summer of 1890, an Inner Group within the Esoteric Section and succeeded in gathering round her a certain number in London. In January, 1891, she definitely organized the Esoteric Section in India, relieving Colonel Olcott of his responsibility in it, and to safeguard the neutrality of the Theosophical Society she changed the name from the Esoteric Section of the Theosophical Society to the Eastern School of Theosophy (*vide Lucifer*, February, 1891).

The Esoteric Section, however, continued to exist as an Inner Group, as on April 1st, 1891, she issued an order which ran as follows :

<sup>1</sup> Then a regular Officer of the Theosophical Society.

"I hereby appoint, in the name of the Master, Annie Besant, Chief Secretary of the Inner Group of the Esoteric Section and Recorder of Teachings." Signed, H. P. B.

Thus it is evident that though the name was changed to Eastern School of Theosophy, the Esoteric Section still continued as an Inner Group in it. This Esoteric Section was once again thrown open for a period of five years, from 1911 to 1915, to the Members of the Eastern School of Theosophy. Even though the Esoteric Section was later closed to fresh admissions, those who had already joined it still constituted that Section "which is designed to work on the original lines for which the Theosophical Society was founded and to carry out the Third Object of the Society".

#### 1897-1905

The Third Object was continued in the very form in which it was adopted in 1888 till the Rules were revised by the General Council, which included among others Mrs. Annie Besant and Mr. C. W. Leadbeater, in July, 1896. (*Vide* the President-Founder's Executive Notice, dated London, 9th July, 1896.) It was then that the Second Object was widened so as to include the study of all Religions and Philosophies and the Third Object was worded as we have it to-day, *viz.*, "to investigate unexplained laws of Nature and the powers latent in man". Here it will be noted that the scope of this Third Object was also widened by omitting the words "pursued by a portion of the Members of the Society" and by changing the phrase "the psychical powers of man" into a more explicit one, *viz.*, "the powers latent in man".

It may also be mentioned, as very few Members are likely to be aware of the fact, that a Board of Trustees of seven Members representing the whole Society was constituted

on December 14th, 1892, thirteen years before the Society was incorporated at Madras, in 1905, and the Trust Deed was registered in the Office of the Registrar of Deeds. This Deed, though primarily intended for the safeguarding of the property of the Society, contained the Objects of the Society as they were during that period.

It is true that Colonel H. S. Olcott's resignation of his Presidentship on January 1st, 1892, his subsequent revoking of the same on August 21st, 1892, under instructions from his Guru, and the later incidents which ultimately led to the secession of Mr. W. Q. Judge from the Society in 1894, led him to think seriously of the possible danger of the influence of the Esoteric Section on the Theosophical Society, thereby limiting the scope and freedom of action of the Society. But even as early as 1893, in his Presidential Address referring to the Eastern School of Theosophy, Colonel Olcott wrote: "She (Mrs. Besant) and I are now at one as regards the proper scope and function of the E. S. T. as one of the activities carried on by our Members . . . Whatever misunderstandings have occurred hitherto with respect to the exact relationship between the Society, as a body, and the Esoteric Section which I chartered in 1888,—*now known as the Eastern School of Theosophy*—and of which she is the sweet spirit and the guiding-star, have passed away—I hope, for ever." Again in his Presidential Address on the 27th December, 1895, he records as follows: "I am most happy to tell you that the restraint formerly used towards myself as to the work of the Eastern School of Theosophy has all passed away with the American Crisis. I am now in a position to cordially testify to the value of the teachings given by Mrs. Besant . . . and to recommend such as incline towards the study and practice of . . . Esotericism . . . There is no sign of dogmatic assumption nor of desire to interfere in the practical working of the Society . . ."

The Society in its constitution has provided for three objects and also has a provision to do such things as are incidental or conducive to the promotion of all or any of the three objects.

A constitution is not made all of a sudden as some hold. It grows out of years of experience by conventions and practical working. When the Society was incorporated in 1905, the Constitution and Rules were framed as they existed at the time; they were really those adopted by the General Council in 1896. There is evidence in the growth of the Society that the Esoteric Section was chartered for the carrying out of the Third Object of the Society. Though it is true that the Esoteric Section is a separate body, yet it forms a *distinct private division of the Society*.

Some think that a legal document for securing the possession of the Esoteric School rooms should be obtained from the Theosophical Society. As regards the Shrine Rooms now occupied by the Esoteric School of Theosophy in Adyar, the very fact that that body has been in sole occupation for the last thirty years would give them a legal status sufficient for the purpose. The resolutions of the General Council in a body like ours ought to be looked upon as giving a status which no legal document can ever surpass.

In spite of the foregoing evidence of historical importance relating how the present Constitution of the Theosophical Society has grown, if it be argued that there is nothing definitely mentioned in the Rules about the Esoteric Section or the Esoteric School of Theosophy, then it may similarly be argued that there is nothing mentioned in the Constitution and Rules of the Society about the publication of THE THEOSOPHIST or the maintenance of the "Theosophical Publishing House" or the "Vasanta Press". If H. P. Blavatsky obtained a charter from the Theosophical Society for the Esoteric Section (afterwards widened into the

Esoteric School of Theosophy) and Colonel H. S. Olcott brought to bear upon the Theosophical Society the burden of publishing THE THEOSOPHIST and the maintenance of the "Theosophical Publishing House," Mrs. Besant also presented the "Vasanta Press" to the Theosophical Society. If the three existing Objects of the Society, and Clause 2 (d) which provides for the doing of all such things as are incidental or conducive to the attainment of the above Objects or any of them, are not sufficiently clear to admit of the Esoteric School of Theosophy, the publication of THE THEOSOPHIST and the management of a Press and a Publishing House all within the scope of the Theosophical Society, it is time the Society included them clearly. It is strange to see some compare the Esoteric School of Theosophy to the Co-Masonic Order, the Bhārata Samāj and the Liberal Catholic Church. The main difference between the Esoteric School of Theosophy and those movements is that while the Esoteric School of Theosophy admits *only* active Members of the Theosophical Society in good standing for at least two years, the other movements have no such relation with the Theosophical Society. Besides every Member of the Esoteric School of Theosophy is bound to support the Theosophical Movement before the world.

M. SUBRAMANIA IYER

### INTUITION

BUT as the ranks thin around us, and, one after the other, our best intellectual forces depart, to turn into bitter enemies, I say: "Blessed are the pure hearted, who have only intuition, for intuition is better than intellect."

H. P. B.

## CORRESPONDENCE

### *Fascism and Theosophy*

#### I

AFTER reading Mr. Hemshell's *Fascism and Theosophy*, I think other members may be as much interested as I was in the enclosed cutting from Mr. Hannen Swaffer's article "In Praise of War" in *The Daily Herald* of 24th April, 1934:

You will find in the Duce's book, "The Political and Social Doctrine of Fascism" (Hogarth Press, 1s.) the following:

"War alone brings up to its highest tension all human energy, and puts the stamp of nobility upon the peoples who have the courage to meet it . . . ."

"Thus a doctrine which is founded upon this harmful postulate of peace is hostile to Fascism."

That's that!

Theosophists have a big job ahead to educate mankind to discriminate between the highest tension of animal energy and that of human energy. Then perhaps the good points of "the Corporate State" may be freed from false analogies which lead to war-mongering.

KATE SMITH

#### II

It was distressing to read in your April issue an article on Fascism. It would seem that there must be something wrong in the teaching of Theosophy to lead anyone to see any connection between its ideals and those of Fascism.

To be brief, Fascism firmly believes in fighting, persecution and terrorism, all of which can never be considered Theosophical. It is these ugly features, obvious to the whole world, which cause dismay to find a Theosophist urging this political movement as a means of helping the Blessed Masters.

With regard to the German Fascist idea of separating Aryans from Semites, *The Secret Doctrine* (Vol. II, p. 200; 1888 Edition)

states: "The occult doctrine admits of no such divisions as the Aryan and the Semite."

The *Bhagavad-Gita* cannot be invoked either. This book, as well as every other sacred book, was never intended to be taken in its dead letter meaning.

To me, the whole matter is very regrettable.

CLIFFORD PHILLIPS

(We have received other letters of considered protest against Mr. Hemshell's article, as also against Mr. Butterworth's communication in respect of the Douglas Social Credit System, for which we regret we have not the space at this time. As is obvious, it has been our purpose to invite discussion by publishing letters or articles upon which opinions may differ.—ED.)

### *Other Dark Spots*

Under the heading of "Work in Geneva," Dr. Anna Kamensky states in your April number that an exhibition of the dark side of Russia's life is to be given, from which the enlightened side of her activities, such as the proposals for total disarmament, efforts to eliminate prostitution, to spread education and introduce penal reform, is apparently to be omitted. She also draws the conclusion that what misery there is in Russia is due to her present godlessness.

I should like to know if in the cause of Universal Brotherhood similar exhibitions of conditions prevalent in other countries are to be organized. That is to say, are we to show to the world at Geneva pictures of half-starved children and despondent unemployed men and women such as can be seen any day in the slums and the countryside of England and the Continent, and I believe also of the East? If so, what conclusions are to be drawn from them? That our godlessness is as great as that of the present Russian rulers, or that it is greater?

The Russian Revolution, like the French, was the outcome of centuries of oppression on the part of the rulers of the Church and the State. After the Revolution she suffered from chaos and famine. But we other Western nations were not nearly so unfortunate, and yet we are allowing our populations to suffer the most appalling degradation and misery in spite of our religion, economic organization and plentiful harvests.

If we say that the semi-starvation in Russia is due to godlessness, then we must ask ourselves to what it is due elsewhere, and get rid of the squalor, oppression and slavery (in the form of sweated labour and prostitution) which we tolerate in our midst, before we can prove conclusively to the Soviets that their materialistic doctrine is wrong.

If it is necessary to direct the light of investigation to our darkest spots, then let us by all means have an exhibition of our shame at Geneva, but my sense of justice is not satisfied at hearing one country indicted because she is frankly materialistic, whilst others are left out because they claim a spiritual superiority which finds very little expression in practice.

I very heartily join Dr. Kamensky in appealing to Theosophists to be light-bearers and reformers and thus carry on the torch which our leaders have so far carried with so bright a flame.

At the same time, may I congratulate you on the excellent standard of THE THEOSOPHIST from every point of view? I use it a good deal now for propaganda purposes and find that it is just as inspiring to those "on the fringe" as to the small band of Theosophists with whom I share my number.

G. EEDLE

### *Our Policy*

I want to tell you how glad and thankful I am about your policy of not giving room in THE THEOSOPHIST to controversial matter concerning the election of the President. Your policy seems to me to be the only one worthy of the dignity of the Theosophical Society.

AXEL VON FIELITZ-CONIAR

### *Nominalism*

For him, who knows the unusual circumstances under which *The Secret Doctrine* was written, it is a matter of moment to accept without examination corrections of the text so carefully revised by people of learning and understanding.

This reason moves me to examine the brief note signed by Mr. A. A. Prins which appears in THE THEOSOPHIST, March, 1934, page 718, with the title: "A Slip in 'The Secret Doctrine'."

H. P. B.'s passage reads as follows:

There is no such thing as either "dead" or "blind" matter, as there is no "blind" or "unconscious" Law. These find no place among the conceptions of Occult Philosophy. The latter never stops at surface appearances, and for it noumenal Essences have more reality than their objective counterparts: wherein resembles the system of mediæval Nominalists, for whom it was the universals that were the realities, and the particulars which existed only in name and human fancy.

Mr. Prins adds:

It is clear that it is not the Nominalists but the mediæval Realists that are meant here. It was the scholastic Realists who insisted on the real existence of "universals" or general notions or ideas, as any handbook or the Oxford English Dictionary will show. For the Nominalists such abstract concepts were mere names (nomina).

H. P. B. referred to the outstanding doctrine of mediæval Nominalism as explained by Peter Abelard at the beginning of the twelfth century; for she expressly had rejected the materialistic Nominalism of Roscelinus, condemned by the Church in 1092, in her note on page 32, where she asserts:

... meanwhile, we claim our rights of Conceptionalists as against Roscelini's materialistic views of Realism and Nominalism.

This Conceptionalism introduced in England by William of Occam as an outgrowth of the Nominalism of Abelard who held that "universality resides only in judgments and predications," and admitted that "general propositions may be true of real things in virtue of the similarities of the latter". Being a Platonist, Abelard accepted the transcendent reality of ideas: his Nominalism was in close keeping with his Platonic doctrine. Occam, his follower in the fourteenth century, declared that "concepts are natural signs of many things and in that sense are universal".

During the nineteenth century another revival of Nominalism appeared in England with James Mill and his son John Stuart Mill who in his *System of Logic* expounds it at length. H. P. B. had nothing to do with this and therefore she emphasized mediæval Nominalism.

The Oxford English Dictionary does not support the connotation expressed by H. P. B.; we should not forget that this dictionary, a perfect history of the English language, does not record ideas beyond the actual use of the words which convey their meaning. There is no quotation for Nominalism in its philosophical sense prior to 1528; consequently it does not register the mediæval Nominalism referred to in the passage pointed out by Mr. Prins. So there is no slip, and no correction should be made.

R. BRENES-MESÉN

### *What is Brotherhood?*

I beg you to publish these lines on Brotherhood.

I must really smile at Mr. H. van Gelder's idea to instal in the Theosophical Society a sort of commission to judge the fitness and right understanding of Brotherhood by its members. It reminds me of the "Keuschheit komission" (commission for judging chastity) instituted by the Austrian Empress Maria Theresa. Does the writer earnestly think that there is somebody living who could clearly state and explain in such a precise manner what Brotherhood means, that it will never exclude anybody by misinterpretation?

All prominent Theosophists talk about it and—I am convinced—every one of them does his uttermost to live and act accordingly. But the moment one of them happens to express himself differently as to how Brotherhood should be expressed, that one is blamed in

words to the effect that here is a nice show of members talking to each other of Brotherhood and at the same time rebuking each other of unbrotherliness.

What is Brotherhood? How is it to be expressed? Who can explain it? To me, to these questions there is only one answer: Try to catch Krishnaji's idea on the point.

That brings me to some arguments often touched in THE THEOSOPHIST on Bolshevism, Fascism, Hitlerism, and the like. Readers of THE THEOSOPHIST are always presented with opinions, pro and con. One cannot say which one is more right, because one is always on that side which is according to one's own temperament, to one's own idea of right and wrong, and to one's conception of what is good for the people and for humanity (especially as to spiritual matters). We want to judge from our point of view according to the background of our ideal; and here we are. In the name of what we think right we fight, convinced as to our duty to fight for it and . . . tableau! Hail Brotherhood, hail Peace!

To these conclusions I came by looking deeply into my own heart and soul. The remedy to it? We must rid ourselves of all standards, freeing our minds from preconceived ideas, and practise meekness.

PIA MÜLLER

### *"The Lamasery"*

I have read with great interest the description of the Lamasery in the December and January issues of THE THEOSOPHIST. Since I work in West 54th Street, only seven blocks away, I recently took time off to walk down into this locality to see what the conditions are now. The house shown on page 308 of the December, 1933 issue is still standing, but many houses of the same type and period in the vicinity have given place to skyscrapers. The house faces east on 8th Avenue and the exposed side is to the north. The framing for shelter as shown in the cut has long since been removed and the walls have been painted a light red with small white markings to imitate the original mortar joints between the bricks. Large openings have been made in the walls near the street level and glass show windows have been installed from the corner on 8th Avenue clear back to the entrance leading upstairs. A large optical business occupies the entire ground floor, offices and display rooms on the front and lens grinding machinery at the back. There are many small shops in the neighbourhood, radio, jeweller, cigar stores, lunch counters, haberdasheries, etc., but the carriage factory mentioned by the visitor must have vanished several decades ago when carriages made their exit from the streets of New York.

The entrance at the back is 302 West 47th Street, and I suppose it is the same as when H.P.B., Colonel Olcott and the many

distinguished visitors used to pass through it and up the stairs. The stairs are evidently the same. Upstairs the corridor walls are in the same position, but inside the apartment, or flat, great changes have taken place. I was told by an attendant, who remains on the premises to let out rooms, that about six years ago the house was converted into a cheap rooming house. He said that each flat had originally four rooms but that these have been subdivided into eight small rooms. The attendant was able to trace for me the outline of the original partitions so that I could get a fairly accurate idea how the flat looked when H.P.B. occupied it. Her writing room was on the front and included the front windows and the first side window on 47th Street. This part of the house has an offset of about two feet extending out from the main wall and a similar offset is shown at the back where the entrance is. Between the front room and the room immediately behind it there were originally two sliding doors, the opening for these can still be traced in the present walls. Just behind this second room was what I take to be the dining-room, and behind it was the kitchen which is now a small bedroom but its original purpose can still be easily recognized.

As I looked over the rooms I thought perhaps there was possibly nothing in any of them the same as when H.P.B. went about in them, unless it might be the fireplace in the front room; pipes for steam heat have been run throughout the building but her fireplace has not been disturbed. It is a plain old-fashioned fireplace, so common in England, with a heavy grate for burning coal, and I am sure it is just as it was when H.P.B. used to sit and muse before it—if she ever mused. The fireplace was the only thing left that seemed to vibrate her presence, and if it had the power of speech, or I had had the gift of clairvoyance, I think I might have salvaged many choice stories which that fireplace could tell but which have never been told. At any rate I was thus deeply impressed.

Some months ago I wandered down Irving Place at about 15th Street on the East Side to see if Number 46, where the Society was organized, can still be seen, but was disappointed to find that this house with many others near it gave way years ago to make room for a large high school building, the Washington Irving.

When Dr. and Mrs. Cousins were in New York two years ago, Mrs. Cousins organized a vegetarian Society, and the first public meeting was held in the auditorium of the Washington Irving High School, which, I think, occupies the identical space where the house stood bearing the number 46. The meeting could not have been held in a more appropriate setting but this fact was not known to Mrs. Cousins when she planned it.

I hear that you may soon be returning to America. If this is true, you need not doubt that there will be a warm welcome awaiting you.

G. C. HUCKABY

### *Education by Drills*

. . . I read your article "An Armistice-born Dream" in the December THEOSOPHIST with the greatest pleasure because it dealt with a matter . . . with which I am actually working at the present time . . . you said exactly the things that I have been preaching for years.

. . . I am connected with a liberal school . . . I have absolute freedom to carry on educational experiments along the lines suggested in your article . . .

The physical body is cared for through teachings regarding health and diet coupled with exercise, etc.

The health of the astral body is looked after in various ways but I am giving special sense drills. I am working with taste and smell through the medium of dilute solutions giving a constantly increasing ability to taste and smell ever more dilute forms, also to distinguish between similar tastes and odours when in a weak form . . . I am also working to develop a sense of beauty in form and colour . . .

Mental drills emphasize reasoning, visualization, and memory as well as mental alertness . . .

W. SCOTT LEWIS

### *Does Krishnaji Mean This?*

The other day I met two of my young friends. One of them told me that the other had made a discovery. He used to believe that there were more bad than good people in the world. He had now discovered that there were more good than bad, and added that he would soon discover that there was some good in all.

I said that the process would not stop there. He would soon find that there was more good than evil in every one and in every thing, and ultimately that all was good and that evil did not exist.

They wanted to understand what I meant by that, and I had to think and justify my statement. Of course I pointed out that all was That, and nothing but That, and if we must speak of That as good or bad, we must call That good. All people and all things, being only That, recognized in their separate individuality by our limitations only, they must be good as That. God, Life, or whatever else we might call That, was good.

Life alone is, and Life is one continuous whole. In That, in Life, there can be neither good nor bad, neither high nor low. These conceptions are created by ourselves, by our conventions and by our standards of measurement.

Then it occurred to me that perhaps Krishnaji meant this when he, without denying the existence of the Masters, refused to talk of Them and asserted that Their existence was unimportant from the

point of view which he was trying to explain. That stages of evolution and the long laborious path to attainment did not accord with his way of thinking. That, without effort, by merely putting away from us these conventions, these standards, these limitations upon life, we could identify ourselves with that Life. That was true attainment. That was the way to Truth according to him.

P. M.

*Mr. Leadbeater: An Impression*

When on a summer-day the sun reappears from behind a passing cloud we feel the sunshine brilliant, benevolent and warming to the core.

This impression is the only impression I ever got from Mr. Leadbeater; the only way in which I can think of him is as a heart which is a sun.

All who read Mr. Jinarajadasa's dream, "Flowers and Gardens," will feel the reality of his description of the Head and the Heart, when they think of the strong sun that led our Society in strength and love and the smiling sun that flooded it with golden sunshine for many, many years.

Happy indeed are the Society and the world to which these hearts are pledged.

A MEMBER OF THIS SOCIETY AND OF THIS WORLD

*Suggestions for the Society*

I asked a businessman, member of several clubs, who enjoyed reading Theosophical books, why he did not join a Lodge. He replied: "I am interested in information, not in a religion."

Perhaps he hit a keynote. For there are many idealistic people, eager for spiritual ideas, yet unwilling to identify themselves with a religion. Religion is not as popular as it was once. We have the information that many are seeking, but we are presenting it in the wrong manner.

If we desire to attract cultured types, we must make our outer form more attractive, and revolutionize Lodge rooms. Most are gloomy, and in old-fashioned houses. I know of four such horrors around this city. If I took a friend to one of these he would think I belonged to a "nut" religion. The last one I attended was almost of a spiritualist nature; candles, gongs, meditation, and Parsifal badly played by the inevitable earnest woman. Music, meditation, long introduction to speakers, should be abolished. So I do not take my friends, but I lend them books.

Why cannot Headquarters appoint a lecturer of taste to change these conditions? It would be his duty to study the best magazines of modern art and architecture. (I can supply a list, if necessary.)

From these he could choose many pictures, mount them on slides, and use them to illustrate different types of rooms suitable for public gatherings. He could at the same time show various colour schemes, explain possibilities of painted woodwork, and stress the importance of attractive curtains. From good interior decorators he could procure inexpensive samples and estimates of materials suitable for drapes. Thus in a nutshell he could demonstrate how rooms could be improved with little expenditure. A person of taste can re-create houses on a minimum budget. This lecturer could then tour the Lodges, and impress them with the necessity for improvement. Lodges would not be forced to accept these suggestions, but it is probable such practical information might fire them to change. We are good people, unselfish, but dull, uninformed.

Though I am keenly interested in biographical material concerning our beloved leaders, yet I would forbid the hanging of large portraits. One picture has the dangers of deification, and several resemble a chiropractor's college. Perhaps pictures could be placed in libraries and condensed in size. Your own beautiful Krotona has but one of these heavy portraits.

Then there is need for a tactful and charming person to greet strangers. This person could tactfully procure addresses, and introduce strangers to the features of the Lodge and to members. The first time I entered a Lodge was a sacred occasion for me, I felt I was going "home". I walked up bleak stairs, entered a graceless room full of huge pictures, glaring lights, shabby curtains, stiff chairs—and stiff people. I smiled at two elderly ladies, but they were busy discussing Karma and did not notice me. In revolt I fled. Had it not been for . . . bookshop, I never would have realized the dignity of the Society.

We talk of beauty, clear colours in auras, then hold meetings in brown rooms with dingy curtains. Naturally the worldly person runs away, as I did, probably never to return, unless he has the good fortune to contact a bookshop like that.

Such an occult bookshop is invaluable. I wish we could have one in the busy section of each town. Such a shop attracts all interested in philosophic ideas, and enables the public to be told of Theosophical lectures, if their interest warrants such direction.

It might be a good thing for each Lodge room to have a magazine rack, or large table, on which were most of the magazines on occult and "brotherhood" subjects published in the world. Magazines on capital punishment, anti-vivisection, vegetarianism, peace, prison reform, etc. Such material would attract scholars, and help us to become more universal-minded. A bulletin board, too, could post newspaper articles, notices of new occult books, and information concerning any of the cultural subjects that should interest occultists. There are often lectures at universities and town halls that many of us might enjoy, but that we never know of.

W. B.

*"The Presidential Election of 1941"*

For some years now there has been a tendency in our Society for Tom, Dick and Harry to step forward and try a little tinkering with our Rules and Regulations. In 1931 there were thirteen Propositions, in 1932 eleven, and in 1933 eighteen Propositions and six Amendments. This craze for continuously altering the Rules has become positively ridiculous, as the following example, which has come within my own experience during my short term of office as Recording Secretary, will amply show. One General Secretary proposed a certain alteration; as soon as this proposal had been sent out to the members of the General Council and before even the voting had taken place, another General Secretary sent in a counter-proposal for reversing the first General Secretary's proposal, to be voted on the following year *in case the first Proposition in the meanwhile should have been accepted!*

In your June issue, under the above title, Mr. M. Subramania Iyer proposes serious alterations to Rule 10. I may mention at this point that this Rule was drafted by a committee of three members (Mr. C. Jinarajadasa, Mr. Ernest Wood and Mr. Hirendra Nath Datta, with the assistance of Mr. A. Schwarz), that it was voted on by the General Council in 1931, and that it was carried by a majority of 44 votes to 1. Amongst those who voted for it were Mr. A. P. Warrington, the Rt. Rev. C. W. Leadbeater, Mr. A. Schwarz and Mr. C. Jinarajadasa, and all General Secretaries of the more important Sections; the only vote against it was from the General Secretary of a small Section, representing some 75 members. This is a clear proof that it was generally considered as a great improvement on the previous Rule. Now considering the strong committee which has drawn up this Rule, and also the fact that the General Council has voted practically unanimously for it, it would, in my opinion, be decidedly unwise to make hasty alterations.

The chief reason, as far as I can make out, which made Mr. Subramania Iyer come forward and advocate a change, is that he considers this Rule responsible for all the unpleasant controversies which have taken place during the recent election. Let us investigate whether the proposed new Rule would really prevent a repetition of the unfortunate crop of pamphlets and counter-pamphlets. Let us for argument's sake consider that two candidates are nominated by the General Council and that the result of the nomination is as follows:

|            |     |          |
|------------|-----|----------|
| Mrs. Brown | ... | 17 Votes |
| Mr. Smith  | ... | 15 "     |

According to the proposed new Rule the Recording Secretary would have to offer Mrs. Brown—the successful candidate—to be voted on by the members. Now what is there to prevent the supporters of Mr. Smith from starting a campaign against Mrs. Brown if they felt

strongly enough about it? And who would stop Mrs. Brown and her supporters from answering back? It is clear that you can never stop people from arguing and quarrelling by rules and regulations.

If there is one thing of which this Presidential Election has convinced me it is this, that there is still plenty of work for the Society to do, *not* so much in the outer world, but among our own members, to teach them to put the principles of Brotherhood into practice. I am fully convinced that if we members flout our First Object a little less in the face of the outside world, and practise it a little more within our own ranks, we shall get on famously with Rule 10 as it now stands.

But quite apart from the fact that the proposed new Rule would not in the least prevent squabbles, if people *want* to squabble, there are some very serious flaws in it which might complicate matters considerably in the long run. The candidate who has emerged with the largest number of nominations will be offered to the members, and he will be declared elected as President if he gets a majority of two-thirds of the votes recorded. Now what will happen if this candidate does not get the majority of two-thirds? This is not such a remote possibility as Mr. Subramania Iyer seems to think, if there happen to be two candidates in the field both of about equal merit and both equally well known to the members of the Society. Would his rival be offered for election after the failure of the first candidate? And what if he also failed to get the majority of two-thirds? It seems to me that with such a Rule in force we might easily have an interregnum of two years! And what should the Recording Secretary do if by any chance two candidates should receive the same number of nominations? This also is not an impossibility if only about 30 members of the General Council send in nominations, as was the case this last time. Would he have to present both names to the members to vote on at the same time? If so, where is the difference between the new and the old system?

If the members really feel that the Rules and Regulations are not up to date and that there should be a complete revision, the only way to set about it is to appoint a Rules Committee composed chiefly of lawyers who are able to formulate the Rules in a logical, legal manner. Mere tinkering by amateurs will never give us a satisfactory system. After this Committee has carefully considered the Rules their recommendations should be circulated amongst all the members of the General Council—not for voting purposes, but for criticisms and suggestions. These should again be carefully considered by the Rules Committee, and only *after* that should the new set of Rules be sent out for the approval or rejection of the members of the General Council. Once the Rules have thus been fixed and confirmed by the General Council there should be no further alterations for at least three years. Casual tinkering should be abolished once for all.

H. FREI

## REVIEWS

*The Bridge of the Gods in Gaelic Mythology*, by Edith F. Pinchin.  
(T.P.H., London. Price 4s. net.)

This is one of a series of research studies by groups working in various branches of knowledge under the general direction of Professor J. E. Marcault. It is, so far as the reviewer knows, the second effort to interpret the mythology of Ireland as an imaginative expression of cosmological and psychological verity; the first was his own brochure, "*The Wisdom of the West*, an interpretative handbook to Celtic Mythology," published by the same house a quarter of a century ago.

Other studies, such as those by Monsieur de Jubainville (*The Irish Mythological Cycle*), Sir John Rhys (*Celtic Heathendom*), Miss Eleanor Hull and Mr. David Nutt, have treated the Gaelic mythos as expressing solar phenomena, but nothing less obvious. *Fiona Macleod* made an imaginative spiritual variant on the Scottish-Gaelic version of the mythos. Lady Gregory has retold many of the stories. A.E. and W. B. Yeats have here and there in their prose writings expressed their mythological faith. A.E. has even painted it; and both of them have translated the inner significances of the mythos into their poetry. English translations of the Gaelic mythology are now plentiful. They and the easily obtainable writings mentioned above would, I think, have given Miss Pinchin richer material to work on than the rather facile compendium which she acknowledges as the basis of her study.

All the same, she has done an admirable piece of work, which is not only valuable in its own actual achievement as esoteric mythological exposition, but in its indications of further study along the same line. She has treated the Gaelic mythology as being, like other mythologies, a symbolical expression of other

truths than the persons, events and circumstances dealt with, but has confined herself to the cycle of stories dealing with the elder Gaelic pantheon, the Tuatha de Danaan, the people of the Goddess Dana. She interprets the cycle as expressing, among other things, "the crossing of a bridge with all its seven steps clearly marked". The crossing is evolution, and the seven steps are familiar to students of Theosophical literature.

In working out her thesis, Miss Pinchin accepts the service of astrology and numerology. This adds weight to her exposition; but I think it also imparts a complexity to it that may deter students who are not familiar with those particular branches of study. Many of her sentences assume a knowledge that not many Theosophical students possess.

All the symbolism we are dealing with in this study, [Miss Pinchin says], can equally apply to an individual soul as to a Race or other cycle . . . the same laws and rhythmic order govern all manifestations of Life.

While this has become true to us, it may not mean that the original myth-makers or their elaborators shaped their myth-tales to an objectively accepted system of thought regarding the universe and humanity. Their impulse, as far as we can judge from the records of their imaginings which were made centuries, perhaps millennia, after their start on their oral life, was that of the creative artist working imaginatively through the emotional and mental material of his race and time and his own creative discovery. They were thus naturally sensitive to the intimations of Life in both its objective and subjective phases, and we are justified to-day in searching for these and in equating them with the responses of other myth-artists in other times and places. Miss Pinchin has made what will take its place as a permanent contribution to this study. But I should like to see another study made with intent to uncover and co-ordinate the distinctive and original imaginative discoveries and responses of the Irish myth-makers. And both studies would, I believe, take on a deeper significance if they assumed that the myth-makers were not merely myth-makers in the symbolical sense, but believed in the reality of the beings of whom they sang and told stories—and believed what was true, and is true to-day. The rationalization of myth is not, I am convinced, the ultimate service we can render to it or to the will of the Ever-living Ones.

J. H. C.

*Economic Nationalism*, by Maurice Colbourne. (Figurehead, London. Price 3s. 6d.)

The author discusses the present economic problem arising out of the machine age. He divides his subject into three parts. The first deals with the paradox of poverty amidst plenty. Man has been able to increase production with the help of the machine. The statistics supplied by the author from Technocratic experts in America, showing the rise in machine production and elimination of man-power, make very interesting reading. He shows how increased leisure does not mean laziness or crime. When Ford reduced the working day from ten to eight hours, he found so many of his employees took to building their own houses, that it became worth his while to establish lumber yards and supply them with wood from his own forests. According to the reports received from various governments of the world on the use of leisure by their citizens,

excessive drinking has become less frequent in those centres in which the working day has been shortened. Excessive drinking is frequently the result of over-work, since the workman, tired by continuous effort required by long hours, is tempted to seek relaxation by going from the workshop to the public house . . .

The worker welcomes the opportunity of improving his home and taking exercise in the open air. Workers' gardens and sports clubs have increased in number, and sport has a beneficial effect upon health and character.

The heart of humanity is sound.

The second part of the book deals with obstacles in the way of rearrangement of economic life. Some of these are: machinery itself which piles up unemployment figures continuously, the will-to-power that is implicit in Big Finance, dislocation of the distribution system, and tinkering by politicians who do not want to face the situation. To-day, the author writes:

Any discussion of Finance itself (apart from its present creaking machinery), any affirmation of its true function, or any search for a possible basic flaw—these things are taboo. Their rigorous exclusion from the agenda of the World Economic Conference is a case in point. That circus of credulous clowns lightly assumed that the present financial system was, if not perfect, at least workable . . . Judging, however, by the Conference's agenda, consisting as they did of items all pointing backwards to the *status quo*, the thing that was to be feared above all else, and prayed against to all our gods, was the Conference's success.

Excessive production and will-to-power in finance demand markets. But every part of the world is being rapidly industrialized, the markets are being limited every day. High pressure production results (1) in manufacture of armaments, poisonous gases and war, and (2) in sabotage. Here are some examples of the latter:

Throwing coffee into the sea or burning it; slaughtering 80,000 sheep in San Julian area in Argentine and burning them in 1933; stoking furnaces and engines with wheat; throwing away thousands of pounds of tripe, a staple dish of the French people,

at Les Halles in Paris; burning or throwing on the refuse dump vegetables and fruit at Covent Gardens (London); destroying 2,500,000 acres of English arable land by allowing them to revert to pasturage or go out of cultivation between 1919 and 1930; throwing back fish into the sea.

In the third part of the book, the author suggests four remedies: (1) The nation's money should be under the nation's control. (2) Money should be based on national wealth, to increase as that wealth increases, and to diminish as that wealth diminishes. Money to be based on reality. (3) Money should flow in such volumes and at such times that it is mathematically and automatically sufficient to buy what we produce, as soon as we have produced it. (4) We should look upon release from work as a blessing, that is to regard citizenship, life itself (rather than work), as the *primary* claim upon the means of life. Here the author parts company with Technocracy and joins hands with the Douglas Credit System. He has tried to elucidate the principles of his economic theory very carefully in this part of the book. The volume is a good contribution to the study of economics to-day.

K. L. M.

*The Book of the Master of the Hidden Places*, by W. Marsham Adams, edited by E. J. Langford Garstin. (The Search Publishing Co., London. Price 12s. 6d.)

As the editor tells us in his Foreword, this is a new edition, in the form of an "amalgamation," of two older works, namely *The House of the Hidden Places* (1895) and *The Book of the Master* (1898). The title of the book is taken from that given to what is generally known as the *Book of the Dead*, at the end of the rubric to chapter clxiii of this ancient Egyptian sacred scroll. The author's thesis is that there is a close correspondence between that Book and the Great Pyramid, or as the famous French Egyptologist Maspéro puts it more strikingly: "The Pyramids and the *Book of the Dead* reproduce the same original, the one in words, the other in stone," adding further that "that Secret House was the scene where the neophyte was initiated into the mysteries of Egypt". The *Book of the Dead*, therefore, instead of belonging to the "dead," is rather a Book for the Living, instructing them into Life and Light.

Though now more than thirty-five years old, Marsham Adams' books are still, I think, the best expositions of the inner life and hidden meaning of that much misunderstood religion of the ancient Egyptians, from which was derived much of the symbolism and ritualism of the Christian Church. In this connection I cannot

refrain from quoting a portion of a letter received by the author from a Roman Catholic Professor of Theology:

I have been surprised beyond measure at the profound doctrines of the Catholic Faith, and the numerous illustrations of our own Scriptures which seem to me, in reading your book, to have been foreshadowed beneath the symbols of that mysterious religion.

The value of this new edition is very much enhanced by the addition of many notes from the editor, bringing the facts more up to date and elucidating many obscure points. I well remember G. R. S. Mead, in his *Thrice Greatest Hermes*, where he gives a synopsis of Marsham Adams' books, complaining that the author had omitted all references to the original texts. The present editor has remedied this defect by supplying in an appendix the texts from the *Book of the Dead* which corroborate the author's theories. Altogether a well-prepared and well-executed edition, issued by "The Search Publishing Company," which, besides a magazine called *The Search Quarterly*, has already published other equally interesting books along the same lines of the ancient traditions and mysteries.

A. J. H.

*Doubt the Liberator*, by Serge Brisy. (T. P. H., Adyar.)

This must be one of the most exuberant eulogies of Krishnaji yet written. It was composed after the Ommen Camp of 1928, hence its present appearance in a translation is somewhat belated. During the six years that have elapsed Krishnaji has become increasingly explicit and forcible in his expression. To discuss his message in terms of life and form, or the Christ in the Heart, is very much off the track: Krishnaji absolutely rejects the duality implied in the first proposition, while the understanding that he teaches cuts at the root of religious or any other form of *idealism*. Despite these defects we are made to feel the cleansing power of doubt, which can only reveal the permanent, upon the mind of the author. The translation has been capably done by Margaret Sastri, who prefaces the tract with a short sketch of Serge Brisy's life.

R. W. C.

## THE PRESIDENTIAL ELECTION

21st June, 1934.

TO THE PRESIDENT *pro tem.*, THEOSOPHICAL SOCIETY.

DEAR MR. WARRINGTON,

I have pleasure in handing you herewith a detailed statement of the result of the Presidential Election, duly signed by the Scrutineers appointed by the Executive Committee. As you will notice therefrom, the total number of votes obtained by the two candidates is as follows:

|                    |     |              |
|--------------------|-----|--------------|
| DR. G. S. ARUNDALE | ... | 15,604 votes |
| Prof. Ernest Wood  | ... | 4,825 "      |

According to Rules 9 and 10 of our Rules and Regulations the members of the Theosophical Society have, therefore, elected Dr. G. S. Arundale to the office of President of the Society for a term of seven years from the 21st June, 1934.

The following National Societies have not sent in any voting results: Czechoslovakia, Norway and Peru. I have also not received voting papers from the following Lodges attached direct to Adyar, viz., Miroku (Japan) and Barbados (West Indies).

Unfortunately the General Secretaries for Sweden, South Africa, Switzerland, Austria and Central South Africa, as well as the Presidential Agents for Egypt, Paraguay and China, have omitted to send me figures giving the number of members eligible to vote and I am, therefore, unable to work out the percentage of all the members who have voted, nor am I able to give the percentage obtained by each of the candidates throughout the whole Society. Omitting the Sections and Lodges which have *not* sent the necessary particulars the figures work out as follows:

|                                           |     |         |         |
|-------------------------------------------|-----|---------|---------|
| Percentage of members who have voted      | ... | 72'16   |         |
| Percentage of members who have not voted. |     | 27'84   | 27'84   |
| Percentage of members who have voted for  |     |         |         |
| DR. G. S. ARUNDALE                        | ... |         | 54'14   |
| Percentage of members who have voted for  |     |         |         |
| Prof. Ernest Wood                         | ... |         | 16'76   |
| Percentage returned empty and invalid     | ... |         | 1'26    |
| Total                                     | ... | 100'00% | 100'00% |

Yours sincerely,

H. FREI,

Recording Secretary.

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THE THEOSOPHIST

JULY

| No. | NATIONAL SOCIETIES                  | No. OF MEMBERS ELIGIBLE TO VOTE | No. OF VOTES RECEIVED | No. DID NOT VOTE | PERCENT-AGE VOTED | NUMBER OF VOTES FOR |             | REMARKS        |
|-----|-------------------------------------|---------------------------------|-----------------------|------------------|-------------------|---------------------|-------------|----------------|
|     |                                     |                                 |                       |                  |                   | G. S. ARUNDALE      | ERNEST WOOD |                |
| 1   | U. S. of America ...                | 4,637                           | 3,481                 | 1,156            | 75.07             | 2,961               | 433         | 87 Invalid     |
| 2   | England ...                         | 3,249                           | 2,154                 | 1,095            | 66.29             | 1,330               | 822         | 2 "            |
| 3   | India ...                           | 4,211                           | 3,288                 | 923              | 78.08             | 2,905               | 342         | 41 "           |
| 4   | Australia ...                       | 1,261                           | 809                   | 452              | 64.15             | 473                 | 314         | 22 "           |
| 5   | Sweden ...                          | —                               | 285                   | —                | —                 | 219                 | 66          |                |
| 6   | New Zealand ...                     | 842                             | 656                   | 186              | 77.91             | 483                 | 173         |                |
| 7   | Netherlands ...                     | 2,075                           | 1,551                 | 524              | 74.74             | 1,065               | 432         | { 18 Invalid & |
| 8   | France ...                          | 2,574                           | 1,905                 | 669              | 74.01             | 1,264               | 578         | { 36 Blank     |
| 9   | Italy ...                           | 404                             | 275                   | 129              | 68.07             | 214                 | 55          | 63 Invalid     |
| 10  | Germany ...                         | 402                             | 289                   | 113              | 71.89             | 221                 | 68          | 6 "            |
| 11  | Cuba ...                            | 368                             | 260                   | 108              | 70.65             | 231                 | 29          |                |
| 12  | Hungary ...                         | 275                             | 165                   | 110              | 60.00             | 152                 | 13          |                |
| 13  | Finland ...                         | 376                             | 349                   | 27               | 92.82             | 300                 | 46          | 3 Blank        |
| 14  | Russia ...                          | 169                             | 152                   | 17               | 89.94             | 137                 | 12          | { 2 Invalid &  |
| 15  | Czechoslovakia (votes not received) | —                               | —                     | —                | —                 | —                   | —           | { 1 Blank      |
| 16  | South Africa ...                    | —                               | 94                    | —                | —                 | 55                  | 39          |                |
| 17  | Scotland ...                        | 453                             | 281                   | 172              | 62.03             | 165                 | 116         |                |
| 18  | Switzerland ...                     | —                               | 135                   | —                | —                 | 108                 | 27          |                |
| 19  | Belgium ...                         | 365                             | 255                   | 110              | 69.86             | 201                 | 48          | 6 Blank        |
| 20  | Neth. East Indies ...               | 1,224                           | 621                   | 603              | 50.73             | 435                 | 157         | { 12 Invalid & |

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PRESIDENTIAL ELECTION—1934

483

| No. | NATIONAL SOCIETIES          | No. OF MEMBERS ELIGIBLE TO VOTE | No. OF VOTES RECEIVED | No. DID NOT VOTE | PERCENT-AGE VOTED | NUMBER OF VOTES FOR |             | REMARKS       |
|-----|-----------------------------|---------------------------------|-----------------------|------------------|-------------------|---------------------|-------------|---------------|
|     |                             |                                 |                       |                  |                   | G. S. ARUNDALE      | ERNEST WOOD |               |
| 21  | Burma ...                   | 170                             | 54                    | 116              | 31.76             | 49                  | 5           |               |
| 22  | Austria ...                 | —                               | 240                   | —                | —                 | 232                 | 8           |               |
| 23  | Norway (votes not received) | —                               | —                     | —                | —                 | —                   | —           | 3 Blank       |
| 24  | Egypt (see below)           | —                               | —                     | —                | —                 | —                   | —           |               |
| 25  | Denmark ...                 | 395                             | 273                   | 122              | 69.11             | 196                 | 74          |               |
| 26  | Ireland ...                 | 96                              | 49                    | 47               | 51.04             | 39                  | 10          |               |
| 27  | Mexico ...                  | 279                             | 271                   | 8                | 97.13             | 234                 | 37          |               |
| 28  | Canada ...                  | 332                             | 289                   | 43               | 87.04             | 11                  | 278         |               |
| 29  | Argentina ...               | 305                             | 251                   | 54               | 82.29             | 159                 | 92          |               |
| 30  | Chile ...                   | 101                             | 76                    | 25               | 75.24             | 48                  | 28          | 2 Invalid     |
| 31  | Brazil ...                  | 464                             | 293                   | 171              | 63.14             | 254                 | 37          |               |
| 32  | Bulgaria ...                | 120                             | 66                    | 54               | 55.00             | 62                  | 4           |               |
| 33  | Iceland ...                 | 229                             | 95                    | 134              | 41.48             | 79                  | 16          |               |
| 34  | Spain ...                   | 456                             | 354                   | 102              | 77.63             | 232                 | 122         |               |
| 35  | Portugal ...                | 167                             | 165                   | 2                | 98.80             | 165                 | 0           |               |
| 36  | Wales ...                   | 303                             | 166                   | 137              | 54.78             | 107                 | 59          |               |
| 37  | Poland ...                  | 161                             | 148                   | 13               | 91.92             | 133                 | 15          | 1 Blank       |
| 38  | Uruguay ...                 | 76                              | 46                    | 30               | 60.52             | 34                  | 11          |               |
| 39  | Porto Rico ...              | 87                              | 71                    | 16               | 81.61             | 53                  | 18          | 10 Blank      |
| 40  | Roumania ...                | 123                             | 114                   | 9                | 92.68             | 78                  | 26          |               |
| 41  | Jugoslavia ...              | 199                             | 188                   | 11               | 94.47             | 187                 | 1           |               |
| 42  | Ceylon ...                  | 104                             | 27                    | 77               | 25.96             | 18                  | 9           |               |
| 43  | Greece ...                  | 118                             | 80                    | 38               | 67.79             | 26                  | 54          | 6 Invalid     |
| 44  | Central America ...         | 131                             | 103                   | 28               | 78.62             | 83                  | 14          |               |
| 45  | Central South Africa ...    | —                               | 90                    | —                | —                 | 53                  | 37          |               |
| 46  | Paraguay (see below)        | —                               | —                     | —                | —                 | —                   | —           |               |
| 47  | Peru (votes not received)   | —                               | —                     | —                | —                 | —                   | —           | { 6 Invalid & |
| 48  | Philippine Islands ...      | 100                             | 83                    | 17               | 83.00             | 64                  | 11          | { 2 Blank     |
|     | To be carried ...           |                                 | 20,597                |                  |                   | 15,515              | 4,736       | 346           |

## PRESIDENTIAL ELECTION—1934

| LODGES AND FELLOWS<br>ATTACHED TO ADYAR<br>HEADQUARTERS | No. OF<br>MEMBERS<br>ELIGIBLE<br>TO VOTE | No. OF<br>VOTES<br>RECEIVED | No. DID<br>NOT<br>VOTE | PERCENT-<br>AGE<br>VOTED | NUMBER OF VOTES FOR |             | REMARKS |
|---------------------------------------------------------|------------------------------------------|-----------------------------|------------------------|--------------------------|---------------------|-------------|---------|
|                                                         |                                          |                             |                        |                          | G. S. ARUNDALE      | ERNEST WOOD |         |
| Carried forward ...                                     |                                          | 20,597                      |                        |                          | 15,515              | 4,736       | 346     |
| Canadian Theosophical ...                               | 82                                       | 75                          | 7                      | 91'46                    | 46                  | 28          | 1 Blank |
| Federation of the Lodges ...                            | —                                        | 9                           | —                      | —                        | 6                   | 2           | 1 Blank |
| of the T.S. in Egypt ...                                | —                                        | 7                           | —                      | —                        | 7                   | 0           |         |
| Paraguay ...                                            | —                                        | —                           | —                      | —                        | —                   | —           |         |
| Barbados Lodge, T.S. ...                                | —                                        | —                           | —                      | —                        | —                   | —           |         |
| (votes not received) ...                                | —                                        | —                           | —                      | —                        | —                   | —           |         |
| Nairobi Lodge, T.S. ...                                 | 10                                       | 10                          | —                      | 100                      | 1                   | 9           |         |
| Shanghai Lodge, T.S. ...                                | —                                        | 14                          | —                      | —                        | 7                   | 7           |         |
| Manuk Lodge, T.S. ...                                   | —                                        | 24                          | —                      | —                        | 4                   | 20          |         |
| Singapore Lodge, T.S. ...                               | 11                                       | 10                          | 1                      | 90'90                    | 6                   | 4           |         |
| H.P.B. Lodge, T.S. ...                                  | 12                                       | 8                           | 4                      | 66'67                    | 0                   | 8           |         |
| Selangor Lodge, T.S. ...                                | 11                                       | 7                           | 4                      | 63'63                    | 6                   | 1           |         |
| Miroku Lodge, T.S. ...                                  | —                                        | 1                           | —                      | —                        | 0                   | 1           |         |
| Fellows-at-Large ...                                    | 21                                       | 15                          | 6                      | 71'43                    | 6                   | 9           |         |
|                                                         |                                          | 20,777                      |                        |                          | 15,604              | 4,825       | 348     |

Examined and found correct.

HEATHER KELLETT,

G. SRINIVASAMURTI,

21-6-1934

Scrutineers.

H. FREI,

Recording Secretary.

21st June, 1934.



A. P. WARRINGTON

President *pro tem*, Theosophical Society (Sept., 1933—June, 1934)



## ON THE WATCH-TOWER

BY GEORGE S. ARUNDALE

**M**Y first privilege on assuming editorship of THE THEOSOPHIST is to offer homage, in the ancient Eastern way, to her under whom I have been fortunate to serve for very many years. Just down from Cambridge University, and a raw young worker in the office of the then British Section under Mr. Bertram Keightley, I had occasion—it is now over thirty years ago—to listen to one of Mrs. Besant's lectures at the Queen's Hall, London. I knew at once that I was again in the presence of the general and elder brother who had helped me on my way in the past, and who would in this life help me onwards. I went to see her after the lecture in the little room behind the great platform, and shortly afterwards my dear aunt, Miss Arundale, and I came to India on her invitation to help the Central Hindu College at Benares. I have been with our President-Mother ever since.

