

land of a fiery-cross of constructive, non-aggressive patriotism, drawing all types of citizens within the magic circle of a common purpose to achieve noble ends. Freaks cannot do this work, nor those who are fanatic for this and against that. For such a mission are needed men and women who have risen above religious bias, above political bias, above the bias of panaceas, above the bias of catchwords and phrases, of shibboleths, of all conventions and orthodoxies: men and women steeped in their country's great traditions, full of sure confidence in her future, alert to defend her against wrong, but no less alert to defend her against doing wrong, alert for the well-being of those who are starved of their rights, but no less alert for the due performance by every citizen of his duties. For such a mission are needed saints and heroes, and no less geniuses and martyrs: and in greater measure still are needed what may be called without the slightest derogation a rank and file of true-hearted, simple-minded citizens who are eager to follow honest leadership

(To be concluded)

BAD will be the day for every man when he becomes absolutely contented with the life that he is living, with the thoughts that he is thinking, with the deeds that he is doing: when there is not forever beating at the doors of his soul some great desire to do something larger, which he knows that he was meant and made to do, because he is still, in spite of all, the child of God.

PHILLIPS BROOKS

along the pathways of service and sacrifice.

Nationality is needed to-day. We have hardly begun to learn its lessons, yet there are those who would leave the lesson unlearned because another lesson, that of internationalism, has also to be learned—but only as we master the lessons which precede it.

Religion is needed to-day. We have hardly begun to learn its lessons, yet there are those who would leave the lesson unlearned because another lesson, that of the life of which religion at its best is but a clouded form, has also to be learned—again, however, only as we master the lessons which precede it.

Individuality is needed to-day. Competition is needed to-day. Even armaments are needed to-day. Capital and capitalists are needed to-day. Dictators are needed to-day. Democracies and monarchies are needed to-day. Unemployment is needed to-day. All that we have we need. And our task is not to damn what we have, to rail against it, to curse it, but to learn from it, so that if it should go it may go quickly.

THE YOGA SŪTRAS OF PATANJALI

By MANJERI VENKATA RAYA IYER

(Continued from p. 62)

श्रोत्राकाशयोः संबन्धसंयमादित्यं श्रोत्रम् ॥३८॥

38. From Samyama on the relation between the ear and the Ether [Akāśa],—divine ear.

Sound is said to be primarily due to a vibration in the Ether. (See Aphorism, III, 32).

कायाकाशयोः संबन्धसंयमालुप्तुलसमापत्तेश्चाकाशगमनम् ॥ ३९ ॥

39. From Samyama on the relation between the body and the Ether [Akāśa], and from the attainment of the lightness of cotton,—transport through Ether [Akāśa].

Gravitation is due to a strain in the ether, somewhat similar to the surface-tension in liquids, which tends to draw the floating particles on the liquid together. By the relaxation of this strain even mountains would lose their weight completely. Ancient colossal architecture, which baffles the ingenuity of the modern engineer with his wonderful instruments, would not have been possible but for the manipulation of etheric currents by Divine Men who guided infant humanity in the old days.

स्थूलसूक्ष्मसूक्ष्माव्ययार्थसंयमादुत्तमजयः ॥

40. From Samyama on the purposefulness of the gross forms (of Matter) in continuity with

(its) subtle (forms),—victory over the Elements.

What is the purpose of the graded continuity of the states of *Pradhana*, Substance or Matter, in the ascending or descending order of grossness or subtlety, as is evident from the existence of the various planes and subplanes on a graduated scale of materiality? How else could the "immaterial" Spirit come into touch with "material" things and thus gain Experience and Liberation? Hence, in order to accomplish the purposes of "Bhoga" and "Apavarga" of the *Puruṣa* (the Experience and the Liberation of the Individual Spirit), *Iśvara* brings forth a Field of Evolution out of His own Being. How? First comes forth from the Lord what is called *Viksepaśakti*, the differentiating force, the First Life-wave, which fashions the Great Elements, the *Mahabhūtas*, out of the Primordial Substance in order to differentiate those "portions" from the rest by restricting their range and rate of movement. These "portions" are maintained by a whirling motion imparted to them by His will. They are called "Atoms" or "vortices" in the Primordial Substance which satisfies all the conditions of a "perfect fluid". This process goes on till "Seven

Atomic Planes" are generated within the original substance. Subsequently this process is repeated "within each of the Atomic Planes" till the subplanes come into being. This latter process is not exactly similar to the former, inasmuch as the atoms are combined into "molecules" in various geometrical designs. These "molecules" are comparatively less stable than the "atoms" which compose them. In the Physical Plane, only the "molecules" belonging to the three lowest sub-planes are known to science, which calls them the "atoms" of the chemical elements. The cathode-rays and radio-activity prove beyond doubt the compound nature of chemical atoms.

Then comes forth from the Lord what is called *Āvaranāsakti*, the veiling force, the Second Life-wave, which clothes itself in the atoms and molecules, already generated by the First Life-wave, in regular succession. But it should not be understood that all the atoms and molecules of each Plane form the drapery of the downpouring life. Only a portion from every part of the Plane is thus utilized—"the veils" and the free atoms and molecules existing intermingled everywhere in the Plane. This "veiling" enables the Life or Spirit to come gradually into touch with Matter and to get accustomed to its vibrations. The Spirit is not veiled in the Matter of a lower Plane before it has become thoroughly accustomed and responsive to the vibrations of the Plane immediately "higher".

The Second Life-wave veiled in the Matter of a Plane is named the

"Elemental Essence" of the Plane. The "Elemental Essence" of a Plane behaves quite differently from the "free Matter" of the Plane. For instance, in the Plane of Thought, the third from the Physical, the Elemental Essence takes shape under the impulse of thought; whereas, the thought impulse generates only an expanding spherical wave in the "free Matter" of the Plane. The Elemental Essence, or rather the life behind it, learns to respond to the vibrations of the Plane by taking shape under the impulses of the Plane, and entering into the constitution of the vehicles of Beings, or Individual Spirits, both human and non-human, inhabiting the Plane. The Elemental Essence of each Plane, being thus subjected to a variety of influences generated in the Plane, develops "a tendency of segregation" or *Viśeṣa* within it, and differentiates by concord and discord into various "horizontal" sub-divisions. "Elemental Essence" may be considered as "the matrix" or "plasm" in which the "Seeds of Individual Consciousness" are embedded. These "Seeds" are outwardly the "Permanent Atoms" which are the nuclei round which the vehicles of the Individual Spirit are built. As the Elemental Essence divides and sub-divides, the number of nuclei within the division diminishes.

The Second Life-wave which informs the Elemental Essences is the form-building or organizing Energy of *Īśvara*. By the time the Life-wave reaches the Astral Plane it has six veils and many horizontal divisions. When it descends into

the Physical Plane and clothes itself in its Matter, it puts on another veil. At first it manifests on the Physical Plane as the hyper-meta-*proto* elements, the chemical elements and their compounds. Then the Life-wave appears as vegetables of every grade, genera and species; and then as the animal kingdom with its various divisions and sub-divisions. From the vegetable kingdom, organization of forms begins from the Physical Plane upwards. When the Life-wave reaches the animal kingdom, its veil of Astral Matter becomes the individualized Astral Bodies of animals, and its veil of Mental Matter shows many divisions. As the animal kingdom is subjected to diverse experiences, the divisions and sub-divisions in the mental veil rapidly increase. A separate division of the "mental veil" behind a group of animals is called a "group-soul". The number of animals energized by a "group-soul" diminishes gradually by division as we approach the higher animals; and, finally, as we reach the domestic animals, the number of animals informed by a "group-soul" falls very low. When one of the domestic animals, such as a dog, a cow or a horse belonging to a "group-soul," exhibits any exceptional quality of intelligence, love or activity which decidedly distinguishes it from the other members attached to the same "group-soul," it succeeds by dissonance in breaking itself away from "the group-soul"; it thus becomes an individualized soul capable of reincarnating as a primitive human being—the frag-

ments of the group-soul which it tears off in the process of individualization forming the mental vehicle of the individualized animal.

At this stage a wonderful event occurs. The exceptional outburst of intelligence, love or activity of the animal evokes a response from *Īśvara*, the Lord, and a fresh stream of Divine Energy rushes down the chain of "Permanent Atoms" into the animal, which results in the formation of a permanent reincarnating Ego with the Causal Body. This downrush of Divine Energy is called the Third Life-wave, *Citīśakti*, which forms the Immortal Individual Spirit or "Puruṣa" which, from that moment, begins to gain individual experience and to tread the Path of Progress which leads to Liberation, under the Laws of Evolution and "Karma". This is "the purposefulness of the gross forms of Matter in continuity with its subtle forms," *Samyama* on which makes the Yogi victorious over the Elements. It should be understood that the individuals who have not attained Liberation exist in "groups" in the Nirvāṇic Plane, and Liberation means a further "Individualization" or *Kaivalyam* at the Nirvāṇic level. A step still further lies the "Individualization of Monads" in the Substance of the Lord Himself.

ततोऽणिमादिप्रादुर्भावः कायसम्पन्नदर्मानभि-

वातश्च ॥ ४१ ॥

41. Thence, the rising up of (powers beginning with) "Ānimā," etc., bodily wealth and non-collision with its laws.

Victory over the Elements is characterized by the attainment of eight well-known powers, bodily perfection and freedom from being handicapped by the Physical Body. The eight attainments are: (1) *Ānimā*, the power of minimizing oneself or other objects, (2) *Mahimā*, the power of magnifying oneself or other objects, (3) *Garimā*, the power of increasing the weight of objects, (4) *Laghimā*, the power of diminishing the weight of objects, (5) *Prāpti*, the power of instantaneous locomotion, (6) *Prākāmyam*, the obtaining of any object wished for or instantaneous fulfilment of wishes, (7) *Isitvam*, lordship and (8) *Vasitvam*, control. The limitations of the Physical Body cannot be expected to become impediments to one who has gained these powers. And his body is as perfect as it can be. For,

रूपरावण्यबलवज्रसंहननत्वानि कायसंपत् ॥

42. Beauty of form, strength and adamant feel to impact

(constitute) the bodily wealth (of the Yogi).

There is a mistaken notion among some people that a Yogi should not take much care of his body, and should lead a very abstemious and austere life in the world. But really, a Yogi should take much more care of his body than an ordinary man, for the reason that the practice of Yoga, as well as the exercise of yogic powers, requires a finer and a stronger body than the ordinary man requires for the usual daily discharge of his duties. In addition to this, the Yogi shapes his Physical Body so as to conform it to the glorious *Augoeides*, within "the aura" of his Causal Body, which shows out all the perfections of all the bodies owned by the Yogi in his past lives. The Yogi's body possesses the softness of childhood, the vigour of youth and the grandeur of age, all at once, and it never seems to age even through centuries.

(To be continued)

WHATEVER the ill that a foe
Doth a foe, whatever the grudge he may owe,
Greater by far will he find
The ill that is done by an ill-aimed mind.

Nay, not a father or mother
Could do so much; not a kinsman or other;
Greater by far will he find
The good that is done by a well-aimed mind.

The Buddha's Path of Virtue

THE SCIENCE OF DREAMS

By W. B. CROW, D.Sc., Ph.D.

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I. SLEEP

MOST of us pass about a third of our lives in the sleeping state. In each daily cycle of twenty-four hours we repose for about eight, in a more or less dormant condition, and if we have experienced thoughts or feelings, during that dark span, we usually remember those experiences on awaking as a series of more or less phantastic images which we call a dream. It is particularly pleasing for the writer to have the opportunity of writing about what a namesake of his has called the night-side of Nature, because his sphere of life happens to be in the realm of academic science, and if we read the textbooks of physiology, as used in our colleges and universities, we find very little about sleep, and if we peruse those dealing with psychology, we find practically nothing about dreams. Yet the science of physiology, concerned as it is with the functions of living things, is decidedly incomplete without an account of sleep; and psychology, if it deals only with the waking state, presents an altogether fragmentary picture of our mental life. As regards the latter science, the rise of psycho-analysis has to some extent forced psychologists to turn their attention

to dreams, but the pioneers of this modern dream-analysis have been medical investigators such as Freud, Jung and Adler, who, in the course of their clinical work, have come into contact with the stern realities of life, although how far they have understood the phenomena they have studied is still very much debated. Sleep and dreams remain *par excellence* the field of the occultist, by which term one may designate those bold spirits who are determined to see life as a whole, and are not afraid to look with unflinching eye into the blackness of the night, and calmly examine the mysterious and often terrible visions therein.

It is acknowledged by all that man is a composite being. On the one hand there is the physical body, composed of its various organs, which during the day serves as an apparatus for becoming acquainted with, and acting upon, the world of objects. It is the vehicle of the sensations, and as such fits into, and is one with, a vast range of Nature, the physical world, the world of touch, weight, heat, cold, light, sound, smell, taste, etc., which become known only through it. Man also possesses feelings, such as joy and sorrow, and these are experienced

by a living unity, known to Theosophists as the astral body, although working in conjunction with the physical body, yet clearly distinguishable from it. The astral body gives impulse to man, gives him likes and dislikes, desires and hatreds, hopes and fears. Again, man also possesses a vehicle of thought, a mental body, which enables him to utilize the impressions of the past. In its passive aspect it can roam over the vast fields of past experience; in its active state it can bring about new combinations, which may materialize in the future. All the activities of man are finally controlled by the causal body, the ego of the psychologists. It is the tension between the ego and the physical body which gives the experience expressed in the phrases "I touch," "I see," "I hear". It is the tension between the ego and the astral body which gives the experience expressed in the phrases "I feel," "I desire". It is the tension between the ego and the mental body which gives the experience expressed by the phrases "I think," "I remember," "I imagine". There are other aspects to all this, but what has been said is sufficient for our purpose.

In waking life it is clear that the four vehicles mentioned¹ also work together to give what we call consciousness. Psychologists are

¹ Even the ego is called a vehicle for reasons which now appear. There are also other vehicles. In its full action the movements, due to this system, are complex and purposive. Only automatic or rhythmic actions can be continued during what is ordinarily called sleep, e.g., the case quoted by Hamilton (*Lectures on Metaphysics*) of a postman who had to walk daily for some miles over an unenclosed meadow land. He always slept whilst passing over the field, but always awoke at the end of his journey, where he had to pass over a narrow foot-bridge. This perhaps ought to be considered as partial sleep.

agreed that consciousness is not a separate entity, but a mode or system of relationships between units. When we see or hear something, for example, we at the same time feel and think. We see a flash, for instance, feel surprised, and think, comparing it with past experiences; perhaps we think of some action, and that leads over to other feelings or actions. So the conscious mind is a continuous changing complex. The term complex, by the way, was introduced into psychology by Dr. Carl Jung of Zürich, and he considers consciousness as the chief complex of the individual life, although the term has come into use chiefly for other systems which belong to that part of the mind that is unconscious. Complex means a system, and may be represented diagrammatically as a network.

During sleep the human being changes. The voluntary muscle system is largely put out of action,² and the only movements are the involuntary ones of the internal organs, due to unstriated and cardiac (heart) muscle, and although the movement of the chest in breathing is continued, this is reduced and rhythmic, not adaptive as during waking hours. For whilst awake our heart and respiratory apparatus are continually changing their rate, within certain limits, to meet the requirements of voluntary action. The sense-organs,

which are intimately connected, in their functions, with voluntary action, are also thrown out of action. This is strikingly illustrated by a pathological case in which the bodily senses, including touch, were absent, owing to a derangement of the spinal nervous system. If placed in an inactive condition, the ears and eyes being closed, the patient immediately fell asleep. The senses are not all lost simultaneously in the ordinary process of falling asleep. First the eyes are closed, but consciousness is not lost until hearing and touch disappear. The sense of smell is in abeyance for long intervals during waking life, and in some individuals is largely repressed; the sense of taste is only active whilst we are eating, so that it may be said to sleep for longer intervals than the rest.

It is clear that in sleep the ego withdraws, to some extent, from the physical body. On awaking the ego again comes into relationship with the physical plane through the physical bodily vehicle, and this activates the muscles and sense-organs. During the period of sleep certain external forces have been acting on the resting physical body, which has been correspondingly changed to some minute degree; these changes can cause a difference in the ego-body relationship which we call consciousness, and some think that it is in this way that dreams are caused.

The physical body loses some principle or guiding force when it goes to sleep, and it thus becomes passive. This withdrawal may be complete or partial; in

the latter case we get various phenomena such as somnambulism (sleep-walking) and somniloquism (sleep-talking).

Sleep-walking is usually induced by hypnotism, but can and does frequently occur spontaneously. On awaking, whether suddenly during the walk, or after retiring again after the walk, the subject of this experience remembers nothing about it. The extent to which the detached complex may be developed is illustrated by a case mentioned by Dr. Walford Bodie. A man related to the latter that one night he was reading in bed, and he remembered putting the book down, after having put a book-mark at a certain page, and turning out the light. The next morning the light was still on, the book was still on the chair beside his bed, but the book-mark was nearly fifty pages further on. He remembered the story only to the point where he had first left the book-mark.

Somniloquism varies from incoherent mumblings to talk in learned, poetic and even foreign language.

In sleep-walking the lids are firmly closed and eyes are drawn upwards in the orbits. Yet the subject can see, sometimes much more clearly than in the waking state. Hair-raising feats are performed. Suicide, according to Bodie, often takes place in a condition like or akin to sleep-walking. The reason for these facts will appear later.

Dissociation on falling to sleep is illustrated by the sudden starts which often take place during the process of going to sleep—an

instance of increase of reflexes, which depend upon the lower centres in the medulla and cord. Dreaming is considered the subjective counterpart of this, as the higher forces utilizing the brain are withdrawn, but as the outer world becomes obliterated the inner worlds become clearer.

II. THE PHYSICAL BODY

It is popularly supposed that dreams are caused by disturbances of the bodily functions, particularly of the digestive functions, which are known to continue during sleep.

Although vision, hearing and other senses are apparently utilized, they are accompanied by feelings and thoughts, and there is no more reason for explaining dreams purely in terms of the physical, than there is for explaining life as a whole in such terms. If you are a materialist you will explain, or try to explain, feeling, thought and the ego itself, as secondary products of the physical body, having no real existence. But it is illogical to suppose that dreams are due entirely to physical or physiological factors, if you do not apply the same system of explanation to your waking life.

In a comprehensive view of dream-life we must of course take the physical body into account. The mind of the dreamer certainly does concern itself with the physical body at times, but being fully awake to higher worlds this body is only regarded as a dwelling. In fact one of the commonest symbols under which the human body is represented in dreams, according

¹ *The Sunday Chronicle*.

to dream-analysts, both ancient and modern, is in the form of a house. Scherner, who is largely responsible for promulgating this house=body theory, carried it very far, for he claimed that the parts of the house corresponded to the organs of the body. A pain in the head was found to call up images of hideous spiders on the ceiling, for example.

A house represents the physical body. W. Stephenson, writing in the press,¹ says that an unprepossessing house, with smooth bare walls and ugly design, means you are dreaming about a man. The house if beautiful, with well proportioned balconies, ivy-clad, refers to a woman. Anxiety in climbing down the front of a house, he says, refers to childhood, when you were lifted down from the shoulders of a parent. Its present reference is to the insecurity of the dreamer's worldly position.

Whether one agrees with all this or not one must admit that the house is often a symbol of the human body, and in fact because the creative force works along parallel lines, mankind in constructing houses, and in architecture generally, does tend to build up a frame-work which directly or indirectly imitates the anatomical plan of man's body.

There are effects which connect one's physical body with dreams, just as there are influences which show a relation between physical and psychical functions in other respects. In intense feeling the heart beats more rapidly; hence the heart has come to symbolize feeling. In thought the brain is active, but

no one here will confuse brain with mind, although the brain is the physical symbol of the mental body.

There is one reason which has led to the popularity of the view that dreams are due to bodily changes, however, even among people who are not otherwise materialists. During sleep the physical body is passive, and not being impelled by will, it would seem that purely arbitrary influences from physical sources must be the cause of the dream.

A person suffering from indigestion will be troubled by bad dreams. By experiments we can also illustrate the supposed influence of the physical body. If you take the trouble to stand upon your head a few minutes before going to bed, you will find yourself rewarded, or rather punished, by some most unpleasant dreams, following, doubtless, a temporary change of blood-distribution in the brain and internal organs.

Every organ of the physical body has its relation to the dream-life. As regards the organs of external sense, this can be, and frequently has been, proved by experiment.¹ These organs are five in number, corresponding with the five senses, viz.:

the skin		touch
the tongue		taste
the nostrils		smell
the eyes		vision
the ears		hearing

¹ Such experiments were performed by Hervey de Saint-Denis and Maury. Experiments were also made by the London Lodge of the Theosophical Society, but these included clairvoyant observations on the astral and mental bodies, as well as on the physical.

² See e.g. a dream recorded by Havelock Ellis in *The World of Dreams*, London, 1911, page 76.

³ Quoted from Havelock Ellis, *loc. cit.*

The tickling of the nose of a sleeper with a feather was found by Maury to induce a dream of horrible torture in which a mask of pitch was stuck on the face, and then forcibly torn off, rending the skin. The pinching of the neck of the sleeper was followed by a dream of a blistering plaster.

The skin is also an organ of temperature. Many dreams of ice and snow accompany the cold sensation due to the falling off of bedclothes,² especially if a cold draught, by any chance, happens to play upon the body of the sleeper. Similarly heat, induced by the bringing of hot irons near the face, induced the dreamer to suppose his feet to be placed in burning coals.

As regards taste, this does not appear to be so important, but W. S. Monroe³ carried out some experiments in which a crushed clove was placed on the tongue on going to bed, and in some instances dreams of taste followed.

Smell also has some influence. The opening of a bottle of scent under the nose of a sleeper in one instance, quoted by Maury, induced a dream of a perfumer's shop in Egypt.

Hearing has a large influence on dreams. In one experiment a few strokes on the musical instrument known as a triangle appeared in the dream as the ringing of the fire-bell in a certain town. I have had several such dreams at a time when I thought it necessary to use

an alarm-clock to arouse me in the morning, the alarm being interpreted as various pleasant sounds. Havelock Ellis once dreamed he heard birds, followed by a performance of Handel's "Creation," and woke up to hear that a canary was singing.

Visual dreams apparently caused by outward stimuli are few, because the eyes are closed during sleep. Weygandt¹ records that he dreamed of living pictures, illuminated by magnesium light, and awoke to find the sun had just burst through the clouds with its light streaming on to him. Hammond² records a dreamer who found himself in heaven, "surrounded by dazzling brilliance," and awoke to find that the smouldering fire of his room had flared up.

In all these instances the sense-organ works in an altogether different way to what it does whilst we are awake. It builds a fairy tale on the slightest provocation. The dream-visions are out of all proportion with the stimuli causing them. This is still more marked with the dreams associated with changes in the internal organs. Yet even here there is evidence that the quality of the dream bears a definite relationship to the type of bodily change.

As regards the organs of sex one may agree that impulses arise from them in sleep, and may be exaggerated into imagery which is clearly of an erotic nature. Havelock Ellis has observed that such

dreams are among the most vivid of all; and according to Freud many dreams which are not obviously sexual in content are due to erotic urges, sometimes, he claims, of a most extraordinary and perverse kind.

The bladder is an internal organ which at times must undergo stimulation during sleep. According to Scherner, all dreams of fish playing in water are connected with the stimulation of this organ.

The heart can also become the source of impulses resulting in dreams. As long as this organ beats in a regular, quiet and normal manner its influence is unnoticed, but when disturbed it affects dreams, as it also may affect the consciousness during waking hours. Dreamers suffering from weak heart action have frequently been noted by physicians to have mentioned dreams of sweating and panting horses climbing a hill.³ Havelock Ellis says:

The real difficulty of the panting and struggling heart instinctively finds its apparent explanation in a familiar spectacle of daily life.

All dreams of thumping, throbbing and hammering are signs of disturbances of the heart's action. After the most terrifying nightmares, one awakes with the heart much affected. Hindu and Chinese medicine⁴ which makes use of dreams in diagnosis, lays down the rule that dreams of ghosts, monsters and other terrifying figures are a sign of repletion of

the blood in the heart, which is unable to emit its usual quantum of blood at each beat, owing to choking of the vessels. On the other hand, it was claimed that dreams of fire, flames, smoke and light occurred when the heart was slower than normal, and when giddiness, due to weakness of the blood-current, might be expected. Dreams of partial or complete paralysis, even a turning of the body to stone, occur in cases where the circulation of the blood is defective. Where the blood-stream is weak, as in anæmia, we also get dreams of brooks, streams, springs and waterfalls. If the blood-flow is too rapid we may see rushing torrents and cascades.

Sensations of falling would seem to accompany some affections of the brain, and in dreams may be interpreted as such. Insanity of various kinds is accompanied by its own dreams, sad and oppressive in melancholia, expansive and exhilarating in paranoia (delusive insanity), odd, bizarre and without order in the maniac-depressive type. Dreams are rare and insignificant where the mind is stunted in dementia, idiocy and imbecility.

Sensations of suffocation are naturally present in some lung-affections. According to Hindu and Chinese diagnostic medicine, the dreamer who has difficulty in breathing will dream of difficult roads and long journeys, expansive country, wide seas and dreary plains. On the other hand, if there is repletion of the lungs he will dream of fights, war, weapons and soldiers. Asthmatic spasms appear in dreams in the figure of

murders, and scenes of hanging and strangulation.

The kidneys also give rise, in disease, to symptoms of backache and other pains, both day and night. The dreams of subjects in which the kidney tubules are over-active are those of fatigue, for instance, following hard journeys or work; if, on the other hand, they cannot function sufficiently, and their fluid accumulates in the canals, one dreams of difficulties in bathing and swimming, and of drowning.

The spleen is usually an organ of depression, and when its contents are overloaded the Oriental physicians say that it causes dreams of songs, festivals, music and pleasure, probably of an excessive nature. When defectively functioning in other ways it may cause dreams of (excessive?) eating, of dangers and of disputes.

The liver, in harmony with its nature as a vegetable organ in an animal body, gives rise to dreams of vegetation when disturbed. Repletion of the liver results in dreams of inextricable forests, steep mountains, tall trees. When the liver is less active than usual, bushes, grasses, fields and lawns are seen in the dreams.

The liver, by the way, is the dream-organ *par excellence*. It has a greater effect than any other organ, and is traditionally associated with the planet Jupiter, with Sagittarius, the ninth sign of the zodiac, and with the ninth house of the heavens, which ruled sleep and dreams. This is because it is the chief centre of the vegetative organs of the body, and comes chiefly into action during

¹ Quoted from Havelock Ellis.

² *Loc. cit.*

³ Havelock Ellis, *loc. cit.*

⁴ *The Book of Fate and Fortune*, 1932, to which work we are indebted for a number of the facts which follow in this section.

sleep. It is one of the few organs which is more active during sleep than during waking.

In all dreams the organs do not produce the effect on the dreamer which they would on a person who is wide awake. There must therefore be some factor other than the physical, some disturbance of the astral and mental bodies which interfere with correct judgment. We are far from discounting the physical factors in dreams, but we miss the most interesting part of dream-science if we confine our attention thereto. Every intelligent person will wish to know why a physical stimulus is accompanied by a dream-picture which is out of all proportion to the physical stimulus which is supposed to arouse it.

It appears that the dream-function is not a mere lowering of the threshold; on the contrary the dream-mind is sometimes more sensitive than the waking consciousness. Fever-stricken patients may suffer intense thirst in dreams, whilst scarcely aware of this sensation on waking. Of the dream in which a limb turns to stone, this may precede paralysis, which may have set in upon waking, or which follows a few days after. Arnauld de Villeneuve dreamed that he was bitten in the foot by a viper, and soon after found it attacked by an ulcer. In the case of Gessner, a dream of a bite of a serpent in the side was followed by a fatal attack of anthrax. These dreams give us the key to the relation of the physical body to the dream-world. The dream cannot be considered as due to the illness, nor can we believe that

the illness as caused by the dream. In truth the dream and the illness are the outcome of certain factors in the life of the individual. Just as in Theosophy we cannot imagine that illness is purely a matter that concerns the physical body, so we must believe that the dream is also an affair of the whole being, physical, astral, mental and causal. The correspondence between physiological and pathological facts on the one hand, and the dream-life, on the other, is another instance of the law of correspondences, or law of analogy, that is well known to all occultists.

The difference between the actual physical stimulus and the dream it evokes has been explained as due to the need of converting the stimulus into a form which enables us to continue sleeping. The dream is a guardian of sleep. This is admitted by Freud, but has been worked up into an independent theory by Wm. Brown of Oxford. A sleeper touched a hot-water bottle with his foot, and dreamed he was climbing over a floor of hot lava on Vesuvius. The dream finds a reason for the stimulus of heat, and so it does not disturb the sleeper. But even this does not explain why the dream-picture was chosen, and one might as well say that, dreaming of Vesuvius, the dreamer stretches out his foot and touches the bottle. And why has he a bottle there at all? In a complete psychological analysis one must know the circumstances of the case. An astrologer might say that a fiery sign was rising at the moment of the dream and of the incident, and might show both

to be explained by the position of the zodiacal signs and planets.

The difference between the dream and the physical stimulus that arouses it is both qualitative and quantitative, sometimes more quantitative. This is illustrated by the story of the sailor who, whilst on shore-leave, saw a strong man give a performance in which flagstones were broken on his chest

with a sledge-hammer. He told his shipmates about it, and that night while he slept he dreamed that he was in the same position as the strong man, with a stone on his chest, about to be smashed. As the sledge-hammer descended he awoke, and found that the flagstone was represented by a ship's biscuit which had been placed on his chest by his playful shipmates.

(To be continued)

THERE is another great department of human thought, namely Science. Now science is the observation of facts, from which, set side by side, inductions are drawn which reveal laws. Out of the chaos of phenomena it restores the cosmos of ordered reason . . .

Now Theosophical science looks on the whole world as a manifestation of thought in all grades of matter. Occult science knows of the existence of higher and higher kinds of attenuated matter, far finer than the ether of orthodox science, all interpenetrating each other, and constituting this vast universe, which is all material in this sense, and is capable of being observed, examined and understood. Man is by no means limited to the physical world alone. Theosophy asserts that the human race has reached a point in evolution, when many of its children, to an increasing degree, can unfold new senses for observing the phenomena of finer matter, and thus discover the underlying laws. The powers of mind, the powers of perception, will work not only through the five now normal senses, but through others also, keener, subtler, more sensitive. With these, science will be able to extend its researches, continuing to use its own methods of observation and reasoning, into a far larger field and to draw its conclusions from fuller data. The observations already made by the use of these finer senses by those who have developed them need not be accepted as true on statements as yet unverified, but they might be used as hypotheses on which to work and to experiment.

ANNIE BESANT in *What is Theosophy?*

ASTROLOGICAL FUNDAMENTALS

By HAMILTON STARK

IT is essential to a rational comprehension of what life is all about, to realize that it is not "the accident of birth" which makes us what we are when born, or thereafter. We prepared our horoscopes long before gravitating to the births that they therefore required, and we are constantly moulding our future ones. We do not inherit from our parents anything but the physical-body, which thereupon becomes our instrument for self-expression and for further education of the reincarnating Thinker (the real-man) who ensouls the dense-body, endowing it with faculties.

That permanent-entity is attracted at conception, to a body suitable to its own needs, and which is due to be born at the time-and-place when the stellar arrangement of the instant will charge the then easily impressionable, fully receptive organism with the needed values of that moment—considered in terms of wave-lengths and frequencies characterizing planetary radiations. By virtue of sympathetic repercussion at birth, the psychic-sphere of interpenetrating auras (the composite psychic-entity) of each person, is attuned to the vibrations peculiar to his entry into physical-life—all in agreement with the compelling momentum of appropriate effects following in due-time, upon all previous and related causes.

The technical language of Astrologers seems to purport that a zodiacal-condition is what has made a person such-and-such, as: Mercury when well Aspected in Virgo in the Sixth "House" of a natal-horoscope, "gives" ability and inclination for service of all kinds. The reverse is true. An obliging disposition, acquired through the gradual process of willing-service throughout the now forgotten Past (as far as the present brain-mind is concerned), requires some such condition as that just described, to express itself after the new birth. Rather than "giving" it, the horoscope only indicates the predisposition, now become habitual.

Each person is born with just the equipment for expressing what he has previously attained-to on his own account during many previous incarnations in this world; and also with environmental conditions appropriate for adding by means of further experience, to his powers of mind, emotion, and physical-proficiency. The horoscope is not the representation of an inexorably fated life-time. It indicates the physical, emotional, mental, and moral conditions at the time, of the Ego then manifesting once more; and also the chief aptitudes and opportunities during the new incarnation. As responsible people, adaptability devolves upon us in

making proper use of the equipment we have, so that we may intelligently develop our latent possibilities.

... if he [the baby] is left entirely to himself, the automatic action of the permanent atom will tend to produce for him, from the materials given, an Astral-body precisely similar to that which he had in the last life; but there is no reason whatever why all those materials should be used, and if the child is wisely treated and reasonably guided, he will be encouraged to develop, to the fullest, all the germs of good which he has brought over from his previous life, while the evil germs will be allowed to slumber. If that is done, these latter will gradually atrophy and drop away from him, and the Ego will unfold within himself the opposite virtues, and then he will be free for all his future lives from the evil qualities which those germs indicated.

The motive of the Personality, represented by the Moon, Saturn, and the Ascendant, is selfishness and the gratification of the personal-desires as reflected into the Lower-mind. Acting from selfish motives, people can never rise above the karma (consequences) that they have already generated (excepting by the very slow advance of general evolution), because they keep producing new restrictions—repeating the cycle. There are renewed life-times with some change in the environment, but no very perceptible change in the net results of each life-time. But if the motives become selfless or genuinely altruistic, then there ensues a cancelling of karma by means of co-operation with Nature through wisdom and will. Will is greatest, but must have wisdom in order to be rightly expressed in

C. W. Leadbeater.

action. Action is futile unless guided by wisdom—therefore the Mutable Signs of the Zodiac, provide the key to swift unfoldment.

All esoteric or profound Schools teaching the rationale of Existence, recognize the fact-in-Nature of the immortality of each unit comprised in the Universal Consciousness. By immortality is meant: self-consciousness, inclusive memory, and mental comprehension, that are co-existent and continuous. Manifestation involves distinct and separate octaves-of-vibration, which due to their differing degrees of fineness of atomic-matter, interpenetrate, all equally filling the habitat of Humanity. Individual-consciousness is always focussed in one of those "Planes of Nature," to the almost total exclusion of any other of the similar grand divisions of Manifestation. And just as there are graduated, interpenetrating octaves-of-vibration, differentiated by their respective number-ranges of wave-lengths and frequencies, so is each composite human-being equipped with "bodies" corresponding in fineness of atomic-structure, with those octaves-of-vibration—recognized and appreciated by earnest students of the involution of Life, and the evolution of Consciousness thereby.

The permanent part of each one of us may be termed "the Ego," and which resides in the realm that is two removes in fineness-of-matter, from the Physical. That Individual Self, desirous of growth, puts forth a "thought-form" or representative projection of

Himself, into this world of three "dimensions," taking ownership of a baby-body, and that resulting composite-entity is what we call the "Personality" as distinct from the "Individuality" or "Inner" Self. The permanent, ever-unfolding Self is represented in the horoscope by the Sun—not accidentally or arbitrarily so, but inevitably so in the very nature of Existence. The transitory "outer"-self which comes and goes, being known in our everyday world as So-and-so, is largely indicated by the Moon (logically so), but also by all of the Planets and sensitive-points. As the Moon is conditioned, so will it more or less reflect the splendour of the Sun (true to universal analogy). The Sun, representing the ever-abiding Self which contacts the Physical by a series of incarnations, will express that Self in agreement with the totality of the birth-configuration, plus such newly initiated expression as the available "presence-of-mind" or awareness, may determine to achieve. That is very important.

Horoscopic Significance.

The natal-horoscope, then, refers to human-birth, and such a chart denotes possibly some hundreds of things. But its chief significance is in the indicated predispositions, and the possibilities for improvement upon them. What use the person will make of his possibilities, is a matter for him to decide as intelligently as he can. Environment plays its part, but it is somewhat subject to the awakened Will of the Individual involved, and it is for him to decide whether

he will drift as the helpless derelict does, or whether he will direct his energies toward accomplishing something definitely worth-while during this his chance at another Earth-life: this being the only place or condition in which necessary "soul"-growth may be acquired.

The Zodiacal-signs indicate character, essential traits, and moral or spiritual possibilities. The Mundane-houses or "Houses," represent personal activities and objective, material conditions. It is their function to provide the physical environment, and superficial limitations into which the "native" or subject of the horoscope, is born, and which serve as a fulcrum for the exercise of Will in planning and choosing—resulting in opportunities, events, and growth toward perfect humanhood. In the last analysis, the Houses reduce to the segments of each person's own aura (his miniature sphere, comprising specialized matter of the metaphysical-planes) magnetically oriented with the Earth's more macrocosmic segmentation. Planetary-influence, as modified by inter-planetary relationships and by Sign-influence, affects twelve areas composing the aura of the Earth, and automatically, by means of the sympathetic relationship between those areas and similar ones comprised within the auras of all creatures and living objects upon and about the Earth, the natural departments of life are accordingly affected.

The zodiacal-zone of Signs comprises twelve Creative-hierarchies of Intelligences, each having its own specialization or key-rate of vibration, and the twelve compose

the complete Archetypal Man. The natures of the Signs or Celestial-mansions, as modified by their various changeable positions (due to Earth's own movements), show the lines of our development in Consciousness, and fitness to cope with the impelling tendencies of worldly-life: our reaction and adjustment to circumstances along our individual lines-of-evolution. That is particularly true of the "Rising" or "Ascending" Sign, and the ones containing its "Ruler" and the Sun and Moon. Their respective "colourings" indicate the conditioned outlook-on-life: the person's own standards-of-values—his own court-of-last-resort in matters of conscience and possibilities of realization: the index of his awareness.

The basic-character of a horoscope is in agreement with the relation that the Signs bear to the Houses. The blending of the two provides the possibilities for action and reaction between already acquired development and objective environment, with the result of still further unfolding latent powers. The Signs and Houses are as faculty is to function. With that background of motivation, the Planets activate certain of those underlying conditions, according to their placement in the birth-map. Planets affect us only as their influence is characterized by Sign-influence plus House-influence. The "Aspects" or angles-of-incidence they project, do not necessarily blend as do Sign-and-House-influences. If of diverse natures, those Aspects operate in rotation as opportunities permit—never neutralizing one-another.

Neutralizing adverse influences, and properly assimilating beneficent ones is a task presenting itself to our own sense of discernment. We can make all matters either worse or better. If correctly read, contradictory indications do not disprove the reading: it is not advisable to unduly try to reconcile such seeming contradictions in planetary Aspects.

Every thing, condition, or principle in the Solar-system comes within the scope of Zodiacal-and-Planetary sway—that of all Signs and Planets to some extent, but particularly within the sway of one of each: having natures most like its own. Each Planetary-aspect exerts a distinct influence (as filtered through the Zodiac) on all life throughout all planes-of-Nature; every condition of growth or of thought-and-feeling (and therefore of inclination to action), is appreciably affected by geometrical convergences between a stimulated Zodiacal-zone and the angular relations with focalizing-centres upon and about the Earth. That chemical-action is primarily upon House-conditions and thereby transmitted to all Mundane affairs. The simultaneous response by each condition of Mind or of Matter, and by each entity or group of like-entities, whether human or not, will be in accordance with the nature of whatever there is to be affected—habitual responsiveness unless in the rare cases of human-enlightenment sufficient to arouse a discriminating and purposeful Will. The angles-of-incidence of the vibrations or radiations projected by the "heavenly-bodies," as felt

by all units-of-consciousness upon Earth, direct the metabolism or chemical changes; incite the moods and desires; instigate the states-of-mind; and determine the actions of those incarnate units, according to the individual predispositions.