\* \* \*

In homage and gratitude I place upon the cover of this issue a picture of the place at Adyar of her cremation. It is the site on which some seventeen years ago we had hoped to erect a Temple to

our Lord the Sun, and we called it Sūrya Ashrama—the little brick structure at the side commemorating the laying of the foundation-stone by Dr. Besant herself. In the centre, where we see the mound, was her body placed in the early morning of September 21st, 1933—north to south as she always slept; and there the sandal-scented flames reverently consumed the splendid vehicle of a marvellous soul. Round about her a great crowd of friends, quietly thankful for the blessings they felt so strongly as the air grew rich with the sacred elements which had formed the body of one whom India knew as the Yogi she was. Round her murmured breeze-tossed trees, while in the distance waves beat upon the Indian shore the rhythm of eternal life. And swelling the crowd on the physical plane were countless hosts from every plane of Nature, thrilling to the triumphant music of the funeral pyre, bidding farewell to the body, welcoming with joy the soul released from prison. Dominating all, summoning in all the peaceful smile to shine through blinding tears, was the great Ego himself, saying like the rest farewell to a very faithful servant, but glad in the release and eager to open the eyes of those seemingly left behind to the realization that he had not gone, though he were changed. How great a benediction to the world and to Adyar was that funeral pyre with its great picture of the Real amidst the unreal, of the Eternal rising from the ashes of Time!

Often I find myself standing where her feet rested, in the sacred atmosphere adjusting as best I may my smallness to her majesty. I touch her feet, and go forward with her on the Way.

\* \* \*

The past year has indeed been eventful for our Society.  
*The Past Year.* On September 20th, 1933, about 4 p.m., Dr. Besant passed onwards into freedom after twenty-six

years of vivid Presidentship and of extraordinary leadership and activity in almost every field of human life. On March 1st, 1934, at about the same time, her great colleague heard her voice, and went out into the light to meet her, leaving us bereft in this outer darkness of the two principal light-channels of the Society in the outer world since the departure of H. P. Blavatsky and Colonel Olcott. Into the prescribed interregnum stepped the Vice-President, Mr. Warrington, to see the Society safely through a somewhat difficult period; and we all thank him and Mrs. Warrington for much tact and understanding charmingly exercised.

\* \* \*

And now we must look our loss in the face. Two outstanding personalities have left the outer world, and some of the most faithful of their

*Our Loss.*

comrades have also surrendered the outworn body. Monsieur Charles Blech, General Secretary of the French Section for a quarter of a century, went to join them. Also Captain Max Wardall, tower of strength to the Theosophical Order of Service. And Mr. Albert Schwarz, the beloved treasurer of the Society for over twenty-five years, went a little ahead of all of them, as it were to be ready on the other side to greet them as they came. And some of the brethren younger in body elected to go too—Theodore St. John, a youth of the very greatest promise who will return to the world with mighty gifts, and Paula Schwarze, a German girl of outstanding character, who also will be among the greater builders of this new age.

So do we go onward—to-day's loss being to-morrow's gain, the present yielding its servants for the service of to-morrow. How little do we lose, if we lose at all. We do not even lose these comrades from the physical plane, for they are round about us even though to us, or to some of us, invisible. And we have not lost their work. We have not lost Theosophy,

neither have we lost the Theosophical Society. These are with us, that we may cause Theosophy to shine in ever-increasing glory throughout the world, that we may day by day add strength, solidarity, purpose, to the Theosophical Society. And as we thus work here, so are they working elsewhere and otherwise. Their leadership remains. Their inspiration remains. Are they not indeed with us as we join them in the one work of bringing happiness to all evolving life? We are one band as ever, making one music as before, but, let us hope, vaster as the days and the nights pass.

\* \*

Forward with Theosophy and the Theosophical Society,  
 and forward with all who work in the  
 name of Truth, of Brotherhood, of Freedom,  
 of Happiness! How splendid a movement  
 is ours—with certain suggestions to offer as to the  
 direction in which an aspect of the Truth may be discovered,  
 but above all with a great levelling of barriers of pride, of  
 sense of superiority, of self-assurance, of self-conceit, and  
 of those more external barriers of religion, of caste, of race, of  
 colour. I say "a great levelling of barriers". I do not say  
 "a great levelling of differences". Differences exist. They  
 are of the essence of the glory of the universal brotherhood.  
 But within our Society they cease to be barriers. They cease  
 to separate us one from another so that we deny the Oneness  
 of Life under the influence of the illusion of the differences.  
 We refuse membership to none, be their opinions, their  
 convictions, their beliefs, what they may—provided they  
 accept the principle of Universal Brotherhood. We do not  
 say: "Your beliefs are wrong. They are taking you away from  
 Truth. You are pursuing a tortuous way, long and leading  
 nowhither. You are hedged about with obstacles and your  
 being is in chains." We say: "Come into our midst with all

Forward with  
 Theosophy.

that you are and have. Here you will find no contempt, no sense of superiority, no attack on your cherished convictions, no dogmas or doctrines or philosophy to be learned by head, (the heart does not learn, it knows). And you too will feel no contempt, no sense of superiority, nor will you offer any attack upon the cherished convictions of your fellow-members." Perhaps the greatest value of our Society lies in its provision for the juxtaposition of other sincerities to our own, in affording intimate contact with many other fragments of the One Great Heart, fragments which beat somewhat differently from ours. In such a happy, informal, understanding way we come into touch with a variety of differences, some of them slight, some radical, and if we are wise—and all members of the Society are *ex officio* wise—we shall benefit immensely from our close association with those who are different from ourselves. What could all the differences in life be for, if not to arouse jubilation in a Unity so marvellous that it contains, indeed is composed of, these multitudes of differences. To adapt Whitman—the Unity is large, it contains multitudes.

\* \*

What a difference it would make to our Society, what a  
 difference it would make to the whole world,  
 if only we could know that when we are  
 sure we are right we are at best, at most, *relatively*  
 right, never absolutely right. I am hoping that my tenure  
 of office as President will at least result in each one  
 of us, while cherishing for himself his own "rightness,"  
 whole-heartedly conceding to others their own individual  
 "rightnesses". If only we could live and let live, be  
 right for ourselves and let others be right for themselves.  
 If only the sense of our own rectitude did not give birth  
 to a denunciation of the rectitude of others. For my own  
 part, I have my own individual sense of rectitude, but I pray

Who is Right?

that, if ever I have sought to impose my rectitude upon others, or to mould their rectitudes to mine, I may henceforth cease from so doing. As an individual I must be allowed to cherish unobtrusively my own rectitudes. As President of the Theosophical Society, I must be the friend of all rectitudes, and so shall I try to be. It is not an easy task, since there is so great a tendency for rectitudes to be expressed in uncompromising, aggressive terms. We are not quiet with our rectitudes, peaceful with them, friendly with them. We tend to be harsh with them, domineering with them, intolerant with them—as if we were on pedestals and the differing world in the dirt. Thank God that in fact each one of us has right, and most of us as much right as the rest of us. If only we could see as clearly in others a right we see so clearly in ourselves, howsoever divergent from our own, what a difference it would make to the solidarity of the Society.

\* \*

I think it is important for us to remember that the motto of our Society is not that “there is no religion higher than Christianity” or “than Hinduism” or “than such-and-such or so-and-so’s philosophy” or “than such-and-such a movement”. Our motto is: “There is no religion higher than Truth,” and we do not define Truth any more than the Christ defined it when challenged by Pontius Pilate. If any individual member chooses to declare that there is no religion higher than his own particular creed, he is entirely at liberty so to do. If any individual member chooses to insist that so-and-so is the supreme vehicle for Truth, he is free so to do. If any individual believes that to each is his own Truth, that no individual, no religion, no philosophy, can offer more than a facet of Truth’s diamond, he is free to proclaim such belief. *Quot homines tot sententiæ*, and the Society’s motto is

Our Motto.

designed so as to include each and every *sententia*. The Society expressly exists to combine Truth-differences within a free solidarity: not to incline its members to some special forms or interpretations of Truth, but rather to uproot from the Truth as expressed by individuals the tendency to create barriers, to arouse antagonism and condemnation, as against the Truth as otherwise expressed by other individuals. Into the gold of Truth the dross of selfish and proud personality has entered very deeply. Hence much of the world’s present woes.

\* \*

The Society exists to minimize the dross, so that each individual’s Truth may emerge the stronger for the purifying. Differences have separated, have caused tyranny, injustice, oppression, hatred, war. The Theosophical Society recognizes the inevitability of, indeed expressly provides for, differences, their power and their purpose, but seeks to help them to become constructive, helpful, unitive, rather than destructive, harmful, separative. Let each hold his own Truth with all his heart, with all his wisdom, with all his will. But as a member of the Theosophical Society let him learn to hold it co-operatively, reverently and strengtheningly both as to the holdings of others of their Truths and as to his own holding of his own Truth. It seems to me that this is the Society’s supreme service to the world and to Truth. And if it be asked as to whether we do not erect Theosophy, no doubt a particular facet of Truth, almost into a creed or doctrine, an orthodoxy for all true members of the Society, let me reply that in no sense is that which we call Theosophy a creed or doctrine or orthodoxy, but rather an enlightenment, to spread which the Society in part, but only in part, came into existence. Theosophy is a collection of discoveries or experiences with regard to the nature and purpose of life,

Pooling Our  
Differences.

forming part of the treasure of the Theosophical Society. But it would be striking at the very roots of the Society to suggest that every member is expected to accept the collection either as a whole or in part. It is his if he likes, or he can ignore it utterly.

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The Society is more concerned with insistence on its First Object than with the Theosophy given through it to the world by H. P. B. and her colleagues. I consider that it is our duty to display the collection, and to suggest that it will repay study and experiment; for do we not owe our movement to those to whom Theosophy was as their very heart's blood? But when we say: "There is no religion higher than Truth," we also mean, I think, that there is no Truth higher than Brotherhood, for the wiser we become, the more we know, the nearer do we draw in comradeship to the life around us. The Society's expression of brotherhood matters supremely. Its solidarity, the respect of its members one for another, be the separating differences what they may, the mutual goodwill which nothing can break—these matter supremely. These are the Society's major gift to the world. Theosophy is, perhaps, a gift it has to offer, but only those need offer it who feel that they themselves possess it. The Esoteric School of Theosophy is, perhaps, yet another gift, as the address of our late President to new members declares. But only those need offer this gift who feel that they themselves possess it. Both gifts come down from the early beginnings of the Society, and have been hallowed as such by H. P. Blavatsky, H. S. Olcott and Annie Besant. But above them all is the gift of brotherhood. All members are surely expected to possess this gift and to offer it. As for the others, so long as some can offer, all is well.

The Society's  
Gifts.

## H. P. B.'S WORK FOR THE WORLD<sup>1</sup>

By C. JINARAJADĀSA

GREAT souls are understood only centuries after they have done their work. Their own generation is too close to see their greatness; that generation, and those which follow immediately, mostly note the littleness in the characters of great people, for the full effects of the work of great leaders are only visible as the centuries pass.

This is the case with Helena Petrovna Blavatsky; she is still too near to us for us to understand the significance of her work and of the Theosophical Movement which she created. Being truly great in character, she had many aspects of herself; above all, she was original, and therefore utterly unconventional. Therefore she affords her critics plenty of material for hostile criticism.

But criticism is helpful only when the critic has a *criterium*, a standard of measure, with which to judge. But there is no criterium with which to judge H. P. Blavatsky. She was of course a woman, but only in name, so to say. She had vast learning, but she was not a scholar. The difficulty in understanding her is that she was an *occultist* through and through; and as the ordinary critic and writer of biographies has no notion of what an occultist is, he can state to us only

<sup>1</sup> Address on White Lotus Day, May 8, 1934, to the Theosophical Lodges of Rio de Janeiro, Brazil.

the puzzles about her character, but not those elements in it which are going to affect generations.

H. P. Blavatsky did several things to help Humanity, and I shall mention a few of them. The greatest of them is that she unified the world.

We see to-day a process which is slowly bringing nation and nation, people and people, nearer to each other. Our newspapers and magazines, the radio, the telegraph, our means of travel, are all due to the discoveries of our great scientists and inventors. Their work since modern science began has laid the foundations for a unification of the world. But this unification is a superficial one, a unification of our material interests. Such a unification is not lasting, unless it has behind it a spiritual basis. It is this spiritual unity of mankind which H. P. Blavatsky proclaimed with Theosophy.

Of course it is the task of every religion to unify mankind, but none of the existing religions can do that. For instance, Christianity cannot unify the world, for the simple reason that it asks all to become Christians first. The vast majority of Hindus will never leave their religion and accept Christianity. So is it with every religion, each with its doctrine that salvation can be achieved only by professing its doctrines, and following its Founder. It is here that the work of the great Theosophist is so significant. With her teachings drawn from every religion, she showed that the Unity of Humanity is a fact in Nature, as simple a fact as that all the nations, in spite of their differences of culture and climate, in spite of their differences of colour and organization, live on the surface of one globe. The moment one understands the fundamentally spiritual origin of man, as proclaimed in Theosophy, the idea of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour, becomes the only logical creed for a sensible man to profess.

So widely spread is the Theosophical Society to-day, that, should there be any danger to the process of unification of the world, the members of the Society will spring forward to resist the danger. Suppose, for instance, the present League of Nations were to collapse, and the nations drift back in discouragement to chaos and cruel competition, we Theosophists, the followers of H. P. Blavatsky, will throw ourselves vigorously to move public opinion by our propaganda, till the work of unification is begun once more, by another and better League of Nations. We understand clearly, because of our philosophy, that the next stage of human advancement is through unification. Universal Brotherhood is not with us a vague ideal; it is the most powerful of realities in our hearts, and we want to make it real in the world of men.

It is H. P. Blavatsky, assisted by her colleague, H. S. Olcott, who have made for us Brotherhood not a theory but a fact.

A second great work done by H. P. Blavatsky has its effect more in Western civilization than in Eastern. You are aware how in Christian lands there is an unbridgeable chasm between religion and science. Men and women educated in schools and colleges, where science is taught, learn various facts concerning the age of the earth, the biological connection between men and animals, and the history of civilization, which are incompatible with the revelation which religion gives concerning life. If to-day an educated Christian is deeply moved by religion, he must either turn his back on science, or put what he learns of science into a compartment of his brain which is separated carefully from the compartment where he keeps his religion.

In a similar manner, though to a lesser extent, is the division between science and art and philosophy. The artists live in a world of their own, and see no bridge

between the spirit of science and the spirit of art. As to philosophy, scientists turn their backs upon the philosophers, as a set of intellectual jugglers dealing with unrealities.

More vital to the progress of Humanity is the gap between science and mankind. The scientist pursues his way with a deep dedication to the cause of discovering new truths. But he carefully abstains from considering whether those truths may not become curses in the hands of unscrupulous men. Consider, for instance, the discovery by the scientists of the chemical formulæ of dynamite and other explosives, and especially of the poison gases. The scientist publishes his discoveries in scientific journals; he declines to be responsible for the misuse by men of the truths which he discovers and publishes. His attitude is due to the fact that he has made his world of science a world separate from that of religion, or philosophy, or art, and especially separate from the world of men where right and wrong must be ideas of primary importance.

It is this division of human activity into separate worlds which disappears with the work of H. P. Blavatsky. To all who study Theosophy, she has unified the two worlds of the mind and the emotions into one world of Idealism. We as Theosophists know that every fact discovered by the scientists has its importance in the full understanding of the Divine Wisdom. To us there is but One Life, and its manifestations as man, animal, plant and mineral produce the various activities which we call science, religion, art, philosophy, commerce, philanthropy. But they are like the facets of a diamond; each facet is separate from its neighbour, but all of them exist in the diamond, because of its essential geometrical structure.

This idea of the unity of all knowledge, and therefore of all action, is the basis of Oriental mystic teachings. It is not new to us in the East. But even in India it had begun to lose

much of its reality. Therefore the work of H. P. Blavatsky is of great consequence to us of the East also, for she taught us to go back to our old synthesis. But to the Western world her work was to proclaim what appears as a new synthesis. No one is a real Theosophist unless this synthetical ideal of the unity of all knowledge, and especially of all activity, is a living reality in his mind.

The third great work of H. P. Blavatsky was to proclaim to the world the great facts of Occultism. We had known them in India, but our knowledge had become a tradition, and was no longer a living reality. What are these facts of Occultism? They are summed up in one fact, that nothing happens by chance in this world, and that there is an Inner Government of the World ruling, directing and guiding all the affairs of men. I cannot here touch upon the vast subject of Occultism, but the message of H. P. Blavatsky to the earnest Theosophist is that he must enrol himself as a worker for Humanity under the Masters of Wisdom. For it is these Great Ones who are the trustees and guardians of Humanity. They are the agents in "God's Plan which is Evolution," and nothing happens in the world—no movement of races, no development of commerce or industry, no appearance or disappearance in the domains of religion, science, art and philosophy—without there being behind them all a control by the Inner Government of the World.

But H. P. Blavatsky taught us the truths of Occultism not in order that we as occultists might become more powerful than those who are not occultists. On the contrary, she taught us that all knowledge is for service, and that the first duty of one who knows is to teach one who does not know. She taught our India what India had forgotten, and she taught the Western world what it had not yet learnt: that the noblest destiny of man is to bear the burden of his fellowmen. The Theosophy which she lived, for which she devoted every

ounce of her force, is summed up in the great ideal of Service revealed in the words of a Master of the Wisdom in *Light on the Path*. These are the words:

Try to lift a little of the heavy Karma of the world; give your aid to the few strong hands that hold back the powers of darkness from obtaining complete victory.

It is this call to action which sounds in the ear of the true Theosophist all the time.

I was a boy of thirteen when I first met H. P. Blavatsky; since then it has been my privilege to know more of her as a person and as a worker through what she has left us in the way of papers and documents at Adyar, the place which she, by order of the Masters, established as the centre of the Theosophical Society in the world.

As I live at Adyar, I am saturated with her magnetism; her old letters, and the letters of the Masters, are often consulted by me in my literary work. Half of her bedroom was one of my offices when I left Adyar to come to Brazil, and the room where the letters of the Masters appeared miraculously is my sitting-room. H. P. B., as we call her, is to me a living reality, though I was present at the cremation of her body in England in 1891.

And H. P. B. will live more and more in the imaginations of the men of the future as they begin to realize what she did to unify the world; and how she brought into one sphere of human interest and welfare the separated departments of religion, science, philosophy and art; and how she taught us the greatest truth of all—that life is only for Service.

## EDWARD BELLAMY AND "THE BELLAMY PLAN"<sup>1</sup>

A SOLUTION OF WORLD PROBLEMS

By FRED W. BELL

(Chairman, South African Section, International Bellamy League)

AS the result of the contribution published in the correspondence columns of the March THEOSOPHIST, I have had numerous enquiries, literally from all quarters of the globe, regarding the International Bellamy League. Letters still come, emphasizing the catholicity of our journal. Being unable to answer individual enquiries fully, and considering the importance of the subject, (coupled with the fact that the whole matter dealt with is wrapped up with the primary object of the Theosophical Society), I crave indulgence for space to explain, in greater detail, who Bellamy was, and how he stands for the practical application of the principles of Brotherhood in our economic dealings and social relationships on the physical plane.

Edward Bellamy was an eminent publicist and author, who is to be judged more by the depth and quality of his writing than by the number of his published works. He was born in the State of Massachusetts, U. S. A., in 1850, and died at the early age of 48.

<sup>1</sup> This article is not copyright. Liberty of reproduction in any form, with the usual acknowledgments, is freely given.

Though an advanced thinker he was in many ways strongly conservative. With prophetic vision, Bellamy saw that the economic and financial sides of our social structure, rooted in selfishness and unbrotherliness, could not long endure. He clearly visualized and foretold the disruption now taking place.

Bellamy's chief works were two books each unfortunately named. The first was called *Looking Backward*, the second, a greater work, *Equality*, was published in 1897, shortly before his death. Bellamy never preached "equality," in the ordinary sense of the word, amongst individuals, and the first of the two books is supposed to be "looking backward" from the year A.D. 2000! Few look so far forward as Bellamy did in 1886. His views are even yet too far advanced for many.

Recognizing that the study of economics and finance is uninteresting to the multitude, Bellamy used the form of the novel as a means of presenting his message to the world. In a charming love-story, simply told, though with literary ability of the highest order, (and covering a period of only nine days), in the book *Looking Backward*, he introduces his readers to the 21st century, and pictures the world in A.D. 2000. He shows how people lived under the new conditions. Unemployment and wars were ended, and regarded only as a nightmare of the past. In the second book (over a continuing period of five days ending on the 23rd of September, A.D. 2000), his love-story ends. In the telling, and as the result of conversations between the people of that time and the man of 1887, (who was supposed to have awakened 113 years later), we learn how the old system broke up, and how the new one was ushered in. There is nothing depicted that is impossible of accomplishment in the new era to which we are introduced. Incidentally he envisages television as well as broadcasting, and portrays characters in America seeing and hearing things happening the world

over, from their armchairs in Boston. Flying machines from which passengers alighted on house-tops, electric lighting and other things, not in existence at the time the books were written, are spoken of as commonplace and as a matter of course.

These two works of Edward Bellamy, from some points of view, may be regarded not only as books of the moment, but as books of the age. For, if two books presented a social and economic plan capable of accomplishment, under which almost all the evils from which the world is at present suffering could be alleviated, would they not merit the designation of "books of the age"? Under the Bellamy Scheme international wars would be ended—their root-causes having been removed; unemployment would have ceased; there would be no poverty or material distress amongst individuals or classes; and sordid elements that tincture and befoul the thoughts and dealings of people under the competitive profit-system would be eliminated; racial and even religious antagonisms would be eased, if not removed, their causes, too, having disappeared.

The professions would be purified, the question of material gain no longer being a consideration. The aged, the infirm and children would no longer suffer hunger or want. I do not ask people, on my word alone, to believe that all these things could so be brought about. But I ask them to read and study the books, and then to see for themselves whether my claim is not more than justified. So much for Bellamy and these two books. Let us now consider his ideas.

Bellamy believed, as is now proved, that there is enough in the world to supply the needs of all—food, clothing and shelter; as well as the good things of life that people might reasonably need, or want to enjoy. He believed that these desirable things should be within the reach of all. He believed that science, inventions and machinery would not only

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enable all to be supplied with the good and necessary things, but that they could be produced, distributed and enjoyed without the necessity of grinding toil on the part of the masses, or the soul-wearing anxieties so often endured by business and professional classes. And all should be given the opportunity, and leisure, to dwell upon and realize the purpose of existence. Machinery, he considered, should spell leisure and freedom from drudgery, not unemployment. Believing these things, he set himself the task of showing how all this might be brought about, not by upsetting everything, or by bloody revolution, but by merely utilizing, sensibly, reasonably and justly for the benefit of all, what is at hand, and what has been accomplished; in short by the practical application of the "Golden Rule". In the process, none need be dispossessed of what is their due. He did not want to rob the rich to enrich the poor. Nor did he advocate reducing every one to a dead level of equality, or of mediocrity. He aimed at unity, but unity through diversity, not by uniformity.

The main features of Bellamy's plan, worked out in detail in his books, are these. All land would belong to the State. And it should be so, for, in reality, God Almighty is the only Landlord. The State would only hold land as Trustee for the benefit of all living at present on earth, and for posterity. Therefore land could not be alienated. Yet people might fully enjoy and occupy land, and have its use under leasehold title, provided they paid the dues to the State for such right. The means for the payment of such dues, and indeed for all else, would be furnished to all by the State, as will be indicated later. Incidentally, this payment for leasehold use of land would be the only tax. For the State would give dividends and benefits to its members, rather than, as now, burdening them with taxes. The State would assume responsibility for production. And in return for supplying its members with the fruits of production, (for the State would

be the sole supplier of goods and services), it would receive payment for what was supplied, very much as at present, from the wherewithal to make such purchases, which would be given to all adults, annually, till death. In return for this Guaranteed Income to *all*, those capable of service would render it to the State till middle life was reached.

The question is asked: "Where is the money to come from to do all this?" Here we come to an important point requiring attention. In the plan Bellamy depicts, there would be no "money" in the sense we ordinarily regard it. What we might call "money of account" would be furnished to all adults in the shape of a handsome income, or credit, given annually till death. The value of such money would remain constant, and could not be halved as the pound sterling was during the War, or rendered worthless as the German mark was about the same time, or largely diminished as in the case of the franc about nine years later. Nor could such money be saved. There would be no necessity for saving or hoarding. All would always have sufficient, and their future needs guaranteed.

This individual yearly income given for life to each adult, male or female, would be their share of the Total National Annual Income. Bellamy carefully estimated that this in the United States would be four thousand dollars, or, at the old rate of exchange, about £800 odd. Production there could be easily multiplied tremendously. In other parts of the world much the same applies, so individual incomes could be easily increased, if necessary, by merely "speeding-up" production. But with "prices" about half the present ruling rates, incomes would be amply sufficient.

Bellamy in one of his startling passages in the book, *Looking Backward*, makes a 21st century character remark:

It would have been reason enough, had there been no other, for abolishing money, that its possession was no indication of rightful

title to it. In the hands of the man who had stolen it, or murdered for it, it was as good as in those which had earned it by industry . . . According to our ideas, buying and selling is essentially anti-social in all its tendencies. It is an education in self-seeking at the expense of others, and no society whose citizens are trained in such a school can possibly rise above a very low grade of civilization!

The books fully explain how the money-system would work, and how the "money," or credit, would be given to all. People would "carry on" much as at present, only they would work systematically under a co-operative system of production for use and for general distribution, instead of under a happy-go-lucky, cut-throat, competitive scheme of production for individual profit, and for exportation. The true welfare of a nation is not measured by what it produces (or exports) but by what it consumes. Working thus for the general good and the welfare of all, individual incentive would not be diminished, the spirit of emulation would still remain. Effort indeed should, and possibly would, be greater with people working for their own interests instead of for others. Individual initiative and emulation would not be smothered, but, instead of trying to get the better of our neighbour, we should be striving to excel in laudable pursuits, and in our service to the State. The holding of personal effects would still obtain, but such possessions would not, as now, be held precariously and insecurely, but security for the same, and for leasehold possession of our dwelling places, as desired, would be safeguarded and guaranteed for life.

It might be thought that all this is too good to be true. There are millions, however, who consider such ideas as Bellamy put forward as practical, practicable and desirable. This, it might be remarked, is brought about more by existing unsatisfactory conditions, and the glaring failure of the present "system" to "deliver the goods," than by the preaching of enthusiasts. It is, however, noteworthy that an ever-growing

number of level-headed thinkers espouse the cause put forward by Bellamy. Three recent examples are typical.

The first was an address broadcast in February this year by Principal Rollo G. Reynolds, of the Horace Mann School, New York, entitled "More Common Sense in Education". The tenor of this address was the necessity for changing methods of education in a changing world. Mr. Reynolds commenced by quoting and praising Bellamy and his ideas, and ended with the following passage:

Edward Bellamy dreamed of a land where want in the midst of plenty was unknown—a land where citizens lived full, rich and happy lives. *Such a land is still a dream, but it is in reach of reality. If there is any goal to which the Public School should dedicate itself, it is so to teach its children that this dream may come true.*

The second example is found in the reprint of an address, also delivered in New York, by the Rev. John Haynes Holmes, entitled "Four Reforms Which Would Save the World". Mr. Holmes describes as his "first reform" the Nationalization of Land as advocated by Henry George in his book *Progress and Poverty*. This he calls his foundation on which he wishes to erect the Bellamy edifice. He appears to have forgotten that Bellamy himself started with this same foundation. Mr. Holmes' "second reform" is the whole social structure envisaged by Bellamy, which he unreservedly recommends. Indeed he goes so far as to say:

As surely as *Progress and Poverty* is the Old Testament of our American social Bible, so surely is *Looking Backward* the New. The two books fit together perfectly as the two parts of a completed whole. Mr. Holmes' "third reform" is Birth Control, a question, to my mind, dealt with more comprehensively, and with clearer vision, by Bellamy in the last three pages of *Equality* under the heading of "The Malthusian Objection," than it is in Mr. Holmes' address. The "fourth reform" is the abolition of war. In a Bellamy world the root-causes of war would no longer exist. They are all to be found in the competitive profit system embedded in the realms of finance

and economics—economic rivalries, trade jealousies, hostile tariffs, etc. The point I would here make is that all the reforms, considered necessary by such a publicist as Mr. Holmes, were fully comprehended and dealt with by Bellamy in 1886.

The third is an article, published in the current issue of the New York weekly, *Common Sense*, entitled "A Great American Prophet," by Professor John Dewey, of Columbia University, (described as "the great American philosopher-educator"), in which that writer eulogizes Edward Bellamy and his ideas.

Bellamy was essentially a torch-bearer, one who indicated the way. One whose finger directly points to a bright and clear path towards sunnier heights from a world in gloom. But *we* have to do the climbing, and to recognize that we shall not remain in the bog. His classic example of the "Parable of the Water Tank" indicates that he believes that, when we realize the futility of measures bound to end in failure, we should rouse ourselves and build anew. It is his general principles that we must regard. Details will have to be adapted to time and circumstances, while the structure is being raised. For we have laggards to be helped, and people who will have to be taught how to employ their leisure; and principles, in some cases, may have to be gradually applied. *Indeed, we ourselves, will have to learn how to educate!* Bellamy may be regarded as a latter-day guide. Are we going to disregard his caution? He had, however, no intention of forming a political party. Parties imply disunion. The part can never attain to the unity of the whole. His idea was to help humanity as a whole. And so it is with the International Bellamy League. The object of the South African Section of this League is specifically laid down as

The propagation of the general ideas contained in the books, *Looking Backward* and *Equality*, by Edward Bellamy, of Boston, U. S. A., and the dissemination of writings contained in these works, and also the performance of whatever may be considered conducive to

the attainment of the state and conditions of life, generally, predicted in the said books.

Bellamy's view, as his books indicate, was that the change would come about in the U. S. of America in a comparatively peaceful manner. His widow, living in Springfield, Mass., writing to me last December said:

Mr. Bellamy always warned against action that was not the result of careful preparation, and reiterated again and again that he was an evolutionist, not a revolutionist, and that he did not advocate the pulling down of one brick in the old structure until a new and better one was ready to be put into its place.

Many who believe that the impending change can be brought about in a constitutional manner, but fear that the change is not yet nigh, ask: "How can it be brought about?" I would reply in the words of the slogan of this section of our League: "We may make of this world what we will, first by having a Vision, then uniting to accomplish it." We must first realize that the patient is ill; then know the cause of the illness; then the remedy; then apply it. Bellamy indicated the disease and the remedy, and also showed how the cure could be accomplished. Many, at present, are too engrossed in the pursuit of worldly gain to realize that they are part of a whole. They fail to see that world conditions cannot permanently improve under the operation of the same conditions that determined the failure now resulting. They are apt to disregard the message of Bellamy at the moment. But adversity is a great teacher. Perchance a lesson awaits us. And suffering is also a thought-provoker, that is if we are given time to think! A New Era is dawning; a new birth is at hand. It is now time for thought.

Should the U. S. A. give the lead in the direction indicated by Bellamy, Canada would be bound to follow, and Australasia most likely would go in the same direction. The "Motherland" may some day "find herself" and break away from the banker's thrall, and lesser countries like South Africa will just have to go with the stream. So if, and when, a time

comes for drastic change, and a new birth results, the Bellamy League hopes that by its activities the birth pangs will be rendered easier.

Our revered Founder, H. P. Blavatsky, in 1889, wrote :

The organization of Society, depicted by Edward Bellamy, in his magnificent work *Looking Backward*, admirably represents the Theosophical idea of what should be the first great step towards the full realization of Universal Brotherhood. The state of things he depicts falls short of perfection, because selfishness still exists and operates in the heart of man. But, in the main, selfishness and individualism have been overcome by a feeling of solidarity and mutual Brotherhood ; and the scheme of life there described reduces the causes tending to create and foster selfishness to a minimum.<sup>1</sup>

Twelve years ago, with a brother Theosophist, I inaugurated the South African Section of the Douglas Social Credit Movement to further "the knowledge embodied in what is known as the Douglas Scheme". I thought then that the adoption of Douglas principles would prevent matters developing as they since have done. But now I believe things have gone too far to be merely mended. Some things must be ended, notably the Competitive Profit Plan, and our present Monetary System, based as they are on selfishness. Bellamy's scheme I now prefer to Douglas's. The ideas and principles Bellamy puts forward may be older than Plato, or the Laws of Manu. But what matters is the cause—and the part we play. Whether we aid or retard, that is our concern, not future issues which lie beyond us. "Thy concern is with action only, never with its fruits."

It is said that "we must first alter human nature". But "human nature" ranges from brute-man to Divinity and is altering all the time. Is it not well meanwhile to advocate and endeavour to further a scheme of life which "reduces the causes tending to create and foster selfishness to a minimum"? Given the right spirit—and the acceptance of the Bellamy Scheme implies "repentance"—we may reasonably

<sup>1</sup> *The Key to Theosophy*, p. 31.

concern ourselves with the mechanism of production and distribution. The mechanism of production and distribution has been altered to the benefit of communities, and may be so altered again. The present system is based on fear and selfish greed ; it may be, and can be, changed ; and Bellamy specifically shows how improvement may be effected, once the saving principles he espouses are recognized and selfish ones relinquished.

The questions which exercise my mind as a student of Theosophy are : Will such ideal conditions as Bellamy envisages make for sloth and stagnation ? Are existing resultant conditions merely karmic effects to be regarded with philosophic complacency ? The answer to the first question seems, to me, to be that the impelling creative urge within us, and the spirit of emulation under the new conditions pictured, would express themselves in new directions. We possibly would strive to excel along other lines than, as at present, merely getting the better of our fellows in the scramble for material possessions or gain. As regards the second question, it would appear that, apart from all other considerations, we cannot, by any process of reasoning, justify the clinging to a system based on selfishness, in preference to one based on the principles of Brotherhood. In a Bellamy world, we would be in a position, as Krishnamurti says, to "work communally and think independently".

Let us all, as Theosophists, then spread the ideas put forward in a humble and winning manner by Edward Bellamy (the thirty-sixth anniversary of whose death has been widely commemorated this month of May), in order that we may aid in the endeavour to show how happier lives can be lived, and the world made better than it is at present. May the Vision he saw be fulfilled. And, in remembrance of that great soul, whose writings disclose such a Theosophic spirit, let us be inspired to give our best to the cause he so disinterestedly, though earnestly, espoused.

# LETTER TO THE GENERAL PUBLIC

## ON ASSUMING THE OFFICE OF PRESIDENT OF THE THEOSOPHICAL SOCIETY

I MAKE bold to presume that the Theosophical Society, founded in New York in 1875 by H. P. Blavatsky and Colonel Olcott, now with Sections in 48 countries throughout the world and numbering well over 30,000 members speaking all the principal languages and belonging to every great Faith and some to no Faith at all, may be regarded as a by no means negligible influence in world affairs, and as an international body the policies and principles of which will therefore have a certain public interest.

On assuming, therefore, the office of President, in the vacancy caused by the deeply regretted death of Dr. Annie Besant, by the votes of a large majority of the members of the Society, I feel I am justified in calling attention to these policies and principles—splendidly set forth as they have been for close on sixty years by three successive world-figures in Madame H. P. Blavatsky, Colonel H. S. Olcott and Dr. Annie Besant.

For what does the Theosophical Society stand?

It stands for three specific principles :

First, for the recognition of the truth that the brotherhood of life is universal and all-inclusive, be the differences in form or in growth what they may, and for the putting of such recognition into increasingly effective practice.

Second, for the free search for truth irrespective of all inhibitions imposed by conventional dogmas, doctrines and orthodoxies, and specifically to seek truth in the great religions of the world, so as to help to restore to these their essential function of unifying and not of disintegrating, into which error the ignorance of man has led them.

Third, for adventuring forth into the unknown to seek and find Truth in hitherto unexplored regions of consciousness.

Thus, the Theosophical Society stands for a positive goodwill irrespective of all outer differences, be these of faith, or race, or nationality, or custom, or opinion : for an ardour for Truth breaking asunder its many imprisonments and distortions born of man's ignorance : for a spirit of venturesomeness into the unknown so that Truth may grow from more to more.

The greater leaders of the Theosophical Society have ever been breakers of bondages and heralds of freedom, not in the name of the Theosophical Society, for the Society's principle of all-inclusive brotherhood does not permit it to be committed to any specific interpretation of brotherhood, or to any specific activity in the name of brotherhood. But they worked and fought as Theosophists, and under the inspiration of Theosophy. H. P. Blavatsky helped to break the bondages of materialism, both in science and in religion, and in her masterpiece, *The Secret Doctrine*, lifted the whole conception of life out of a narrow anthropomorphism into a wondrous Plan of spiritual unfoldment moving forward to unimaginable heights of glory. Colonel Olcott stressed the practical application of the vistas disclosed by his great

colleague, and specifically aroused the then lethargic Buddhist Faith into new life and self-respect. Dr. Annie Besant brought the light of her own great spiritual experience to bear upon the work of H. P. Blavatsky, and focussed the fruits in a very remarkable series of books and pamphlets. Furthermore, she applied her individual realization of Theosophy to the enfranchisement of life in many departments—in religion, in education, in politics, in social life, compelling the respectful attention of the world by her ceaseless devotion, her insight and her fearlessness. Dr. Besant, like H. P. Blavatsky and Colonel Olcott, has left upon her generation the imperishable mark of the influence of a great Theosophist. And no less a mark has been left upon the world by her colleague, C. W. Leadbeater—one of those rare personages who from time to time cause the light of hidden Truth to shine amidst the almost impenetrable darkness of human blindness, generally to their own relentless persecution and intolerant rejection on the part of those who have neither the ears to hear nor the eyes to see.

Any student of the achievements of members of the Theosophical Society during the past sixty years, and of the influence of the science of Theosophy upon the world during the same period, is bound to concede that Theosophy, the Theosophical Society, and many of its members, have made a lasting impression upon modern thought and movements. Because of these the world is different, the world has grown, the world has become more free.

What then is the work of Theosophists and of the Theosophical Society in the world of to-day and of the immediate future? To continue to spread the teachings of H. P. Blavatsky and her pupils, more, I venture to assert, in terms of their soul and spirit than in their literal presentation. H. P. Blavatsky would have been the last person to expect any rigid subservience to the letter of her pronouncements. She

would have been horrified to think that after her death she would become to some a dogma, a creed, an acid test of Theosophical orthodoxy, and that her books would be regarded as ultimate and final revelations, as bibles, to doubt which is nothing short of heresy and little short of blasphemy. She gave as she heard from Those wiser than herself, and as she knew from her own experience. And she asked no more than that her statements should be examined with an open and unprejudiced mind, and be treated as marks on the chart of the mighty ocean of life for the guidance of those who are eager to venture forth upon it.

A great master-mariner was H. P. Blavatsky, to be heard with deep respect by all younger mariners. Her writings indeed constitute the heart of Theosophy as it exists in the outer world to-day. But other master-mariners are there who also have voyaged the ocean of life, and whose charts most helpfully supplement and elucidate that of the pioneer voyager herself.

Now what do these teachings tell us? What marks does Theosophy make upon the chart of life?

1. That all life is essentially one and universal, be its forms of manifestation what they may.
2. That the whole of life is within a great evolutionary process whereby an infinite number and variety of life-units move from lowliest unconsciousness, through innumerable stages of unfoldment, to heights of self-consciousness of ever-increasing splendour.
3. That this movement is ceaseless and irresistible, under beneficent and immutable law, order and purpose.
4. That world and individual circumstances, prosperity and depression, war and peace, pleasure and pain, joy and suffering, health and disease, good fortune and ill fortune—all are signs of the evolutionary process at work under such beneficent and immutable law, order and purpose.

5. That each life-unit has the freedom to hasten or to retard the movement of its own evolutionary process: to hasten it by understanding and fulfilling the law, to retard it by ignorance and by seeking to evade the law.

In the greater Theosophical literature these fundamental principles are treated in all detail, so that the struggles of life, the frustrations of life, the inexplicabilities of life, the seeming injustices of life, the apparent aimlessness and futility of life, become intelligible, reasonable, purposeful. Life becomes a great adventure. Life becomes worthwhile. Life becomes wonderful even in its drabness, its darkness, its apparent agonies and despairs.

Surely, then, Theosophists and the Theosophical Society must spread this precious key to life far and wide; for the whole world, and every individual in it, is face to face with problems, is hedged about with problems, and seeks so vainly for the way out. And there are two ways of spreading Theosophy—by demonstrating in personal daily life the practical efficacy of Theosophy, the way of example; by sending forth the Truths of Theosophy garbed in forms congenial to those who are desired to hear, the way of precept.

Theosophy is an expression of Truth Universal. It has no exclusive appeal. It belongs alike to the votaries of the various religions and no less to atheists and agnostics. It has a message for the scientist, for the philosopher, for the statesman, for the artist and musician, for the worker, for the capitalist, for the priest, for the teacher, for youth, for age. And very specially has it hope for the hopeless, comfort for the afflicted, strength for the weak. Theosophy has inspiration and delight for every individual, no matter whether he be young or old. And to the young is offered a Theosophy and a movement which will help them to express their youth more happily because more wisely.

The Theosophical Society offers to the meditative a Theosophy which will help to make their contemplations deeper and more valuable. It offers to the active, largely through the Theosophical Order of Service, a Theosophy which will help to make their activity more purposeful and vital. It offers to the devotee of a Religion, of a Cause, or of a Person, a Theosophy which will help to make his faith more real and glorious. It offers to the worker a Theosophy which will help to give him a sense of the noble worth of his work, and to the capitalist a Theosophy which will help to give him a sense of the magnificent power and sacredness of his wealth. It offers to the artist a Theosophy which will help him to ascend into ever-increasing heights of artistic creativeness and insight. It offers to the statesman and to the politician a Theosophy which will help him to realize the fundamental nature of polity and the essential principles governing all true statecraft and political activity. It offers to the teacher a Theosophy which will help him to realize what education really is and the whence, how and whither of him who is educated. It offers to the scientist a Theosophy which will help him to realize the nature of that real and eternal science whereby the worlds are formed and are ever nourished and sustained.

And while Theosophy thus meets to serve all on the many different roads on which they travel, yet is it but one Theosophy, just as the different roads themselves converge upon one goal.

Is it not, then, worth your while to study this Theosophy for which, perhaps, so much seems to be claimed, yet which has brought happiness, peace, purpose, to countless thousands throughout the world? And will you approach it without prejudice, without preconception derived from gossip or possible misrepresentation in books and addresses? Theosophy

comes to meet you in no spirit of dogma, or of doctrine, or of creed, not as some other religion or philosophy or science, not as a setting forth of the imaginative vagaries of Blavatsky or Besant or Leadbeater; but as an age-old science of life rich in detailed application to life's circumstances and, if approached with a mind not cribbed, cabined or confined by the orthodoxies and conventionalities of the present age, almost uncannily effective in its simple method of rendering the unintelligible clear and the apparently useless clearly purposeful. It exchanges old values for new, and thus makes life infinitely worth living.

Theosophy asks you to examine, to study. It does not ask you to believe or to accept on authority. But it does ask you not to make up your mind in a hurry, nor to assume that that which your mind does not conceive nor understand cannot therefore be true. And it also asks you to make up your mind for yourself, not to allow it to be made up for you by somebody else, still less by public opinion. Theosophy asks for fair play, for then it will be able, in all probability, to give you wonderful measure in return—by changing the whole of your life for the better and for the happier.

*Georgel Anandale*

### THE MEETING

By ANNA HAMILTON WOOD

WHEN Death and I come face to face at last,  
I do not think the burden of the past  
Shall lean between us, but that I shall find  
A gentle, valued friend, consoling, kind,  
With depth of understanding so profound  
That rituals and creeds shall be unwound  
And, like frayed edges of a garment worn  
Past usefulness or beauty, shall be torn  
And thrown to discard. My nude soul  
shall stand  
Humble but shameless, and await com-  
mand

For further service; years that went before  
Locked out of sight forever by the door  
Of silent Time, their only impress shown  
By the degrees my spirit-life has grown.  
How I shall smile to think that once I  
feared  
This kindly comrade whose dread shape  
appeared  
Cruelly distorted in his earthly guise—  
For Death is God's dear shadow to the  
wise!

—The Churchman, NEW YORK.

## SŪRYĀPANISHAT

A TRANSLATION

By B. S. RĀMASUBBIER

(Concluded from p. 437)

### PRAYER ADDRESSED TO SŪRYA

SALUTATION to Mitra (the Sun as Friend), and Bhānu, (the Radiant One). Protect me from Death (Mṛityu). Salutation to Bhrājīṣṭhu (the Effulgent One), the Cause of the Universe. From Sūrya manifest (all) beings. By Sūrya are they protected. In Sūrya do they enter and merge their being. That Sūrya indeed am I. God Savitr is our Eye. Eye indeed is He to us ("to see the past and the future," says the Commentator) from the point of view of time. May He, the Sustainer, give us the vision ("of the pure unqualified Brahman," says the Commentator).

### SŪRYA GĀYATRI

"May we know and attain Āditya and contemplate the Thousand-Raycd One. May that Sūrya induce us (to walk on the right path)." Sun Eastward! Sun Westward! Sun Northward! Sun Southward! May Savitr, the Impeller, give

birth in us to an expansion of consciousness to pervade everywhere as the basis of everything! May Savitṛ grant us long life!

#### EIGHT-LETTERED SŪRYA-MANTRA

Om, the monosyllabic is Brahman. *Ghr̥ṇīḥ* (the Compassionate One) two letters. Sūrya, two letters, Āditya, three letters. Thus is the eight-lettered Sūrya-Mantra (formed).

#### EFFECT OF REPETITION OF THE MANTRA

Whosoever repeats it always day to day, he becomes a Brāhman! He becomes a Brāhman!! If one repeats it facing Sūrya, one is released from fear of severe diseases (such as black leprosy). Ugliness<sup>1</sup> is put an end to. One is purified from the sin of eating stuff unfit to eat, purified from the sin of unlawful sexual intercourse, and from the sin of speech with the spiritually degenerate and the fallen, and purified from the sin of vulgar speech.

At noon one shall turn towards the Sun and repeat the mantra. One is expiated of any of the five great sins which may suddenly seize one as a result of impulsive actions of the five senses. This is the Sāvitrī lore (that which pertains to Savitṛ, the Sun-God). Let not anything of this be proclaimed to anybody. Whichever fortunate person repeats it in the morning, he becomes blessed. He is endowed with quadrupeds. He is illumined to know the meaning of the Vēdas. Having repeated the mantra thrice a day, one attains the fruit of having performed a hundred sacrifices. Whoever repeats it at sunset, he crosses the terrible portal of death. He who knows thus crosses the terrible portal of death. Thus ends the Upanishad.

<sup>1</sup> "A-lakshmi" may mean poverty as well as everything that is inauspicious.

#### GLOSSARY

*Abhaya-Varada*.—Abhaya pose is the up-raised right-hand palm signifying the bestowal of protection and fearlessness, and Varada is the downward pointing of the left-hand palm signifying the bestowal of boons.

*Aditi*.—The Vēdic name for the Mūla Prakṛti (Root-Matter) of the Vēdāntins; the abstract aspect of Para Brahman, though both unmanifested and unknowable. In the Vēdas, Aditi is the Mother-Goddess, her terrestrial symbol being infinite and shoreless space.

*Āditya*.—A name of the Sun; as Mārtāṇḍa, he is the son of Aditi.

*A-Lakshmi*.—Lakshmi is the feminine aspect of the second Logos of the Hindu Trinity, symbol and source of all excellence, mundane and spiritual, symbolized in common by Shṛī. A- is the negative particle denoting the opposite.

*Anna*.—Food, nourishment.

*Āpah*.—Waters. From the root Āp, "to be pure," to flow towards, after purification; "to carry towards its course" (said of a stream).

*Artha*.—Wealth.

*Atharvāṅgiras*.—That branch of the Vēdas communicated by Brahmā to His son Atharvāṅgiras, and called after his name.

*Ātma*.—A general term for body, soul and spirit and life. The Universal Spirit, the Divine Monad, the seventh principle so called in the septenary constitution of Man. The Supreme Soul.

*Bhānu*.—Sun, from the root Bhā, "to shine".

*Bhrājīṣṇu*.—Sun, from the root Bhrāj, "to illuminate".

*Bhūh, Bhūmīh*.—Earth. From the root Bhū "to become".

*Bhuvah.*—That which was supposed to be the immediate cause of manifestation of the Earth.<sup>1</sup>

*Bijamantra.*—A syllable of concentrated thought of dynamic potency used as a spell to effect the required result in meditation by Yoga. Literally means Seed-Mantra.

*Brahmā.*—The Third Logos of the Hindu Trinity.

*Brahman.*—The name of the first of the four castes supposed to be born of the face of the Cosmic Man.

*Brahman (Neuter).*—The Absolute as well as the Conditioned Godhead.

*Dēva.*—Literally means "Shining One" from the root Div, "to shine".

*Dharma.*—An untranslatable word meaning Duty, Divine Law, Laws of Evolution, social well-being, morals, virtue. "That which upholds" is the literal meaning.

*Gāyatrī.*—One of the Vēdic metres. That Goddess who protects the singer and who is invoked by the celebrated formula of prayer addressed to the Divine Intelligence in the Logos of the Sun. She is worshipped as Sāvitrī, the World Mother, as Sarasvatī, the repository of Wisdom and Learning, and as Lakshmi, the goddess of wealth and beauty, in the triple feminine aspect of the Logos.

*Hṛllēkhā.*—Hṛit, "Heart"; Lēkhā, "Furrow"—that which enthralls the heart.

*Jyōtis.*—Light. From the root Jyut, "to shine upon".

*Kāma.*—Pleasure.

*Kīlakam.*—Literally means "wedge" as well as "a fence" and "a weapon of warfare". To my mind the utterance of Kīlakam is intended to create the thought-form with a fixity of purpose, on the discharge of which, success is assured for the meditator.

<sup>1</sup> See "Bhuvanti," Vājasaneyi Samhitā XVI, 19, according to Mahidhara, bhuvam tanōti—Bhūmapāda Vistārahah. One of the divisions of the universe, the space between the earth and heaven (frequented by Siddhas and other superhuman beings).

*Mantra.*—From the root Man, "think," Trā, "protect"—that which protects the thinker. Mantras are all derived from the Vēdas.

*Mitra.*—A Vēdic name of the Sun-God in his aspect of bringing about good-will and friendship amongst men.

*Moksha.*—Liberation.

*Mṛityu.*—God of Death, from the root Mṛ, "to die".

*Parjanya.*—Rain-Cloud.

*Prāṇa.*—Currents of ether in the etheric vesture of man's physical body, which may be called, for practical purposes, life-forces in the non-technical scientific sense. They are five, viz., Prāṇa, Apāna, Vyāna, Udāna and Samāna, all collectively known as Prāṇas.

*Rik.*—That which was seen in a superphysical sense. The first of the four Vēdas.

*Rishi.*—The seer of a Mantra.

*Rudra.*—The dispeller of evil. The first aspect of the Hindu Trinity.

*Sāman.*—The third of the four Vēdas in which are the beginnings of Indian music, where seven notes are first used instead of three as in the others. Śiva is said to be mightily pleased to respond to Sāman singing.

*Shāḍanga.*—Before one commences meditation, a self-magnetization process is gone on by Aṅga Nyāsa and Kara Nyāsa. First the fingers are purified magnetically by the fire of the will, and the heat embedded in one's own palm by making passes through every finger with the appropriate mantras, so that the old magnetism may flow out and the new be set up. It is considered then and then only that one can handle the rosary and count the repetitions after due consecration of the six limbs of one's own body, viz., the heart, the head, the tuft, the folded arms (symbolical of defensive armour—a protective shell), the three eyes and the astra, (the clapping of the palms symbolical of exploding the

thought-form). Then the form of the Deity of the object of meditation is imaged forth, establishing the unity of the suppliant with it and the prayer is repeated as many times as prescribed, with the result that he gets up with a glow of his aura. *Shaḍāṅga* literally means six limbs.

*Savitṛ Dēva*.—Name of the Sun-God as "Creator and Impeller".

*Shrī*.—A sacred word next to *Praṇava* to connote all excellences and power. The seer of *Shrī Sūkta*.

*Shruti*.—*Vēdas* meaning that which was heard intuitionally, 'Shrū', to hear. It may also mean "heard by tradition," as the *Vēdas* are committed to memory even to this day only by the method of learning by rote.

*Sīrya*.—The Sun worshipped in the *Vēdas*. The offspring of *Aditi* (Space), the mother of the Gods. The husband of *Samjñā* or spiritual consciousness. The great God whom *Viśvakarman*, his father-in-law, the creator of the Gods and men and their "carpenter," crucifies on a lathe and cutting off the eighth part of his rays deprives his head of effulgency, creating round it a dark aureole. A mystery of the last initiation and an allegorical representation of it.

*Suvah*.—All-enveloping region of the creative forces.

*Upanishat*.—Teaching received by sitting at the feet of the Master as well as by meditation, which is called "seating near one's own Higher Self".

*Varada*.—Bestowing boon.

*Vāyu*.—Air, chiefly the Deity whose vehicle is Air.

*Vishṇu*.—The second aspect of the Hindu Trinity.

*Yajus*.—The name of the second of the four *Vēdas*. Considered to be a modification of *Rig Vēda* suitable for recital in sacrificial rites.

*Yajña*.—Sacrifice. From the root "Yaj," to adore.

## A WORLD SURVEY IN THE LIGHT OF THEOSOPHY

BY ARTIFEX

[The pseudonym "Artifex" hides the name of a well-known member of the Theosophical Society who has had many opportunities to study world conditions and to consider them from the point of view of the Theosophical way out. His views are entirely personal, and are not to be taken as those of the Society, which is not committed to any opinions. Comment on them will be very welcome, especially when the series is complete. I publish the views of "Artifex" as a contribution to *Theosophy Applied*, and recognizing their inevitably controversial nature. But THE THEOSOPHIST welcomes controversy which is constructive and impersonal.—ED.]

### I. THE EXISTING SITUATION

WHAT are the world problems with which Theosophy and the Theosophical Society have either directly or indirectly to contend?

The War which covered the years from 1914 to 1918 has not, in fact, so far had the effect of causing the world to settle down peacefully to a new era either of prosperity or of mutual understanding.

In the first place, the economic depression which came as the War's aftermath has covered the whole world with unsightly and painful sores. Unemployment everywhere, and with it the concomitant unrest, violence, nervousness, and disregard of essential principles and standards of life.

Distrust everywhere, and with it a readiness to war, clearly showing that the lessons the War should have taught have by no means been learned. Ugliness everywhere, and with it a dangerous lowering of the essential principles of beauty and refinement upon the maintenance of which the moral uplift of the world depends.

In the second place, a world left distorted as the result of a peace made in the artificial and ugly mould of the passions of war. The Treaty of Versailles, and many other treaties succeeding it, are so many highways to the renewal of conflict. And no League of Nations, no protracted *pourparlers*, no frantic journeyings from capital to capital, no *aides mémoires*, no Notes, will assuage a profound bitterness which, in one form or in another, is sapping at the will to peace and mutual understanding of every country in the world, without a single exception.

In France, for example, this bitterness takes the form of FEAR; not a cowardly fear, for France does not know cowardice, but a fear which has come from many betrayals—both from within and from without. She is economically afraid, afraid of the uncertainties of her economic future, afraid of losing her gold, afraid of her growing taxation, afraid of her growing unemployment, afraid of the ineptitude of her constantly changing Governments, afraid of the widespread graft and dishonesty both in her public and in her private life, afraid of the Fascist menace on every one of her frontiers towards the east. The whole of the life of France is in danger—her everyday life, the very heart of her, through unemployment, taxation, government instability and corruption; her political life, through the hemming in of her on almost every side by forms of government apparently able to electrify the peoples on whom they are set, making an intolerable contrast with her own seemingly inescapable deadness and lethargy.

In Germany there has at last arisen a most impressive reaction against the diplomatic adjustments made in 1918 by statesmen who, with but few exceptions, allowed themselves to be governed by the crude impression that they possessed the capacity to disentangle righteousness from greed, whereas in fact they but dressed greed in terms of righteousness. Germany and her allies may or may not have started the War with one type of greed. It seems fairly certain that the victors ended it with another. To whatever extent fault may justly be found with the Hitler regime—and doubtless great wrongs may have been done—it remains true that Hitler represents the yearnings of a Germany determined to stand once more on equal terms with the rest of the world. Germany has been electrified, and the results are only beginning. Germany hopes that in this renaissance she may not stand alone, and covets the adhesion of Austria with her 7,000,000 population, so that there may be 75,000,000 wherewith to confront possible opponents on the eastern and the western fronts. Germany is now prepared to come to reasonable agreements with France on all the outstanding and burning questions, even that of the Saar Valley, for she wants to build up a spirit, which she is pleased to call Aryan, whereby she may never again encounter a November, 1918.

Austria is torn between various factions, religious and otherwise. That she has suffered under the Treaties goes without saying. From one point of view Austria desires to retain her independence. Dollfuss, her mercurial but able Chancellor, is torn between Socialists, Roman Catholics, Germans resident in Austria, the Nazi influence, the Italian attitude in opposition to this influence, and the fact that Britain and France are committed to the support of Austria's independence. The situation is most difficult, for while Austria is by no means as a whole German in spirit, or in culture or in tradition, the fact is that Austria is being

industrially strangled by her frontier limitations. Many of her industrial magnates, and probably a large number of those who live by trade, would welcome some very definite trade agreement with Germany, and when that has been accomplished it is only one more step to fusion. The Socialists and the Catholics are, of course, bitterly opposed to Hitlerism, but no less opposed to each other. Where will Austria find herself landed in the midst of this devastating confusion, the Austria which has so valuable a contribution to make to Western civilization, and is without doubt one of the great centres of European culture?

Italy, under the aegis of Mussolini, represents the apotheosis of the State in terms of Fascism. The Duce himself calls this organism a "corporative economy," involving respect for private ownership and enterprise, but shepherding these to corporate ends. The life and power of the individual citizen must be disciplined for the benefit of the community as a whole, so that an equilibrium is maintained on the basis of which the people as a whole prosper. Italy is fairly flourishing under this regime, despite the inevitable injustices and mistakes which are bound to characterize the rule of a great and a strong man who himself is human, and has to work through agencies generally incapable of understanding him. But Italy looks upon the world through eyes coloured by the light of ancient Rome, and by the dreams of a future Imperium far more extensive than the extent of her present frontiers. Italy is a great country and deserves a great future. But it is yet to be seen if her present spirit can survive the death of Mussolini. This will be the acid test of Italian Fascism.

Holland and Belgium are countries which have been less affected than many others by the general upheaval. Each has its own special characteristics—in the case of Holland an on the whole conservative influence likely to last a considerable

length of time, and a distinctly practical appreciation both of the international spirit and of a broad-based tolerance; in the case of Belgium a situation less stable on account of sharp internal dissensions which are in danger of becoming more acute on account of the death of its great king Albert, but nonetheless a land with qualities which emerge strong and sure in times of emergency.

Russia is to all intents and purposes an unknown quantity, but there can be no doubt whatever that she has been radically changed under the revolutionary regime. Stalin and his colleagues wield an authority no Tsar ever enjoyed, and are worshipped as no Tsar was ever revered. They are unchallengeable autocrats who know exactly what they are doing and planning, and exactly the ends they intend to achieve. The masses of the people, possibly but by no means certainly living in greater comfort than heretofore, are being dragooned and drilled and regimented along in a spirit of fatalistic resignation to an overwhelming power. And the dragooning is carried out by a disciplined body of fanatics who know with a very sure knowledge that they are the pioneers in the creation of a new world, a new order, which sooner or later must overwhelm and reconstruct each nation without exception. Russia feels she is to no small extent up against the rest of the world. She feels she represents the ideal socialistic State, firmly based on scientific, agricultural and industrial organization. She feels that, in her, freedom opposes the tyranny by which the peoples of the world are riddled. As her War Commissar lately said, she is ready to fight and will have no hesitation to fight when and if the time comes.

Russia, in the persons of her leading protagonists, is a country with a mission; and Stalin is her prophet, her substitute for God. There is a tremendous power in the conviction that one has a mission, and it would be criminally foolish to treat with contempt Russia's active intervention

in world affairs. But the question is as to whether the Russian people as a whole, in their masses, will support this Communism by coercion which for the present seems to be Stalin's creed. For my own part, I must confess that I doubt if they will. I do not think that Stalin or any of his followers incarnate in the slightest degree the real spirit of Russia. I think they are foreign bodies, which have fastened upon Russia as the result of the reaction against the tyrannies which went before them. I think that some day Russia will shake herself free from these parasitical growths, and release a mission as noble and as splendid as Stalinism is the incarnation of the spirit of hatred and war, even though it may be accompanied by an increasing material prosperity. Prosperity, it is said, is the result of the existing rule. The Five-Year Plan, it is alleged, through industrial and agricultural development, is making Russia happy, contented and free. I have not visited Russia, so I do not know. But I am firmly convinced that as Russia is led to-day she is, and is intended to be, a menace to the true spirit of evolution, to that fundamental hierarchical spirit in which alone liberty, justice and happiness can find their full expression.

Japan is another country in which the sense of mission dwells, not, perhaps, the sense of a mission to convert the world, but the unswerving devotion to great and traditional principles of Japanese life. And this devotion manifests, *inter alia*, in a remarkable thrift and in a spirit of heroic patriotism. By means of these she is able to conquer world markets, causes would-be attackers to pause, and those subject to her "peaceful penetrations" to accept the situation as best they can. Japan has for some years been what may be called the hope of the East. India, specially during the Russo-Japanese War, became enthusiastic over Japanese victories as symbols of an awakening East and of her own immediate potentialities, though it is now true that Japanese

competition with Indian markets has scraped not a little of the gilt off the gingerbread, which at one time seemed to sparkle with so much brilliance. Japan is determined to have her place in the sun, and while the West is playing with peace she is preparing for war.

The United States of America is occupied, with her usual energy and publicity skill, in putting her house in order; and under the intriguing leadership of Roosevelt seems to be achieving results. She does not want war, has a profound distrust of European diplomacy and professions, and has no desire to become entangled in a League of Nations which she considers to be far more a League for diplomatic intrigue and wrangling; and if she wants the repayment of the debts due to her it is to no small extent because she feels that the money, if in her hands, is less likely to be utilized for war purposes. She does not see why her money should help to start again a war, the consequences of which might to no small extent involve her. America belongs, in fact, far more to the future than to the present, and the present interests her far less than the possibilities in all directions of a future which she conceives largely to lie in her own hands. America, though inevitably part and parcel of the world of to-day, is not in her nature a present-day nation, built up out of the past. She has, of course, fine traditions from a couple of centuries ago, but her most potent traditions are those which are coming to her from the future and not from the past. She is a child of the future, and will go forward into that future provided she can get hold of her real self and ruthlessly crush all elements driving her down into disintegration. If she cannot do this, she must break into pieces, largely through allowing too many of her nationals to set an example of criminal indifference to the well-being of the State, and thus spreading far and wide a sense of irresponsibility.

The British Empire must needs, by its very diversity, afford food for grave preoccupation. This Empire is another example of the many comings together of East and West, all of which so far have proved infructuous. Britain has many fine actions to her credit, and is in general a slow-moving, well-meaning, narrow-minded organism, with the added difficulty of being endowed with a multiple personality due to the heterogeneous nature of her composition. Scotland, though apparently desirous of Home Rule, has largely adapted herself to her southern neighbour. Wales, too, though definitely *sui generis*, has effected a similar adaptation. But Ireland, the India of the West, stands out, at least as to a not inconsiderable proportion of her people. She is dissatisfied, no doubt with good reason seeing that Celts are Celts and Teutons Teutons, and never the twain, according to Kipling though not according, I hope, to Providence, shall meet. On the other hand the Irish situation depends for its satisfactory solution upon great leadership, which at present does not exist. De Valera allows hatred to dominate his policies, when he might have been a real saviour of his wonderful country. Ireland must be united, and De Valera will never achieve this by his present destructive activities. That Ireland should be intensely Irish will be agreed, but that Ireland should remain within the Empire is no less obvious. And leaders on both sides of the Irish Sea must arise, who will build their negotiations on these two foundations.

Ireland must be happy if the Empire is to be prosperous, but no less must India be happy too—the Ireland of the East. And the acid test of the British Empire's constructive sagacity, and fitness for the great future which awaits it, is its recognition of Ireland's needs and of India as the power within the Empire which, if rightly released, will give the Empire unchallengeable solidarity and the world unshakable peace. Britain and British diplomatists

may play about in Europe, but the Empire's rise or fall, and the world's peace, depend upon her relations with Ireland and with India.

India should have gained Home Rule within the Empire many years ago. She was set so to do. But the short-sightedness of her leaders, their internal dissensions, and her constant side-tracking on to issues of relatively little consequence, caused the golden moment to slip by. And to-day India is almost, though not quite, as far away from Home Rule as ever. Unfortunately, too, there has arisen in Britain itself a group of Empire-destroyers who, themselves blind, seek to blind those around them by noisy, distorted and extravagant verbosity. Lashed by passion, often concealed in apparently icy forms, they spread the poison of their ignorance among those who have no means whatever of distinguishing between right and wrong, and who dangerously assume that the louder the noise, and the more emphatic, the truer it must be.

India is not a little to blame for the present impasse. To lose an opportunity such as she had a decade ago was hardly short of criminal. But those who really know India are well aware that until she achieves Dominion Status within the Empire, there will be neither rest within her borders nor security for the Empire itself. With India free and equal, the Empire could ensure the peace of the world, and solve many of the problems now devitalizing every country, incidentally releasing enormous sums of money for right living which are now spent on fear of war. If this East-West problem is solved, the world will go forward to an age of peace and prosperity. If it becomes unsolvable, through the ineptitude of either or both of those concerned, then the world will surely go down into war and desolation, for in the last resort India will have recourse to revolution and Britain to repression—the ends of which none dare foretell.

But India has her own inherent greatness and nobility of soul, her own keen sense of all that is due to law and order, her own ardent spirit of tolerance and goodwill, her own deep-rooted strength in the compelling eternities of life. And Britain has a soul which time after time has proved itself superior to sordidness and greed, which in emergencies has risen to splendid stature, which is keenly responsive to justice and fairplay, which is strong in common sense and practical ways of doing things. Britain has often lost ignobly, but she has often gained greatly. To-day is a supreme moment, both for India and for Britain. Let the greatness of each shine forth in common comradeship. Thus shall East and West meet at last and never again be twain, but ever together, pooling the splendid differences in the cause of a Universal Brotherhood.

The great Dominions of the Empire, Australia, New Zealand, Canada, South Africa, Newfoundland, are imperial in spirit—using the adjective in its noblest sense. They can be counted on for solidarity without distinction of colour or race, when once right and justice are clearly invoked, and the need for fair reciprocity is clearly perceived. With regard to colour questions, it must be realized that they have their own peculiar difficulties, and we must not jump to the conclusion that there is colour prejudice because there is colour discrimination. Having travelled in some of these countries, I am able to appreciate the fact that the colour problem is by no means plain sailing even for the most unprejudiced statesman.

With all this as general setting, what are the particular phases of the present period?

First, a general decline in the efficacy of authority, partly because the authority was not as a rule genuine, and partly for other reasons which will in due course emerge.

Second, a growing recognition of democracy's incompetence, for the simple reason that nowhere does it seem able to deliver the urgently needed goods.

Third, a fairly general cry for experience, especially among the young, which may often be interpreted as a yearning to get back to primitive conceptions and to build a new series of conventions upon the result.

Fourth, a dwindling power of religion, not because religion is being found out, but because so many interpreters of religion obviously do not know what they are talking about.

Fifth, the awakening of what is called individuality, which so often means a vague intermediate stage between throwing off one suit of clothes and the putting on of another.

Sixth, a deadlock in education in the course of which immense progress is being made in non-essentials, while fundamentals are as much beyond reach as ever.

Seventh, a feverish impatience for prosperity with a careful avoidance of knowing that a price must be paid for it.

Eighth, an impression that so-called ideals can be talked into becoming actualities, and the more quickly by the road of personal abuse, to say nothing of intolerance. We are thus beginning to believe that we achieve practice vicariously if we lavishly indulge in vicious precept. There are many Causes to which apology is due for the crudities and unconscious treachery of their protagonists.

Ninth, a deadlock in politics, since the public have at last begun to find out the hollowness of the professions, both of parties and of politicians. Unfortunately, in running away from things as they are, many fall into the arms of things as they certainly ought not to be—in politics and in every other department of human life.

Tenth, a deadlock in industry, as in many other departments, in no small measure due to the curious way in which

people have fastened on to the ideas of liberty, equality, fraternity, without in the least degree understanding their dangers as well as their values. The sound of these three words can be made most impressive, and there are very few ears to perceive its hollowness as sent forth by ninety-nine persons out of a hundred. And in the name of each one of them untold mischief has been done—far more mischief than good. We shall never return to healthy living until we begin to understand that liberty does not mean liberty, that equality does not mean equality, and that fraternity does not mean fraternity, though each means something quite definite and beautiful and different.

Eleventh, a deplorable absence of originality in Youth. Youth is almost everywhere hard at work putting on worn-out clothes and second-hand clothes (with here and there a touch to give an appearance of difference). But where is Youth putting on fresh, clean, new clothes? Young Conservatives, Young Liberals, Young Labourites, Young Fascists, Young Communists, Young Extravagancies, Young Oddities, Young Noises: Young Copyists of yesterday and to-day. Where are the Young Heralds of to-morrow? Where is YOUTH UNALLOYED? Unfortunately, for the most part the youth of to-day have, owing to the War, been bereft of that leadership which the young who perished in the War might have given them. As it is, they are hedged about with senility, when they might have been called to great adventure by virility and vision.

Twelfth, a strange and lamentable conspiracy to prevent women from doing much to save the world-situation. It is a conspiracy in which both men and women take part, and to which many men and women give strength who do know better, but do not know how to know better. Is it nothing more than rhetorical exaggeration to suggest that, if the League of Nations were mainly manned by women, it might really achieve something?

Thirteenth, a carefully fostered culture of the ugly in many of the arts, under the cloak of originality. Ugliness and vulgarity stalk abroad under high-sounding names. Simplicity and beauty have perforce to assume the rôle of Cinderella, and the general public conceals an entire lack of understanding—in which it is quite right—with a veneer of admiration, and the result is that as ugliness becomes orthodox civilization decays.

Fourteenth, the delusion that health and happiness in one department of life may be gained at the expense of health and happiness in another—the most damnatory indictment which could possibly be imagined of the title of the present age to be called civilized.

This delusion has many forms:

That health and happiness among the rich may be gained at the expense of health and happiness among the poor. That health and happiness for one nation may be gained at the expense of the health and happiness of another nation. That health and happiness for one type of people may be gained at the expense of the health and happiness of another type. That the health and happiness of the human kingdom may be gained at the expense of the health and happiness of animals. That health and happiness have to be grabbed at whatever cost if they are to be enjoyed at all, there being insufficient to go round.

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EARTH'S crammed with Heaven  
And every common bush afire with God—  
But only he who sees takes off his shoes.

BROWNING

## NOTES ON THE FIRST STANZA OF DZYĀN

BY ERNEST WOOD

(Continued from p. 432)

FATHER-MOTHER-SON

5. Darkness alone filled the Boundless All, for Father, Mother and Son were once more one, and the Son had not yet awakened for the new Wheel and his Pilgrimage thereon.

My first remark on this verse must be to emphasize the importance of the doctrine of parallels, and suggest the replacement by that of the doctrine of horizontals which has obtained a considerable footing in modern Theosophical literature. The Father (Parabrahman) is not *above* the Mother (Mūlaprakriti) but side by side with her. They are not to be divided in thought by a horizontal line, thus:  $\frac{F}{M}$ , but by a vertical line, thus: F/M. They are to be considered as parallel, though really there is only One, and it is mere anthropomorphism to ascribe duality to that one. Looked at from the standpoint of real knowledge, that one is Parabrahman; looked at from the standpoint of ignorance, it is Mūlaprakriti or the primal Māyā. From the standpoint of ignorance or relativity Parabrahman can never be seen ("No man hath seen him at any time"), but only Mūlaprakriti can be seen, once likened to a veil thrown over Parabrahman. Ignorance, limitation, manifestation—these come to the same

thing; manifestation is always a limitation, not an expression, which would be something separate from or additional to that which is expressed or which expresses itself.

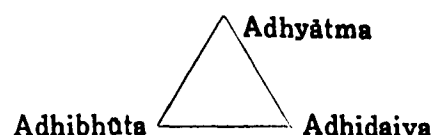
The boon companion of Parabrahman, Ignorance, (without whom how could there be a world?) must be thought of only as *ignoring*, not as inability to know. It surely makes no separative limitation in Parabrahman; the absolute would not be absolute if denied the power to contradict itself or to be paradoxical; the perfect would not be perfect did it not conceal imperfection within its folds. But we sink the string of thought into the fathomless; it is in darkness to the eyes of ignorance.

Descending from pure spirit to mind or soul we find the Son, the light of our darkness. He is the dual Logos, as *Isvara* and *Māyā*, the great Active Principle and the Great Passive Principle, spirit and matter, subject and object. Here again we have a pair, life and form, side by side. It is not that on a high plane there is life only, and on a low plane there is form only, and that the life *descends* into the planes of form and *embodies itself* in the forms, but that life and form occur side by side on all planes. They may be divided in thought by a vertical line, not a horizontal one, as they are parallel through all manifestation. Life is not *in* the body, like water in a cup, but life stands *everywhere* independent in its own divine right; it holds a body voluntarily in its hand, as a gardener may hold a spade.

The divisions here called Father, Mother and Son are also propounded in the eighth discourse of the *Bhagavad-Gītā*, verses 3 and 4, where *Srī Krishna* describes five fundamental things, technically called *Adhyātma*, *Karma*, *Adhibhūta*, *Adhidaiva* and *Adhiyajna*. He there explains them as follows: (1) *Adhyātma* is the imperishable Parabrahma, (2) *Karma* is the emanation which produces created things (and so is to be identified with Ignorance), (3) *Adhibhūta* covers all perishable

or external objects, (4) Adhidaiva is the purusha or subjective being ("the conscious intelligent powers in Nature"), and (5) Adhiyajna is "I, even here in the body".

We may symbolize the dual Logos with the Father-Mother as a triangle:



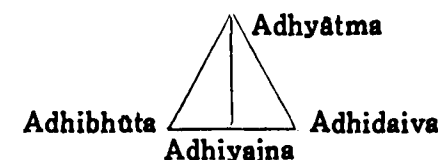
We have still to account for Adhiyajna, in the Logos of *The Secret Doctrine*. Adhidaiva and Adhibhūta are, so to speak, once more the Father and Mother, and through them a son appears (as in the illustration of Osiris, Isis and Horus in the Egyptian legend, where Horus is the Father again, and this time the conquering, not the defeated, Father). Thus Adhiyajna comes in, and the Logos is triple.

Adhidaiva is the mind or subjective element on all planes. Adhibhūta is the form or objective element on all planes. Some may wonder that forms should be said to be part of the Logos, but it must be remembered that what we know is not the pure and ultimate substance of Mūlaprakriti, but the collection of forms built by the life round itself (natural forms) or for external use (artificial forms); we do not know matter at all.

Adhidaiva introduces the element of time into life; (observe your own mental operations, and you will see that each act of thought is a time phenomenon, covering past, present and future). Adhibhūta brings in the element of space; (observe your own body, and you will see that every part of it is a space phenomenon, displaying extensity). Adhiyajna brings forward a third element, adding to knower and material of knowledge a *purpose* in the relation, so that now we have time, space and motion.

The fact is that the Father never deserts us; he is present again in the son. His nature is that of the primary

unity, and that cannot be left out of the picture. The principle of motion bridges the gulfs left by the objects of time and space. There was of old an entertaining argument among the Greeks: Nothing can ever move, because it cannot move *in* the space where it is, and it certainly cannot move in the space where it is not! Fortunately, however, "to," and "from" are also realities of the same order as the objects of space and time. So Adhiyajna appears as living, the interplay of mind and form. So now the three have become four, the Divine Tetraktys:



Adhiyajna is "I, even here in the body". It is the divine Breath, inbreathing and outbreathing, so that all manifestation is permeated with its ebb and flow. It is the great sacrifice—Yajna means sacrifice. Sacrifice is the manifestation and symbol of unity. Not formal sacrifice, of course; but sacrifice as life lived in the spirit of unity, action performed, with full consideration of the best that can be done within one's power under the circumstances of the time for the happiness of life within practical reach. Your interests are bigger than your skin.

We may represent the Father-Mother-Son in symbols, used by Madame Blavatsky, also to represent the races of men, in the Proem to *The Secret Doctrine* (a matter which will come up for consideration in my next instalment of notes):

- I. ○ Parabrahman, the Supreme Self.
- II.  $\left. \begin{array}{l} \odot \\ \ominus \\ \oplus \end{array} \right\} \begin{array}{l} \text{The Son;} \\ \text{the Logos} \end{array} \left\{ \begin{array}{l} \text{1st Logos. S'iva; will; looking towards I.} \\ \text{2nd Logos. Vishnu; love (the true wisdom).} \\ \text{3rd Logos. Brahmā; thought; looking to-} \\ \text{wards III.} \end{array} \right.$
- III. + Mūlaprakriti, Ignorance, the Veil.

In the individual man the three Logoi have their correspondences in Atmā (ahamkāra), Buddhi and Manas. Ahamkāra (literally, the I-maker) is the faculty of intuitively knowing the One, and reflecting that in oneself, as many pools reflect the sun. Such is its receptive mood; but positively it is the will. Buddhi is the intuitive wisdom which penetrates the forms and feels the life in others, and so operates actively as love. Manas with its instruments, the senses, is receptive to the world of forms; actively, it works among them, planning, building, remodelling.

These three appear again in our language, as the first, second and third personal pronouns: I, you and it. Suppose that several persons, A, B, C, D and E are sitting together in a group. A might refer to his own body as "it," and to each of his companions' bodies as "it"; so there are five "its" of that kind present. Feeling that there is life in his friends, he might go round the circle, addressing each of them as "you"; B is "you," C is "you," and so on. Why, then, when he comes round to himself should he suddenly change from "you" to "I"? Should he not say "you" five times, as he has said "it" five times? Surely so. There would be as much reason for him to say: "It, and it, and it, and it, and I," as to say: "You, and you, and you, and you, and I." If he can call his own body "it," he should be able to call his own mind "you". "I" would then remain as something which looks upon his own "you" as it does upon other "yous". And then, when he looks round the circle, he may be able to say: "I, and I, and I, and I, and I." All ethical prompting is really such a recognition, albeit seldom consciously formulated so. This is the true path of yoga, for there is only one I; not the contemplation of an external form, not even the contemplation of fine beauties of the mind, but the way of sacrifice, through Adhiyajna to Adhyātma itself.

*(To be continued)*

## THE INDIAN EARTHQUAKE: ITS MESSAGE

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

THE Indian earthquake having Bihar as its centre has indeed been an event of colossal importance. One was hardly prepared to anticipate the terrible spectacle which confronted and even now confronts one, "the devastation of a smiling country," as observed by His Excellency Sir James Sifton, the Governor of Bihar and Orissa. Its appalling suddenness, the mysterious and miraculous nature of its occurrence which could not but quicken our belief in God, the extent of its area of operation, the incalculable toll of suffering levied upon all alike irrespective of their station in life—in every one of these aspects the devastation may rank as one of the most harrowing which the world has yet seen or known. The magnitude of the cataclysm defies all attempts on the part of philanthropists to make good the loss sustained, and it is still a problem as to how to restore the smile of a fertile country suddenly turned into the frown of a dismal barrenness.

When the earthquake occurred we felt much too stirred or dazed to appraise the far-reaching lessons of the calamity at their true worth. Bewildered by the intensity of the first shock, we visualized the earthquake as a grim spectre of Death carrying ruin and destruction all round. But with the passage of time we are in a better position to study the situation a little more calmly, and, though not oblivious of the havoc wrought, we cannot shut our eyes to

the gleam of silver lining behind the dark clouds. It is no exaggeration to say that through the agency of the earthquake have been sown the seeds of a political, moral and spiritual reconstruction of Bihar. Indeed, there is a plan of God against which even the tiniest atom cannot move.

At first the news travelled slowly, because communication with the greater part of the affected area was completely cut off, and people outside had to be in the dark as to the real state of affairs; but when gradually the true state of affairs became known, there was an immediate response, and a universal wave of sympathy swept over the province. Money and provisions literally flowed like water, and within a short time a substantial amount of money was contributed by the various provinces for succour and relief, notwithstanding the bugbear of economic depression staring people in the face. Who could say that, at a critical period of economic slump, the innate *Shakti* of human sympathy would not draw out the latent munificence of India, flooding the stricken province with priceless gifts from the whole of Bhāratavarsha?

At the time of the earthquake, the political life of the country had sunk to a low ebb, and an inertia had overtaken the people threatening to demoralize the nation as a whole. With the coming of the earthquake a great upheaval was caused; it seems to me that the mysterious hand of Providence was at work, to purify, on the one hand, a certain section of people through affliction and suffering, and, on the other, to arouse an entire country from its indifference and torpor, through a catastrophe, which had the effect of intensifying the consciousness of nationhood among the people as a whole. Divisions, differences and quarrels were for the moment forgotten, and, touched by the spirit of brotherhood, people leapt to their feet to give some tangible proof of their sympathy. The barriers of race, caste, colour, creed, religion and province seemed broken for the moment; and in

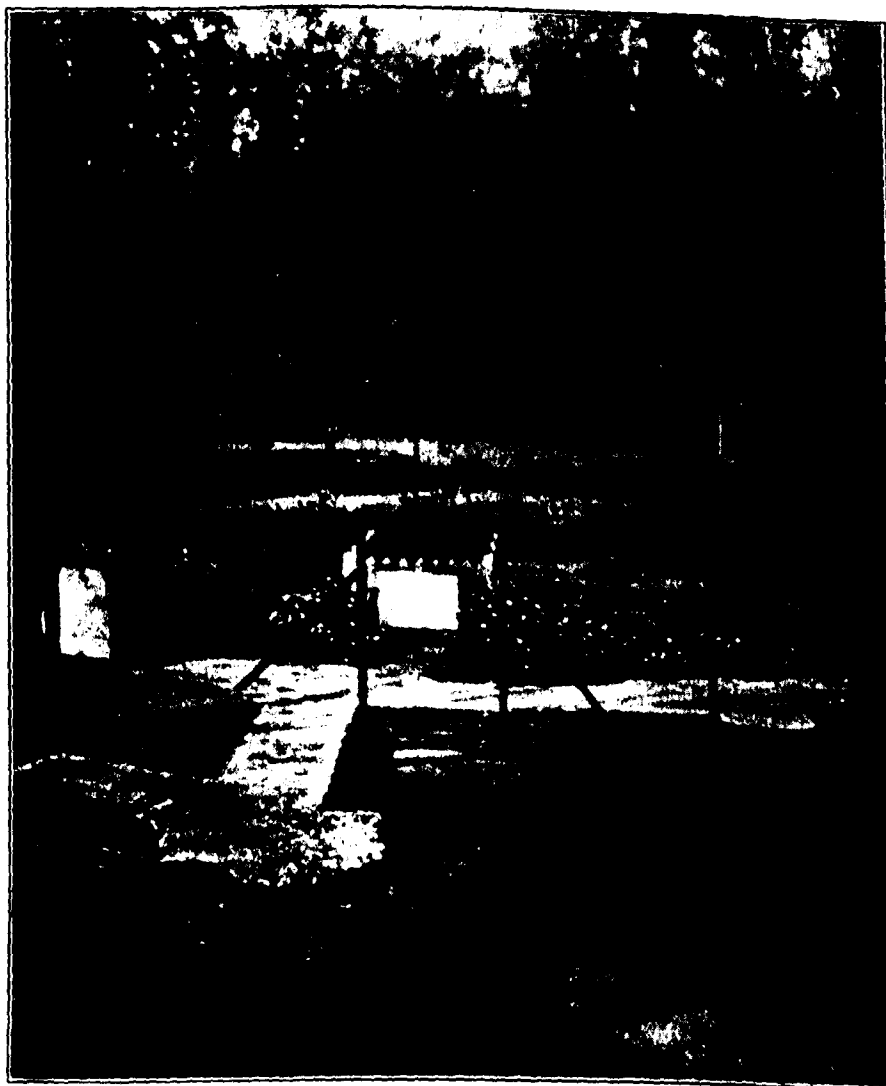
the flash of a vision, we could see that India was essentially a nation, with a common pulse throbbing and pulsating with the one national life, and that one great calamity, whether God-sent or man-made, whether political or natural, was sufficient to wake up the entire country from end to end. Who can deny that after the earthquake Bihar became the centre of a new life, vibrant with the note of a new song of love, harmony and brotherhood? Bihar in suffering was a veritable magnet attracting the greatest and noblest of the land.

Next we see the remarkable political truce that followed as a matter of course in the wake of the earthquake. A political truce is supposed to be the outcome of fatigue and exhaustion on the part of the people. But the political truce in Bihar was inspired, as it were, by a divine agency to bring about genuine co-operation among officials, non-officials and Congressmen in the stupendous task of saving the province from the effects of an unparalleled catastrophe. The political truce in Bihar was but a prelude to a political truce in India. Mr. Gandhi, who never uses words for mere effect, tendered "respectful co-operation" to the Government on behalf of the people; and in so doing he became, to my mind, the instrument of the Higher Powers in unfolding that splendid panorama of the future, in which the peoples and Governments all over the world will eventually co-operate for the common cause of furthering the mission of the true State. The momentous session of the All-India Congress Committee, which followed soon after, decided to suspend the Civil Disobedience Movement, and resolved upon entering the Central Legislature and the Legislative Councils with a view to co-operating with the Government of India. Surely all these events happening in quick succession could not have taken place without a conscious Will and Purpose behind? Let us pause and ponder over them.

There is again another scene in the great drama. Stricken Bihar in the hour of her supreme ordeal has drawn the attention not only of India but of the whole world. Governments may rise and fall; they may raise obstacles to the realization of the World State; but it is the eternal law that suffering shall evoke sympathy, and sympathetic people, however remote, recognize no barriers of space, nationality, race or colour. No wonder, therefore, that Bihar promises to become a focus for the union of East and West, the true harbinger of peace in the future.

The appeal of the Lord Mayor of London on behalf of India, the magnificent work of Dr. Pierre Cerosole, the well-known Swiss engineer and international pacifist, and of the Rev. C. F. Andrews, go to show that a new wave of international feeling has swept over Europe in favour of India. Dr. Cerosole proposes to bring a band of international volunteers from the Continent to relieve the distress of the unfortunate victims of the earthquake in India. Referring to the result of the work of Dr. Cerosole and his splendid band of workers, Mr. Andrews says: "It will truly be like admitting India fully into the comity of Nations." If that consummation which is devoutly to be wished is attained as a result of the earthquake, then Bihar surely will have the privilege of proving to be the nucleus of Indian Internationalism.

In the light of these developments one cannot but conclude that, with all the havoc which the earthquake has wrought, it has undoubtedly left a golden trail behind. There is a Power that ever works for world-unity as against territorial isolation, and it has been designed by Providence that we shall steadily but unfailingly advance beyond the limits of patriotism by wider sympathy, by seeing analogies, and by recognizing the facts of common interests and co-operation in the world.



A NEARER VIEW OF THE CREMATION PLACE

## C. W. LEADBEATER—AS FRIEND AND COMPANION

By LESLIE MARGARET REED

(*Seychelles*)

WHEN my husband and I received the news of Bishop Leadbeater's "passing over" in the April THEOSOPHIST, it came as quite a shock, as I had recently received one of his usual bright cheerful letters, written on February 12th, *en route* to Australia, where he certainly only expected to remain a few months, before returning to his beloved Adyar.

Though so cut off in space from any other F. T. S.—as Seychelles is situated nearly a thousand miles from Mombasa, on the east coast of Africa—I am glad to say we have found a few kindred spirits, some of whom are especially keen on Bishop Leadbeater's works, and one of whom has actually applied for membership to the Society. Quite a number of people here have been decidedly interested in hearing about the lost continents of Atlantis and Lemuria, particularly the latter, owing to the recent visit of the Murray Expedition, which has been sounding the bed of the northern parts of the Indian Ocean, with a view to obtaining evidence of the existence of this continent.

Yet I feel that C. W. L. is near, if not nearer to me personally than he has ever been, for I am restudying *Talks*

on the *Path of Occultism* by him and Annie Besant, which has drawn me much into sympathy with them in thought. So I should like to take this opportunity, as others have done so ably in the May THEOSOPHIST and other magazines, of expressing, though very imperfectly, my appreciation of C. W. L., as I have known him intimately for nearly forty years this life!

I remember so vividly, when at Boarding School, my mother came over to visit me, on one occasion, and we spent part of the day in the country, she reading to me a series of past lives of my young brother Basil, as seen and depicted from the memory of Nature by C. W. L., who had recently rediscovered, in this life, his much-loved brother of many former lives. It was a revelation to me, and my first introduction to the truth of Reincarnation, which I have never since doubted. Then, one vacation, my sister and I were taken up to London for a visit, when C. W. L. and Basil welcomed us at our hotel, and this was the first time I met him, and he became to all of us as an uncle, as he so often visited at our home in Harrogate, where we were naturally brought into very close contact with him, and were able to realize, much more fully than we could have otherwise done, the deep realities, and the living truth, of which this radiant and perfectly natural man seemed such a wonderful embodiment.

How we enjoyed his visits and appreciated all his public and Lodge lectures, amongst the latter being his illuminative comments on *Light on the Path*!

Then, too, what pleasant hours we spent with C. W. L. out of doors, on walks and excursions, when we invariably tempted him to tell us ghost stories, many of which have later appeared in *The Perfume of Egypt*. Once, after exploring the beautiful ruins of Rievaulx Abbey, we were caught in a heavy thunderstorm, but C. W. L., nothing daunted,

creative work of any kind is life-building. It is the secret of release obtained through Doing. It is the practical Yoga of Work.

Man, the microcosm, creates within his own minute universe as the Logos creates within the Cosmos. Man, the microcosm, approaches perfection through skill in action, manifests balance through mastery over his materials, experiences the ecstasy of power released, of divine potentiality fulfilled.

Through little victories he learns the technique to achieve the Great Victory. Through little comprehensions, he grows toward the Great Understanding. Through realization of power from crudest physical brawn to greatest spiritual release, along the difficult way of time and evolution, he passes to the glory of fulfilment, the perfection of completed action, the perfect balance of all his component vehicles, the mastery of the "pairs of opposites". This is the Power. This is also the Glory.

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THE occultist will strip himself of many useless trappings and travel light. Problems of the inner life may continually crop up to bewilder or vex him; but in his heart is peace, and on his lips a cheery word and smile for others. He is the friend of all, and the enemy of nothing but his own lower nature.

*The Occult Review*

to Liberation. Evolution leads to more finely developed forms. Although an astral body is invisible to physical senses, it is no less a form; although a mental body acts with incredible speed and power and yet is not tangible, it is no less a mechanism. The whole span of evolution is an interplay of spirit and matter, of incarnated consciousness working through instruments of various grades and in various fields of expression. This interplay of spirit and matter, the great opposites, constitutes manifestation, whether considered from the individual standpoint or the universal. The end of evolution is the mastery by indwelling consciousness of the materials in which that consciousness works. Out of this interplay Moksha, or Liberation, is born, the product of this mastery. Evolution does not give Liberation; nor does expansion of spirit; but the interplay of the two; the "pairs of opposites" will not of themselves lead to Moksha but the spark of understanding, which is born out of their interplay, will.

So, to put the matter very simply, the whole problem is that of Life gaining control over matter, becoming thereby actively conscious of its own nature. To be conscious of its own nature is to transcend all sense of "I"; to be conscious of its own nature is to rise beyond all the "pairs of opposites"; to be conscious of its own nature means complete mastery over the human mechanism. This is the allegorical meaning of the myth of Prometheus who, being bound, won freedom. This is the meaning of the human predicament in all its phases. This is the Power and the Glory.

Now, the limitation of matter can be transcended only by the God within attaining skill in the manipulation of that matter. Matter is presented to us in various forms throughout our evolutionary process; part is physical, part astral, part mental. But all is evolving, subject to the Worker within the vehicles. Life, focussed for the evolutionary period in the Ego, is pushing, working, stimulating, changing, constantly striving

## MAGAZINES RECEIVED:

|                                           |     |     |     |                         |
|-------------------------------------------|-----|-----|-----|-------------------------|
| Advance India                             | ... | ... | ... | June.                   |
| Alborea                                   | ... | ... | ... | January-February-March. |
| The Beacon                                | ... | ... | ... | June.                   |
| Boletín de la Sociedad Teosófica Española | ... | ... | ... | June.                   |
| Bulletin Théosophique                     | ... | ... | ... | June.                   |
| The Calcutta Review                       | ... | ... | ... | July.                   |
| The Canadian Theosophist                  | ... | ... | ... | June.                   |
| Commonweal                                | ... | ... | ... | June.                   |
| The Hindustan Review                      | ... | ... | ... | July.                   |
| The Indian Review...                      | ... | ... | ... | July.                   |
| The Liberal Catholic                      | ... | ... | ... | July.                   |
| The London Forum...                       | ... | ... | ... | June.                   |
| The Maha-Bodhi                            | ... | ... | ... | July.                   |
| The Modern Review                         | ... | ... | ... | July.                   |
| Niet-Ban                                  | ... | ... | ... | June.                   |
| De Pionier                                | ... | ... | ... | June and July.          |
| La Revue Theosophique le Lotus Bleu       | ... | ... | ... | May.                    |
| The Scholar                               | ... | ... | ... | June.                   |
| Stri Dharma                               | ... | ... | ... | July.                   |
| La Tabla Redonda                          | ... | ... | ... | June.                   |
| The Temple Artisan...                     | ... | ... | ... | April-May.              |
| Theosophie in Ned.-Indië                  | ... | ... | ... | July and Aug.-Sept.     |
| Theosophia                                | ... | ... | ... | July-August.            |
| The Vaccination Inquirer                  | ... | ... | ... | June.                   |
| The Young Builder                         | ... | ... | ... | July.                   |

## BOOKS, BOOKLETS AND PAMPHLETS RECEIVED:

The Collected Edition of Algernon Sydney Logan (eight volumes), edited by Robert Restalrig Logan, and published by National Publishing Company, Philadelphia:

*Biographical Sketch of A. S. Logan*, by his son, R. R. Logan.

*Vistas from the Stream* (two volumes).

*Jesus in Modern Life*.

Amy Warren.

*Not on the Chart*.

*A Feather from the World's Wing* and other poems.

*The Mirror of a Mind* and other poems.

*Encyclopaedia of Medical Astrology*, by H. L. Cornell, M.D., LL.D. (L. N. Fowler & Co., London.)

*A Study in Synthesis*, by James H. Cousins, D. Lit. (Ganesh & Co., Madras.)

*Manu*, by Kewal Motwani, A.M., Ph.D. (Ganesh & Co., Madras.)

sons to him when he came to England in 1929, and to mark so particularly my last meeting with him; and without wishing to be too personal, I feel it is rather unique that C. W. L. has strongly affected three generations of our family; for he was a contemporary and friend of my father, he has influenced the lives of my sister, brother and myself so profoundly, whilst of recent years he has also taken an interest in our boys.

So, in conclusion, I should like to add my tribute to C. W. L. for the joy and gladness which his life and works have brought to me and to so many others.

### THE KING'S MAXIMS

*(These six Golden Rules adorn the library of King George at Sandringham.)*

TEACH me to be obedient to the rules of the game.  
 Teach me to distinguish between sentiment and sentimentality,  
 admiring the one and despising the other.  
 Teach me neither to proffer nor receive cheap praise.  
 If I am called upon to suffer, let me be like a well-bred beast  
 that goes away to suffer in silence.  
 Teach me to win if I may. If I may not win, then, above all,  
 teach me to be a good loser.  
 Teach me neither to cry for the moon nor over spilt milk.

## "THE MEMBERSHIP HAS FALLEN"

BY G. S. A.

YOU will find these words occurring in report after report from the various Sections of the Theosophical Society, even though there are several Sections which note small increases in membership.

Now there is no cause for dismay, still less for apprehension, lest the work of the Society be finished and that these decreases mark the beginning of the end. Even where the membership has fallen there is no admission that Theosophy no longer grips. On the contrary, we are told that the work continues steadily, that interest is beginning to revive, and that the prospects for the future are distinctly bright.

Nevertheless, we must know why the membership has fallen, for in these days membership, at least of the Theosophical Society, should be rising rapidly. Our Society is one of the very few true oases amidst the present confusion, for through its teachings it establishes the scientific causes of the confusion and points conclusively to the way out.

The major cause for this fall in membership is undoubtedly the depression. A considerable number of members simply cannot afford to pay their dues, and thus their membership lapses. For my own part, I feel inclined to deprecate any conditions of membership of such a Society as ours under which poverty becomes an insuperable barrier either to joining the Society or to continuance of membership. I believe that most Lodges, however, provide for the contingency of poverty, and I have the impression that most

Sections have the machinery available whereby, under special circumstances, inability to pay dues is not followed by cessation of membership.

In any case, I am clear that somehow or other we must see to it that lack of money is never a bar to membership. Clearly, the Society, the Sections, the Lodges need money to carry on their duties, and it may be wise to have membership fees. But membership of a spiritual Society must never be contingent on an individual being able to pay his way into it. And there surely must be some provision to enable persons eager to join not at the very outset to be thwarted by their poverty, nor when they become members constantly to feel that unless they are able to pay their dues regularly they are in danger of losing that which, perhaps, they prize more than anything else in their lives.

I should very much like to see an effort made in every Section to regain the membership of those who have dropped away through lack of money. I should like each one of these brethren to be informed that the Section is eager to welcome him back again into membership, and that until he can pay his way again he will not be called upon for financial contributions. Doubtless there are difficulties in the way. But can these not be surmounted?

**NO PERSON MUST BE DEBARRED FROM MEMBERSHIP OF THE THEOSOPHICAL SOCIETY BY REASON OF HIS FINANCIAL CIRCUMSTANCES.**

Even if he cannot pay his Lodge dues, or the dues to the Section, even if there be reason why his membership of his Lodge cannot be continued, membership of the Society should remain to him. Can we not discover ways and means of ensuring this? We doubtless need money, but we need members far more. This particular cause for the decrease in membership can and must be rectified.

The second cause lies in the fact that we happen to be in the midst of one of those periodic "shakings," whereby the Society from time to time readjusts itself to its bearings, and emerges all the stronger for the process. On this particular occasion the testing seems to have taken the shape of the President's illness, whereby a general slackening of energy has inevitably resulted, and Krishnaji's teachings, whereby all elements of doubt, of uncertainty, of superficiality, of unreal adhesion to the truths of Theosophy, have been brought to the surface in numbers of people, so that either they have lost hold of truths which they had too feebly gripped, or they have supposed that the whole of the teaching of H. P. Blavatsky, Annie Besant and C. W. Leadbeater is out of date, should no longer have currency, and should be replaced by Krishnaji's own personal philosophy of life. His, as some of his followers declare, is the new Theosophy.

Many members have been troubled by the course events have taken. They think they have been watching the breaking up of the Theosophy in which they had been taught to believe, and they feel themselves confronted with a situation they had not been taught to anticipate—the severance of Krishnaji from the Theosophical Society and from a Theosophy they had presumed to be sacrosanct.

Such members have begun to lose faith both in the Theosophical Society and in Theosophy, and also in those who have been hitherto regarded as the chief exponents of Theosophy and as channels for the declaration of the Masters' will. And, having little or nothing but faith upon which to depend, the only link attaching them to Theosophy and to the Theosophical Society has thus been broken, with the result that either they have grasped the new which, for them, has shattered the old, abandoning the old, and in the spirit of the new convert decrying that which they have repudiated, or they have, while abandoning the old, by no means attached

themselves to the new. In both cases there is the likelihood of resignation of membership of the Society.

All this is perfectly natural. Faith is not enough. Hope is not enough. Intellectual acceptance is not enough. For where there is faith, it shall be lost. Where there is hope, it shall be shattered. Where the mind sways, doubt shall enter. Where authority reigns, it shall be hurled from its throne. Where the emotions surge, they shall grow cold. Only experience survives; all else comes and goes impermanent.

All that is not enough must gradually be replaced by that which alone is enough. But let it be added that experience does not mean clairvoyance, nor the power to prove to the satisfaction of others this or that Theosophical truth. No one can *prove* to another. Proof is self-created. We may not remember our past lives. We may have no evidence satisfactory to the outer world that the Masters exist. We may be unable to bring down into the physical brain "proof," either to satisfy ourselves or others of the accuracy of the exposition of Theosophy in our Theosophical literature. Yet we may *know*. Yet experience may in fact be ours. We may have that which we know to be more than faith or belief, more than hope, more than intellectual appreciation, more than acceptance on authority. We may be able to say we *KNOW*, even though we may not be able to say how we know.