Zodiacal-vibrations give the trend of events current in the world-of-affairs, as also they characterize the always changing states of the various interests

comprised in each separate classification of things embraced by the different divisions of Astrology. An "influence" is applicable in both a psychological and in a physiological way, and either enhances or retards the success of affairs in all walks-of-life. The weather, health, crops, business, government, and the activities of all creatures, respond to the transitory stimuli according to the natal or basic predispositions of each case.

(To be concluded)

MEMORY IN THE DYING

AT the last moment, the whole life is reflected in our memory and emerges from all the forgotten nooks and corners, picture after picture, one event after the other. The dying brain dislodges memory with a strong, supreme impulse; and memory restores faithfully every impression that has been entrusted to it during the period of the brain's activity. That impression and thought which was the strongest, naturally becomes the most vivid, and survives, so to say, all the rest, which now vanish and disappear for ever, but to reappear in Devachan. No man dies insane or unconscious, as some physiologists assert. Even a madman or one in a fit of *delirium tremens* will have his instant of perfect lucidity at the moment of death, though unable to say so to those present. The man may often appear dead. Yet from the last pulsation, and between the last throbbing of his heart and the moment when the last spark of animal heat leaves the body, *the brain thinks* and the EGO lives, in these few brief seconds, his whole life over again. Speak in whispers, ye who assist at a death-bed and find yourselves in the solemn presence of Death. Especially have ye to keep quiet just after Death has laid her clammy hand upon the body. Speak in whispers, I say, lest you disturb the quiet ripple of thought and hinder the busy work of the Past casting its reflection upon the veil of the Future.

Quoted from a MASTER in *Lucifer*, October, 1889.

THINGS MADE NEW

By D. JEFFREY WILLIAMS

IN our world, one supposes, it is the significance of anything that makes it real to us. In other words, significance gives existence to any fact or idea. When our imagination grasps anything, the supposition is that that anything has emerged from a darkness into light, from a condition of non-existence into that of existence. We discover our world when, and only when, we see its significance in large or in small.

The art of living, therefore, consists in the quickening of imagination. Living is a matter of seeing things significantly. There may be infinite degrees of perceptive power, but that perception is alive which opens out on wonder, has a new appeal, new significance, each day, and even each hour.

In these days, the great thinkers and workers in the world are humble because the significance of what they see with vivid, and almost trembling imagination, implies endless inferences and implications extending away into a vast darkness and ignorance. The conquests in the world of science, to take one instance, are felt to be quite trifling and unimportant when measured by the magnitude of the unknown implied by the absence of solutions to envisaged problems. When the world in any aspect in any degree is seen significantly, then our limited knowledge of it becomes a painful and utterly

unworthy possession, and serves merely as a goad to incite us to obtain some real and worth-while knowledge concerning it.

The knowledge imparted to us in the form of Theosophical teachings should kindle and not kill our imagination. When our imagination is killed we might as well be dead! If Theosophical teachings have not imposed upon us very many more problems than they have solved for us, I am not sure that their significance has been fully appreciated; for they should be sending us on a hurried quest for the ever-hidden Grail that is Truth. A part revealed leaves and implies a whole unrevealed.

"Everything that is, is holy," declared the poet Blake. It requires the eye and heart of the poet to feel all things are holy and therefore significant. More than any other teaching Theosophy should enable us to see all things "holy" and truly significant; but this burning vision of the poet implies so much of capacity to feel and see as the Highest among men feel and see; it implies seeing and feeling all things in an eternal setting, and to sense something of a thing's joy in being as truly part of God's life as we ourselves are; it suggests also that we can to some extent respond to the Purpose and Beauty hidden within it. We are definitely on

God's side when we encounter beauty in our world however manifest to us, and when, metaphorically as well as literally, we make the wilderness of this world to flower like a rose!

The world—and all in it—passionately desires to reveal its hidden and potential beauty. That passion is in the heart of the smallest thing as in the greatest. It is that passion that calls the angelic hosts to minister, through their lowlier servants, to the shap-

ing of perfect form, the rendering of a perfect line, and the giving forth of a perfect hue or colour. A mightier majesty than that seen even by the poet's eye may be revealed by royal forms of mountains—as well as in the minute sands of the seashore! Of royal blood are all things that grow, and make our world what it is! To see with any measure of significance is to see royalty and the signature of royalty everywhere.

THE ALCHEMISTS' RULE OF LIFE

THEY patiently toiled for something better than the vain glory of a passing fame. Seeking it not, they became immortal, as do all who labour for the good of the race, forgetful of mean self. Illuminated with the life of eternal truth, these rich-poor alchemists fixed their attention upon the things that lie beyond the common ken, recognizing nothing inscrutable but the First Cause, and finding no question unsolvable. *To dare, to know, to will, and REMAIN SILENT*, was their constant rule; to be beneficent, unselfish and unpretending, were, with them, spontaneous impulses. Disdaining the rewards of petty traffic, spurning wealth, luxury, pomp, and wordly power, they aspired to knowledge as the most satisfying of all acquisitions. They esteemed poverty, hunger, toil, and the evil report of men, as none too great a price to pay for its achievement. They, who might have lain on downy, velvet-covered beds, suffered themselves to die in hospitals and by the wayside, rather than debase their souls and allow the profane cupidity of those who tempted them to triumph over their sacred vows.

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THE COUNT DE SAINT GERMAIN: WHO HE WAS

By A. J. HAMERSTER

(Concluded from p. 72)

II. LEOPOLD GEORGE RAKOCZI

AS I pointed out in the first instalment of this article, the Count nowhere disclosed so much of his genealogy as in the three accounts quoted there from German sources. The nearest he came to it elsewhere, but without mentioning his name or his country, was in a conversation in Paris, some twenty years earlier, with a young girl of 14 or thereabouts, who was a special protégée of his, and who repaid him for it with a true devotion and a sincere belief in his wonderful stories and his extraordinary powers. This lady, Mlle. de Saint Aubin, later the Countess de Genlis, relates in her "Memoirs" the following anecdote which must have occurred about the year 1760, just before the Count left for Holland:

My mother asked him if Germany was really his native country. He shook his head mysteriously, and replied, sighing deeply: "All I can tell you of my ancestry is that at 7 years of age I was wandering through the woods with my tutor, and that a price was set upon my head." Hearing these words I trembled, for I did not doubt for a moment the truth of this great revelation. "On the eve of my flight," the Count proceeded, "my mother, whom I was not to see again, bound her portrait round my arm." "Oh! my

God," I cried. On hearing my exclamation, Saint Germain looked at me and appeared moved when he saw my eyes filled with tears. "I will show it to you," he said. Then he threw up his sleeve, and showed a bracelet with an exceptionally fine portrait of a very beautiful lady. I regarded it with deep emotion. Saint Germain did not add another word, and changed the topic of the conversation.

As to the apparent great affection for his mother, shown by his "deeply sighing" when speaking of her, this is confirmed from quite another and completely independent source. The Baron van Hardenbroek, a Dutch nobleman from Het Sticht (Utrecht), wrote in his diary, in May, 1760, when the Count was staying in Holland, that "he speaks with great emotion of the late Milady his mother". It is a pity that our Baron did not also chronicle *what* the Count precisely said of his mother, just as Madame de Genlis had done. However, we must now see how this lady's account of the Count's flight into exile when a boy of 7, with a price on his head, fits in with the life-story of his alleged parents, assuming that he was indeed Francis' eldest son, Leopold George.

¹ The foot-notes are at the end of the article.

The relations between the house of Rákóczi and the Austrian Habsburgs had always been strained. Francis' marriage with the Princess of Hesse Rheinfels—even more displeasing to the Viennese Court than his former intended betrothal to the Duchess of Brunswick had been—made things worse than ever. The House of Hesse Rheinfels being allied to the French Bourbons, then the greatest enemies of the Austrian Habsburgs, Francis' political status was considerably strengthened by his marriage. When therefore the couple returned to Vienna from their honeymoon, the Emperor's wrath descended on their unsuspecting heads, and Francis was punished by confinement to his house. Machinations were set on foot to get his marriage annulled on the ground of his minority and his not having asked the Emperor's consent. But the Comte d'Aspremont produced the Emperor's declaration of Francis' majority, passed on 6 March, 1694. He was then released from his confinement, and left Vienna for Hungary, accompanied by his wife and the family d'Aspremont.

For a few happy years the whole family found itself reunited in the ancient castle of Sáros Patak, the historical residence of Francis' great-grandmother, Suzanne Lorántffy, situated near the present Czecho-slovakian border, in the valley of the Hernád. To await the birth of her first child Princess Charlotte Amalia went to Kis Tapolcsány, the home of the Countess Elisabeth Rákóczi, who had conceived a maternal affection for the young mother-to-

be. It was there, then, near lake Balaton (Plätten See), that on 28 May, 1696, Leopold George Rákóczi was born, named partly after the Emperor, partly after his own ancestors. His father sent official notice of his birth to the reigning sovereigns, who sent graciously their congratulations in return.

In the beginning of 1697 Francis tried to revindicate his right to the rank and title of Prince of the Roman Empire, but it was not without the intervention of his father-in-law that he succeeded in obtaining the Emperor's recognition of his claims. And it was the last act of grace. The suspicions of the Court increased simultaneously with Francis' popularity with his own people. In the next few years he had to go twice to Vienna in order to try to allay the doubts concerning his loyalty, but without success. The second time he was unsuspectingly allowed such a glimpse into the ulterior motives of the Court as to convince him that, whatever he might say or do, Vienna would not be content till it had confiscated all his goods and done away with his person as well. I think that this must have brought him to the decision that the first thing for him to do, on his return, was to save his heir-apparent from a worse fate than had been his own lot as a child. Somewhere about 1698 a daughter had been born to him, but she died while still in the cradle.

Now, in 1700, when Leopold George was 4 years old, he was reported as having died also. But was this the truth? I think

that there is at least the possibility, if not the probability, that the spreading of the news of the child's death was only a ruse. The historian, from whose book I have taken all the facts for this story, tells us that "the sorrow of the parents (at the death of their eldest born) would have been greater, if they had not been in expectation of the birth of another child." Their grief then does not seem to have been very marked. And how could it have been, if the death was only a feigned one? But what was done with the child? Was he kept at Sáros Patak with his parents for the time, or was he sent away immediately to some remoter part of Francis' vast domains, the castle of Munkács for example, so heroically defended by his mother, Helen Zrinyi, from 1685 to 1688 when he was only a boy of 8 or 10? It is situated in a far-away corner, Ruthenia, bordering on Russia, now in Czecho-slovakian territory. But I think rather that the child was kept nearer home for the next few years, for the danger was not yet imminent. In 1700 the Princess went to Vienna to await her third delivery. Was it also to allay, in some subtle way, possible suspicions of the Court concerning her eldest born? The second son was born on 18 August, and received the name of Joseph. After the Princess' return to Hungary the real trouble began. One of the early days of April, 1701, Francis received the information that General Solari had been ordered to arrest him. There was still time to fly, but he preferred to stay with the Princess, who could not

travel, for she was again great with child. But we may be sure that, if at any time, it must have been now that the little Leopold George, aged 5 years, was sent away "with his tutor into the woods," far from the zone of danger, and that on this occasion his mother may have put the bracelet with her portrait on his arm. Two weeks later the parents were arrested at their castle of Sáros, by armed soldiers who penetrated into the Princess' bedroom, where Francis was taking leave of her. Both were arrested, however. The Princess was brought to a convent of Ursuline nuns at Vienna, where on 8 August she gave birth to her third son, George. The Prince was confined in the fortress at Wiener Neustadt, and his execution, on the charge of rebellion, was meditated upon. But by the help of his wife, who was allowed to visit him, and of other friends, he escaped from his prison in the evening of 7 November, and fled to Poland. A price of ten thousand florins was put on his head.

If the story, that a price was set on the boy's head also, has been correctly transmitted to us by Madame de Genlis, then Vienna must have got wind of his feigned death, and this would tally well with what von Gemmingen tells us of the Count when he stayed at Triesdorf some 75 years later:

He [the Count] steadfastly maintained not to have told the Markgraf [of Anspach] any lies concerning his name and family. The proofs of his descent were, however, in the hands of a person, on whom he was dependent, a dependence which had brought him in the course

of his life the greatest persecutions and outrages, as he expressed it.

And indeed, if the Emperor was in possession of the "proofs," or had even some deep suspicion of his identity, well might "a price on his head," from his youth on, have been among the least of the "persecutions and outrages," which he had to suffer from that source.

It was not before June, 1703 that Francis was able to return to his native country. Then the last struggle for Hungary's freedom began in earnest. If his eldest son still lived, the boy, being then 7 years old, may well have joined his father for a time, but when the strenuous and hazardous campaigns began, he must certainly have been sent away again, out "into the woods". How long he stayed in Hungary, before his father placed him "under the care of the last of the Medicis," we do not know, but this evidently took place before the spring of 1706, when the Princess was allowed to visit Hungary. The Viennese Court hoped that she might persuade her husband to cease the unequal struggle and to submit to the Emperor's grace. Had her eldest son still been in Hungary, she would certainly not have returned to Vienna, after having dissuaded Francis from surrendering to Austria, without having arranged to see the boy again, though it be for one short moment only. But we have heard how the Count told Mlle. de Saint Aubin that he never saw his mother again. On her return journey to Vienna the Princess succeeded in escaping from her escort. She fled

to Poland, where Francis joined her in 1711, when he had finally to give up the fight for his country's freedom. But not entirely; he still sought eagerly in the coming years to interest the reigning Sovereigns in his country's fortune,—first the great Tzar of the Russians, then the King of France of Solar Glory, finally the Despot of the Ottoman Empire. For this purpose he went to France in 1712, where he had the most intimate relations with Louis XIV and the princely nobles of his court, which may explain the courtesy, and favour even, with which later the Count was received by the French Court. In 1720 Francis went on to Turkey. But it was all without avail, and worse than that. The same year still, the Porte interned him in Rodosto, where he at last closed his fateful life, surrounded by a few faithful friends, on 8 April, 1735. The Princess Charlotte, whom he had left behind in Poland, later on also went to France. Her husband had, however, already left for Turkey. In Paris she took refuge in a convent, and died there on 18 February, 1722.

From the above we see that the age of the eldest son, Leopold George, agrees pretty well with Madame de Genlis' account. Greater accuracy than that cannot be expected from "memories" of running conversations, often written down or "edited" many years later. Prince Charles of Hesse is more explicit in his statements. According to him the Count "was 88 years old when he came here [to Schleswig in 1779], and he died [in 1784] at

the age of 92 or 93". This should put his year of birth at 1691 or 1692, and his father's marriage at 1690 or 1691. This, I think, is entirely out of the question. Not only that Francis was then only 14 or 15 years old, but he was still under the vigilant and jealous eye of the Jesuit Fathers at Neuhaus, which institution he did not leave before 1693. Indeed, all the circumstances considered, there is no reasonable doubt that he could not legally have married anyone before the year 1694, when he was also proclaimed of age. I will say nothing of the possibility of an illegal connection, because I do not think it fair or wise to take refuge in such an altogether unfounded hypothesis, as long as we can explain the existence of a third son along much more reasonable lines. Besides, considering the nature of such "Memoirs" in general, and the lack of accuracy in such points as dates, from which they generally suffer, I do not think Prince Charles' statements irreconcilable with the year of birth of Leopold George. Two ages are mentioned by him, 88 and 92 or 93. The latter are apparently derived from the former. The Count stayed five years at Eckernförde, so if he was 88 "when he came there," he must of course have been 92 or 93 when he died. But I do not think that we necessarily have to adhere so literally to Prince Charles' account as to exclude all possibility of the Count's having been 88 at any time of his stay at Eckernförde, and not only just at the time of his arrival there. For example, the

Count of Warnstedt, Danish diplomatist at Schleswig, wrote from there on 11 December, 1779, after he had spent two evenings at the Count's, that "he (the Count) said that he was only 86 years old". This would place his birth-date two years later at any rate than according to Prince Charles' account.

We shall now have to consider what the Count said concerning his younger brothers, Joseph and George,—namely that they "had surrendered themselves to the Emperor Charles VI," and that he had therefore taken the name of San Germano, the Holy Brother. Von Alvensleben expresses it much more harshly, that his brothers "were of such a low disposition and so little high-minded that they had submitted to their unhappy fate". I think this an exaggeration and the ambassador's own interpretation of the Count's words, which probably gave, only half in earnest, a ready explanation of his assumed name. Let us see what history has to tell us of the characters of Joseph and George.

After their father's successful escape from Wiener-Neustadt in November, 1701, Joseph, then only one year old, was ruthlessly separated from his mother. George who was just a baby of a few months was left with her. But when she went to Hungary in 1700 and from there fled to Poland, she had perforce to leave both her children at Vienna, where they were practically kept captive till the youngest escaped in 1726, and the eldest eight years later. Soon after his flight George visited his father at

Rodosto, who never yet had set eyes upon him.

The Prince, happy to see his son at last, tried his best to keep him with him, but the young Prince, who did not know Hungarian, had little taste for the diversions offered to him. Notwithstanding all the goodwill of the exiles, his sojourn among them was sad, austere even, for the young man could not understand nor share their sentiments. Hungary was unknown to him, and the ancestral traditions remained a closed letter. His father gave him the title of Count of Makovicz, and with infinite regret, let him depart again for France, where he took service in the French army.

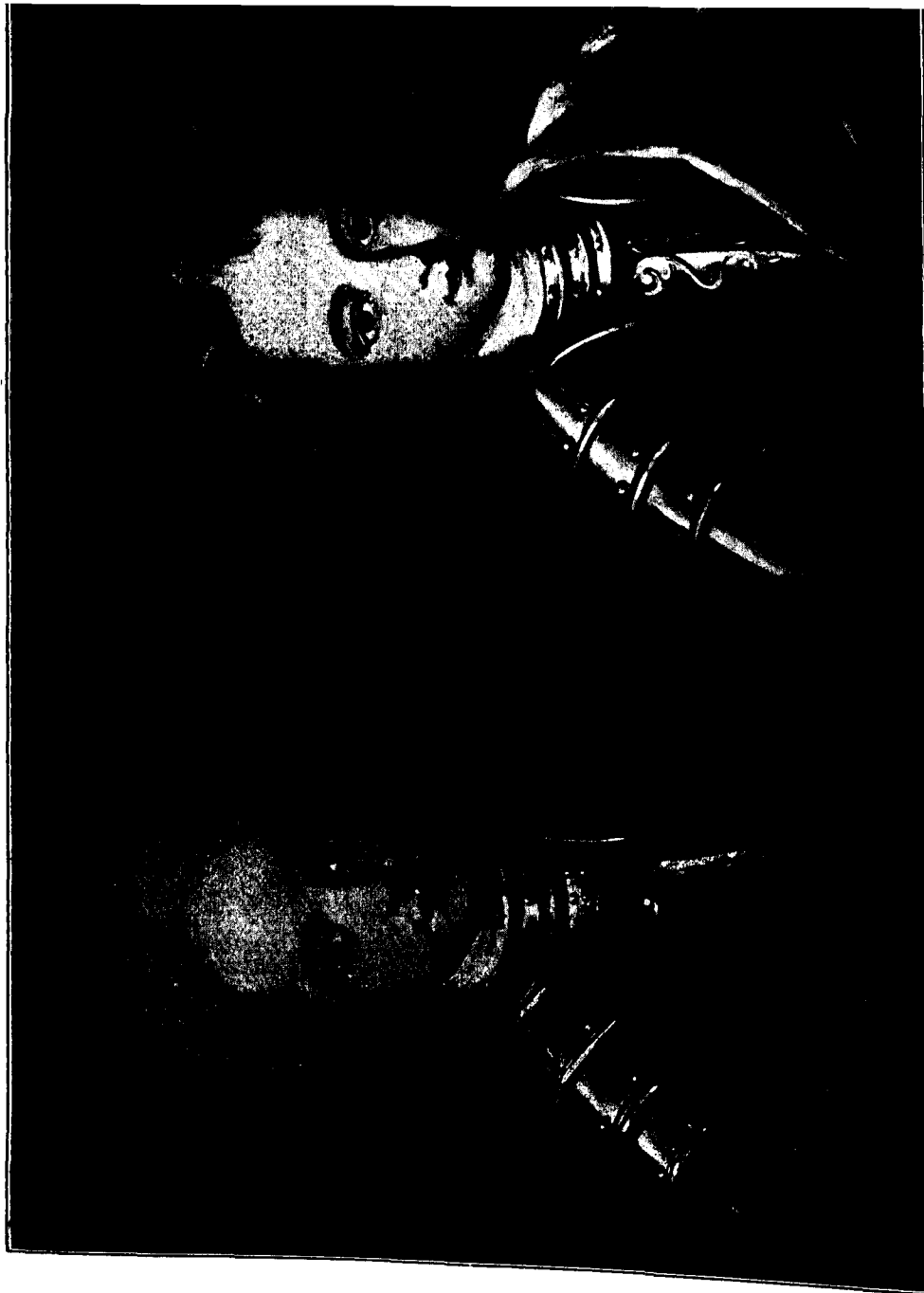
He died in 1756 at Chapelle-Saint-Denis.

Joseph, after his escape from Vienna, in 1734, also went to Rodosto, first however getting married on his way, in Paris. But he came too late. For, when he arrived at Rodosto in 1738, his father had died the year before. Two years later he himself died at Cernavoda.

It has been made a reproach to Francis' sons that they were not equal to the name they bore. The fact is indisputable, but the responsibility devolves not on the children of the Prince of Transylvania and the Princess of Hesse-Rheinfels. Both parents gave irrefutable proofs of a fine courage, a high intelligence, and an unyielding resistance against misfortune's blows. If they had been allowed to mould hearts and minds of their sons, their task would have been easy, and what results one would have the right to expect from such educators. But torn away, since tenderest age, from the care of their parents, the children were brought up by their persecutors. That which had been of no avail against Julianne and Francis, appeared effective against Joseph and George. When they were able at last to escape from the yoke that oppressed them, it was too late.

Therefore, however reluctant we may be, there is apparently some reason for the somewhat deprecatory estimation of his brother's characters, implied in the Count's explanation of his assumed name. Besides, we must not forget that this name was probably chosen before either of his brothers had yet contrived to escape from his captivity, at the latest, let us say, somewhere about 1720 to 1725 when the Count was between 25 and 30 years old.

But what about the Count himself? Did he himself live up to the high ideals of the illustrious House, from which he traced his descent? Has he himself been true to the family-traditions of the Rákocsis? The answer is: perhaps not in a worldly, but certainly in a more spiritual sense. It is true that it does not say much, that he has never "surrendered to the Emperor," for there has never been the necessity, let alone the opportunity. But neither has he "submitted to the unhappy fate," that has been the lot of all of Francis' descendants. In so far, I think, von Alvensleben's rendering of the Count's words truer to fact than Prince Charles' statements. Far from submitting to his fate, and becoming one of the ordinary nonentities, born of great heroes or great geniuses, he carved out a way for himself. It is true that he did not fight for the freedom of his own country, that he did not become an ardent nationalist for one particular race or people or nation,—his aims flew higher, his wing stretched broader, to embrace the whole of mankind, to serve every race, every nation.



GEORGE

JOSEPH

as he proved later in life in his secret endeavours to guide the nations of Europe along ways of peace (by secret negotiations between France, England, Holland and Prussia), and the political and social revolutions (Russia and France) along ways of gradual progress, though partly failing in these objects. The 18th century was not an easy time, not less difficult than our own times, for the powers behind to guide and control, for in its second decade there lived together in the world four Monarchs of the principal countries on the Continent, all of whom earned the term of "the Great," because of their unbounded nationalistic-imperialistic aspirations,—Peter I of Russia (1672-1725), Frederick II of Prussia (1712-1786) Louis XIV of France (1608-1715), Maria Theresa of Austria (1717-1786).

In conclusion let me add something about the two portraits of Joseph and George, which accompany this article. The original oil-paintings are in the possession of Baron Radvanszky in Radvany, now in Czecho-slovakian territory. Photographs of them were sent by Dr. Rozsaffy to Bishop Wedgwood, and by him given to Mrs. Hymans in London, who was so kind as to let me have photographic copies, which are reproduced here. Concerning these portraits Bishop Wedgwood wrote to me on 25 November, 1924:

It was Mrs. Besant who said that the one [namely the one known as the younger son George] was a portrait of the Count as a boy. I had both of them one day in my office, when I was General Secretary of the Theosophical Society in England,—it must have been at least as long ago as 1913; I showed them

again to her with a view to making certain of what she was reputed to have said, and she told me perfectly definite that the one to which she pointed was of the Count.

Later, others seem to have denied that it was the Count, presumably on the ground that the Count was not George, but *Joseph Rákoczi*. It is thus, for example, that C. W. Leadbeater calls him in *The Hidden Life of Freemasonry* (1st edition, 1926, p. 14). But in *The Hidden Side of Christian Festivals* (edition 1920, p. 310), he had called him *Ivan Rákoczi*. Both times, however, the information is preceded by the phrase "we are told," so that we may rightly presume, that it was not based on personal first-hand knowledge. It is clear, therefore, that there seems to be considerable uncertainty, not to say discrepancy, as to his Christian name. The same uncertainty exists even as to which of the two portraits is Joseph and which George. This is of course not an uncommon thing with ancestral portraits. And well may the name, given to the portrait recognized by Annie Besant as that of the Count, whether it be that known as Joseph or that of George, have been a blind, intentionally or accidentally. It may have been in reality a portrait of the eldest son, Leopold George, and either designedly dubbed simply Joseph or George, so as to let sleeping dogs lie; or else, in the course of time, may have been so named simply because no other sons than Joseph and George were then historically known. I do not say, however, that this is probable.

But I have so much faith in Dr. Besant's intuitive powers of recognizing, as early as 1913, the presence, the influence or the power of the Prince-Adept, who has been the subject of this study, as well as in Bishop Wedgwood's correct rendering of the incident, that I am quite willing to accept the "possibility" of the suggested substitution of identity.

BIBLIOGRAPHICAL NOTES

To the books mentioned in my former notes, I may add the following:

La Très Sainte Trinosophie par le Comte de St.-Germain. A parallel French and English text of *The Most Holy Trinosophia* of the Comte de St.-Germain, with introductory material and commentary by Manly Hall. Illustrated with the figures from the original manuscript in the Bibliothèque de Troyes. Los Angeles, 1933, pp. 116.

But I do so only to warn the unwary reader, for this is one of those books showing much lack of critical judgment. That the French MS. found in the Bibliothèque de Troyes is of the Count's workmanship rests on the slightest of proofs, namely a casual note on the MS. by an unknown person, whereas the commencement of the MS. stating that it was written in "the resort of criminals, in the dungeons of the Inquisition," is in direct contradiction with its alleged authorship, for the Count had never been in the clutches of the Jesuits or the Roman Power. Neither are the contents of the MS. as a whole of such a nature as to justify us to ascribe them to "the greatest Oriental Adept Europe has seen in the 18th century" (H. P. B.). And as to the publisher's Introduction, bearing the sensational and foolish title of "The Man

Who Does Not Die," it is such an indiscriminate jumble of genuine and spurious anecdotes, that it can hardly be called a serious work.

The following are the originals of the texts quoted in this second instalment of my article:

de Genlis. Ma mère lui demanda s'il étoit vrai que l'Allemagne fût sa patrie. Il secoua la tête d'un air mystérieux, et poussant un soupir: "Tout ce que je puis vous dire sur ma naissance, répond-il, c'est qu'à sept ans j'érois au fond des forêts avec mon gouverneur." . . . et que ma tête étoit mise à prix! . . . Ces paroles me firent frissonner, car je ne mettois pas en doute la sincérité de cette grande confiance. . . . La veille de ma fuite, continua M. de Saint-Germain, ma mère, que je ne devois plus revoir! . . . attachait son portrait à mon bras! . . . "Ah Dieu!" m'écriai-je. A cette exclamation M. de Saint-Germain me regarda, et parut s'attendrir en voyant que j'avois les yeux remplis de larmes. "Je vais vous le montrer," reprit-il. A ces mots il retroussa sa manche, et il détacha un bracelet parfaitement peint en émail, et représentant une très-belle femme. Je contemplai ce portrait avec la plus vive émotion. M. de Saint Germain n'ajouta rien et changea de conversation.

van Hardenbrack: dat hy van wijle zijn vr(ouw) moeder met groote aandoening spreekt.

von Warnstedt. Il dit de n' avoir que 86 ans [1779].

von Gemmingen. Er behauptete standhaft, dem Markgrafen keine Unwahrheit in Ansehung seines Namens und seiner Familie gesagt zu haben, die Beweise seiner Herkunft befänden sich aber in den Händen einer Person von der er abhängig sey, eine Abhängigkeit die ihm in dem Laufe seines Lebens die grösste Verfolgungen und Attentate, wie er sich ausdrückte, zugezogen.

¹ I. Mrs. Cooper-Oakley, on pp. 42-43 of her book, gives the same anecdote, following however the version of the spurious *Chroniques de l'Oeil de Boeuf*. How she came to prefer this above that of the genuine *Memoirs* of Madame de Genlis herself, I am not prepared to explain. The compiler of the *Chroniques*, a certain Touchard Lafosse (1780-1847), intentionally or inadvertently changed "la veille de ma fuite" into "la veille de ma fête," reading therefore "on the eve of my (7th) birthday" for "on the eve of my flight," while the former was again imperfectly rendering in Mrs. Cooper-Oakley's book by "on my birthday." Now some have read these three words as meaning "on the (actual) day of my birth," and inferred from it that the Count's mother died shortly after. It is clear, however, that the story told by Madame de Genlis, and the story reproduced in

Touchard Lafosse, both assert that the Count saw his mother alive for the last time when he was 7 years old. Volz, p. 73, also translates imperfectly: "am Tage vor meiner Flucht" instead of "am Vorabend meiner Flucht".

² Horn, p. 85.

³ Volz, p. 298.

⁴ Volz, p. 362.

⁵ How impossible it is to attach too exact a value to such dates in so-called "Memoirs" may be finally illustrated from those of Madame de Genlis, quoted before, the trustworthiness of whose reports concerning the Count I think in no way less than that of Prince Charles of Hesse. After having spoken of the time when she met the Count in Paris in 1760, she continues: "To finish all that concerns this singular man, I must tell that 15 or 16 years later, when passing through Sienna, in Italy, I heard that he lived in this town, and that people did not believe him more than 50 years old. Sixteen or seventeen years later, being then in Holstein, I heard from the Prince of Hesse, brother-in-law of the King of Denmark and father-in-law of the crown prince (now on the throne), that M. de Saint Germain had died (while staying) with this Prince, six months before my arrival in this country." The necessary computations from these data would place the Count's death in 1792, whereas there is no doubt at all that the event occurred eight years earlier.

Though neither of much value as exact historical evidence, I yet cannot let pass unnoticed the following passage from Baron de Gleichen's *Souvenirs*. "I heard Rameau and an old relation of the French ambassador at Venice declare, that they had known M. de Saint Germain there in 1710, when he had the appearance of a man of 50." Rameau is a famous French composer of the time (1683-1764). For the rest the Baron is not very exact in his data. "The old relation" was rather the "widow" of the Chevalier Jacques Vincent Languet, Comte de Gergy, who was French ambassador at Venice from 1723 to 1734. So as to fix a definite year, let us suppose that she met the Count at Venice in 1726, and also that he "was" really and did not only "look" 50 years old. His year of birth would then have been 1676, that is the year of birth of Francis II Leopold. It is on this slenderest of threads, spun of mere gossip and the vaguest of reminiscences, that the first hypothesis concerning the genealogy of the Count is based, mentioned in the former instalment of this article, namely that he was not Francis' son, but Francis II Leopold himself. As I remarked there also, this hypothesis is in direct contradiction with all we know from history. For the rest I may add that the Baron de Gleichen's *Souvenirs*, though probably the most quoted because the easiest procurable, are far from being a reliable or an exact source of information. Madame de Genlis gives as her opinion that the anecdotes from these *Souvenirs* "are false and told by someone who has never known the Count de Saint Germain". I would not go so far, but neither would I take him too seriously. By his own confession he is prejudiced against the Count: "I have followed him during six months with the most submissive assiduity, and he has not taught me anything if not the ways and peculiarities of charlatanry".

Madame du Hausset, lady-in-waiting to the Marquise de Pompadour, gives us quite another version of the same anecdote, in the form of a conversation between the charming Marquise and the mysterious Count. "The Countess de Gergy, the wife of the Ambassador at Venice, who was there some fifty years ago, says that she has known you there, as you are now."—"It is true, Madame, that I have known Madame de Gergy for a long time."—"But according to what she says you must be more than 100 years old now."—"That is not impossible," he replied laughing, "but I agree that it is more probable that the lady, whom I respect, is dotting."

There is still another version of the same anecdote to be found in the spurious *Souvenirs* of the Countess d'Adhémar. "The old, everlasting Countess de Gergy, whom death surely has forgotten upon earth, said in my presence to the Count de Saint Germain: 'Fifty years ago, being the wife of the Ambassador, I was at Venice, and I remember having known you there looking much the same as now, though a little riper perhaps, for you have become younger since then.'—"I am happy at all times to pay my respects to the ladies.'—"You called yourself at that time Marquis Balletti."—"And Madame the Countess de Gergy has a memory still as young as fifty years ago."—"I owe this advantage to an elixir which you gave me at our first meeting. You are really an extraordinary person."—"Had this Marquis Balletti a bad reputation?"—"On the contrary, he was a man of very good society."—"Then, because nobody complains of him, I willingly accept him as my grandfather."—"I know [Madame d'Adhémar continues] that people have distorted his replies to the Countess de Gergy; I report them as I have heard them myself from his own mouth."

Mrs. Cooper-Oakley again reproduces the same anecdote from the spurious *Chroniques de l'Oeil de Boeuf*. This is the most ridiculous version of all (pp. 38-39).

The anecdote forms a unique touchstone to test the reliability of the different narrators. Which are the true facts underlying the story? These of course, that the Countess de Gergy, meeting the Count in Paris in 1760, thinks that she has met him before, when she was in Venice between 1723 and 1734, say in 1726. When we further accept the Count as being Leopold George Rákóczi, then he was 30 years old at the time, and 64 when meeting the Countess again at Paris. Apparently he has not changed much in appearance, and it is from this fact that the embellishments added by the different authors start. Let us pass them in review one by one:

Baron de Gleichen fixes the meeting at Paris exactly 50 years earlier than the one in Paris, and so gets the year 1710, whereas it should be some fifteen years later. Then he makes the Count to look at that remote date already like a man of 50, to make the story more wonderful.

Madame du Hausset lets the Count acknowledge his former acquaintance with the Countess de Gergy, but makes him call her doting when she thinks him 100 years old.

The alleged Madame d'Adhémar gives the Count the name of Marquis Balletti when he was in Venice; of which none of the other narrators knows anything, and she lets him acknowledge this Marquis only as his grandfather. She further makes the Count look younger even than 53 years ago. And in order to give more credibility to her version she denounces the other narratives as incorrect.

The *Chroniques de l'Oeil de Boeuf* make of the Count nothing else but the confederate of the devil.

Now, I think that the most reliable is Madame du Hausset, not only in this instance but through the whole of her *Souvenirs*. They are simple and straightforward, without any artistic pretence, or any effort at embellishment, in order to heighten the sensational effect.

⁶ Horn, p. 404.

⁷ Horn, p. 426.

IGNORANCE—VIRTUE—WISDOM

VIRTUOUS, therefore, is the man who relieves the corporeal wants of others, who wipes away the tear of sorrow, and gives agony repose; but more virtuous is he who, by disseminating wisdom, expels ignorance from the soul, and thus benefits the immortal part of man. For it may indeed be truly said, that he who has not even a knowledge of common things is a brute among men; that he who has an accurate knowledge of human concerns alone is a man among brutes; but that he who knows all that can be known by intellectual energy is a God among men.

Proclus



FOUNDATION DAY: NOVEMBER 17

NOVEMBER 17, 1934, is the fifty-ninth anniversary of the foundation of the Theosophical Society. The President-Founder gives the dates of the Society's beginnings in *Old Diary Leaves*, Volume I, thus: "The Theosophical Society, conceived of on the 8th September, and constitutionally perfected on the 17th November, 1875, after a gestatory period of seventy days, came into being and started on its marvellous career of altruistic endeavour *per angusta ad vasta*. Inadvertently, in our first published document, the *Preamble and Laws of the Theosophical Society*, the 30th October was given as the date of organization, whereas, as seen above, it should properly have been November 1875." The following piece, from Colonel Olcott's Presidential Address to the Theosophical Convention of 1901, is offered as a choice thought for the Day:

THE ONE WEAK POINT AND DANGER WHICH THREATENS THE THEOSOPHICAL SOCIETY IS THE TENDENCY IN CERTAIN QUARTERS TO THE GROWTH OF UNREASONING HERO-WORSHIP AND CONCOMITANT DOGMATISM. I REITERATE MY PROTEST AGAINST THE ATTEMPT TO IMPOSE UPON MEMBERS OR OUTSIDERS THE IDEA THAT THERE IS IN OUR SOCIETY SUCH A THING AS ORTHODOXY OR AN INSPIRED BOOK OR TEACHER. I CALL UPON MY COLLEAGUES IN ALL COUNTRIES TO KEEP IN MIND THE SPIRIT OF OUR INSTITUTION AND THE LETTER OF OUR RULES, AND TO JOIN TOGETHER TO OPPOSE AND PUT DOWN EVERYTHING WHICH LONGS FOR US WHICH SAVOURS OF NARROWNESS OR SECTARIANISM; THE SOCIETY CAN ONLY FLOURISH ON A FOUNDATION OF ABSOLUTE LIBERTY OF THOUGHT AND SPEECH, WITHIN, OF COURSE, THE LIMITS OF GOOD TASTE. ONE MAY REVERE A GREAT TEACHER WITHOUT TURNING ONESELF INTO A SLAVE.

DYNAMIC UNITY

By SIGURD SJOBORG

[The American Section of the Theosophical Society has established an annual Olcott Lecture to be delivered during the course of their Annual Convention. I am glad to print below the first Olcott Lecture, about which the *American Theosophist* gives details as follows:

"Of eleven Olcott Lectures submitted, that of Mr. Sigurd Sjoborg has been designated by the judges as the Olcott Lecture of 1934. . . . We extend to Mr. Sjoborg our congratulations upon his winning this distinction as the first of the Olcott Lecturers. . . . The judges very thoroughly studied the lectures and they have performed an excellent service for the Society in their careful consideration, from all angles, of the manuscripts submitted."—ED.]

OUR world consists in three categories—God, Man and Nature—and, whatever the trinitarian names for these categories may be, in the many religions and religious systems of mankind, these three are the ultimates in their simplest terms. God, the Creator or Divine Spirit, represents the inner world of Unity; Nature, the Created, is the outer world of Diversity; and Man, who partakes of both, is the focal point between them. In their synthesis lies the secret of the Cosmos.