But where we cannot say this, all that is less must go; and in the course of these "shakings" it does go. And if we are in fact imagining that we know, when we do not really know, then the imagined knowledge itself will go. Sometimes there is something new at which to clutch, new crutches for the old. Sometimes there is nothing new, then old crutches are brought down from the attic and the Theosophical crutches are thrown away. Now what are we to do? There is only one thing which can be done. It is

to make Theosophy more of a living reality. It is to make Theosophy more desirable, more obviously the veritable science of sciences, more unchallengeably the key to the problems of life. The more we neglect our Theosophy, the more will the Theosophical Society decline both as to membership and as to influence in the outer world. Theosophy and the Theosophical Society are as the Siamese twins, except that while one of the latter cannot live without the other, Theosophy can and does certainly live without the Theosophical Society. But we can gauge with perfect accuracy the extent to which we are doing our duty to Theosophy, by examining the extent to which the Society is flourishing. A flourishing Society means that the blood of Theosophy is flowing steadily and purely through its Section and Lodge veins. Where that blood is weak, or flows but feebly, where the constituent elements of the blood cease to be in their rightful proportions, there the body must needs become weak, anæmic and in danger of disruptive illness, or it may be even of disintegration.

Hence, for the second of the causes of the decrease in membership we must prescribe unadulterated Theosophy, set forth with all the vigour, enthusiasm and intelligence at our command. We must restore Theosophy to its essential pre-eminence throughout the Society. Then alone shall the Society regain its strength. And we may be thankful to the present "shaking" for directing our attention to a duty which has become all the more urgent by reason of the present financial depression, of the doubt with all its peculiar manifestations which for the time being shakes the Society, and of the tremendous opportunities which lie before us as we enter upon the Society's new way.

In addition, however, to the financial situation and to the fact that we are in the midst of one of the Society's

periodical "shakings," there is yet a third cause for the decrease in membership and for the temporary lack of vitality pervading the Society.

Have we to-day the three forces which, up to a comparatively short time ago, were, as it seems to me, so largely responsible for the prominence which the Society achieved in the outer world, and for the attraction to its membership of so many of the best types of men and women? What were these three forces?

First, intensely virile and outstanding personalities, many of them men and women of mark in the outer world itself.

Second, a very high standard, at least among a certain number of members, of what I may call Theosophical scholarship—men and women who were not only thoroughly conversant with their Theosophy but who also were men and women of the world, some occupying positions of eminence in various professions, and all of them able effectively to deal with the many problems which might be presented before them by the general public.

Third, a succession of fascinating Objectives, arousing great enthusiasm among groups of members, and sending through the Society as a whole wave upon wave of intense energy, irritating, of course, to those who did not participate, but life-giving nonetheless.

In H. P. Blavatsky all three forces were remarkably alive. She was a power, both in the world and out of it. Her scholarship, both Theosophical and otherwise, was unique. She was the life and soul of Theosophy at a time when it had yet to make its way against the world. She could and did repel, and therefore she could and did attract. Hence the Theosophical Society and all it has become. She was a dynamo of Power, of Wisdom and equally, though perhaps not so patently, of Love. Where she was—conflict,

storm, hatred, adoration and, out of them all, Victory. In a different degree, lesser no doubt, Colonel Olcott embodied these three forces. Two strong inflexible soldiers, to whom the will of their Generals was law.

Round these great personages gathered men and women, in each of whom one or another of these three forces played conspicuously. C. C. Massey, Thomas A. Edison, M. Gunananda, Professor A. Aksakoff, Alfred Russell Wallace, Commandant Courmes, W. Q. Judge, A. P. Sinnett, Mrs. Sinnett, H. Sumangala, N. D. Khandalawala, Adityaram Bhattacharya, Norendra Nath Sen, Sir William Crookes, Mrs. Kingsford, Tukaram Tattya, T. Subba Row, S. Subramanya Iyer, T. Sadasiva Iyer, C. W. Leadbeater, G. R. S. Mead, Herbert Burrows, Mabel Collins, G. N. Chakravarti, Archibald and Bertram Keightley, and many others.

Pre-eminent among them all, however, was Annie Besant—also of that royal race to which H. P. B. and H. S. O. belonged, in each member of which these three forces live and move. Before she joined the Theosophical Society she had already made her mark in the outer world. Her scholarship, like that of H. P. B., was unique. In her played and sparkled many great Objectives, as Theosophy played and sparkled in H. P. B. Even in her early days she began her lifelong fight for Truth and Justice, against the narrowness of religion and for the rights of the poor. After joining the Society she carried the fight further afield, laying the foundations in every department of its life of the new India, the India of the future, and becoming a John the Baptist for Krishnamurti and his great work. No wonder crowds gathered round her, no wonder the Society grew by leaps and bounds. All three forces crackled from her as electricity from a tremendous power station. Like H. P. B. she startled the world out of its placidities, and from all parts men and women enlisted under her oriflamme—some drawn by Annie

Besant the Warrior, some by Annie Besant the Statesman, some by Annie Besant the Philosopher and Scientist, some by Annie Besant the Occultist, some just by Annie Besant the woman, the friend, the mother.

What is available to us for the immediate future? I have written that members matter more than money. But far more than quantity of membership matters quality of membership—membership which will arrest the attention of men and women who are definitely seeking self-fulfilment along one or another of the great pathways of evolution. We need a membership representative of each of the three forces I have mentioned.

We need virile and outstanding personalities, if possible men and women of distinct mark in the outer world.

We need ripe scholars.

We need men and women greatly dedicated to great Causes.

Have we in our ranks such personalities to-day? If not, can such be attracted to membership, and if so, how? Have we men and women of ripe scholarship—Theosophical and otherwise? Have we John the Baptists in our ranks to-day, no matter what the Cause?

I am afraid that for the moment we have not many towering personalities. The War may be regarded as partly responsible for this misfortune, and it may have happened that early promise has failed in some cases to be fulfilled. Not, however, that we are entirely without personalities of very definite distinction, even if not of the calibre of H. P. Blavatsky or of Annie Besant. But we need more, and I am hoping that, with a certain intensification of educational activity along Theosophical lines, we may be able to attract egos of marked status, who themselves will in due course draw into membership personalities who have already made their mark in the outer world. The Central Hindu College at Benares was a splendid recruiting ground at least for valuable workers,

as the Society, Dr. Besant and Mr. Krishnamurti have good cause to know.

Coming to the second of the three forces, we certainly do possess a number of scholars, but neither are they by any means enough, nor do most of those we have identify their scholarship with Theosophy and the Theosophical Society. We need very many scholars able and willing to move about among our Sections and Lodges to stimulate interest especially in the intellectual aspect of Theosophy, both on the part of members and even more on the part of the general public. We need such scholars to demonstrate the appeal of Theosophy to thinkers and to all who take a deep interest in religion, philosophy, science and in general the concerns of the mind.

But we also need artists of all types to attract the interest of their fellows in the outer world, and to show that Theosophy deals with Beauty as well as with Wisdom and Will. Culture, refinement and learning must be perceived to be of the very essence of Theosophy and the major Objective of the Society. Here again, I believe that educational activity will help us to bring into our movement young people who will grow into scholars and artists, statesmen, philosophers, industrialists, pioneers and also teachers and professors, who will be able to devote some of their time to the spreading of Theosophy in ways which will gain the hearing of the educated world.

As regards the third force—the call of Causes for recruits, for valiant souls eager to devote themselves body and soul to some movement for the uplift of the world—I am inclined to think that we have the Causes, but not for the moment, perhaps, the leaders to give their respective Calls. We have, to start with, THEOSOPHY. And because the answer will be: "Of course," you will see that we are tending to forget that Theosophy is our supreme Objective, our Cause of Causes, to which H. P. Blavatsky gave the first great

Call and Annie Besant the second great Call. But familiarity dulls our perception of the eternal glory of this particular Cause, and though once we probably thought Theosophy to be a kind of Alladin's Lamp, giving us wonders at every rub, as indeed it does, now, being after all little more than children, the glamour of the toy has worn off; and I am afraid many readers will tell me that Theosophy can hardly be termed a Call, still less something to rouse fanatical devotion. Yet if we could but so regard it our Society would be changed out of all recognition. We must make it our business to try to sound this Call once more. We have, as a special aspect of this Call, the gaining of the youth of the world for Theosophy. A fiery messenger of Theosophy to the youth of the world would accomplish miracles, for youth is ready for Theosophy.

We have a magnificent Call in the glorification of the Arts through Theosophy—Music, Painting, Sculpture, Dancing, the Theatre: the preparing of them all for their work in the new age on the threshold of which we stand.

We have a no less magnificent Call in the teachings of Krishnamurti, if only some of his followers could perceive that these teachings have their place within the Society as much as any other teachings, provided no effort is made to declare in the spirit of that old intolerance, which our greater leaders have ever fought, that there is no other truth than that which Krishnamurti declares, and that all other teachings have become valueless. The teachings of Krishnamurti should have a no less honourable place than many other truths within our Society, but they have no title to the whole place. If only these teachings could be given just as any other teachings should be given, how greatly our Society would benefit. But it always happens that in the beginning of some new dispensation fanaticism reigns supreme. It has happened before in the Theosophical

Society. We must guard against its dangers as it shows signs of happening again.

We have a magnificent Call in India's needs and potentialities, as in the needs and potentialities of almost every country in the world. What splendid service could be rendered to India by ardent lovers of this great Motherland of the world, if they were but to apply their Theosophy ardently to her uplift. What splendid service could similarly be rendered to Australia and New Zealand by those who know the nature of their future. What a work there is for those who sense the possibilities of the British Empire. How finely every country in the world could be served by those who know, through Theosophy, of the power and purpose each nation is designed to embody. I think of the United States of America, of France and of Germany, of the Russia that shall some day be, of the place of Holland in the new age, of Austria and Italy. But every country needs Theosophy and ardent Theosophists. A hundred Causes for literally thousands of Theosophists.

And then there is the Cause of Internationalism, and those other Causes directed to special circumstances—economic, industrial, religious and so forth.

There is no lack of Causes. There is only a lack of leaders, of leaders who will guard the neutrality of the Society as they abandon themselves to their Causes. And we need not be afraid of the contemptuous epithets "faddist," "fanatic". It is not what we advocate that matters, but the spirit in which we advocate it. Enthusiasm, sincerity, one-pointedness, chivalry, dignity, self-restraint—these matter more. And where they are, there is true service, even though our judgments may be woefully mistaken. To be right it is infinitely more important to know how to be than what to do. If we *are* right, we are almost certain to *do* right. May these three forces be intensely alive in our Society, for its greater glory and certain salvation.

## WILLIAM CROOKES AND OCCULT CHEMISTRY

BY A. J. HAMERSTER

[Concluded from p. 452]

### III. FROM THE GENESIS OF ELEMENTS TO RADIUM (1886-1903)

#### *W. Crookes and "The Secret Doctrine"*

H. P. B.'s letters of 1886 are the last documents, in which we hear explicitly of the Master's interest in Crookes' work, but that it did not stop or lessen, at least not in the next few years, may be implicitly inferred from *The Secret Doctrine*, which is really "Their Book," as the Theosophical Society is "Their Society"; is it not? There are two lengthy passages in the first volume of this extraordinary book, treating of some of Crookes' theories. One, running from page 581 to page 586 (1st edition), is devoted to Crookes' famous Birmingham address of 1886 on the "Genesis of the Elements"; the other, from page 546 to page 553, to an address on "Elements and Meta-Elements" to the Chemical Society, of which he was elected President, on March 28th, 1888. The former we have already considered in the previous part of this article; the latter treats of what modern science calls "Isotopes" rather than "Meta-Elements". This is again one of those epoch-making speculations of Crookes, fully justified only years after, which show that he was really endowed with that hall-mark of genius, an imaginative visionary power, as

well as with that hall-mark of the hero, "the fearlessness of a scientific mind which loves science for truth's sake, regardless of any consequences to his own glory and reputation". (*S. D.*, Vol. I, p. 546.)

Before quoting at some length from Crookes' latest address to the Chemical Society of Great Britain, H. P. B. remarks:

How are these two propositions [of Occult Chemistry] "that matter is eternal," and "the atom is periodical, and not eternal," viewed by modern exact Science? The materialistic physicist will criticize and laugh them to scorn. The liberal and progressive man of Science, however, the true and earnest scientific searcher after truth, *e.g.*, the eminent chemist, Mr. Crookes, will corroborate the probability of the two statements. For, hardly has the echo of his lecture on the "Genesis of the Elements" died away—the lecture which, delivered by him before the Chemical Section of the British Association, at the last Birmingham meeting, so startled every evolutionist who heard or read it—than there came another one in March, 1888. Once more the President of the Chemical Society brings before the world of Science and the public the fruits of some new discoveries in the realm of atoms, and *these discoveries justified the occult teachings in every way*. They are more startling even than the statements made by him in the first lecture, and deserve well the attention of every Occultist, Theosophist, and Metaphysician.<sup>1</sup>

It is not the place here, in this principally historical paper, to go deep into the question of the meta-elements or isotopes. I may perhaps do so at some other time, in order to prove that all the so-called "meta-elements" in *Occult Chemistry*, discovered so far by the occult investigators, are not "elements" proper, in the accepted sense of the "Periodic System," but nothing else than some of their "isotopes". For the present I may be allowed to quote only the following few sentences from Crookes' paper:

That theory [of the Periodic System, in which all the elements are grouped] has received such abundant verification that we cannot lightly accept any interpretation of phenomena which fails to be in accordance with it. But if we suppose the elements reinforced by a vast number of bodies slightly differing from each other in their properties, and forming, if I may use the expression, aggregations of nebulae where we formerly saw, or believed we saw, separate stars,

<sup>1</sup> *The Secret Doctrine*, 1st edition, Vol. I, pp. 545-546.

the periodic arrangement can no longer be definitely grasped. No longer, that is, if we retain our usual conception of an element. Let us then modify this conception. For "element" read "elementary group"—such elementary groups taking the place of the old elements in the periodic scheme—and the difficulty falls away. In defining an element, let us take not an external boundary, but an internal type. Let us say, *e.g.*, the smallest ponderable quantity of yttrium is an assemblage of *ultimate atoms* (*sic*)<sup>1</sup> almost infinitely more like each other than they are to the atoms of any other approximating element. It does not necessarily follow that the atoms shall all be absolutely alike among themselves. The atomic weight which we ascribed to yttrium, therefore, merely represents a mean value around which the actual weights of the individual atoms of the "element" range within certain limits. But if my conjecture is tenable, could we separate atom from atom, we should find them varying within narrow limits on each side of the mean. The very process of fractionation implies the existence of such differences in certain bodies.<sup>2</sup>

#### *Chemistry and Occultism*

Indeed, the years from 1886 to 1890, on which we are dwelling here, form another climax in Crookes' scientific career. In the last mentioned year he was elected President of the Institution of Electrical Engineers, and in his inaugural address, delivered on January 15th, 1891, he again recurred to his memorable hypothesis concerning the "Genesis of the Elements". "In this address," his biographer tells us, "Crookes attained the greatest height to which science could soar in those days. For his time and his place, Crookes figures as a man standing on the heights, with an outlook wide as the starry heavens." And the famous Sir William Thomson, afterwards Lord Kelvin, was not less explicit in his eulogies, describing Crookes' address as placing him "not second to Faraday, not second to Joule, but following both, and crowning both". (*Life*, p. 324.)

<sup>1</sup> Note the use of this term seven years before Annie Besant and C. W. Leadbeater began their occult investigations into the nature of the "ultimate physical atom". Later it was proposed to use the Sanskrit word *Anu* in its stead, because it was so much shorter. But I do not like the plural of this word, because of its associations, nor do I think it necessary to import a word from a strange language so long as coining one from our own will give us such a strikingly descriptive word as *ultimatom*.

<sup>2</sup> *The Secret Doctrine*, Vol. I, pp. 547-548.

This does not mean that Crookes could not rise any higher, or that after 1891 his powers and achievements were in any way declining, for they were not. "Karma's cornucopia," referred to by the Master, was not yet exhausted. H. P. B. had said:

*There is but one science that can henceforth direct modern research into the one path which will lead to the discovery of the whole, hitherto occult, truth, and it is the youngest of all—chemistry, as it now stands reformed. There is no other, not excluding astronomy, that can so unerringly guide scientific intuition, as chemistry can.* Two proofs of it are to be found in the world of Science—two great chemists, each among the greatest in his own country, and these are Mr. Crookes and the late Professor Butlerof: one, a thorough believer in abnormal phenomena; the other, as fervid a Spiritualist as he was great in natural sciences. It becomes evident that, while pondering over the ultimate divisibility of matter, and in the hitherto fruitless chase after the element of negative atomic weight, the scientifically trained mind of the chemist must feel irresistibly drawn towards those ever shrouded worlds, to the mysterious beyond, whose measureless depths seem to close against the approach of the too materialistic hand that would fain draw aside its veil.<sup>1</sup>

We have seen how in his youth Crookes was so "irresistibly drawn towards" the unknown worlds revealed in spiritualistic séances, how he relinquished these investigations in order not to jeopardize his scientific researches, but how fearlessly he stood out a witness for their genuineness, in the face of prejudice and ridicule. His scientific researches, backed by his earlier spiritualistic investigations, strengthened his deeply religious spirit, as well as his intuitional knowledge of the Occult. When elected to the Presidentship of the Society for Psychical Research in 1897,—of such an evil report in its attitude towards H. P. B. some ten years earlier,—he concluded his address on January 29th of that year with the following confession of faith of a man of science:

An omnipotent being could rule the course of this world in such a way that none of us should discover the hidden springs of

action. He need not make the sun stand still upon Gibeon. He could do all that he wanted by the expenditure of infinitesimal diverting force upon ultra-microscopic modifications of the human germ.

Discarding thus in one breath the belief in a *Deus ex Machina* and in *Miracles*, Crookes upheld the true faith in the Omnipotent Being—omnipotent because all-pervading, that is to say working in and through the minutest particles of matter and units of force, and working thus according to the immutable, eternal laws of Nature, His own nature.

And the next year, 1898, when elected to the Presidency of the British Association, he showed in the concluding remarks of his address how near he came to a right understanding of what occultism and the occult really imply:

No incident in my scientific career is more widely known than the part I took many years ago in certain psychic researches. Thirty years have passed since I published an account of experiments tending to show that outside our scientific knowledge there exists a Force exercised by intelligence differing from the ordinary intelligence common to mortals. I was like some two-dimensional being who might stand at the singular point of a Riemann's [three- or more-dimensional] surface, and thus find himself in infinitesimal and inexplicable contact with a plane of existence not his own. I think I see a little farther now. And were I now producing for the first time these inquiries to the world of science, I should choose a starting-point different from that of old. It would be well to begin with *telepathy*; with the fundamental law, as I believe it to be that *thoughts and images may be transferred from one mind to another without the agency of the recognized organs of sense—that knowledge may enter the human mind without being communicated in any hitherto known or recognized ways.*

We see here a transference of interest with Crookes from the phenomena of the objective worlds to the subjective worlds, from the phenomena of materialization and so on in the séance-room to the powers of thought and understanding of the inner man.

### *Radium*

We near the end. There is only one more subject to consider. No survey, however cursory, of a chemist's life of the latter part of the last and the beginning of this century,

would be complete without mentioning his reaction to that newly discovered, and extremely revolutionary element, radium, separated by the Curies from pitchblende in 1902. Though already seventy years old, Crookes' enthusiasm for the new discovery was as young as ever, and his knowledge of it as full and even in advance of anybody else's in his own country:

A few decigrammes of radium [Crookes wrote to a Fellow of the Royal Society] have undermined the atomic theory of chemistry, revolutionized the foundations of physics, revived the ideas of the alchemists, and given some chemists a bad attack of "swelled head"!

And to his financial advisor he wrote with justifiable pride on June 20th, 1903:

If we could find some chemical manufacturer worth his salt, I would give him all the information necessary for the extraction of radium from pitchblende. *I am the only man in England who knows it.*

We know what an all-important part since then  $\alpha$ -particles, electrons, protons, neutrons, positrons, the so-called "dissociation" or "disintegration" products and effects of radium and radio-active elements, have come to play in modern infinitesimal physics. It seems therefore a pity that the investigators of *Occult Chemistry* apparently have not been in a position to observe what these smallest particles of physical matter, known to ordinary science, really are. On page 469 of THE THEOSOPHIST for July, 1933, there is the remark that "it is uncertain what the electron is, from the standpoint of clairvoyant investigation, as neither Dr. Besant nor Bishop Leadbeater have been present at any physical laboratory where experiments have been made, so that they might see what it is that appears in these experiments which are described as electrons and protons".

But surely, no special laboratory is needed for the observation of electrons and  $\alpha$ -particles (or helium-nuclei as they are also called) for example. A minute portion of radium in one of its chemical compounds would suffice for the observation of its three emissions of  $\alpha$ ,  $\beta$ , and  $\gamma$ -rays.

*The Spinthariscopes*

Take for example the inexpensive little instrument, called by Crookes the Spinthariscopes, and invented by him in 1903. It consists of a pin-point of radium bromide, mounted in front of a screen of zinc blende, and having a lens in front of the radium, through which the effect of the bombardment of the blende by the  $\alpha$ -rays may be beautifully observed, each impact of an  $\alpha$ -particle giving rise to a tiny flash. The effect, resembling a mass of tiny scintillating stars, has also been compared to a swarm of fire-flies in a dark tropical night. Crookes himself tells us that he derived the name for his little instrument from a verse in Homer's "Hymn to Apollo" (lines 440-442):

Here from the ship leaped the far-darting Apollo, like a star at midday while from him flitted *scintillations* of fire, and the brilliancy reached to heaven.<sup>1</sup>

And we may even dispense with the Spinthariscopes altogether, for as Crookes also tells us, wherever we go, whatever we touch, wherever we look around us, the whole of Nature is full of these radiations:

Indulging in a "scientific Use of the Imagination," and pushing the hypothesis of the electronic constitution of Matter to what I consider its logical limit, we may be, in fact, witnessing a spontaneous dissociation of radium—and we begin to doubt the permanent stability of matter. The chemical atom may be actually suffering a katabolic transformation . . . This fatal quality of atomic dissociation appears to be universal and operates whenever we brush a piece of glass with silk; *it works in the sunshine and rain-drops, and in the lightnings and flame; it prevails in the waterfall and the stormy sea.* And although the whole range of human experience is all too short to afford a parallax whereby the date of the extinction of Matter can be calculated, *Protyle, the "formless mist,"* once again may reign supreme, and the hour-hand of eternity will have completed one revolution.<sup>2</sup>

<sup>1</sup> THE THEOSOPHIST, December, 1903, p. 145.

<sup>2</sup> *Ibid.*, pp. 145-146. I have expressly let this quotation run on for one sentence more than was strictly required by the subject under discussion, to let the reader see how near Crookes came here to the conception of a cyclic universe of the succeeding Days and Nights of Brahma.

The difficulty is that occult research does not seem to favour this "dissociation hypothesis" of the radio-active elements, as conceived by science.

It was found that Radium was *not* disintegrating . . . it is not losing anything at all of itself,

we are told emphatically, though the restriction immediately following:

at least not within a considerable number of years,<sup>1</sup>

takes away much of its exactness from the first assertion. In fact, it is nothing else but what science itself teaches. The "life average" of radium for example is given by Mellor as 25 centuries, indeed "a considerable number of years," if we keep in mind that by this "average" is meant the time only, in which *half* of a given quantum of the element is supposed to decompose. And for other heavier radio-active elements, like Ionium (an isotope of Thorium with the atomic weight 230) and Uranium, this "average" is even more prepossessing, namely 500 centuries, and 8,000 million years respectively.

It is unfortunate to have to let this story of Crookes' connections with Occult Chemistry end in a note of disagreement, where there was so much agreement in younger years. It is to be hoped however that further researches, by scientists as well as by occultists, may ultimately throw clearer light on this discrepancy, and happily dissolve or harmonize the apparent difference.

#### IV. THE LAST YEARS (1903-1919)

##### *Karma's Cornucopia*

There remains little to be told to complete the story. Crookes' scientific career began disgracefully in the eyes of the men of science, by his meddling with occult matters.

<sup>1</sup> THE THEOSOPHIST, January, 1933, pp. 472-473.

His spiritualistic investigations were "smothered" and "coughed down" by the Royal Society, considered the supreme seat of learning. On the other hand, the Masters viewed Crookes' labours in the scientific and the occult fields with interest and approval, and foretold him that "Karma's cornucopia" had in store for him a complete revenge. And we have indeed seen how he obtained triumph after triumph in the field of scientific research, how he was covered with honour after honour by the different scientific associations and institutions which one after another called him to their Presidentship. The last great gift from Karma's horn of plenty, horn of justice rather, came to him in his extreme old age, when in 1913, more than 80 years old, he was chosen President of that same Royal Society which had formerly slighted him so grievously. It was the greatest honour the scientific world of his country could bestow upon him. He held the office till 1915.

Four years later, on April 4th, 1919, William Crookes, aged 86 years, closed his eyes to this world, to open them again in that other world of which he was such a fearless investigator while on this side, and still is while "on the other side of death," as C. W. Leadbeater told us.

I will end this survey of a great man's life and work by expressing the hope that perchance it may induce someone who wants to approach occultism along the path of science, and more especially along the path of chemistry—an "unerring" way according to H. P. B.—to make a closer study of Crookes' writings, and, in order to facilitate this for others, to collect and edit his more important papers and addresses now buried in old volumes of scientific journals<sup>1</sup> and difficult to get at.

<sup>1</sup> Such as the *Philosophical Transactions*, the *Proceedings of the Royal Society*, the *Chemical News*, etc.

## THE YOGA SŪTRAS OF PATAÑJALI

BY MANJERI VENKATA RAYA IYER

(Continued from p. 302)

॥ विभूतिपादस्तृतीयः ॥

THE THIRD QUARTER OF POWERS

देशबन्धश्चित्तस्य धारणा ॥ १ ॥

1. The fastening of the Mind to a place is attention.

The binding of the Mind to a single image or thought is attention. No other image should be allowed to arise in the Mind. At this stage, the would-be Yogi is engaged in the tiresome task of "subduing" the endless "risings" of other images and of reinstating the intended image.

तत्र प्रत्ययैकतानता ध्यानम् ॥ २ ॥

2. There, (the persistence) of the singularity of perception [image] constitutes concentration.

Uninterrupted or continuous attention is concentration. In the early stage, this state is maintained with much effort. The Mind is in great tension. The tug of war is balanced.

तदेवार्थमात्रनिर्मासं स्वरूपशून्यमिव समाधिः ॥ ३ ॥

3. Even the same, (characterized by) the shining forth of the object alone, as if devoid of one's own form, is Samādhi [Poise].

At this stage, the Mind is a perfectly pliable and obedient instrument in the hands of "the seer," with which he is enabled to reach the heart of the thing concentrated upon. The truth concerning the thing stands revealed. This is the "Samprajñāta Samādhi" described in Aphorism I, 45.

त्रयमेकत्र संयमः ॥ ४ ॥

4. The three at one place constitute Samyama [perfect control].

The word Samyama loses its significance when translated. It literally means "perfect control" and comprehends all the three stages of concentration. The several stages of concentration may be laid down in detail as shown below :

(1) Fixing the mind on an image either devotional or intellectual according to temperament. (Dhāraṇā.)

(2) Not responding to external impacts.

(3) Not allowing the arising of internal images.

(4) Not being conscious of either external or internal resistance, but being conscious only of the image chosen. (Dhyāna.)

(5) Dropping the image chosen and holding the Mind (its materials) in a firm position without showing any image. (Virāma-pratyayābhyāsa.)

(6) Losing consciousness, there being no object of consciousness either external or internal. (Asamprajñāta-Samādhi.)

(7) Gaining consciousness of a higher order of matter and objects, from the shifting of the Centre of Consciousness to a higher vehicle. (Samādhiprajñā or Prajñālōka.)

Hence Patañjali says :

तज्जयात्प्रज्ञालोकः ॥ ५ ॥

5. From its mastery, the (widening of the range of) vision of Consciousness.

In addition to the shifting of the Centre of Consciousness to a higher vehicle, concentration wakens the dormant vibratory powers of the atoms and molecules composing the vehicles of the Self, and they begin to respond to newer and higher vibrations. This awakening widens the Yogi's range of vision of consciousness.

तस्य भूमिषु विनियोगः ॥ ६ ॥

6. Its employment, in stages.

This Samyama should be performed with reference to every vehicle of consciousness beginning from the Physical upwards, till the consciousness centres in the Spiritual Plane of Nirvāṇa. Each stage is followed by an expansion of consciousness. At the first stage, the Centre of Consciousness shifts (normally) to the Astral Body and unifies the Physical and the Astral consciousness into one. At the second stage, the Centre of Consciousness shifts to the Mental Body and unifies the Physical, the Astral and the Lower Mental Consciousness into one. Such persons may incarnate immediately after death with their old Astral and Mental Bodies. The third stage centres the consciousness in the Causal Body and unifies the Physical, the Astral, the Lower Mental and the Higher Mental Consciousness into one, and also brings the memories of all past incarnations of oneself and of other persons as well. At the fourth stage, the Centre of Consciousness shifts to "the Buddhic Body" and unifies the Yogi's consciousness with that of every being in all the worlds from the Buddhic downwards, and enables him to traverse the whole solar system. At the fifth, the Centre shifts to "the Nirvāṇic Body" and the Yogi becomes a "Jīvanmukta" having completed his Human Evolution. Seven Paths lie open before Him, any one of which He may choose to tread. But the shortest and the most difficult of these is the Path that brings Him back to the worlds He has

conquered, verily called the Path of Woe, by treading which He takes upon His shoulders the heavy burden of teaching, guiding and leading His fellow-beings who struggle among the tossing waves of the ocean of Samsāra, till He sees every one of them cross to the other shore.

त्रयमन्तरंगं पूर्वैभ्यः ॥ ७ ॥

7. (These) three (limbs) are more intrinsic than the former.

The last three limbs of Yoga, Attention, Concentration and Composure, are more important and essential to Yoga than those which precede them inasmuch as the first five are only the Physical, Moral and Mental Equipments. But it should be borne in mind that without these Equipments, the practice of the last three alone would only lead one to untold trouble.

तदपि बहिरंगं निर्बीजस्य ॥ ८ ॥

8. Even these (three) are extrinsic (with respect) to the Seedless (Samādhi).

The Seedless Samādhi transcends the Mental and Intuitional Planes of Consciousness (see Aphorism I, 55). It is "the Seed of Omniscience" fully evolved.

व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ ।

निरोधक्षणचित्तान्वयी निरोधपरिणामः ॥ ९ ॥

9. The alternate subdual and the springing up of the impressions [tendencies] of Upheaval<sup>1</sup> and Subdual (occur during the earlier stages of concentration); that which accompanies the Mind at the moment of Subdual is "the transformation of Subdual".

The Mind takes on the form of the "dominant" tendency of the moment. While the Mind is being concentrated, various "dormant" tendencies or impressions

<sup>1</sup> Literally, upstanding or uprising.

become active or "dominant" one after the other, and the Mind conforms to these in succession. While these are being subdued in turn, the tendency to subdual becomes "dominant" in the Mind, *during the moment of subdual*. This is "the transformation of Subdual"—the stage of struggle and high tension, the first stage of Samyama.

तस्य प्रशान्तवाहिता संस्कारात् ॥ १० ॥

10. Its quiet flow, from good training.

After a good deal of training the Mind quietly flows in the direction of Subdual without any effort on the part of the Yogi, from accumulation of "impressions of Subdual". "The tendency to Subdual" becomes automatic.

सर्वार्थतैकाग्रतयोः क्षयोदयौ चित्तस्यैकाग्रतापरिणामः ॥ ११ ॥

11. The waning of multiformity and the rising of one-pointedness of the Mind—"the transformation of one-pointedness".

This is the second stage of Samyama, the stage of Concentration or "Dhyāna"—the persistence of the singularity of perception in the Mind.

शान्तोदितौ तुल्यप्रत्ययौ चित्तस्य समाधिपरिणामः ॥ १२ ॥

12. The balanced mode of "the quieted or Dormant" and "the risen or Dominant" (tendencies) of the Mind—"the transformation of Samādhi" [Poise or Composure].

During the third stage of Samyama, the stage of Samādhi, Poise or Composure, there is neither the tendency "to quiet" nor the tendency "to rise". The Mind is still and well balanced. It becomes a perfect instrument of the Yogi. It behaves like the crystalline lens of a camera corrected for spherical, zonal, chromatic and astigmatic aberrations (see Aphorism I, 45).

The thinking of the ordinary man is just like the writing of a hand afflicted with violent nervous tremor. The

Mind of the Yogi in Samādhi is perfectly "positive" to foreign impacts, but "negative" to the impulses of his will.

While the Yogi employs his well-controlled Mind in the study of an external event or object, he is said to be in "Samprajñāta Samādhi". Otherwise, his Centre of Consciousness shifts to a higher vehicle, and, unless his higher vehicle is responsive he remains in a purely subjective condition, in "Asamprajñāta Samādhi". The commentators and the translators are at one in misreading and misinterpreting the last two aphorisms and in making an unintelligent mess of the whole thing.

*(To be continued)*

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CAN everybody practise Yoga? No. But every well-educated person can prepare for its future practice. For rapid progress you must have special capacities, as for anything else. In any of the sciences a man may study without being the possessor of very special capacity, although he cannot attain eminence therein; and so it is with Yoga. Anybody with a fair intelligence may learn something from Yoga which he may advantageously practise, but he cannot hope, unless he starts with certain capacities, to be a success in Yoga in this life. It is only right to say that; for if any special science needs particular capacities in order to attain eminence therein, the science of sciences certainly cannot fall behind the ordinary sciences in the demands that it makes on its students.

ANNIE BESANT

## H. P. B.'S TRANS-HIMĀLAYAN TEACHINGS

(AS APPLIED SOCIALLY)

BY JOSEPHINE RANSOM

*[General Secretary, Theosophical Society, England]*

*(Continued from p. 426)*

AS always, the question arises, what would be the fundamentals in a future society? They would seem to be three: (1) Duties. (2) Wealth. (3) Pleasures.

### *Duties*

The irreducible bedrock of all society is, of course, man and woman. Around them are established the family, the tribe, the state, the nation, the empire, and finally international life. If the relationships between man and woman are truly and solidly based upon spiritual perceptions, society can, and does in a measure, maintain its beauty and worth. These relationships vary with the customs of each country, and custom far too frequently is allowed to outweigh still deeper essentials. Spiritual companionship, intellectual understanding, emotional sympathy and physical decencies are these essentials. Too often the physical customs of a

country are allowed to override every other consideration, thus leading to a vast amount of human suffering. The superiority of man, the inferiority of woman, these two misconceptions of their relation to one another, have been responsible for miseries untold. If Reincarnation is a fact, and human souls take on the physical garb of male and female according to the needs of their nature, then there can be no question of superiority or inferiority, but only a difference in expression.

These differences in expression have certain inexorable duties attached to them. Each country, each civilization, has, because of the time and the circumstances, advocated quite different duties for a man, therefore it is hard to say what they should be essentially, and it would be difficult indeed to prophesy what they should be in the future. It seems to me that the very essential of masculinity has never been thoroughly analyzed, computed, or used to its best ability. It is so overlaid with notions of dominance that it is hard to come at the truth of the matter. If we could do so we would, no doubt, perceive that there are certain inalienable faculties associated with masculinity which should be rightfully and purposefully developed. In observing the world of human beings, I am convinced that not nearly enough importance has been given to the very evident and strong passion in men for parenthood. The idea that women have a passion for motherhood has been given great prominence; but there is undoubtedly an even stronger passion in men for fatherhood, a passion that is recklessly inconsiderate of the resulting offspring, except those bred within the bond of marriage. What should be the fundamental duties of a man to his power of parenthood? Should he be regarded as having duties only to his legitimate children or his family, as we call it, in whose interests he spends the major portion, if not the whole of his life,

averagely speaking? With the interests of the family are, of course, bound up all other duties to civic life, to finances, to governments, to religion.

In two ways he comes to know his relationship to these things: (1) by the standards of the civilization about him; (2) by his own perception of spiritual values.

According to the amount of these latter in his own make-up will he be able to recognize progressively what right living should be. This perception may, of course, induce him, from time to time, to depart from the known standards in order to establish higher and better ones. This is the opportunity that is available at the present time. The familiar standards are failing in their appeal, not because there is anything inherently wrong in them, but simply that they are being transcended. Of course there will be, at first, licence and disregard of higher values by very many, and it devolves upon the one who rightly perceives to hold firmly and steadily to the better standards till at last they prevail. It is not easy to stand firm in the midst of chaos, but it can be done, especially if those in charge of the education of a Nation are wise and brave enough themselves to stand for the newer and better ways and inculcate them in youth.

It is easy to see, and it has been much dwelt upon, that the special duties of woman revolve around motherhood. This is startlingly clear even among the animals of the wild world. When the fighting, mating, breeding season is over, the males retire and seem to delight in solitude, conscious of their power and their dignity. The females take charge of their young and are almost their sole educators in the ways and the laws of wild life. The male plays no part in this, or very little; and the same thing is true of the way up to the very highest known civilized society. Unfortunately, as we know, too much motherhood has been thrust upon women. Myriads of women are forced to bear children without the slightest regard to

their wishes, and often without the slightest consideration of their mental, moral and physical fitness to cope with their offspring, to say nothing of lack of spiritual values in such things. What then are the duties of a woman with her special powers and qualities of femininity? Seeing that she can be far more than the man described as the creative agent of each generation, it would seem that her duty is to understand the laws of heredity in order to be able to guard against any betrayal of the creature she is to bring into the world. Purity in all the implications of that word should be her watchword. Physical, emotional and mental qualities should be studied and clearly understood, and a clear, honest and emphatic refusal to breed when those are lacking, would be her primary duty. She, too, should be continuously adopting new standards, born of spiritual perception, not because they are dictated to her but because they are shown to be scientifically right and noble. In education too, girls would be taught the brief facts of life and the ideal way of handling them. In this, the women of to-day have the most extraordinary opportunity, as for them, too, a new world is opening and it should open on the note of right living brought about through a recognition of the brotherhood of humanity which, of course, means man and woman. As regards all the other problems of social life involved in finance, etc., the woman must, in these days, face them in partnership with men, and this is so well known and understood in most countries where reason prevails that there is no need to stress it.

### *Wealth*

To-day we are aware of the tremendous confusion in thought that there is with regard to wealth, its meaning, its purpose, its control. Every thinker on whichever platform he argues, is aware that the fundamental problem is that wealth has departed from its primary purpose. It

should be, we know, merely a token of exchange for all to enjoy according to their needs, their capacities, and in rightful measure; but because of the inherent capacity for selfishness, greed and personal acquisition, there are still amongst us very many indeed who desire wealth at any cost in order to serve their own personal needs, from gluttony to the colossal "men of straw" who, for a period shorter or longer, can gull the world to subservience to their own desires. Great corporations, in their own way, are in the same case; they wish to control at whatever cost to another. It is vastly difficult to loosen this grip upon the world's wealth, but loosened it must be if the world is to face a happy future. That new systems of control may take the place of old is of little moment, unless they have in them the firm determination that the control is service to all and not an advantage to the few. Common, simple but clamorous human needs must be satisfied and satisfied beautifully, not grudgingly, and the way of the future with regard to wealth is to see that it is operated in the light of brotherhood which has as its golden maxim, to do to others that which we would they should do to us. That there is a long way to go in the solving of the financial situation of the world no one doubts. Scheme after scheme is propounded, and those schemes should be encouraged which have in them the highest promise of equity and justice. This may mean a complete turning over of the social order, and this need not frighten us, for there is no need for violent haste. It will come quickly and in an orderly way if it is recognized that all alike must be benefited, and that we have grown out of the desire to see one or more classes in society smashed to pieces in order that another may take control and rule roughshod over the rest. The misuse of wealth is a canker in society; it can be made the source of a noble civilization, but this would necessitate that wealth should be stewarded in the interests of the nation.

*Pleasures*

In this great department of human activity, one is also astounded at the variety of differences in what are called pleasures. Some of them are simple and beautiful, but, far too frequently, pleasure must be on the verge of cruelty to give satisfaction to those participating in it. Humanity still gets a strange and curious satisfaction out of watching some sort of creatures, human or otherwise, fight and kill one another. A higher form is the great games and athletic tests of the world, where struggle and conquest in the combatants give the desired thrill to the spectators.

Another form of pleasure is, of course, that which is more closely associated with what we call our artistic faculties. The range of this is enormous and exceedingly complex, for one finds among savage people delicate artistic perceptions, and some highly civilized people delight in grossness. The artistic faculty is still too much left to find rather blindly its own satisfaction, but it could be cultivated much more fully and rapidly than at present. When the return to simplicity is desired the tendency is to revert to the past, as, for instance, the revolt from Jazz drives many people into Folk-dancing, Morris-dancing and so on, thus reviving the forms and reactions of past centuries. What should take place is to imagine what yet higher forms of art should characterize the future and to aim at those. Sculpture and painting most clearly show the tendency in this direction, but the present phase of effort is not very intelligible to the average observer, and intelligibility is an essential if art in these two great sections is to have its profoundest influence upon the shaping of the future.

Another great pleasure, in which the world indulges freely and with encouragement, is religious ceremony and worship. This, too, has its enormous range and complexity. India exhibits the range better, perhaps, than any other

country. Here we find some amazingly bestial practices, almost incredible in their phantasy and even horror, for men can be "the most consciously and intelligently bestial of all animals". We can pass up the scale and observe at the top some of the purest and most exquisite exhibitions of religious pleasures that the world has to offer. Again, it is not necessarily the mass that occupies itself with these stages, but the individual; the humblest peasant can be exquisite, the highest ruler can be painfully indecent, but back of it all is a profound desire for spiritual loveliness, despite all appearances, which gives to India her deep fascination and interest. The same, of course, is true of all countries; their range of religious pleasures is great but the background is different. As in France, where brilliancy and delicacy of intellect might be said to be the main passion and appearing in the delicate beauty of the language at its best.

What, then, of the pleasures of the future? If I gather aright the sense of the Manu's instructions to the Fifth Root Race, it was that there should be accurate and fair dealings of each unit with the other, whether individual, tribe, nation or empire. That is finding its culmination to-day in the struggle to adjust international relationships. The nation that has come nearest in its ordinary pleasures to the Manu's ideals is England, where the sense of "fair play" has been in such strong evidence.

*(To be concluded)*

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LIFE is built up by the sacrifice of the individual to the whole. Each cell in the living body must sacrifice itself to the perfection of the whole; when it is otherwise, disease and death enforce the lesson.

H. P. B.

## THE THEOSOPHICAL SOCIETY AND THEOSOPHISTS— OLD AND NEW

SOME LESSONS OF THE BARCELONA CONGRESS

BY A WORKER

THE Barcelona Congress has been a great step forward in the new era. You may hear and read elsewhere about its outer happenings, I shall mention them only so far as they serve to start the thoughts I want to express.

We had the very far-reaching collaboration of the Municipality and of the Government—in fact, the whole population of Barcelona took part in the Congress, for we opened as many meetings as possible to the public and the response was abundant: more than 1,100 attended the public lectures and other public performances. The Municipality gave us their building entirely free of costs for the whole week, and a magnificent building it was, with its huge, octagonal entrance hall decorated with the flags of many nations, thus giving a lively welcome to all who entered first the beautiful park in which the building is situated, and then the beautiful lecture hall, holding more than 2,000 people.

The support which the Government gave us was very remarkable. The Minister for Culture in Catalonia is a wonderful man; as Mr. Jinarājadāsa remarked, he is more

than a minister, he is a poet! That means a creative genius, consequently a man of the new race. His wife is a member of the Theosophical Society, and he himself a real Theosophist who does not become a member of the Theosophical Society because he can help more in his position if he does not belong to any definite organization. This minister was one of the first who registered for the Congress not as an ordinary Congress member, but as officially delegated on behalf of his Government. As such, he took his place on the platform for the Opening of the Congress, and delivered a wonderful address expressing his conviction that the problems not only of Spain, but of Europe and of the world, would be solved if everybody became a Theosophist. Fancy this from a public platform, of an official delegated by a Government, and at a Theosophical Congress!

But this was not all. We had two exquisite performances offered by the Government to the Congress. One was a performance of National Dances, the other a concert by a choir, each giving a most delightful folkloristic show of highly artistic quality. Both performances were open to the public, and they helped us to express our boundless enthusiasm and thanks for the unforgettable hours.

To me, the culmination of the Congress was Mr. Jinarājadāsa's public lecture in Spanish, on Easter Sunday morning, entitled "The Destiny of the Latin Peoples." Not only is it for many of us the most wonderful lecture he ever gave (and this was said by many), but he performed something by that lecture which will surely have very far-reaching effects in the future. For during that lecture he, so to say, created the type of the future man, he projected him before us by his strong thought-power, so that the man of the future stood there among us, living, almost concrete I should say, as the ideal of all present, their own possibility, their own attainment to come, their own perfected self. They did not know it

perchance, but surely they felt it, for they sat there listening, perfectly fascinated, all those restless, talkative Spanish men and women and children, without stirring for a whole hour, and I am sure something has been awakened in them which cannot quite fall asleep again. The door has been thrown open for them to the ideal of their race, they have been face to face for a moment with their higher selves.

It seems to me that the Theosophical Society will have its right place in the world of the future, when the world finds its place in the Theosophical Society. This sounds like a paradox, but to my experience one can often best approach great truths by paradoxes. The Theosophical Society will have fulfilled its aim only when it has become quite universal, when there will be no more a Theosophical Society as such, because Theosophical teachings will have been universally adopted. Unity cannot be exclusive—there can be many units—unity is all-inclusive, the totality of all units. Now many Theosophists look for unity in the world where they look for it in vain. Many are upset if others have a different way of working; others are sad that their beloved ones feel differently from them; still others are angry if others have thoughts divergent from theirs. Why look for unity in the world of differentiation? Unity is elsewhere; it is in the world of the spirit, and if we put our consciousness into that world, then all the diversities and seeming contradictions will be seen as parts or components of the unity. Theosophists must strive for all-inclusiveness. No party is *the* thing. Politics do not mean parties, but the knowing of the supreme possibilities of our Nation, and the working for their realization. Theosophy can be lived under all forms of government, in all parties.

The most striking example to me of this were Dr. Besant and Bishop Leadbeater. Dr. Besant was a great socialist, Bishop Leadbeater a great royalist. I do not think we could decide which of them was the greater and truer Theosophist,

and they worked together for Theosophy through many years, were great personal friends all the time, in spite of their very divergent, I might almost say opposite, political views. Remember, too, that Dr. Besant, the great socialist, often repeated: "The autocracy of the wise is the salvation of the foolish!"

Where does democracy come in? To me, democracy really does not exist. In the most democratic institution if a certain work has to be done, if things have to go well, a hierarchical order must be observed. All organization is at the same time an organism; and as such, in fact, a hierarchy. There must be a head who is responsible, and members who carry out. It is helpful to consider democracy as an attitude in judging that every work is equally important; the driving of a nail into the doorpost as necessary and important as the making of a plan by the architect, rulers and workers equally important; but rulers and workers there *are*, and their needs, being on a different stage of evolution, must needs be different. Older and younger Egos require different things, different treatment. Brotherhood is not sentimentality. Brotherhood is a great responsibility: wise brotherhood implies the knowing of the Dharma of others as well as our own. And if we know our Dharma, our place in evolution, and that of our brethren, we cannot be democrats, for by being democrats we could not "wisely help them".

In one of his talks, some time ago, Dr. Arundale mentioned very suggestively five stages on the "Way of Purification" as he called it. These stages were: Self-Discovery, Self-Expression, Self-Sacrifice, Self-Surrender, Self-Realization. I have been thinking on this and have come to the following conclusion. Every person coming into the Theosophical Society has probably discovered himself. He has discovered that he is not only the physical body, that he has other longings than merely to satisfy his outer needs. During his membership he

will probably learn to express himself, find his line of work, of greatest possibility of usefulness. If he is an earnest worker and continues selfless work, he will probably come into the Esoteric School, where Self-Sacrifice will be his watchword, not in the painful sense of the word, but in its real etymological meaning, when sacrifice means making holy, sanctifying always the lower in the service of the higher. Later, he will perhaps find his Master, possibly make a definite link with Him, and then his Self-Surrender will be working. And probably only the Master Himself has reached Self-Realization.

These are the stages in rough outline, but of course there are many intermediate steps, and it is for us to find out, each for himself, where we are, so that we know where we have to go. Only when we know where we are, shall we be able to be really brotherly, and to help wisely without sentimentality. Sentimentality, to me, is the same thing emotionally as pedantry is mentally, *i.e.*, giving undue importance to small things, and it may become really dangerous on the Way of Purification. We must of course also know the Dharma of those whom we want to help, for the real help is only along the Dharma of the helped. The feeling of this responsibility will prevent us from making of animals our toys, or from treating them in a way that is not in accordance with their stage of evolution. It is not brotherly towards a dog, for instance, to let him sleep in one's bed or in an armchair, or to give him from everything one is eating. All this will not educate him, because being a dog he has to learn the lesson of a dog, that is to be obedient. The same applies to many Theosophists who have servants. It is not brotherly, as it does not help the evolution of a servant, if the lady of the house does the work instead of her, and sends her to the cinema every evening. The servant's Dharma probably is to learn to work exactly, to be punctual and conscientious, to obey good and understanding masters, not to be spoilt

by them. I think we should try to think more clearly about our brotherhood and consequent duties towards those before and towards those behind us on the evolutionary ladder. Brotherhood towards our elders means dedication and service, and to our younger brethren service too, but by knowing their needs and wisely helping them. For this we must try to enter the consciousness of all whom we want to help.

We must try to use intuition, understanding, not intellectual judgment. Our business is not to judge, but to understand. The judging is for the Masters, because They know the motives of a person and all the motives.

The Theosophical Society is now entering its third phase of activity. The first phase was under the guidance of H. P. B. The chief concern then was persons; first H. P. B. had to find suitable persons, then the persons had to make themselves fit. The stress of the work lay on self-development, study. (I do not say that that was the only work, for there are always many kinds of work to be done, but it was the chief concern then.) In the second phase, under the Presidency of Dr. Besant, the chief concern was the Society. New Sections were formed, (in H. P. B.'s time there were I think 3, now there are 48), new movements arose either out of the Theosophical Society or through its influence. Now under the coming Presidency of Dr. Arundale, I think we know already what will be the chief concern; it will be to theosophize the world (for he coined that wonderful phrase some time ago). We must go out of ourselves, out of the boundaries of the Theosophical Society proper, and theosophize the world. The chief concern will be the world. Older Theosophists studied, we must work; not that we must not study, for that must be like the technique of a good pianist: so perfect that one does not think any more of it. But the stress is on work. Service is the watchword. This brings us to the "New Theosophist". Right democracy in our

service, based on hierarchical order, should be our characteristic. The intellect is useful, we need it for study, but we should learn to use our intuition.

The Theosophical Society is not merely a place for study; if we want only to study, there is no need for us to join the Society—Theosophical books can be had in any library. The real reason for a person entering the Theosophical Society is his spirit of service to the Elder Brethren and to the world at large. If we do not admit this, we put the Theosophical Society in the ranks of the many other societies, philosophical, ethical, etc. This is the distinctive quality of the Theosophical Society, the link with the Masters. And They founded the Theosophical Society with the definite purpose of preparing the Sixth Race, which will have intuition as its chief characteristic. There are other Societies doing very good work too, they even have more results to show in the world than we have; but to me, the reason of it is that their work consists in bringing to its culmination the intellect, the chief characteristic of the Fifth Race; the intellect is already developed in to-day's mankind, whereas intuition is in a rudimentary state as yet. So we are concerned with the intuition, and with that we should try to find not only our place, but also the place of the Theosophical Society, as being the bridge between the Hierarchy and the world.

The present election of the new President has been, to me, the test for the Theosophical Society to show whether the majority of its members are able to use intuition, or whether we are still bound by the limits of our intellect. Happy is the Theosophical Society, for Dr. Arundale has had the great majority of votes, and the members by using their democratic right have acted according to the Hierarchical order, recognizing the importance of having a President who can fulfil the duty of the Theosophical Society's Head, the duty of acting as a link between the Masters and the Society.

## NOTES OF A MEETING OF THE INTERNATIONAL FELLOWSHIP OF ARTS AND CRAFTS<sup>1</sup>

IN his opening address Mr. Jinarājadāsa, the Chairman of the meeting, said that in the development of Theosophical work in the world we must always be alert to the necessity for the presentation of Theosophy in new aspects. To-day the particular aspect which needs to be presented is that of the association of the great realm of Art with Theosophical ideas. This association can be manifested in two ways. Firstly by the sympathy which Theosophists show to all artists in general. The more we study Theosophy the more we realize what is the essential nature of art. And secondly by making our Theosophical Lodges centres, if not of art, at least not of ugliness. One really suffers a kind of pain when one goes into some Lodge rooms where everything is so chaotic, so lacking in a sense of rightness. In many Lodges our members are full of devotion and dedication but the expression is utterly bourgeois.

The speaker then referred to a lecture of his own, given on a tour of the northern countries, entitled "A New Conception of Theosophy". The main theme of that lecture is that in Theosophy there is the understanding of the Divine Mind. The great principle of the Stoics was that the nature

<sup>1</sup> The meeting was held on April 1, 1934, during the Theosophical Congress of Barcelona, Spain.

of the Logos could be sensed by the individual as the Divine Order of things. We find this thought in the works of the great Stoics, Marcus Aurelius, Seneca and Epictetus. There must be a conformity with the Divine Order and this conformity is not outside the individual. In a Theosophical Lodge we stand to help mankind towards Truth, and the problem is not that of presenting Truth to the individual from outside, but that of calling forth from his own soul Truth, which in his real nature he already possesses.

In our Theosophical propaganda we must appeal to the intuition. There are two ways in which this can be done. One way is by creating a centre of intense harmony in the Lodge. A Theosophical Lodge should be so full of affection and harmony amongst its members that a stranger coming in will feel more deeply in his own soul something of the Divine Truth. It is a fundamental truth which was spoken in Palestine, that "where two or three are gathered together in My Name, there am I in the midst of them".

A second way of appealing to the intuition is by producing an atmosphere of beauty in the hall or room where the lectures are given. Many Lodges would do better work if they cleared away from their premises all unnecessary encumbrances. There should be proportion in the dimensions and an inner quality of harmony in the room, so that when one enters, one gives a sigh of relief because one has escaped from the ugliness outside, and feels that here it is possible to come nearer to one's own soul. This is an important factor in the new stage of development of the work.

The Christian Scientists have reached the understanding of this quality. They employ the best architects and seem to understand the Greek forms of architecture and to be able to modify and adapt them to the present needs. By this means they provide a harmonious centre. We have not yet done this but we can begin by having groups of people to look after

the artistic side of our Lodges, for even when we have secured a hall or room of the right proportions we still need to pay attention to the details; for example, to the arrangement of the lecturer's table, where an ugly water-bottle may destroy the artistic effect and harmony of an otherwise beautiful and dignified room. Music is one of the best means of producing a harmonious atmosphere, but the music must be appropriate, it must not only be well performed but it must be the right music. (See article by Miss Sybil Marguerite Warner, "Music before Lectures" in THE THEOSOPHIST, February, 1924, p. 673.) We want groups of people who will aid the Theosophical Society in these ways. They will sometimes find difficulties in their work. People will say: "What has this to do with Theosophy?" But it has much to do with it, for an atmosphere of beauty helps Theosophical work. As an illustration of this the speaker described his own experience while lecturing on the subject of Reincarnation in Java. At Batavia in Java, the Theosophical Lodge has taken an old house and transformed it and made of it a beautiful hall; beautiful because right in its proportions and harmonious in its details. As the lecture proceeded there seemed to arise a clearer perception of the subject and a closer relation between the speaker and the audience. But there developed also an extraordinary inner effect. Reincarnation deals with fundamentals, and although the lecturer was speaking of Reincarnation only as it affects human beings, yet during the lecture there seemed to take place a transformation in the substance of the building, of the walls, of the furniture and of the flowers because the great principle refers to them also. They seemed to understand that the message of Reincarnation was for them also and they appeared to be expressing thanks, as a cat purrs when it is stroked. This was made possible by the artistic atmosphere of the centre.

Another important point with regard to our Lodge rooms is the admission of sunlight. Sunlight is a radiation from the Logos and there is a purification in it which is an aid to understanding. Theosophical teaching can be given better in places where sunlight is allowed to enter. Sunlight was an essential feature of Greek culture; a Greek temple was a place surrounded by light. Light is holiness and therefore a holy atmosphere needs light.

In summarizing the speaker emphasized two points: (1) That we should make our centres of Theosophical work as artistic as possible. (2) That Theosophists should show artists that they understand their attitude and appreciate their work.

This sympathy should take a practical form, as in Sydney, Australia, where some years ago an Art Exhibition was organized by Theosophists. In South India the Renaissance in Indian Art has been helped by Theosophists through the exhibitions of modern Indian Art organized by Dr. J. H. Cousins, of Adyar.

We cannot continue our Theosophical lectures unless we are constantly transforming them, because we have now the competition of the radio talks, and people are no longer inclined to go out in the evening to attend ordinary lectures, though "listening-in" does not produce the same effect as is produced by being within the aura of the lecturer. Also we must realize that people are no longer attracted by the old type of lecture and we should consider what is to be our new type of teaching in this generation; these are vital problems. We must intensify our centres of propaganda by creating new moulds for Theosophical ideas. This is the reason for the organization of the Fellowship of Arts and Crafts.

Mr. Jinarājadāsa then invited the audience to offer suggestions for the presentation of Theosophy in this aspect.

Mlle. Serge Brisly described a new kind of lecture which she had named "Conférence Imagie". This had been tried

as an experiment with a group of Young Theosophists in Belgium, last Christmas. The subject of this particular lecture was "The Symbolism of the Christmas Festival". The lecturer explained the story, its meaning and inner significance. As he talked, the characters of the story entered and with appropriate actions represented the symbol dramatically. As there was no stage and no curtain the "personages" were explained as they entered, and gradually a beautiful living representation of an ancient picture, "L'Adoration des Mages" was formed. The sources from which the subject-matter was derived were The Bible, *Esoteric Christianity* by Annie Besant, and *The Christian Festivals* by C. W. Leadbeater. Appropriate music was improvised during the lecture by a Russian member. Two French artists and the Theosophical Lodge in Lausanne have asked for the lecture as they wish to give it themselves.

Mr. C. Jinarājadāsa described a Symposium constructed on the lines of Plato's "Republic," which was given at Adyar in 1925, by eight people. The whole of the Symposium was written out and the parts learned or read as prearranged. This has since been given over the radio in Australia with some measure of success.

Mr. C. Gale said that in Edinburgh, the Orpheus Lodge, a Lodge devoted entirely to art, had recently held an exhibition of work by a lady, who under peculiar conditions produced works of art of which previously she had little or no knowledge. This work was produced when the lady was in a strange condition following a severe illness. The Orpheus Lodge has attracted a public of its own, which was not touched by the ordinary methods of propaganda.

Miss F. Sélever said that in Hungary a scheme had been tried which had proved so successful that the attendance at the lectures had been doubled. Lecturers, not Theosophists but experts along their own lines, were asked to speak at

the Theosophical Lodge on their own subjects. After the lecturer had spoken, a member of the Society, also an expert on the same line, would present the subject from a Theosophical point of view and explain it in the light of Theosophy.

*Mr. C. Jinarajadasa* suggested that we might draw more upon the artistic and creative qualities in our children and young people. He spoke of a play which he had seen performed recently at St. Michael's Centre, Huizen, by children all under twelve years of age. There was a delightful simplicity and a freshness and charm about the performance which could be given only by children. He also suggested that a play might be written showing the transformation of bad thought-forms into good ones, the forms being represented by children.

*Mr. A. Elmore.* As the Huizen performance had been mentioned, the speaker said that he would like to describe some of the dramatic work done there by a group of people of different ages. They had performed Swiss, French and Russian plays. The Russian play had been given in English before select audiences in the south of Holland. People who had seen it and had heard that the players were Theosophists had gone to the Theosophical Centre to inquire about Theosophy. Mr. Elmore also spoke of the interest aroused by the mimes which had been performed by the group. This, he thought, was a simple and useful way of presenting Theosophical ideas through art, especially as in the mime the language difficulty does not exist.

*Mr. C. Jinarajadasa* pointed out the value of national forms of art. He suggested that we should look into our national traditions to find forms of art which still exist but which are rapidly disappearing. We might be able to resuscitate these forms and give them new life, thus making use of old forms of culture as new vessels.

In South India, the President of a Theosophical Lodge, who is also a teacher of mathematics, dramatizes the lives of Indian saints in poems consisting of many verses. He sings these verses a few at a time to the people and when the music stops he explains them to his audience, presenting through them Theosophical ideas. The life of Dr. Besant will be dramatized in this way. This is one of the traditional forms of art used in India for giving ethical teaching to the masses. The speaker recalled also other traditional forms of art along similar lines, including the Shadow Play of Java and the marionettes of other nations.

*Professor J. E. Marcault* spoke on behalf of the Polish representative who was not present. He said that at the present time a large number of Poles are employed in mines in France. In order to keep alive the national consciousness in the men, the Polish Government has sent a young Polish dramatist, who is also a Theosophist, to teach these miners to perform dramas built around their national traditions. He also mentioned the work of Miss Pagan in Scotland in teaching the villagers to present plays in a fine traditional manner. These examples of the use of drama led the speaker to suggest that there should be a "Culture Representative" attached to every Section of the Theosophical Society, who would be responsible for the presentation of Theosophy through the medium of art.

*Mr. C. Jinarajadasa* suggested that Professor Marcault's idea should be carried out. The new functionary might be called the "Art Evocator," and one part of his work might be to train children and adults in dramatic art. He recalled the work of Mrs. Auner who had succeeded in obtaining a musical education for all children in the schools of Vienna. Progressive courses in musical appreciation are given, in which all the examples of rhythm and melody are taken from the works of the great musicians, so that the children are not only taught

the principles of music but are led to a better understanding of the art through the works of the finest musicians and composers themselves. In England the same method is used for the scientific education of children, in a series of interesting lectures given during the Christmas holidays by the most eminent scientists. The children have not only the benefit of being taught by great scientists but they have also the use of the very best experimental apparatus. The speaker pointed out the necessity for simplicity in this educational work for children; simplicity was a quality found nearly always in the greatest scientists. It is important that children should always be given the best, so that they may develop right taste and feeling.

*Professor J. E. Marcault* mentioned the series of Children's Concerts given in London every autumn, under the direction of Dr. Malcolm Sargent.

*Mrs. G. Kern* spoke of similar work which was being done in Basel under the leadership of Felix Weingartner. She also mentioned that the members of the Swiss Round Table are experimenting along the dramatic line, writing their own plays from stories of their own invention.

*Mr. C. Jinarājadāsa* said that since Dr. Besant and Bishop Leadbeater had left us we must go out into new fields of work. When we come into incarnation again as children we shall not want lectures but we shall want art and beauty. Children of the new age will require beauty in their environment. They will return with a full knowledge of Theosophy from this life but they will need beauty and art to bring them nearer to their own souls. It is to keep alive this conception in the Theosophical Society that the Fellowship of Arts and Crafts exists.

IRENE PREST

## AN APPEAL TO THEOSOPHISTS

MAY I, through the columns of THE THEOSOPHIST, appeal to Theosophists all over the world to realize the Indian earthquake of January 15, 1934, as an event of world-importance? I have tried to show this in my article entitled "The Indian Earthquake: Its Message," published in the current number of THE THEOSOPHIST. Dr. Dunn, an expert of the Geological Survey of India, describes it as "one of the biggest and most extensive earthquakes" in history. To quote the Governor of Bihar and Orissa, "the area of the greatest destruction lies north of the Ganges and is as large as the whole of Scotland and supports five times the population of Scotland".

But the magnitude of the disaster is not to be measured only in the tale of lives and cities destroyed. The worst of the calamity is the resulting barrenness, the utter destruction of the soil which has become a sandy waste, and therefore entirely unfit for the purposes of the Indian cultivator who derives his sustenance mainly from the land. India being largely an agricultural country, one can very well imagine the extent of hardship and deprivation caused to the agriculturist through loss of the soil which, before the earthquake, was of a fertility sufficient to support 800 persons to the square mile. That being the nature of the catastrophe, it has naturally evoked the sympathy of people in all parts of the world, details of which I give in my article.

I would now humbly appeal to the members of the Theosophical Society, who stand for brotherhood and internationalism, to help the cause of those who, within the space of a few minutes, have not only been bereft of their near and dear ones but also deprived by Nature of their fertile land which formed the principal source of their livelihood. When a disaster of a similar character occurred in 1923 in Japan, the outburst of sympathy was so world-wide that foreign countries alone subscribed two million pounds sterling for relief, and it is expected that the world at large will not lag behind in evincing the zeal and sympathy and generosity which were shown to Japan in that great crisis.

I hope that this humble appeal will meet with a generous response. All contributions may be sent to the General Secretary, Indian Section, Theosophical Society, Benares City (India).

ISHVARINANDAN PRASAD

## CORRESPONDENCE

### *To a Reviewer*

GENERALLY speaking, it is bad practice to argue with reviewers, but I really must protest against the extraordinary perversion, not of my views alone but of the use of language, indulged in by "K.L.M." in your issue for May.

K.L.M. quotes from my *Death of Materialism* the conclusion that "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," and makes the astonishing comment that "identity is not oneness, it implies a duality, therefore a process in time and space".

I am regretfully forced to reply, in the first instance, with a flat contradiction: Identity is oneness (Latin, *idem*, meaning "the same") and the fact that careless writers often misuse the word—as by writing "identical twins" for "identically similar twins"—is no justification for trying to make out that I said the direct opposite of what I actually did say.

Moreover, an assertion of identity does not create, but destroys, a duality. If I say that "K. L. M." and "the reviewer of my book in THE THEOSOPHIST for May, 1934" are identical, I start, as it were, with two personalities and end with one. And when I assert an "identity" between two "Thinkers" (the consciousnesses of "agent" and "percipient" in telepathy) I literally assert that these two consciousnesses are ("really" or fundamentally) one. That was my whole point, as (I believe) any careful reader would have gathered and as the language unmistakably implies.

Finally, it is utterly illegitimate to say that a duality (necessarily) implies a "process in time and space". The bare statement that there exists a relation RAB between two relata A and B need not, and in general does not, contain any mention of space or time. Actually, space and time are only derivable, as end products, from the comparatively elaborate treatment of a multiplicity of relata and relations of unspecified character (Cf. Edington, *The Nature of the Physical World*, Chapter XI).

It is, I venture to submit, the enunciation of just such remarks as these I complain of, apparently profound at first sight but either meaningless or false on closer examination, that has done most to obscure counsel and retard progress and philosophy and cognate subjects.

And in Theosophy, of all fields, an unthinking reliance on superficially impressive verbiage should be eschewed.

WHATELY CARINGTON

### *His Reply*

Mr. Carington has unnecessarily taken umbrage at my remarks in regard to his book, *The Death of Materialism*. He should find a clue to my meaning in the following sentences which he has not cared to read properly. I wrote: "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."

Mr. Carington has broached an age-old controversy. There is nothing new in it. He is right and so is the reviewer. Mr. Carington is talking of the realm where there is only One, but he is using the language where there are two. Telepathy implies the existence of two. There cannot be communication unless there are two minds. It is incorrect English, and also psychology, to talk of the "Universal Consciousness," "telepathy" and "identity of thinkers," all three in the same breath.

K. L. M.

### *Our Cover*

Mr. Freeman has asked me to write to you in regard to the photographs that appear on the covers of THE THEOSOPHIST. He suggests that a copy of the photograph or engraving be bound inside the magazine in addition to the one on the cover, as, in binding, this very interesting series of photographs is lost, the cover being usually removed. In our own case, the copies of THE THEOSOPHIST having been on our book-table for a month, the covers are too soiled to retain them in binding. We hope that it may be possible for the above suggestion to be carried out.

With greetings from Wales, and all good wishes,

A. BANKS

## REVIEWS

*The Key to Theosophy*, by H. P. Blavatsky, First Indian Edition. (Theosophical Publishing House, Adyar, Madras, India. Price Rs. 5-10.)

It has been the fate of every member of the Theosophical Society that he is asked repeatedly: "But exactly what is Theosophy? Is it a religion? Is it atheism? Does it really teach that when we die we may be reborn as an animal?" What can be better when such questions arise than to refer the inquirer to a book where his questions are met by an expert? We refer all who want to know about the tenets of Theosophy to Madame Blavatsky's work, *The Key to Theosophy*, for it is a book of 300 pages arranged in questions and answers. You want to know if Theosophy is a religion? Well, H. P. Blavatsky asserts that it is the esoteric basis of every religion.

Our Deity [she says] is neither in a paradise, nor in a particular tree, building, or mountain; it is everywhere, in every atom of the visible as of the invisible Cosmos, in, over, and around every invisible atom and divisible molecule; for IT is the mysterious power of evolution and involution, the omnipresent, omnipotent, and even omniscient creative potentiality.

Is that atheism? I think not. As to Reincarnation, there are two sections devoted to it. I draw your attention especially to one part. She quotes Shakespeare, that man is

... but a walking shadow—a poor player,  
That struts and frets his hour upon the stage,  
And then is heard no more. It is a tale  
Told by an idiot, full of sound and fury,  
Signifying nothing . . .

It signifies nothing, says H. P. B., "in its separate parts, yet [is] of the greatest importance in its collectivity or series of lives". Once again we see the bearing of modern psychology on these problems. To-day we are told by psychologists that it is of no use looking at man in a purely analytical manner. You must obtain a picture of him as a "whole," not a collection of parts. Ten fingers,

ten toes, two eyes, and so on, will never constitute the man you see before you. You must image the man as a whole. And Madame Blavatsky pointed out half a century ago that this span of seventy years is but a part; you need to grasp the concept of man as a "whole," a being that lives from life to life, an indestructible entity that is the great Unconscious, towards which the psychologists are directing their attentions.

Read *The Key to Theosophy*. It will help you to know more about yourself, your place in the vast scheme of life, and something of the purpose behind evolution. The first Indian edition is excellently produced.

H. M.

*What Theosophists Believe*, by C. Jinarājadāsa, M.A. (Theosophical Publishing House, Adyar, Madras, India. Price Re. 1.)

The Theosophical Society is an organization that has no dogmatic teachings. Every one is free to believe as he will, to follow whatever line of thought may appeal to him. Yet in actual practice the majority of members in the Society agree on certain broad principles: brotherhood as a fact in Nature; evolution operating in the spiritual and moral nature of man as well as in the physical organism; a Divine Absolute Principle revealing itself through all creation; a law of cause and effect; reincarnation, and the perfecting of man. Mr. Jinarājadāsa has listed twelve of these beliefs and proceeds to a scholarly exposition of them in his small volume, *What Theosophists Believe*.

The soul of man is in the midst of a process which we can well term "becoming aware of its Divine Nature". It is this process that has been termed "Salvation" or "Liberation". Liberation means, not the ending of activity, but rather the beginning of self-conscious and beneficent activities of far nobler types than are possible while a human being.

This is a doctrine of the Superman, the Adept. And the practical work of these Adepts? The author states that

all the developments in the departments of Art, Science, Commerce, Industrial Expansion, etc., are under the supervision of the Adepts . . . Indeed, nothing happens that is of welfare to humanity but is definitely the working out of God's Plan for men, and that Plan manifests itself through a great Inner Government of the world.

There is just sufficient information in this small book to intrigue the reader and cause him to study further. The inquiring student will find it invaluable.<sup>1</sup>

H. M.

<sup>1</sup> This review and the one preceding were broadcast by Radio Station 2GB, Sydney.

*The Complete Works of H. P. Blavatsky*, edited by A. Trevor Barker. Volume II, December, 1879—May, 1881. (Rider & Co., London, 1933. Price 15s.)

Students of Theosophy are indeed greatly indebted to Mr. Barker for his labour of love, I am sure, in collecting and publishing all that ever has been written by H. P. B., though to others, I am equally sure, it may seem much of a labour of "vanity and vexation of spirit". And yet, "one generation passeth away, and another generation cometh; but H. P. B. standeth for ever". It is true, these collected smaller writings of the Originator of the modern Theosophical Movement are not of important doctrinal value, when compared to her magnum opus, *The Secret Doctrine*, but to the student, who wants to know something also of her history, that is to say of the growth of her knowledge, as well as of the history of the Theosophical Society as such, these *Complete Works of H. P. B.* are a real treasure-house of information. They also give us glimpses here and there into the occult powers, or the hidden life, behind the outer events, as in the following passage, for example, which I cannot refrain from quoting:

It is true that a *wholly esoteric* section exists in our Society; which would perhaps be best defined if I call it at the outset—not only the trunk of the Theosophical tree or its seed—because it is to that section that our whole Society owes its origin—but the vivifying sap that makes it live and flourish. Without this section, composed solely of Oriental Adepts, the Theosophical Society would be nothing but a dead and sterile body, a corpse without a soul.<sup>1</sup>

This was written, as early as 1880, in a French spiritualistic journal, and addressed to the President of the Society for Psychological Studies at Paris. In those days, at any rate, there does not seem to have been much shyness or hesitation to proclaim the Masters, not only among Theosophists proper, but in the face of the whole world, as the motive power at the back of the Society, as the *conditio sine qua non* of the whole Theosophical Movement. Thus reading through the volume, one finds many interesting points, which, in my opinion, fully repay the trouble of having to wade through a mass of material that is of little or no value to us any longer. This is an inevitable feature of any "Complete Works". Therefore, let us not grumble at the chaff, but rather be grateful for the grains.

<sup>1</sup> Page 214 *et seq.* In the footnote on p. 215 (French text, p. 209), it is said that there were at the time 45,000 Theosophists. Surely this must be either a printer's error, or else the fruit of H. P. B.'s enthusiastic temperament. In the General Report for 1907, when Annie Besant became President of the Society, the total number of members was reported to be nearly 15,000, so that in 1880 it might perhaps be 4,500, but more likely 450.

The remark made in the review of Volume I, in these columns, that the collaboration of the Theosophical Society at Adyar was not correctly acknowledged, has been duly met in this second volume (*cf.* pp. 154 and 281).

A. J. H.

*A Study in Synthesis*, by James H. Cousins, D. Lit. (Ganesh & Co., Madras. Price Rs. 3.)

Dr. Cousins has been a Professor of English Literature in India for several years. By Japan he was invited as a visiting Professor of Modern Literature for one year, and was awarded the D. Lit. For six years, he was Director of the Brahmavidya Āshrama at Adyar where, with a group of students from several parts of the world, he carried on his researches in synthesis. For five years, he travelled in Europe and America, lecturing on art and literature, education, Oriental culture and various aspects of synthetical thought and life. For one year, he was visiting Professor of Poetry in the college of the City of New York. The book under review is the story of a synthesis developed during this literary life of the author.

According to Dr. Cousins,

the total individual capacities, inner and outer, are eight—action which, out-turned, is execution and in-turned is organization: cognition which, out-turned, is observation and in-turned is contemplation: emotion which, out-turned, is creation and in-turned is aspiration: intuition which, out-turned, is aspiration and in-turned is illumination.

The interaction of these human capacities has given birth to philosophies, arts and sciences. The expressions of these capacities are not yet perfect. But

"Man, one immortal soul of many a soul," will, through religion, express, not, as heretofore, credal limitations of the one Reality, but the plenitude of the Cosmic Love; through the arts the Cosmic Beauty; through the philosophies the Cosmic Order; through the sciences the Cosmic Law; and these—Love, Beauty, Order, Law—Man will fulfil in the action and organization of daily life which will express the Cosmic process and goodness. And life then will be not merely religious but religion.

This is the central thesis of the book. It begins with a statement of the need of synthesis in approaching the problems of human life and thought. The organum of synthesis is the octave of human capacity, just mentioned. Then follows a detailed study of the aspirational (religion), creative (art, poetry, mysticism), contemplative (philosophy), observative (science), associative (sociology), and educational synthesis. The treatment of each phase is marked by thoroughness, the points of discussion are well summarized. You must sit loose, "on the wing" as it were, if you want to keep pace

with the author. Be ready for long strides. Kant to Krishnamurti, Spinoza to Santyana, with William James and Dewey in between! There is idealism at white heat. The author brings to bear the searchlight of Theosophy on the contributions of well-known authorities in many fields, in the East and the West, and they yield the results of their work for appraisal and appreciation. The mental horizons widen, and one becomes a member of a larger brotherhood.

There are seventy-six diagrams scattered throughout the book, intended to illustrate the interrelationships between various points of study. The book bears testimony to Dr. Cousins' deep scholarship and is touched by rare beauty of expression. It is a happy liaison between Theosophy and the outside world, and a very welcome addition to our literature.

K. M.

*A Treatise on White Magic, or The Way of the Disciple*, by Alice A. Bailey. (Lucis Publishing Co., New York.)

Mrs. Bailey is a voluminous writer. The conscientious reviewer has hard work to keep pace with her. In some ways, it is harder for him from outside to contact the spirit of a book than for the author to write it down from the fullness of her inner life. The harder, when that inner being splits up into two distinct personalities: the one, the writer herself—or should I say rather the scribe?—the other, the inspirer or real author.

The book takes the form of a soliloquy by an I, a "Tibetan Brother," to a You, the unity of the latter again breaking up into the single personality of the scribe or transmitter of the instructions, and the variegated manifoldness of the public for whom they are intended. In the Introduction the former You, the writer, is personally accosted and patted on the back by the Tibetan Brother, for having

wisely guarded the teaching from the taint of superimposed authority, and your books from the reaction accorded to those who claim to be masters, adepts and initiates. My anonymity and status must be preserved, and my rank be regarded as only that of a senior student, etc.

But I do not see how this praise is justified. It would be otherwise, if these and other allusions to the Tibetan Brother had been entirely left out. Mentioned, however, and backed up—by the serried ranks of "the Great White Lodge," "the Mahachohan and Chohans," "the Masters, Brothers, Chelas," among whom the Tibetan Brother is a senior, I do not see how "superimposed authority" has been guarded against, if it should be guarded against. However that may be, on the whole it is wellcooked Theosophy which is served in this book to the

general public, with a special Western flavour rather than Eastern, and with *The Secret Doctrine*, an Old Commentary, *The Occult Writings of the Masters* (p. 108), an *Ancient Scripture* (p. 121), besides the Tibetan Brother's own knowledge, as the acknowledged ingredients. It is left vague, however, whether by *The Secret Doctrine* is meant the Esoteric Wisdom in general or H.P.B.'s book in particular, the latter being two or three times quoted directly. Of the Tibetan nationality, breeding or culture of the Brother behind the book, I could not find even the faintest trace; only echoes from Indian sources are heard occasionally, as also from Krishnaji. Some interesting new matter—though of course the responsibility for its correctness must be left entirely to the "superimposed authority" of the Tibetan Brother—are, e.g., the revelations concerning the work of "the Master R." and "the Master of the English race" (p. 79); the Ibezhan Mysteries, IBEZ being "the first letters of the real names of the four Avatars on the four globes of our earth chain" (p. 379), in what Round or Race is not specified; the birth of physical humanity 21, 688, 345 years ago (p. 441), in the exactness of which chronology the Tibetan Brother goes at least one better than H. P. B. who could only fix that far-away event at the roundabout figure of 18.5 million years ago; an inner group of pupils counting 156 members at present (p. 418); and a new group of world workers, divided into three concentric rings, the outermost of which is called "the Organized Observers," the middle "the Telepathic Communicators," and the innermost "the Hierarchy itself" (p. 604). Therefore, here is mystery enough for mystery lovers.

A. J. H.

*Kitchen Adventures*, by Christian Macphail, Certificated Teacher of Domestic Science, Atholl Crescent Diploma, Edinburgh. (The Moray Press, Edinburgh and London. Price 3s. 6d.)

The writer has made a thorough study of dietetics and gives useful scientific data in regard to what constitutes good food and what is as important—good cooking. The book is happily named, for we are taken on pleasant excursions into what is a comparatively new region in culinary art—unfired foods. Very attractive and numerous recipes for salads and other unfired combinations are included and we are given a very wide range for personal choice.

The author shows the importance of bringing into the preparation of foods that very rare gift—creative imagination.

Sixteen years of experiment and experience have gone to the making of this small but compact and interesting book of recipes and information. It should be read especially by those who wish to adopt unfired foods because so many valuable suggestions are given.

A. E. A.

## MAGAZINES

*Toronto Theosophical News.* This publication of four pages is devoted to the interests of the Theosophical Movement in Toronto. In some reflections on White Lotus Day, the editor notes sadly the falling away of the Theosophical Society from his conception of its original duty.

*The Young Theosophist* (Bombay). This would evidently succeed better as a bi-monthly since the issue to hand, condensing March and April, contains more matter relevant to the movement and less reprints of indifferent foreign journalism. In one or two previous monthly numbers, an attractive get-up served only to emphasize the disappointing nature of the contents, when considered in relation to the purpose of the journal. Good humour will not be rejected by any real Theosophist; but when a Theosophical journal appears in clumsy competition with much more expert purveyors of this commodity, then we must suspect the necessity of its existence, and conclude that the want of an official organ for what it represents is not felt. However, the number to hand (March-April) suggests that its real task will now be taken in hand.

*Commonweal* (London). This weekly paper supports the view, first set out with a better brilliance by Henry George, that public ownership of land would result in economic justice to the whole community.

*The Non-subscribing Presbyterian* (Belfast). The reader is not able to deduce the viewpoint of this journal from its contents, but its practice of filling up columns with quotations from Dr. Besant and Bishop Leadbeater suggest that it is unusually liberal.

*The Kalyana-Kalpataru* (Gorakhpur). This is the fourth number to hand of this journal devoted to the revival of mystical Hinduism. An attractive standard of production is maintained.

R. W. C.

## MAGAZINES RECEIVED:

|                                           |     |     |     |                         |
|-------------------------------------------|-----|-----|-----|-------------------------|
| Advance India                             | ... | ... | ... | June.                   |
| Alborea                                   | ... | ... | ... | January-February-March. |
| The Beacon                                | ... | ... | ... | June.                   |
| Boletín de la Sociedad Teosófica Española | ... | ... | ... | June.                   |
| Bulletin Théosophique                     | ... | ... | ... | June.                   |
| The Calcutta Review                       | ... | ... | ... | July.                   |
| The Canadian Theosophist                  | ... | ... | ... | June.                   |
| Commonweal                                | ... | ... | ... | June.                   |
| The Hindustan Review                      | ... | ... | ... | July.                   |
| The Indian Review...                      | ... | ... | ... | July.                   |
| The Liberal Catholic                      | ... | ... | ... | July.                   |
| The London Forum...                       | ... | ... | ... | June.                   |
| The Maha-Bodhi                            | ... | ... | ... | July.                   |
| The Modern Review                         | ... | ... | ... | July.                   |
| Niet-Ban                                  | ... | ... | ... | June.                   |
| De Pionier                                | ... | ... | ... | June and July.          |
| La Revue Theosophique le Lotus Bleu       | ... | ... | ... | May.                    |
| The Scholar                               | ... | ... | ... | June.                   |
| Stri Dharma                               | ... | ... | ... | July.                   |
| La Tabla Redonda                          | ... | ... | ... | June.                   |
| The Temple Artisan...                     | ... | ... | ... | April-May.              |
| Theosophie in Ned.-Indië                  | ... | ... | ... | July and Aug.-Sept.     |
| Theosophia                                | ... | ... | ... | July-August.            |
| The Vaccination Inquirer                  | ... | ... | ... | June.                   |
| The Young Builder                         | ... | ... | ... | July.                   |

## BOOKS, BOOKLETS AND PAMPHLETS RECEIVED:

The Collected Edition of Algernon Sydney Logan (eight volumes), edited by Robert Restalrig Logan, and published by National Publishing Company, Philadelphia:

*Biographical Sketch of A. S. Logan*, by his son, R. R. Logan.

*Vistas from the Stream* (two volumes).

*Jesus in Modern Life.*

*Amy Warren.*

*Not on the Chart.*

*A Feather from the World's Wing* and other poems.

*The Mirror of a Mind* and other poems.

*Encyclopaedia of Medical Astrology*, by H. L. Cornell, M.D., LL.D. (L. N. Fowler & Co., London.)

*A Study in Synthesis*, by James H. Cousins, D. Lit. (Ganesh & Co., Madras.)

*Manu*, by Kewal Motwani, A.M., Ph.D. (Ganesh & Co., Madras.)

- Our Elder Brethren*, edited by Annie Besant. (T.P.H., Adyar.)  
*The Mysteries of the Triangle*, by Leonard Bosman. (The Dharma Press, London.)  
*Nicholas Roerich*, by R. C. Tandon. (The Roerich Centre, Allahabad.)  
*Religious Brevities*, by the Rev. J. Coulson Skottowe. (The C. W. Daniel Co., London.)  
*Release from Nerve Strain*, by Nora Thomas. (The C. W. Daniel Co., London.)  
*Archaic History of the Human Race*, by Gertrude W. Van Pelt, M.D., M.A. (Theosophical University Press, Point Loma.)  
*Sun and Full Moon*, by H. Hoddinott. (Surrey.)  
*Buddhism in the Modern World*, by Alan W. Watts. (John M. Watkins & Son, London.)  
*Redemption of Agricultural Indebtedness in Bhavnagar State*. (Bhavnagar.)  
*University and the Religion of Humanity*, by D. D. Kanga, M.A., A.I.C., A.I.I.Sc., I.E.S. (Ahmedabad.)  
*The Divine Life*, by Ramdas. (Anandashram, Ramnagar.)

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## CORRECTIONS

### I

DR. JACOB E. SOLOMON writes that, in the list of donations to the Besant Memorial Fund, published in our July number, the amount of Rs. 70 is shown against his name, which is an error. The corrected statement is:

|                                              |     |     |     |        |
|----------------------------------------------|-----|-----|-----|--------|
| Members of the Theosophical Lodge, Ahmedabad |     |     |     |        |
| (through Dr. Solomon)                        | ... | ... | ... | Rs. 70 |

### II

A correspondent writes:

"As it was I who sent the little poem, 'A Child's Prayer,' printed in the May THEOSOPHIST, will you mind if I point out that Edna St. Vincent Millay is not the author of it? . . . As a matter of fact, the author of the little verse is unknown so far as I can trace. It is quoted in *Literature from Life* by Ernest Raymond, and he does not give the author's name. I think, in justice to him and to Mrs. Millay, the little error should be corrected."



HIRENDRANATH DATTA  
Our New Vice-President



## ON THE WATCH-TOWER

BY THE EDITOR

I AM very happy to announce that Mr. Hirendranath Datta, whom I had the privilege to nominate to the office of **Our New Vice-President.** Vice-President of the Theosophical Society, has already received a definite majority of the votes of the General Council. So far, out of a total electorate of 60, he has received 43 votes, every vote so far being in his favour. It may be more proper to make an official announcement of the ratification of my nomination when sufficient time has elapsed to enable every vote to be received. But since Mr. Datta has already received a majority of votes he is our Vice-President, and I am more than happy to welcome him to an office which those who know him will agree he is sure to adorn.

\* \* \*

In submitting his name to the General Council I gave **A Good Theosophist.** a brief résumé of his services to the Society. I reproduce it here so that it may be seen that both nomination and endorsement are based on very substantial grounds.

Mr. Hirendranath Datta is at present an Additional Member of the General Council, a post he has held for twenty-five years.

He joined our Society in January, 1894, and has, therefore, been a member for over forty years. He was present at the first Convention of the Indian Section in 1896, and visited Adyar for the first time in 1903, attending the International Convention which was held there.

He has taken the keenest interest in the Society throughout the period of his membership, and has for many years been the unofficial legal adviser both to the Society and to the Indian Section. At the last Convention held at Adyar in 1933, he gave an address which all who heard it unite in regarding as one of the most memorable lectures ever delivered at Adyar, and in 1930 gave a no less important discourse on "The Future of the Theosophical Society".

Mr. Hirendranath Datta was one of Dr. Besant's intimate and respected friends and counsellors. She has often stayed in his house in Calcutta, and has always associated him with her various activities in connection with the Theosophical movement. He was, for example, one of the foundation members of the Central Hindu College, Benares, and was on its Board of Trustees. He is one of the foundation members of the National Council of Education, Bengal, holding for many years the office of Secretary, and at present being one of its Vice-Presidents. He is one of the trustees of Dr. Rabindranath Tagore's Visva-Bharati, and is on the Board of one of the most important technical Colleges in Bengal, with about 850 students on its rolls. Furthermore, he is one of the foundation members of the Bengal Academy of Literature, which is the premier literary society of Bengal, and was for some time its President.

Mr. Datta is the author of several books dealing with philosophy, Hinduism, etc. Professionally, he is the senior partner of Messrs. H. N. Datta & Co., solicitors; but he leaves most of the business in the hands of his associates.

I may add that all who have the privilege of knowing Mr. Datta regard him as an example of the finest type of Theosophist. He is an Indian gentleman in the very best sense of the term, full of innate dignity, exquisitely courteous, deeply learned, and whole-hearted in his support and advocacy of Theosophy and the Theosophical Society. I consider that his appointment as Vice-President will greatly strengthen the Society's Executive both from the standpoint of its business, and from the standpoint of wisely guiding the Society in connection with its public duties.

We do not, in our Society, consider distinctions of race or nationality. But I think that with myself as President, and with Mr. Hamerster as Treasurer, it is fitting that an Indian should occupy the office of Vice-President. Dr. Srinivasa Murthi has very kindly consented to act as Recording Secretary.



I draw attention to the preliminary announcement, on p. iii of the cover, of the 59th session of the International Convention of the Theosophical Society, to be held, together with the Indian Section Convention, in December next at Adyar. As this will be the first Convention to be held under the new regime, and the first for many years to be held without the benefit of the presence of one or the other of our great leaders, we hope that there may be both a large as well as a representative gathering. The proceedings will probably begin on the evening of the 23rd of December with the International Reception and an entertainment by the well-known Adyar Players, and will last throughout the week, possibly some of the functions extending into the week after. It will be noticed that the international lectures have been named after the four principal leaders of the Society, and are to deal with "The Present Value of Theosophy and of the Theosophical Society to the Individual and to the World". I hope that Mr. Jinarajadāsa will give the first lecture, and that I shall be able to secure to deliver the remaining three a trio of members well able to command the respectful attention of the Society as a whole. I ask your special attention for the proposed International Symposium on "Whither Our Society and Theosophy?". I am trying to ensure that this Symposium will be addressed by members of widely divergent views, and I have written to every General Secretary, and to a number of members of the Society of outstanding eminence, to secure papers which will either be read during the course of the Symposium, or will appear from time to time in THE THEOSOPHIST. The proceedings of the Symposium will of course appear in the journal.

I am very anxious there should be as much free, unfettered speech as possible at our Conventions, provided that

due courtesy is observed. Our Society is a Truth-Exchange, and every member has his own aspect of the Truth both to cherish and to offer to his fellow-members. There can be nothing but benefit to be derived from an interchange of beliefs and convictions, and I venture to think that the greater the divergence between one set of beliefs and convictions and another the greater the benefit, taking for granted, naturally, a courteous and tolerant expression of such beliefs and convictions. The Society does not exist, in my understanding, to insist that any particular forms or teachings or philosophies enshrine Truth's ultimate Reality. The Society holds no special brief for any form, even though it offers as Light on our respective pathways that Science of the evolutionary processes of Life which is called Theosophy. And it offers this Science not as a dogma or creed, but as an explanation of Life possibly worthy of careful investigation.

\* \* \*

Our work is, I think, to draw together as many people as possible, be their opinions what they may, who believe that we are all one family, of one blood, however divergent and sometimes apparently antagonistic be the pathways we are respectively traveling. We do not ask, nor do we care, what the individual believes, provided he is not intolerant, contemptuous, aggressive, towards those who believe differently. He may be sure he has his truth, but he will be sure, too, that others have their truths—truths no less true for them than his are true for him. And so we come to the point of being able to exchange our respective truths with mutual profit. The Society can either be ruined by diversity or infinitely strengthened by it. It can be ruined if each diversity insists that it alone is real and true, if each diversity seeks to confine the Society within its own limitations. It can be infinitely strengthened if each

**The Society's  
Purpose.**

diversity, while conscious of its own life and light, gladly recognizes that in this outer world the great White Light of Truth is reflected in all the glorious colours of a Rainbow. Those who seek to identify Theosophy or the Society with, say, ceremonial or with the antithesis of ceremonial, with some particular form of religion or with the antithesis of religion, with some particular panacea for the ills of the world, with some specific political faith, with the teachings of Mr. Krishnamurti or of any other exponent of an individual philosophy of life, with the outlook of H. P. Blavatsky or of Annie Besant or of C. W. Leadbeater or of any one else: such are striking at the roots of the Society's purpose, which is not to enthrone a truth but to gather together in harmony and happy understanding the infinite variety of truths which give hope, strength and happiness to humanity's countless millions. The Society delights in differences, and seeks to derive from them Wealth and not War.

\* \* \*

Hence the Symposium. Other features of particular interest will also be noticed. But I am going to confess that I have in the back of my mind the association of our International Conventions with a regular series of post-Convention Forums. I should like, for example, to organize in connection with each Convention a small Parliament—a Parliament of Religions, a Parliament of Education, a Parliament of Politics and Statecraft, a Parliament of Arts and Crafts, a Parliament of Humanitarianism, a Parliament of Economics. I should like each Convention to be followed by one or another of these special Parliaments. I very particularly wish there were time to organize, in connection with the 1934 Convention, a Parliament to consider the major features of the existing depression and to explore the

**Post-Convention  
Forums.**

avenues of release. I am clear that members of the Theosophical Society, by their very catholicity in the matter of Truth, are in a position to lay their fingers accurately on the only effective way out from unemployment, from the constant threatening of war, from the mutual intolerance of religions, from the innumerable tyrannies of might over right, of strength over helplessness. I think that the Theosophist has a special, intuitive insight into causes and cures, into principles and realities. And the reason is that he is strong not only in his own truth but also in the truths of others. Just as an individual who has travelled all over the world is deemed to have gained in wisdom, in breadth of outlook, through contact with diverse types of human beings, so is the Theosophist a traveller in the world of Truth, contacts innumerable types of Truth, adds some of them, perhaps, to his own precious collection, and becomes a connoisseur in Truth. Such travelling ought to give him, I believe does give him, a special, intuitive insight; and a Parliament of Theosophists ought to be illuminative of the subject of its deliberations.

Perhaps a Parliament on a very small scale may be possible after the 1934 Convention—a Parliament on the present Dis-ease and the Way out to Ease. If any of my readers feel disposed to contribute documents, Theosophically scientific documents, not mere emotional diatribes, I shall be glad to receive such, and even if there be no Parliament I shall be able to use them.

•••

I am making, with Mrs. Arundale, a hurried tour to America and Europe, specially to contact as many members as possible in the short time at my disposal, and also to confer with the executives of various Sections on the work to be planned. Our first visit is to the American Convention and Summer School

A Hurried Tour.

at Wheaton. It is always a delight to attend an American Convention. Every one is so unconventional and kindly, and the business always goes with a tremendous swing. We shall be at Wheaton from August 16th to August 30th, when we leave for Paris to attend the Septennial Convention of the Co-Masonic Order.

We shall be in Paris until September 16th, when I hope to pay a long overdue visit to Belgium. Then there will be various gatherings in Holland to occupy us until the end of September. On October 1st there will be the very great joy of celebrating the anniversary of our President-Mother, and of taking part in the dedication of the new headquarters of the English Section of the Society—at 12 Gloucester Place, London, W. 1. And in the evening there will be a public meeting with other organizations to further the cause of Peace. On October 2nd there will probably be a meeting of Young Theosophists, to be followed by a gathering of that admirable movement, the Round Table, which it will be my constant endeavour to help in every possible way. On October 3rd a meeting has been arranged for members only, at which I am to be asked to outline my policy as President. On the 4th we expect to have a meeting of the Theosophical Order of Service, another movement of the highest importance, with a magnificent record and with work of great significance lying before it in the immediate future. I consider the Theosophical Order of Service to be a necessary corollary to the Theosophical Society.

On the 6th I believe I am to be invited to be present at meetings of the English Section Executive and National Council, and to meet the Presidents and Secretaries of Lodges and other officials. This will be particularly valuable to me, and I am looking forward with very great interest to watching the proceedings. On the 7th evening there is the

ordeal by public lecture—a real ordeal to me, and specially so since I have to show myself as worthy as I can of the honour which has been done me in electing me to my present office. I must do my best not to let my fellow-members down; but I ask you to realize that I shall all the time be supremely conscious of following in office a very great personage.

On the 8th and 9th we shall be in Wales. I like Wales, and there will be my old friend Peter Freeman to greet again. On the 10th, in the evening, there will be "Questions and Answers," during the course of which I shall be probed to my very depths. So much the better. Then on the 14th it may be possible to arrange a meeting with the General Secretaries of England, Ireland, Scotland and Wales. On the 15th I shall pay a visit to Nottingham, on the 16th to Leeds, and on the 17th to Edinburgh, where we shall miss Mr. J. P. Allan, but shall be very happy to see again Mr. and Mrs. Gale. The 18th will find us in Glasgow, and on the same night we return to London. I wish a visit to Ireland could have been arranged, but the present visit is so short that this pleasure must wait for its fulfilment until next year when we hope to be in Europe again. On the 20th we leave for Paris to meet as many French members as possible. I hope my French will be equal to the occasion. But our French brethren are more than generous in their tolerance of mistakes. We shall miss very much our beloved friend Charles Blech. But I have no doubt whatever that his place will be adequately filled by Monsieur Emile Marcault, an old and dear friend of ours.

•••

On October 24th or 25th we have to be in Genoa to  
 To Meet General Secretaries. embark on the "Victoria" for Bombay, in order to be back at Adyar in good time to make extensive preparations for the coming Convention.

Mrs. Ransom has been good enough to arrange the programme, which is of course subject to modification, for our European visit. I am hoping it may be possible to include somewhere a meeting of as many General Secretaries, or their representatives, as may be able to travel to some central place. I am very anxious to meet as many as possible of members of the General Council, so that I may become familiar with the needs and outlooks of the various Sections. We should very much have liked to meet the General Secretaries of the Americas—North and South—but distances are so great that I expect Mr. Cook will not have been able to make any arrangement for a representative gathering. But at Wheaton I am to meet the American Board of Directors. I only wish there were time to pay a visit to Canada to have a talk with the Canadian Executive and with the authorities of the Canadian Federation. But I have written to Mr. Smythe asking that I may be invited some time to Canada so that I may meet our Canadian brethren.

•••

And now I have to announce that, beginning with the October issue, THE THEOSOPHIST will slightly change its appearance. The paper will remain the same, but the size will be that of the *National Geographic Magazine* of America, a slight increase in width and length. We shall also have two columns to a page instead of the present one column, and if and when funds permit we hope to improve the type very considerably. As regards the cover we are in the throes of an endeavour to revert in a measure to the old cover of THE THEOSOPHIST, to which such interesting allusions are made in one of the Masters' Letters. Bearing in mind those observations, we are seeking to retain the spirit of the cover while improving it from the artistic point of view. I do not know if our experiments will be concluded in time for the

new cover to make its bow in October. We have also decided to speed up the issue of the journal so that, specially for overseas countries, the date on the cover may approximate more closely to the date of delivery. We are aiming to despatch this September issue, for example, on the third mail day in August, so that it may reach some countries in the beginning of September, others in the first or second week. Under the present arrangements the September issue would reach some countries only half way through September, and others in October. I am afraid that South America will still suffer in this respect, but I see no way of rectifying the difficulty at present.

•••

I shall be grateful for Theosophical news from all over the world, for news as to the way in which our Society and Theosophy are winning increasing recognition at the hands of the general public. The English General Secretary, for example, writes to me that we are, at any rate for the time being, what is called in journalese "news," largely, I suppose, because the Treasurer of the Section had the opportunity to give a broadcast on "Theosophy" through the courtesy of the British Broadcasting Corporation. It was one of a series under the caption "What I Believe," and Mr. Polak must be congratulated on having been able to compress so much within the inevitably limited time at his disposal. The text of the broadcast appeared in *The Listener* for May 2nd, 1934.

Wanted: Theosophical News.

## THE POWER OF GOD IN MAN<sup>1</sup>

BY C. JINARAJADASA

THREE centuries ago, there lived in England a soldier who became famous in his land, not because of his soldiering, but because of a poem which he wrote. Like what has often happened in Brazil, the political party to which he belonged was defeated by its opponents, and he was cast into prison. He did not there spend his time in lamentations over his misfortune, nor in denouncing his enemies; he occupied himself in writing poems. And he was inspired to write, though he was a prisoner, because of a great ideal; he was in love. One of his poems is in every school primer, and one verse of that poem is known by almost every one who is of English birth. That verse is:

Stone walls do not a prison make,  
Nor iron bars a cage;  
Minds innocent and quiet take  
That for a hermitage.