These three worlds (the natural, the human and the divine) are playing a universal drama in a double descending and ascending movement: the involution of the Creator, or Divine Spirit, into matter by universal creation; and the evolution, or re-ascent, toward unity by way of individual creation, realized as the development of consciousness.

The self-consciousness of man may be represented as a point on a horizontal line or diameter bisect-

ing a circle, the lower half of which represents the "sub-consciousness" of Nature, or the world of particulars, and the upper half represents the "super-consciousness" of the Ideal, the world of the Universal. The line bisecting the circle also represents the idea of the conditioned "space-consciousness" of the world of Nature and form. Similarly, a vertical line may represent the conditioned "time-consciousness" of Nature—the idea of past, present and future, or the succession of events. The individual consciousness—man—is shown, at the beginning of his evolution, as a point at the juncture of these two lines.

To the Divine Consciousness, the Creator Omnipresent, space and time limitations cannot exist—here is everywhere and eternity is now. This is the goal of our realization.

As we widen the horizontal field of self-consciousness in space to its full diameter we shall, at the same time, gradually move the

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diameter to its vertical position, thereby reducing the area of sub-consciousness and increasing the field of super-consciousness. Thus we approach the unconditioned consciousness of the larger Self. The self-consciousness (as such) then becomes the Creator consciousness in the microcosm. From this viewpoint man becomes One with the Creator and with Nature, and henceforth knows the world in only one category—that of a dynamic unity. The self-consciousness of the individual is then released to include the Universal and therefore, as subject, has only to throw the flood-light of its consciousness upon any object to know it, because it is instantly at one with it.

The science of numbers and the art of will-power [said the priests of Memphis] are the two keys of magic: they open up all the gates of the universe.

Dynamics is a science of numbers, and has to do with the primary conceptions of space, matter, time and velocity, each of which admits of numerical estimation by comparison with units arbitrarily chosen. But I shall only stress here that part of dynamics known as kinetics, which investigates the nature and relation of the forces which produce motion.

The universe is a universe of radiant energy, from the microscopic sun in each atom to the astronomical sun, the body of our Lord, the Spiritual Sun, source of our light and life. Motion is the root of all; motion which we know as life and as consciousness, and motion in its effect upon matter as vibration. Vibration, or radiation, begins, to

the individual consciousness, at the threshold of hearing, at about sixteen vibrations per second, and continues on up through the acoustic band to the upper threshold of approximately thirty-two thousand vibrations per second: through the band of electric or radio waves: followed by a broad band presumably including the basic physical elements and physical body vibrations: then through the band of infra-red or heat rays: the successive single octave band of visible light and colour: on up through the ultra-violet rays: the adjacent band of X-rays: the Gamma rays (spontaneously emitted by radium): the Cosmic rays of interstellar space: and up still further into the realm of thought-vibrations and beyond into infinity. All are related as octave multiples, beginning with two and including as overtones the full range of the radiant spectrum.

As heat communicates its vibrations to all bodies in its proximity; as sound is communicated to all ears within hearing range; as light communicates its rays to eyes that see; so, in a manner of correspondence, thought is communicated from mind to mind. All are radiation, or the throwing into vibration of the matter of different densities, and the response or answers by different organs of our dense and subtle bodies. Vibration thus reproduces itself successively and all experience is shared.

In all communication systems of whatever nature there are three elements: (1) the generator; (2) the receiver or reproducer; and (3) the intermediate conducting medium, which links the two,

and without which communication could not take place.

Man occupies the position of conducting medium between the Creator and Nature (the Created), and consequently attains to the likeness of the Creator by learning to reproduce His vibrations, as similarly Nature attains to the likeness of man by reproducing, in turn, his vibrations. Man is the great transforming station between his fellow-man, Nature and the Creator; and man can only attain to the consciousness of the Creator as he learns to transmit to his fellow-man, and to Nature, that which he is privileged by previous service and use to pass on. Use is the condition for more use, as disuse is the condition for disintegration.

Man derives his name from the Samskrit root *mān*, meaning "to think," from which is also derived the Samskrit noun *manas*, meaning "mind". While all Nature possesses mind in varying degree, the ability to think sets man in advance of his fellow-creatures of the lower kingdoms of Nature, and makes him responsible for all who are less evolved than he. Remember the assertion of Descartes: "*Cogito ergo sum*—I think, therefore, I am." The mind of man is ultimately the important thing. Mind signifies all that we mean by consciousness. Through mind is obtained knowledge. Knowledge is the root of thought. Thought is the seed of action. It was Epictetus who taught that "men are not influenced about things, but by their thoughts about things".

Nature is a world of particulars. God, the Creator, is the world of

the Universal. Man between them is the knower, a word derived from the Latin *gnoscere*, and the Greek *gnosis*, or knowledge. There are two kinds of knowledge: one which leads to an ever-increasing repertory of facts, a quest which knows no end; and the other, a knowledge of the inner nature of man himself, which leads to union with the Divine Source and a true knowledge of Nature.

Thoughts are things. Unreality cannot be expressed in thought. In a universe, in which truth is infinite, every expression of it is only an approximation. All expressed thoughts have truth in them. The problem is to discover and to understand how this can be. Plato wrote:

My suggestion would be that anything which possesses any sort of power to affect another, or to be affected by another, has real existence.

When we think, we draw from the ocean (or reservoir) of thought according to the planes of our consciousness in thinking, and we add or return thoughts to this reservoir, strengthening or weakening the whole according to the character of our thought.

There is a universal principle that "the need precedes the means". When the demand is effectively made the response is forthcoming. When the focus of attraction for the mind and aspirations is set up in the higher nature, the needed energy from the lower nature goes there to result in an increase of spirituality. Thus the sense energy of the physical plane exhausts itself on a higher plane, and becomes transmuted in its effects. A person

can have no attachment for a thing about which he does not think. He must therefore fix his thought on the highest ideal.

Man is what he is by virtue of his self-consciousness, by the potentiality of the Divine Life within him. He has nothing else with which to help the world except this self-consciousness. He can only help by the conscious creative use of his mind. He is invincible in the realization that the ultimate source of power is always in the divine idea which will eventually be realized.

We are apt to think that our efforts are ineffectual. That is not so. There is an infinity of work to be done in the world. The great superhuman beings of the world have their problems, and they are working to solve them and to help the world. They do not have infinite power. They can only help the world through the willing co-operation of man. We help with our intent and with our thought. We help and we are helped.

Every calling is great when greatly pursued. The shoemaker who universalizes his work, with his self-consciousness, does a greater service for the world than the ruler of a nation who only works for his own glory. All the work of the world is the world's work. We are the world's stewards. All that each has to do is a part of the world's work. Universalize your duties and yourself. Thus you will increase your self-consciousness, and at the same time add to the world-consciousness. We cannot particularize our duty and at the same time universalize

it. The world is only made poorer when we particularize.

To have ideas and to share them—that makes civilization. In the words of Emerson:

Ideas must work through the brains and arms of good and brave men, or they are no better than dreams.

For the ordinary man thought is impossible without language. His thinking is limited by his vocabulary. Therein lies the great value of symbols, the language of abstract and universal thought. Symbols carry many thoughts and are books in essence. To read them fully requires the exercise of intuition. Intuition is the organ of cognition in the world of the Universal—the home of the soul. Knowledge universalized becomes wisdom. Information (knowledge) is only turned to wisdom when it is synthesized. Synthesis is the process of developing wisdom. The synthetic power is the power of the soul. The difference between a dictionary and a book by Dr. Besant is an illustration of the power of synthesis.

It has been suggested that perhaps more harm than good has been done through most books and lectures in the past, because they have particularized too much, and have neglected to stimulate the exercise of the critical faculty of examination. The florid and euphonious speech often used in public utterance, and the visual effect of thought expressed in print, assume for the majority a position of authority and finality.

Man only knows that for which he has answering vibrations. The matter of the mind develops an increasing sensitivity of response

to thoughts of corresponding vibrations, as each successive wave or impulse of such thought sets it more positively into motion, until finally it is able to reproduce the thought of its own volition. Eventually, new realizations resulting from high thought-vibrations filter down into the personal consciousness of man, and he begins to recognize similarities and principles of unity which relate him to humanity and to Nature. Soon aspiration is born and he, in turn, learns to become a conscious benefactor of the world. Therein lies the great field of our thought and work. Said David Hilbert:

Our first naïve impression of Nature and matter is that of continuity. Be it a piece of metal or a volume of liquid, we invariably conceive it as divisible into infinity, and ever so small a part of it appears to us to possess the same properties as the whole.

A part does not exist as a part but it exists as a part of the whole. The finger of a man cannot exist apart from the man. Man cannot exist apart from God—the unity within himself. We are all individual spiritual suns; not separated sparks of the Divine Fire, but actual parts of the whole of that central fire, the great Spiritual Sun, the Solar Deity—Co-creators with Him and in Him. Man is more powerful than the astronomical sun, which is the body of the Spiritual Sun. Its light takes eight minutes to reach our earth, but we can span that vast gap in the flash of a thought. The astronomical sun warms our bodies and gives them life, but it is the spiritual sun which makes this possible.

Dr. Max Mason, eminent scientist and former President of the University of Chicago, speaking before a World Unity Conference not long ago, gave me one of the greatest thrills of my life in what I shall endeavour to repeat to you from my rough notes made at the time:

One of the greatest discoveries of man is the marvellous orderliness of Nature and the unity of the universe. Science is at the threshold of finding out the law that governs the movement of electrons, heat, light, mechanics; and when found it will be simple, orderly and explain all of the realm of physics. The greatest single discovery of science is the electrical constitution of matter and the orderly arrangement of its simple building blocks, the atoms and electrons. The existence of an atom by itself is a meaningless thought. Everything happening in one atom is transmitted with the speed of light to every other atom in the universe. That, incredible as it may sound, is a true statement. Radiation of this tremendous rapidity of transportation is present in all parts of our immediate universe at practically the same moment. The densest matter possesses the germ of mind. All matter is radiant in varying degree. There is no such thing as dead matter. Matter itself is evolving. How analogous all this is to the human being, to his emotion and to his thought. It is inspiring to know that we are existing in a universe in which the unit is the fundamental thing, and to realize how much such phrases as brotherly love really mean. No man can walk across the window through which you look without affecting you. There is no such thing as an independent existence. We live through every other as they live through others and ourselves.

My friends, can we neglect to act upon the evidence before us in the face of such a declaration?

The fundamental fact of the physical universe is the unity of existence, and the unity of that which we call matter, which is

only the lower end of the radiant spectrum. There is a fundamental stream of consciousness back of it all—call it Love, call it Life, call it God; our existence is not separate. We are bound together in a common consciousness in the question which concerns us most—the mystery of existence. One of the recent visitors from India to the last Fellowship of Faiths answered this implied question most effectively and beautifully when he counselled us to “dive *within ourselves* and explore the mysteries of the universe”.

Dr. Arthur H. Compton of the University of Chicago, a Nobel Prize winner in physics, and of late a student of the mysterious cosmic ray which is so puzzling to scientists, has formulated a sort of “faith in God,” which he summarizes:

It is an inspiring setting in which we thus find ourselves. As we recognize the greatness of the programme of Nature which is unfolding before us, we feel we are a part of a great enterprise in which some mighty Intelligence is working out a hidden plan.

Compare this faith with St. Paul's statement of his own faith, as given in the eighth chapter of the *Epistle to the Romans*:

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. Because the creatures also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

Thus saint and scientist look forward to the same goal,

the making of persons with free, intelligent wills capable of learning

Nature's laws, of glimpsing God's purpose in Nature, and of sharing that purpose.

I have said previously that all Nature possesses mind, in varying degree. Even the electrons and protons—the electrical building blocks of matter—have mind. They have mind because they have free will. They have free will because in certain of their manifestations they move in unpredictable directions, particularly during their creation. Free will is a fact. The attempt to prove the validity of determinism is its own refutation. Such an attempt would never be made by a man who was fully convinced of its reality. This is not to argue that determinism does not exist. The ordinary layman possesses relatively no free will and is quite fully determined. In the Christ-consciousness will is free. There are all states of conditioned will between these two extremes. When the will of man asserts itself, he becomes his own saviour. To the ordinary man of the world determinism, fate, Karma (in the dogmatic sense of the word), is a stern Nemesis. To the man of ideals and the will to realize them, Karma, the great natural law of Cause and Effect, unfolds itself in harmony with his highest aspirations. The law of Cause and Effect appears in its manifestation as the action of man's free will in the past. In *Philosophy of the Practical* by Benedetto Croce, the translator's preface contains this comment:

The conclusion that the will is autonomous and that therefore we can never be obliged to do anything against our will may seem to be paradoxical, until the

overwhelming argument in proof of this has been carefully studied.

Even heredity and environment are seen as the present practical appearance of the working of man's free will in the past. In his *Training of the Human Plant* Luther Burbank writes:

My own studies have led me to be assured that heredity is only the sum of all past environment—and I am assured of another fact: acquired characters are transmitted; and even further, that all characters which are transmitted have been acquired.

If environment is the moulder of heredity, then we can control heredity, because we can control environment. Control of environment must begin with the individual. Refinement within creates refinement without. Refinement without results in beauty of environment.

Humanity can be truly helped only by the helping of its individual members. Legislation cannot help the cause of evolution: it can only reflect the opinion and sentiment of the majority of the members of the state. Thought is the great amalgamator. Thought obeys the great law of involution until it is manifested on the physical plane.

In the words of Sir Oliver Lodge:

Civilization is the art of living together as an organized community. In a good civilization the action of a part must contribute to the welfare of a whole.

Plato has pointed out that all progress is the result of the advancement of the individual. The man who does the best is he who does the most to help forward the evolution of others as well as

his own. Character—the distilled essence of all past experience—is the result of thought, repeated until it has become habitual.

How can man cut the Gordian knot which binds him in miserable slavery to the acquisitive instinct? The desire for possession irrespective of its effect on the world economy? My friends! the process need not be long nor complicated. If he can arrive at the point of realization—which can take place in the momentary flash of time called *now*; if he can realize that he is truly divine in the essence of his consciousness—that he is a co-creator with God, actually and potentially, and that this thing, which has been spending its life and energies in gathering possessions, is itself a possession; then and there he will have cut the knot that signals the commencement of the conquest of his lower self, with the same bold stroke that gained for Alexander the Great the mastery of Asia, according to the classical legend. What glory, in that lightning flash of true vision! Never again can he be satisfied with the limited concepts of the old life.

I am unable to credit the source of the following thought, but I pass it on to you in appreciation of its challenge:

Too many men have risen out of the standardized mediocrity of the world to offer any elaborate apologies for those who choose to remain within it. We sometimes hear men say what they could do if only they had some other man's opportunities. It is an idle speculation. As man's own opportunities are the only ones he can attend to, he is sensible if he makes quick use of those that come to him.

And a British statesman once said, in this connection:

It makes no difference where you are going, you've got to start from where you are.

The power of the combined thought of earnest men and women of pure intelligence and idealism is out of all proportion to the physical agencies employed. Even the value of meditation done at fixed times is perhaps not because of any inherent benefit in the time selected, but more because of the help gained from the group effort.

The noble and lofty thought diffused throughout the world by even one lonely thinker does positive service to man and helps to lift the world. "To think great thoughts," said former Chief Justice of the U. S. Supreme Court, Oliver Wendell Holmes,

you must be heroes as well as idealists. Only when you have worked alone—when you have felt around you a black gulf of solitude more isolating than that which surrounds the dying man, and in hope and in despair have trusted to your own unshaken will—then only will you have achieved. Thus only can you gain the secret, isolated joy of the thinker, who knows that, a hundred years after he is dead and forgotten, men who never heard of him will be moving to the measure of his thought—the subtle rapture of a postponed power, which the world knows not because it has no external trappings, but which to his prophetic vision is more real than that which commands an army.

As involution precedes evolution, so thought precedes activity. The active expression of conscious thought is an act of creation. Thought radiated from the plane of universals is potent over an immense field. It is absolutely impossible for thought of this

character to be anything but constructive. The great tragedy of human life is that so few realize the latent power which resides in them, and how much unconscious harm is done as the result of uncontrolled thought. Thomas Edison testified to this recognition in the framed statement, said to have hung in his office, which read:

There is no expedient to which man will not resort to avoid thinking.

Light travels at a velocity which girdles our globe slightly more than seven times in one second. Yet there are planets whose distance from us is so great that the time required for their light to reach our eyes is measured in such ponderable units as light-years, the equivalent distance which light travels in one year. It is conceivable that historic events relating to our humanity thousands of years ago, in our chronology, are now taking place to the imagined vision of distant humanities, and that to others even more distant these events have not yet occurred. So relatively negligible are actual events in their direct effects in time and space. But the thought which produced these events, and the thought which resulted from them, know no such limitation of time or space.

Motion in the three-dimensional universe is defined as change of place in succession of time. Motion in the four-dimensional universe, the world of universals, consists in the abolishment in consciousness of the apparent reality of time and space. The transition between these two states,

the realm of particulars (or conditioned state) and the realm of universals (or unconditioned state), is achieved in the direction of increased consciousness, life and happiness. The submersion of consciousness further into the realm of particulars merely results in more limitation and pain.

When the many become the One—when the particular becomes merged with the universal—liberation from the bondage of limitation and error is attained. When the One becomes the many again, in the projection of the divine idea within him, he experiences the supreme joy of the artist who strews the world with the mighty creations of His divine pattern. His joy is in the work—in revealing the ideal pattern which is in his mind. Ours can be this joy of creation in every act of life. In our universe of correspondences, sharing is the kernel of every action. The great joy of life is to put out one's power in some natural and useful way. There is no other—the real misery is not to do this.

Thoughts are the product of the mind; not of the brain. The brain is only the organ of the mind in the physical personality. Thought is not dependent upon outward expression through speech or writing, any more than a message spoken into a radio microphone need be transmitted through the mails, or printed in the newspapers, in order to reach those for whom it is intended. Mind speaks to mind directly.

It is the lives of men we are striving to change—not their laws. If the heart of a plant is pure,

then its fruit will also be pure. The blight of apathy and complacency is the great danger threatening our human life: the lack of realization of the need for this wondrous association of the human family. We are sunk so deep in apathy that only wars, floods, drouths, and catastrophes can awaken us; that is why they come to arouse us.

In the chapter on "The Law of Equilibrium," in his book *The Inner Life*, Bishop C. W. Leadbeater said:

A definite protest ought once for all to be entered against the theory that suffering is the necessary condition for spiritual progress. Exercise is the condition of attaining physical strength, but it need not be painful exercise. As a matter of fact, if a man only will, he can make far more rapid progress without suffering at all. Nature's severest penalty is always deprivation of the opportunity for progress, just as her highest reward is the offering of such opportunity.

Man is the master of his own destiny. There is no such thing as stern fate. That Nemesis, which seems to have taken the place from which the theological hell was evicted, exists only for those who give it reality by their thought; for them it exists just as effectively as if it had objective existence. We do not need to possess a slave-consciousness if we will to assert our innate Divinity.

The entire universe is a dynamic unity. Life is dynamic, and we are all dynamic beings. Energy is the ultimate physical reality. It is the primary consciousness. Initiative is inherent in all. Therefore, if, as postulated in the beginning, Nature is the sub-conscious Mind of God (the

Creator), then to know ourselves we must study and understand Nature, for we are surely part of her manifestation; and, as we know her, we shall learn to know ourselves; and, knowing ourselves we shall come to know the Great Self behind all—the Universal Self.

Where can we find a better place and greater opportunity to

carry on this finding of ourselves than in the Theosophical Society, whose sole aim is to help the children of men to discover that they are also children of God?

Awake! Thou that sleepest,
Shake off thy sloth:
Arise! Meet thy Maker,
Show forth thy worth.

THE FINEST DREAM

THE world needs nothing else so much as it needs brotherhood—not of one kind only, but of all kinds, racial brotherhood, national brotherhood, social brotherhood, industrial brotherhood, religious brotherhood, brotherhood between all classes and peoples—the spirit of brotherhood to pervade all human life.

The finest dream that ever rose on the prophetic vision of humanity is the dream of human brotherhood. Human brotherhood means the "Kingdom of Heaven" coming to practical realization on the earth.

I have asked: Is world-wide human brotherhood only a dream? I reply again: It is more than a dream, it is a vision from God, showing to men what ought to be realized, what will be realized, because the ideals of men are the promises of God. As surely then, as that God is God—in other words, as surely as that truth is stronger than error; as surely as that right is stronger than wrong; as surely as that love is stronger than hate; as surely as that good is stronger than evil;—so surely must brotherhood, wide as humanity, come. To doubt this is both cowardice and atheism. But because God works through human agencies, therefore it is also both cowardice and atheism if any of us to whom the divine vision has been revealed, fails to do his part, fails to join hands with God and his fellow-men to help to make the dream of Human Brotherhood come true.

J. T. SUNDERLAND in *The Modern Review*

WHY DO I BELONG TO THE THEOSOPHICAL SOCIETY?

By JOHN BEGG

THE question has been asked: "Why do you belong to a Church or Society for the organized study of religious matters?" It is a pertinent one, and it behoves everybody to put it to himself and to try to answer it. In particular it behoves every member of the Theosophical Society to do so. And this is an attempt to set down the reasons why I, for one, belong to the Theosophical Society.

The question, taken with its context (familiar enough to most to need no citation), implies a criticism. It implies that membership of an organized society may be harmful if it is found to have become in any way a "crutch," or in any way merely a soothing "comfort"—if one belongs for the sake of the moral support to be obtained, or for reassurance in one's doubts and fears as to what the future may have in store. Now, while I am aware that the question to which I refer has to do only with *belonging*, I think I may say here that I see a distinction, a marked difference, between reasons for joining and reasons for continuing to belong to a society such as ours. In my own case, I cannot plead that the crutch and comfort motives were entirely absent from among my reasons

for first joining. How could they be? I was not then a Theosophist—only tending to become one. I had not the necessary data even for an analysis of my motives. If the Society had not seemed to promise something of what I was seeking—and I believe I was really looking for Truth—then I might not have joined.

What did it seem to promise? Satisfaction of curiosity, for one thing. Now curiosity, commonly called a "failing," is, I consider, a most unjustly maligned quality, being indeed a perfectly healthy mental symptom, nothing but the natural hunger for legitimate mental food. The Society seemed to promise that food.

I suppose I was not indifferent to the moral support it might give me. As I can recall having had much mental perturbation, many conflicting hopes and fears as to the future, and total dissatisfaction with the pious assurances of the orthodoxy in which I had grown up, it is not unlikely that the idea of obtaining comfort was present too. So I joined. That was some twenty-two years ago.

Why do I continue to belong to the Society? Is it gratitude for having my cravings for mental food and comfort allayed? It is not habit—or not merely habit.

It is chiefly, I think, because I am still (and I hope ever shall be) seeking Truth. I do not say that membership of the Theosophical Society is a necessary condition of that search. Many appear to have found Truth throughout the ages before the Society was thought of. Doubtless it is to be found to-day without the help of the Society. But I, for one, am convinced that the teachings given to the world through the Society's agency are, in the main, both true and available to all to an extent that can be claimed by no other channel. I am convinced, and this is the really important point, that the Theosophical *attitude of mind* is the true attitude for the present level of man's attainment. What brought the life-wave from the vegetable to the animal? What from the animal to man? Surely just a parallel attitude of the highest principle available for our use at each of these stages. I want to qualify, and to do my bit in helping my fellow-men to qualify, for the next step on the ladder.

Moreover, I like my fellow-men; I like mixing with them, talking with them; and I find the Society to be a means of bringing me into contact with those with whom I can compare notes on matters that most serve to make one "think". Possibly there are those in the Society whom H. P. B. would characterize as "flapdoodles" (I may be one for all I know), and who have somehow not been dislodged by any of the repeated "shakings" to which our Society has been subjected, time and again,

since its initiation. I can only say that I find it full of people whom it is a joy to meet, but whom one would not meet on the same footing of mutual community of attitude, if they were not one's fellow-members. I am grateful to the Society for its share in mitigating my own once colossal ignorance, and look to its further help in the same direction.

Do I any longer find it a crutch? I do not think so, because I no longer use it as a crutch. Nor do I think that anyone need so use it—except, maybe, just at first, till one has found one's feet, or—unless one is a hopeless, confirmed "flapdoodle".

Further, I believe the Society to be doing a great work for the world—His work—Their work. That consists, in addition to what can be done only by the few, of much that can be done only by the many. I feel it to be my duty to keep myself enrolled as one of the willing many.

As to those who have recently left us, presumably on account of Mr. Krishnamurti's teaching—or, I should say, of their interpretation of it—is one to infer that they have realized that they had been using the Society as a crutch and drawing undue comfort from it? In some cases it may have been so, and possibly they were right in the way they chose to meet the difficulty. Every one must judge for himself; there are some people for whom to take a pledge of total abstinence is the safest course, and some for whom the anchorite's cell is the only resort to keep them unspotted from the world. But I know that would

not have been the best course for me. I should have known that the fault lay with *me*, not with the Society. The remedy: to adjust my own attitude towards the Society, not, on any account, to leave it.

Finally, I feel strongly that it behoves us—anyhow it behoves me—to read no interpretation into Krishnaji's message that is not based on his own words in relation to their context, to be influenced by no meanings or shades of meaning that anyone else reads into these words, and, above all, to refuse to accept mere journalistic interpretations or even

reports. His message, whether heard or read, is always and in every particular to be taken as from him to me direct. Otherwise it is liable more or less to be glozed over in the process through which it passes. That must be the main reason for the suppression of even the well-conducted *Star Bulletin* in favour of the new method now begun of verbatim reporting.

Among the many illuminating ideas that have come to us through Krishnaji's message, I find nothing that should render any understanding Theosophist uneasy as to his membership of the Society.

IF the outside public know Theosophy only as one half-sees a dim shape through the dust of battle, the members of our Society at least ought to keep in mind what it is doing on the lines of its declared Objects It is not in polemical pamphlets or sensational newspaper articles that its permanent record will be made, but in the visible realization of its original scheme of making a nucleus of universal brotherhood, reviving Oriental literature and philosophies, and aiding in the study of occult problems in physical and psychological science Our Society has done more within its fourteen years of life to familiarize Western thinkers with great Aryan thought and discovery than any other agency within the past nineteen centuries.

H. P. B. in 1889.

THE INNER GOVERNMENT OF THE WORLD¹

By I. A. HAWLICZEK, B.Sc.

FEW things can achieve so much in helping us to transcend the narrow outlook on life, in which the repetition of our daily tasks tends to confine us, than the contemplation of those fundamental realities which are of universal scope. It matters little that our ignorance is colossal concerning the full significance of such vast issues as dealt with by the Inner Government of the World. So long as one realizes the limitations of one's thought, even at its best and highest, it is good to give free rein to one's powers of expansion, and to extend as much as one is able into an understanding of the vastness of Life's content, and the magnitude of the purpose which underlies it.

On those occasions when people think at all about the greater issues of life, they tend to adopt one of two somewhat extreme attitudes. In looking, for example, at the starry heavens on a clear night, and perceiving there some of the millions of blazing suns, each of which is probably the centre of a planetary system, we become overwhelmed with the sense of our own insignificance—microscopic creatures dwelling on the surface of a tiny globe attached to a sixth-rate sun.

At the other extreme, some astronomers would persuade us to believe that on this planet alone, out of the whole stellar galaxy, is life possible; an attitude of astounding conceit which surpasses all imagining.

Sir Francis Younghusband, however, offers us a more sane and dignified view by pointing out that all the living forms we know upon this earth are made from one substance alone, *viz.*, protoplasm. Why, he enquires, should protoplasm be the only basic substance through which life can manifest? May it not be that there are as many varieties of basic living substance in other parts of the universe as there are different combinations of protoplasm on this earth?

In dwelling upon such matters in our thought, are we not led to the conclusion that there must be some guiding Intelligence, some vast Purpose behind all the ordered phenomena of the universe, and do we not therefore desire to discover something about Its nature, if we can? To serve for identification, we may usefully employ the familiar name "God" to describe this mighty Intelligence. In Christian lands this at once suggests the three further names, Father, Son and Holy Spirit,

¹ Notes of a Lecture given in London, September, 1933.

concerning which certain traditional notions of a more or less anthropomorphic character have descended to us. It would be well to put these notions aside as far as possible, and to seek some other expression for the Trinity which is less limited by tradition, and more impersonal.

We may perhaps be permitted to think of the First Person of the Trinity as *Purpose*. Whatever one examines in the world, be it the infinitely great or the infinitely small, or anything lying between, there is always the sense of some underlying purpose, some *raison d'être*, some achievement towards which it is pressing. Probing more deeply, one touches the fringe of the idea of the Creator. It is like the idea of, say, a bridge in an engineer's mind, before he has so much as put pencil to paper. And that idea is the vision of the whole. There is, as yet, no sense of time, no notion of a gradual evolution towards fulfilment, no conception of a particular form which is gradually to be built up. There is only the timeless, formless, changeless vision of completeness, of wholeness, of purpose. That is the meaning of the word "universe"; it is a wholeness, a Purpose.

The next stage is the *Forthgoing*, which is the Second Aspect of God. It may be described as the projection of the Purpose into a Plan, ready for manifestation in some specific form. The engineer draws out his detailed plans and specifications for every portion of the bridge, designing each part so as to fulfil the purpose it is

intended to serve; specifying the materials to be used in each case, according to their suitability. The "purpose" of the bridge is to span a gulf; the "forthgoing" represents the particular kind of bridge which is best suited to the site, and to bear the loads that will pass over it.

It is here that the notion of time or succession first begins to appear. The Plan involves the process of gradual fulfilment, the provision for a number of successive steps, which will require to be taken before the consummation of the Purpose can be expressed.

And then there is the *Method*, the Third Aspect of the Trinity. This is concerned with all the minute details of carrying out the Plan into actual expression. Following the plans and specifications submitted to him, the contractor collects the necessary materials, each piece fashioned to the exact size and shape required, carried to the site, and there gradually assembled into the complete structure. Truly a long and laborious process, often involving much temporary mess, confusion and ugliness, which, however, all disappear in the end.

There are, then, these three fundamentals at the root of all manifestation; the Purpose, the *Forthgoing*, the *Method*. Descending further towards particularity, let us now endeavour to see how this universal principle, applied to our earth, reflects itself in the Occult Hierarchy, which is the true Government of the world. For the earth, too, has a Purpose, a *Forthgoing*, and a *Method*.

The Purpose is represented by the Spiritual King, the Lord of the World, the One Initiator. He is God to us on earth, being the focus through whom passes the whole intention of the Solar Logos with regard to this planet. He is the incarnation of spiritual Will, and the wholeness of the earth's history, past, present and to come. Below Him are His ministers and agents, who collectively form the Occult Hierarchy or Inner Government of the World, each of whom has some special function to fulfil. Some of these functions it will be necessary to consider presently, but let us first try to gain some sense of the Hierarchy as a whole. The word itself implies a ladder of development, comprising beings at different levels of unfoldment. On the one hand, it is the very antithesis of equality, for there are Those in the ranks of the Hierarchy before whom even Masters of the Wisdom bow in profoundest reverence, recognizing in Them a majesty which surpasses even Their own magnificent splendour. Yet, on the other hand, all these differences both of degree and of temperament are absorbed into a tremendous Unity, which presents itself to the world as a single mighty Consciousness, possessing only variations of function, but no shadow of a division of life and purpose. The whole Hierarchy exists for one reason alone: to carry out the Will of the King, which is the living Purpose of the Solar Logos. In that sense it is the incarnation of the divine Plan, towards the realization of which in detail the whole earth is slowly pressing.

Our own lives present a very different aspect, being filled with many personal wants. We are not yet, even as individuals, conscious of a singleness of will guiding the whole. Still less are a number of us able to work whole-heartedly together for one purpose alone. The most magnificent example of an individual life in the outer world to-day which is dedicated unswervingly to a single end is that of Krishnaji. Witness how ruthlessly and uncompromisingly he sets aside everything which is not relevant to his mission. He is indeed the visible incarnation of a purpose. Dr. Besant is a similar example, working on different lines. The Elder Brethren of humanity, having transcended all forms of personal desire and individual separateness, are collectively animated by a single Will, which enables Them to become the living expression of the Purpose, to be in fact but a single Consciousness.

This does not imply identity of opinion among Them. Opinions vary widely, thereby adding richness to the whole. Among ourselves they are a source of division because they are personal. We cling desperately to our own views; we expect others to accord to them the same high value we place upon them ourselves. We want others to adopt our outlook in substitution for their own, instead of being willing to accept their opinions as an enlargement of our own vision. The Elder Brethren know the value of a diversity which springs from a common source, which adds richness and beauty to a common

life. They know how to hold divergent views, to work by a variety of methods, and yet to be animated by a single Will and Purpose.

Sometimes, indeed, the methods used are of such a nature as to appear mutually destructive and opposed; but this is mere illusion. By way of illustration we can remind ourselves, in the first instance, of the "opposition" between thumb and fingers, which gives to the hand its value as an instrument. Secondly, we may recall the mutual destructiveness of fire and water—until James Watt showed how they could be combined to place at our disposal the enormous power of steam. A similar combination of various functions and opinions within a single Will gives to the world the irresistible power of its Inner Government.

Coming down still further into detail, and considering the evolution of a Root-Race, we find three departments of this Inner Government concerned in the work. They are the expressions at this level, of the Purpose, the Forthgoing and the Method. The Three who preside over these branches of the work are termed in India respectively the *Manu*, the *Bodhisattva*, and the *Mahachohan*; the Ruler, the Teacher and the Lord of Civilization, as we might term Them in the West.

The work of the *Manu* resembles somewhat that of a Prime Minister in outer government. It is concerned mainly with race-building. He has first of all to represent in Himself the whole purpose of the race, to be exactly

what it is intended to become, and so to arrange matters that the purpose is fulfilled. This involves the gathering together of individuals to help in the building of the race; their segregation and training to express something of its purpose, and then, when the time is ripe, comes the actual incarnation of the *Manu* as the Adam of His race, thus fixing the type into the likeness of which the race will eventually grow. In the case of the Aryans, it would appear that 900,000 years elapsed between the first preparatory segregation and the actual founding of the Race itself (approximately 100,000 B.C.). This stupendous interval was employed in the slow changing of the Atlantean consciousness into the future Aryan type, the introduction periodically of fresh influences to bring about certain necessary modifications, until the product sufficiently resembled the "purpose" for the actual launching of the Aryan Race to take place.

Truly, each race, each nation, is a crystallized Thought of God. Its greatness is therefore to be measured, not by the extent of its armaments, nor by the prestige it can win for itself, nor yet by the quantity of wealth it is able to amass, nor even by the size of its imperial territory; its real greatness is in direct proportion to its success in giving expression to the purpose for which it exists, thus reflecting the divine Thought to which it owes its very existence.

A wider recognition of this fact would give a new value to national life, a new attitude towards international affairs, a

new conception to the meaning of citizenship and civilization. What, we should be asking ourselves here in England, is the Thought behind the British Commonwealth of Nations; what purpose have we to express; what message of inspiration and noble living shall we give to an expectant world?

All these are matters of concern to the Inner Government, and also to ourselves who are, albeit unconsciously, their agents in this work of nation-building. It is not for us to copy what other nations are doing, to follow the example of Mussolini in Italy, of Communism in Russia, of Hitler or Roosevelt in their respective lands, however excellent their work may be. They have their own methods, their own work of leadership, their own problem of translating the Thought of God for their nations. We, on the other hand, have to find *our* Thought, and to translate that after our own unique fashion. Each nation must find its own leadership, its own magnificence, its own contribution to the splendour of the whole. That is the root of sane patriotism.

The second great department of the work, presided over by the *Bodhisattva*, is not concerned with race-building but with consciousness-building. An analogy to His office is that of the Primate of our land, although His work covers very much more than falls to the lot of the Archbishop of Canterbury. It includes not only religion, but also the departments of health and education. Put briefly, one might say that the work of this branch of the Hier-

archy is to awaken in man that type of realization, that incentive to live, which will give him the power to express the portion of the Plan confided to his race and nation. That education, in the widest sense, enters into this part of the work must be obvious. One cannot divide the world into water-tight compartments, affirming that this is a purely religious matter, while that is wholly secular. Everything, including even physical health, which enables a man to live his life in accordance with some inspiring vision of spiritual grandeur, is a matter of care and attention for the *Bodhisattva* and His ministers.

In this wider sense, religion must again become vital in our lives, both as individuals and as nations. It is not a question of forms, whether Protestant or Catholic, high or low. These are but minor considerations, depending partly upon temperament. But there needs to be once again some vital force animating every member of our nation, and of other nations, stimulating us all to a mode of living which is different, deeper, richer, nobler, more beautiful. It is here that Theosophy can help so magnificently, for it has the power to see that which is best in every religion, both Christian and non-Christian. Recognizing that all of them are needed, that each is appropriate to its race and clime, the Theosophical Society does not seek primarily to win adherents to its ranks, but rather to focus the light upon the essential beauties of all religions, and thus to invite the adherents of each respectively to become better

Christians, better Buddhists, better Hindus, Parsis or Mohammedans, as the case may be. In England we are faced with the need to revitalize Christianity in all its branches. This is part of our contribution to the work of the Inner Government of the world. We have, as a Society, already given a lead to the world in educational matters, and in ways of healthy living on a purer diet.

It yet remains for us to consider the third department of this Government, which is in charge of the *Mahachohan* (literally "Great Spirit," or "Holy Spirit"), the Lord of Civilization. The Rulers are concerned with race-building; the Teachers with consciousness-building; the work of the Mahachohan is world-form-building. He is thus a kind of Home Secretary to the Inner Government, being concerned with all the details of civilization, industrial, social, economic, artistic and personal. By which last is meant that every tiny detail of our personal lives is a matter for His attention and observation, since it is an index of the manner in which the nation is living true to its spiritual destiny. It is not usual to recognize that our manner of washing a tea-cup, or of tying up a parcel, or of choosing the articles of our clothing, has racial repercussions; but collectively all such details make up the type of national living, and thus are a reflection, good or bad, of the national Plan and Destiny.

It is both interesting and instructive to watch, from this point of view, the characteristics of each nation's living, and the

changes which gradually take place therein; observing how changes of fashion, of sport, of artistic perception, etc., are brought about, and so learning to recognize behind them all the guiding hand of the Mahachohan and His multitude of agents.

There are other and vaster issues also with which He has to deal. Climate, vegetation and animal life all have their interactions with each other, as well as their reactions upon human life. There is also the matter of building continents, and of making vast changes in the configuration of the earth. Be it remembered that each great Root-Race has its continental home; Lemuria and Atlantis in the past, the world-form of to-day in the present; the 6th and 7th Root-Race continents for the future. Such colossal changes do not merely "happen," any more than this house in which we are met together "happened". Each detail was planned beforehand, every brick, each board, each nail was fashioned, shaped and put together by conscious agents. And so with the vaster work of building a continent; no single pebble in a mountain-stream but was fashioned and put there with the help of agents. Already there are signs of the new continent for the 6th Root-Race, appearing in the Pacific Ocean. It will take centuries, perhaps millennia, to build, but the Great Contractor already has the work in hand.

All that has been mentioned is naturally but the tiniest fragment of the mighty work in which the Inner Government of the world is engaged. To begin with, nothing

has been said of Its work for the other kingdoms of Nature, both visible and invisible. There has been no time to enter into this. Incomplete and misleading as these remarks are therefore bound to be, they should nevertheless help us to put aside some of our narrowness of thought. That is the value of a study such as this. It helps us to live in wider terms than is our wont, to begin to think in centuries, in millennia, to see life, in fact, less in terms of the personal and more as an expression of eternal purpose. And this it is essential for some of us to realize, since we also are potentially part of the Occult Hierarchy, and are charged with these affairs.

Every Root-Race produces what is sometimes called a "Heavenly Man," that is, a group of nations representing functions within the consciousness of the Race as a whole, the nations forming minor purposes within the great Purpose of the Root-Race. It is for us to realize more and more clearly that we are part of this

Purpose, individually, nationally, racially.

Can we not grope after the way in which men's hearts must be changed in order to bring about the new civilization that lies in the future? It is not to this or to that panacea that we can look to usher in the millennium. But when we have perceived something of our part in the great Plan, when we have changed our hearts in accordance with the laws of the new civilization, then perhaps we can inspire others to make their own discoveries, and to change themselves in the right direction. When the heart has once been changed, when we have been "converted" to the consciousness of the New Age, the brains will be already amply available to work out the details of a civilization which will be based upon a new vision of life and a new sense of brotherhood. And thus will the great Purpose of the Logos be brought one step nearer to its splendid consummation, and the earth shall be "filled with the glory of God, as the waters cover the sea".

WHAT is love? To love mankind.
What is wisdom? To know mankind.
Only the virtuous are competent to love.

CONFUCIUS

THE LONELY WAY

I WALK with God by lofty ways
Where strange, rare flowers blow.
I watch the dawn from battled peaks,
The thrust of scarlet glow.

I see the far horizons rise
With marbled jasper seas,
Where purple thunder-clouds hang low,
That mock at man's decrees.

I walk with God by garden paths,
Where moss and cobwebs gleam.
I see His print upon the earth,
By brook and burn and stream.

I feel His Presence in the joy
That sings in children's hearts.
I know His glance in friendship's eye,
The light that love imparts.

The world is wide, the trails are steep,
And oft alone I roam,
But everywhere I see His touch,
And know I am at home.

He guards me, be it day or night,
My heart beats close to His,
I cannot stray, in distant stars
I know His ecstasies.

His Love enfolds me like a cloak,
Of shimmering velvet spun,
His Strength restores my heart and soul,
For He and I are one.

One in the purpose and the goal,
One in our care for man,
One in our search for deathless love,
In Time's eternal span.

MARY GRAY

MEMORABILIA OF SRIABINE

THE MASTER-MUSICIAN OF THEOSOPHY

By MARGARET E. COUSINS, MUS. BACH.

PROPHETS have no honour in their country, it is said, and I always think that the greatest musician who definitely proclaimed himself a Theosophist, and who deliberately told the world that he got his greatest inspiration from *The Secret Doctrine*, is less honoured by members of the Theosophical Society than by those who know nothing of Theosophy and care less. Perhaps the reason is that Theosophists have not had the opportunity of knowing much about their great creative co-member, or of hearing his great compositions; the former because he died when he was only 43, in 1915, and the cataclysm of the World War obscured much publicity about him at the time; the latter because his compositions are so difficult and so original that they can be played by only the best orchestras and virtuosos.

The circumstances of my year's stay in New York gave me opportunities of hearing intimate incidents of this pioneer-composer's life, which I feel it my duty and privilege to share with all Theosophists.

Scriabine was born in Moscow in 1872, and spent the greater part of his life in that city; first as a student of the Music

Conservatoire there, later as one of its professors, and for the last few years of his life, after a period of exile, travel and professional touring, as a virtuoso pianist. He had an apartment there for his wife and family, which became possible through the generous terms granted him by his publishers who, from his 14th year, had recognized and rightly valued his musical genius. Russian musicians who visited Moscow a few years ago told me that the Soviet Government has now made that same apartment a national monument, and keeps it exactly as the Scriabines had arranged it. The composer's Theosophical books are to be seen there, openly on his bookshelves, with his markings and notes in them. The house is treated as a precious museum, and is visited free of charge by large numbers. I was interested to hear that there is an ever-growing interest there in Theosophy. Probably the sight of this Theosophical literature in the library of one of their musical immortals has had considerable influence in creating the modern desire amongst many of the highly mystical Russians to read *The Secret Doctrine* and other Theosophical writings, though this has still to be done secretly; for the ousting of

organized religions has thrown the mystically-minded back to read Theosophy avidly though privately.

A personal friend of Scriabine's told me how delighted Scriabine had been when Balakieff, the head of the firm which published his compositions, arranged to pay the composer 500 roubles a month after he returned from his years of self-imposed exile in Switzerland and Belgium. This was anything but a large sum then in Russia, but poverty had dogged his footsteps for years, and he rejoiced in that now famous apartment as a place where at last he could afford to entertain his friends "to tea"—he could not meet the expenses of more ambitious parties! Poor man, it was then that he exclaimed: "Now I can buy a new ready-made coat and have friends to visit me." This Russian lady had met Scriabine first when he was a cadet at the military school in Moscow and studying music with Ziverieff, his fellow-pupil being Rachmaninoff. The master met my friend's husband one day with exclamations of enthusiasm for the signs of genius in his fastidious little pupil. "Come and hear him play at his lesson with me just now," he cried. Scriabine was only 14, and he brought to his lesson that day his "Étude in C Minor" which he had just finished composing. It is a precious lyric beloved of pianists (Opus 2), full of learning and rich in emotional expression, quite a remarkable creation for a mere lad.

Scriabine married young a fellow-pianist, Vera, who was as beautiful and as statuesque as Juno. She

had enormous admiration and veneration for his compositions, and helped to make them popular throughout Russia by her recitals of his remarkably difficult piano works, but her playing used to drive him wild. He said she did not understand him, she never got at the spirit, at the yearnings of his soul. She was too placid and majestic, too real. "If only she would not play my compositions!" he would moan. One can imagine the clash of temperament when one remembers that he has himself been described by a critic of his concert in Paris as "an exquisite nature, equally great as composer and pianist, an enlightened philosopher, all nerve and a holy flame". Eight years later he met his soul-mate, Tatiana, an ethereal little creature who knew how to coax and manage him and who shared in his mystical studies and flights. It was his marriage to her, however, that roused such antagonism in Moscow that he left Russia and secured his livelihood by giving concert tours in France, Switzerland and Belgium. He tried a tour also in America, but Mrs. Grundy of those pre-War days took Vera's side, and would not tolerate the presence of Tatiana with him, and so he retired discomfited from New York.

He was always reading and discussing philosophical problems and the nature of the soul. He had evolved ideas of his own about the "whatness of the which"; and even in his first symphony, written in 1900, he tried to work out ideas of universal unity. His "Divine Poem" further experimented with the expression

of his own spiritual growth. But it was in 1905 that he met the famous painter Delville in Brussels and from him got H. P. Blavatsky's *The Secret Doctrine*. We know what a tome of learning it is, how difficult to read and understand, but it was as it were his native element. His spiritual intuition pierced it, his intellect grappled with it, his musical genius was stimulated by it. He applied himself with zest to express its vision of cosmogony and human evolution in terms of music. The result was his musical creation of a Theosophical "Prometheus," the bringer of that Light which is Mind and Love. It was then that he became an unmitigated propagandist for Theosophy. He read all the books on Theosophy which he could procure. He used to have great conversations with my Russian friend on spiritual matters and he would say to her: "I am a Theosophe, you also are a Theosophe"; she used to protest that she knew nothing about Theosophy, but he would persist in claiming her as one, and now twenty years later she is one of the most faithful and helpful members of a Theosophical Lodge in New York. When discussing the Theosophical ideas on which he had created his great "Prometheus," he used often to point out portions saying: "That is an occult phrase." Most artists of the present day fight shy of a "label," but Scriabine was of a different mettle. It did not matter to him whether people would put their prejudice about an "ism" against acceptance of his music. He got his

inspiration from "Theosophy," and he would proclaim it far and wide, irrespective of results. The great ever show the most gratitude. His nature was "all or nothing". Gossip has it that his being a Theosophist has stood in the way of his popularity in America. All the greater credit therefore goes to that kindred Promethean, Leopold Stokowsky, for retaining in the programme-notes of his performances in the U.S.A. Scriabine's "Prometheus," and in his advertisements of it with the Victrola Company, the actual words of the great Theosophist explaining how the concepts behind the composition are "Theosophical". We Theosophists should make ourselves acquainted with these remarkable records of the "Poem de l'Extase" and "Prometheus"; and with their advertisement to all and sundry of a musical immortal's adherence to the Theosophical attitude to life and its problems. The works are superbly performed by the Philadelphia Symphony Orchestra, under its present famous conductor, Stokowsky, one of the most perfect orchestras in the world.

My friend told me that when her husband was practising Scriabine's Fourth Piano Sonata, she found her Russian peasant sewing-girl crying with her work laid down beside her. "I can no more!" she explained. "It is too beautiful," pointing towards the music. His music has constantly in it a most poignant sweet quality which seems to pierce to the holy of holies of one's being, and draw forth the

tears of *ananda*. He said himself when writing "l'Extase":

I am transported with the gladness that is in me. If the world could only partake of an atom of the joy that is mine, it would suffocate in bliss.

Scriabine was nothing if not one-pointed. He lived for his art. He once told my friend that if he had to choose between his art and the life of his wife and children he would cling to his art. This was illustrated by his attitude towards making financial provisions for his family. His fellow-student and fellow-pianist, Rachmaninoff, was filled with the desire to amass a fortune so that his family might be assured of a comfortable income in case he should die, and he used to find fault with Scriabine because the latter saved nothing for the future. Scriabine's reply was characteristic: "I give my life, my thought, my music, my all, for the world—the world then must look after my wife and children"; and the world did when the tragedy of his passing took him after only a week's illness to the music of the spheres. It was characteristic of his friend Rachmaninoff also that, despite his chiding, he headed the subscription list with the most generous donation.

His biographers tell that Scriabine was clairvoyant, and the following will add to his "legend"—all masters of art have "legends": My friend told me that when he dined at her house only a fortnight before his death, he told her that he had that day been with his step-mother to the graves of his two brothers, who had been killed in the first year of the World War, and he said:

"Death is coming for me too, I felt it weighing me down when I was in the cemetery." For the last year before his death he had become a very devout Christian, and he and his wife used to attend Mass at the Greek Orthodox Church every morning at six o'clock. The priest of that special church was also a Theosophist, and was the link through whom Scriabine could get the inspiration of the ceremonialism of liberalized Christianity, for all life was to him a symbol. He carried this into such detail that he would not drink red wine because it represented blood and life! He would drink white wine or champagne, but my friend had never seen him under the influence of stimulants. I have heard from others that he was a vegetarian in his later years.

Of his "Prometheus, the Poem of Fire" the celebrated musical critic, Ernest Newman, wrote:

We have nowhere come so near music as among the ultimate immaterialities of art as in the best of this music. Prometheus is the one work I have heard that seems to me to approach the new territory that music will some day make its own.

Englefield Hull writes:

The real value of his contribution to music is the marvellous beauty and spirituality with which his music is always imbued.

The critic of the *New York Times*, commenting on the new publication of the gramophone records of "Prometheus," said:

It was Scriabine's conviction that infinite spiritual possibility lay dormant in mankind, awaiting only the sounding of the right chords to awake it to sympathetic vibration, and raise the race to a new

undreamt-of level of sensitiveness, appreciation and experience.

As "Prometheus" brought a new element to life, namely fire, so the titanic genius, originality and will-power of Scriabine brought a new power to music. He created a new world of tonality, a series of sounds which took him and us right out of the grooves of the major and minor scales, worn now so threadbare. At first hearing this tonality is like listening to a foreign language. When I once played the records of "l'Extase" on an American steamer, I found the people leaving the saloon one by one, and the next day one of the ship's officers wanted to know facetiously if a concert of cats had been recorded on my plates. It is necessary gradually to become aware of his idiom to appreciate his inspiration to the full.

Scriabine had unbounded belief in the occult power of the music for which he was the hierophant. He was not content with "Prometheus"; he was at work on a "Mystery" of the synthesis of all the arts, and he believed that it must be performed in a specially magnetized country. He even thought that the event of its materialization would be so momentous that it would precipitate a tremendous cataclysm for the purification of humanity. But his personal cataclysm super-

vened. When his step-mother, whom he had greatly loved, came to Moscow at the news of the crisis of his unexpected illness, but arrived at his apartment just two hours after his death, she just said: "This passing away is a miseracordia (mercy)." He would have been heart-broken if he had ever produced the "Mystery," for its libretto written by himself was absurd, weak, unworthy of the theme and the music. It was bound to be a failure and the disillusionment would have killed him.

His friends thought that his little son by Tatiana would complete his dreams, for the boy was a replica of his father, showing even greater genius than his parent at the same age, and how great that was is part of the "legend" of the Scriabines. Alas, he also was withdrawn with his mother by tragic fate a couple of years after Scriabine's own passing. They were accidentally drowned in the lake of their estate.

What a store is in future for music when these two re-enter life! One feels them at its threshold, impatiently awaiting the turn of the wheel to take up their interrupted dreams and deeds. May we be ready to receive them worthily and have the Ancient Wisdom, Theosophy, the new Gospel, as ready for their inspiration as had their supreme fellow-Russian, H. P. Blavatsky!

INSPIRATION

By NORMAN INGAMELLS

WHEN we think of inspiration we usually think of some transcendent spiritual influence, but speaking more strictly the word implies any influence that descends upon our subtler self, or is inbreathed, from some super-physical source. Man and other forms of life may even be inspired to some diabolical thought and feeling, which may end in action in this or in some more subtle world.

Some Scriptures are very faulty in parts (owing to the idiosyncrasy, weakness, or imperfection of the personage inspired), and are also not necessarily more divine than other forms of revelation.

A musician or a poet, any artist in fact, may express his inspiration through his particular art, which is but a different language, a different medium for expression; and this is not necessarily one jot less authoritative, as revelation from a spiritual realm, (of God in fact), than are the Scriptures. The great arts are not just a kind of "handmaiden of the Lord"; for they contain and may set in motion vibratory rates from supremely high realms of consciousness, they are expressions of God Himself, through His own children, who are essentially parts of Himself.

Nowadays, thanks partly to the Theosophical, the Spiritualistic

and other movements, we are learning more of Life in super-realms and of the inhabitants of those realms. Some of the Divine Ones, the Master Jesus for example, make it part of Their work to visit, in their subtle bodies, the great and worthy artists of the world, and pour noble inspiring influences upon them, stirring their spiritual nature into heights of experience they could not possibly at present reach unless thus aided and stimulated.

Wagner, Tennyson, Handel and a host of others tell us, in their private letters, of visions and experiences of various kinds in which they were lifted quite out of their normal selves. Wagner has stated that he never could understand how he wrote such a work as his *Tristan and Isolde*; and that at times he got into exalted states in which all things connected with the senses existed but as a kind of dream, an illusory background so to speak, when the inner state was the real and glorious one—in a word, he was *inspired*. Tennyson speaks of hearing "the voice of 'The Lord'" and receiving instructions thereby.

Both these great men knew something of the Eastern Yoga methods of divine communing, and we read that Tennyson, on his death-bed, asked for that jewel of literature, Madame Blavatsky's *The Voice of the Silence*, a

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veritable scripture of most extraordinary beauty of language.

As to the art of Nature, could one desire a more wondrous revelation of God than one sees in the kaleidoscopic changes of light and colour in a fair landscape, or hears in the sounds of the forest, or discovers in the perfume and forms of the flowers. And as to music, there is something unearthly in such music as the slow movement from Mozart's symphony, "Jupiter"; and Isolde's "Liebestod" from "Tristan and Isolde"—music that belongs to no particular race or faith, but is the voice of God in man, of man in God.

All these inspirational experiences of God's labourers are

leading mankind to that "critical" state of the soul, that saturation-point, shall we say, at which, in a moment, "in the twinkling of an eye," the man becomes Illuminated, Liberated, Free; when the dewdrop, the individualized human spirit, merges into the Boundless Ocean of God-consciousness, that state in which man *knows* himself Divine.

He has then safely crossed "the river of life," and become one of the Risen Sons of God. Then, (it is said), he need go out no more into incarnation as a man; then too, all the other "Stars of the Morning" will join him in singing the bliss-music of his Resurrection morn; he is free for evermore.

PURE Presence! that dost have thy daily haunt
Within the glitt'ring fleecy Alpine snow;
Whose radiant smile comes floating down aslant
From out the Autumn sunset's hazy glow;
Thou spirit of ideal beauty! slow
To penetrate the heart—why hast thou made
No fixed abode in mortal bosom, though
Thy form is ever seen by rock and glade?
Thou art the ghost of Joy, that fittest but to fade.

A. S. LOGAN

ECONOMIC, INDUSTRIAL AND SOCIAL PROBLEMS IN ITALY

By ROBERT HACK

(Vice-General Secretary of the Theosophical Society in Italy)

MANY a time has our late beloved President, in speaking about Brotherhood as applied to the solution of the economic and social problems found all around us at the present time, told us that the detailed working out of these problems will certainly need the keenest intellects in order to devise some scheme of production and distribution, which shall lighten the burdens of human life on the one hand, and lessen useless luxury on the other.

But not along the rough-and-ready lines of the Socialism of the streets are these great and difficult problems to be rightly solved. We need to solve them by the most careful consideration of all the problems which are interlinked, the one with the other. Some system of general co-operation, of general profit-sharing, or some other scheme on the same lines, will be the principle which must govern the changed conditions; but while making the lot of the toilers far lighter and happier, we should never allow the ignorant any control over that on which their food supply depends; for that means ruin. For instance, no one trade should ever decide entirely for itself what should be the rate of wages that it is possible for the

employers to pay, for the question is complicated by many considerations; it is not one trade, but the equilibrium of all trades, on which the ultimate decision must rest. Hence the need for ability, power to understand, and wide study of economic questions, which no labourer or artisan is capable of giving. Here the difficulty comes in, and the need is felt on both sides for a spirit which shall seek the common good; otherwise there is only more trouble at the end than at the beginning, and the trade disappears where conditions for carrying it on are made impossible. To deal with these economic questions we need the best brains and the best hearts, the widest knowledge and the deepest sympathy. These, and these only, can solve the terrible economic problems of our times.

Italy is at this moment the theatre of a vast social experiment, which may have an immense repercussion also among the other nations of the world. I mean that the corporative system, which is being tried by the Italian nation, may not only initiate a new direction to political economy, but may possibly solve, at the same time, a great problem that touches the

very basis of society and of modern economics.

Contemporary economics can no longer be abandoned to the free play of single interests, a freedom which modern experience has shown to be injurious to every national organization; it has need of direction and control by some harmonizing authority. The Associations of Syndicates will have a natural and inevitable tendency to assume this direction, but they are still only party organizations in so far as they represent either employers of labour or the labourers themselves. The Corporations, according to the Fascist idea, should solve the problem of synthesizing the various factors of production and co-ordination of opposing interests; the Corporations should thus regulate all the complexities of production, in the supreme collective interest, reconciling the interests of private enterprise to the public interests of the Nation, in a harmonious fusion of all these claims under the collective control of the new economy.

These corporative bodies are therefore created with the object of curbing any excess of free initiative without superseding it; with the powers and functions granted them by the new law, they become instruments for self-discipline in production, which should assure general employment and organic functioning of Italian labour. Therefore the Boards of Directors announced by the Government will not create a kind of State superintendence or public administration to supervise private management; they will, on the

contrary, be themselves producers, who will undertake, through the Corporative Councils, to discipline and control the economic situation, with reservation, naturally, of the right of the Executive power to decide things independently when necessary.

The various Corporations should culminate in the National Corporative Council; a body which will therefore re-unite all producers, and which would therefore possess the necessary aptitude for controlling actual production from a national point of view. The end and aim of this scheme is therefore no production of any kind on the basis of private advantage only. The corporative order thought out by Mussolini should not only constitute an economic and social discipline; it should also realize, though gradually, the ideal of a society in which all single and individual interests are subordinated to the general and collective good. The Fascist State does not administer in the matter of production—it simply controls it. The relations between classes, therefore, remain under the auspices of their respective Syndicates. Indeed, an article of the law relating to Corporations rules that the Syndical Associations united by one Corporation become autonomous in the field of syndicalism, yet continue their adherence to the respective Confederations. The necessity, therefore, would still prevail for the workers to oppose with their organization the power of capital in governing their conditions of existence; saving, however, the sovereign right of the State to

intervene in defence of the higher interests of the collective body.

In his speech to the Senate, on January 13th, 1934, the Duce explicitly declared:

Corporative Economy respects the principle of private property.

Private property completes the human personality; it is a right, and if a right, it also constitutes a duty. Therefore we believe that property must be understood as a social factor, that is, productive property, not unproductive property, which is not limited to enjoying the products of wealth, but develops, increases and multiplies them.

Corporative economics respects individual initiative. In the Labour Charter it is expressly stated that only when individual economy is deficient, non-existent or insufficient, then the State intervenes. Corporative economics introduces order even into ordinary economy. If there is any factor which must be ordered, which must be directed to certain determined ends, it is precisely this economic factor which interests the totality of the population.

How must this discipline be translated into action? Through the self-discipline of the various interested bodies. Only at a later date, when these bodies have not found the right way to harmony and balance, the State may intervene and will exercise sovereign rights also in this department, because the State represents the other *binomial* term—the consumer. The anonymous masses, not being incorporated in their quality as consumers, in suitable organizations, must be under the guardianship of the organ which represents the collectivity of the population.

And in his recent speech of March 18th to the quinquennial Assembly of the Regime, Mussolini has declared:

... before long the Corporations will begin to *live*, and this is always more important than merely *talking*. In the Corporative State labour is no longer the object of economy, but rather the subject,

since it is labour that generates and accumulates capital. The Corporations will continue to exist, because the law, the point of departure, not of arrival, and still more, an historic and vital necessity, has created them, and because the Party will maintain them in the necessary atmosphere, and men will think and act as revolutionaries. Fascism establishes in the world of to-day the necessary equilibrium, comprising also that between the man and the machine: this latter may subjugate the individual, but it will also give way to the State; which will lead it back into the service of collective man as an instrument of liberation, not as an accumulator of distress.

These, in their broad outline, are the fundamental principles on which is based the new and daring economic-social experiment; whose actual theatre is the Italian nation, and knowledge of which I have now considered opportune to offer to all our Theosophical brotherhood. As for our particular attitude as Theosophists, I think that it has been clearly indicated by the wise words of our beloved elder brother, Bishop Leadbeater:

... we cannot pretend to settle the details of all these things, but we do say: You must begin by altering your spirit, by understanding that we are all one in reality, and that therefore when you are fighting against a fellow-man you are fighting against yourself, because all humanity is one, and it should be the one expression of the Mighty Logos of the System, the One Self. If we know that really, fully, we should not have all these local difficulties. Let us move towards Brotherhood in everything, and promote it in every way we can; then we shall be making our contribution towards solving these problems of the world. I do not presume to suggest details; the spirit of the thing is the main matter, and that is where Theosophy can speak.

RELIGION

By ELWIN HUGHES

MAN, made in the image of God, is a threefold being, composed of physical body, mind and spirit. And in the perfectly balanced human being these three aspects should be developed equally, in order that he may function in each and all with complete poise and control.

This development can be seen in the physical aspect as exercise of muscles and lungs, the training of quick response between eye and hand, discipline in the matter of food and drink, with the goal of a perfectly healthy body in view.

Exercise, too, of the mind, is equally necessary; and this should be supplied by education, and by the knowledge acquired through the senses.

But what of the soul—the vehicle of the spirit? Surely this is the most important aspect of all. Are we to leave it to take a subservient place to the others? The very nature of man answers this question in a vehement negative; one might as well ask a bird if she has need to use her wings. The soul of man is the vehicle in which he strives to reach that which is, in the very heights and depths of his being, the Father's House, from which he once came forth.

This soul-exercise we find in Religion. And it is the involuntary, instinctive aspiration in the heart

of man which has demanded it since first his dim consciousness awoke to sentient life.

Religion is the exercise for the soul, and if we look on it as such, how foolish it seems to exalt one set of exercises above another; one might as well tell a dove she should soar like an eagle. Enough that each should adventure and achieve in the way best suited to his temperament. The flight—the ability to soar on strong swift wings—is the main thing, whether it be the darting flight of a swallow, the high calm planing of an eagle, or the flutter of a humming-bird.

Were we able to put our consciousness into that of the bird, we should find, I think, the same ecstasy of achievement in them all. They have transcended the form, and bathe in that being which is above all form.

So with the soul of man. Cramped with diversity of creed and dogma, often imposed upon him from without, he languishes as in a cage. Once open the door to freedom, and he will try, at first on weak and timid wings, to venture for a little way, further each time, until, looking down from the heights at last, he realizes that what in the world below seemed separate cages, labelled with different names, were but attempts to divide that which in its essence is one.

Religion is the exercise for the soul; let us see to it that we raise no barriers around ourselves or others in our use of it. The Love of God throbs in the heart of every one who seeks to serve his brother, whether that brother be the least of the children of God or the highest; whether the service be given in the name of Jehovah, Allah or Ishvara, of Christ or Buddha. The love of God can no more be contained in the message of one sect to the exclusion of all others than His sunshine can be trapped within the bars of one small cage.

Religion is the exercise for the soul, neither more nor less. And Love in its highest sense and universal Service are the wings on which we may transcend all weaknesses, and by which we may attain Perfect Freedom.

A CONFESSION OF FAITH

I AM frequently asked what creed I hold: the answer is that I am a Christian to the extent that I concur with Saint Paul in saying: "And if I have the gift of prophecy, and know all mysteries and all knowledge, and have not love, I am nothing." I am a Buddhist to the extent that I realize, with Gautama, that only when a man forsakes all desires is he really free. I am a Jew to the extent that I believe profoundly in the saying: "Hear, O Israel, the Lord our God is One." I am a Hindu to the extent of believing and practising the kingly science of Yoga, the science of union with spiritual self. I am a Mohammedan to the extent that I rely on no mediator to carry me into the courts of heaven. And finally, I am a follower of Lao-Tse to the extent that I accept his perception of the strange paradoxes of life.

But I will go no further into these faiths than the points indicated; they are the boundary posts at which I turn back. I will not walk with Christians into an exaltation of Jesus—whom I love more deeply than many of them—over the other messengers of God. I will not walk with Buddhists into a denial of the beauty and pleasure which existence holds for me. I will not walk with Jews into a narrow shackling of the mind to superficial observances. I will not walk with the Hindu into a supine fatalism which denies the innate strength in man. I will not walk with Mohammedans into the prison-house of a single Book, no matter how sacred it be. And finally, I will not walk with the Chinese Taoists into a system of superstitious mummary which mocks the great man it is supposed to honour.

PAUL BRUNTON in *The London Forum*, August, 1934

THE THEOSOPHICAL MACHINE

[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.—ED.]

I

By M. E. DEANE

I HAVE just been reading the very interesting "Notes of a Meeting of the International Fellowship of Arts and Crafts," printed in the August THEOSOPHIST.

My reason for writing is twofold:—(1) To put on record the earliest activity of the above nature, made in the Australian Section, Theosophical Society, (2) To make a suggestion.

AN ART GROUP

The years 1921 and 1922 were epochal in the life of the Australian Section, as will be well known to all who were members at that time. After the storms had blown over, in 1922, Mr. Jinarājādāsa visited the Melbourne Lodge, and with his stirring addresses and ideas gave new life to the movement there.

His schemes for the formation of study-groups took root, and amongst them the Melbourne Theosophical Society Art Group was inaugurated. This was only

a small group, founded by Mrs. Colquhoun, an artist, and myself, a quondam art student. The total membership was seven, two of whom were executive artists. But we all felt very strongly that Beauty did not take the place it deserved, either in the Lodge rooms or in the town of Melbourne, and we were sure that, although few in number, our efforts might act as a nucleus through which the forces of Beauty could have an effect on these places.

Our first meeting was held in October, 1922, and thereafter meetings were held monthly at the houses of some of the members. We began with a short meditation, directing our aspirations to the Mahachohan Himself, the Lord of the Cultural System. An hour was then spent very pleasantly; a paper, or papers, on the life and work of a noted artist was read, and discussed; and where possible, reproductions of his work were studied. Some light refreshment concluded the evening.

The outstanding, concrete result of this Art Group was the "Eastern Bazaar," held at the Melbourne Lodge in November, 1924, and organized by the members of the Art Group, backed up ably by the Youth Movement. This Bazaar was a notable success, both artistically and financially. A little later on, at the Easter Convention at Sydney, 1925, the Art Exhibition, referred to in the above-mentioned "Notes," was aided by exhibits from members of the Melbourne Theosophical Society Art Group.

It was during these years that many art-lovers were working on the slogan to "Bring Beauty into Daily Life". In Melbourne, Miss Clara Codd gave one of her illuminating talks on "The Occult Value of Beauty," and a few months later, the present writer gave an address on "The Practical Value of Beauty".

I think we can safely claim that the Art Group did its small share—

perhaps larger than we know—in bringing in a greater appreciation of beauty. Certain is it, that Lodge decorations received greater and more effective attention.

A SUGGESTION

In the "Notes," drama is mentioned as a method of propaganda. An even more effective mode of expression is the cinema, which is shown in all countries and to vast audiences.

The cinema producers are calling for new types of plays, they demand something original. What better could there be than stories based on the teachings of Theosophy? Dramas showing the working of Reincarnation and Karma, or plays based on schemes for a better social order, could be made thrilling with interest, and would have great dramatic and spectacular possibilities.

With the cinema, in addition to the radio, the world might very quickly become "theosophized".

II

By CHAMPA RAM MISRA

The fall in the membership of the Theosophical Society is, to a large extent, due to the business in the Lodges becoming, more or less, stereotyped, wooden and, therefore, uninteresting. Study-classes are more popular in our Lodges simply because they do not throw any burden upon most of the members. Even when a certain number of pages is set for study on any particular day, very few members come prepared in those pages. And the time fixed

for meetings is very often passed in irresponsible talk, without much substantial gain to the Lodge, to the Society, or to its members.

The remedy, in my opinion, lies in making the programme more interesting and varied. And I suggest occasional lectures by outside members known to the public. The effect produced by such speeches is well known. I can very well recall the temporary impetus given, and the addition to the membership, and, what is still

more important, to the number of enquiries, caused by the lectures delivered at Cawnpore by the late Mr. Max Wardall. Occasional lectures by such outstanding personalities are very useful and have a very salutary effect. The number of such persons being small, the call on their time is large, but still efforts should be made to give them better facilities for tours and public lectures. These should be arranged by the Society; Lodges and lecturers should not be left to themselves to meet their own expenses, as this prevents many Lodges from inviting them as often as they would otherwise like to do. If a Lodge wants a particular speaker outside the programme arranged by the Society, it may be asked to pay. Otherwise the expense should fall normally on the Society for such tours according to the needs of the place. The expenditure on this kind of propaganda should be found.

Then, in my opinion, lecturers or Lodges should not fight shy of inviting likely persons to join the Society. Mr. Max Wardall held small private meetings of such enquirers as were likely to come in, and succeeded in enrolling most of them. At Cawnpore I had the privilege of hearing several speakers of great merit, including our late President, Dr. Annie Besant, and our present President, Dr. G. S. Arundale; but their lectures did not get new members as Mr. Wardall's did, and I think his secret was the few minutes' private talk with the enquirers, many of whom joined the Society.

In my opinion, the Society has not done anything to bring the

masses into its fold. It may be true that, if they come in large numbers, the membership may become too unwieldy and difficult to move. But one day they have to be approached, if the Society is for the benefit of all mankind and wants to guide it on the path of evolution.

This brings me to my familiar subject of propaganda through the vernaculars. Until this is done, the masses cannot be approached. The Indian has to be approached in his language, and the Spaniard in his. At present we in India are appealing to the English-knowing Indians only. There is very little Theosophical literature in the Indian languages—and that little is in very difficult and unfamiliar language; and there are very few persons who lecture or can lecture in the vernaculars. Such literature and such lecturers need to be created, if an appeal is to be made to the Indian masses. A sort of "Brahmavidya Ashrama" for research work may be necessary for each language, and some sort of research and training classes should be started at several centres. There is a mass of archaeological and other valuable classical literature available which, if properly utilized, will form a good basis for research for such scholars. At present only the historical side of archaeological finds is being studied. The cultural, philosophical and religious sides are almost altogether neglected. When these are also attended to, great truths are likely to be revealed. With *Navajyoti* ceasing publication, all vernacular propaganda has come to an end.

Some such journal should be revived.

But all this means money. The Society has so many channels to which its activities are at present diverted. Each branch should have a separate budget. Members, who are interested in any branch, should find funds for it. At present the call for funds for several activities is from one common budget. I would like the compulsory fee for membership reduced to a minimum, just sufficient to run the Headquarters. Then each activity must be supported separately according to individual likes. If Headquarters have a surplus budget they may contribute to any activity they think desirable, but the burden of supporting a particular activity within it should not fall on the whole Society. More funds should be devoted to propaganda which should be the work of the whole Society. Other activities should be left to their promoters, e.g., I start a school; it must be run by me with the aid of members interested in it; if I cannot support it and cannot collect funds for it, it will fail, without any responsibility for its failure falling on the Society. Joint budgeting for several activities usually leaves no funds for propaganda.

The experiment of creating more and better speakers in the Lodges by asking each member to train himself to speak should be tried. It was begun at Cawnpore and went on well for some time. Similarly, writing of notes on selected portions of a book should replace the present system of discussions on it in the study-classes of a Lodge. This will

encourage clearer and more systematic thinking amongst the members. Discussion may follow on the basis of these notes.

Finally, more devolution but better contact between the Society and the Sections, the Sections and their Federations, Federations and the Lodges, Lodges and the members, should be established. For this, more frequent visits of General Council members to Sections, Sectional officers to Federations, Federation officers to Lodges, and Lodge officers to members, might be encouraged. They have to be financed by the institutions concerned, when the visits are official. Something may be done to bring unattached members also into better touch.

Work for which presence at Headquarters is not absolutely necessary may be distributed outside. In short, each member should be made to feel a living link with the Society and to feel that the Society is his. Its rise and fall is his rise and fall. Then we can expect a general rise in the Society. The encouragement of work by individual members for humanity around him is good, but it is likely to divert his energies to other channels, diminishing his interest in the Society. His interest in work for humanity, evolution and brotherhood should be through the Society, unless it is of such individualistic nature as to lead him to think that the Society should not be bound by his actions. Occasional invitations to contribute suggestions, etc., like the present Editor's, encourage members to think for the Society. They should be encouraged.

A DREAM

IT happened that the Blessed Lord came among us as a Child, and said:

I speak to you as a Child, so that you who are My children may understand as children, hearing the Voice of a Child. I say to you:

Be happy, each one of you on his own way to Me, for you are all seeking Me, and each of you shall find Me.

Follow your own way to Me, for on the way of each of you am I. All ways are Mine, and all children of Life are Mine. All are travelling home to Me.

The way of another is not for you a quicker way to Me, for all ways lead straight to Me.

Yet there are many who do not know that they belong to Me, and are coming to Me. And there are many who think they must seek Me elsewhere than where they are, not knowing that where they are there am I also.

Some think they have no need of Me. Some think they are not worthy for Me to be near them. Some are troubled, because they are told by the ignorant that the way they are travelling does not lead to Me. And some there are who see Light nowhere, for the

darkness of sorrow and distress is round about them.

All have need of Me, and therefore am I near to all. I have found all My children—even those who are in the darkness. I have found those who have found Me. I have found those who think I am not near them because it is so dark. I have found those who have as yet no desire to seek Me.

By the side of each I travel on his way. Let him look round about him, even in the darkness, and he shall find his Friend.

Again I say to you all: All ways are Mine, therefore your way is Mine.

But I say to you also: Be not slow upon your way; do not tarry upon it; tread it quickly, being intent on finding Me.

He who is eager for Me, and who gives his heart to Me, shall find Me quickly on whatever way He approaches Me.

Truth is One, but for the helping of My children it breaks forth into a shining Rainbow of many colours. And on the myriad-coloured Rainbow My children are travelling homewards to the Father of all Light.

And I am with them from the beginning to the end.

WISDOM ripens into silence,
And the lesson she does teach
Is that life is more than language,
And that thought is more than speech.

NOTES ON THE FIRST STANZA OF DZYĀN

By ERNEST WOOD

(Continued from p. 76)

8. Alone, the One Form of Existence stretched boundless, infinite, causeless, in Dreamless Sleep; and Life pulsed unconscious in Universal Space, throughout that All-Presence which is sensed by the Opened Eye of the Dangma.

In connection with the expression "the one form of existence," Madame Blavatsky has comments of great significance to make. One naturally looks carefully to find out whether the term has reference to the ultimate substance out of which all things are built or from which all things are moulded, or it means some great Consciousness or Logos who set all things forth. And in her notes one finds neither of these; but that Madame Blavatsky is really a monist. Her "one form of existence" is, she says, rather the material cause of the universe than the mother of the universe—a material cause being that which remains as substance or basis, even when the universe, with all its multiplicity of things, is present. The terms "mother" and "womb," used by some symbolologists, are both too defective here, for they refer to somebody or something out of which something else comes, and which does not remain constant as the very basis or substance of

that to which it gives birth. So it is a cause—something that contributes to the existence of the universe; and at the same time, a material cause, which technically means something which is eternal or constant in all things, as threads are in a cloth or as clay is in a pot.

But Madame Blavatsky's esoteric philosophy will not allow that constant in the universe to be invested with the attributes of substance as substance is generally imaged in modern thought—as some sort of super-chemical-atom, whether thought of as continuous in its substance, or as discrete or granular. She says it is not mere cause, but "the ideal spirit of that cause". So, if in our world of experience, there is anything "ideal"—which, with Madame Blavatsky, generally means "of the nature of idea"—we must not leave that out when thinking of that which is eternal or constant in all things. The stark substance-of-space-ness of the theoretical super-chemical-atom must be widened to admit the nature of idea also; and still more, the spirit of idea.

Lest we should find this too deep water, Madame Blavatsky uses for us the old Vedantic simile of the three states of consciousness

—waking, dreaming and dreamless sleep. "The one form of existence," says the stanza, was "in dreamless sleep". Let me explain the three terms a little. First of all, they are states or conditions of consciousness. It is in connection with this that Madame Blavatsky herself finds some fault with the word "form" in the term "one form of existence". It would be better represented, she indicates, by the Sanskrit word *Prabhavāpyaya*. *Prabhava* is source or origin, that from which all comes; *apyaya* is fund, that into which all goes. It is not "form" but "place or rather plane, whence emerges the origination, and into which is the resolution of all the things". Here comes out Madame Blavatsky's idea of a plane. It is quite different from the idea of planes prevalent in later Theosophical literature. In the latter, "another plane" is another world (in the broadest sense of that word), where the things are more or less different but the consciousness is more or less the same. For example, in the "astral world" you have the same kind of consciousness as you had in the "physical world"—you look around you with the aid of senses, become aware of a world of objects which impress you with their forms, colours and sounds; and you carry on movements and activities with reference to all these things; the things are more or less different, truly, but the consciousness and the life (that is, the interplay of the consciousness and the forms) are of the same kind as when you were "in the physical body, on the physical

plane". But in the former, a plane is a different mode of consciousness.