To make out of his prison cell a place of hope and peace, where the mind was not depressed by misfortune, but was, on the contrary, serene; where God was near, though mankind was far away; this is what this soldier achieved. With one verse he taught mankind a beautiful lesson.

While it is indeed tragic to be forced to live behind prison bars, there are thousands of men and women outside the prisons who live in prisons of their own making. The soldier-poet said that stone walls do not make a real prison; so also is it true that it is our thoughts which make for us prisons or

<sup>1</sup> A broadcast talk to the prisoners in the State Prison, at S. Paulo, Brazil.

gardens. Think of the man who is always thinking of his enemy and hating him; or of the woman who is full of jealousy and anger against her rival; these people have created prisons for themselves out of their thoughts, and they suffer in their prisons. The man who is determined to be rich, and crushes without pity all who stand in his way, builds another kind of prison. The man or woman who is full of grief, because someone loved has been snatched away by death, is also behind prison bars of a different kind. Men live in prisons or gardens, according to the quality of their thoughts. How did the soldier transform his prison cell into a hermitage? By his thoughts of love.

Our greatest problem in life is to find compensations which shall balance what either misfortune or our misdoings have taken from us. If I have lost by death one whom I have loved, what compensation can I find to balance my loss? If you, to whom I am speaking, are in prison and so have lost your liberty, what compensation can you find to give some comfort in your loss? For there is compensation for us all, if only we know where to look. And the first lesson to learn is, we must not look outside of ourselves, but into ourselves. The compensation which will relieve our pain will not come from anyone else, but only from ourselves. And the second lesson is, it comes not by thinking of ourselves, but by thinking of others.

To many who suffer, the compensation comes in working for others. You who are in prison can do little to help others with your actions or words. But you can do much with your thoughts. How, you will ask?

Suppose that every morning, when you are awake but before you turn out of bed, you think one by one of those towards whom you feel some affection and love; so thinking, say, aloud or silently: "I send you my blessing." You may perhaps object that you are a prisoner, and not a priest who

can give a blessing. I reply: "You are a child of God our Father; He made you in His own image; somewhere within your heart and mind that image can be found, if you know how to look for it rightly."

Send your blessing every morning. And if you cannot think of anyone for whom you care, send the blessing to all, saying: "I send my blessing to all in Brazil." Then at night, before you lie down, send again your blessing.

Try this experiment and see if your heart is not a little lighter and more full of hope. And if you believe in Christ, say: "Lord Christ, give me strength to bless those I love," or: "Give me strength to bless my fellowmen."

Do not think I am telling you something of which I do not know. For years now, twice a day, whether on land, or in train, or ship when travelling, I give a blessing to the world. Only illness prevents me from this daily task. And I have proved that the more I give of blessing to my fellowmen, the more strength comes to me to bear the suffering which life gives, and more wisdom to understand the meaning of God's ways.

My brothers, during the time that the law of the State says that you must remain in prison, change your outer prison of stone and iron bars into a garden inside your heart, where you are not a prisoner, but a free child of God whose joy in life is to bless others.

With these few words, changed to waves in the ether, and changed by your receiver in the prison into sound waves which your ears can hear, I give you my blessing. God's mysteries are many; one which we have discovered is the radio. But there are others, and one of the most wonderful is that each of us, great or small, has a blessing to give, for we are all made in God's image. Because of that, we can give to a few men as He gives to all mankind.

Once again, my blessing be with you.

## THE ORACLE

BY JAMES H. COUSINS

" . . . AFTER a wavering time  
I died from feet to head ;  
Then floated free to climb  
Beyond long clouds of dread  
Into a place that had  
The sun and moon for doors ;  
Where Shapes austere glad  
On constellated floors  
Wove in zodiacal dance  
From threads of midnight and morn  
The cradling circumstance  
Of worlds that would be born.

And, passionately grave,  
With eyes that held the sea,  
One moved as moves a wave,  
And held out hands to me,  
White hands of Goddess-mould ;  
And in a voice that swelled  
To ocean-deeps, ' Behold ! '   
She said. And I beheld  
—Raised from my knees by Her  
As tangles on a tide—  
What set my veins astir  
With wonder. Side by side,  
Close in a casket wrought  
By Danaan smiths from spray  
That moon- and sun-light caught,  
A pearl and ruby lay—  
Twin gems of heavenly mould  
By their own radiance lit ;  
Enshrined, ensphered, ensouled ;  
Mightily exquisite ;  
Holy impregnable white,  
Haughty implacable red !  
' Goddess ! unseal my sight,  
My soul's true sight ! ' I said.

Then She, in rhythmic speech  
That the sea-murmuring had  
Of surf along a beach,  
Made me divinely glad  
With the uncovered sense  
Of cloud-wrapped mysteries  
That through the brain condense  
To words that might be these :

' Who deem the Gods are dead,  
Or born of haunted brain  
Out of primeval dread,  
Have their own Godhood slain,  
Because their feet have flown  
From ancient innocent ways,  
Their eyes too guilty grown  
Into themselves to gaze  
Lest on their darkness break  
Sudden disturbing day  
And spirit-vision shake  
Alliances with clay.

Think not the suppliant fire  
Was lit in vain to Powers  
Fashioned from man's desire :  
Lo ! that desire is ours ;  
Sparks of our noonless dawn  
Dropped from ancestral skies  
That we shall blow upon  
Till flame to flame arise,  
And the tumultuous  
Dreams and desires of men  
That wandered forth from us  
Shall wander home again.

O you whose feet have climbed  
Our hidden citadel !  
Time's eye on the untimed,  
Behold, remember, tell  
How they who bravely win  
High aspiration's wings  
Shall reach our heaven within  
Far or familiar things.

The Danaan Godhead we,  
Shadowed in song and tale,  
Who touch with ecstasy  
The dreaming of the Gael ;  
Yet on dim banners, torn

Or lost in history's flames,  
 Age after age have worn  
 Known or forgotten names  
 That still with chants divine  
 Can fill the opened ear:  
 The moon-white Niav mine;  
 My Lord's, the boundless Lir.  
 To us the Dagda gave  
 For mutual empery  
 The realm of tide and wave—  
 And seas within the sea,  
 Whose crests and hollows flash  
 Under celestial wind,  
 Whose crystal waters wash  
 Man's sullied heart and mind.

Age after patient age  
 We wait our witnesses;  
 And unto eyes grown sage  
 Our secret signs confess.  
 Mine is the ultimate calm;  
 Struggle and conquest his;  
 The pearl of pearls I am;  
 My Lord the ruby is.  
 These glyphs of Soul and Mind  
 In consecrated hands  
 Bear back to Earth, and find  
 A bard who understands.  
 He shall incarnate strong  
 Lovely detergent Powers  
 Through ceremonial song  
 That echo is of ours.'

With that the vision broke  
 In silence vastly sweet;  
 And slowly I awoke,  
 Reborn from head to feet,  
 Out of a place that has  
 Birth, life and death for doors;  
 Where Shapes ancestral pass  
 Along star-stippled floors,  
 Weaving in holy dance  
 From threads of night and morn  
 The cradling circumstance  
 Of all of woman born."

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*Note: The Danaans are the Irish Pantheon. The Dagda is the Father of the Irish Divinities.*

## THE POWER AND THE GLORY

BY ORLINE BARNETT MOORE

OCCULT science is preoccupied with the details of the manifested universe, but to a degree far deeper than ordinary science, for it is not limited to the world of the five senses. Nevertheless, we should bear in mind that, although occult, it remains still a science, dealing with the facts of Nature, with the mechanism of worlds, planets and the inhabitants thereof. This science, known to the modern world as Theosophy, tells the story of orderly evolution in terms of progress through time and space; the story of a process that moves by immutable laws from simple forms to complex forms, from limited consciousness, as expressed through matter, to wider consciousness having mastery over matter. We come into a knowledge of Theosophy and are astounded and fascinated by the vastness and the intricacy of the plan of Nature. At first we strive to grasp innumerable details of life-waves and rounds, of elemental kingdoms, of evolving forms, of individualization, and of the long, tedious pilgrimage through the human kingdom, governed always by the laws of Reincarnation and Karma. These things present to us a panorama of knowledge, a scheme that explains the why and the how of life's problems. We are thrilled by the Great Plan; we are insatiable in our thirst to know more. But there comes a time when Theosophy must be turned to practical account; when knowledge must be superseded by wisdom; when all

we have learned clamours to be applied, for after all, we are most concerned with ourselves, and our view of the universe begins with the little "I".

Probably the most valuable starting-point for comprehending the meaning of the Great Plan for the individual is an understanding of the constitution, or mechanism, of man himself. If we have such a comprehension we have also a plan of the universe, for man is a microcosm and but repeats in himself the same process through which the universe is progressing. Let us try to disregard the mass of detail for the moment and find the underlying principle. Man's Ego is an individual unit, a focalized point, which acts like a lens through which Life shines. From the standpoint of strict accuracy, the Ego is an illusion because it is built up by man himself through time and will dissolve in time. Technical Theosophy speaks of the Causal Body as the densest point of Egoic consciousness, and most students think of that body as permanent so far as this world of reincarnation and personal experience is concerned. About greater worlds few of us know anything; our outlook in this one is extremely limited. Theosophy does much to widen that limitation, and yet the knowledge of the Plan, which Theosophy gives, will not, of itself, free us from the slavery we serve to the little "I". Indeed, it is difficult for most people to conceive of being "I-less". The loss of a sense of individuality is to them nothing but annihilation, and certainly no amount of reasoning, no process of the intellect, will yield any comprehension of what Ego-less consciousness is like.

Yet the whole trend of evolution is toward producing better instruments whereby we may work to free ourselves from the wheel of birth and death. Because evolution does us this service—the perfecting of instruments—we must not jump to the conclusion that evolution leads

to Liberation. Evolution leads to more finely developed forms. Although an astral body is invisible to physical senses, it is no less a form; although a mental body acts with incredible speed and power and yet is not tangible, it is no less a mechanism. The whole span of evolution is an interplay of spirit and matter, of incarnated consciousness working through instruments of various grades and in various fields of expression. This interplay of spirit and matter, the great opposites, constitutes manifestation, whether considered from the individual standpoint or the universal. The end of evolution is the mastery by indwelling consciousness of the materials in which that consciousness works. Out of this interplay Moksha, or Liberation, is born, the product of this mastery. Evolution does not give Liberation; nor does expansion of spirit; but the interplay of the two; the "pairs of opposites" will not of themselves lead to Moksha but the spark of understanding, which is born out of their interplay, will.

So, to put the matter very simply, the whole problem is that of Life gaining control over matter, becoming thereby actively conscious of its own nature. To be conscious of its own nature is to transcend all sense of "I"; to be conscious of its own nature is to rise beyond all the "pairs of opposites"; to be conscious of its own nature means complete mastery over the human mechanism. This is the allegorical meaning of the myth of Prometheus who, being bound, won freedom. This is the meaning of the human predicament in all its phases. This is the Power and the Glory.

Now, the limitation of matter can be transcended only by the God within attaining skill in the manipulation of that matter. Matter is presented to us in various forms throughout our evolutionary process; part is physical, part astral, part mental. But all is evolving, subject to the Worker within the vehicles. Life, focussed for the evolutionary period in the Ego, is pushing, working, stimulating, changing, constantly striving

against all the mechanisms which it wields from time to time. It builds one type of body only to find it imperfect for its needs, but is required to build a new body out of the materials of the old; so that the process is a constant learning to control and guide and manipulate, physically, emotionally, mentally. The God within handling materials; the God within discarding, choosing, governing; and for every successful attempt the Ego feels power.

The lust for power has been spoken of as a great root of evil, because the desire to feel power drives men to exploit others through cruel and selfish methods. Yet a sense of power need not come from such selfish means; with those who possess some degree of spiritual perception, power is no less an urge than with primitive men. Power of itself is not evil; and the greatest power comes from selfless pursuits. Why is it that achievement along any line gives a sense of expansion and satisfaction? What is it that drives men to action towards triumph? There is an urge within all living things that is constantly pushing towards expansion and growth from the flower which seeks greater expression through sun and soil, to man who seeks it through self-expression and self-mastery. Something hidden at the very core of life is continuously driving, and for every step in achievement there is an inflow of power-sense that gives fulness and enthusiasm and expansion of capacity. The deep-rooted satisfaction and joy, which such mastery of materials produces, is part of the expression of Life itself and is a potent means for driving men into greater skill in action.

For the achievement of skill in manipulating matter, which is the problem ever before the indwelling God in human form, is a technique as definite as that of painter or musician, of base-ball player or golfer. Anything that involves skill in handling tools or implements—and the bodies of man are no less than just these—produces a technique. Skill in action of

any sort is technique. There is a technique of the carpenter's level and square, of the tennis-player's racket, of the violinist's bow, the sculptor's chisel, the painter's brush. Technique has always to do with forms, with mastery of materials. The process of evolution, viewed from the standpoint of the indwelling God, is a technique. But whether it is the technique of a Logos manipulating His universe or an Ego governing his bodies, there must always be an executive, an indwelling Director. The relation between the Director and his tools lies in the action itself which uses, or applies, those tools. The action is composed of thought (idea) and feeling (enthusiasm, the urge to express) properly balanced. Mastery of technique is obtained when this relationship is perfect. That is why the perfect balance of thought and feeling gives freedom. But freedom can only be obtained when the Director and his tool are so perfectly synchronized that the action itself is complete, or perfect.

In one sense, all technique is a form of Yoga, a *binding back* of the form to the indwelling Life, a connecting of the instrument to the Player. Inevitably, through this perfected connection, there springs perfect action, and the result of completed or perfected action is freedom, or Liberation. The specific Liberation, called Moksha in occult books, is that freedom obtained through the mastery by man of his vehicles, or bodies; all lesser techniques, such as the mastery of pianoforte or violin, the mastery of pigments, the mastery of swimming, etc., are reflections of the same principle. Hence all techniques are related. The lesser ones contribute, each in its turn, toward the skill that comprises the technique of Life itself.

All creative artists will tell you that in direct proportion to their mastery of craft can inspiration flow; and that in every case, where mastery is great, the sense of power is great. Here is a practical mystery. It is the reason why

creative work of any kind is life-building. It is the secret of release obtained through Doing. It is the practical Yoga of Work.

Man, the microcosm, creates within his own minute universe as the Logos creates within the Cosmos. Man, the microcosm, approaches perfection through skill in action, manifests balance through mastery over his materials, experiences the ecstasy of power released, of divine potentiality fulfilled.

Through little victories he learns the technique to achieve the Great Victory. Through little comprehensions, he grows toward the Great Understanding. Through realization of power from crudest physical brawn to greatest spiritual release, along the difficult way of time and evolution, he passes to the glory of fulfilment, the perfection of completed action, the perfect balance of all his component vehicles, the mastery of the "pairs of opposites". This is the Power. This is also the Glory.

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THE occultist will strip himself of many useless trappings and travel light. Problems of the inner life may continually crop up to bewilder or vex him; but in his heart is peace, and on his lips a cheery word and smile for others. He is the friend of all, and the enemy of nothing but his own lower nature.

*The Occult Review*

## NATURE AND THE HOLY EUCHARIST

BY GEOFFREY HODSON

*At an open air celebration of the Holy Eucharist in Java, the author was greatly impressed by the response of Nature to the service. Mass was celebrated in a garden high up on the slopes of Ardjoena-mountain, named after Arjuna of the "Bhagavad-Gita". The selected site for the temporary "church" permitted a splendid view across a great plain to Mt. Kawi and in the remote distance to Mt. Semeroe.*

*In a talk after the service the author answered somewhat as follows a question concerning the extent and method of co-operation and communion between the Angels and nature-spirits and the human participants in such a celebration.*

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All the five kingdoms of Nature—mineral, vegetable, animal, human and devic—are helped greatly by the celebration of the Holy Eucharist. Divine power is outpoured, great blessings descend, and are received by all beings and all life within reach of their influence.

The Devas and nature-spirits participate in the distribution of the sacramental blessing and power throughout their own ranks, whence it is finally released into those aspects of Nature with which they are variously concerned.

The understanding of this type of co-operation between Angels and men demands some knowledge of the indwelling power, life and consciousness in Nature. Such knowledge is largely a matter of inner experience. Under certain conditions of consciousness the Life aspect, for example, becomes objectively visible, though the vision of it can only be imperfectly translated into brain consciousness and words. It may perhaps be described as an all-pervading, glowing, white-gold life-force, present in every atom, crystal and cell. As one watches it, physical forms tend to disappear, and one sees instead a vast sea of golden life. Examined closely, this is found to consist of myriads of points of light connected by lines of force, the whole making up an apparently infinite glowing web or net-work of exceedingly fine mesh pervading all worlds. Each of these points is a source of life, almost a sun, within which life is welling up from a still higher dimension, and thence flowing along the great web to constitute the hidden life in Nature. This whole ocean of light is intensely alive, thrilling, pulsing as the life-force flows throughout all creation. All physical objects, as well as the air, earth and waters of the world are seen to be filled (though this word does not convey the fact accurately, because it suggests duality) with this life.

From a slightly different point of view this might be called the Sun aspect of Nature though in that the element of fire definitely enters. The Sun-fire can also be perceived in all natural forms, whether metal, jewel, flower, tree, animal or man, which then appear to be pervaded by and outlined in fire. In this state of consciousness one loses entirely the conception of the Sun as a separate globe shining in the sky, far away from the planets. The omnipresent Sun, the spiritual Sun, is gradually realized as Sun-consciousness is developed. Then one sees all Nature as part of the Sun. Deep down in the centre

of the earth—returning to physical consciousness for a moment—exists a Sun-centre of fire and power, for the Sun is incarnate in each of the planets. In the higher consciousness the unity between these apparently separated manifestations of the Sun is realized. The whole creation is then known as one great Sun, all life as Sun-life and all beings as children of the Sun. All matter is seen to be aflame with the indwelling fire of the spiritual Sun. An inspired poet<sup>1</sup> truly sang:

Lo! Heaven and earth are burning, shining, filled  
With that surpassing glory which Thou art.  
Lost in its light each mortal weakness, stilled  
Each rapt adoring heart.

In this state of consciousness one may become aware in part of the eternal oblation, the everlasting celebration, which is the Eucharist of Nature. The whole solar system is seen to be both altar and Host.

All matter gradually becomes permeated with Sun-life as the continuous consecration of the material aspect of the solar system proceeds, the Logos pouring out His life that His Universe may live. That transubstantiation for which, by the appropriate ritual and word, the priest becomes an agent in a moment of time, the Logos performs continuously throughout all Nature, matter gradually becoming more richly charged with His power, life and consciousness. All matter, therefore, is holy, every particle becoming increasingly filled with divine influence as the morning of God's day moves on to high noon. The solar system is indeed a unit and that unit a veritable Host.

This brings us to the subject of our study, for these two celebrations, the temporal and the everlasting, are in reality one, the temporal being a localized and perhaps intensified manifestation of the everlasting, and doubtless assisting in its

<sup>1</sup> Rev. Scott Moncrieff, *St. Alban Hymnal*.

effectiveness each time it is performed. Thus the evolution of the whole of Nature is quickened every time the Holy Eucharist is celebrated, the degree of response depending upon the evolutionary stage. This response is relatively dull in the mineral kingdom, greater in the vegetable, still more so in the animal and greatest of all in self-conscious beings, such as Devas and men. At each celebration, the power of response is increased, and this is part of the great value to Nature of the Holy Eucharist.

This might be illustrated by likening Nature to a plant which depends upon sunlight for its growth and final flowering. If after many cloudy days, the sun suddenly appears in all its brilliance the life-processes of the plant are greatly stimulated, as the experiments of Sir Jagadish Bose so clearly demonstrate. If in addition the sun could be brought right down to the plant without harming it, and the plant actually receive into itself directly and individually an added measure of sun-power, sun-life and sun-consciousness, then its whole growth would be stimulated and the flowered state more quickly attained. So also *all* Nature, and especially man, to whom at Holy Communion Christ our Lord, the Sun as also the Son, draws near in His own person with all His spiritually quickening power.

Indeed the beneficent and quickening effect upon the indwelling life in Nature of the Presence of the Lord at the moment of consecration can be felt and even seen clairvoyantly for many miles around the Church, down in the depth of the earth and high up into the heavens. Everywhere within the reach of this influence, the golden glow of inner life increases in radiance, the indwelling consciousness is quickened and evolution is hastened on.

Nature-spirits and Angels are similarly affected, the general result being to lift them nearer to the next phase of their existence. For their order is hierarchical, with

group-consciousness in the nature-spirits, individualized intelligence in the Angels, and universal or "cosmic" consciousness in the Archangels. Nature-spirits on the threshold of Angelhood might be carried over, as it were, into the next kingdom by the influence of the Mass.

From these general observations, we may turn to the particular effects of this morning's service. Nature-spirits began to assemble in the garden in large numbers even before the service began. Since services are held regularly here and they have come to know of and enjoy them, they were naturally attracted by the preparations, and by the intent of all concerned. As might be expected in this lovely land of luxuriant tropical vegetation, fairies and tree-spirits predominated in this assembly, though representatives of each of the four elements were present, the gnomes, including quaint manikins, resembling the *wayang* figures, the undines, the sylphs and the salamanders.

In addition certain official representatives of earth, water, air and fire consciousness and life attended, as at every celebration, contributing their especial power and leading and directing the participation in the service of their people and element. This participation is most noticeable at the *offertorium*, in which all Nature joins with man in offering and surrender to the Lord of Life. The earth-offering was very noticeable this morning. A mental, astral and etheric funnel formed under the feet of the officiant and conveyed the power of earth into the stream of force flowing from earth to heaven; not infrequently, as this morning, this can actually be felt as an etheric trembling caused by the uprush of power from the earth. The priest and congregation can increase and intensify these offerings from the four elements, by deliberately evoking them at the *offertorium* and blending them with the human stream of love and worship which ascends to the Most High. Each element

thus contributes its offering, which blends with ours; likewise each receives in fullest measure the blessing which later pours down in response. Nature-spirits absorb a measure of this power, which they take back to their own field of activity. There it is liberated to bless and quicken the evolving life, providing a far wider distribution and larger sphere of influence for the forces of the ceremony than would be the case without the co-operation of the Deva kingdom of Nature.

This morning the response from the mountains and mountain Gods appeared to me to be quite remarkable. First I felt the answer of Mt. Kawi.<sup>1</sup> This mountain is a trinity in itself, the presiding Deva representing the first aspect and those of the two subsidiary peaks the second and third. Associated with each of these is a host of lesser mountain and landscape Angels, each responsible for a certain area of the mountain's mass. In addition there are countless numbers of the spirits of the trees.

Furthermore, it seemed that from the very life and consciousness of the mountain itself, there came to be a distinctly perceptible response, especially at the moment of consecration.

The presiding mountain Devas did not so much attend in person as direct their attention upon and into the celebration, participating from their stations at the peaks. The chief Deva directed into the church a stream of his life and consciousness and auric energies. These are dark blue to azure in colour, flashing with white fire and electric blue. This projected power enveloped the whole congregation, beautifying and enriching the superphysical edifice. This Deva appeared to be colossal in size and almost overpowering in force as if he were an embodiment of the power of the mountain itself, an incarnation of its consciousness.

<sup>1</sup> Mt. Kawi is a three-peaked mountain, 7,950 ft. high, in full view of the garden in which the service was held, and some twenty miles away.

The lesser Devas of this mountain and hosts of the tree-spirits actually attended, joining the great company of the invisible congregation.

Response came also from the mountain on whose slopes we are assembled—Ardjoena.<sup>1</sup> The Deva of this peak seems very different in character from those on Mt. Kawi; more aloof, more definitely First Ray and with a more concentrated power. The Kawi Devas shed upon us a friendly beneficent power; that of Ardjoena, whilst friendly, was more restrained and probably centred at a higher level of consciousness.

From other mountains far away to the west response and participation were observable, including that from One whom I later recognized as the great Deva of Borobudur.<sup>2</sup>

As Devas and nature-spirits from near and far thus shared in our worship the celebration assumed a magnitude far beyond anything visible at the physical level. The effects of the service were far-reaching indeed and were immeasurably enhanced by the co-operation of the devic hosts. The darkness which still hovers over this land was sensibly diminished, making human life happier and easier to live. The value of the Mass to the world can hardly be overestimated. It is indeed a mighty instrument placed in the hands of man by the Teacher of Angels and of Men.

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As I watched this invisible side of the Holy Eucharist, I was deeply impressed by the great reverence which the Devas displayed, especially at the moment of consecration, when the Power and Presence of the Lord descended in light amongst us, radiant like a sun, with the Host at its

<sup>1</sup> Mt. Ardjoena is 10,017 ft. high, the garden where the celebration of Mass took place on its slopes on a height of 4,200 ft.

<sup>2</sup> Java is a country of high and beautiful mountains, each with its splendid and generally very approachable mountain God. Kawi, Ardjoena, Semeroe, Merapi, Merbaboe, Oengaran, Soembing, Gedeh, Salak, all these and many others lend their beauty and especial influence to the island. Over the evolving life and form of each presides one of the great fraternity of the mountain Gods, glorious beings, from whom much may be learned and much real light and strength received.

heart. The Devas bowed low at this descent, and there seemed to fall a deep silence upon them and upon Nature as the Lord of Life appeared. The Devas also joined with us in fullest measure in the *adoremus* and *adeste fideles*, their participation being far more vivid than ours, bedulled as is our consciousness by incarnation in the flesh.

Communion with the Devas, and this does not demand clairvoyance, greatly increases the power of response to spiritual influences, for it temporarily lifts one out of purely human and bodily limitations and enables one to experience a measure of the joy and freedom of the Gods.

Such beings are potent allies in all good work and are ready indeed to co-operate with all who will call upon them to share in the service of the One Will. Ceremonial, intelligently performed, is one of the most effective ways of securing their co-operation and of acquiring the technique of working with them; it also is a most effective means of evoking great powers and of directing them abroad to dispel darkness and to shed light upon the world.

Ceremonial, unintelligently performed, degenerates into mere superstition; hence the necessity for and value of Theosophical teachings concerning the true nature of ritual.

The Masonic Brotherhood is growing in numbers as members sense even whilst not actually understanding the power in their rites. An increasing number enter Co-Masonry where the inner truth is taught and followed. The day of powerful rituals is dawning, the day of conscious magic returning. We are even promised in the near future the re-establishment of the Ancient Mysteries. It is well, therefore, for those to whom such activities appeal, to study and to practise in preparation for the day most surely dawning when once more the ancient rites will be performed and once more Angels will walk with men.

## CONCERNING RUBIES

BY ELIZA ADELAIDE GARDNER, B.A.

THE ruby is a Sixth Ray stone and all that the Sixth Ray implies is linked to it. This is the range of experience reached by the personal desire nature in man, and by the uncritical delight in sound, colour and rhythm in the world of nature-spirits. At its lowest level it is lustful, cruel, passionate and obscene. The ruby can be all of these, and if worn by persons in whom these are strong, increases the capacity in that direction. Rubies pick up the passional throb of the body very readily and retain this easily, unless they are specially dealt with.

At the other end of their range lie the pure devotion of the ascetic, the passionate self-sacrifice of the martyr and the loving-kindness of the true Franciscan. A pure stone of good quality easily absorbs, retains and radiates these qualities. Between such extremes the life of the ruby flows, and the nature of the stone, its purity, cut and colour will link it more or less readily to the uncontrolled desire nature with its perpetual blocks and ambivalences, or to the qualities that go with ardent devotion to a cause, a leader, an ideal.

The sapphire is the higher octave of the ruby, being the Second Ray stone (Buddhi)—and Buddhi is the ocean of which emotion is the wave. It has close links with

other stones, particularly the diamond, the First Ray or Will stone. Desire can only be truly sublimated by will. Thought (topaz or emerald) controls, contains, directs desire, but only the will can turn it inside out, *i.e.*, transmute it and make it steady when its impulse is restless or slothful, detached when its nature is to possess. Those in whom the will is active can wear rubies to advantage, for they soften the impersonal drive and ruthlessness of the warrior, give courtesy and kindness to the blunt, and width, as it were, to the sharp-edged. Whereas any of the First, Second or Third Ray stones—diamond, sapphire, or to a lesser extent, the emerald—draw out the higher qualities of the ruby, the stones of the other four rays are not so easy to blend with its influence. The qualities of the ruby are strong in us all at our present stage of evolution and wearing it emphasizes the personal.

The jasper, Fourth Ray, is very isolative, with curious deep potencies that are little understood. It is a soft stone, and all the others are hard or crystalline. It is, as it were, a neuter, a matrix, a fulcrum, lending power of a very definite kind, shaping, moulding, storing. Its relation to art and the Ray of the artist would appear to be, through the seed and germination element that is inherent in all the correspondences of four. The mother is an artist in creation because in her the seed germinates and comes to life. So the artist is the type in whom vision germinates and bears fruit in beauty. This needs peace, isolation, continence for great work. Nature germinates in the winter. Pregnant females amongst the animals are retiring and secluded from the herd in many cases. The artist is isolative in temperament when working, though he frequently gets his stimulus, his exciting factor, from others.

It is therefore not easy for the restless and turbid ruby to co-ordinate itself to the jasper, though it may well happen

when the personal emotions are trained to respond to beauty and to enhance creative experience.

The topaz, Fifth Ray, the concrete mind, steadies the ruby, and, rightly handled, pairs with it. In the candles on the altar of the Liberal Catholic Church they are the two outermost stones, twin guardians, love and knowledge. But here they are held balanced by the sapphire at the centre of the altar, the diamond of the First Ray cross at the centre of the church and the amethyst in the west. The balance of topaz and ruby brings the right relation between feeling and thinking.

The amethyst, Seventh Ray, and the ruby at their lower range tend to draw the worst out of each other, as personal feeling enhances the faults of the Seventh, making it more sensuous, self-willed and sectarian, whereas the formalism of the Seventh calls out fanatical devotion from the Sixth, gives it dogmas or formulæ to which to attach itself and splendid rituals or dramas, which engage the attention of the personality and blind it to the pursuit of the real. The amethyst, however, can benefit from the ruby in its devotional aspect better than from any other stone. It is trained and purified devotion that makes any ritual live and work; it is the ardour of the soldier that gives blood and bones to army routine; it is the personal devotion of the nurse that makes the medical formulæ effective. These results arrive when personal natures are subordinated to the common task.

The higher aspects of the ruby and the amethyst can most readily be harmonized in the diamond, which contains a higher overtone of each. When *Ātma* is dominant, all rays can blend as servants of the One Will, and the amethyst and the ruby each respond to the call of the diamond from their own inherent qualities and needs, and so find in a diamond a natural point of unity.

## A WORLD SURVEY IN THE LIGHT OF THEOSOPHY

By ARTIFEX

[The pseudonym "Artifex" hides the name of a well-known member of the Theosophical Society who has had many opportunities to study world conditions and to consider them from the point of view of the Theosophical way out. His views are entirely personal, and are not to be taken as those of the Society, which is not committed to any opinions. Comment on them will be very welcome, especially when the series is complete. I publish the views of "Artifex" as a contribution to Theosophy Applied, and recognizing their inevitably controversial nature. But THE THEOSOPHIST welcomes controversy which is constructive and impersonal.—ED.]

### II. SOME NATIONAL PROBLEMS

ASSUMING the preceding to be in a measure an accurate description of the existing situation, we have now to see whether Theosophy and the Theosophical Society have any constructive contributions to offer in solution of the impasse.

It must first of all be stated that no individual member has any right to declare that Theosophy offers this or that, that the Society has such and such a policy in respect of such and such conditions.

Each individual has the right, I had almost said the duty, to interpret Theosophy in his own way. There is no orthodoxy in Theosophy, no dogmas, no doctrine. Certain teachings are available, and every student is expected to use them in

accordance with his own best understanding. The following views are, therefore, in no sense representative, and possess but the weight of the writer himself.

Free from bitter memories, free from the passions of aggressive nationalism, in a spirit of impersonal appraisement, the situation of each country must be examined. Each country has the right to grow to the measure of its own potential stature, for it has its own mission to the world, a mission which it must seek to perform perfectly. No country is entitled to more rights than another country, and no country has any right to sit in coercive judgment upon another country.

Who are most qualified to ascertain the exact nature of the justice to which each country has a right? In general, the wise Theosophist; for he has the vision which Theosophy gives, the perception of the veritable power and purpose of each country in the great Plan which Theosophy discloses, and must needs be without prejudice of any kind, since he knows that all the world's a school and all the peoples students in it.

He knows, for example, that each country has its own note to sound in the world harmony—in that which ought to be harmony, though it is for the most part cacophany. He knows that no world harmony is possible of achievement unless and until each constituent note is vigorously sounded, with due regard to a harmonious adjustment in respect of its fellow-notes.

He is eager that each country shall be encouraged to express itself in all fulness, but no less in all-sympathetic co-operation with a similar fulness of expression on the part of every other country. There must be mutual give and take, and a clear recognition of the fact that the very perfection of each individual note depends upon its due blending with all other notes. There must be world music: not just a perpetual tuning up for music, in the course of

which each instrument in the orchestra is for ever seeking to out-blast its fellows, to have the field largely to itself, and above all to call a tune in which it will play the star *motif*.

He knows that each country is unique, with its own peculiar qualities, doubtless also with its own peculiar weaknesses, with its own special purpose and part in the evolutionary plan. He knows that each member of a nation is incarnated in it for his own personal unfoldment as well as for the service of his fellows. He knows that there is a mighty Personage who directs, under the great Laws of Evolution, these nation-classes in the world-school, and that, in the course of the evolutionary process, nations, races, faiths, sexes, are used in various permutations and combinations for the development of the individual. In this life an individual may be a German and a Roman Catholic. In a subsequent life he may be a Frenchwoman and a Huguenot, and in another life an orthodox Hindu in India. Each nation and faith, each sex, each race, has its own temperamental peculiarities, and as an individual passes through mould after mould he changes and grows, and as time goes on becomes increasingly universal in an intensifying individuality. The world is a vast machine, and all its men and women, and indeed the denizens of every kingdom of Nature, constitute the material on which it acts, so that, through its pressure and friction, they may rise from the seed of unconscious to the flower of self-conscious Divinity.

The Theosophist, therefore, is able to look at life from above as well as from the viewpoint of his own particular race, or nation, or creed. He knows that each nation is part of the unfolding process whereby the whole of life achieves Divinity. He may strive to learn thoroughly the lessons his faith and race and nation teach. He may have a deep and grateful love for faith and race and nation—as indeed he should, for they are his teachers, the best he could have

for the moment, teachers who have something to teach which he needs to learn. But he will be happy that other pupils in the world-school have their teachers, as appropriate to them as his are to him. And he intimately realizes that in due course he, too, will need to learn from these other teachers; just as other pupils will have to learn from his. In this way tolerance, understanding and harmonizing appreciation take the place of an ignorance from which arise most of the ills separating nation from nation, faith from faith, race from race.

He will take care to protect his teachers against all aggression, against all contempt, against all effort to destroy. Such is his duty. But he will have no desire to act towards other teachers as he could not tolerate others acting towards his. Hence, a true Theosophist, while exercising that protection and understanding which begin at home, will not allow these to end there. He will not suffer his house—the house in which he and his fellow-pupils live—to be pulled down; but he will help in all possible ways any other inmates of other houses which may be in any similar danger. The Theosophist is at home in every faith, in every race, in every nation. He must be, because he knows too much not to be. Who knows, next life he may be placed in another class, and it would be a pity to have all the labour of overcoming stupid prejudices fostered in a life gone by. It would be such a waste of time. On the other hand, he is, of course, most at home, for this particular life at all events, in the race and nation and creed and family in which the great Headmaster has placed him; though it may be that in rare cases an individual changes the class in which he has been born and enters another. In any case, there is nothing haphazard, nothing a mere matter of chance or of casual and apparently irresponsible heredity, in the birth whereby the soul once again assumes a new set of clothes for a new adventure in

growing. He has come from very far, through kingdom after kingdom, and has won his way to where he is; and though he may be moving slowly he is undoubtedly moving surely, and to him comes time after time, life after life, exactly what he needs to enable him to take his next step forward.

If a Theosophist looks at the British Empire he perceives a class different in some ways from the classes of the usual type. He sees a number of classes drawn together—to form a smaller school within the world-school. The more the Headmaster is able to give homogeneity to his school, to establish a solidarity amidst the many diversities, the stronger the school as a whole will be, and the greater the benefit each student will derive from the different classes even though he only belongs to one particular class. But if it can be arranged for him to belong to one particular class, and also to be in very intimate contact with some other classes, even though not with all, there is obviously a move in the right direction. Hence, as the growth of the world is surveyed, experiments in establishing a school within the school are quite definitely perceived, and in the direction of endeavouring to bring the Eastern and the Western divisions of the world-school into closer comradeship. Several of such experiments have failed, several empires have risen and have fallen. And now the experiment is being tried again, with the advantage of the advance in civilization which time has brought about, with the advantage of that closer physical proximity which the genius of science has been able to effect. We have, in fact, one or two such experiments, of which the so-called British Empire experiment is on the whole the most important.

The Theosophist, it will be seen, has a unique angle of vision with regard to the British Empire. He sees it as part of an attempted acceleration of the evolutionary process: and he perceives very clearly the nature of the lessons

which must be learned if this experiment is not to go the way of all the others.

He realizes that the students of the various constituent Empire elements must not neglect their own nation, faith or race studies, even though they have to work harder than the ordinary student in the ordinary class because of the extended curriculum. Each such student must be a good, a loyal, a reverent student in his own individual class, in the class into which he has been born. But he has to have at least a smattering of knowledge with regard to the lessons those fellow-students are learning who have been brought into close contact with him by reason of this empire experiment—this extension of the brotherhood idea. He has also to appreciate these fellow-students of his, even though their work is very different, in this particular life, from his. Above all, he and they, both together and separately, have to learn the special lesson the empire-brotherhood idea has been designed to teach—namely, the adjustment of a number of very definite differences to a common purpose. Each difference must be full of life and fire. Each class must be in splendid condition. But so must all the other classes be equally full of life and fire. And the problem is just the problem, only on a very large scale, of the family, the problem of mutual give and take, of surrender and sacrifice, for the common good. Each member lives a little less for himself and a little more for his fellow-members, *and finds that this pays in the long run.* This, in fact, is the great discovery which has to be made; and the British Empire is a stage in the process, a potential lifting of the veil.

At once, it becomes clear that certain outstanding problems exist only because there is no Theosophy to dissipate the darkness of ignorance. It is quite obviously a retrograde step for Ireland to withdraw from the Empire. There may arise, the Theosophist is bound to admit, conditions

which render such retrogression inevitable. Empires have fallen in the past, simply because the students in those empires were utterly unable to learn the lessons the Headmaster hoped they were sufficiently evolved to grasp. Ireland and Britain should not allow themselves to be such poor students that they have to go to the Headmaster whimpering: "Please Sir, we cannot agree with each other. We are not capable of settling down in a reasonable spirit of comradeship." Yet we have Mr. de Valera confessing his weakness in precisely these terms; and the evil of it is that he is able to find other weak-minded students to echo his surrender of a great principle. It becomes clear that he cannot be a real leader, but just a man who, with honest, sincere and idealistic intentions, nevertheless has failed in great vision, and so ends in playing upon the lower natures of his fellow-students. Of course, among a large number of students there are always some who are weak and obstinate, and there are always some who will follow like sheep any preponderating noise, without the slightest capacity to judge its inherent futility and the destruction to which it is leading. But surely we may hope for a few monitors in every class, who have some idea of the intentions of the Headmaster, and who have the courage to support such intentions, even without fully understanding them, against the blind clamour of the mob. It is not a question, in this case, as to whether Ireland or Britain is right, as to whether the preponderance of grievance is with Ireland or Britain. Two peoples have failed to understand one another. They are intended to understand one another. And the urgent question is as to whether there are any students in advance of the majority of their class able to co-operate with the Headmaster in His wise and loving plans.

In other words, have we any leaders? Have we any real leaders—Men or Women? Or have we only

self-seeking, narrow-minded demagogues, flattering the vanities, stirring the passions, manipulating the weaknesses, of their dupes the people, promising that which they know they cannot perform and have no intention of performing, bursting with self-satisfaction, pretending, and at last coming to believe the pretence for its manifold utterance, that with them alone is wisdom, and with all others futility?

It is silly to say that Ireland is Celt and Britain largely Teuton, and never the twain can meet. It is not only silly, it is treacherous to the evolutionary process. The twain, and many others, must meet sooner or later, and will meet when Ireland and Britain are peopled by men and women of intelligence and vision instead of narrow-minded emotion and wilful perversity of ignorance.

The same problem exists in the case of India. Here again, it is obviously a retrograde step for India to withdraw from the Empire. But no power of Britain can keep her in if Britain refuses, be the cause of refusal what it may, to recognize that an empire-lesson has to be learned—the lesson of East and West living together in the spirit of the family. Either India and Britain and the rest of the Empire are going to learn the lesson or they are not. If not, then another experiment has "gone west"; and the world must be plunged into desolation ere again another attempt can be made. Pain, the great enlightener, must return again, as so often she has returned before, to lay bare Truth and the only road to Truth. Here again we need, we sorely need, leaders. Where is there a single leader, in India or in Britain, who has the Theosophic outlook, no matter by what name he calls it, and is content to sound unceasingly the note of solidarity, of equality, of mutual respect, until some day he, or someone who succeeds him, is heard, and followed. Again, there must be mutual give and take. A little less for each so that there may be much more for all.

The world does not want top-heavy countries, but great countries. It does not want suspicious countries, but dignified countries. It does not want countries which wallow in aggressive self-satisfaction, but countries which are capable both of minding their own business and of leaving other countries alone to mind theirs. It does not want countries which regard themselves as God's only countries, but countries which look upon themselves and upon all other countries as God's own countries. The world is not looking for marvels of self-sacrifice and trust, but it is looking for plain decency, self-control and reasonable co-operation. It does not expect every country to abjure war, or even to reduce armaments, but it does expect war to be the very last resort, only to be entered when force, for whatever cause, would destroy peace and freedom, law and order.

Britain is a top-heavy country. Too much India and Ireland at the top; too little India and Ireland at the foundations. Too little real Britain, too much self-seeking Britain, at the foundations. The Empire sways dangerously, for the simple reason that her foundations, fine as they may be so far as they go, do not go far enough to carry the weight of her heterogeneous constituents. And there are too many mob-tickling demagogues in Britain and elsewhere throughout the Empire, who are trying to insist that the whole of the Empire shall dance to the tune which they are anxious to persuade their particular country to call.

*(To be continued)*

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THOSE who do evil in the open light of day—men will punish them.  
 Those who do evil in secret—God will punish them.  
 Who loves both God and man—he is fit to walk alone.

A TAOIST SAYING

## NATIONALISM: SANE AND INSANE

BY MRS. ERNEST BRYCE

*(2GB Broadcast, Sydney)*

THE post-War world has seen Nationalism sweep like an epidemic, affecting one country after another, and we have become familiar with such cries as "Turkey for the Turks," "India for the Indians"; and now we have "Germany for the Germans". What is Nationalism? Is it a good thing or a bad thing? The general opinion that prevails in all countries is that *their* Nationalism is a good thing whilst that of the other fellow is a bad thing. Nationalism is a sentiment, an emotion. Out of it emerges patriotic loyalty to one's country. It is an artificial creation and binds together many races, as in U.S.A. where one finds the various races who have emigrated there singing "The Star-Spangled Banner" with fervent loyalty, though a decade or so before they sang their own national songs with equal gusto. Nationalism binds together citizens of one country with bonds of patriotic devotion, but divides them from other peoples by walls of suspicions, fears and animosities.

Our feeling of national superiority is fostered through the Press, the schools and the churches by exaggerating our national virtues and minimizing the shortcomings of one's

own country, whilst underestimating the good qualities and overstating the failings of other nations. It cannot be denied that pre-War Nationalism proved to be a world-scurge, because its egotism and vituperation aroused blinding suspicions, it was the dry tinder ready for the fuse to set alight, and the result was the Great War. How serious is the present menace of Nationalism? Illustrations of national boasting abound. Excessive national pride dulls appreciation of other peoples and blocks the way to sympathetic understanding of other persons who live across the borders.

During the World War I was in America and asked a small girl if she would like to live in Australia. She replied: "I couldn't live in a British country, under a King there is no liberty." On another occasion there I heard a lady tell how Australians were ground down to support the Royal family in luxury. Those are typical of the ridiculous ideas one nation has of another. Arrogance is one of the most irritating characteristics of Nationalism. Walter Hines Page, Ambassador to the Court of St. James during the War years said: "God has yet made nothing or nobody equal to the American people, I don't think He ever can or will." The venerable British Association for the Advancement of Science solemnly asserts that the British Empire is the greatest human institution under heaven, the greatest secular organization for good. Cecil Rhodes, the empire-builder, records that we (the British) are the first race in the world and the more of the world we inhabit the better it is for the human race. Some years ago a German Professor said: "Owing to Germany's capacity for organization she has reached a higher stage of civilization than other nations"; he further went on to say that Russia was in the Nomad period, whilst France and England were fifty years behind in cultural development. French text-books are filled with references to the superiority of French people and its institutions, for example: "France is

the country of Justice and Right. All the generous ideas which make human beings happier and better originated in France." And we have in song and phrase: "Deutschland uber Alles," "Britannia Rules the Waves," "God's own Country".

National egotism, I believe, is a kind of mental drug which we take because of some unsatisfied need of our minds, and we shall not cure ourselves of it until we discover what causes our craving for national flattery and also our dislike of other countries. In fact it is the chief danger that threatens our civilization.

We are all aware of private vices, of individual self-esteem and its dangers; but this great common vice, this pooled self-esteem, we still consider a virtue and encourage by all means in our power; the only thing that can end it is psychology applied to its proper purpose of self-knowledge and self-control. If once it can convince us that when we boast of our country we are suffering from pooled self-esteem, then we shall think of it as vulgar and dangerous to boast of our country as to boast of ourselves.

O wad some Power the giftie gie us  
To see oursel's as ithers see us!  
It wad frae mony a blunder free us,  
An' foolish notion.

To suggest that Nationalism should be abolished would be absurd. The value of Nationalism should be preserved and extended, while its vices should be uprooted. Nationalism is the road that leads to self-sufficiency. Self-sufficiency in one country will cause hardship in another, and so to-day we have the spectacle of all nations wishing to sell and none wishing to buy. This ruthless doctrine of self-sufficiency is brought about largely by extreme Nationalism and in its turn causes Nationalism to flare up anew in some thwarted country.

I do not overlook the economic aspect. Economic competition is unavoidable, but intercourse with other Nations increases our insularity and so (to say the least) we take a step down in civilization. We have economic competition between Sydney and Melbourne, but there is nothing wrong with that because the plus factor of Nationalism is absent. Emotions of "State-ism" or of "Municipalism" have not yet been organized, and so we have only such good-humoured rivalry as "our harbour" against Melbourne's wide streets. If "State-ism" or "Municipalism" became organized we should see the citizens of Sydney, impelled by the emotions of municipal patriotism, claiming an indemnity if a Sydneyite were attacked and killed by a Melbourne mob.

Self-esteem can be as foolish, as dangerous and as ill-bred in a nation as in an individual. But there are signs of a sane Nationalism developing. We have the great effort of the League of Nations where annually in Geneva representatives of practically all nations meet in conference and get to know one another. We have the Rhodes Scholarship which enables not only British students but Americans and Germans to study at Oxford. We have the Rockefeller Foundation and the Carnegie Endowment Fund, which are not confined to students within the United States. We have the Nobel Prizes open to all nations. We have the Phelps Stokes Fund for the uplift of all primitive races. All these pioneers have made a hole in the wall that suspicion and fear have built around the nations. It is open for us to follow and make a beaten path. Let our Nationalism be reconcilable with Matthew v, 43, 44. It is Sunday night, so I think that is a good ending.

## THEOSOPHICAL ORDER OF SERVICE

A RETROSPECT

By KEVALRAM DAYARAM, B.A. (NAT.)

THE inspiration of the Theosophical Order of Service is to be found in the following words, which occur in an article written by one of the Masters and printed by Madame Blavatsky in an early number of *Lucifer* :

Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy *must be made practical*; and it has, therefore, to be disencumbered of useless digressions, in the sense of desultory orations and fine talk. Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery, within and around the areas of every branch of your Society, will be found visibly diminished. Forget self in working for others—and the task will become an easy and light one for you.

In July, 1907, Mrs. Annie Besant was elected President of the Theosophical Society. In February of the following year she founded the Order of Service, herself becoming its President *ex officio*. She urged members to utilize their Theosophical knowledge in action for reform and to go out into various fields of activity, religious, social, philanthropic, to "theosophize" them. A number of members worked together in the outside world along various lines of practical service and succeeded in permeating these with Theosophical ideals.

Towards the close of 1913 Dr. Besant delivered a series of stirring addresses on National Reform. She founded also a weekly, *The Commonweal*, thus crowning her work for educational and social reform with that in the political field. Her daily, *New India*, edited by her from July 14, 1914, became a powerful instrument for rousing the whole country. In 1916 she established the All-India Home Rule League, a powerful organization composed of devoted patriots whose love for their Motherland was not less because they had a liberal attitude to religion, or an international outlook on problems of race. In April, 1917, she organized "The Brothers of Service," a select body of men and women with high qualifications and capacities, taking vows of renunciation, obedience and service. On May 8, 1917, for the purpose of advancing the interests and furthering the progress of women in India, the Women's Indian Association was started by Mrs. Dorothy Jinarājadāsa with Dr. Besant as President. In December, 1917, she presided at the Calcutta session of the Indian National Congress, where in her address she outlined certain "Problems of Peace" which were in urgent need of solution, e.g., national education, penal reform, more just treatment of labour, the uplift of the submerged classes, national service for all, and an equal standard of morals for both sexes.

By this time the Theosophical Order of Service had become a dormant body, its objects being taken up so far as India was concerned by several other leagues and associations inaugurated by Dr. Besant. Its revival, however, was discussed at the Indian Theosophical Convention of 1917, and a committee was authorized to form an All-India Social Service League. Evidently this did not work as no further report was ever heard.

In July, 1916, Mr. C. Jinarājadāsa circulated a letter through the Order of the Star in the East in England, stating that when the World Teacher works in the world,

His message might be a call to active service in every department of life, so as to change existing conditions to reflect more the spirit of love and brotherhood. An outline of a scheme for study and training for service was attached.<sup>1</sup> In 1919 much greater activity was noticeable; and in 1920, under the energetic guidance of Mr. Arthur Burgess as Secretary, the Order of Service in England took on a new lease of life and a much more international character. In 1921 it received a great impetus during the Theosophical World Congress at Paris. In 1922 the Russian Relief Department was established which kept alive hundreds of starving members of the Theosophical Society by regular gifts of money and food. Every kind of animal welfare has always had the whole-hearted support of the Order. The Braille League has brought the knowledge of Theosophy to hundreds of blind people. The International Fellowship in Arts and Crafts links together artists in sympathy with its ideals in many countries.