Let us then return to the similes of waking, dreaming and dreamless sleep. In the waking state your consciousness is constantly being arrested or constrained by external things; you take a walk on a rainy day, with your umbrella up, and as you turn a corner, you barge into somebody quite unexpectedly, and when you have sorted yourselves out you find it is your old friend So-and-so, who has something to say which changes the whole course of your life. The world of which you are aware in this state is a world of concrete objects which can and do interfere with you.

Now the state of dreaming. Here all the elements are (as regards the time when you are actually in this state) of your own production. If you have an uneasy conscience, you will make bogeys that chase you round, but when they get you into a corner you will perhaps find that you can jump over their heads. Otherwise, it may be all gardens and terraces and peacocks. At its best, thought and love and the will are here. In ordinary life you may jump from the waking to the dreaming state and back again fifty times in a minute, but you will find that if you remain for long in the "dreaming state" you are in a brown study, so that for the time being you cease to be aware of the sights and sounds around you, although your eyes and ears may be as wide open as ever they were. This is the region or plane in which the substance is idea.

But not even in idea will you find the eternal substance, the one form of existence. It will be known in the state of consciousness known as "the dreamless sleep". In the waking state external objects constrain you; in the dreaming state the contents and activities of the mind constrain you. The waking world throws its clay and gold into your dreams; the dreaming world associates together, with and through idea—thought and love and will—waking activities which, without this, would be separate and chaotic. But the one form of existence, origin and fund of all things, is not to be known or measured or characterized as the super-atom of waking objects, nor as the most super-fine of idea, whether will, or love or thought. There is no raft, no plank or straw, for him who would swim in that ocean.

It is in life itself that this state of sleep is found. In the normal, where the deepest wisdom always lies, since the world is not irrational. There is surely no secret stairway to the stars. Life is event, the interplay of waking and dreaming powers, on that fine line where these two always meet, like the clap of a pair of hands. In that life, it is not what it brings to my knowledge or my understanding that is important, nor what it brings to my power among things—these are only bundles of tricks. Somehow the purpose of my will is exposed on the very

surface, but the treasure-seeker passes it by. A new plane of vision is needed here—not sight that looks for "a better object," not thought that looks for "a better idea". As Krishna said to Arjuna: "You are qualified to deal with the action only, not with its fruit."—Arjuna, the struggling man, not the seer. Not "the Dangma". Not the Mahātmā, defined by the same teacher as he who says, and sees, that "Vasudeva is all," or, in terms of the stanza, the All-Presence.

Now the Opened Eye of the Dangma. I will quote Madame Blavatsky's foot-note:

Dangma means a purified soul, one who has become a Jivanmukta, the highest adept, or rather a Mahātmā so-called. His "opened eye" is the inner spiritual eye of the seer, and the faculty which manifests through it is not clairvoyance as ordinarily understood, i.e., the power of seeing at a distance, but rather the faculty of spiritual intuition, through which direct and certain knowledge is obtainable.

So this is the Mahātmā, or Great Self, the Jivan-mukta or liberated living being, the adept, the open-eyed one, the pure, the master, no longer the pupil of the universe. To him also Madame Blavatsky applies the word "Initiate" on most, if not on all, occasions of her use of that word. Much there is that symbolizes him, and his "third eye," in mythological tradition; much that aims directly at this in the efforts of the mystics and philosophers of the past.

(To be continued)

ENTRE NOUS

I HAVE received from Mr. Geoffrey Hodson an interesting report in the *Rand Daily Mail* of one of his lectures in South Africa. Members write giving enthusiastic accounts of the success of his tour.

wonder that people feared that a greater crash was coming. He did not share these doubts.

HOPEFUL SIGNS

He saw hopeful signs pointing in the opposite direction. The necessity for complete co-operation and unity of all classes was being recognized. The World Economic Conference had failed and the League of Nations had not met with success, but their failure was no proof of error in the original idea. It lay rather in the method than in the material. The very fact that they had been called demonstrated the realization of the need for world unity. In this there was great hope despite the fact that nationalism, political customs, and the established financial system and business habit opposed the advance to its full recognition. These barriers based on individualism had to be broken down. President Wilson had world unity in view.

"Here," said Mr. Hodson, "I think of the great part played by religion. It is the greatest need of all: Christianity with its message of service and unity. The Church should be exhorting the whole of mankind to embrace unity and brotherhood, stressing the unity and solidarity of the race. It is not doing so. It seems to be failing miserably."

SCIENCE'S LEAD

The lead was coming from science, the supposed enemy of religion. Science was teaching a national idealism. Yet, here also, dangers lay ahead. Science was giving man control over stupendous forces. This was not regarded with equanimity by certain thinkers who perceived grave danger unless the social and ethical wisdom of mankind was more fully developed.

"We grown-ups have a great responsibility to our children and the youth of the world to-day," said Mr. Hodson in

CIVILIZATION OF THE FUTURE

WORLD UNITY COMING

The "Brain Trust" of America would appear to be the closest thing to what will one day be the organization to bring about world unity . . . We are going forward to a world unity which bids fair to be a golden age . . .

These opinions were put forward by Mr. Geoffrey Hodson, a widely-known speaker and author, when he addressed the Rotary Club, at the Carlton Hotel yesterday, on "The New Note in World Affairs" at Johannesburg.

"The next civilization will not be a single isolated nation as in the past," said Mr. Hodson. "It will be a world order founded upon world understanding, on the recognition of the common life and common goal of all men."

"Here the situation is different from any other part of the world that I have been in," continued Mr. Hodson. "The impression I get here is that there hardly seems to be any depression. It is almost like entering another world. I was in America when the Stock Exchange crash occurred and I saw the resultant chaos and suffering. In other parts of the world the existing conditions produce a grave doubt."

Mr. Hodson said the great question was whether there was any future for modern civilization on the present lines and if so, on what lines developments were likely to occur. The world was arming to the teeth, and millions were being spent on armaments. It was little

conclusion. "The responsibility they must not inherit is the heritage of racial barriers and bitterness and blindness to race unity which we inherited, lest they should fail as we failed and plunge the world into another great war and another depression."

* * *

PICCARD SUGGESTS INTER-PLANETARY TRAVEL, DRAWING ENERGY FROM MATTER OR LIGHT

The New York Times writes:

Discussing in a lecture at Nancy the subject of interplanetary navigation, Professor Auguste Piccard related the latest theories of scientists who are studying the question.

He said that explosive fuel for a rocket projectile presented serious difficulties because of the great quantities that would be needed. He suggested science might find a solution in the disintegration of matter or by utilizing light for energy.

"Don't think me mad when I discuss such possibilities," Professor Piccard exhorted his auditors. "Science has by no means reached the apex of industrial development."

Disintegrating matter and its transformation into light, he said, presented immense possibilities as yet unexplored, and it was quite possible this might permit interplanetary voyages. A round trip to Mercury, he added, would require the disintegration of about fifty kilograms (about 110 pounds) of lead.

As to the question of using light itself for energy, Professor Piccard said it was at least mathematically possible. This opened fantastic possibilities, he declared, which many persons viewed as madness.

He amused himself and his hearers then by adding that, if man could succeed in using light for energy, he could free himself from earthly duration of time. He might start off in his youth on a celestial voyage, be gone a few light-years, and return to earth in his middle age to find our planet several hundred thousand years older.

A stratosphere plane trip from New York to Paris in eight hours at the rate of 500 miles an hour and twenty miles in the air is not far off, Professor Auguste Piccard asserted, adding that the trip would be made in the absence of fog and storms and in the greatest security.

"All that is needed is a tightly closed cabin and an air compressor for the motor," said the scientist.

While in the United States last year the Professor predicted six-hour flights between Europe and America and 600-mile-an-hour "stratoplanes".

* * *

H. G. WELLS FORECASTS WAR

In an interview with *The New York Times* the other day, Mr. Wells said that he had

nothing to recant of his recent predictions of a world conflict in the next six years. In his book, *The Shape of Things to Come*, Mr. Wells predicted horrors of war far more dire than any the world has ever experienced.

Mr. Wells said he would be here only for a fortnight and that he planned no activity whatever, no lectures, no speeches or any public appearance. He explained that he merely wanted to rest.

DOES NOT "REPENT ANYTHING"

"I do not repent anything I said in the book," he said. "I have a hunch that this will happen. War situations take a certain time. At the present time there is no danger. Certainly there is nothing dangerous now, but 1940 gives us time."

A period of salvation following the Great War will be achieved by humanity only after much tribulation, it was predicted, and Mr. Wells was asked if it might not be possible to achieve this state of society without bloodshed. He replied:

"That is a matter of wisdom and sacrifice and capacity. No one can estimate that in advance."

When someone asked Mr. Wells if newspapers were not responsible to a large extent for perpetuating war talk and war developments, he replied that he "would

not say the newspapers themselves so much as big business behind the newspapers".

He regarded the anti-Semitic movements in Europe as being based on "childish nonsense," and declared that the "solidarity of the Jewish race is much exaggerated".

"If you have a people with a common language who possess a common tradition, it is only natural that they must hang together. There is no more conspiracy among the Jews to dominate any country they are in than there is among the Scots."

On general conditions Mr. Wells commented that the industrial systems of the world either have to be modified or scrapped. He said he was eager to get to Washington to make a study there of the administration's programmes in reconstruction.

* * *

MR. GANDHI AND THE MOTOR CAR

The Manchester Guardian writes:

Mr. Gandhi, it is reported, is to abandon the use of motor-cars "and other vehicles". Henceforth he will travel on foot, like Gautama and the saints of old. There is nothing for surprise in this. In his life of hurried journeys Mr. Gandhi has employed motor-cars and many other products of the mechanical civilization he detests. He has never relieved himself of his feeling

of sin in so doing. The Mahatma of to-day has not changed his views in essentials from the Confession of Faith which he wrote in South Africa in 1909. "Every time I get into a railway car or use a motor-bus I know that I am doing violence to my sense of what is right." And he added that "to attempt to reform the world by means of highly artificial and speedy locomotion is to attempt the impossible".

"India's salvation," he said, "consists in unlearning what she has learnt during the last fifty years. The railways, telegraphs, hospitals, lawyers, doctors, and such-like have all to go, and the so-called upper classes have to learn consciously, religiously and deliberately, the simple peasant life, knowing it to be a life-giving true happiness."

The builders of the new Japan took from the West technological practice along with the steamship and the Maxim-gun. The builder of the new India took from the West Tolstoy and Ruskin. It is curious to reflect that it was for a train journey between Johannesburg and Natal that *Unto This Last* was given him for casual reading. That train journey changed the life of Mr. Gandhi and the history of India. The more extreme parts of Mr. Gandhi's anti-mechanistic philosophy have been rubbed down with time. He probably sees better now than in 1909 those spheres in which Tolstoy and Ruskin can come to terms with the life of high civilization, but his underlying repugnance to that civilization has not been conquered.

THE EDITOR

CORRESPONDENCE

ESPERANTO

MAY I offer the following suggestion? It is simply this: that as language is the great barrier to the spreading of Brotherhood, if the Leaders of our Society were to learn Esperanto, and definitely and strongly advocate the idea that the whole of the Theosophical Society should study Esperanto, what an impetus would be given to the movement of Brotherhood. Look at Ommen, and all our great gatherings. What a blessing it would be just to learn one language instead of several!

W. C. BATTYE

THE BELLAMY PLAN

A copy of the August issue of THE THEOSOPHIST, containing an article on my husband, Edward Bellamy, written by Fred Bell of the Bellamy League in South Africa, has just reached me, and I desire to extend my thanks to you for sending it. Many of Mr. Bellamy's most ardent disciples throughout the world are Theosophists, and this article, we hope, may be the means of calling the attention of others to the beauty and the soundness of his economic philosophy towards which the world seems now to be steadily moving.

(MRS.) EDWARD BELLAMY

THE DOUGLAS SYSTEM

In reply to the letter of Lt.-Col. Normand in your issue of June, 1934, in which he inquires as to what are the "unsound initial hypotheses" upon which Mr. Butterworth thinks the Douglas Analysis has been built, it should be frankly stated that, whatever Mr. Butterworth might think, the Douglas "Theorem of A+B" is a fallacy. It is not possible in a few lines to prove this without leaving loop-holes for misunderstanding on the part of those who wish to go on believing

the theorem sound; but its falsity has been proved many times and indeed will be apparent to anyone who cares to trace the whole process of production in terms of all the cash values involved from the original source.

Truly a deficiency of purchasing power does exist due to other causes, but it is small compared to the supposed deficiency which forms the basis of the Douglas proposals, and I offer my considered opinion that the principal cause of the economic troubles obtaining to-day lies in the accumulated ill effects of the "unequal distribution of wealth". Chiefly because we are faced with accumulated ill effects, it is not "incontestably correct to deal with the situation by increasing the steeply-graded taxation" of income.

As to the most fundamental cause of that continued unequal distribution, the answer is within ourselves, as explained in the article, "Krishnamurti on the Economic Crisis," also appearing in your issue of June, 1934.

W. A. CHITSON

WHO RULES?

I have read with interest Miss Albarus's article, in the September number of THE THEOSOPHIST, entitled "Does the Aggregate of the Dhyān-Chohans Constitute the Third Logos?" She disapproves my statement that the Universal Mind is nothing but the totality of the Dhyān-Chohans or Monads, and points out that that idea clashes with the belief in the Divinity of the Holy Spirit, "who with the Father and the Son together is worshipped and glorified". Of course, *The Secret Doctrine* does clash with a great many beliefs, but I think it is sound on this point. Summing up her position, Madame Blavatsky writes:

Whatever may be the destiny of these actual writings in a remote future, we hope to have proven so far the following facts:

(1) The Secret Doctrine teaches no Atheism, except in the Hindu sense of the word *Nastika*.

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or the rejection of idols, including every anthropomorphic god. In this sense every Occultist is a *Nastika*.

(2) It admits a Logos or a collective "Creator" of the Universe: a *Demi-urgos*—in the sense implied when one speaks of an "Architect" as the "Creator" of an edifice, whereas that Architect has never touched one stone of it, but, while furnishing the plan, left all the manual labour to the masons; in our case the plan was furnished by the Ideation of the Universe, and the constructive labour was left to the Hosts of intelligent Powers and Forces. But that *Demiurgos* is no personal deity,—i.e., an imperfect extra-cosmic god,—but only the aggregate of the Dhyān-Chohans and the other forces.

As to the latter:

(3) They are dual in their character; being composed of (a) the irrational *brute energy* inherent in matter, and (b) the intelligent soul or cosmic consciousness which directs and guides that energy, and which is the *Dhyān-Chohan* thought reflecting the Ideation of the Universal Mind. This results in a perpetual series of physical manifestations and moral effects on Earth, during manvantaric periods, the whole being subservient to Karma. As that process is not always perfect; and since, however many proofs it may exhibit of a guiding intelligence behind the veil, it still shows gaps and flaws, and even results very often in evident failures—therefore, neither the collective Host (*Demiurgos*), nor any of the working powers individually, are proper subjects for divine honours or worship. All are entitled to the grateful reverence of Humanity, however, and man ought to be ever striving to help the divine evolution of Ideas by becoming to the best of his ability a co-worker with nature in the cyclic task. The ever unknowable and incognizable *Karana* alone, the Causeless Cause of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentionable, save through "the still small voice" of our spiritual consciousness. Those who worship before it ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the Universal Spirit, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the Presence.

The above is taken from *The Secret Doctrine*, pages 279, 280 of the first edition. In the third edition it occurs on pages 300, 301, but there is a change in the third paragraph, which is made to begin: "The Dhyān-Chohans are dual, etc.," whereas in the first edition, as above quoted, para 3 may have reference to "the other forces".

In the above statement Madame Blavatsky makes clear her view that there is only one thing worthy of worship,

and she immediately clinches her statement in the following foot-note:

"When thou prayest, thou shalt not be as the hypocrites are . . . but enter into thine inner chamber and having shut thy door pray to thy Father which is in secret." (Matt., vi). Our Father is within us "in secret," our 7th principle, in the "inner chamber" of our Soul perception. "The Kingdom of Heaven" and of God "is within us," says Jesus, not outside. Why are Christians so absolutely blind to the self-evident meaning of the words of wisdom they delight in mechanically repeating? (*The Secret Doctrine*, page 280, foot-note, first edition; but transferred to text in third edition, page 301.)

It is true that in paragraph 5, a little further on, Madame Blavatsky says: "The Universe was evolved out of its ideal plan, upheld through Eternity in the unconsciousness of that which the Vedantins call Parabrahm." It is to be noted, however, that she makes this the basis of her view that every form, of past, present or future, is eternally existent in the noumenal reality. From this it should be rather obvious that what exists in any given time or place in the phenomenal universe is a limitation or reduction from that reality, and this reduction is clearly subservient to karma, as was said by Madame Blavatsky in paragraph 3. If we take the idea of a Plan in the human sense, conceiving it to be laid down externally and put into effect by the external instructions of one agent to another, we are guilty of the anthropomorphism which Madame Blavatsky denounces in paragraph 1. If we call the Logos, or even the One, a ruler, we are guilty of the same anthropomorphism, as well as of the inconsistency mentioned by Shankarāchārya, and explained in my article under criticism. It is the height of philosophical error to say, as Miss Albarus does, that Shankara, speaking of the One, meant the *Demiurgos*. Shankara was always very particular about the One, "without a second". What Shankarāchārya says, and what I maintain, is that the human idea of a ruler should not be carried up into those regions.

The same standpoint appears in *The Mahātma Letters*:

We know there is in our system no such thing as God, either personal or impersonal. Parabrahm is not a God but absolute immutable law, and Isvar is the effect of Avidya and Maya, ignorance based upon the great delusion . . .

The God of the Theologians is simply an imaginary power. Our chief aim is to deliver humanity of this nightmare, to teach man virtue for its own sake, and to walk in life relying on himself instead of leaning on a theological crutch.

Incidentally, all this is very similar to the views of Mr. J. Krishnamurti, since he, as he puts it, came to realize the Truth.

Miss Albarus also quotes the *Bhagavad-Gītā*, X, 42. The following is a close translation of that verse:

I am standing (sthitaḥ=supporting. He is also constantly called sthitiḥ, the support), having firmly established (vishtabhya; not pervaded) this whole universe with one portion (amśa=part, not a fragment, which implies something broken off or separated).

As it is put in other Hindu scriptures: "All beings form his foot." This has no particular reference to a Third Logos, to be worshipped as such. It is quite consistent with H. P. B.'s view of noumenal reality as containing all, and Shri Krishna's statement that he is the life in all beings. Shri Krishna advises his disciple to come to him alone for shelter, and not to turn to other beings, and he defines himself often and often as all in all, i.e., "Seated equally in all beings" (saman sarveshu bhūteshu tiṣṭhantam; xiii, 27). A Mahātmā is defined in the *Gītā* as one who knows that "Vāsudeva is all," and in chapter xiii, verse 28, it is said: "Seeing indeed everywhere the same Iśvara equally dwelling, he does not destroy the Self by the self; hence he reaches the Supreme Goal". I would conclude this point in my own way—he who cannot find God everywhere (which is the very essence of Theosophy) cannot find him anywhere; and he who has eyes only for the colour of his toys, on any plane, whatever "glorious" powers and contacts they may be—hides the Self by the self.

In much of modern worship there is a tendency to go into a cave with a candle to worship the sun, which is shining outside upon all.

It is said that Madame Blavatsky's receipt of the knowledge in *The Secret Doctrine* from the Masters indicates a Great Plan. To me it indicates Brotherhood, and ultimately Unity. I appeal only to *The Secret Doctrine* to show Madame Blavatsky's views, and presumably those of the Masters themselves.¹

As to Madame Blavatsky's conception of the Path, I think we may very well refer to *The Voice of the Silence*, which she wrote and prescribed for the daily use of disciples. Incidentally, these were also referred to therein as "candidates for woe throughout the cycles". One might also ascribe to Madame Blavatsky a "*mauvais quart d'heure*," but that one knows that she was enunciating the old idea that he who would reach the Highest must not be caught by any of the glamour of even the high planes, and must place his happiness nowhere in the phenomenal things.

In conclusion, I would very strongly urge upon all those who wish to understand these matters, or Theosophy generally, the necessity of reading Madame Blavatsky's own books. It is the fashion to say that she is difficult to read, but at least no one can say that with reference to *The Key to Theosophy* and *The Voice of the Silence*. Even as regards *The Secret Doctrine* it is, really only the bulkiness of it that is forbidding. In that case one would, say, read at least the first portion, of about 300 pages, which contains the essence of the whole work. In practice, however, it is found that people are willing to read *The Secret Doctrine* if it is strongly recommended by respected Theosophists.

ERNEST WOOD

¹ We have cut out here certain remarks of Mr. Wood about the E. S., which are critical of its organization and policy. We understand that Mr. Wood has not been a member of the E. S. for some years, and as the E. S. is a private organization, his ideas of it are likely to be erroneous and misleading. Moreover, those who are concerned with the E. S. ought not to be dragged into a public controversy in which they would be placed at a serious disadvantage.—Ed.

REVIEWS

The Discovery of Europe, by Paul Cohen-Portheim.

The theme of this book is that the future civilization of the world depends upon the re-discovery by Western Europe of its own peculiar ideal. By "Europe" the writer does not mean the geographical area, but the civilization of the countries of Western Europe, of which the outstanding characteristic has always been the value of the individual as opposed to the mass, and of "quality" as opposed to "quantity".

In the 19th century the loss of this ideal and the substitution of "progress" in terms of "scientific materialism" and of mass production, and the rise of the bourgeois ideal of Capitalism as an end in itself, marked the beginning of the dissolution of European civilization, which reached its culmination in the Great War, and left as its aftermath the rabid nationalism of to-day.

The author affirms that Europe will not re-discover its true ideal by looking either to America or to Russia, as both Capitalism and Communism are but magnified products of its own false ideals of the 19th century.

A note of optimism is struck when the writer suggests that the economic crisis of 1931 marked the close of the post-War period and of the bourgeois ideal of Western Europe. He thinks that England could lead in this by the re-discovery of its own ideal, and by its manifestation of variety in unity within the British Commonwealth of nations could become a miniature of the World Commonwealth of Humanity. What Europe needs to discover is that "human personality comes first, and that both the 'machine' and 'State' should be its servants and not its masters".

To many people "nationalism" means competition, therefore Theosophists should stress the view that it should mean the individual contribution of each nation to the civilization of the world. Patriotism,

to many, suggests "Jingoism"; the emphasis, therefore, should be placed upon love of one's country for the sake of recognizing and cultivating to the utmost its own aspect of culture as its contribution to the Commonwealth of Nations.

Theosophy should make known and add to the number of books of this kind, supplementing the books dealing with the substantial facts, as for example, J. D. H. Cole's *The Intelligent Man's Review of Europe To-day*.

I. M. P.

On Life and Essays on Religion, by Leo Tolstoy. Translated with an Introduction by Aylmer Maude.

This is a so-called "Maude" Tolstoy, the author having declared, that than Mr. and Mrs. Aylmer Maude, "better translators, both for knowledge of the two languages and for penetration into the very meaning of the matter translated, could not be invented". But I object against the somewhat inelegant title given to this collection of "essays," consisting of a longer one "On Life," occupying half of the book, and ten shorter ones on religious matters. Why not call the volume simply "On Life and Religion"? I must admit that I began looking through the collection with some misgiving to find it not quite up to the present time, the essays having been written between 1887 and 1909. But such is the power and mark of genius, that it far outreaches its own time and actually builds for and into the future. How I should like to quote sentence upon sentence of Tolstoy's pure philosophy, pure, because free from all "churchianism," "traditionalism," "historicism," "scripturalism," "Christianism," "sectarianism," or whatever other "ismal" tendencies to separatism. A few samples must suffice.

They are attacking the last of the outworks, [Tolstoy once said] and if they carry it, and

demonstrate that Christ never was born, it will be all the more evident that the fortress of religion is impregnable. Take away the Church, the traditions, the Bible, and even Christ himself: the ultimate fact of man's knowledge of goodness, i.e., of God, directly through reason and conscience, will be as clear and certain as ever, and it will be seen that we are dealing with truths that can never perish—truths that humanity can never afford to part with.

For Theosophists it is interesting to hear that H. P. Blavatsky, on reading the essay "On Life," when it first appeared in 1887, declared Tolstoy to be "a true Theosophist," as the translator informs us in his introduction, from which I cannot do better than quote yet another of Tolstoy's characteristic "free-thoughts":

I divide men, he said, into two lots. They are freethinkers, or they are not-freethinkers. Freethinkers are those who are willing to use their minds without prejudice and without fearing to understand things that clash with their own customs, privileges or beliefs. . . . A man may be a Catholic, a Frenchman, or a capitalist, and yet be a freethinker; but if he put his Catholicism, his patriotism, or his interest, above his reason, and will not give the latter free play where those subjects are touched, he is not a freethinker. His mind is in bondage.

We know that Tolstoy was also a great apostle of peace. His indictments against "preparedness for war" as a consequence of "nationalism"—another "ism" leading inevitably to strife and war—are still and especially applicable to our own days. "How are the pupils of him who recognized men as the sons of one Father, and bade them love their enemies, enticed to war?" he asks. And the answer he gives is:

By persuading each nation that it is the very best in the world,—*Deutschland über alles*, France, England [to say nothing of the British Empire], Russia *über alles*, and that this nation (their name is legion) ought to dominate all the nations. And as we instil the same idea into all the nations, they (always feeling themselves in danger from their neighbours) are always preparing to defend themselves and becoming exasperated with one another. But the more one side prepares for defence and on that account gets angry with its neighbour, the more all the others prepare for defence and hate one another. So that now those who accepted the teaching of him who called us murderers [and told us to offer the left cheek when struck on the right] are chiefly and continually engaged on preparation for murder and on actually murdering (essay on "The Restoration of Hell").

This may suffice to whet the appetite of the reader. There only rests the happy task of congratulating the Oxford University Press for the incorporation of this volume into their admirable series of "The World's Classics". What a bargain! two shillings for a volume of more than 400 pages, with clear print on excellent paper, and neatly bound.

A. J. H.

The Art of Life, and How to Conquer Old Age, by William Kingsland. (The C. W. Daniel Co., London. Price 3s. 6d.)

In this little book, Mr. Kingsland makes a few excellent suggestions how a man can get the best out of his life, if he takes it in hand in a business-like way. To start with, he should have to comprehend that he is a composite being—the constituents of which may be roughly classified as body, mind and spirit. It is only by a rational "exercise" of all these constituents, that a man can overcome all the ills which are said to be his ordinary heritage. This thesis is forcibly presented with quotations from different Scriptures, as well as illustrations from the author's own experiences. In explaining the working of the mind, however, the author treads the dangerous grounds of the Psycho-analytical school. The terms "complex" and "subconscious" are used to denote conditions not ordinarily included under these categories by modern psychologists. We are told that there is a natural health-complex, a golf-complex and a religious complex, and so on. On another page, we are advised to cultivate a "general health complex"!

This misapplication of the technical terms does not detract much from the value of this book, which will be found a useful guide to master the "Art of Life". In the Epilogue, the author becomes a seer of that reality which is the mystic quest of all aspiring souls.

I question no longer the priests or the books;
I question myself and discern.
The answer lies then in the depths of my soul.

C. R. K.

The Bhakti-Sūtras of Narada, with a simple Hindi commentary and notes, by Rai Bahadur Panda Baijnath, B.A. (Khelarilal & Sons, Samskrit Book Depot, Benares. Price As. 2.)

Samskrit literature to-day is studied and remembered chiefly for its poetry, dramas and philosophy; and its once rich Bhakti literature—whether ancient or mediæval—is very little known outside the circle of its immediate followers. This booklet, therefore, with a simple running Hindi commentary is a welcome addition to our scanty knowledge of scientific treatises on Bhakti in ancient India. The Bhakti-Sūtras of Narada present perhaps one of the earliest systematized analyses in the world's literature of the main characteristics and psychology of Bhakti. Pandit Baijnath has made an interesting contribution; in the Introduction, by comparing the old Indian presentation with one of the latest analyses of the subject, as offered by Evelyn Underhill in her studies of Western Mysticism.

A. A.

Shri Bhagavatam (Parts I to IX and XII), Vol. III. An analysis in English by Diwan Bahadur V. K. Ramanujachari, (Published by the author at Kumbakonam. Price Re. 1.)

Diwan Bahadur V. K. Ramanujachari has in three volumes analysed and presented in English most of the subjects described in the first nine and the twelfth Skandas of *Shri Bhagavatam*. The book under review is the third and last of the series and deals with the following topics: Bondage and release of the soul; Ashraya; duties of Varnas and Ashramas, descriptions of hell and of the Kali Yuga. There is an appendix at the end describing the contents of *Shri Bhagavatam* and referring them to their treatment in English by the author; also a glossary explaining the principal Samskrit terms used frequently in the *Bhagavatam*. Those who are unable to follow the

Bhagavatam in the Samskrit original or its vernacular translations will find this a helpful book of reference for the contents of the great Purana.

A. A.

The Collected Edition of Algernon Sydney Logan, edited by his son, Robert Restalrig Logan. (National Publishing Co., Philadelphia).

This is a very good-looking, very well got-up memorial edition in eight volumes. One volume is *The Biographical Sketch* of the author, by his son, and "serves both as syllabus and introduction" to the other seven volumes. It is written in an appreciative and interesting style and is illustrated with several well-reproduced portraits and pretty views.

Vistas from the Stream, in two volumes, is the old gentleman's diary, edited from eighteen note-books of various sizes, in which "during nearly fifty years (1881-1925) he from time to time recorded his thoughts and opinions of men and events". The notes are interesting and light reading, and will also be found instructive to persons naturally interested in human psychology as they give a good peep into the thoughts and feelings of an alert mind. The first volume contains again the *Biographical Sketch* mentioned above.

Not on the Chart and *Amy Warren* are novels first published in 1899 and 1900 respectively.

Then there are two volumes of verse: *The Mirror of a Mind* consists of four long poems; *A Feather from the World's Wing* has one long poem, a play and a collection of sonnets and short poems. Some of the verse is very pretty.

Jesus in Modern Life, first printed in 1888, is Biblical criticism interspersed with the author's personal philosophy.

The Collected Edition is a good piece of work done as recording comparatively modern American everyday philosophy of one who could and did think things over, could evolve his own popular philosophy, and express it in good prose and verse. We hope the set will adorn many libraries and delight many people.

D.

MAGAZINES RECEIVED:

Acción Femenina	...	...	...	June.
Alborea	...	...	...	April-May-June.
The Beacon	...	...	...	August.
Boletín Oficial de la Sociedad Teosofica Sección Mexicana	...	...	...	August.
The Calcutta Review	...	...	...	October.
The Canadian Theosophist	...	...	...	August.
Cavalcade	...	...	...	September.
The Christian Theosophist	...	...	...	Sept.-December.
Commonweal	...	...	...	August.
Evolucion	...	...	...	August.
The Liberal Catholic	...	...	...	September.
The Hindustan Review	...	...	...	September.
The Indian Review	...	...	...	September.
The Literary Review	...	...	...	June-August.
The London Forum	...	...	...	September.
The Maha-Bodhi	...	...	...	September.
The Modern Review	...	...	...	October.
The Non-subscribing Presbyterian	...	...	...	September.
Persatoean Hidoep	...	...	...	September.
De Pionier	...	...	...	August.
Pretoria Lodge Newsletter	...	...	...	Aug.-September.
Stri Dharma	...	...	...	September.
Theosophia	...	...	...	Octo.-November.
Theosophie in Ned. Indie	...	...	...	October.
Theosophy in India	...	...	...	September.
The Vaccination Inquirer	...	...	...	September.
The Young Builder	...	...	...	August.
The Young Theosophist	...	...	...	

BOOKS AND PAMPHLETS RECEIVED:

- God, One God, the Only God*, by P. Shankunny, M.A., L.T. (Author, Calicut.)
The Way to the East, by W. L. Wilmshurst, (J. M. Watkins, London.)
Jamshed Nusserwanji, by Gurdial Mallik. ("Young Builder," Karachi.)
The Trail, by Olive C. B. Pixley. (The C. W. Daniel Co., London.)
Verbatim Reports of Talks and Answers to Questions, Auckland, 1934, by J. Krishnamurti. (Star Publishing Trust.)
Vegetarianism from the Islamic Standpoint, by C. P. Ramachandra Rao, B.A., B.L. (The Madras Vegetarian Association.)
Living Pictures; The Song of the Caravan; and Abdul Baha in Egypt, by Mirza Ahmad Sohrab and Julie Chanler. (New History Foundation, New York.)
Women's Indian Association: 17th Annual Report, 1933-34. (Madras.)
On Jnanam, by R. Subramania Iyer. (Mysore.)
India's Higher Call, by M. K. Acharya. (Author, Madras.)

THE FIFTY-NINTH ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY

CHANGE OF DATE

1. The Fifty-ninth Annual Convention of the Theosophical Society will be held at Adyar, from December 26th to 29th, 1934. The programme will be announced later. A preliminary announcement appears on p. iii of the cover of THE THEOSOPHIST.

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 Murthi, 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

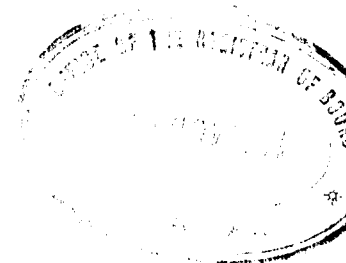
16. *Charges.*—The charge for board and lodging, with meals at Leadbeater Chambers in European style, will be Rs. 5 per day. Separate rooms in Leadbeater Chambers, Blavatsky Gardens or in the special huts near the Chambers cannot be guaranteed.

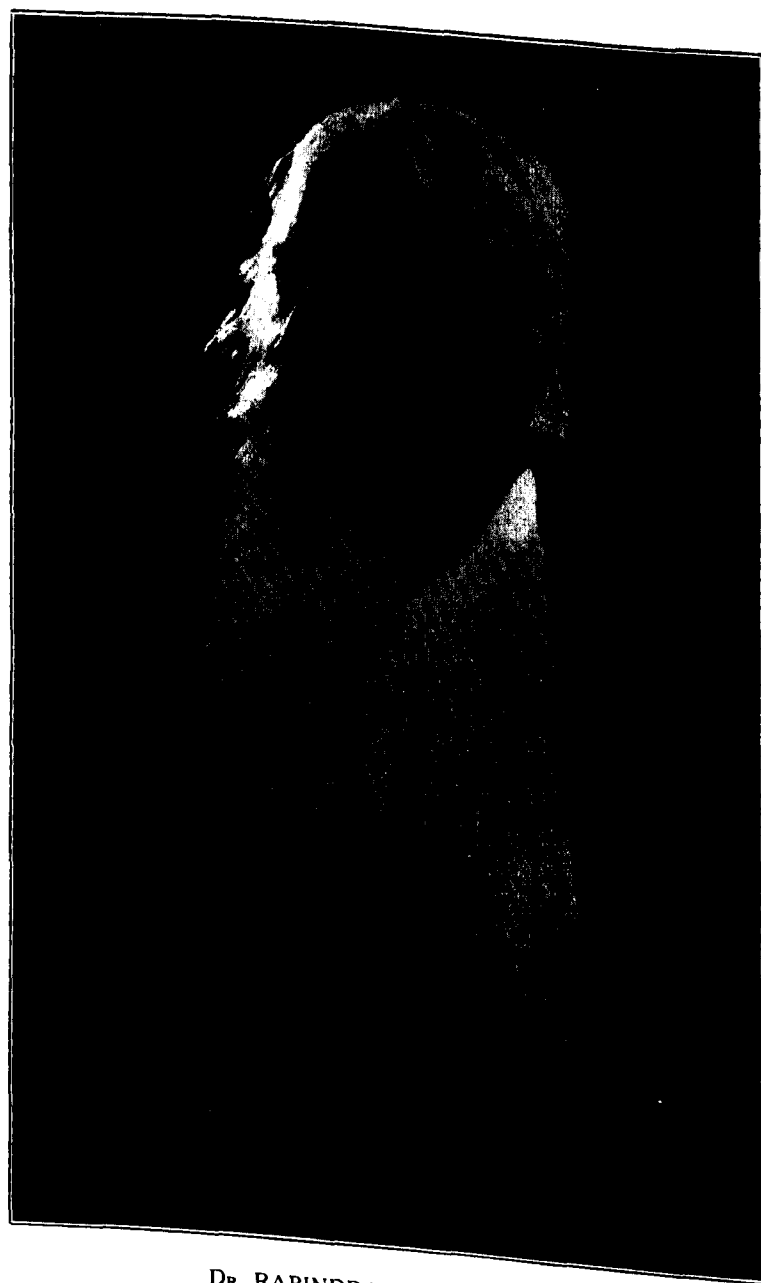
The charge for meals at Leadbeater Chambers, without accommodation, will be Rs. 4 for chota hazri, lunch, afternoon tea and dinner, and Rs. 3 for lunch and dinner only.

Delegates who register under this arrangement must take their meals in the European Restaurant.

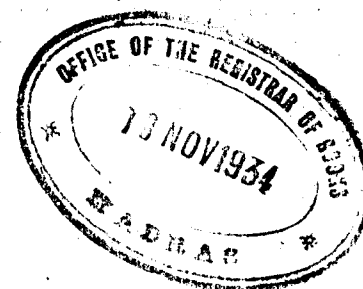
Adyar, Madras
3rd October, 1934

G. SRINIVASA MURTI,
Recording Secretary.





DR. RABINDRANATH TAGORE
recently was the guest of the Theosophical Society at Adyar



ON THE WATCH-TOWER

By THE EDITOR

The Convention

IT will indeed be both strange and sad to have a Convention without either of our great brethren, but this is what we have to face towards the end of this month. I hope we shall face it with a large and representative gathering, for that which we may lack in the fineness of their quality we must make up for in the vigour of our quantity. Dr. Besant's first Convention Lectures were given, I think, in 1893 at Adyar, and, with the exception of the year 1897, she continued them uninterruptedly until 1908. In 1911 she resumed the lectures, continuing in 1912 and 1913. She did not lecture in 1914 or in 1917—the year of her Presidentship of the Indian National Congress, but she lectured in 1915 and onwards until 1930. In 1931 she made a brief but wonderful appearance, giving the assembled delegates a vivid touch of her warrior self. Bishop Leadbeater gave his first Convention Lecture in 1925. Ever since 1914 he had been in Australia, returning there after the Jubilee Convention of 1925.

With the exception of the year 1917, either she or Bishop Leadbeater has been present at the International Conventions of the Society for the last thirty-six years. The Convention of 1934 will be the first to take place without the physical presence of one or other of them since 1897, with the one exception of 1917. We must make it worthy of them.

Real Greatness

Mr. Winston Churchill has been writing about the tragedy of the twentieth century, and he tells us:

I believe in personality. But the tragedy of the twentieth century is that the development of human beings lags far behind the growth of their undertakings. We live in an age of great events and little men; and if we are not to become the slaves of our own systems or sink oppressed among the mechanisms we have ourselves created, it will only be by the bold efforts of originality, by repeated experiment, by free and continual discussion of all things, and by the dispassionate consideration of the results of sustained and unflinching thought.