In 1926 Arthur Burgess died. Captain Max Wardall of U. S. A. succeeded him as the International Secretary. *Service*, the quarterly magazine of the Order, is now being issued from London by Mr. Robert H. Spurrier, the present International Secretary.

At the Service Camp at Ommen in 1927 was unfolded the seven-department scheme of the Theosophical Order of Service, namely, (1) Social Service, (2) Animal Welfare, (3) World Peace, (4) Watcher, (5) Back to Nature, (6) Healing, (7) Arts and Crafts. These reflect, though in an infinitesimally small way, the seven rays of the Occult Hierarchy. The Order has over thirty Chief Brothers in charge of their respective countries. Very effective propaganda for Goodwill and World Peace has been done during the last seven years. Animal Welfare work has also proved successful.

<sup>1</sup> See *The Herald of the Star*, December, 1918.

Arthur Burgess, Annie Besant, Max Wardall—all the three have been called to peace.

What is their rich legacy to the members of the Order; nay, to the members of the Theosophical Society? It is the inculcation by their own glorious examples, in the hearts of hundreds, of a spirit of steadfast and selfless service, which now has become second nature to not a few. Captain Max Wardall said in the course of his report presented to the Third International Congress of the Order held at Chicago in 1929:

We often do work without specifically calling ourselves the Theosophical Order of Service. It is not necessary to emblazon yourself when you have any important work to do. We tried to make it characteristic of our work that personalities are obscured. We are all on the same plane and our workers do not seek for glory or renown. Our work is carried on behind some other organizations so that we are scarcely known. We do not obscure our principles or our name but when good or better work can be done by other organizations we do not shrink from the task.

And what have been their achievements? To mention only some of them:

Leaflets in thousands were printed and distributed in the interests of anti-vivisection; peace workers circulated film trailers among the theatres each bearing peace thoughts; classes free to the public were held on politics and motherhood; clothes for poor homes were made; lectures and musical entertainments were organized for prisoners; a campaign by letter to help mothers to teach purity to their children was organized; besides rescue work for girls and delinquents, a campaign for recording the hours of ponies in the mines, a hostel for people in need of emergency help, free night school for factory girls, agitation against unhealthy conditions for women workers in factories, infant welfare centres, league of healing, development of arts and crafts, rambles in the country-side for the purposes of nature study, a dispensary to treat, help and hospitalize animals, a nature cure clinic, a prisoner's hostel and so on.

Casting a retrospective glance at these activities and achievements, we find a record of which the Order may legitimately be proud. But what of the prospects? The prospects before the Order are not less bright and glorious, as we shall see in another article later on.

## THE THEOSOPHICAL MACHINE

BY WINIFRED ARMSTRONG

[Under the above title I want month by month to print constructive suggestions regarding improvements in the propaganda work of the Society as a whole, in Lodge activities, and in other ways and means of reaching the outer world more effectively. This section will thus become, I hope, a kind of Schemes-Exchange, in which members may place at the disposal of their fellow-workers schemes which have made good. I shall be very grateful for contributions from all parts of the world, setting forth ideas which have brought increased membership, a wider interest in Theosophy, and a recognition of the Society, or Section, or Lodge, as a force for constructive goodwill and brotherhood. I print, to start with, an interesting letter from a member in Hobart, Tasmania.—G. S. A.]

IN the comprehensive report by the Recording Secretary in the February number of THE THEOSOPHIST, the cause of the falling off of members of the Theosophical Society is fully dealt with. As is very rightly said, we perhaps attach too much importance to mere numbers and tend to forget that quality must ever take precedence of quantity. The statistics published by the General Secretary of the United States of America seem to show very clearly how the parable of the sower applies to every age and every creed; but his appeal to make the Lodge meetings more interesting and more attractive is one to which we should all endeavour to respond. It is suggested that members look to Adyar for guidance and a lead, and I cannot help thinking that it would be a good plan if

members, who feel that they know means whereby Lodges might be improved, were to submit those suggestions to Adyar. It could not fail to be helpful—though possibly, if such suggestions were invited, the Recording Secretary's office might be buried under the ensuing avalanche of correspondence.

However, I am taking the liberty of submitting a few ideas which, if carried out, might have the effect of drawing many new members into the Society, when once they feel that Theosophy can give them the answer to the many difficult questions which must arise in the minds of all thinking persons. Speaking personally, I have never been a very active member of any Lodge, and lately, owing to heart trouble, my activities have been reduced to a minimum; still, I have thought a good deal on Theosophical matters, and it is partly because I feel there may be something in what I have thought, that I am writing this.

In many Lodges, lectures are given on Sundays by the same lecturer (or one of two or three) to the same people—practically all members of the Theosophical Society—who come, not because they particularly want to, but chiefly from a sense of loyalty to the lecturer and to support their fellow members, so that the former may not have to lecture to empty benches. As these lectures tend to be given always by the same two or three persons—under the above conditions—can one wonder at dullness? There is a strong tendency on the part of the public (despite the "All Welcome" which is inserted in the weekly Theosophical lecture advertisement) to regard these meetings as being for the benefit of members of the Theosophical Society only—in the same way as each member of the various Christian denominations attends his or her particular place of worship. Then the average inquirer is often frightened by the title of some of these lectures, feeling that they are far too "high brow" for his

comprehension, as they probably would be. I feel very strongly that *books* and not lectures are the best possible propaganda, and *wireless* (as 2GB in Australia has shown) is an excellent second. Not that lectures should be abandoned altogether, but they should be of excellent quality, preferably given by a visiting lecturer, well advertised, and not too frequent.

Now how can we bring our books to the notice of the public? Surely in the same way as that adopted by every firm which is anxious to sell its goods, that is, by displaying them to the best possible advantage. And can this be done in an upstairs room in a side street? Definitely not. Every Theosophical Lodge then should have a shop window in as good a quarter of the town or city as funds will allow; and in addition to books, artistic pottery, good and suitable pictures and engravings, and such things as are sold in the excellent Theosophical bookshop in Great Portland Street, London, could be displayed for sale. Also a circulating library run on business lines as by other booksellers would be a great asset, and help in paying the rent, probably the chief expense. The Lodge should have two rooms at least besides the shop—one fitted with comfortable chairs, a radiator or other heating apparatus, and a *receiving set*, so that the fullest advantage could be taken in Australia at least of the programmes supplied by 2GB; and these programmes should be daily and *clearly* advertised in the shop and in the window.

Instead of lectures, would it not be a good idea to have an enquirer's class, weekly or fortnightly, in which the nature and aims of Theosophy could be simply explained to those who are really wanting to know? The genuine seekers will never rest until they have become possessed of more literature and further information, and can then pursue the study at their leisure and in their own homes.

When public addresses are given, I suggest (1) that the titles be made very attractive, and they be about the things on which people really desire information, such as Dreams, Ghosts and Apparitions, Clairvoyance, Death and after, Insanity, Vampires, Atlantis and Lemuria, etc., etc.; (2) that they should be well advertised; (3) that a small charge for admission be made to cover expenses.

With regard to books for sale and in the Library, I suggest that these be bought with discrimination. Many excellent works for the student make no appeal at all to the public. Of course all Bishop Leadbeater's wonderful books should be included; the simplicity of his style, even in treatment of the loftiest subjects, gives us an example which many might follow with advantage. But naturally every Lodge already has a Library of its own to act as a foundation. The possibilities of various Lodges differ so much. For the benefit of older members, in one a healing group might be formed; in another, classes in astrology, or debates on world problems. A few years ago, in England, I heard a lecture by a very able speaker, and walking home with her afterwards, she told me that at one time in her Lodge they had not one good speaker. Realizing that something must be done, they set to work to train themselves to speak. Every member had to deliver a short address in turn, as arranged, with a very gratifying result in her case at least. Perhaps it would be a good thing also if there were a change of all officers in each Lodge every three years, though this might be rather difficult to arrange in smaller Lodges.

## TO SOME DEAR FRIENDS

OF

C. W. L.

**W**ITHIN six short months to have lost from the physical plane our two beloved leaders and friends is indeed an unexpected blow. And although it be true that they are in many ways as much with us as ever, ready to guide us as heretofore, there is something in the physical plane presence—something which we no longer have.

We shall miss them terribly, of course. Who among us has their understanding and glowing love, to say nothing of their wisdom and power? Who among us has their superb devotion to the Masters and to the Theosophical Society? Are we not constantly remembering Brother's scintillating and sparkling eyes, his more than beautiful reverence for his beloved friend, Dr. Besant, his joy in his young friends and their growth, his almost fanatical devotion to his own Elders and to Their work, his deep humility and utter impersonality, his marvellous and meticulous accuracy? How wondrously his face would light up, causing him to appear transfigured with light, when he was stirred by great things. How delightful were his little peculiarities—how we all looked for them, and even, perhaps, coaxed them into manifestation for the pure joy of watching them. How

sure we were of his loving attention to us, no matter how busy he might be. What a friend! How great and gallant a gentleman! Of the old school as some of us may think; but an old school indeed as good a school as the new, for the old school produced *him*, and whom like him has the new school produced? You and I have been wonderfully blessed to be so near to him, to have been privileged to call him "Brother," to have been "free" of his room, his time, his deep interest. Only the body has disappeared? Yes; but what a body it was, crystal in its very physical radiance, a radiance one could almost touch, and a physical majesty deeply impressive even to those who, not knowing him, were hostile. Can we let such a vehicle go without almost passionate regret that it could not have remained just a little longer? The Mother had to leave us—so like him in beauty and splendour, so unlike him in the differences which made them one. She, before whose glory even he bowed down in utter reverence, was worn out both in body and in mind, for she had been a Hercules faced by the work of a hundred. She could not wait for the triumph of her Indian work, for India was not yet ready to grasp the triumph she offered, whereby Home Rule would have been achieved in her life-time itself. So she had to go. But why could he not have waited just a little longer? If I become President of our Society I should have felt that if I could bow down before him, kneeling before his very physical presence, and declare my determination to try to be as true to Them as she and he have been, to try to serve Their Society at least truly though not as wonderfully as she and he have served it, to try to express in wise activity all I could of my imperishable gratitude to them both—could I have done that, I should have felt as if, in the presence of a king, I had been royally consecrated to a great and splendid work, and that such consecration would help me to do my duty well. And now

there is no hope of that. And you too, dear friends, have lost the outward and visible sign of an heroic and royal soul.

The inner contacts remain, of course. My homage and consecration may take place on other planes, of course. Yet this would have occurred in any case, and there might have been a consummation on the physical plane itself. How still more wonderful it would have been had the President-Mother been able to reign over us for one more term from 1935, and then, the glorious sannyasini, placing her burden upon younger shoulders, remain the watcher over us all until she could safely pass onwards to the final fulfilment of her human destiny, with her beloved brother by her side.

I do not apologize for these regrets. They are natural, and I think right. But I know that they must not be allowed to take possession of me, that I must be joyous and happy, as these two brethren always were, that I must spring eagerly forward to the work we now have to do. You too have your regrets, as deep as mine, as poignant as mine; and I am sure you do not feel they are unnatural. How could it be otherwise? Brother himself felt the passing of our Mother more deeply than appeared.

What can we do to honour their dear memories, and, for many of you, specially his memory?

For what have they during all these years lavished such beautiful affection upon us? Partly because we are very, very old friends of theirs—friends from long ago, life after life. They remembered us as soon as they saw us in our new bodies; and we somehow knew them. We have helped them, served them, in innumerable of their adventures as soldiers in the Masters' army. They hoped we should be with them again in this life to help and to serve once more. Some of the older among us have, perhaps, been useful to them. We have given to them of our hearts and of our energies without reserve. You who are young have not yet had this

opportunity, though some of you have already helped them in ways impossible for us. But in the future much greater opportunity will come to you; and I hope with all my heart that when it does come you will take it.

There is, I think, only one way of making sure of this—we must at all times try to be simply but unfailingly true to all that is finest in us, true to our highest ideals and aspirations. Nothing short of this will satisfy either of them, for they were so perfectly true to their own far more splendid selves. They do not want us to copy them, to echo their opinions or engage in all their activities. There is no question of doing the things they did, but of doing our own things as royally as they did theirs. We need not try to reproduce their music. Rather should we seek to make our own as beautifully as we can. It is *our* beautiful and *our* true for which they hope from us, not just a little echo of theirs. As we do all these things we may find ourselves to be very different from them. It does not matter. They will feel no sadness because we are so different. They expect this—they who were so different one from the other, and therefore such perfect friends. They must needs hope that some of us will carry on their work. But they would indeed feel sad if we did not strive to live as nobly as we can. For their supreme education of ourselves was the example of their own nobility, and each one of us has been long enough under the guidance of one or the other of them to have caught something of their fire and from it to have set alight our own.

It is to be hoped too that we shall some day know that there is no profounder joy than of drawing near to their own Elder Brethren and of learning to serve Them with something of the faithfulness which characterized these two, and no less those who preceded them—H. P. Blavatsky and H. S. Olcott.

You and I do not know the Masters as they know Them. We may not have the intimate personal experience which

they have. The Masters may seem an abstraction to some of us. Yet, if two such as they could consecrate their own outstanding powers so humbly and so unreservedly to Personages absolutely real to them, in whom indeed they lived and moved and had their being, then surely we can do the same in spirit, even if not to actual Persons. If we try to draw near to the Masters as facts and not necessarily as Persons, then the time will surely come when out of the fact will emerge the Person, and we shall know Them face to face, and not through a glass darkly as no doubt at present. It is a fine thing to serve those whom we can see and understand and appreciate. Is it not perhaps a finer thing to serve Those whom we have not seen—or whom we think we have not seen, trusting those whom we love and who declare that they have seen?

I know we shall soon see and know face to face, as I am sure each one of us is sure in his heart. A happy day will it be when we know as they know; and if we will trust a little longer, making that trust a reality in our outer lives, then, because we have loved and trusted much, and have tried to serve even when down here we hardly seemed to know whom we served, the time shall soon be for the darkness to disappear and for Their glorious light to enfold us for evermore.

And if we sometimes falter, let us remember that on the threshold of his eighty-eighth year, ill to death, our Brother embarked on the last of his journeys on the physical plane during this incarnation, looking like death as he lay exhausted in his railway compartment at the Madras railway station, but will afire to render an important service to the Masters in Australia. He could do no other. He reached Bombay safely, and then was carried on board the "Mooltan" to reach Fremantle, Western Australia, to die a fortnight afterwards, but even on his deathbed

to make an almost superhuman effort to write a document conveying a certain decision which had to be taken in the event of his passing away at an early date. In his last letter to me, posted at Fremantle, he realizes that he has probably undertaken a task too much for him, and while he is eager to be in what he calls in this letter his "second home"—Sydney—he desires to return to Adyar as soon as may be, for he must be there when the election result is declared, and must be with me if I am elected President.

His last ounce of energy spent for Them!

Can you imagine how happy our two dear leaders must have been to feel they may now be together awhile on the inner planes, without any troublesome bodies to look after, and without all the hampering restrictions of our foggy and belogged world? Can you imagine how much they will have to talk about, and how many excursions to plan, without having to come down into their physical plane prisons?

And can you imagine the splendid future to which they will now be able to look forward—a future not far away, but just round the corner in the next life on earth? I can feel them planning this next life together, for they will move onwards together and attain together the summits of the human range. Free they are, with a glorious sense of release, and with a still more glorious knowledge that the Elder Brethren are *grateful* to them for the lives they have just left. They must indeed be happy and infinitely sure that all is marvellously well. And all the time they are remembering us, cherishing us, guiding us, trying to make us feel that they are really nearer than ever. They are indeed reaching the very top of the mountain, but they will not climb alone. They invite us to follow after them. They insist upon our coming too. And if they have withdrawn awhile, it is in part to help us to gain more strength, more wisdom, more self-realization, to help us to feel that we have to stand on our

own feet to do, as it were by ourselves, that which they have done, and for which the Masters thank them. We must become as they, and out of sight must they watch while we strive to take our steps alone, faltering, falling, but picking ourselves up as fast as we fall down. They are there just behind the tree, and smile at us as we try and try with such puckering brows and often with such a sense of loneliness. If only we could see round that tree! But then we should call desperately to them. And we must learn to move onwards, ever onwards, erect and happy, be it in the midst of friends, or alone, or in the midst of those who would fain see us helpless on the ground. When we have learned this lesson there will be no more trees behind which they will be able to hide. They will not be able to escape us, nor will they so desire. Once we know, and as soon as there is no danger of the breaking of the knowledge, then shall we be with them unto the journey's end—and there is no end that we can see. She has left us for a little time. He has left us for a little time. Not to give us pain, even though we must needs suffer it. But to give us the opportunity to grow more quickly, and to find out that there is no separation, no loss, no sorrow, no despair, which is not of our own making. And when we learn this lesson we shall free ourselves from its entanglements, and go forth to meet them not as children but as men.

There is no separation. There is no break in life. We are together for ever. How soon shall we know this? When we do know it then even the *maya* of separation will cease to have the power to dull our senses and to enmesh us in the unreal. They have set our feet on the way which leads to such knowing. Every truth they have told us is truth necessary for the knowing, and we must make such truth our own. And they have shown us how to tread the way by themselves treading it to its appointed end. Nothing which

they have told us is unnecessary for our own sure treading of the way. We may not always understand the teaching. We may not always perceive that the teaching is true and necessary to us. Where we do not understand, where we do not perceive, let us wait, for understanding and perception will come sooner or later, and we must not retard its coming by turning our backs on it. But in so far as we have understood and do perceive, let us go forward with enthusiasm, almost I was going to say with abandonment, for on the foundations of what we have, if indeed secure, we shall place all that for the moment we lack, and soon the super-structure shall rise beautifully upon rock which cannot by any means be rent.

Let us remember them every day with love and gratitude. Let us hope to become like them more and more—like them in the soul of them, like them in the fire and power of them, in the wisdom of them. So shall they be happy that the separation has not been too much for us, and that we shall win through in triumph.

G. S. A.

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ALL the living must die  
and, dying, must return to the ground.  
The bones and the flesh moulder below  
and, hidden away, become the earth of the fields.

But the spirit issues forth,  
and is displayed on high  
in a condition of glorious brightness.

CONFUCIUS

## THE YOGA SŪTRAS OF PATAÑJALI

BY MANJERI VENKATA RAYA IYER

[Continued from p. 574]

एतैर्भूतेन्द्रियेषु धर्मलक्षणावस्थापरिणामा व्याख्याताः ॥ १३ ॥

13. By these the phenomena [changes] of “nature,” “characteristic” and “condition” in the Elements and the Senses, are (also) explained.

*Dharmāpariṇāma* is a change in the intrinsic nature of a thing, a change in the fundamental property of Matter—a change of Mass or Inertia. But this change is detectable only when the velocity is very high.

*Lakṣaṇāpariṇāma* corresponds to the chemical change of the scientist.

*Avasthāpariṇāma* is a change of state or what is called a mere physical change. But how these changes of elements are explained by “the transformations of subdual, one-pointedness and composure” of the Mind is not very clear. But it must not be forgotten that the evolution of Atoms and the evolution of Consciousness proceed *pari passu*. Every change in Matter is accompanied by a corresponding change in Consciousness and vice versa.

शान्तोदिताव्यपदेश्यधर्मानुपाती धर्मी ॥ १४ ॥

14. That which falls into Quieted, Risen and Indeterminate characteristics is "Substance".

*Sānta* means "quieted" and denotes a "tendency" or "factor" which has passed from the active to the passive state—"a receded" tendency or factor, corresponding to "the transformation of subdual".

*Udita* means "risen" and denotes a "dominant" tendency or factor, corresponding to "one-pointedness".

*Avyapadesya* means an "indeterminate" tendency or factor which lies "latent," corresponding to the transformation of composure, or *Samādhi*. This aphorism and the next one speak of "the evolutionary factors and tendencies," which inherently exist in the Substance, from the very beginning. During evolution "indeterminate or latent factors" become dominant factors," and the "dominant factors" become "dormant factors". This fact is more apparent in the vegetable and the animal kingdom than in the mineral kingdom. Certain organs that were functioning in ages past are not functioning at present, and certain other organs which are functioning at present were not present in the past. Still other organs which are not now apparent will appear in the future. Every tendency and factor is always present in the Substance whether as Latent, Dominant or Dormant. Further, everything contains within itself every factor whether as Latent or Potent. How then is one thing or individual different from every other thing or individual? Says Patañjali:

क्रमान्यत्वं परिणामान्यत्वे हेतुः ॥ १५ ॥

15. Difference in (the order of) succession (of factors) is the cause of difference in (the order of) transformations.

Variations in the order of appearance of evolutionary "factors" are found in all kingdoms of Nature, more or less.

परिणामत्रयसंयमादतीतानागतज्ञानम् ॥ १६ ॥

16. From Samyama on the threefold transformation, knowledge of the Past and the Future.

When the Yogi concentrates his well-controlled Mind on the nature of the three kinds of changes mentioned in aphorism 13, and on the Latent, Dominant and Dormant conditions of the tendencies and factors of evolution, he gains knowledge of the past and the future of things and individuals. The scientist is obtaining laboriously what the Yogi gains instantaneously. But the Yogi, it must be remembered, has spent much labour in purifying and perfecting his vehicles.

शब्दार्थप्रत्ययानामितरेतराध्यासात्संकरस्तत्प्रविभागसंयमात्सर्वभूतरुत-

ज्ञानम् ॥ १७ ॥

17. From the mutual superimposition of Sound, Meaning and the Mental Image, (there arises) confusion; from Samyama on their distinction, knowledge of (the significance of) the Sounds of all beings.

Every sound or word is inseparably connected with an emotion and a thought. Samyama on their relationship reveals the meaning of sounds produced by beasts, birds, insects, etc. (See I, 46.)

संस्कारसाक्षात्करणात्पूर्वजातिज्ञानम् ॥ १८ ॥

18. From the Visualization of "impressions" or "tendencies," knowledge of Previous Birth [life].

Samyama on the tendencies of the vehicles, which are set up by their respective "Permanent Atoms," which store "the impressions" of experiences of the past lives, brings knowledge of the previous life. This is a kind of "Psychometrization of the Vehicle".

प्रत्ययस्य परचित्तज्ञानम् ॥ १९ ॥

19. From (the Visualization) of the Mental Image, knowledge of another's Mind.

By performing *negative* Samyama. When the Yogi's Mind is passive, receptive and alert, he receives impressions from other Minds and knows the thoughts *dominant* in them.

न तु तत्सालंबनं तस्याविषयीभूतत्वात् ॥ २० ॥

20. But, that, not with the substratum, from its being not within the scope of it [this Samyama].

But by means of this Samyama, the Yogi knows only "the dominant thought of the moment" in the Mind of another person, and not the subconscious or subliminal contents of it, the knowledge of which follows a higher Samyama. (See III, 30.)

कायरूपसंयमात्तद्ब्रह्मशक्तिस्तम्भे चक्षुःप्रकाशासंप्रयोगेऽन्तर्धानम् ॥ २१ ॥

21. From Samyama on the form of the body, in the inhibition of its "power of Cognizability," in cutting the light (proceeding from his body) off the eyes (of the spectators), disappearance (of the Yogi).

The Yogi disappears by preventing the light-waves proceeding from his body from reaching the eyes of the onlookers. This is probably done by the formation of an etheric shell (*kavacha*) around his body capable of arresting the propagation of light.

एतेन शब्दाद्यन्तर्धानमुक्तम् ॥ २२ ॥

22. By this, the Inhibition of Sound, etc. is told.

In the same manner, the Yogi is enabled to arrest the waves of sound, heat, electricity, etc.

सोपक्रमं निरुपक्रमं च कर्म तत्संयमादपरान्तज्ञानमरिष्टेभ्यो वा ॥ २३ ॥

23. "Karma" (is of two kinds)—that of imminent succession and that out of imminent succession—from Samyama on that, knowledge of the Final End (Death), or from portentous phenomena.

On the eve of a new cycle of life, out of the heap of a man's accumulated or *Sañchita* Karma, a certain portion is as a rule selected by the "Lords of Karma" or *Karma Devas*, to be worked out in the ensuing life. They alone bear fruit in the following life. As soon as the Karma thus selected to be worked out in that life is exhausted, the man generally dies to the physical world. Hence by Samyama on the ripe and the unripe Karma of an individual, the nature and the time of his death may be known. Or, the Yogi may know the time and the nature of a person's death by certain significant signs and portents, as well as by other unmistakable symptoms, which always precede the impending death of an individual.

मैत्र्यादिषु बलानि ॥ २४ ॥

24. (Samyama) on friendliness, etc., (produces corresponding) Strengths (of friendliness, etc.)

Whatever quality he meditates upon, that quality the Yogi gains.

बलेषु हस्तिबलादीनि ॥ २५ ॥

25. (Samyama) on strengths (of elephants, etc., promotes) elephantine strength, etc.

भुवनज्ञानं सूर्ये संयमात् ॥ २६ ॥

26. Knowledge of the Worlds, from Samyama on the Sun.

The Solar System forms the Body of its Lord. The Sun is the Heart and the Source of all the energies working within the System. By performing "Samyama" on the Sun, the Yogi gains a complete knowledge of all the Planetary Chains, Rounds, Globes, Races and Kingdoms of beings evolving in the Solar System. Though the Solar Orb and the planetary globes are physically separate, the centre of the Solar Orb and the centres of the planetary globes are actually in contact in a

higher dimension. Thus the transference of Matter from the Sun to the planets and from the planets to the Sun, which is ever taking place, is not through the intervening space known to us. Matter transferred from the Sun to the earth wells up from the interior of the earth through what may be called "a fourth-dimensional syphon".

चन्द्रे ताराव्यूहज्ञानम् ॥ २७ ॥

27. On the Moon, knowledge of the arrays [Constellations] of Stars.

The lunar path in the heavens lies along the zodiacal constellations of stars.

ध्रुवे तद्वृत्तिज्ञानम् ॥ २८ ॥

28. On the Pole Star, knowledge of their Motion.

The pole-star being in the direction of the axis about which the earth rotates, the apparent daily motion of the stars is along circles round the pole-star.

*(To be continued)*

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THERE is no death of anyone, but only in appearance, even as there is no birth of any, save only in seeming. The change from being to becoming seems to be birth, and the change from becoming to being seems to be death, but in reality no one is ever born, nor does one ever die. It is simply a being visible and then invisible; the former through the density of matter, and the latter because of the subtlety of being—being which is ever the same, its only change being motion and rest. For being has this necessary peculiarity, that its change is brought about by nothing external to itself; but whole becomes parts and parts become whole in the oneness of all. And if it be asked: What is this which sometimes is seen and sometimes not seen, now in the same, now in the different?—it might be answered: It is the way of everything here in the world below, that when it is filled out with matter it is visible, owing to the resistance of its density, but is invisible, owing to its subtlety, when it is rid of matter, though matter still surround it and flow through it in that immensity of space which hems it in but knows no birth or death.

APOLLONIUS OF TYANA

## NOTES ON THE FIRST STANZA OF DZYĀN

BY ERNEST WOOD

*(Continued from p. 540)*

6. The Seven Sublime Lords and the Seven Truths had ceased to be, and the Universe, the Son of Necessity, was immersed in Paranishpanna, to be outbreathed by that which is, and yet is not. Naught was.

Madame Blavatsky explains that the seven sublime lords are the Dhyan Chohans who watch successively over the rounds and root-races, and we may add that their influence is to be seen also in the sub-races, as those correspond to the races. They are described as Creative Spirits, and the seven truths are their expressions through their human correspondents or Bodhisatvas. The seven rays in pure consciousness, unmanifest, are represented by seven truths in the manifestation that is human consciousness, that is, the real human, or egoic, mind.

It should not, of course, be assumed that what we call manifest forms are absent from pure consciousness. We have seen that material forms are only thought subject to certain limitations. Similarly states of consciousness, and operations of consciousness such as thought, are only limitations of pure consciousness, or one had better say they occur in pure

consciousness unlimitedly. This point is something like the question that has sometimes been raised about Parabrahman being sat, chit and ānanda. Some have thought that sat, chit and ānanda, as attributes, ought not to be predicated of Parabrahman, which is nirguṇa or without attributes. But sat, chit and ānanda are not attributes. Parabrahman is not an object or substance which possesses these as qualities. He is being, is pure consciousness, is happiness, and, in fact, is the only being, consciousness and happiness.

In human life the seven rays appear as the seven truths already mentioned. Some would call them ideals, but really they are pure only when man is living them in the present. They are a sort of Adhiyajna, which was explained in the last instalment. I have alluded to them in describing the seven ways to bliss as will, love, understanding, harmony, knowledge, appreciation and beauty, and have described them more fully in my book on *The Seven Rays*.

Madame Blavatsky points out that the seven truths preside, as it were, in rotation. Of the rays, all are always present, but one predominates at a given time or in a given individual, and it is then the underlying impulse, giving motive to the activities of the other rays. Thus, for example, if a man be pre-eminently a lover, he will use his will, thought and other faculties to promote the purposes determined by his love. There are many wheels within wheels in this matter of the rays. To whatever ray a man belongs, he will nevertheless be strongly influenced by the ray of the race and sub-race in which he has been born. I should remark incidentally that this does not constitute an external limitation, since he is born as his inmost will decrees or approves, for the will is behind all karma, and is indeed the maker of karma.

It is not practical to try to explain in detail here how the ray qualities show themselves in the various existing

racés of men, and in former races of which we have historical or literary knowledge. I am writing a book on that subject, which will be entitled *God's Pets*, but we may glance at one or two of the sub-races which are very much with us in the present era, just by way of example. The general principle may be stated that the first three sub-races are not very creative; they are engaged in gaining self-consciousness, in learning to feel the subjective existence in themselves of the human will, human feelings and the power of understanding. It corresponds with childhood and youth in the individual, when it is learning to distinguish between the world and itself, and to obtain a grip on its own powers. The last three sub-races are applying those powers consciously and so bringing them to their fulness through action. Thus in the fifth sub-race the synthetic power of understanding is brought to bear as an active agent on the materials and objects of what is sometimes called the lower mind, and we have in consequence the great development of science, with its operations of accurate and acute perception of the qualities and properties of objects, and its construction of new instruments and forms by its synthetic power. There is great respect for law or just-ness in pronounced members of this sub-race, which comes out even when unnecessary, as in the case of the gentleman who, crossing the Sahara Desert on a camel, carefully put out his hand as signal when about to deflect his course to left or right. We may almost call it the red-tape race. But you will not find an Irishman "respecting the law" like that, as an Englishman, a German, a Dutchman, a Swede and some others might possibly do. He has much more sense of harmony; in him the mental has its place, but it does not dominate. He belongs to the fourth sub-race.

It cannot be said that the sixth sub-race quality of appreciation has yet come to anything like completion

in the American people. Nevertheless, it is clearly and strongly there. They have a rich strong taste for the good things. They do not propose to use candles and oil lamps when electric light can be obtained; nor do they want others to use them, for their sensitiveness includes an enjoyment of the welfare of others also. Where there is prosperity it is "God's own country," and if there is not prosperity, then something must be done about it. The awakened human emotion will not permit any sitting still in misery or adversity. There is a dog-like quality of absence of pride—"We are just common Americans" is a typical remark.

When the days of the seventh sub-race arrive we shall have a race of artists. In the last sub-race of the previous root-race, particularly the Japanese sub-division, we find this artistic sensitiveness, though with a less intellectual background than that which will appear in the fifth root-race.

I may seem to have painted the races as all virtuous, and the question arises: why then all this war and threat of war? Truly the rays are all virtuous and to them virtue is its own immediate reward, but there are those in every race who seek other rewards and so acquire qualities of pride, cruelty and fear, which arise from active materialism or obedience to the external. Still, with all that, hate is rare to find in this world. Fear is the trouble of the moment. Fear is the weakness of the intellectual type; accustomed to step with understanding, they fear much to tread where they cannot see, like the horse and the elephant. In the sixth sub-race, no doubt we shall have great and severe indignation against those who violate the brotherhood of prosperity, but progress will not be impeded by this fifth sub-race fear.

Here Madame Blavatsky speaks about progress or development without beginning or end. She does this with reference only to universes, which are "sons of necessity" or, briefly, limited things. She is very precise in her idea

of evolution, which she expounds in a note, taken from *Isis Unveiled*, prefixed to the second volume of *The Secret Doctrine*. Evolution is not growth or acquisition; it is unfoldment, as of a flower from a bud and that from a seed. Nothing is new in the flower; it comes out of infinite potentiality, which is reality, and we may call it Paranishpanna, Paranirvana or Parabrahma if we like. All evolution is thus really "emergent evolution". There can be no such thing as material evolution. All material forms and all mind activity must be looked upon as merely "ideal," that is, belonging to idea, limitation. Until this is realized fully, paranirvana is bound to elude us. "Is" and "is not," if taken separately, belong to the world of maya.

(To be continued)

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ESSENTIAL virtue makes no show of virtue,  
and therefore it is really virtuous.  
Inferior virtue never loses sight of itself,  
and therefore is no longer virtue.

Essential virtue is characterized by lack of self-assertion,  
and therefore is unpretentious.  
Inferior virtue is acting a part,  
and thereby is only pretense.

Tao Teh King

## H. P. B.'S TRANS-HIMĀLAYAN TEACHINGS<sup>1</sup>

(AS APPLIED SOCIALLY)

BY JOSEPHINE RANSOM

*(Concluded from p. 581)*

IF one ventured to prophesy one might say that the future that is emerging has, as its fundamental, the characteristic of what we call brotherhood. Social life in the past was based upon the idea of just and even friendly interplay of carefully demarcated classes or castes, each conscious of its duty to the other and trained in the faculty of expressing that duty. In the present churning, preparatory to reconstruction, the sense of brotherhood seems to be the first necessity for the foundations of the future, and here the Theosophical Society has played its part as effectively as it could. It has consistently pleaded for brotherhood in religion, in thought, in activities, and the world is beginning to feel that perhaps this is right, though it may call the foundation by any other name. When brotherhood is more firmly established and its active qualities more clearly seen and directed, it will, of course, profoundly influence every part of the social order. It would inspire to cleanliness of Personality, and that would ramify into and

<sup>1</sup> "'Beyond' the Great Range means, in our case, India, as being the Trans-Himālayan region for the Cis-Himālayan region."—*The Secret Doctrine*, Vol. II (1st ed.), p. 34.

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H.P.B.'S TRANS-HIMĀLAYAN TEACHINGS

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change all sorts of condition and occupations that are at present a degradation to the human being, however necessary such occupations have seemed to be as inevitably part of the present, though dying, social scheme.

For instance, vegetarianism indicates the growing pity for and better treatment of the animal world; anti-vivisection activities indicate the profound recognition that human freedom from pain is not to be won at the cost of torture of animals, and so on. Also, in the interests of cleanliness and beauty of Personality, alcohol and wine, however delightful in themselves, should not be used beyond a certain point, if at all; for the dignity of the human being is never to be lost in the blur of drunkenness and consequent loss of control. Sex will be put in its rightful place, and passion clearly distinguished from love, for passion is of the body while love is of the spirit. Education would more openly and honestly than ever train each human child to understand these things and face them clearly, and that alone would make a vast difference in the world.

Cleanliness of Personality would also involve the training of the emotions. Here, again, education would come in more even than in the past to strive with the problem of building the child to react emotionally in the happiest and highest way. Unfortunately, we so often insist that its reactions should resemble our own, which are of the past, instead of helping it to anticipate its own future and what emotion must mean to it as it comes to adult life. We damp down with vigour the emotional progress of the world, because we insist upon childhood repeating our own emotional performances, instead of guiding it to newer and lovelier expressions. Probably fear is at the back of this, as it is at the back of so many things, as we might dislike the idea of catching up the emotional reactions of our children, we prefer to keep them where we think they ought

to be, bound by our own limitations. This is true in the religious world also, where emotional training is carried on along known and familiar lines with no permitted deviation until the very spirit in man rebels and breaks out in some new direction. But the way of the future in emotion would be frankly to confess that there is much still to explore and express and that the most we can do with regard to it is to instil in the generations as they come a sense of beauty and decency and brotherliness, which would guide them in all emotional adventures and keep them free from those ignorances which mar the adventure, when it is carried out for the sake of the satisfaction of the lower self, and not for the finding in freedom the splendours of the greater self.

Cleanliness of Personality would also apply to the mind. There is, at present, in the West, an increasing knowledge of the power and possibility of the mind, a knowledge which has long been in the possession of the East and especially of the higher Yoga schools of India. The West still sees the mind as a rather vague territory, the tracks in which are not yet quite clear, and even when partly known are not clearly understood. The tendency is to think of the mind as an emergent quality constituted of consciousness and thought provoked by physical experiences. The East sees the mind as a definitely organized function of Nature, co-existent with all other parts of the constitution of man, that it is provoked into activity from external experiences which arouse certain phases of its own nature hitherto lying latent, and that it has inherent in it independent characteristics which seize upon external experience, and in the play of the two, comes about that mental quality called intelligence. The inherent characteristics may also be described as spiritual criteria by which all mental operations are judged, weighed, adjusted, and the outcome or residue of all these operations finally stored in the highest mental stages as permanent qualities.

Naturally the question arises: How can the Personality be trained to express in fullest measure the inherent powers of the Spirit?

In this, ordinary education would play an increasing part, for it brings to the child a vast number of contacts ready for assimilation which, otherwise, it could not hope to reach without long experience. Education crystallizes national and racial experiences and presents them ready-shaped to the growing capacities of the child's mind. Religion as an educational factor seeks in the same way to provoke what it considers to be the best emotional reactions and establish them as permanent and guiding factors in life. It is in the realm of the mind that Western education has until recently not known the territory in which it worked. By studying, examining and testing Eastern knowledge, in this respect the Theosophical Society is able to present, as part of Theosophy, definite information as to the training of the mind. The Society's original intention expressed in its Third Object is to use the known information, classed as Raja Yoga, for the training and development not only of the mind but of still deeper and as yet largely unexpressed powers latent in the Self.

The mind is taken as the starting-point of this work and much stress has been laid upon the use of thought to arrive at results. As not everybody cares for such deliberate training, an inner body of students grew up in the Society who proposed to apply themselves to the acquisition of this greater knowledge through constant and daily practice. This inner body was founded and directed by H. P. Blavatsky and has existed ever since. Naturally, some found the methods irksome and others desired quick results, but on the whole the effect has been substantial and important. The methods of this inner body have become known and broadcast through a number of institutions claiming to pursue the same methods and

producing similar results. It would seem, therefore, advisable, in the interests of the special method of more rapid development, that a carefully considered scheme should be put forward by the Theosophical Society. Difficulties will instantly present themselves, but those difficulties can and will be faced and overcome. Spiritual qualities in the Race are demanding expression, the pressure of them upon the inner ranges of the mind is constant and causes restlessness, doubt, dissatisfaction, scepticism and even cynicism. Often these are only evidences of dissatisfaction with symbols of thought and belief as they stand and which have become inadequate for the life within. The symbols must be made adequate for the present and the future, and the Theosophical Society could well present the forms and the symbols through which the future could come to birth more nearly in accord with the pattern that is necessary to its fulfilment. More than ever before the world is conscious that its soul is in need of education, not only from without but from within, and while it has the advantages of truth and knowledge as presented by all the great teachers it, nevertheless, thirsts for a modern presentation of those truths.

Theosophy comes nearest to satisfying these longings, for it presents the Truth without asking that it shall become crystallized into dogmas and beliefs. It remains to be seen if we can give fuller and ever fuller expression to what we call Theosophy, make it attractive to the souls, the intuition of men and women as well as to their intellects. This is, of course, asking that there should arise from our ranks a greater number of those who have trained themselves, and with unclouded minds can shape before the world a fashion of the spirit such as will attract and direct inwardly, and at the same time capable of such expression as will shape in suitable ways the outward future of the world.

## DOES THE AGGREGATE OF THE DHYĀN-CHOHANS CONSTITUTE THE THIRD LOGOS?

By HEDWIG SELMA ALBARUS, B.A.

As the above question is not merely of speculative interest, but deeply concerns our attitude towards life and our conception of the message of Theosophy, I may be allowed to offer some suggestions regarding it.

In "Notes on the First Stanza of Dzyān," in the May number of THE THEOSOPHIST (p. 185), the statement is made that "Universal Mind (sometimes called the Third Logos, or Creator) at first was not, for there were no Ah-hi (Dhyān-Chohans, . . .), to contain it". From this it is inferred that the Universal Mind is nothing but the totality of Dhyān-Chohans or Monads, and on p. 187 the reference is given, where in *The Secret Doctrine* the Demiurgos, the totality of those Beings, is declared not to be worthy of divine honours or worship.

But this seems to clash with the belief in the Divinity of the Holy Spirit, "who with the Father and the Son together is worshipped and glorified". Now Theosophy has done much in explaining the deeper meaning of the Christian religion, and removing superstitions, as, e.g., the belief in an everlasting hell, but I have never heard that the belief in the Holy Ghost was to be included among such crude notions. So it seems to me that Universal Mind,

(Mahat) which is typified by the Holy Spirit, must represent far more than the collective host of great spiritual forces which have still to work out their Karma, and that the latter might rather be considered channels, instruments of an infinitely higher Force, the One. My reason for this belief is the well-known verse of *The Bhagavad-Gita* :

Having pervaded the whole Universe with a fragment of Myself, I remain.

Tremendous as those powers are, represented by the great host of Dhyān-Chohans, among whom we also find our spiritual ancestors who stimulated Manas in man and even incarnated in human bodies, they are only "a fragment" of the Eternal. This also explains why Shankarāchārya says that the One cannot be ruler, but "the One" in this case is the Demiurgos, who also among the Gnostics was considered subordinate to God the Supreme. But God the Holy Spirit is to me the third aspect of the Logos, working through the Universal Mind, the plane of Higher Manas, where He has poured out His Thoughts, the Divine Archetypes, for the building of our world-system and the evolution of humanity. This is the *Divine Plan*, which certainly did not originate from the Cosmic Builders and the Dhyān-Chohans, but which guided them in their work.

Therefore it seems to me entirely erroneous to identify Universal Mind, the Higher Mental Plane, with the totality of the Dhyān-Chohans. I understand "a plane" to be a region through which spirit-matter exists, all whose combinations are derived from a particular set of atoms; these atoms, in turn, are units possessing similar organizations, whose life is the life of the Logos, veiled in fewer or more coverings, according to the plane . . .<sup>1</sup> Thus I would regard Universal Mind as the medium through which the Dhyān-Chohans express themselves, but which is also used for this purpose

<sup>1</sup> *The Ancient Wisdom*, p. 47.

by the Logos of our system. The Logos, however, is the Ruler, not the Demiurgos.

But the fact that we are ruled, until we have learned to rule ourselves, does not make us subject to "the attentions of capricious beings"; nor do "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 cut away the very ground of Theosophy"; for H. P. B. received the material for *The Secret Doctrine* from the same great Adepts who are members of the Spiritual Hierarchy which guides the evolution of humanity. The assertion that there is a discrepancy between the teachings of cosmogony as given in *The Secret Doctrine* and those of the Great Plan of the Logos would impute, to say the least, want of logical acumen to our two Masters, for They approved of *The Secret Doctrine*, as written by H. P. B., and enjoined upon her to form the Esoteric School, which is based upon the very existence of a great hierarchical order to carry out the Plan of God.

To most of our members this Plan seems a thing of transcendent beauty and a source of daily inspiration; it satisfies the mind as well as the heart, and the will leaps forward in glad obedience to the behests of Those in whom we see the Light of God shining out more brightly. This is a service in which we rise to perfect freedom.

Now the Life of God of which we form a part is appearing on the physical plane as life in the family, and in the larger communities of the school, the native city, the native country, the world at large. To make human life possible at all, there must be willing co-operation, and, although human institutions are necessarily imperfect, as we are still learning the lessons of life, and nobody can deny that there is much evil and misery in the world, it would be wrong to shut our

eyes to high intellectual attainments, heroism, self-sacrifice and brotherliness, without which no communities could exist. Therefore the following passage (on p. 186) is far from giving us a full and comprehensive view of life :

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 a 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.

It is true that our aim is self-realization, and that we must therefore constantly try to pierce the veil of illusion, but it does not necessarily follow that the unrealities of the world are always hateful to us (like death). On our way to the goal we are helped and become helpers in turn, we form ties with many Egos, by feeling affection and friendship for our equals, loyalty and devotion to Those who are greater than we. The view of life in the above passage seems to be one in which the element of love is altogether eliminated, which is contrary to normal and healthy human nature. I cannot therefore believe that it really is the view of one who is such a prominent worker in the Theosophical Society, but would rather think that it was written, like the other statements referred to before, in his "mauvais quart d'heure".

Now although we would not identify the Demiurgos with God the Holy Ghost, how could we graphically represent this totality of Dhyān-Chohans and Monads? There rises up before me the form of the Titan Prometheus, chained to a rock in the Caucasus by Jupiter's decree. He is paying the penalty for having brought down the creative fire of Higher Manas for the use of semi-animal man. This happened when the Lords of the Flame fanned the dim mental spark in humanity and some even incarnated in the Third Root Race.

Being imprisoned in bodies of flesh, their spiritual power was diminished, and although they saw what was right, they often acted contrary to their better knowledge. So the vulture of remorse was feeding upon the entrails of the fallen Titan, whose struggles in his chains represent the groaning and travail of humanity at a lower stage of evolution. But in Shelley's mystic drama Prometheus is learning the lessons of life, he no longer hates the powers that restrain him, no longer curses Jupiter, but pities him for having inflicted such cruel sufferings on his enemy, the Titan, and so the latter rises superior to his destiny; and he is eventually set free by Heracles. This is the type of the high Initiate who has prepared himself for this task by arduous labours. He has cleansed the augean stables of his subconscious mind by the clear stream of the Higher Wisdom; he has subdued in himself the lion of cruelty and oppression and overcome the many-headed hydra of selfishness besides performing other tasks, which are all symbolical of victories over the lower self and of gaining corresponding powers for the helping of the world. So Prometheus will be set free and suffering humanity be released when larger numbers of her children pass through "the strait and narrow gate" of Initiation. Then the web of life will not be spun amidst weeping and despair, but as the Chorus of Spirits and Hours sings in "Prometheus Unbound" :

Then weave the web of the mystic measure,  
From the depth of the sky and the ends of the earth;  
Come, swift spirits of might and pleasure,  
Fill the dance and the music of mirth,  
As the waves of a thousand streams rush by,  
To an ocean of splendour and harmony!

And the Chorus of the Spirits answering sings :

And our singing shall build in the void's loose field  
A world for the Spirit of Wisdom to wield!

When that time has come, the Kingdom of God will be established on earth.

## CELIBATE OR MARRIED PRIESTS ?

By C. JINARAJADĀSA

RITUALISM is a study of very great fascination for those who have a sense for the science of the occult. The history of humanity, in the department of religion, is a series of appearances and disappearances of rituals, some simple and brief, others long and complicated. Analyzed from the strictly scientific standpoint, a ritual is a mechanism constructed for a special purpose, which is the collection and discharge of occult force. The performance of a ritual can be compared to the making and installation of a dynamo by which electric current is created and distributed.

When ritualism is approached from this standpoint, one begins to see that the character—learned or ignorant, virtuous or wicked—of the individual has nothing to do with his function as a *ritualist*, provided (1) he knows how to construct the occult dynamo, or (2) if the dynamo is already constructed by someone else, he knows how to set it in operation. In this part of ritualism, we are not dealing with ethics, but with dynamics; and dynamics asks for a specific knowledge and aptitude, but not for other aspects of the character unrelated to dynamics.

The demarcation between a ritual function and sanctity is clearly recognized in many religions. Thus, in Hinduism, the Brāhmaṇa priest is the ritualist; he may or may

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not be holy, or worthy of much regard from those to whom he ministers; but he is not called upon to be saintly, as is the Sannyāsi. The Sannyāsi is not the ritualist, but he is the man of holiness. He does not "turn on" occult force through rituals; he does something far more important, for he *wakens* to activity the Divine Fire latent in all men and things.

Similarly, in Christianity, the difference has been recognized between the ordained priest—that is, ordained to perform the ritual of the Mass—and the monk, who is vowed to an "obedience" of poverty, humility and abnegation. Certain orders of monks give ordination to their members, and so they can perform the ceremony of the Holy Eucharist; but in general a monk is not a priest. In the Roman and Greek Churches these two orders of priests and monks still remain. The Protestant Churches have now only priests.

A question has sometimes arisen: Can a married priest perform a ritual function? Hinduism answers this question at once: Marriage does not bar a priest from "turning on" the occult forces; the awakening of etheric and astral centres in the sexual congress has no relation to the ritual function. But abstinence from sexual intercourse is exacted from the monk, especially from those who are bent on "Yoga" practices. In Christianity, the Greek Church allows priests to marry, but exacts celibacy from the monks. The Roman Church exacts celibacy from both priests and monks.

I was under the impression that on this matter of the celibacy of priesthood, the Roman Church had declared itself for ever against a married priesthood. Great was therefore my surprise to find that as late as the year 1918 exemptions were tolerated. I am bound to state that my information has not been checked, as I am writing from Brazil. But seeing that we are dealing with an encyclical of Pope Leo XIII, it should not be difficult to check the matter in Paris or London, or at any centre where there is a large Catholic

library. The paper from which I quote the encyclical states that a translation from the Latin exists in a book, by a priest called Dlime, entitled *The Contemporary Priesthood and Celibacy*. I am unable to state if the book is in French or not. The encyclical which follows is translated from the Portuguese; I should of course prefer to translate directly from the Latin.

#### ENCYCLICAL ON THE MARRIAGE OF PRIESTS IN LATIN AMERICA

I, Leo XIII, Pope by the grace of God and His Vicar on earth. We address ourselves to you, venerable Archbishops, Bishops, Priests and the faithful of Latin America, and we inform you that, after having consulted the venerable members of the Council, we decree:

1. Considering that the celibacy of a priest is not divinely ordained, but was established and prescribed by the wise Councils during the first centuries of the Church and by our predecessors in the Pontificate, to bring the greatest purity in the celebration of the sacred Mysteries, and also to secure greater zeal and abnegation on the part of the Priests in the discharge of the duties of their ministry, a discipline necessitated by circumstances at a time when innumerable were the vocations for the service of the Church;

2. Considering that in the actual epoch and particularly in America, the call to the ministry becomes more and more rare, so that innumerable parishes are without a head to the prejudice of the Faith and the services of religion;

3. Considering that the most powerful reason why the youth born and trained in the materialist atmosphere of the present century is turned away is the celibacy of the Priesthood, which, if it endows the priest with dignity and authority, necessitates also in truth a virtue and heroic sacrifice for which is necessary a very especial grace which God does not grant to all;

In virtue of these powerful motives, and after consulting the members of the Latin American Council, we decree:

That we grant liberty to the priests of that region, and only in reason of the unavoidable necessities of those regions and peoples, to contract matrimony, submitting themselves in all things, concerning this matter, to the general discipline imposed by the Church on the faithful.

Not even for this reason do we discontinue to counsel the observance of celibacy as constituting the state most worthy of the priest.

This concession granted will enter into vigour on the 1st of January, 1919.

Done in Rome, the 10th of July of the year 1918, the 20th of our Pontificate.

LEO XIII, POPE

A Roman Catholic priest, from whom inquiry was made regarding this encyclical, stated at once that it was known to him, but that it was suppressed by the College of Cardinals in Rome. At any rate, the encyclical, if genuine, must be published in some official collection of the encyclicals of Pope Leo XIII.

The subject is not without interest, for, if the encyclical was indeed issued, the Roman Catholic hierarchy not only has shown its willingness to revert to an early Christian custom, but agrees with other ritual religions, that marriage is no bar to ritual functions.

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Now it appears to me that the clergy overlooked a supreme point, which was this. That as God had established the spiritual world, the ultimate end of all religious doctrine, He also had established the material world in which we live. Both were the works of God, both were spheres in which His handicrafts were to be seen and discovered; consequently to probe into the mysteries of matter was as sure a way of uncovering the Great Mystery as probing into the mysteries of the spirit.

MAJOR-GENERAL J. F. C. FULLER

# AN AFTERNOON OF EVOLUTION

## THE SECRET OF FORM

By DAVID LEARMONTH

IT was a beautiful August afternoon, but the heat was too great for one to indulge in physical exertion—if one had any choice in the matter. We sat on a cool green bank watching the tall grasses nod gently in the slight breeze, which stirred them and made the faintest ripple of movement in the mass of foliage which formed a protecting barrier to the scorching rays of the sun.

My friend, an enthusiastic philosopher, sat beside me and persisted in breaking the peace with a continuous commentary on life in general and the life of the vegetable world in particular, amid whose luxuriance I sought quietness and repose. I felt quite incapable of exerting myself to the extent that would be necessary to stop my companion's flow of eloquence or to combat any of his statements. I dare say I should have found his conversation most interesting at any other time, but that day . . . !

He was in the middle of rather a happy homily in which he contrasted the life of man and that of the vegetable and flower kingdom.

"Consider," he said, "the great contrast between the harmonious life of the lower creations, and the discordant,

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rebellious life exhibited by man. Where can we see in a single human life the beautiful growth towards fruition which is to be seen in flower and tree, or the complete obedience to natural law and order that we see among insects, birds and animals? Now man might quite possibly attain to equal harmony and guilelessness by rendering full obedience to that Spirit which breathes within his ever-living soul, yet nowhere else under the sun but in humanity do we see such outrages . . . ."

Here I mustered sufficient energy to interrupt him, and I was proceeding to say that I did not think that the animal kingdom was so free from guile, when suddenly my friend uttered a sharp cry of pain and seized the back of his neck with both hands. A wasp had stung him, one of his innocent insects!

The sting was not a deadly one and he was soon at ease again, and I went on to say that certain species of the insect world were only fit to be killed. He pondered over this, and presently said: "Yes, but there is no injustice in killing an insect or a worm, for the purpose of these little lives has been served when once they have accomplished the shaping of their particular form. The butterfly, for instance, has only to spread its wings in the summer air to fulfil one stage of its destiny. Neither is there any cruelty in destroying these creatures, for they know nought of fear nor do they experience any sensations beyond those of movement and feeling—chiefly the feeling of temperature. Yet the bringing of these senses into physical matter is a great step, for already they have a long history behind them and have experienced other sensations, but not in this denser matter—not in the same physical elements."

"You believe in evolution then?" I asked.

"Yes, but the history of evolution has never been told in its completeness. The scientist has prosecuted his researches

but a short way, and his progress must be slow, because he analyzes from effect to cause—from the outward to the inward, and often his conclusions are wide of the mark. One says that the grub is there to prepare the soil; another regards it as a pestilence only, which destroys vegetation; but these are minor points and not the real purposes of its being. These are only incidental and quite insignificant in comparison with the real import which is a balancing of matter and force, a drawing together of elements, the awakening of the vibratory powers and the power of answering to vibrations, so that matter shall respond to consciousness and the line between matter and consciousness be formed. Although in the stone there is consciousness . . . .”

“What!” I exclaimed, “a stone conscious?”

“Yes, there is a kind of consciousness, although it has no influence upon the stone. All influences come from the outside, but at the stage I am speaking of, consciousness is making the beginnings and is to some extent controlling the matter; it is the beginning of bringing consciously from the invisible to the visible. In its former experience, the spirit of life now in the stone had been altogether irresponsible, being entirely guided to that which it was to inhabit, and although it appeared to show certain characteristics, it was yet unconscious of them. But now though it does not possess anything corresponding to will-power, yet that forming of a line between matter and consciousness approaches to a degree of consciousness, but while involved in matter it knows nothing of this.”

“It seems to be a slow process,” I remarked, “and there is yet such a long way to go before it reaches the higher forms of life.”

“Well, you know that the date of the creation of the world is being put farther and farther back as research continues, and the process is perhaps slower than you

imagine, for a long sleep always follows a little effort. The line having been made, the forces tested and the elements selected, there ensues a long period before consciousness is again awakened in matter. But all the time, that which has been begun is, as it were, acted upon, and the form to be assumed, when next the elements are gathered together, depends upon the elements selected and on the forces to be answered to. Some forms may be nearly similar to those which were previously inhabited, but a great many will be very much advanced. It is not at all necessary that all the forms should be gone through, because the elements, having been brought together and so far controlled by consciousness, can, on being dispersed, go on developing in accordance with the stimulus received, so that when next they make their appearance and clothe themselves in form, for the purpose of the expansion of consciousness in dense matter, some are found to be in a much more advanced state. It goes on in this way throughout the course of evolution; it depends largely on the forces to be answered to whether the union of consciousness and matter is needed at shorter or at longer intervals.”

“What is this development of conscious life, or that which awakens consciousness?” I asked. “Is it Spirit?”

“No, it may be regarded as a kind of effulgence of Spirit, but at this stage Spirit has no direct contact with matter. Consciousness is the state of knowingness—of awareness, and the plane where all is known lies beyond the comprehension of the finite mind. There the Spirit abides, and sends forth forces to gather together the physical elements and fashion them into forms adapted to express something of that which the forces represent. The vibrations of Spirit are so rapid and powerful that matter is unable to respond to them, but those forces carry some particle of

the spiritual consciousness, and although on their first entrance into dense matter all consciousness is shut off, gradually, as the vehicles become formed, sensations arise and consciousness begins to awake. From the physical point of view the process looks like the unconscious becoming conscious, and actually it is the Unmanifest seeking manifestation. Have I answered your question? Not all that becomes conscious becomes a clothing for Spirit, yet all is none the less sacred, and no one is able to judge what will be fitted to reach that height or what shall fall away unfit.

"After the consciousness of motion and temperature there follows that which is more of an inner consciousness, but if, as is sometimes the case, a long interval should occur or an interval during which much progress has been made, then on being drawn together again and the various elements acted upon by the forces, consciousness appears to be but an outer sheath, and an intermediate one awakens. It is difficult to describe this consciousness; it is like the first dawn of self and causes the form in which it is encased to seek for itself and to take from others. It is here that retarding influences come into operation. In some exceptional cases this consciousness does not awaken and so more rapid progress is made. It seems as though it had been passed over and a deeper consciousness awakened—a consciousness of receiving—and thus there is no contact with retarding forces. That which I have called the intermediate consciousness answers to the opposing forces; indeed it is the opposition that awakens it, and where it is thoroughly awakened, that deeper consciousness lies dormant for a long time and there is much contention before the consciousness of receiving is aroused. Thus at this early stage we have the representatives of the self and the non-self. To the surface-consciousness of the self the manner of progress is to be always striving to gain ascendancy. It is ruthless, and to overreach others in

any way is regarded as an advantage although there is no real gain to itself. It is but wasting time, grasping at a shadow and losing the reality; and as it continues to go on in this line, it becomes more and more enthralled in vibrations from which it will find difficult to extricate itself. So long as it keeps on answering to them, these vibrations do not exhaust themselves but go on ever increasing; and although this should go on throughout the different kingdoms and along a long line of evolution, nothing whatever may be gained and the possibility of awakening a deeper consciousness may be lost. And yet it is that consciousness alone that prepares for the union of matter and Spirit."

Here the philosopher paused. "I think I have talked enough for to-day, but I have tried to indicate the deeper aspect of evolution in the lower kingdoms."

"Yes," I replied, "it is all most interesting, but at what point does Spirit contact matter? However, leave it all with me to think over in cooler moments. This heat . . .!"

"Oh, the afternoon is wearing on and presently it will be cooler, but let me say this last word. In this our day Spirit and matter begin to meet. We have passed the noontide of evolution, and the heat and bustle of the warring forces will soon be laid. It will not merely be a case of mind moving matter but of Spirit reigning over all."

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TYNDALL was wise in recommending what he called the scientific flight of the imagination, for that power of imagination is a most useful thing. Never clip the wings of your imagination when you are employed in your scientific work; for it may often give you glimpses of truths that without its aid you would never find.

ANNIE BESANT

## BARREN PERIODS

By H. BOSMAN

THOSE who are constantly trying to get into closer touch with Christ,<sup>1</sup> to become a real part of His love and unselfishness, are sometimes faced with many difficulties, which cause them to hesitate. It is not that they doubt Him, nor the truth of His message, nor the reality of their own efforts, but that they are extremely eager to do their best in accordance with such spiritual and intellectual attainments as they may possess, and with such deficiencies as handicap them. Each one of us, as we know, is a cog in the wheel; each has his duties to perform, his message to give, but the difficulty lies in discovering exactly what these duties (apart from obvious family and social duties) really are, what this message, if fully expressed, must inevitably be. Just as it would be absurd to expect, for instance, a first form boy to do the work of a fourth form boy, so is it hopeless for those who are not sufficiently evolved to attempt to do work beyond their capacity. For those who really know themselves the course is straight and open, but how few, how very few, are they! Most of us either overrate or underrate our capacities, and so suffer from too much or too little self-confidence.

Even the saints go through periods of spiritual dryness, and we, who are content to admire them from afar, also have

<sup>1</sup> Christ is here quoted as an instance. There is no intention whatever of restricting the remarks in this article to Christians; they are meant to apply to all, without exception, who are struggling to lead the higher life.

our barren periods. But are they really barren? Just as we read of the inbreathing and outbreathing of Brahma, as we study the law of the swing of the pendulum, so we come to realize that these "barren" periods are not really devoid of activity. It is during them that the mind takes in what at some subsequent period it will, with the help of the spirit, give out. They are periods of gestation. Moreover, it is during these periods that we are able to understand more fully our limitations, just as during those of greater apparent activity we can better appreciate our capacities. Therefore, instead of fretting during these so-called barren periods, it would be helpful if we could welcome them and derive from them the valuable lessons they contain, so as to be ready to give our utmost when the time comes.

And they are part of the gift of Christ, of that spirituality, which, at any rate whilst it clothes itself in human form, has two manifestations, the active and the passive; these periods are one of the many aspects of the feminine principle, during which the conscious mind is more or less at rest, whilst the subconscious mind is extremely active.

If misunderstood, these periods are very painful; but, if understood, they are of great assistance. Therefore those who succeed in patiently and quietly working during these periods, who remain watchful and thus avoid discouragement, cease to hesitate or to worry overmuch about their real duties or message. Gradually, as they unfold, their duties are shown to them more and more clearly, and, if they completely submit themselves to their inner voice, they fully express their message without any strained effort, because a greater One than themselves inspires them with the deeds He wishes them to perform and with the words He wishes them to express.

## AN ACCOUNT OF THE PRESIDENTIAL ELECTION

THE most amazing accounts of my election have appeared in the press, and I cannot resist the temptation of reproducing a very wonderful description of the little inauguration ceremony which marked my accession to office. It comes from a leading London evening journal :

### A MIDNIGHT ELECTION

I have received remarkable details of the election of Dr. George Sydney Arundale as head of the Theosophical Society in succession to the late Annie Besant.

The election took place in the Blavatsky Hall in Madras. An octagonal table, with no legs, was placed in the middle of the hall. Round it sat the referees, their legs crossed Buddha-wise.

Prayers were offered in five ancient and five modern languages, and from ten minutes before midnight silence was observed.

As the clock struck zero hour, the one dimly burning blue light was extinguished, and the result was declared in darkness.

### THE FORTUNATE BEGGAR

As President of the Theosophical Society, Dr. Arundale has now to give up all his possessions. This is a yearly renunciation, and the "clean-up" takes place on the last day of every year. On that day the President gives away to charity everything he has, from a bank-balance to a safety-pin.

On the morning of the New Year he rises a mendicant, the poorest of the poor. His financial troubles, however, are of short duration. On the breakfast table he finds a cheque with his monthly allowance.

I have left out a few details of personal history which are more or less accurate. As for the rest, I think there is not one single truth in the whole collection of so-called "details". Baron Munchausen has indeed been left at the post in the running for the Mendacity Stakes. There is not even a Blavatsky Hall in Madras !

G. S. A.

## THE BOOK OF THE MONTH

[I hope to be able, under the above head, to secure for review by competent critics, not necessarily members of the Theosophical Society, books of obviously outstanding importance as contributions to the understanding of life's problems and of the way to their solution. I open the series with an admirable addition to general Theosophical literature in Mr. Fritz Kunz's *The Men beyond Mankind*, published by Rider & Co., London, pp. 236, price five shillings.]

MR. FRITZ KUNZ has long been appreciated in Theosophical circles for careful scholarship combined with a very unusual capacity to present his subject dramatically and convincingly. For some years he worked with conspicuous success in the field of National Education in India, at a time when it was hoped that side by side with the foreign system might grow up a truly Indian system as harmonious to the Indian spirit as the existing system is discordant. He is now one of the principal lecturers in the United States, has for long been the mainstay with a few kindred spirits of the New York Federation of the Theosophical Society, and can always command the attention even of the most critical audience.

In this book, which I congratulate Messrs. Rider & Co. on publishing, Mr. Kunz challenges the need for our ignorance as to the future that awaits us. His first chapter is "After Mankind, What ?" and step by step he clinches the answer :

There is a mark for humanity ; there is also a mark for demi-gods, and if we can discover in humanity the beginning of the god, we may find the method of stimulating that factor so that we need no longer be merely human but may attain the stage beyond humanity.

In succeeding chapters, Mr. Kunz traces the nature of the testimony as to the "What" after mankind—the testimony of occultism, of the ancient Scriptures, of the recurrence of cycles, of the experience from the worlds invisible, of the *Illuminati*. And then, in the seventh chapter, he pleads for a spirit of research and experiment, so that we may, as sooner or later we must, make all discoveries, gain all knowledge, for ourselves. The Men beyond Mankind are "utterly free, independent and simple," and if we would reach Them we too must become free, independent and simple. In other words, we must become like Them, not through vague aspiration, not through mere expectant prayer, not as babies

waiting to be fed, but through hard work, steadfast determination, and the sense of having the individual strength to achieve. Only as we "quit ourselves like men" can we hope to conquer the human kingdom and enter into the citizenship of the kingdom beyond the human. Kingship of the lower is the condition precedent to admission to citizenship of the higher.

Two excellent chapters deal with the importance of the exploration of the invisible and the justifiable expectation that, in due course, when the world has grown wiser and more sensitive to Truth, the Elder Brethren—the Men beyond Mankind—may once again by Their physical presence in our midst complete the circle of Universal Brotherhood. That time is surely not yet, with the world in its present chaotic condition, not having profited even by the sharp lesson of the Great War. The darkness of ignorance has not yet aroused us to reach out at all costs to the light of wisdom. Still are nations moving towards war, reckless of its horrors; still are the world's leading statesmen bankrupt of the power to agree even upon the glaring essentials of civilized life. Distrust, suspicion, hatred—these still rule; and until the world has learned the lesson that these cry out a denial of our boasted culture, the Masters of Compassion must needs wait, helping otherwise, until we ourselves have made the world a place in which They can dwell without injuring, by Their own perfect purity, their younger brethren in the kingdom below. There is still the will to crucify where there should be the will to reverence.

I do not say that I subscribe to every sentiment Mr. Kunz has expressed. It is clear that he holds somewhat extreme political views, and I cannot help regretting that personal opinions and prejudices have been allowed to colour a subject which should have been kept high above all lower controversies. There will be many who, sharply disagreeing with his view of nationalism, with his dictum that society is built on "exploitation," with his chapter entitled "The Free Man in Society," with his conclusions as regards Russia, will judge the very valuable rest of the volume by the measure of their inability to accept his personal proclivities.

I confess that I should have liked the impersonal standards, so adequately maintained as a whole, and so essential to the treatment of such a subject as "The Men beyond Mankind," had nowhere been abandoned.

But having said this, I thank Mr. Kunz for a book which will do much to give hope and courage and confidence to those who are sure that the lives of great men do "remind us we can make our lives sublime," but who find it very difficult to see how the "consummation devoutly to be wished" is triumphantly to be achieved. All Theosophists and seekers of Truth—the designations are indeed interchangeable—should read *The Men beyond Mankind* and place it in the public library.

G. S. A.

## CORRESPONDENCE

### *A Theosophical Research Centre*

MR. MANEKLAL H. VAKIL'S suggestion in THE THEOSOPHIST for June, regarding the need for a Scientific Section within the Society, is an indication that such an idea may have practical results in other countries than England. For very many years groups of scientists and individuals have felt the need for Theosophical truths to be expressed in scientific language, and for the unfoldment of Theosophy to be furthered on scientific lines. This is one way of "getting Theosophy across" to the general public. It will therefore interest your readers to know that several experiments in this direction have now culminated, as far as England is concerned, in the formation of a Theosophical Research Centre, which is being run as an integral part of the Theosophical Society in England.

The Centre comprises a number of Groups, one of which is the Science Research Group. The aim of this Group is to encourage the flow of ideas from science to Theosophy and from Theosophy to science, thus laying special emphasis on the Second Object of the Society regarding comparative science. Theosophy has considerably altered the religious, philosophical and sociological outlook, and there is no reason why it should not do the same for science, but before it can do this it must itself be expressed in the language of modern science. The work of the Science Group is therefore to interpret Theosophy to the scientific world and to see to what extent scientific theories can be modified by the light of Theosophy.

The unfoldment of Theosophical truths is an evolutionary process in which such outstanding figures as H. P. Blavatsky, Annie Besant and C. W. Leadbeater have played the pioneer part.

It is anticipated that Research Groups will fill an important rôle in this connection in the future.

Further information regarding the Research Centre, suggestions and help towards the formation of similar Centres in connection with other Sections of the Theosophical Society, may be obtained from Miss I. M. Prest, Secretary of the Research Centre, Stamford House, Wimbledon Common, London, S. W. 19.

V. WALLACE SLATER, B.SC. (LOND.)

*A Correction*

On page 335 of the June THEOSOPHIST, in the "Report of the Twelfth Congress of the European Federation," Mrs. Ransom says that Mr. Jinarajadasa in the Chair was "supported by Mr. P. M. Cochius, the General Secretary of the Federation, and Councillor V. Cassol, the Minister for Culture of the Catalan Republic".

I should be obliged if you would rectify in the next THEOSOPHIST that Mr. Cassol is not the Minister for Culture of the Catalan Republic, for the simple reason that there is no Catalan Republic.

According to the Constitution of the *Spanish Republic*, the different Regions of Spain can constitute themselves under regimes of autonomy, but, of course, all of them integrating the Spanish Nation.

Catalonia is the first Region of Spain that has claimed before the Spanish Parliament and obtained from it this right of constituting itself under a regime of autonomy, as some other Regions will do later. So, Mr. Cassol, who was at the Congress, is the Councillor for Culture of the Government of Catalonia, one of the Regions of the Spanish Republic, but *not* of the Catalan Republic, which does not exist.

L. G. LORENZANA,  
*General Secretary for Spain.*

*Nirvana and Human Life*

The only comment I feel inclined to make on Dr. Kunhan Raja's article, "After Listening to Krishnaji," in your April issue, is that it assumes that such terms as "fulfilment" or "Nirvana" can be separated off from human life, or disentangled from it in any way. Because there is an element of *maya* in all thought and action, that is no reason for cutting adrift from all thought and action, and expecting to realize Nirvana without these. That would be to attempt it by "making ourselves nil," as Mr. Dvivedi puts it in his comments on Patañjali. It seems to me that Nirvana cannot be separated or contrasted with any of the paths leading thereto, nor has anyone a right to say: "Because fulfilment obliterates all paths, therefore no paths exist." Path and fulfilment are opposites, and to shun one horn of the dilemma is to be impaled on the other. We have to make use of both terms in our philosophy.

H. L. S. WILKINSON

*On True Happiness*

A few weeks ago I received from a Theosophical Lodge an impassioned plea to study a Social Credit System. The tone of the document (as, indeed, of those with whom I have discussed the

question) implies that, if this particular scheme (of some forty or fifty others in the economic sphere alone) were put into practice, the millennium would promptly arrive, and everybody would be happy for ever. And, of course, we should all of us have better lined pockets. I see, now, that the matter has reached THE THEOSOPHIST, and that *Pros* and *Cons* are at it, in letters and articles.

My purpose in writing is not to join the controversy as to whether or no the scheme will work (expert economists assure me it will not), but to express my amazement that Theosophists should fall wholesale and whole-heartedly into the materialistic trap. For we, of all people, should realize that true happiness cannot be brought about by any superficial means (whether economics, diet, or any other); and that dis-ease *must* persist until man is made perfect, since the law of the conservation of energy applies as much to the forces of Karma as to those of mechanics. In an economic Golden Age, the forces of suffering (which is the corollary of imperfection), if no longer able to express themselves in that department, would merely find outlet in some other of the many catastrophes which God has devised for our good: epidemics, cataclysms, unhappy marriage and family relations, and what not. "Be not deceived: God is not mocked"—by a handful of money nor by a dish of raw carrots.

There is only one panacea for "Weltschmerz," namely a change of heart in the individual, and through the individual, in the community at large. Economics and other matters will then right themselves. It is surely foolish to think that outside matters can do what can only be done in the heart. It is also surely the work of every Theosophist to use the treasury of Theosophy to tackle evil and unhappiness at its roots, rather than scratch the surface.

L. J. BENDIT

*Presidential Election*

I was interested to read the letter of Mr. M. Subramania Iyer in the June THEOSOPHIST, in which he gives Rule 10 of our Constitution as it was previous to January, 1932, and as it is now, together with a suggested further amendment.

While I do not think the suggested amendment desirable, as it takes away the opportunity that all Members of the Society now have of choosing the President from among all the Candidates nominated, leaving them only the possibility of voting for or against the Candidate chosen by the Members of the General Council, I do very heartily agree that something should be done to prevent the printing, publishing and circulating of controversial matter in regard to the Election.

I should like to suggest that the General Council be asked to consider the following addition to Rule 10 of the Constitution:

"Each Candidate shall issue an Election Manifesto, wherein he shall declare his considered policy in regard to the administration of the affairs of the Society, and the lines along which he intends (if elected) to work for the carrying out of the purpose for which the Theosophical Society exists. If desired, biographical notes may be added.

"The Election Manifesto of each Candidate shall be circulated with the ballot paper (or previously) to every Member of the Society through the appropriate official channel of communication.

"No other matter relating to the Election, except that dealing with the business side, shall be published or circulated by any person holding an official position of any kind in the Society, nor shall such other matter by any writer be printed in any Theosophical publication."

A. BANKS

### FROM PRETORIA LODGE NEWSLETTER

THE Hon. Treasurer reports that the following amounts have been received monthly on account of Lodge expenses:

January, £37; February, £39; March, £45; April, £19; May, £17.

It will be seen that there is an alarming falling off in April and May, and June is not too promising. It is trusted that members will not forget that we are on a voluntary financial basis. If you do not care to hand small monthly sums to the Treasurer, slip it into the Donation Box provided for the purpose in the Entrance Hall. Donations from country members will be much appreciated. The Treasurer and, in fact, all of us are very anxious that the experiment of placing the Lodge on a voluntary basis should prove a success. Mr. Hodson is not altogether in favour of it, but he tells me that if we can make it a success we shall be practically unique in the annals of Theosophical history, and an outstanding example to the Society as a whole. Here, then, is an opportunity of blazing a real brotherly path on which there are no sordid monetary considerations, but a common zeal and community of interests. It can be done and this Lodge shall lead the way.

## THE FIFTY-NINTH ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY

1. The Fifty-ninth Annual Convention of the Theosophical Society will be held at Adyar, from December 24th to 27th, 1934. The programme will be announced later.

### GENERAL INFORMATION

2. *Delegates.*—All members of the Theosophical Society are welcome as delegates. They must register their names not later than December 10th. Delegates not registered by December 10th cannot be guaranteed accommodation on their arrival.

Boys and girls from 12 years upwards are eligible for membership in the Lodges of the Young Theosophists' Federation.

3. *Non-Delegates.*—The Convention is open also to non-members who apply for and obtain the necessary permission.

4. *Registration Fee.*—Every delegate, whether a visitor to Headquarters or a resident therein, must pay a registration fee of Rs. 2. Registration fee for non-delegates from 12 years upwards is Rs. 3. Children from 5 to 12 must pay a registration fee of Re. 1.

5. *Requirements.*—Delegates, both European and Indian, should bring with them bedding, mosquito-nets, towels, soap, drinking vessels and travelling lanterns.

6. *Payments* for registration, accommodation, or special huts, to be sent with the order to Mr. B. Ranga Reddy, Theosophical Society, Adyar, Madras.

7. *Volunteers.*—Members who desire to give assistance are requested to notify their names as early as possible to the Inquiry Office. Volunteers must register as delegates and pay their own charges.

8. *Inquiry Office.*—All inquiries (including requests for permission from non-delegates noted in Paragraph 3 above) should be addressed to Dr. G. Srinivasa Murti, the Recording Secretary, Theosophical Society, Adyar, Madras.

9. *Arrival.*—Each person, on arrival, should promptly report at the Inquiry Office and there receive his envelope of instructions, which will include, in case of delegates, his badge as a delegate.

10. *Duration of arrangements for Delegates.*—The arrangements for both Indian and European delegates will hold good from December 18th to January 8th.

ARRANGEMENTS FOR INDIAN DELEGATES AND OTHERS DESIRING  
TO LIVE IN INDIAN STYLE

11. *Rooms in Bhojanasala and Quadrangles.*—Only a few rooms will be available, Rs. 8 to 14 according to size. Preference will be given to ladies and delegates accompanied by their families.

12. *General Accommodation.*—The charge for accommodation in the general sheds will be Rs. 2 for each person. This rule also applies to guests of resident members.

13. *Special Accommodation.*—On previous notice being given, not later than November 15th, special huts will be erected as follows:

An ordinary hut, 10 ft. by 12 ft., at Rs. 12 with mats.

A large hut, 20 ft. by 12 ft., at Rs. 20 with mats.

No furniture can be supplied, with the exception of some cots and chairs, on hire at Rs. 2 per cot and Re. 1 per chair.

14. *Meals.*—During the Convention days, meals in Indian style (two meals per day without chota hazri, lunch or milk) will be provided to all registering for the Convention, and they will be charged As. 6 for an ordinary meal and As. 7 for a chappati meal.

Tickets for meals must be applied for at the Bhojanasala between 6 and 8 a.m. for the evening meal, and 2 to 4 p.m. for the next morning meal. Those who omit to apply for tickets within these hours cannot be given a guarantee that meals will be ready for them. No tickets will be issued after the fixed hours. This rule will be strictly enforced. Members arriving by late trains should give previous intimation by post.

15. *Refreshment Stall.*—During Convention days a refreshment stall will be opened.

ARRANGEMENTS FOR EUROPEANS AND OTHERS DESIRING  
TO LIVE IN EUROPEAN STYLE

16. *Charges.*—The charge for board and lodging, with meals at Leadbeater Chambers in European style, will be Rs. 5 per day. Separate rooms in Leadbeater Chambers, Blavatsky Gardens or in the special huts near the Chambers cannot be guaranteed.

The charge for meals at Leadbeater Chambers, without accommodation, will be Rs. 4 for chota hazri, lunch, afternoon tea and dinner, and Rs. 3 for lunch and dinner only.

Delegates who register under this arrangement must take their meals in the European Restaurant.

Adyar, Madras  
7th August, 1934

G. SRINIVASA MURTI,  
Recording Secretary.

## REVIEWS

*Manu: A Study in Hindu Social Theory*, by Kewal Motwani, A.M., Ph.D. (Ganesh & Co., Madras. Price Rs. 3.)

This is a front rank book, on account of its substance and the manner of its presentation. The author is evidently an expert in sociological knowledge, able to grasp the Code of Manu as a whole and to see the bearing of each verse upon the rest of the Code, the result being a rare elucidation of the correspondences and relations of the various elements of the social scheme. It is quite the best exposition of Manu's system that I have yet seen. The author is able to go to every point directly, and to say what he means without any superfluity of words.

After a brief account of the Code and its possible date, he expounds the Vedic background of the system, that is, the main principles which underlie and give purpose to all the details of the scheme. These show us a world full of life undergoing experiences, all of which are considered of importance, and each of which should be faced earnestly, decisively and fully in order that benefit may arise. There is here no proposal that the individual should sink himself for the benefit of the community; the aim is that individual and community shall both rise to their best together and at the same time. How this highly ethical and yet intensely practical achievement is to be attained is shown in four chapters dealing with the educational, family and economic, political and religious institutions. In each of these there is a legitimate place for types of persons in whom different motives or interests predominate. It is not assumed that this is or ought to be a world of saints or aspirants. The man full of material desire has his place, as well as the thinker and the active server.

We are presented with a very clear picture of the educational system, during youth in what we may call schools, and during the whole of life for the Śūdra or manual worker. The family system as here described, with many quotations from different chapters from the Code of Manu, shows woman as very

far from being the subordinate entity which even the modern man is often apt to assume. In treating of the economic system it is refreshing to find that Manu emphatically objects to competition in business; undercutting of prices to take away another man's business is a penal offence. It is also an offence to use hungry or diseased animals, or those whose tails have been hurt. He comes down very severely not only on offences like theft and injury, but also on hypocrisy and deception, and is especially severe upon those who are "falsely gentle like a heron". The political system is very fully described, covering the business of King, who appears much more like a President with his cabinet and civil service, constituting the executive arm, the judiciary, the legislature and local government.

Briefly and very clearly the author outlines these and then describes what he calls the spiritual basis which alone can make for the progress of a country or an individual, namely self-dependence. Some persons are shown as concerned with public affairs throughout life, and others it is said should be actively so concerned, either in thought or work, in the third stage of life's journey when the business of the family has been handed over to the children. The religious part of the system is mainly concerned with the attempt of the individual by Yoga and meditation to reach his goal in union with the Infinite; there is no room for theocracy or appeals to the unseen for guidance in Manu's scheme.

The book closes with a fine study of social organization in general and the indices of social progress. The whole forms not only a valuable summary of ancient social theory, but also a very useful handbook for the modern sociologist of every part of the world, as it is full of valuable suggestions, many of them indeed axiomatic. The volume is neatly printed and bound, as is usual with the publications of Messrs. Ganesh & Co.

ERNEST WOOD

*Yoga and Western Psychology*, by Geraldine Coster. (Oxford University Press, London. Price 5s.)

Miss Coster approaches Yoga as a student of psycho-analysis. The book is divided into three parts. The first part is an outline of psycho-therapy. Man is beset by two fears—the fear of change and the fear of doing wrong. He is always in search of security. Psycho-therapy re-orientes his views, helps him to vocalize his fears and get rid of them by means of analysis. The second part of the book contains a brief summary of Patañjali's *Yoga Sātras*.

The third is taken up with the comparison between the purpose of analysis and yogic discipline.

Patañjali mentions confused thinking as common to most of the people. This is the problem which the psycho-analyst has also to deal with in his patients. The *Tapas* of Patañjali is relaxation of the psyche; *Swadhyaya* is self-analysis made with considerable effort, skill and sincerity of intention; and *Ishwarapranidhan*, resignation to God, is comparable to the preliminary stage of what the analyst calls sublimation, the goal of analytical therapy. The five obstacles to Yoga—ignorance, desire, self-esteem, aversion and will to attachment—also find their equivalents in the science of therapy.

It is possible to show resemblance between the entire range of psycho-analytical science and the preliminary steps of yogic discipline (Yama and Niyama). But the remaining six steps of Yoga, which are correct posture, proper breathing, withdrawal of attention, concentration, meditation (Miss Coster translates this as abstraction) and contemplation are still outside the orbit of psycho-analytical science.

The author, true to her training, maintains that the motives that actuate an analysand to seek analytical treatment and the yogi to undertake Yoga are the same—freedom from fears. From this we differ. The former seeks an inner equilibrium, it is true, but the latter seeks something more, which is Liberation (Kaivalya). The emphasis in the former case is on adaptation, in the latter on adventure into a new "psychic anatomy of one's being". The analysand creates new values for himself, the yogi understands the material he has in hand and uses and discards it as he wills. Analysis is the last resort of the weak, Yoga is undertaken only by the brave in spirit.

Miss Coster has a magnificent power of expression and analysis. Her understanding of yogic psychology is indeed marvellous. Her effort to correlate psycho-therapy and Yoga is worthy of commendation. The book contains a chart of correspondences, taken from Mrs. E. L. Gardner of the Theosophical Society in England. There is a good bibliography at the end, in which Ernest Wood's *The Occult Training of the Hindus* ought to have been included.

K. L. M.

*Bhagavad-Gita*, translated into English verse with an Introduction and Notes by N. V. Thadani. (Bharat Publishing Company, Karachi.)

The most interesting part of the book is the Introduction. The author shows his love for correspondences. Five systems of Indian Philosophy (not six, mind you) correspond with five energies of life: soul, buddhi, mind, senses of knowledge and senses of action. The Vedanta examines life in the light of the soul, Yoga in the light of buddhi, Vaisheshika in the light of mind, Nyaya is based on the senses of knowledge, and Sankhya on the senses of action. Then the well-known Hindu sects, Vaishnavism, Saivism, Buddhism, Jainism and Tantrik worship fit in into this series of correspondences.

The Pandavas represent the Vedanta, Yoga and Vaisheshika, and the Kurus represent Vaisheshika, Nyaya and Sankhya. The fundamental categories of analysis and study of these different systems of philosophy give us a clue to the eighteen *akshouhinis* or divisions of the warring hosts on the two sides, eighteen parvas of the *Mahabharata*, eighteen days of the War, and eighteen chapters of the *Gita*. The *Gita* is therefore an epitome of all Indian philosophies and religions. It is a symbol for an occult and cosmic fact.

The Introduction is extremely interesting and illuminating, and bears testimony to the author's deep scholarship and understanding of Indian thought. The translation of the text is easy and makes smooth reading. At the end are given copious Notes that will be found helpful by all students of the *Bhagavad-Gita*. Professor Thadani is a good representative of Sind in keeping up the traditions of Mr. Dayaram Gidumal and Sadhu T. L. Vaswani, who have enriched our religious and philosophical literature considerably.

K. M.

The People's Classics. The Quintessence of the World's Wisdom Series, Nos. 19-24: *Saint Augustine, Plato, Schopenhauer, Sir Thomas More, Confucius, Lao-tze*. (The C. W. Daniel Company, London. Price 2d. each.)

There are many great thinkers, both in the East and in the West, who have set a permanent stamp on the history of human thought, and it is quite refreshing to turn to them sometimes. They are the original fountains of Wisdom. The publishers of this series deserve thanks for making available to the English-speaking world some of the choicest thoughts enshrined in the writings of these masters. The small size and low price of the pamphlets are by no means unattractive features of the series, which should appeal to a large English-knowing public.

K. L. M.

*Our Relation to Children*, by C. W. Leadbeater. (T. P. H., Adyar.)

The Theosophical Publishing House has reprinted, under the above title, a chapter from one of Bishop Leadbeater's earlier books. The brief preface by the author to this edition must be one of his last writings, while the main contents belong to a period when many students believe his most significant writing was accomplished. In re-reading the piece one is struck with the fact that the trend of current practice is to justify the point of view expressed courageously herein before its day was due. But despite the disappearance of many of the unhappy customs which the pamphlet stigmatizes, it will remain valuable writing because it refers back to deep principles of being.

R. W. C.

Anandashram Series No. 1 and No. 5. (Anandashram, Ramnagar. Price Re. 1 and 8 as. respectively.)

*In Quest of God* is the story of an aspirant who in the traditional Hindu way went in search of God, visited many holy places and lived with the "Sadhus"—religious mendicants commonly found all over India. It is written in a humorous vein and will prove useful to many to while away the tedium of a journey. But, for minds who dig below the superficiality of words, it reveals precious truths, by an objective demonstration, as to how an earnest soul by complete surrender to the Will of God can attain inner peace and harmony amidst all circumstances, good or bad.

*The Sayings of Ramdas* are pithy sayings, though they contain "nothing new," are clothed in the charming style of Ramdas, and have evidently drawn echoes from many a responsive heart, showing each the path to the eternal goal.

C. R. K.

*The Twelve Healers*, by Edward Bach. (The C. W. Daniel Company, London. Price 1s.)

The author lists twelve diseases, namely weakness, despair, fear, torture, indecision, indifference, fussiness, self-distrust, discouragement, enthusiasm, impatience, aloofness, which can be cured by using water in which certain kinds of flowers have been allowed to soak for a few hours. The same is true about the use of gorse, oak, heather and rock water. One wonders whether the author is serious or whether the small brochure is intended to serve as an advertisement for some medicinal preparations.

K. L. M.

## MAGAZINES

*Advance India* for June has good articles on varied subjects of national interest by Eastern and Western writers. The "International Causerie" section discusses comprehensively the Disarmaments Conference. There is a nice note on the election of the new President of the Theosophical Society.

*The Hindustan Review*, July. With this number it reverts to a monthly and to its old editor, Mr. Sachchidananda Sinha, who in "The Hindustan Review Thirty-five Years After," sketches a history of the journal and of political life in India during this period. The get-up of this Indian magazine is very pleasing.

*The London Forum*, formerly *The Occult Review*, June and July. The editorials are very interesting, each being a comparative study of mysticism and occultism. In the July number is an article showing possibilities of psycho-analyzing a spirit, the spiritualistic medium's control on the other side.

*The Modern Review* for July contains good, solid, very readable matter as usual and has a new arresting red cover. A charming lighter article is by Michael Lorant on G. B. Shaw interviewed in his summer-home.

The Pretoria Lodge Newsletter gives news of and notes on the various activities of the Theosophical Lodge at Pretoria, S. Africa, as well as other items of general interest to members of the Theosophical Society. For local purposes such a newsletter is admirable.

*La Tabla Redonda* is a very nice-looking 16-page magazine in Spanish. The number for June has on the cover a picture of C. W. Leadbeater, late Senior Knight of the Order of the Round Table; the contents are a cartoon, several group pictures and articles all relating to the activities of the Order in Spain.

*The Vaccination Inquirer*, July. The "topic of the month" is diphtheria, several notes and statistics on which appear, written carefully according to the policy of the National Anti-Vaccination League. An account of their last Annual Meeting is continued. This, or any previous number, gives a good idea of the wonderfully devoted and one-pointed work this League is doing in the cause of the welfare of the animal as well as the human kingdom.

In *The Young Builder* for July there is a really good practical article on "When I Have a Bookshop," by Kevalram Dayaram, written in a breezy appealing way, which, it is hoped, will be read by many with profit.

D.

## SUPPLEMENT TO THE THEOSOPHIST

### THE THEOSOPHICAL SOCIETY

#### FINANCIAL STATEMENT

The following receipts, from 20th March to 10th June, 1934, are acknowledged with thanks:

| ANNUAL DUES AND ADMISSION FEES                                          |        | Rs.                  | A. | P. |
|-------------------------------------------------------------------------|--------|----------------------|----|----|
| T.S. in England, 10% dues per February, March and April, 1934, £61-1-11 | ... .. | 807                  | 4  | 7  |
| Emilio Traverso, dues per 1932 and 1933, £2                             | ... .. | 26                   | 4  | 3  |
| T.S. in Argentine, 10% annual dues (towards account), £3-19-7           | ... .. | 52                   | 8  | 0  |
| Shanghai Lodge, dues and admission fees of 2 new members, £1            | ... .. | 13                   | 1  | 0  |
| Dr. Humphreys, Udaipur, dues per 1934                                   | ... .. | 13                   | 8  | 0  |
| T.S. in Cuba, 10% dues per 1933 in part, \$5'0                          | ... .. | 12                   | 5  | 7  |
| Singapore Lodge, admission fees of 2 new members, 10s.                  | ... .. | 6                    | 10 | 0  |
| Manuk Lodge, China, dues of 2 new members, £1                           | ... .. | 13                   | 4  | 0  |
| T.S. in Greece, dues per 1933, £1-11-0                                  | ... .. | 20                   | 7  | 0  |
| Hong Kong Lodge, admission fees and dues of one new member              | ... .. | 6                    | 10 | 0  |
|                                                                         |        | <hr/> 971 14 5 <hr/> |    |    |

PRESIDENT'S TRAVELLING FUND

|                         | Rs. | A. | P. |
|-------------------------|-----|----|----|
| T.S. in France, £30-8-8 | 403 | 9  | 8  |

BESANT MEMORIAL FUND

|                                                                         |     |     |    |    |
|-------------------------------------------------------------------------|-----|-----|----|----|
| Mr. Y. J. Taraporewala, Mahendra, Patna                                 | ... | 5   | 0  | 0  |
| Miss H. S. Kemp, Adyar                                                  | ... | 5   | 0  | 0  |
| Mr. T. V. Gopalaswamy Aiyar, Adyar                                      | ... | 15  | 0  | 0  |
| Miss A. J. Maynard, Adyar                                               | ... | 2   | 0  | 0  |
| Mr. Peter de Abrew, Colombo                                             | ... | 25  | 0  | 0  |
| „ Madan Mohan Lal, Nathdwara                                            | ... | 10  | 0  | 0  |
| „ J. D. Mahalakshmiwala, Bombay                                         | ... | 10  | 0  | 0  |
| „ V. Ramachandra Naidu, Adyar                                           | ... | 5   | 0  | 0  |
| Shrimati Janakrishnammal, „                                             | ... | 5   | 0  | 0  |
| Mr. R. Mudalyandan Chetty, „                                            | ... | 20  | 0  | 0  |
| „ M. H. Master, Godhra                                                  | ... | 15  | 0  | 0  |
| Miss Thakuri Lilaram, Karachi                                           | ... | 10  | 0  | 0  |
| Mr. Panda Baijnath, Benares                                             | ... | 10  | 0  | 0  |
| Dr. J. E. Solomon, Raikhad                                              | ... | 70  | 0  | 0  |
| Miss S. Ware, Adyar                                                     | ... | 30  | 0  | 0  |
| Mr. Robert R. Logan, \$25                                               | ... | 63  | 0  | 0  |
| Mrs. Sarah W. Logan, \$25                                               | ... | 63  | 0  | 0  |
| Mr. Felix Layton, Michigan, \$2                                         | ... | 5   | 1  | 0  |
| „ Khushaldas, Karachi                                                   | ... | 10  | 0  | 0  |
| T.S. in Dutch East Indies, (two instalments)                            | ... | 507 | 7  | 10 |
| Mr. Butt and family, Natal, South Africa, £5                            | ... | 66  | 5  | 1  |
| Anonymous, £3-1-7                                                       | ... | 40  | 12 | 5  |
| Rajpipla Lodge T.S.                                                     | ... | 2   | 0  | 0  |
| Mr. Munisamappa, Nagamangalam                                           | ... | 15  | 0  | 0  |
| „ H. Lorimer, Montreal, Canada, \$10                                    | ... | 25  | 5  | 0  |
| „ Robert Davidson, Roseville, £2                                        | ... | 26  | 8  | 0  |
| „ Tarachand H. Keswani, Rohri, in memory of Mrs. Kosalya Gulraj Keswani | ... | 20  | 0  | 0  |

1,081 7 4

DONATIONS

|                                                                                                                                       | Rs. | A.    | P.   |
|---------------------------------------------------------------------------------------------------------------------------------------|-----|-------|------|
| A. Hiernaux, Brussels, (P.M.O. received on 22-5-33, without any instructions), £2-11-2                                                | ... | 33    | 12 0 |
| Huizen Lodge, Holland, "Adyar Day," £7-15-9                                                                                           | ... | 102   | 15 0 |
| Hilarion Lodge, Cyprus, 7s.                                                                                                           | ... | 4     | 7 0  |
| Miss M. G. Leggett, Bogino, Philippine Islands                                                                                        | ... | 7     | 8 0  |
| T.S. in Jugoslavia, "Adyar Day," £1-12-0                                                                                              | ... | 20    | 6 4  |
| U.S. Adyar Day Committee, per 1934, \$1,000                                                                                           | ... | 2,600 | 12 0 |
| V. Munuswamy, through the T. P. H., Adyar                                                                                             | ... | 1     | 1 0  |
| Akbar Lodge, Chicago, "Adyar Day," \$20                                                                                               | ... | 51    | 10 6 |
| Madame Z. Blech, from the estate of the late M. Charles Blech, 10,000 French francs, (£127-12-8) for the upkeep of Adyar Headquarters | ... | 1,687 | 2 0  |
| T.S. in Greece, "Adyar Day," 9s.                                                                                                      | ... | 5     | 15 0 |
| T.S. in Scotland, „ „ £4-12-9                                                                                                         | ... | 61    | 6 4  |
| Mr. R. Brenes Mesén, Evanston, U.S.A., through T.P.H., Adyar                                                                          | ... | 13    | 14 9 |
| Dr. R. V. Phansalkar, towards Headquarters expenses                                                                                   | ... | 10    | 0 0  |
| Hampstead and St. John's Wood Lodges, "Adyar Day," £2-4-0                                                                             | ... | 29    | 3 0  |
| T.S. in Spain, "Adyar Day," £1-3-3                                                                                                    | ... | 15    | 5 0  |
| The Executors of the late Mrs. M. E. Binn's estate (part of Legacy), £90-0-0                                                          | ... | 1,193 | 12 6 |
| T.S. in Dutch East Indies, "Adyar Day"                                                                                                | ... | 67    | 0 0  |
| T.S. in France, £40-19-9                                                                                                              | ... | 543   | 9 7  |
|                                                                                                                                       |     | 6,449 | 12 0 |

Adyar  
11th June, 1934

A. J. HAMERSTER,  
Hon. Treasurer, T.S.

FINANCIAL STATEMENT

The following receipts, from 20th March to 9th June, 1934, are acknowledged with thanks:

DONATIONS

|                                                                   | Rs.   | A.    | P.    |
|-------------------------------------------------------------------|-------|-------|-------|
| The Treasurer, Sanatan Lodge, T.S., Surat ...                     | 13    | 6     | 0     |
| Mr. M. H. Master, Godhra, "White Lotus Day" gift ...              | 5     | 0     | 0     |
| „ Harihar Prasad, Treasurer, Gaya Lodge, T.S. ...                 | 5     | 0     | 0     |
| T.S. in France, £2-4-0 ... ..                                     | 29    | 2     | 11    |
| Mr. Robert Davidson, Roseville, "White Lotus Day" gift, £1 ... .. | 13    | 4     | 0     |
|                                                                   | <hr/> | <hr/> | <hr/> |
|                                                                   | 65    | 12    | 11    |

Adyar A. J. HAMERSTER,  
9th June, 1934 For the Hon. Secretary & Treasurer, O.P.F.S,

NEW LODGES

| Location                  | Name of Lodge                         | Date of Issue of Charter |
|---------------------------|---------------------------------------|--------------------------|
| Orizaba, Ver., Mexico ... | "Emancipacion y Progreso" Lodge, T.S. | 5-2-1934                 |
| Parbhani, India ...       | "Parbhani" Lodge, T.S.                | 28-2-1934                |
| Petlad, India ...         | "Shri Vasant" Lodge, T.S.             | 7-3-1934                 |
| San Rafael, Argentina ... | "Fiat Lux" Lodge, T.S.                | 3-4-1934                 |

Adyar H. FREI,  
9th June, 1934 Recording Secretary, T.S.

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ANNIE BESANT

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No. 182—February, 1934: **Dr. Besant and India's Religious Revival**, by Hirendra Nath Datta. A lecture delivered at the Theosophical Convention of 1933. Our great leader's colleague pays his tribute by painting in vivid colours her manifold activities in India. As. 2.

No. 183—March, 1934: **Dr. Besant: Warrior**, by G. S. Arundale. A lecture delivered at the Theosophical Convention of 1933. Tells us how she fought for causes, for movements, for activities of all kinds, in order that truth might reign supreme. As. 2.

No. 184—April, 1934: **The Third Object of the Theosophical Society**, by C. W. Leadbeater. This contains a talk given at Adyar and a contribution to the Symposium on "The Future of the Theosophical Society" by the veteran who had made the Third Object his special work. Frontispiece of the author. As. 4.

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No. 186—June, 1934: **Dr. Besant as a Comrade and a Leader**, by Sir C. P. Ramaswami Aiyar, her great colleague in political work in India. An address given at the Theosophical Convention in 1933. As. 2.

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Nos. 188-189: **An Introduction to Mantra and Tantra Sastras**, by S. E. Gopalachariu. A lecture delivered at the Convention of 1891.

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EDITED BY

GEORGE S. ARUNDALE

*President of the Theosophical Society*

VOL. LV

*PART II. April to September, 1934*

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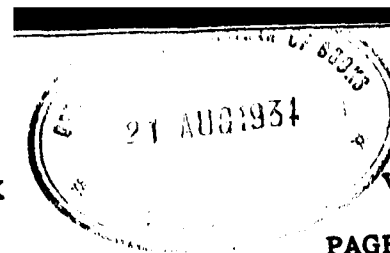
ADYAR, MADRAS, INDIA

1934



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