I think there is much to be said for the point of view thus

expressed. But I am not prepared to agree that we live in an age of great events and little men, unless Mr. Churchill is thinking of those at the top. I do agree that for the most part this age of great events has as yet had only a few great men at the top, though some there undoubtedly are. But there are, thank God, a number of great men and women elsewhere, among what we call the general public—more than perhaps Mr. Churchill realizes. And their greatness does not consist in power of leadership, in the ability to become outstanding, but rather in the fact that they incarnate the spirit of the age on the threshold of which we now stand. They embody a constructive dissatisfaction with things as they are, an eagerness for great ideals and for the means wherewith to achieve such ideals, a keen desire for justice and happiness as the right of all, a yearning to tread paths other than those already being trodden by orthodoxy and conventionality. And they embody these signs of real greatness in spite of and not because of those at the top.

With a few exceptions there is, it is true, no great leadership in the outer world, though the greatness which exists underneath will before very long incarnate in great leadership at the top. But Mr. Winston Churchill has naturally failed to notice those leaders who, from the new age, have been beckoning to the old. Blavatsky, Olcott, Besant, Leadbeater and Krishnamurti will mean nothing to Mr. Churchill. Yet they it is who have been in no small measure

showing the way to the future. Krishnamurti is stressing in his own splendid way that very spirit which Mr. Churchill considers vital to take us out of slavery into freedom. And in their own somewhat different, though no less vital, ways, Blavatsky, Olcott, Besant and Leadbeater have blazed the trail from past and present to future. Greatness is often unrecognized by its surroundings, and the more real it is the more is it likely to pass unnoticed, especially by those who are confined within the limitations of the lower mind, however brilliant the latter may be. But when these days are past, long past, the world will begin to realize that in the nineteenth and twentieth centuries it treasured jewels the value of which it had not then the means to appraise.

"Untheosophic" ***

I am often being asked what I think of this or that system of government, or of this or that dictator. I have, of course, like everybody else, my own individual views such as they are, and I am prepared to be quite emphatic about them. But as editor of this journal I have to remember that our Society and our Sections include members of the most diverse opinions and convictions. And every sincere and honest opinion is, in a measure, as good as any other sincere and honest opinion. No one has a monopoly of the truth, and every one has a modicum of it. I confess I have little patience with those who damn as untheosophic views contrary to their own. The adjective "untheosophic" must be applied with the

greatest caution, for it is the thin end of the wedge of orthodoxy, tyranny, inquisition, *et hoc genus omne*. When sometimes I hear denunciations of this or that dictator, of this or that system of government, or when, *per contra*, I hear exaltations I have only to think of those who, in all sincerity and in a Theosophic spirit to them no less true, hold views diametrically opposed. Even during the short period that has elapsed since I became President, I have received letters telling me that I must at all costs condemn as untheosophic such and such political activity, such and such a system, such and such opinions. It is not for me to take sides, but to see that no sides are excluded from representation within our Society which declare that they work for brotherhood. Within our Society, if nowhere else, differences, however acute, recognize that solidarity has pre-eminence of place. Within our Society solidarity and difference live together, or should live together, in perfect accord, as indeed they should everywhere else. X extols the Hitler regime. Y abhors it. A is an ardent fascist. B regards fascism as the destroyer of peace. C is all for Russia and the Russian spirit. To D Russia is anathema. E is a fervent anti-vivisectionist. F justifies vivisection. G is for nationalization. H is uncompromisingly opposed. And so through the rest of the alphabet. The glory of our Society is that in the light of the supreme Truth it incarnates the whole alphabet ever exalts the greater brotherhood of

the One Life, even while every letter is hard at work carrying the fiery cross of its own individual conception of what the One Life really is. And each member of the Society, by virtue of his membership, knows a truth larger than his own truths, seeks to understand it and to live it. What is Truth? Each one of us must answer that question—for ourselves. But who shall dare answer it—for all? The Theosophical Society hints at, though it does not declare, an answer to which all can subscribe. Part of the answer is explicit—the truth of universal brotherhood. But another part of the answer is hidden—in Theosophy.

Towards the New Age ***

There is always another side to all human judgments, and nowhere is there infallibility, even among the most emphatic. To take two examples, Germany and Russia. Most people are very sharply divided with regard to both these countries, and the condemnation of either is, on the part of those so inclined, quite sweeping. Yet there is the good side to each, as there is also the bad. The correspondent of a London newspaper in Germany, who was expelled by the German Government, writes a number of things which show the good side in high relief. German children "worship" Hitler. German women are grateful to Hitler "for the increased respect paid to them . . . for the improvement in public morality". Farmers have been given a new status "by making it impossible for them to be sold up or to leave their homes". "A

new mysticism of Race and Land teaches citizens to love the soil."

Is there much to offset against all this? No doubt. But let the Theosophist be impersonal, and weigh with careful accuracy, perceiving the bad, but always giving due credit for the good. As for Russia, be the conditions what they may, in their midst is surely rising anew the spirit of Russia in the arts, in music, in dancing. A short time ago a festival was held at Leningrad, and foreign visitors were immensely impressed by the wealth of artistic presentation and the genius of some of Russia's youth. A new Pavlova is rising in the Russian East, and many musicians of outstanding power, most of them quite young.

The Larger Vision * *

As we survey the world we must be careful to see the signs of the new age in the midst of what we may regard as the evils of the old. Defects, injustices, wrongs, cruelties, are everywhere. No nation is without them. But God's in His heaven, and that heaven is not far off but in our very world itself. For my own part, it is my happiness to visit country after country recognizing perhaps the weaknesses, but rejoicing in the strength which is always to be perceived by those who have the eyes to see. Each one of us must beware of allowing our respective temperamental narrownesses to blind us to that which lies outside their frontiers. We live in opinion-tight compartments, and view with suspicion compartments other than those filled as are ours. In these days both

democracies and dictatorships have their allotted work to do, and while our sympathies and our convictions may be with one or the other, we must remember that the Inner Government of the world uses many instruments, even those of which we so emphatically and so self-righteously disapprove! There is no perfection anywhere in this outer world, and our real Rulers must perforce use imperfect instruments towards the achievement of Their great ends. We Theosophists have the wonderful opportunity of using a judgment based on knowledge which the outer world does not yet possess. We know a little more of the mechanism whereby the world moves forward on its appointed way. We may, if we so choose, rest content with those surface-judgments which the world as a whole employs. Or we may perceive everywhere the Great Purpose being worked out. There is not a country to-day which is not slowly but surely moving onwards into the new age. Let us train ourselves to perceive the movement no less than any of its retardations.

The Enquirer's Needs * *

Travelling on board the Italia Liner "Rex" from Naples to New York, I had the pleasure of an interesting conversation with a lady who had been a member of the Society but had felt compelled to resign. I naturally enquired the reason, and was told that she had joined the Society for the purpose of studying Theosophy, but found that most of the lectures of the local Lodge were about everything except Theosophy. Even when

a stray lecture took place it was never one of a series but just an isolated fragment which gave her little information. What she expected was a serious study of Theosophy—lectures on special aspects, perhaps on successive Sundays, and then study-classes to gain a more or less comprehensive grasp of our science. She said she found the syllabus full of addresses on Astrology, Financial Schemes, India, Archæology, and so forth—all interesting, but for the most part dealt with more ably by bodies specializing in such subjects. What she wanted was Theosophy, and a progressive course in it. For what other reason, she asked, would she join the *Theosophical Society*? Elsewhere she could have excellent tuition in all these other subjects, but where else could she find Theosophy? I explained to her that Theosophists took great interest in the various subjects she mentioned as aspects of the Science of Theosophy, and that it was not inappropriate that in the syllabus of a Theosophical Lodge should be included subjects dealing with such aspects and with Theosophy applied. Nevertheless she insisted that at least ample provision should be made for the study of Theosophy as such, and that Theosophy should be the main preoccupation of our movement. I must admit I was inclined to agree with her; and I wonder how far she represents the average enquirer and our failure to offer him that for which he comes.

The Technique of Propaganda * *

This lady further told me that an enquirer looks for two ingredi-

ents in lectures on Theosophy. First and foremost a clear, simple, non-technical presentation, which an individual of average mentality can grasp from the very first. The lecturer must convey the sense of being absolutely convinced of all he says and of the fact that it is the purest common-sense, not something mysterious and strange and occult. He must obviously know what he is talking about, and must be ready to answer briefly and very much to the point the questions which ought to be put to him after the lecture. In the second place there must be some humour, some lightness, about the treatment of the subject. An enquirer coming for the first time no doubt wants to be taught, but he also wants to be entertained—at least, as she said, the large majority so want. Occasional touches of humour and of reference to current news in a non-partisan spirit would do much to encourage the enquirer to pursue his investigations further. Monotonous delivery and a visage of impenetrable solemnity, unrelieved by life, keep, she suggested, innumerable enquirers from membership.

The technique of propaganda is of immense importance and receives, I fear, far too little careful study.

Some Sea Stories * *

Travelling constantly as we do, all kinds of interesting bits of information from time to time emerge. For example, I was told by an officer of the Lloyd Triestino Line that near Mount Athos there lives a very holy personage who

has entirely renounced the world, yet nevertheless exercises, it is believed, vast influence. It is sometimes customary, I was told, for ships' captains whose vessels pass nearby to sound the siren in homage, and sure enough our ship did.

Again, travelling from the United States to Australia, a ship's doctor told me that there was a point midway between the two continents which marked a distinct change both in the mentality and even in the physical condition of the crew. On journeying to Australia an American crew is apt to undergo certain changes on passing this point, and to revert to their usual condition on repassing it on the homeward journey. Health itself undergoes sometimes, especially as regards certain of the crew, a quite recognizable change.

Then, in a certain London publisher's bulletin, it was stated that "there is a point in the middle of the Atlantic where mentality undergoes a sea-change". Constant visits to the United States have convinced me that up to a certain point in the Atlantic Ocean a certain mentality prevails, and that after that point has been passed subtle changes rapidly take place. For this reason sensitive individuals find sea travel by no means the rest it is sometimes supposed to be. There are so many changes to be experienced that the end of the sea voyage finds the traveller more tired than at the beginning.

Current Problems

I hope that as time passes I shall be receiving news from most

countries throughout the world, so that the Watch-Tower may become definitely international. For the present I have to rely on cuttings sent me from English-speaking countries. So far as these are concerned the main preoccupations seem to be Dictators versus Democracies, What is Freedom coming to, Unemployment, the Probability of War, the Need for Truth, and the Way to Peace. The first problem is naturally pre-eminent, and the consensus of opinion is, of course, for Democracy. But gradually the place of dictatorships is being recognized, as when Vernon Bartlett, the well-known British Broadcasting Corporation speaker, says:

I do not like dictatorships and . . . I should not like to see one over here. But there do seem to be periods of crisis or transition when quick decisions are essential and, consequently when the ordinary citizen ought to be ready to forget some of his selfish or personal interests for the good of the state . . .

He adds, with reference to the dictatorship of Hitler, that

far more people are happy under the present German government than under any preceding one . . . if the great majority of the people have new hope, a new feeling of comradeship and all the rest of it, ought a democrat to feel that this greater good for the greatest number should cancel the fact that a small minority is suffering martyrdom for its beliefs? I don't know the answer to the question. I must leave it to you.

My own answer is that while there is never any harm in an individual undergoing martyrdom for the sake of his convictions—on the contrary there is everything to the good—the question still remains to what extent those in authority

have either the right or the duty to inflict the martyrdom. I can conceive that under certain circumstances both right and duty may exist. But it is a serious thing to penalize people for their righteousness.

Four Liberties

A great statesman of the Liberal Party, Sir Herbert Samuel, says that there are four kinds of liberty—National, Constitutional or Political, Personal and Economic. He points out that liberty by no means necessarily means absence of restriction. In fact, certain restrictions make the individual all the freer for their action upon him, as for example the parliamentary codes dealing with town-planning, sanitation, the sale of intoxicating liquors, the hours of labour and so forth. So an essential ingredient of liberty is a measure of restriction. Sir Herbert sees in existing dictatorships a restriction on political and personal liberty for the sake of a better economic liberty. He thinks that if an avowedly socialist government were to come into power in Britain some of our liberties might be distinctly less, even though others might be distinctly more. He insists that the main consideration to be taken into account is the ultimate fact that the man is more than the work; politics is wider than economics; the State is something more than a federation of industrial interests. Hence, he condemns the Corporative State of Mussolini. But he realizes that since there is so much abuse of the freedom we have there is danger of its curtailment, perhaps

even need for its curtailment; unless there is a higher order of leadership than we at present have, an increasing interest on the part of the people in public affairs, and a sound common sense on the part of the rank and file of the citizens themselves.

War

The probability of war is recognized everywhere, and my recent travelling only confirms the immanence of the danger. The world has evidently not yet learned the lessons war comes to teach. H. G. Wells declares that the next war is due in 1940. We shall be fortunate if we get through the next five years without it. As for the way to peace, I have already alluded (in a previous "Watch-Tower") to the sense of helplessness which seems to characterize Sir Norman Angell's outlook. Mr. Winston Churchill is quite clear that the way to peace is to be fully prepared for war. As for the public generally, they are for peace and bitterly opposed to war, but are given no lead by those who are supposed to be their leaders. The result is that they do not know where they are, and turn to their favourite newspapers for at least something ready-made which they can echo. I am sure that the peoples everywhere have a horror of war, but they do not know how to avoid it. On the other hand, there are those in high places who do want war, and who at present have the power to produce it at any moment. For myself, I do not see that exclusive internationalism is the ultimate cure for war. True internationalism

will come some day, but only as we have learned to be truly nationalist—an earlier stage of development which we must carry with us in due course into the wider field of internationalism, just as we must carry into the nationalist field our respective unique individualities. It is not enough to insist on the evils of nationalism. Of course, as it is expressed at present it contains many evils. But individualism and internationalism may be no less mischievous. We need right individuality, right nationalism and right internationalism. With all three *right*, the world will be right. With any one of them wrong the world must needs be wrong. If we would be good citizens of a world-state we must know how to be good citizens of our own individual states and of the nation-classes within the world-school to which we have been sent for education in certain specific lessons.

* *

Truth

The Archbishop of Canterbury has been speaking on the need for Truth.

Never was there more need for truth than in this present generation. We realize something of that need when in art, or music, or literature, we turn from self-conscious experiments and eccentricities of the more modern works to the great models and see the beauty which abides and in which we find rest and satisfaction.

I wonder if the Archbishop is prepared to define truth. I hope not, or he must needs limit it. Truth is everywhere and in every life that lives and moves and has its being. No one is without truth.

No one is without the truth he needs, even though it may sometimes be difficult for him to perceive it. Be he savage, or be he saint, be he criminal or be he noble, be he human or sub-human or superhuman, he has his truth. On the other hand each life only has just a fragment of the truth universal. And the more, the infinitely more, he does not yet know, must surely radically modify the shadow-truths he has. There are dark places even in our brightest truths, and as the light advances towards us and we towards the light we begin to see another picture, far different from the one we have known and loved and trusted.

Our Society recognizes this universality of truth, even if only by implication, in its First Object. If we believe in universal brotherhood we believe that each brother shares part of the common heritage of life: and Life is Truth. It may be partly because of this that we do not ask an individual as to his opinions before we admit him to our membership. We know he has his truth and that is enough for us. And membership teaches each one of us to respect the truths of others, however radically divergent they may be from our own. We learn to respect truth in forms incomprehensible to us, strange to us, antagonistic to us, repellent to us, perhaps. We know that truth is, even where we do not perceive it; and so do we gradually learn that reverence for life in all its myriad forms which is the beginning of true wisdom.

* *

Theosophy and Science

Theosophy has many aspects—theoretical as well as practical, intellectual as well as devotional, rational as well as intuitional—and in a harmoniously developed whole no one of these should be neglected. In particular, in so far as Theosophical teaching is substantially true in content, if not always perfected in form, it should be possible to demonstrate its logical continuity with the body of truth established in other fields, notably those subsumed under the comprehensive name of Science.

If this be correct, it follows that one of the most important of the tasks before us is the co-ordination of Theosophical with scientific thought, in order that Theosophy may appeal to the world no less by its rational agency than by its æsthetic and ethical qualities.

As a first step in this direction have invited Mr. Whately Carington, M.A., M.Sc., to consider and report to me upon the present relations between Theosophy and Science.

Mr. Carington, whose book *The Death of Materialism* was reviewed in THE THEOSOPHIST recently, has spent many years in specialized scientific research work under various Government Departments, and is known for his studies in para-psychology and kindred topics.

Any member of the Society who is interested in this subject may communicate with him at Alandstraat 64, Rotterdam, Holland.

* *

Dr. Rabindranath Tagore

Adyar has recently had the good fortune of receiving as the guest of the Theosophical Society one of India's greatest sons—Dr. Rabindranath Tagore. He has been on a visit to Madras to obtain support for his internationally famous educational institution, Visva-Bharati, and was glad, with the members of his party, to accept our invitation to benefit from the peace and quiet of Adyar during his stay. Dr. Tagore has more than once been the guest of the Theosophical Society at its Headquarters, and it was a wonderful sight to see Dr. Besant and Dr. Tagore strolling through the grounds in earnest converse—two venerable, white-haired figures, each revered throughout the world, each a great servant of India, each a great messenger from the Future calling upon the Present to move onwards to its destiny. Dr. Besant has gone onwards. Dr. Tagore is still with us. But both belong to that great company of elder brethren who are Fire-Pillars in the darkness of our growing world. That each must fail to receive from the world the fullness of recognition is inevitable, or the world would not be where it is, nor they where they are. Each has lived magnificently, and the world has seen but partially. If either could be disappointed, there has indeed been cause for disappointment—in the case of Dr. Besant because India did not realize her intensely practical wisdom, in the case of Dr. Tagore because India does not understand either Santiniketan or his own exquisite artistry. But

the great must ever be far away from the small; and their joy and satisfaction must needs lie not in the appreciation of the small, not in the receptivity of the small, but in their own consciousness of the truth and beauty of the pictures they paint and of the ideals they disclose. Applause is hardly for them, save now and then, and when it comes it is generally for that part of the picture, for that aspect of the ideal, which merits least approval. It is enough for them to sing alone to-day that which the whole world will sing when its voice is more attune to the Song of Life, and when they themselves will be making one music as before, but vaster.

..

The President's Tour

I have had a most successful tour in America and in Europe, brief though it has necessarily been, because I have been able to meet very many General Secretaries, many individual members of divergent views, and have been able to ascertain the individual outlook of a large number of our members. I think I may say that there is a general air of confidence

as to the future of our Society, and that my insistence on brotherliness within the Society and on the immense importance of stressing what we are calling "straight Theosophy" has won approval. Everywhere we have been received with the utmost courtesy and generosity; and I have everywhere endeavoured to come into touch with members representative of different modes of thought. It has been a special pleasure to me to meet members who voted against me during the recent election, and to understand why they so voted: in most cases to appreciate fully the reasons which led them to cast their votes against me. In one case a member showed me a letter in which he appealed to his fellow-members to vote against me and gave a number of reasons why they should follow his advice. He said to me: "What do you think of that letter?" I replied: "I think I might well have signed it myself." Which is not to say that I think I ought not to have stood for election, but that the member concerned had very good reasons for objecting to my candidature, given the information at his disposal.

THE LATE MADAME BLAVATSKY

A SKETCH OF HER CAREER

By WILLIAM QUAN JUDGE

[Under the somewhat sensational editorial heading, "The Esoteric She," the above article, a copy of which was obtained by the President on his last tour in America, appeared first in *The New York Sun* of 26 September, 1892, the year after H. P. B.'s death. To W. Q. Judge belonged the privilege of having been one of the group of sixteen founders, or "formers" as Colonel Olcott rather liked to call them, of the Theosophical Society, in 1875. After H. P. B.'s death, he and Annie Besant, the one in America and the other in Europe, were the chief hope of the Society, to make up for the loss of the departed Teacher. It is a fine tribute that he pays to his great colleague when he tells us that, since Annie Besant's advent in 1889, "Madame Blavatsky began to say that her labours were coming to an end," assured as she then felt of the future of the Theosophical Society. We are glad to be able to reprint his article as a rare contribution to H. P. B.'s life by one who knew her personally and was one of her most devoted pupils.—A. J. H.]

A WOMAN who, for one reason or another, has kept the world—first her little child world and afterward two hemispheres—talking of her, disputing about her, defending or assailing her character and motives, joining her enterprise or opposing it might and main, and in her death being as much telegraphed about between two continents as an emperor, must have been a remarkable person. Such was Madame Helena Petrovna Blavatsky, born under the power of the holy Czar, in the family of the Hahns, descended on one side from the famous crusader, Count Rottens-tern, who added Hahn, a cock, to his name because that bird saved his life from a wily Saracen who had come into his tent to murder him.

Hardly any circumstance or epoch in Madame Blavatsky's career was prosaic. She chose to

be born into this life at Ekateri-noslaw, Russia, in the year 1831, when coffins and desolation were everywhere from the plague of cholera. The child was so delicate that the family decided upon immediate baptism under the rites of the Greek Catholic Church. This was in itself not common, but the ceremony was—under the luck that ever was with Helena—more remarkable and startling still. At this ceremony all the relatives are present and stand holding lighted candles. As one was absent a young child, aunt of the infant Helena, was made proxy for the absentee, and given a candle like the rest. Tired out by the effort, this young proxy sank down to the floor unnoticed by the others, and, just as the sponsors were renouncing the evil one on the babe's behalf, by three times spitting on the floor, the sitting witness with her

candle accidentally set fire to the robe of the officiating priest, and instantly there was a small conflagration, in which many of those present were seriously burned. Thus amid the scourge of death in the land was Madame Blavatsky ushered into our world, and in the flames baptized by the priests of a Church whose fallacious dogmas she did much in her life to expose.

She was connected with the rulers of Russia. Speaking in 1881, her uncle, General Fadeef, joint Councillor of State of Russia, said that, as daughter of Colonel Peter Hahn, she was granddaughter of General Alexis Hahn of old Mecklenburg stock, settled in Russia, and on her mother's side daughter of Helene Fadeef and granddaughter of Princess Helena Dolgorouky. Her maternal ancestors were of the oldest families in Russia and direct descendants of the Prince or Grand Duke Rurik, the first ruler of Russia. Several ladies of the family belonged to the imperial house, becoming Czarinas by marriage. One of them, a Dolgorouky, married the grandfather of Peter the Great, and another was betrothed to Czar Peter II. Through these connections it naturally resulted that Madame Blavatsky was acquainted personally with many noble Russians. In Paris I met three princes of Russia and one well-known General who told of her youth and the wonderful things related about her then; and in Germany I met the Prince Emil de Wittgenstein of one of the many Russo-German families, and himself cousin to the Empress of

Russia and aide-de-camp to the Czar, who told me that he was an old family friend of hers, who heard much about her in early years, but, to his regret, had never had the fortune to see her again after a brief visit made with her father to his house. But he joined her famous Theosophical Society by correspondence, and wrote, after the war with Turkey, that he had been told in a letter from her that no hurt would come to him during the campaign, and such turned out to be the fact.

As a child she was the wonder of the neighbourhood and the terror of the simple serfs. Russia teems with superstitions and omens, and as Helena was born on the seventh month and between the 30th and 31st day, she was supposed by the nurses and servants to have powers and virtues possessed by no one else. And these supposed powers made her the cynosure of all in her early youth. She was allowed liberties given none others, and as soon as she could understand she was given by her nurses the chief part in a mystic Russian ceremony performed about the house and grounds on the 30th of July with the object of propitiating the house demon. The education she got was fragmentary, and in itself so inadequate as to be one more cause among many for the belief of her friends in later life that she was endowed with abnormal psychic powers, or else in verity assisted by those unseen beings who she asserted were her helpers and who were men living on the earth, but possessed of developed senses that laughed at time and space. In

girlhood she was bound by no restraint of conventionality, but rode any Cossack horse in a man's saddle, and later on spent a long time with her father with his regiment in the field, where, with her sister, she became the pet of the soldiers. In 1844, when fourteen, her father took her to London and Paris, where some progress was made in music, and before 1848 she returned home.

Her marriage in 1848 to General Nicephore Blavatsky, the Governor of Erivan in the Caucasus, gave her the name of Blavatsky borne till her death. This marriage, like all other events in her life, was full of pyrotechnics. Her abrupt style had led her female friends to say that she could not make the old Blavatsky marry her, and out of sheer bravado she declared she could, and, sure enough, he did propose and was accepted. Then the awful fact obtruded itself on Helena's mind that this could not—in Russia—be undone. They were married, but the affair was signalized by Madame Blavatsky's breaking a candlestick over his head and precipitately leaving the house, never to see him again. After her determination was evident, her father assisted her in a life of travel which began from that date, and not until 1858 did she return to Russia. Meanwhile her steps led her to America in 1851, to Canada, to New Orleans, to Mexico, off to India, and back again in 1853 to the United States. Then her relatives lost sight of her once more until 1858, when her coming back was like other events in her history. It was a wintry night and a wedding party was

on at the home in Russia. Guests had arrived, and suddenly, interrupting the meal, the bell rang violently, and there unannounced, was Madame Blavatsky at the door.

From this point the family and many friends testify, both by letter and by articles in the *Rebus*, a well-known journal in Russia, and in other papers, that a constant series of marvels wholly unexplainable on the theory of jugglery was constantly occurring. They were of such a character that hundreds of friends from great distances were constantly visiting the house to see the wonderful Madame Blavatsky. Many were incredulous, many believed it was magic, and others started charges of fraud. The superstitious Gooriel and Mingrelian nobility came in crowds and talked incessantly after, calling her a magician. They came to see the marvels others reported. To see her sitting quietly reading while tables and chairs moved of themselves and low raps in every direction seemed to reply to questions. Among many testified to was one done for her brother, who doubted her powers. A small chess table stood on the floor. Very light—a child could lift it and a man break it. One asked if Madame Blavatsky could fasten it by will to the floor. She asked them to examine it, and they found it loose. After that, and being some distance off, she said: "Try again." They then found that no power of theirs could stir it, and her brother, supposing from his great strength that this "trick" could easily be exposed, embraced the little table and shook and pulled it, without effect, except

and that by her efforts and the work of the Society founded through her, India's young men were being saved from the blank materialism which is the only religion the West can ever give a Hindoo.

In 1885 Madame Blavatsky returned to England, and there started another Theosophical magazine, called *Lucifer*, and immediately stirred up the movement in Europe. Day and night there, as in New York and India, she wrote and spoke, incessantly corresponding with people everywhere, editing *Lucifer*, and making more books for her beloved Society, and never possessed of means, never getting from the world at large anything save abuse wholly undeserved. *The Key to Theosophy* was written in London, and also *The Secret Doctrine*, which is the great textbook for Theosophists. *The Voice of the Silence* was written there, too, and is meant for devotional Theosophists. Writing, writing, writing from morn till night was her fate here. Yet although scandalized and abused here as elsewhere, she made many devoted friends, for there never was anything half way in her history. Those who met her or heard of her were always either staunch friends or bitter enemies.

The Secret Doctrine led to the coming into the Society of Mrs. Annie Besant, and then Madame Blavatsky began to say that her labours were coming to an end, for here was a woman who had the courage of the ancient reformers and who would help carry on the movement in England unflinchingly. *The Secret Doctrine* was

sent to Mr. Stead of the *Pall Mall Gazette* to review, but none of his usual reviewers felt equal to it and he asked Mrs. Besant if she could review it. She accepted the task, reviewed, and then wanted an introduction to the writer. Soon after that she joined the Society, first fully investigating Madame Blavatsky's character, and threw in her entire forces with the Theosophists. Then a permanent London headquarters was started which still exists. And there Madame Blavatsky passed away, with the knowledge that the Society she had striven so hard for at any cost was at last an entity able to struggle for itself.

In her dying moment she showed that her life had been spent for an idea, with full consciousness that in the eyes of the world it was Utopian, but in her own necessary for the race. She implored her friends not to allow her then ending incarnation to become a failure by the failure of the movement started and carried on with so much suffering. She never in all her life made money or asked for it. Venal writers and spiteful men and women have said she strove to get money from so-called dupes, but all her intimate friends know that over and over again she has refused money; that always she has had friends who would give her all they had if she would take it, but she never took any nor asked it. On the other hand, her philosophy and her high ideals have caused others to try to help all those in need. Impelled by such incentive one rich Theosophist gave her five thousand dollars to found a working girls' club at Bow,

in London, and one day, after Mrs. Besant had made the arrangements for the house and the rest, Madame Blavatsky, although sick and old, went down there herself and opened the club in the name of the Society.

The aim and object of her life were to strike off the shackles forged by priest-craft for the mind of man. She wished all men to know that they are God in fact, and that as men they must bear the burden of their own sins, for no one else can do it. Hence she brought forward to the West the old Eastern doctrines of Karma and Reincarnation. Under the first, the law of justice, she said each must answer for himself, and under the second make answer on the earth where all his acts were done. She also desired that science should be brought back to the true ground where life and intelligence are admitted to be within and acting on and through every atom in the universe. Hence her object was to make religion scientific and science religious, so that the dogmatism of each might disappear.

Her life since 1875 was spent in the unrelenting endeavour to draw within the Theosophical Society those who could work unselfishly to propagate an ethics and philosophy tending to realize the brotherhood of man by showing the

real unity and non-separateness of every being. And her books were written with the declared object of furnishing the material for intellectual and scientific progress on those lines. The theory of man's origin, powers and destiny brought forward by her, drawn from ancient Indian sources, places us upon a higher pedestal than that given by either religion or science, for it gives to each the possibility of developing the God-like powers within and of at last becoming a co-worker with Nature.

As every one must die at last, we will not say that her demise was a loss; but if she had not lived and done what she did, humanity would not have had the impulse and the ideas towards the good which it was her mission to give and to proclaim. And there are to-day scores, nay, hundreds of devout, earnest men and women intent on purifying their own lives and sweetening the lives of others, who trace their hopes and aspirations to the wisdom-religion revived in the West through her efforts, and who gratefully avow that their dearest possessions are the result of her toilsome and self-sacrificing life. If they, in turn, live aright and do good they will be but illustrating the doctrines which she daily taught and hourly practised.

GIVE honour to the dead and love to the living.

RABINDRANATH TAGORE

to make it groan and creak. So with wall and furniture rapping, objects moving, messages about distant happenings arriving by aerial post, the whole family and neighbourhood were in a constant state of excitement. Madame Blavatsky said herself that this was a period when she was letting her psychic forces play and learning fully to understand and control them.

But the spirit of unrest came freshly again, and she started out once more to find, as she wrote to me, "the men and women whom I want to prepare for the work of a great philosophical and ethical movement that I expect to start in a later time". Going to Spezzia in a Greek vessel, the usual display of natural circumstances took place, and the boat was blown up by an explosion of gun-powder in the cargo. Only a few of those on board were saved, she among them. This led her to Cairo, in Egypt, where, in 1871, she started a society with the object of investigating spiritualism so as to expose its fallacies, if any, and to put its facts on a firm, scientific and reasonable basis, if possible. But it only lasted fourteen days, and she wrote about it then: "It is a heap of ruins—majestic, but as suggestive as those of the Pharaoh's tombs."

It was, however, in the United States that she really began the work that has made her name well known in Europe, Asia and America; made her notorious in the eyes of those who dislike all reformers, but great and famous for those who say her works have

benefited them. Prior to 1875 she was again investigating the claims of spiritualism in this country, and wrote home then analysing it, declaring false its assertion that the dead were heard from, and showing that, on the other hand, the phenomena exhibited a great psycho-physiological change going on here, which, if allowed to go on in our present merely material civilization, would bring about great disaster, morally and physically.

Then in 1875, in New York, she started the Theosophical Society, aided by Colonel H. S. Olcott and others, declaring its objects to be the making of a nucleus for a universal brotherhood, the study of ancient and other religions and sciences, and the investigation of the psychical and recondite laws affecting man and Nature. There certainly was no selfish object in this, nor any desire to raise money. She was in receipt of funds from sources in Russia and other places until they were cut off by reason of her becoming an American citizen, and also because her unremunerated labours for the Society prevented her doing literary work on Russian magazines, where all her writings would be taken eagerly. As soon as the Theosophical Society was started she said to the writer that a book had to be written for its use. *Isis Unveiled* was then begun, and unremittingly she worked at it night and day until the moment when a publisher was secured for it.

Meanwhile crowds of visitors were constantly calling at her rooms in Irving Place, later in

Thirty-fourth Street, and last in Forty-seventh Street and Eighth Avenue. The newspapers were full of her supposed powers or of laughter at the possibilities in man that she and her Society asserted. A prominent New York daily wrote of her thus:

A woman of as remarkable characteristics as Cagliostro himself, and one who is every day as differently judged by different people as the renowned Count was in his day. By those who know her slightly she is called a charlatan; better acquaintance made you think she was learned; and those who were intimate with her were either carried away with belief in her power or completely puzzled.

Isis Unveiled attracted wide attention, and all the New York papers reviewed it, each saying that it exhibited immense research. The strange part of this is, as I and many others can testify as eye-witnesses to the production of the book, that the writer had no library in which to make researches and possessed no notes of investigation or reading previously done. All was written straight out of hand. And yet it is full of references to books in the British Museum and other great libraries, and every reference is correct. Either, then, we have, as to that book, a woman who was capable of storing in her memory a mass of facts, dates, numbers, titles and subjects such as no other human being ever was capable of, or her claim to help from unseen beings is just.

In 1878, *Isis Unveiled* having been published, Madame Blavatsky informed her friends that she must go to India and start there the same movement of the Theosophical Society. So in December of

that year she and Colonel Olcott and two more went out to India, stopping at London for a while. Arriving in Bombay, they found three or four Hindoos to meet them who had heard from them of the matter. A place was hired in the native part of the town, and soon she and Colonel Olcott started *THE THEOSOPHIST*, a magazine that became at once well known there and was widely bought in the West.

There in Bombay and later in Adyar, Madras, Madame Blavatsky worked day after day in all seasons, editing her magazine and carrying on an immense correspondence with people in every part of the world interested in Theosophy, and also daily disputing and discussing with learned Hindoos who constantly called. Phenomena occurred there also very often, and later the society for discovering nothing about the psychic world investigated these, and came to the conclusion that this woman of no fortune, who was never before publicly heard of in India, had managed, in some way they could not explain, to get up a vast conspiracy that ramified all over India, including men of all ranks, by means of which she was enabled to produce pretended phenomena. I give this conclusion as one adopted by many. For anyone who knew her and who knows India, with its hundreds of different languages, none of which she knew, the conclusion is absurd. The Hindoos believed in her, said always that she could explain to them their own Scriptures and philosophies where the Brahmins had lost or concealed the key,

FROM DR. BESANT'S FIRST PRESIDENTIAL ADDRESS, 1907

(THE THEOSOPHICAL SOCIETY) WELCOMES TO ITS MEMBERSHIP MEN AND WOMEN OF ALL RELIGIONS, OF ALL OPINIONS, AND, PROVIDED THAT THEY RECOGNIZE THE BROTHERHOOD AS UNIVERSAL, IT DEMANDS FROM THEM NO BELIEF IN ANY FACT, HOWEVER SURE, IN ANY TEACHING, HOWEVER VITAL, WITH A SPLENDID FAITH IN THE VICTORIOUS POWER OF TRUTH, IT DISREGARDS ALL THE BARRIERS WHICH SUPERFICIALLY DIVIDE HUMANITY—SEX, RACE, CREED, COLOUR, CASTE—AND WELCOMES THOSE AS BROTHERS WHO DENY EVEN THE VERY TRUTHS ON WHICH BROTHERHOOD IS BASED, AND WHO REJECT EVEN THE REVEALERS WHO MAKE ITS REALIZATION POSSIBLE FOR HUMANITY. ITS PLATFORM IS AS WIDE AS THOUGHT, ITS ALL-EMBRACING LOVE IS AS THE SUN WHICH GIVES WARMTH AND LIFE TO ALL, EVEN TO THOSE WHO ARE BLIND TO ITS LIGHT.

THE CONDITION OF THE CONTINUING LIFE OF THE SOCIETY IS ITS PERFECT TOLERATION OF ALL DIFFERENCES, OF ALL SHADES OF OPINION. NONE HAS THE RIGHT TO EXCLUDE HIS BROTHER FOR DIFFERENCE OF THOUGHT, NOR TO CLAIM FOR HIS OWN THOUGHT A FULLER LIBERTY OF EXPRESSION THAN HE CLAIMS FOR THAT OF ANOTHER. COMPLETE LIBERTY OF THOUGHT MUST BE GUARDED BY ALL OF US—BY ME, AS YOUR PRESIDENT, MOST OF ALL—NOT GRANTED AS A PRIVILEGE OR A CONCESSION, BUT RECOGNIZED AS THE INHERENT RIGHT OF THE INTELLECT, AS ITS BREATH OF LIFE. TOLERANCE, EVEN WITH THE INTOLERANT, MUST BE OUR RULE.

THE WORK OF A THEOSOPHICAL LODGE¹

By C. JINARĀJADĀSA

THE work of a Lodge of the Theosophical Society is, obviously, to carry out the Objects for which the Society is organized. When a person joins the Society, he accepts the three Objects as worthy of his support. Of the three, the First, and the principal Object, is to form among mankind a nucleus of Universal Brotherhood. If a person does not believe in this ideal, there is no reason why he should join the Society. The knowledge which is found in Theosophical literature can be obtained by all, without joining the Society. But if one joins the Society, it is because he desires to help the cause of Universal Brotherhood, first by his sympathy, and secondly, by such work as lies within his power.

It is not every member who is interested in the Second and Third Objects—to study comparative religion, science and philosophy, and to investigate the laws of Nature and the powers latent in man. But while he may not be interested in these two departments, he must not oppose others studying them. If he is so bigoted in belief in the superiority of his religion that he is hostile to the

study of other religions, he should not join the Society. Similarly, a person may be interested only in Brotherhood and Social Reform, and not at all interested in mysticism and occultism. But if he objects to the study of these two subjects by others, obviously he should not join the Society.² The Society does not insist on a member studying any topic; but it does insist on perfect tolerance. Because tolerance is the expression of Brotherhood.

It must be clearly understood that the Society does not teach the development of occult powers. The Society studies their nature and their manifestations, in order to understand the nature common to all men, in other words, to bring men together by reverencing each other as manifestations of One Divine Life. But the Society is not a school of Occultism. It is not therefore the duty of a Lodge to hold a class for "development," as is the phrase in some societies. This must be clearly understood, for some join the Society thinking that they are going to get teachings for the development of clairvoyance and other psychic faculties. Let me make this point clear by what

¹ An address delivered at the request of the Theosophical Lodge, in Belém, Pará, Brazil.

² I had to emphasize this as two persons offered to join, but stated that they subscribed only to Brotherhood, but not to a belief in Occultism, as they accepted the teachings of Krishnamurti.—C. J.

happened at the beginning of the Society.

Five years after the Society's foundation, communication was established with certain of the Masters of the Wisdom who were interested in the Society. These communications were by means of letters. Among the recipients in 1881 were two English Theosophists, one of them Mr. A. P. Sinnett, the author of *The Occult World, Esoteric Buddhism*, and other works. Mr. Sinnett and his friend were both of a strongly scientific bent of mind. They were attracted to the Society's Objects, became members, and desired to help the Society to grow in influence. They knew well the materialistic and sceptical attitude of the intellectual world of Europe at this period; and they wanted to convince the men of science and literature that there was a fascinating world dealing with new forces and faculties. They therefore begged the Adepts again and again to perform special phenomena to convince sceptics, such as the production of the London *Times* of any day's issue in India on the same day—the mail then taking twenty-one days between London and Bombay. The Adepts refused to perform special phenomena to convince Western sceptics that the Adepts existed, or that Occultism was a fact.

One of the greatest of the Adepts, known as the Mahāchohan, laid down the principle that the Theosophical Society exists to bring men closer together in Brotherhood; to bring the white races near to the dark races in

understanding and friendship; and to teach the masses the great truths as to moral conduct implied in the laws of Reincarnation and Karma. He stated that the Adept Brotherhood preferred that the Theosophical Society should perish rather than be turned into a school of Occultism. That is why I state that it is the duty of the Lodge to help to develop the sense of Brotherhood and Tolerance among its members; and that it is not the duty of the Lodge to help to develop the psychic nature of the member. He can do that, if he wishes it, by himself, or under the instruction of others; the Society has nothing to say on the matter.

While the Society, and therefore the Lodge, exists to promote Brotherhood, that work is to be done, first, by understanding Theosophy, and secondly, by applying Theosophy to daily life. The first thing to do is therefore to know what Theosophy is. Here we meet with the first difficulty: there is nobody who can define what is Theosophy. The word means Divine Wisdom. But to come to Theosophy, what must the student study or not study? The Society, *as a Society*, cannot lay down what Theosophy is, or is not.

The Society has a Constitution; it is a legal document, containing the "Memorandum of Association," followed by forty-six Rules. But in this Constitution the word Theosophy nowhere appears. No person within the Society, not even the President himself, has any right under the Constitution to say: "This is Theosophy"; or: "This is not Theosophy".

There is certainly a great body of doctrine called "Theosophy," derived from all the ancient religions, mysticisms and philosophies, and added to by the contributions of Theosophists of our days. But these teachings are not "authorized," and no member of the Society is obliged to accept any of them. All are free to study any of these teachings, or other teachings, but there must be no attempt by any group within the Society to impose on all the others its particular teachings as to what constitutes Theosophy.

This is the reason that the supreme ruling body in the Society, its General Council, published some years ago the following pronouncement as to Freedom of Thought:

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the

General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

The members of the Society are a body of students in search of Truth, so as to help the world towards Universal Brotherhood by embodying that Truth in their daily conduct. There can never be any kind of orthodoxy in the Society, because the Society, by its Second Object, encourages the study of *all* "doxies".

Nevertheless, there are many writers whose works, if studied, reveal slowly to the student what are the essential truths of Theosophy. These writers are many. Foremost among them is of course H. P. Blavatsky. Her *Key to Theosophy* should be studied. But her greatest work, *The Secret Doctrine*, is so stupendous in its transcendental nature, that other writers have contributed simpler works to help the beginner. I need not mention the names of all the writers, but only those whose writings you can procure in Portuguese or Spanish. First come the works of Annie Besant, and then those of her colleague C. W. Leadbeater. You can now get my own *First Principles of Theosophy* in Portuguese. There are others. The selection of the works to be studied must be left to the members.

Now, Theosophy is so vast and has so many aspects that it is not easy to advise how to begin. Some members prefer to obtain a general view of Theosophy, an "aeroplane

view," so to say, such as I give in my *First Principles*. But there are others, specially women, for whom such a method of study is uninspiring. They prefer to begin with one aspect of Theosophy, such as the laws of Reincarnation or Karma, or Brotherhood. Some want the ethical and mystical aspects of Theosophy first; others prefer an intellectual presentation. It is here that the members must exercise their Brotherhood. Some, for the time, must join with the others in a line of study which is uncongenial to them. The Lodge President or Committee must arrange to take various aspects of Theosophy one after another, not remaining in one too long.

When the Lodge is large, then several groups can be formed for the several subjects, all the groups uniting once a month, or once in three months, for a joint meeting.

How shall a Lodge meeting begin? Again, there is no rule for all. But a helpful method is as follows:

1. When the members are assembled, a piece of music should be played, to unite the members in aspiration. This music should not be dramatic, or exciting, but calming. There is a great deal of music that is suitable, and a list of such music has already been published.¹ Sometimes no music is possible, for want of musicians, or a piano. But a meeting is always helped when it commences with music.

2. A short reading, not lasting more than three or four minutes from some book. The topic

selected should be one that can be meditated upon, a topic which suggests an ideal. The selection of the reading may be made by the President, or by the members in turn. The Lodge can decide.

3. A short meditation, lasting not more than two minutes. The President can strike a bell, or knock lightly with a Masonic gavel, at the beginning and the end of the meditation.

4. If the meeting is of members only, the minutes of the previous meeting can be read. They should be very brief, just sufficient for a history of the Lodge. If the business of the Lodge is likely to be long, as at the time of elections, it is better to call a special meeting, and not break the continuity of the meetings for study.

5. The work of study. There are many methods. If some textbook is taken, and is to be studied systematically, an excellent plan is to decide previously how many pages are to be studied, and apportion some paragraphs or pages to various members. They must read this material beforehand, read it to the Lodge and give a brief comment upon it. Sometimes this is not possible, because there are not enough copies of the book, or not enough members volunteer to help in this way. Then a "study leader" must be chosen, and he must do the exposition. He need not be the President of the Lodge.

There should be plenty of discussion, but it should be dignified. There should be no disputing one with another; the President should stop any such bitterness,

On many topics, no final decision can be arrived at; therefore a high philosophical atmosphere of inquiry, and not of dogmatism, should be maintained.

Sometimes, if enough members are ready for the work, a member may be asked to give a discourse upon a selected topic. The discourse may be spoken or read. It should last about twenty minutes, so that the others can then discuss it.

The preparation of an address to the Lodge, or a lecture to the public, requires careful training. Large Lodges have what is called the "H. P. B. Training Class" to train speakers on Theosophy. I have published a book explaining several ways of constructing lectures on Theosophy, illustrating my own method by printing the notes of many of my lectures.¹

After the Lodge has grown, and members know the main teachings of Theosophy, speakers from other organizations, or lecturers or writers on special topics, may be invited to address the Lodge. The Lodge must be alert to all the great problems of the nation and of civilization; sometimes a non-Theosophist can give much instruction to Theosophists on some special topic.

6. The closing. A Lodge meeting should not last more than an hour and a quarter, preferably an hour. After the study period is over, if there are any announcements, they can be read now. Then a short period of silent meditation, perhaps again with music, and the meeting is closed.

¹ *Lecture Notes*, by C. Jinarājadāsa.

If the Lodge decides to admit non-members to its meetings, this should not be to all meetings. It is better that at least once a month there should be a meeting for members only.

As much as possible, the sense of beauty should be evident in the Lodge. First, it must be kept scrupulously clean. Then, it is better *not* to hang on the wall too many portraits of "leaders". Of the two Founders, H. P. B. and Colonel Olcott, of course; then, of the actual President. More than these three crowd the room. Theosophy is not a cult of persons, but of ideas.

As a Lodge grows, it should identify itself with all *good causes* in the life of the city. The Lodge should inspire its members to be active in various departments of philanthropy. The Lodge must establish for itself a reputation in the city that it is a group of earnest, lofty-minded, philanthropic men and women, who are always ready to join with others in whatever helps men to be better, happier and nobler.

Once again, we Theosophists study in order to understand Life, and then to serve our fellow-men. Our Theosophical ideal is not personal salvation. H. P. Blavatsky in *The Voice of the Silence* has given us our ideal:

Let thy Soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun.

Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

But let each burning human tear drop on thy heart and there remain; nor ever

¹ In THE THEOSOPHIST, February, 1924.

brush it off until the pain that caused it is removed.

These tears, O thou of heart most merciful, these are the streams that irrigate the fields of charity immortal.

It is in this way that we shall make a Lodge both a nucleus of Universal Brotherhood, and a centre from which radiates the inspiration of the Divine Wisdom.

THE FESTIVAL OF JOY

THERE is but one popular festival that can be so described—the festival of Christmas. The sentiment of Christmas is spontaneous, natural joy. Other festivals are joyous, but their joy is qualified by some defect or abatement. The joy of the New Year is tempered by reflections on the rapidly passing time, the unkept resolutions that crowd on the mind the instant it pauses to consider. The joy of Easter is the fullness of animal spirits that belong to the season of Spring. The joy of Christmas is the glow of sentiment; such pleasures as there are are intellectual and social. Yet at this season the feeling of joy is more keen and inspiring than at any other time. This festival is of great antiquity. Its origin is lost in the remoteness of time. Christendom borrowed it from religions that were hoary with age when it was born.

The fact is, perhaps, scarcely recognized that Christmas is now (especially in England) much more of a national and social rather than a religious festival. The genial myth of "Father Christmas" appeals to the average Englishman at least as strongly as the picturesque legend of the Angel announcing the advent of the God-child to the night-watching shepherds. The festival is essentially human. It is not Christian; it is not of any age or of any people. Christian teachers, finding they could not prevail upon their converts to refrain from observing their time-honoured holiday, boldly made of the heathen festival a Christian festival. Hence the strange medley of Christian and Pagan rites which constitutes the modern Christmas.

H. W. SMITH in *The Life Worth Living*

THE ONE RIVER OF TRUTH

By M. A. ANDERSON

THE stream of the Ancient Wisdom still continues on its way, reinforced by fresh streams. What, then, is Theosophy? According to Chambers's *Twentieth Century Dictionary*, it is "immediate divine illumination possessed by specially gifted men, who also possess abnormal control over natural forces". Taking this definition as a criterion, it is worth while trying to see how it has been illustrated in history.

Plato mentioned the Divine Dynasties of Atlantis. According to *The Secret Doctrine*, the "divine kings" delivered primal truths to the early races, and became their first rulers. They revealed those secrets of Nature that were of use to mankind. A time arrived when the average Atlantean had become unfit to be entrusted with the higher knowledge; it began, therefore, to be imparted only to the elect of the race in the first Mystery School. Dire indeed were the penalties inflicted upon any who transgressed against the strict rule of secrecy. As a natural consequence little is known of the Mysteries that spread from Atlantis all over the world by degrees. The teachings were always symbolical, and were always represented in a crude exterior form to the more unevolved masses. The Mysteries permeated the East. They spread to the Egyptian temples under the

Kabiri; they extended their sway into ancient Chaldea. From Crete they eventually spread into Greece and Rome and also influenced certain sections of the Jews. So we see how the Adepts and wise men of occult tradition became the Divine Instructors and priest-initiates of so many lands. Ancient Peru has the same tradition.

In Babylonia, primitive annals have been deciphered which chronicled this statement: "After the Flood, kingship again descended from the Gods." The rituals of the temples of Shamash or Shamar, the Sun-god, go back into the remotest antiquity. Sir James Frazer tells us that his special emblem in Babylonia is a "round disk with a four-pointed star in it and beams and flames flickering between the points of the star". One wonders if this four-armed star symbolized the same mystery as the sacred Tetractys of Pythagoras; the flames may stand for the hierarchies of the divine Intelligences.

In the early part of the Christian era, Apollonius of Tyana was visiting ancient shrines all over the world. He spent some years in Egypt, and paid a visit of one year and eight months to the Magi of Babylon, becoming acquainted with the surrounding cities. A description has come down to us of what he saw inside a temple which contained one of their

ancient symbols—the golden “lygges,” or winged wheels. The Magi called them “Tongues of the Gods”. They were said to have been a relic of some of those Divine Rulers who taught the ancient races. It is possible that the winged disks of the Sun in Egyptian art may have had a similar origin.

Apollonius of Tyana is a conspicuous example of a “specially gifted man, possessing abnormal control over natural forces”. He began his career with taking the vow of silence; during this period he quelled a riot by force of his gestures alone. His pupil Damis relates that not only could he read the thoughts of men, but he could understand birds and beasts also! Apollonius was clairvoyant and clairaudient. His powers resembled those of his predecessor Jesus in many ways; Apollonius, too, used to exorcise evil spirits, heal the sick and is even said to have raised the dead to life. He was charged with being a “Magician” by the Church Fathers. Early classical writers put him in the same category as Moses, Zoroaster and other Magi. Apollonius shared the faith of Pythagoras.

In the sixth and seventh centuries, India was the home of spiritual science. It is probable that Orpheus became initiated there, before founding the Orphic Mysteries in ancient Greece. According to Lucian, Greece owed her knowledge of astronomy to Orpheus, who, he says, “imparted the Indian sciences to all the great monarchs of antiquity”. In that case he was more fortunate than Confucius, who never

found the ideal king of his dreams! Orphism appears to have reached its height in Greece in the sixth century B.C. It taught purification by union of God and man, and gave the Greeks intense spirituality through the cult of Beauty. We have entered into that heritage, for we owe much to the great Greek philosophers of the fifth century B.C. Both Pythagoras and Plato imbibed deeply the knowledge which then was the cherished possession of the Indian rishis, Egyptian priests and Chaldean astronomers. We find Iamblichus, the theurgist, saying in his *Life of Pythagoras*:

Pythagoras was initiated in all the mysteries of Byblus and Tyre, in the sacred operations of the Syrians and in the mysteries of the Phoenicians. . . . Since Pythagoras also spent two and twenty years in the adyta of the temples in Egypt, associated with the Magians in Babylon, and was instructed by them in their venerable knowledge, it is not wonderful that he was skilled in magic and theurgy and was therefore able to perform things which surpass human power and appear incredible.

Pythagoras left no writings behind him apparently. The pupils that went out into the world from the famous School he founded in Crotona carried his teachings far and wide.

Ammonius Saccas opened a school for Theosophy in Alexandria, in which he attempted to harmonize the philosophy of Aristotle with that of Plato, adding to it further knowledge gleaned from the wisdom of the East. He too left no writings behind him when he died in A.D. 243, but the Neoplatonism which he introduced continued to grow through his

pupils, among whom Origen and Plotinus stand out as the chief channels. The wide term Neoplatonism may serve to include all those teachings that reshaped themselves in those palmy days of Alexandria.

When reviewing the early days of our era, the *Mysteries of Jesus* should be borne in mind, because Gnostic teachers adapted their presentation of the older mysteries to the new Christianity. The early Church Fathers did not despise the Hermetic writings, they frequently quote from Hermes Trismegistus in their Apologetics.

Plotinus, the “Prince of Mystics,” may certainly be regarded as one of the band of “specially gifted men,” who received “immediate divine illumination,” for he attained the beatific vision. He was a true yogi. His teachings converted St. Augustine. He said (*On the Good and the True*):

God is something which is not essence, but beyond essence. Hence the soul when in this condition associates with Him. (That is, during ecstasy.) He, therefore, who perceives himself to associate with God, will have the similitude of Him. And if he passes from himself as an image to the archetype, he will then have the end of his progression.

He writes of his illumination as follows in his sixth *Ennead*:

This vision did not consist of an objective duality, but only of a subjective union of seer and seen. Hence it was not something tangible, but a communion, and only those persons who had, through such a communion, once experienced attainment could, on recalling the experience, form any conception of it.

Porphyry, the pupil and biographer of Plotinus, adds his testimony to the reality of that “sublime

ecstasy, in which state things divine and the mysteries of Nature are revealed to us”; and he says:

The efflux from the divine soul is imparted to the human spirit in unreserved abundance, accomplishing for the soul a union with the divine and enabling it while in the body to be partaker of the life which is not in the body.

The call of Plotinus, that rare soul, led many besides Augustine to forsake all in an attempt to follow Truth to its divine source. Plotinus adopted the Eastern doctrine of “Emanations,” or the constant transmissions of powers through various agencies from the Absolute down to the creation. Human souls, though their source was indeed on high in “Pure Intelligence,” yet became mysteriously imprisoned in temporary bodies below, the best of them striving always to re-ascend to their divine home.

The wonderful library in Alexandria continued to play its part for six more centuries, gradually suffering decay and dilapidation, in addition to destruction by fire during Omar's invasion. Many of its valuable manuscripts fell into the hands of the Jews and the Moors; in this way learning became widely dispersed. Europe does indeed owe a debt of gratitude to the Moors. Their spectacular advance into Spain during the eighth century brought in its train the blessing of a wider knowledge to the Dark Ages. They established three main centres of learning in Spain, introduced Indian metaphysics and their system of numbering, and founded mathematics and chemistry. This blaze of learning lasted for three hundred

years. Although communication with other lands was actively discouraged, the new knowledge was taken over into Italy and thence became gradually diffused, in due course bringing about the Mediæval revival. The Moors translated the works of the great Greek philosophers into Arabic. Later on, the Arabic versions were translated into Latin and read all over Europe in this form. Naturally much of value had been lost in the process, a fact that no one realized better than that fine scholar and great scientist, Roger Bacon. Through his influence in the newly founded Universities in Paris and Oxford, these defective versions became superseded by recourse to the Greek originals. Little seems to be known about Roger Bacon, the man, apart from his writings; the calibre of his remarkable scientific intuitions may be tested by the following excerpt:

Machines for navigating are possible without rowers, so that great ships suited to river or ocean, guided by one man, may be borne with greater speed than if they were full of men. Likewise cars may be made so that without a draught animal they may be moved *cum impetu inestimabile* as we deem the scythed chariots to have been from which antiquity fought. And flying machines are possible, so that a man may sit in the middle turning some device by which artificial wings may beat in the air in the manner of a flying bird.

And this was written in the thirteenth century!

Among the names that stand out towards the end of the same century is that of the Spaniard Ramon Lull (Raymond Lully). Occultist and practical mystic, alchemist and scientist and

noble Christian gentleman, he ended by sacrificing his life in a missionary venture in North Africa (A.D. 1315). His stormy youth led to a maturity which gained him the title of "the illuminated one". He was initiated into the Mysteries in Arabia, and was the first Christian student of the Kabala. His eulogy on Truth is quoted in *A Short History of the World*, chapter 49, by H. G. Wells and is worth quoting here:

"Lovers of Truth," said the Lover, "consider the greatness of the truth of my Beloved. For His truth is so great that it comprehends and confirms all truth beside and without it naught can be true. And it is so greatly to be loved that, if one love were made out of all the loves created, it would not suffice for the love wherewith is to be loved the truth of my Beloved."

Many of the greatest thinkers in the Middle Ages were deeply influenced by the ideas of the ancients. Copernicus studied their astronomical writings and improved upon their theories. Kepler has put it on record that in order to discover what he did, he was obliged to go to the sacred Egyptian Mysteries. The important laws of Kepler were due to his marvellous understanding of the *harmony* of the universe.¹

In 1459, Christian Rosencreutz founded the Rosicrucian fraternity. It subsequently made great headway in Europe, in common with alchemy and Freemasonry. Robert Fludd and Thomas Vaughan were the leading Rosicrucians in England. Secret organizations played a part in the French Revolution in rendering service during that stormy time.

¹ *The Spiritual Guidance of Man*, by Rudolph Steiner.

Paracelsus, surgeon and occultist, is one of the best known of the earlier alchemists. He was a most prolific writer. Jacob Boehme studied his works later on. This devout, humble little German shoemaker with the gentle voice soon evolved a teaching in the crucible of his mind which was to mould the thought of the great German philosophers, and in this way has reached our own generation. H. P. B. called Boehme "a great occultist". He was twenty-five years old when he received his first "immediate divine illumination"; he is said to have continued in an ecstatic condition for a week, while continuing to ply his daily trade. Ten years later his third illumination took place. After taking this step, he became aware of the divine nature of Nature and of the underlying unity. He insisted on the fundamental properties of the septenary.¹ In the light of the inner revelation, he felt impelled to write several books, among them the *Mysterium Magnum*, a work which had much influence on Hegel. Schelling took what he could from the doctrines of Jacob Boehme; Schopenhauer, too, was an ardent admirer and interpreter of his somewhat obscure teachings. His ideas deeply influenced William Law. Sir Isaac Newton studied him profoundly and owed more to him than the world has any idea of.² So the torch of knowledge is passed from hand to hand. Among his sayings are the following:

Not the I, the I that I am, know these things: but God knows them in me.

¹ *The Secret Doctrine*, Vol. II, p. 627-629.

² *Ibid.*, p. 536.

Our whole doctrine is nothing else but an instruction to show how man may create a kingdom of light within himself. (*Apology*).

God must become man and man must become God; heaven must become one with the earth, and the earth must become a heaven. (*Signature*, 48)

Boehme is said to have possessed the gift of tongues. He died in 1625, while listening to strains of celestial music.

Thus has the Ancient Wisdom, in varied guise, been preserved down the ages by a succession of initiates and chelas, only a few of whom can be mentioned. They all held this belief in common—that man in his innermost nature is spiritual, and one in essence with the universal Spirit manifesting in his universe.

Madame Blavatsky, in her turn, contributed *The Secret Doctrine*. It has already saved the world from much materialism. Her "powers of control over natural forces" must be acknowledged by all impartial people. Mr. Hodgson, the S. P. R. investigator, was neither impartial nor thorough in his investigations. Had he undertaken the task as an older and more experienced man, his conclusions might have been very different. But the fame of Madame Blavatsky rests on her great book *The Secret Doctrine*. As she has told us, other keys remain to be supplied.

What, then, are the basic principles of this Ancient Wisdom? Briefly, it involves first and foremost the idea of an Absolute Eternal Existence, or "Be-ness," that is

beyond mere human cognition. Its periodical aspect manifests itself in and as the Universe. A dual root-substance may be regarded as matter on its negative side and spirit on its positive side; spirit and matter, or life and form, are indispensable to each other. (Einstein, by the way, is the latest interpreter of this duality by his prediction of the general curvature of space-time, a new rendering of the old cosmic symbol of the World-Egg!)

Involution takes place in this root-substance. It gradually densifies through seven stages or planes, matter becoming more and more prominent. On the returning curve, matter becomes more translucent to spirit; it becomes self-conscious in increasing measure, until at last the perfect vehicle for spiritual activity is achieved. There are correspondences right through, between the seven types of cosmical evolution and the

seven aspects of human consciousness. The archetypal processes become repeated on a minor scale. "As above, so below."

On the metaphysical side, the new race now coming into being strikes the note of "Life in Freedom". The new type of consciousness wants to identify itself as much as possible with Life, and be free.

Mr. Krishnamurti reminds us that

it is the perfect harmony, the perfect poise of mind and heart, which is Life.

Life is free, unconditioned, illimitable, and to attain that you must not tread any path that is bound, that is limited.

There is no God, if there is not God in man.

The full Monadic consciousness will surely come in the distant future to the Seventh Race, and then the whole race will realize unity and their identity, and will *know* themselves to be indeed one.

THE root of every religion is Divine Wisdom . . . what can that be but the all-inclusive truth that as God is one and indivisible, so is His Wisdom all-embracing? It is this whole body of Divine Wisdom, of which we know a letter or two, scarcely a syllable, certainly not a word, to which really belongs the name of Theosophy . . .

The Divine Wisdom is like the sun in heaven, and as the sun shines upon every part of the earth, shines down into every man's compound, no matter how high the walls that he may build round it, for the sun is higher than all, so does the Divine Wisdom shine down into every religion; and though a man may build barriers, the sun of Divine Wisdom is higher than them all, and it shines on every man's face and illumines it, and at last men will realize that the sun is one.

ANNIE BESANT in *The Religious Problem in India*

THOUGHTS ON BROTHERHOOD

By EDRISS PIERCY

IT seems to me that our general attitude towards brotherhood is a wrong one—one based on a misconception as to the true nature of brotherhood. The reason for this attitude may be explained, I think, by referring to Socrates' theory of knowledge. Socrates held that there are two types of knowledge in the world, that of opinion and that of true knowledge. For example, we know that fire burns, and accordingly we are careful in our use of it. This is an instance of true knowledge, gained by experience. On the other hand, people were told that the fire of hell would consume them if, *e.g.*, they played cards on a Sunday. But this was merely opinion for them, not true knowledge, and therefore if they felt moved to play cards on a Sunday they did so and risked the consequences. It is the same with our conception of brotherhood. At present we only hold opinions about it, and have not attained to the true knowledge which comes from experience. We place brotherhood before us as though it were a statue on a pedestal. We gaze at it raptly, and eulogize it in extravagant terms, saying how splendid a statue it is, and how much the Theosophical Society is to be admired for giving this statue a fresh coat of whitewash.

Of course this stage is a necessary one, and civilization would

advance rapidly if every one thought of brotherhood even in such a limited way, for what we think of we tend to become. But real brotherhood is more than this. Brotherhood is not an abstraction, but life itself. We cannot deny the existence of life, because it is not revealed by anatomical dissection. It is there despite all our theories. In fact some, as Havelock Ellis in his *Dance of Life*, maintain that there is nothing but life. And so it is with brotherhood, for brotherhood is life, the very life of the Godhead which unites every living creature in the universe. We may not see it, because we have not looked, but we have only to open our eyes with understanding, and we shall find.

If with all your hearts ye truly seek Me, ye shall ever surely find Me.

This is certainly not an easy outlook to attain, for there are many things in the world to-day which tend to emphasize the separateness of men, instead of their essential unity. This age being a scientific one, the spirit of criticism is very strong, and so we think chiefly of the differences between men, instead of the likenesses. As an instance of this we may take the popular lectures in applied psychology which arouse such interest to-day. These also represent a necessary stage, for

they awaken people to the powers of the will, and the necessity for right thinking. But in their present form they over-emphasize the separate self. Large audiences go to hear speakers on such subjects in order to find out how *I* can become prosperous, and get more money quickly and worldly well-being, etc.; in short how *I* can become absolutely self-sufficient, able to stand quite apart from the rest of the world. But if brotherhood is a fact, it is impossible, even if some may think it desirable, to separate ourselves from the rest of the world. The idea belongs to the age which is passing. Co-operation is the watchword of the new age. And of course this is evident from the number of organizations which have sprung up since the War with the object of promoting brotherhood. Nevertheless all are still at the stage where brotherhood is thought of as a *thing* to be attained, rather than as a fact to which we have to open men's eyes.

We look, then, on brotherhood as a *thing*, an abstraction, because we have not true knowledge. But Theosophy is not to be taken on trust any more than anything else. If it is to be of any real use to us, we have to test it for ourselves in our lives. Having reached this stage, we ask ourselves the question: "What do we mean by brotherhood?" We then find that while we accept the idea as a word or an abstract quality we do not apply it to life. We suddenly realize that we go about in a state of armed neutrality to the rest of the world. All our so-called brotherhood leads us to do is to accept

the ideas of others with benevolent tolerance, so long as they do not cross the bounds of the little circle we have drawn about ourselves and our own interests. As soon as we feel that what we call our rights have been infringed, we spring to attention at once, and let the offender see that we must not be interfered with. In this way we have become shut off from our fellow-men, and cannot realize the true ideal of brotherhood.

What then is brotherhood? Surely it is not merely something we feel towards our friends and acquaintances? We readily admit that this is not so, and say that by it we mean something which is exercised towards all humanity. But this again is an abstract expression, which only leads us to ask: "Who is humanity?" The Theosophical Society's first principle puts Humanity as "without distinction of race, colour, class, creed or sex". Yet we need something more than this in personally applying brotherhood to life. The form of the principle is necessitated by the fact that the Theosophical Society is world-wide, and its principles must be stated in a general way, to be developed in a particular manner by each individual. For example, the phrase "without distinction of race and colour" applies more to international relationship. Undoubtedly it is a very necessary attitude to hold, but it is not one in accordance with which we have an opportunity to act every day. Eventually we shall realize that the humanity with whom we wish to share our brotherhood means every one, as an individual. Ever

man and woman we meet, no matter what his or her education or station in life, is that brother to whose service we have dedicated our lives. This may be a hard realization, but once it has come, we shall look upon life with altogether different eyes. We shall have found the living example of the brotherhood which we teach.

How then can we apply the principle of brotherhood to everyday life in order to find real brotherhood? To escape from this isolation we have preserved for so long, we must look without, and take an interest in all about us, a vital interest. For we are all one of the great number which is toiling on to perfection, and it is our duty and privilege to aid all around us, so that not I alone shall reach the goal, but all mankind. And first let us look at the Theosophical Society itself, for it is fitting that our efforts should begin "at home," as it were, and if we make the Society a perfect example of brotherhood, then an important step will have been made in helping others towards the same realization. Have we a vital interest in every member of our Lodge? Do we feel the same towards all our fellow-members, or do we tend to congregate among our particular friends, and allow ourselves to forget that we *all* have the same aim? We think of progress too much as an examination, or as a race, where one or only a few, may gain first place, and therefore we strive with all our might to be among that few. But this is not the case. Evolution may be likened more effectively to

a journey on which we are all travelling. Every one will get to the destination eventually, there is no doubt whatsoever about that, although we may hurry or loiter upon the way. And just as on a journey we do not wish to out-distance the others with whom we are travelling, and get there first, alone, so on this greater journey it is the arrival of *all* humanity *together* that we should aim at. We all have the same goal in view—to serve our brothers. But we tend to forget this because of the barriers we have raised. So we think only in such terms as my idea of service is different from yours, and yours from mine, and someone else again has another ideal, and therefore that those who differ from us are necessarily wrong. Brotherhood, however, does not imply that we shall all have the same interests. The members of a family are of different ages and therefore have altogether different interests, but they are united by a common bond. So should we be. There are necessarily numerous ways of service, for each of us has different qualities which enable him to help in a special way in which no one else can. But this should not make us less willing to work together. We must continually remind ourselves that we are a body, and can only work effectively if we realize the necessity for each one's particular type of service. We are united as a family by a common aim, and we should show an interest in our fellow-members, striving to understand their ideals, and give them a helping hand whenever that lies in our power. Each one

sees things in a different light, and the more points of view we can gain, the better for the work as a whole.

When brotherhood has become a fact to all the members of the Theosophical Society, we shall find it so much easier to apply the same principle in our contact with people every day. We shall show an interest in every one we meet; a sincere living interest in all men and their doings, so that we may to some extent share in their life. A fine example of the type of interest I mean is shown in David Grayson's attitude towards all with whom he came into contact. Those of you who have read any of his books will know how fully he entered into the life of every person he met; whether it was the old professor digging for specimens on his property, the politician, the country doctor, the infidel or even the tramp. Grayson sees all the advances of science as means for drawing men closer together. In his *Adventures in Contentment*, he says:

Simplicity does not necessarily, as some of us who escape from the city seem to think, consist in doing without things, but rather in the proper use of things. One cannot return, unless with affectation to the crudities of a former existence. Do you not think the good Lord has given us the telephone that we may better reach that elbow-rub of brotherhood which is the highest of human ideals, and the railroad and motor-car that we may widen our human knowledge and sympathy? . . . The motor-car, if I had one, could not carry me fast enough. I must fly.

Grayson found that he could learn something from every one, and, of course, by taking this attitude he drew out the best in each person,

no matter how much the world might despise that person. His books will prove an inspiration to any who desire to know more of their fellow-men.

In endeavouring to make this spirit of brotherhood grow within us we shall undoubtedly find many obstacles to be overcome, obstacles which cannot be conquered in a day, but will require us to be continually on the watch for them. Let us consider a few of these. Firstly, there is the lack of confidence in the innate goodness of human nature. This is used as a constant argument by many people. How often, for example, do we hear people say in connection with the abolition of war: "Oh, but you can't change human nature!" And again, when theories, such as Technocracy, are advanced for reducing the working hours, we hear the remark: "Oh, but what would the workers do with their leisure? They would only make nuisances of themselves." But this attitude also shows a lack of confidence in human nature, and such people do not think of asking themselves: "What are the unemployed doing with their enforced and unpaid leisure now?" For it seems to me that they are remarkably subdued considering the precariousness of their existence. People who advance this sort of arguments are getting back to the theory Hobbes put forward in his *Social Contract*,—that men are naturally hostile to one another, and have only consented to live in a society through motives of self-preservation. This idea arises from a very pessimistic outlook on life.

Human nature is broadening and growing, slowly perhaps, but none the less surely. There are many instances of the way in which public opinion has progressed, e.g., in the abolition of the slave-trade, and child labour, etc. Liberty of thought is certainly greater to-day than it has ever been before in the world's history, though we feel that there is still much to be desired in this direction. The world is not as bad as some think. We have only to try out this idea of brotherhood, appealing to the best in each person, to see the truth of this statement. Even from a drunkard one will get a response quite unexpected, as the God within him struggles to shine out through his weakness. A man's very helplessness should make us all the more his brother, for his need is greater. So we must gain a strong confidence in the possibility of appealing to the best in human nature.

Another hindrance we have to cope with is pride, the idea that because we have learnt perhaps a little more about life than the average man, that we are necessarily better than he is. It must be remembered that, as Dr. Arundale has put it:

When you think yourselves better than others because you are learning to serve, and they *apparently* are not, in that moment you have ceased to serve.

A barrier which is very difficult to remove is that raised by self-consciousness. In many instances in daily life when we could be of help, we are prevented by this problem. But if one analyses it for oneself it is found to be the result of pride and selfishness. We somehow do not like to feel humbled

before people. It is again the fact that we have enclosed ourselves within barriers, and if those barriers are broken down we feel unarmed and helpless. We fear that people will not think so well of us as we wish them to do. This self-consciousness is also selfish, for if we have the chance to help people, it is for us to take the opportunity gladly, for it allows us to share more fully in the lives of those about us. I have only dealt with three of the obstacles we have to face if we wish to live out brotherhood—the lack of confidence in our fellow-men, pride and self-consciousness; but of course there are others, for each person has his own special difficulties to overcome in order to help the world to the greatest extent in his power. All these obstacles we must overcome; but as humanity is supremely worth helping, so is it worth while for us to use all our strength to overcome these hindrances, that we may be of more help to mankind.

Having gained the right attitude, then, and realized the difficulties which lie in the way, we must not stop there. Action must result. The supreme realization of brotherhood is in service. This will follow naturally from a true interest in those about us, so that we shall ever be ready to offer our assistance whenever it is needed. Interest gives us an opportunity to serve with wisdom. The more varied experience we can gain, the better for us, for we shall have so much more wisdom with which to serve. The desire to serve is futile without an *understanding* love of all. It is very necessary to know the right time and place to offer our

service, so that we shall not "rush in where Angels fear to tread".

A very valuable thought on service is in the following sentence of Dr. Arundale's:

Do not be afraid to proclaim the origin of your own inspiration to serve, for the knowledge of the source of your own happiness is one of the most beautiful offerings you can make to the world.

And here also we need that infinite wisdom and understanding essential to perfect service. We feel, quite justifiably, that Theosophy has much to offer that perhaps many people in the churches have missed, and therefore we are inclined to think how narrow their ideas are, and how unfortunate it is for them, but we console ourselves with the thought that one day they must come to believe our ideas, and so we let them go. But I think that there is something very wrong in this attitude. If Theosophy is so much to us as we say, then we should want to share it with those others who, we feel, miss something by not knowing anything of the Theosophical teaching. This does not mean thrusting Theosophy down people's throats until they are choked and nauseated by it. We must realize that names do not matter; it is the ideals behind them which are the important things. So let us awaken in people's minds these new and broader ideals, building them up on the beliefs they already hold, and not bothering to say "this is Theosophy, this Karma," etc. For many people are prejudiced by names and refuse to listen, so they lose some of the knowledge which might help them on their

way, and shut themselves off from the light. And what are mere labels in the expression of the eternal Truth behind all things? They merely hamper the light. Labels may well come later, but the important thing at the moment is the teaching. This is one way in which our service can manifest itself.

Surely service to every one who requires help is the greatest privilege in life. Whatever else is taken from us there still remains the power to serve. Even if we do not believe in the doctrine of Karma, if Reincarnation be false, even if there were no such persons as the great Masters, or this life was all, and afterwards—annihilation, still it would be the greatest privilege of all to serve. And, of course, if we feel that we can accept the idea of the perfect justice of God embodied in the law of Karma, and the evolution of all life towards the goal of perfection which Reincarnation affirms, then the idea of service becomes far more worth while. And the belief in the existence of perfected men, the Masters, gives us an added inspiration to go on, even as They have done, so that we may attain greater powers to offer in the service of the world. They have an interest in all men, and Their hope is strengthened by the sure knowledge that all will attain at last.

And finally this path of service will become all-in-all to us, and we shall see that in serving our brothers we have, in truth, served God. We shall see that, as Tagore says in one of his poems, "Thou art the Brother amongst

my brothers." By our service we shall awaken the latent Divinity within each man, and see it striving to grow, even as it is in our own hearts. We shall become united to all by realizing that God is immanent in all. This is beautifully expressed in one of Tagore's poems:

Days come and ages pass, and it is
ever He who moves my heart in many a

name, in many a guise, in many a rapture
of joy and of sorrow.

For it is not only in others, but also in ourselves that we shall see this Divinity arising. When this is fully realized we shall have attained unto the "Perfect Man, unto the measure of the stature of the fullness of Christ". We shall have found that true brotherhood which is in God, and God grown within us as we served our brother.

CHRIST THE MAN

LORD, I say nothing; I profess
No faith in Thee nor Christ Thy Son;
Yet no man ever heard me mock
A true believing one.

If knowledge is not great enough
To give a man believing power,
Lord, he must wait in Thy great hand
Till revelation's hour.

Meanwhile he'll follow Christ the man,
In that humanity he taught,
Which to the poor and the oppressed,
Gives its best time and thought.

H. H. DAVIES

THE WHEEL OF BIRTH AND DEATH¹

THE garden of Adonis, far renowned by fame.

In that same garden all the goodly flowers,
Wherewith dame Nature doth her beautify
And decks the garlands of her paramours,
Are fetched: there is the first seminary
Of all things that are born to live and die,
According to their kinds. Long work it were
Here to account the endless progeny
Of all the weeds that bud and blossom there;
But so much as doth need must needs be counted here.

It sited was in fruitful soil of old,
And girt in with two walls on either side;
The one of iron, the other of bright gold,
That none might thorough break, nor overstride;
And double gates it had which opened wide,
By which both in and out men moten pass;
The one fair and fresh, the other old and dried:
Old Geniūs the porter of them was,
Old Geniūs, the which a double nature has.

He letteth in, he letteth out to wend
All that to come into the world desire:
A thousand thousand naked babes attend
About him day and night, which do require
That he with fleshly weeds would them attire:
Such as him list, such as eternal fate
Ordained hath, he clothes with sinful mire,
And sendeth forth to live in mortal state,
Till they again return back by the hinder gate.

After that they again returned been,
They in that garden planted be again,
And grow afresh, as they had never seen
Fleshly corruption nor mortal pain:
Some thousand years so do they there remain,
And then of him are clad with other hue,
Or sent into the changeful world again,
Till thither they return where first they grew:
So, like a wheel, around they run from old to new.

EDMUND SPENSER, *The Faerie Queene*, III, vi, 30-33

¹ The above stanzas, by "the Prince of Poets in his time," form the most beautiful and "exact" description, I know of in the English language, of the law of Reincarnation, of the periods of strenuous activity on earth with periods of blissful rest and rejuvenation in between. The description of this "Garden of Adonis" does not stop here. It goes on for many stanzas more, too long to quote here in full. Only a few lines more: "Infinite shapes of creatures there are bred,—And uncouth forms, which none yet ever knew.—Daily they grow, and daily forth are sent—Into the world, it to replenish more.—All things from thence do their first being etch,—And borrow matter whereof they are made.—That substance is etern, and bideth ubstance is not changed nor altered.—But the only form and outward fashion." etc., etc. May these samples tempt the Theosophical reader to enjoy the whole of *The Faerie Queene*, than which there is no more "faerial" poem to be found.—A. J. H.

A NEW ECONOMIC ORDER

By R. F. GOUDEY

[Here is an excellent article on a burning topic. It was one of a series of addresses delivered during the Summer School held in the course of the recent Annual Convention of the American Theosophical Society at Wheaton, Ill., U. S. A.—ED.]

THIS title implies that it would be desirable to have an economic order which would immediately end present hardships and give a rosy material future to every one. The problem, however, is far more involved. It becomes necessary to bring Theosophy to bear on such questions as the causes and purposes of the depression, how the good and fundamental points of the many suggested remedies can be recognized and what are the vital factors so far neglected.

As to the principal cause of the depression Dr. Arundale has aptly put it as "wrong employment". This may include such activities as slaughtering of animals for food and sport, use of child labour, allowing women unnecessarily to supplant men in the business world, tolerance of foreign labour at the sacrifice of our own, increased popularity of prize-fighting, legalizing of gambling and games of chance, activities of gangsters and hi-jackers, loaning of money at excessive rates of interest, discovering many insidious types of chiselling and creation of other forms of dishonest and dishonourable practices. In higher circles it has manifested as legal trickery, stock gambling, margin

buying for future delivery, unfair underbuying, excessive profits to the middleman, lobbying for selfish purposes, betrayal of trusteeships and other more "gentlemanly" forms of stealing. Laxness in morals, lowering of standards for entertainment, indecency in films, jazzing of the arts and improper use of leisure time constitute wrong outlets for employment.

In international circles high financing has been used to exploit weaker nations, to supply arms for war, and to dictate embargoes or tariffs without any brotherly interests. War debts have been repudiated wholesale. The superposition of this great mass of accumulated national Karma on top of the individual top-heavy load intensified the depression and made it world-wide. Other causes may be traceable to other forms of human selfishness and mortal frailties. It is folly to pick out a single objective appearance of the real inner causes.

The purpose of the depression is obviously that of forcing individuals to have a change of heart, to mend their ways, for society to correct its many evils and for nations to become more brotherly. Cruel as it may sound, it would be disastrous to have the depression

end prematurely and its great purifying effects be withdrawn too soon. Our heart-felt sympathy should first be directed to the removal of the inner causes so that the cure when effected may be more permanent.

So far as the masses are concerned, the world is a great school in which adjustments and the working of the Karmic flow of life go forward without human stewardship. We often see business men apparently getting away with all sorts of dishonest practices. Whether they are caught or not is immaterial, for their own natures become more dishonest, and retribution becomes all the more certain. Who can say that the ones now suffering are not the exploiters, profiteers and wrong employers of the past, who in this period of living faster are privileged to grow? Perhaps the so-called innocent sufferers are having an opportunity to develop patience and forbearance. Those who have been more fortunate in not suffering acutely have their lessons to learn if they would search for them. It is truly a time when the polishing off process of human souls is enabling many people for the first time to see and appreciate the realities of life.

Our salvation lies in the proper studying of human values, and in endeavouring to find ways and means whereby some of the simplest applications of right employment can be presented to the many organizations now receptive to such leadership. In this new age it behoves us to re-orientate our duties, habits and customs. The fact that the life

side is more important than the form side is seen in those instances where perfect machines readily become failures if they are not properly operated, and the poorest of equipment can be made to produce marvellous results provided extra precautions are given to it.

It is well known that the average person in this country has an intelligence of a twelve-year-old child, which is about the half way mark in human development. Some individuals have advanced beyond the masses, have developed intellectual powers at the expense of spiritual discernment, and have used their acquired acumen to exploit the masses and take advantage of them. Our Government is trying to bring about a new economic order by eliminating the grossest of these abuses by appropriate legislation. This rightly becomes a proper human weapon to assist this country out of the depression in a natural way.

It has been estimated that 70 per cent of our troubles arose from dishonest banking. We had allowed the Federal Reserve Banks the exclusive power of issuing new currency, and of controlling the banks which in turn extended credit, made loans and determined economic policies. This placed all banking under private control. When the depression came the banking interests betrayed the public. Instead of extending credit, which was more important than ever, they called in loans. In place of issuing added currency, when the deflation started they shipped gold out of the country. Instead of liquifying commercial deposits they paid off what they

could of frozen investments. As a result, business was paralyzed and unemployment really started. While we do not yet have our monetary policies entirely under Federal control it is practically so. By the nationalization of gold and silver the dollar has become an I. O. U. for the Government to pay an indefinite nothing at no specific time. It is no longer possible to raid banks and repeat the experience we had when over 10,000 banks failed. The Government can extend credit, issue new currency when public interests demand it, and wipe out dishonest debts of municipal, commercial and farming origins. It is rapidly eliminating dishonest banking practices, is forcing interest to lower rates, and is reducing high salaries.

The embargo on gold and the nationalization of gold have accomplished great things. When America became a credit nation, and the value of the dollar increased without any change in the worth of gold, a differential was created which private capital and other nations were quick to take advantage of in speculation and payment of private investments and international trade balances. Had not our nation taken action when it did, ruination would have been in short order. England and thirty-four other nations went off the gold standard three years before we did, and it is claimed that England endeavoured to make us stay on the gold standard so that she could perpetuate the disadvantage we suffered temporarily. By correcting this situation as late as we did we actually created over two billions of new wealth which was

immediately spent for relief. Otherwise this profit would have gone into private hands for exploitation elsewhere.

Through other pieces of legislation the Government is codifying industries, socializing commerce, adjusting compensation, controlling abuses in the stock market, and regulating agriculture which, even though some errors are being made, is on the whole giving us an orderly evolution into a new economic order. Yet if human nature does not change, there will be found many additional ways to take advantage of the common people and give rise to a future depression. Progress and regulation therefore go hand in hand.

Many people chafe under this slow and orderly process. They would like to substitute plans of a more violent nature. Unfortunately there is neither a plan of divine origin, nor one for which the people are ready and which meets the tenets of Theosophical principles which could be adopted bodily overnight. There is danger of proceeding too fast, and into this error we must not fall. I recall an ideal community built for Mexican citrus workers in which houses with all modern plumbing fixtures were provided. The workers refused to use the inside toilets, tore them out, and insisted in cooking out in the yard. Many are the real estate projects which have spent huge sums for utilities which will never be used, and for paved streets now buried under sand or weeds. Hotels and apartment-houses have been grossly over-developed. Physical development cannot be successful if it

outstrips the needs from within. Those who clamour wildly for new schemes must take this viewpoint into account.

Practically all the panaceas are strictly physical in nature, and do not take human nature into proper account. As a matter of fact, we have a great many independent communities which are practising nearly all of the theories which are now being advocated. Let us take a peep at them. These communities have paved streets. They are led for the most part by sincere and capable men. They are honestly governed and efficiently operated. They issue credit, have no money, and none are poor or rich. They have confiscated their resources, commandeered their creative ability, abandoned the price system, abrogated their debts, fixed their living standards, organized their leisure time, and each person has been given his own specific duty to perform. These numerous and care-free institutions are penal colonies. The sad part of it is that the inmates are shorn of all self-respect, self-initiative and the right of personal freedom. Any new plan must guarantee these inherent rights. Of what avail are such physical improvements, when one is shorn of his inalienable rights of self-expression and opportunities for demonstration of creative power?

There is danger of many people plunging into these physical proposals which fail to get at the bottom of things, and which do not measure up to our teachings. For instance, there was quite a wave of popularity which swept the

country about Technocracy. Good as many of its points are it failed to take human nature into account. It would retire a man just as he reached mental maturity, and discard him before he reached the age of wisdom and council. There can be no placing of individuals at common starting-points, and ignoring the unequal and varying capacities of each. It errs in assuming that the entire blame of unemployment rests on machine invention, instead of women supplanting men in business when they should be building up home and womanhood, and also by allowing foreign cheap labour to supplant the manly forms of work sacred to Americans. Machine evolution is certain to continue and still further liberate human work so that leisure time may be spent in spiritual growth. Just now a number of people are being attracted to the Douglas Credit System which is likewise creditable in some respects. The most impractical part of that scheme is the issuance of unearned and unequal amounts of new wealth to individuals no two of whom have the same Karmic requirements. Even if people were given an equal and a new start, it would only be a short time before some would again be taking advantages over others. It is a more glorified form of charity than existing methods. It seems to temporize with effects rather than deal with root causes.

It is beyond the scope of this paper to mention the many groups of truly broad-minded and progressive individuals who have a sincere desire to work for future

welfare. We should lend them all possible encouragement, guide them to higher ideals and develop more practical methods of putting those ideals into practice.

Each individual must work out his own line of action for the particular line of work in which he is at present engaged and be tolerant of others. It is well to study the trends and tendencies of his line of work, so that he can place himself in line with the very next steps to be taken in that work, as it gradually evolves to its next step in the world plan. The following is a discussion of how an engineer surveys his field. Similar lines of investigation should be made for other activities.

THE ENGINEER'S OUTLOOK

Engineers, probably more than others, realize the futility of setting up artificial economic standards. Invariably the best schemes are soon upset either because of human selfishness, or by the so-called vagaries of Nature. When men deliberately control crop production or attempt to regulate the output of civilization, Nature seemingly retaliates with floods, pestilences, crop failures or disasters. In a lesser way the engineer influences economic structures through his work of breaking down travel barriers, speeding up production, increasing efficiencies, opening new fields of human endeavour and many other important contributions for the betterment of human welfare. As time wears on, the present economic order will be changed, modified and adapted to the future accomplishments of engineers.

Engineering is one of the back-grounds of our civilization and it comprises many diverse lines of activities, such as aeronautical, chemical, civil, electrical, highway, irrigation, mechanical, mining, municipal, nautical, sanitary and railroad engineering. Engineers can well look with pride to the skill of their predecessors displayed in former incarnations in the building of the pyramids of Egypt, the aqueducts of Rome and the great roads of Cæsar. Present-day accomplishments are equally amazing. "The plan" of each civilization is to a large extent gradually evolved through engineering, and man fashions economic orders in an attempt to maintain equilibrium.

The engineer is a Third Ray person who brings abstract thought from spiritual conceptions of the life side down into clear physical action. Like the laziest of men the typical engineer thinks out his action to harness Nature's forces with the least expenditure of energy. He also represents the First Life-Wave Activity which ever continues to improve and modify environment which is so essential to man's spiritual unfoldment. The true engineer should be a man of broad vision, exceptional in managing ability, adaptable to changing requirements, a genuine pioneer and a servant of humanity. Little wonder that his work greatly influences economic orders.

Engineering, like many other branches of human activity, periodically meets temporary deadlocks which are followed by adjustments along more modern lines. Not long ago it was fashionable for

young men to flock in great numbers to railroad engineering. A time came when there was no more new territory to develop, and when the design, construction and operation of railroads largely degenerated to where draftsmen, by the use of ingenious handbooks, could solve the toughest problems with ease. Railroad engineering became shorn of its romance and its field for originality. Instead of adding to the over-production of railroads, young engineers transferred their interests to irrigation engineering which as a new branch was ready for expansion.

Through the skill and foresight of irrigation engineers many noble and useful projects were developed. Large areas previously uninhabitable were made into thriving, happy and prosperous communities by the construction of really great dams, aqueducts, reclamation projects, irrigation works and drainage systems. Again history repeated itself. With no new territory to develop, and irrigation engineering faced with over-production, engineers cast about for more alluring lines of activity.

The advent of the automobile and its mechanical perfection was a most attractive field for engineers until the design of automobiles became standardized and wholesale production resulted. Parallel with this development came the urgent need for better highways and bridges. A terrific stride was hit by highway engineers. Great skill and foresight were required in the laying out of major highways, the rebuilding of old roads and in the laying out of trans-continental routes. To-day, however,

highway and bridge engineering has become so simplified that the most vexing problems of earlier times are solved with ease by men fresh from college. These and similar examples show how engineering activities are cyclic, and have a very important part in the forward progress of civilization.

It does not follow that these forms of engineering just mentioned are dead. Engineers will still be needed for relocation of railroads adapted to modern equipment, in solving some of the more complicated irrigation projects which were set aside originally for easier ones, and in the working out of super-highways. Consulting engineers in these fields are needed in various problems of operation and maintenance. For the most part, however, a deadlock has been reached. History shows that when standardization and mechanicalization cause over-production, then the engineers affected move over into a field more in line with the next steps to be taken by civilization in its regular progress onward.

Municipal Engineering

The public is commencing to demand efficiency and honesty in public service. Everywhere there are strong movements to purge municipal, country, State and Federal governments of red tape, selfish ambitions, graft and political patronage. Many of the honest public servants are engineers especially trained in civic service, but there is still need of their being recognized. Engineers could, if permitted, free government of selfish interests, put administration

on a business basis and cut governmental functions to actual necessities. Such a step would considerably reduce the present great load on the suffering tax-payers.

Municipal engineers have done much to place relief work on a constructive basis. They have opposed the dole system and the working of useless projects which make the workers feel continued dependence upon public charity. Engineers have been urging that relief funds be spent for permanent improvements of value which will bring out in the workers the qualities of initiative, self-respect, self-reliance and constructive effort.

It is to be noted that whenever major catastrophes occur, the politicians invariably step aside and give the engineers free rein to restore utilities, facilities and public confidence. Practically all plans for relief anticipating such disasters as fires, floods and earthquake use engineers for all functions except police and medical welfare. If engineers can accomplish so much under stress, would it not appear logical to utilize their abilities in the everyday administration of civic functions?

Decentralization of urban areas into a large number of independent small communities is certain to develop in the future. Residents of those communities will want the comforts of good sanitation, facilities of rapid transportation, an environment of beauty, and adequate facilities for distribution. Such visions are already taxing the ingenuity of many engineers. When such plans are brought into fruition new economic orders will follow.

Sanitary Engineering

The chief work of the sanitary engineer is that of making the environment safer from the health standpoint and more comfortable from the æsthetic viewpoint. By making drinking water safe, clean, wholesome and attractive and by quickly and inoffensively disposing of body wastes and refuse without causing a health menace or a public nuisance, it will follow that men will be more healthy and reap the benefit of saving what now amounts to an economic loss amounting to many millions of dollars annually. In *Man: Whence, How and Whither* reference is made that the waste waters of communities will be so rectified that the water can be used for irrigation purposes and valuable by-products be salvaged. Leading sanitary engineers have already worked out such a plan, and it has been adopted satisfactorily in a number of places.

Air-conditioning has proved successful on trains, in aeroplanes and in public buildings. There is a demand to build homes with air-conditioning equipment. In a few years men will be living comfortably under the most adverse of climatic conditions, thereby greatly broadening their present field of activities.

Chemical Engineering

The glory of the chemical engineer's future is one without limit. Madame Blavatsky referred to chemistry as one of the magicians of the future. With the actual transmutation of some forty-eight chemical elements into others, discovery of new and more fitting

foods, finding of more efficient methods of energy transfer, development of new lines of research and other startling disclosures, the present clearly indicates that the engineer will completely revolutionize all methods of living. Economic orders must recognize these ever-changing factors.

Aeronautical Engineering

Aeronautical engineering is still in its infancy. Its attraction to promising engineers is tremendous. It permits an almost unhampered flow of life into physical manifestation. Aviation stimulates world peace and brotherhood. Its influences cut into every department of life. Wonderful are these times!

Summary

True progress requires: (1) a desire on the part of the people to

help their country to gain its mission in life; (2) a change of heart in the people to eliminate selfishness and greed and substitute brotherly action and right employment; and (3) proper legislation to curb abuses of the unscrupulous where advantage is taken of the common people.

The engineer sees a future in which enjoyment of life will outshine any man-imposed limitations. As civilization marches on, environment will improve, living standards will increase and the verities of life will become more appreciated. In the meantime economic orders will continue to blunder on, because man is unable to predict the future contributions of engineers and those in other walks of life who contribute to the evolution of civilization.

ART thou abroad on this stormy night on thy journey of love,
my friend? The sky groans like one in despair.

I have no sleep to-night. Ever and again I open my door and
look out on the darkness, my friend!

I can see nothing before me. I wonder where lies thy path!

By what dim shore of the ink-black river, by what far edge of
the frowning forest, through what mazy depth of gloom art
thou threading thy course to come to me, my friend?

RABINDRANATH TAGORE in *Gitanjali*

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 now that the series is complete. I have published 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.]

V. ON SOME SPECIAL PHASES

SO far, consideration has been mainly given to the question of nations and empires. There remain the special phases of which fourteen were singled out for notice in Part I.

The first of the phases mentioned was the decline in the efficacy of authority. This phase has received wide recognition, and seems to be a natural swing of the pendulum from blind reliance on authority, whether of books, or traditions, or customs, or persons, to a restless search for experience—the third phase among the fourteen. The Theosophist knows both the value of authority and the necessity for experience. His pendulum, therefore, swings happily between the two. He is thankful for the inspiration and wisdom of authority, but knows that the supreme purpose of true authority is to lead to experience. Thus he has no fear of authority, for he knows what to do with it. In emergencies he will follow it blindly, on those rare

occasions when the authority of the wise is the salvation of the ignorant. Normally, he uses authority, uses it to awaken experience within him. Authority is one of the great sources of experience, and there is no reason why it should not be utilized for that which it can arouse. It is where authority declares that it may not be challenged, that reason shall not be applied to its understanding, that it must be accepted blindly even down to the minutiae of daily life; there is it that the Theosophist is constrained to part company with such authority, and to seek further afield an authority that is real. It is the authority of the wise, of those who know more, are more, do more, live more greatly, that he seeks; not a self-constituted authority, not an authority resting on an institution, on a tradition, on a book, alone. Authority, to be true, shines with its own light far more than with a light which it borrows.

The second phase mentioned is a growing recognition of democracy's incompetence. The whole world reeks of restiveness under the existing manifestations of democracy's futility. It is not, however, necessary to dilate further on this phase here, since it has been dealt with in detail in considering essential forms of government in Parts III and IV.

Next comes the dwindling power of religion. Religion has become institutionalized, set, static, top-heavy with forms and creeds and ceremonies. Instead of being a garden of flowers, religion has become a prison of conventions and fears. There are many in the world to-day who are content to live in prisons in which their lives are ordered for them and their future is declared to be assured. They are content to invest a present freedom in the hope of obtaining a future glory. But there are also many in the world to-day who desire Truth, who desire to know Truth, to experience Truth, and therefore to seek Truth everywhere. They are by no means content with the assertions of priests or with man-interpreted revelations. They do not understand the ceremonies. They distrust the whole spirit of going to Church and the paraphernalia of Sunday. They see themselves surrounded by strangling forms and they cry in vain for life.

The Theosophist understands both types of people. But he perceives the urgent need for a vivifying renaissance in every religion of the world, if each is to continue to be that for which it is designed. Hence the Second

Object of the Theosophical Society. Because religion has for the most part ceased to be alive, to perform its duty, it by no means follows it should be thrown on to the dust-heap. Because a portrait painted by a great artist has become dull and unrecognizable, so that all appears but as an ugly smudge of colourlessness, it does not follow that it should be thrown away. No one who has studied the inner and fundamental meanings of religion has the slightest doubt that in religion lies a precious revelation of eternal Truth. Is it not possible, says the Theosophist, to clear away the dullness and the ugliness, the distortion and the lifelessness, so that the inherent glory of religion may once again appear? It is possible to do this, as the Theosophist knows, and he knows, too, that the results abundantly justify the arduous labour involved. Religion is a means to an end, one among many means, and it is foolish to reject any means which will accelerate progress towards the end. By all means, if we so will, let us abandon church or temple or mosque, and the exhortations of the priest, and the doctrines and the dogmas, and the forms and the ceremonies. Religion is still left, the imperishable Truth which needs no religion, but which yet can use religion for a revealing of Itself to men.

Next, the awakening of so-called individuality. The Theosophist believes in individuality, for he has perceived that as evolution proceeds individuality intensifies, even though at the same time it gains in universalization. A spark gains in individuality when it becomes a

flame. A flame gains in individuality when it becomes a fire. But too often the modern individuality expresses itself rather in terms of difference from the world around it than in drawing nearer to the essence of its own being. Individuality is often an expression of revolt, and not an increase in growth. But life needs individualities. It needs the sharp distinctions between one individuality and another, provided that the diversities enrich and proclaim the unity, and do not enfeeble it.

The deadlock in education, from the standpoint of the Theosophist, will only end when the principles of Theosophy form an integral part of education. That the child is an age-old soul, and is using once more a new set of bodies, is the key to the dissipation of the deadlock. "What in fact are we educating?" is a question no one except Theosophists seem able effectively to answer.

As for that feverish impatience for prosperity which seeks to acquire it without paying the price, the Theosophist knows well that the only true and lasting prosperity is a prosperity based on character and on right living. There is no happiness but character. There is no freedom but character. And there is no prosperity which does not flow from character. Prosperity does not depend in the long run upon tariff adjustments, upon right compromises between capital and labour, on considerations of gold or silver, on any question of money. It depends upon that credit which is character, and nothing short of character will bring prosperity about. We may

tinker, and perhaps must tinker, at the surface. But we must dig right down into the depths, probing for character, and, when we find it, sending it upwards to fructify the surface. This is, of course, to no small extent a matter for education. It is essential that we begin right, and in some suitable measure restore in these modern times the spirit of the ancient relationship between the Greek and the Roman citizen and their respective States.

When each citizen has a clear sense of his obligation to his country he will regard her well-being as no less precious to him than his own, and above all he will understand that there is no true prosperity for one which is not also the prosperity of all.

As for the eighth phase, that we are to all intents and purposes relying more on talking than on working for the realization of our ideals, and that a favourite mode of propaganda consists in damning the personalities of one's opponents, we have yet to learn the value of the ancient Egyptian precept: To know, to will, to dare, to do, and to be silent. Words may have their value, though it is a value grossly over-rated, but the greatest power on earth is silence.

The deadlock in politics comes next. There is not the slightest doubt that the old politics, with its party system and its strange debating societies called Parliaments, and its queer electioneering tactics, has had its day. In most countries on the continent of Europe the old politics is changing, yielding place to new, lest one poor custom should corrupt the world. There is certainly something

the matter with what we call democracy. In fact, we have the name and in some ways the form, but undoubtedly not the soul, of democracy. Democracy does not mean any kind of government so long as it is by numbers. Democracy must surely mean good government, just as autocracy does not mean any kind of government so long as it is government by a "tyrant," but means good government by the "tyrant". Undoubtedly, there is much the matter with democracy. In fact, it is starved of its fellow-ingredients—aristocracy and autocracy, as I have already said in Part IV, page 115. It is *good* government that we want, be its label what it may. Without good government there cannot be prosperity for the masses of the people. And we are surely not so narrow as to prefer democratic government to good government, supposing the two are incompatible, which I imagine they are not.

As for the deadlock in industry, in many parts of the world efforts are being made to end it, notably in the United States of America, in Germany and in Italy. But the industrial situation arises from moral weaknesses, and is not to be cured either by monetary manipulations, or by various schemes depending in fact upon economic revolutionary upheavals rather than upon an increase of spiritual vision. First, employment must be right as I have already suggested. Until employment becomes right the industrial situation must remain unstable. And in order to stimulate right employment there must be a move in the direction of right living on the part of the public generally.

And it will take quite a long time before the general public emerges from its present stage of evolution in which so many modes of living are deemed respectable because we have not yet passed beyond them. But while we deliberately or thoughtlessly condemn our fellow-citizens to wrong employment we must expect recurrences of industrial unrest, until at last we discover that such unrest is due to moral weakness and not to cyclic laws. And no government, be its label what it may, can prevent this unrest from recurring. In Part I, page 534, I have stated that we have been grossly deceived by the words Liberty, Equality and Fraternity. Liberty does not mean licence. It means liberty to grow along the quickest road. There is no other Liberty but Growth. Equality does not mean that we are all equal and alike. On the contrary, it really means equality in inequality—each being entitled to receive all that he can in opportunity from the life around him and from the life which is ahead of him in growth, and being bound to give all that he can in service to the life which is behind him on the pathway of life. The only real equality lies in our right to receive and in our duty to give. There is no other Equality than that which is inherent in the actual inequalities of evolution. The delusion that we are all exactly equal, and that each individual has the right to have exactly that which every other individual has, has done incalculable mischief. It has produced revolutions and horrors of all kinds, and is a premium on brute force. Fraternity does not mean that we

must share all we have with others, that we have no right to more than has the poorest in our midst. It does not mean that we must never allow ourselves to be different from others, that we must all live exactly alike, have the same kind of work, the same kind of leisure, the same kind of education. It means that we are all one family—elders and youngers alike, and that we must so emphasize the differences that they contribute to the solidarity and happiness of the family as a whole. There is no Fraternity but membership of the family of the One Father.

The lack of originality in youth will only disappear when age itself acquires something at least of the spirit of youth, and knows how to leave open the path of youth to the heritage of the future into which sooner or later it must enter. But in these days age is too old and youth is not old enough, and because of the war there is no bridge between them. Theosophy, however, can offer that which is non-existent in the outer world. Theosophy can be the bridge, for it is the science of growth at all stages—both as to fundamental principles and as to their expression to suit the needs of the unfolding life in its various aspects. The truths of Theosophy can draw youth and the future together, as they can draw together no less certainly age and its future. The truths of Theosophy have animated the past, they animate the present, and are the heart of the future. If youth lacks originality it is because it lacks Theosophy. If the world is to no small extent in a condition of deadlock it is because

it has not yet found the key to the deadlock—Theosophy.

The twelfth circumstance—the neglect of the woman spirit in the bringing to bear of forces for the helping of the world—is to my mind of great importance. I do not believe that there will ever be good government by men alone. The place of women, it is said, is in the home. But the State is home *in excelsis*, and unless those who are the heart of the home have the opportunity to infuse the State home with the home spirit the State must needs languish, as we see it does everywhere to-day.

The thirteenth circumstance—the increasing dominance of the ugly under the cloak of originality, of modernism, of "new art"—is perhaps the most dangerous of all. For, throughout the ages, it has always been the ugly which has killed civilization. The present civilization is in danger from the attacks of the ugly, and it is the urgent duty of every Theosophist to foster that which is true and beautiful and simple. Ugliness in art, in music, in culture, in the satisfaction of leisure, in behaviour, in dress, in feeling, in thought, is the mark of a decadent age, even though the ugliness may be concealed in gorgeous trappings, in luxuries of all kinds, in an appearance of prosperity and refinement. Ugliness is with us, and we must array ourselves strongly on the side of the beautiful, and starve ugliness out of existence. We must not hesitate to stand against the so-called intelligentsia who hall-mark ugliness with their approval and so gain for it the

appreciation of the ignorant. If we consider something to be definitely ugly, we must not hesitate to say so, however much public opinion may be against us, however much we may be ridiculed by the self-constituted arbiters of public taste. We ought to know better than the public, and better, too, than the arbiters, as to what is and is not beautiful. We know more of life, and therefore should know more as to the nature of forms fit to embody the life. We must speak with firmness and with decision, or ugliness may spread its evil dominion far and wide and the world return to yet another period of dark ages.

The last circumstance—the delusion that health and happiness may be purchased at any price—is almost as evil as that of the prevalence of ugliness. Indeed, it is a phase of the ugly spirit. Health and happiness can never be gained at the expense of one single iota of ill-health or of unhappiness on the part of another, be his stage of evolution what it may. In so far as we doom another to disease, to pain, to unhappiness, in order that we may be well, be rid of pain, be happy, we are but laying up for ourselves the inevitable result of added misery. We may gain a temporary advantage. But nemesis must sooner or later overtake us. Why should we be able to obtain happiness for ourselves at the cost of another's unhappiness, be that other a human being, an animal, a creature of the vegetable kingdom, or even life in the mineral kingdom itself? It is true, of course, that

the unhappiness becomes less acute the lower we go back in the kingdom of Nature. It is also true that we may by no means be causing unhappiness if we pluck fruit, cut vegetables, blast the rock. The contrary is generally the case. But when we come to the animal kingdom, so near to our own, then we are able to judge far more exactly. We may to some degree judge of the suffering we inflict by imagining what we should suffer were we to be subjected to the same usage which we inflict on our younger brethren. We must get rid of that terrible doctrine of the survival of the fittest, for in its name the most ghastly cruelty has been inflicted and justified. All have to survive—the so-called unfit with the so-called fit. The survival of all is the truth of the new age upon which we are now entering. If we desire happiness and health for ourselves we must confer these upon others. Indeed is it true that only as we share can we add to our own store. He is happiest who makes others most happy. And he is healthiest—subject to the demands of the law of cause and effect—who not only lives most healthily but who sets most upon the high road to their own health. By taking away health and happiness from others we do not add them to our own store. On the contrary. And until we begin to realize and to put into practice this great truth the world will go on being unhappy, full of disease, full of trouble, on the threshold of war, and in the throes of unemployment and misery.

[THE END]

"WHERE WE HAVE GONE ASTRAY"

By JOSEPH BIBBY

AS the world in which we live is so constituted that everything comes about in obedience to orderly law, and that each seed brings forth fruit after its kind, it must follow that the place in which we find ourselves at birth is where our past progress entitles us to be, and that the varied experiences which come to each of us during our present pilgrimage are those which rightly belong to us.

It follows that even those experiences which are commonly regarded as ill happenings will be found to contain within them the seeds of future good, if only we will learn the lesson they are meant to teach us; or as Shakespeare puts it:

There is some soul of goodness in things evil, would men observingly distil it out.

As an introduction to a modest effort to shed a ray of light on a somewhat complex subject, we will take it for granted that the reader has already satisfied himself that the human race, including each individual as well as the race as a whole, is in process of evolution.

To live in harmony with this great progressive movement, it is obviously necessary to make sure that we harbour only those thoughts which give encouragement to the spirit which unfolds and develops the higher powers and capacities of our nature; and we

must eliminate the spirit of ill-will and strife, as these are known to be barriers alike to human happiness and progress.

These two conditions can only be achieved in the measure that we seek earnestly to attain that state of heart and mind which makes for friendly co-operation and mutual helpfulness. This applies just as much to national happiness and well-being as it does to individual and social prosperity.

The Great War of 1914-1918 was initiated when some of the leading nations ignorantly sought to advance their own national interests by launching a crusade of strife, but the result has only too painfully demonstrated that attainment is not possible by any such compulsive and violent methods, so long as the world is constituted as it is. If the same volume of skill and energy had only been animated by the spirit of fellowship and goodwill towards other nations, it is obvious that all the peoples of the earth, including the instigators of the War themselves, would now be enjoying much happier and more prosperous conditions than is their lot to-day.

One would have thought that a group of nations who called themselves Christians, would, by the year of grace 1914, have possessed sufficient enlightenment to have realized that the spirit of strife and ill-will is a crime

against the people of the whole world, and is, therefore, quite powerless as a method of producing any real progress towards higher levels of attainment! Not only is it fatal to the production of immediate benefits, but it is completely out of harmony with the evolutionary progress and the purpose of life. It also violates the teaching of all the founders of modern religion.

All the Great Seers have, by implication or direct teaching, stressed the need for the growth of the spirit of understanding, which sees in one's fellows an individual like himself who is striving, however wrongfully, after higher attainment. The motive may be different and the method may vary, but each individual, class and nation desires to make progress towards a fuller life. It is necessary, however, to regard the human family as a unit in which the well-being of each individual is determined by right relationship to the organism of which he is a part; hence the stress laid upon the value of the primary virtues of love, good-will and fellowship as necessary to progress towards a higher standard of living.

It will be remembered that the Great Master gave to erring humanity His message of "peace on earth, and goodwill towards men," which He made manifest alike in His life and teaching. At all times and seasons He enjoined upon His hearers to think and act in terms of friendliness and helpfulness, and thus establish a state of peace and goodwill by the simple process of loving one's neighbour as oneself.

When conversing with His disciples, who evidently were thinking of their personal interests and comfort, He said:

Seek ye first the Kingdom of God and His Righteousness and all these things will be added unto you.

It is a matter of infinite regret that the human race is still without any philosophy of life, capable of convincing every one that this saying of our Lord shows a way of attainment which, if conscientiously followed in our everyday life, will promote not only the satisfaction of each individual, but the real happiness and progress of the whole human family.

If our thoughts were less self-centred, we might then come into direct contact with that plane of consciousness where there exists what Matthew Arnold describes as "the Power not ourselves which makes for righteousness"; and with this more immediate and reliable guidance we should discover, by personal experience, the great truth set forth in the Master's words.

It is thus seen that much higher levels of well-being are well within our reach, if only we will seek after fuller knowledge of what Confucius called "the ordinances of Heaven".

A more complete understanding of these laws is everywhere the determining factor in human life; it is a primary condition of advancement. But a determined desire to live in harmony therewith is essential.

It is well enough recognized that sound physical health is only

possible when the various cells and organs of the body work together in harmonious co-operation, and when each functions for the good of the whole. The physical body is, however, but a part of the human organism, and may be regarded as its outer visible vesture, although closely connected with the emotional, mental and spiritual body. Here again unity and harmony is the indispensable condition which makes alike for happiness and progress.

All the observed facts seem to give weight to the conclusion that the constitution of the human race is established on a similar principle; that the human race is composed of numerous individuals and nations whose happiness and progress depend on the measure of their capacity to live and work together in harmony, and as a great united organism rather than as separate entities.

The same principle obtains in the social sphere, and here also more enlightened thought, followed by a new and better spirit, would go far to show the way out of our present-day industrial disabilities.

The explanation lies in the fact that in a very true sense we are members one of another; and it is a matter of experience that the self-centred spirit is everywhere a seat of discord, finally producing disease, and in some cases death. History brings to mind those dead civilizations whose downfall and eclipses were largely caused by their people's devotion to activities animated by the spirit of selfishness, and who in consequence failed to discharge the wider obligations.

When a more enlightened stage in evolutionary progress is reached, it will be understood that the present life is as a day at school, and that each individual, class and nation is placed where the next lesson in evolutionary progress is being taught. A people inspired by true ideals would no more think of advancing its own welfare by quarrelling with its neighbour than a traveller would think of reaching some desired destination by a road which obviously led in the opposite direction.

When the next higher stage is reached, not only will it be seen that international war and strife cannot possibly help the nations towards higher levels of attainment; but also with the clear recognition of this obvious fact, saner and more honourable methods of adjusting our varied relationships—individual, social, national and international—will be earnestly sought after until they are discovered, to the lasting good of all concerned.

Such methods would definitely put an end to many of the ills from which we now suffer; for each individual, class and nation would then stand ready and willing to sacrifice any national and temporary interest which was found to be out of harmony with the general progress and the good of the race as a whole.

No better teaching concerning the way to higher attainment was ever given than that set forth in the "Sermon on the Mount," which the Great Master expounded to His disciples after they had withdrawn from the multitude, and retired to the seclusion of the mountain.

There are those who regard this inner teaching as merely an ethical dream, but all experience proves that it carries a profound message which is understood by all who desire to reach true spiritual attainment. It embodies that outlook upon life which sees beyond the smaller interests of personal and temporary advantage, and it points to the fact that future advancement often involves temporary sacrifices. The principles which He set forth were doubtless those which had been demonstrated in His own experiences.

First of all, it is laid down that we possess within ourselves a capacity for attaining a far higher state of well-being, by adopting the simple process of living at our best. Such an endeavour not only promotes personal advancement, but makes possible a much higher standard of social and national progress.

What could be more profoundly true than His teaching concerning the blessedness of those "who hunger and thirst after righteousness," or of the "pure in heart"? In each case there follows an immeasurable gain, which will bring peace and progress, if not within the confines of the present life, then in lives yet to come.

In this wonderful dissertation, it is declared that we are all sons and daughters of the Heavenly Father "who maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust". It follows that we should make manifest a like spirit in our dealings with our

fellows. Note the following striking words:

Do good to them that hate you, and pray for them which despitefully use you, and persecute you.

This is a teaching not easy to put into practice, but Jesus exemplified its spirit in His own life and urged His active disciples to follow in His footsteps and so prove in their own experience the truth of His words.

The Apostle Paul was not present when this momentous address was given, but the message was revealed to him at another time. In one of his letters he states that touching the righteousness that is in the law he was blameless. Yet he afterwards realized that mere obedience to a negative command was in itself insufficient, and that the higher life to which he was called demanded the cultivation of the positive virtues of love and fellowship.

It is along this line we shall all have to travel if we are to reach higher levels of attainment. Is it not obvious that the peoples of the world are to-day in need of more enlightened guidance, and clearer conviction of the fact that it is the spirit of love and helpfulness which draws out and develops those higher qualities in the character, which create unity and harmony, within and without?

To close our eyes to these facts is to ignore the laws whereby all true attainment is to be won, and it is to this change of outlook that we must look for a more intimate relationship with the "Heavenly Powers," and consequent increase of human happiness and progress.

THE ESSENCE OF ISLAM

By AHMED ALI

IN the depths of the human soul there always lies a demand for happiness and freedom. Different prophets and seers have at different times in the world's history shown how this demand may be satisfied; Islam stands for Mohammed's realization and sums up in one word his whole gospel. It is not a creed as is commonly supposed, but implies, primarily, Mohammed's understanding of the Eternal.

Islam means literally to be at rest, to surrender one's self to God. Happiness is the result of utter trust, of perfect obedience and absolute submission to God's will. There is no other way. At first sight, this realization would appear to reduce Islam to a religion of fear and authority. This, however, is not true. Islam does not mean blind or unthinking obedience to God. Its submission is that of the man who understands its necessity; who obeys not from fear but willingly, not through external pressure, but because of his own conception of what is good and right. It rests, not on the idea of a superior power, but on understanding and appreciation, on the thinking power and approval of the mind. Submission thus implies an intelligent, willing and whole-hearted surrender to God.

But why should man submit to God, and how does self-surrender contribute to one's happiness

and freedom? Let us examine Mohammed's realization, and see what it really signifies. But before we address ourselves to this enquiry, it is necessary to define the meaning and scope of the terms, God, Soul and Submission. According to Mohammed, Allah is *Haye*, the living, Life; He is *Moheet*, all-pervading; He is *Khadir*, all-powerful. He is formless; He is the subtle and the all-informed, i.e., pure intelligence or awareness; He is *Ma'jud*, omnipresent; He is *Ahad* and *Quayum*, one and eternal; "No vision taketh Him but He taketh in all vision," i.e., He is ineffable. God is thus represented as self-existent, all-pervading life; thought emancipated, form emancipated, pure intelligence; the power by which all things live, move and have their being; as the essence of the universe, its Life, Spirit and Law.

The human soul is described by the Prophet as God's *Amar* which means, literally, command, and may be interpreted as a thought-form. For, with God, to command is to think. The soul is thus a thought-form which God or Life vivifies. It has no existence apart from God. For the God-life is the only reality. There is no "other".

Surrender means literally giving up, taking no thought of one's self. It is living in God. God

is omnipresent life. Self-surrender, therefore, implies living in the present. When the mind is poised in the present, without being dragged to the past or the future, it comes into harmony with the ever-living moving present—God—and realizes the life of perfect blessedness and peace. But the human mind is a restless wanderer. It is like a young colt, unbroken, unruly, uncontrolled, ever flitting from one thing to another. In leaving its centre and going off in pursuit of imaginary desires it is missing the present, the only real life. This outgoing tendency of the mind should be arrested. The soul is now a prisoner. It is caught in its own ramifications like a butterfly caught up in its cocoon. Its chains are self-forged. It has to be freed from bondage to imagination. When the mind is stilled and stayed, *i.e.*, when it lives in the present, undisturbed by past memories or future hopes, it comes into its own and realizes unbounded freedom and unalloyed peace. It now knows its inherent nothingness and rests in peace on the bosom of the eternal.

Self-surrender, so understood, is the only true way of knowing the real. We cannot know a thing truly and fully unless we become one with it. True knowledge comes through absorption and not by thought; unless the mind is surrendered, and is made calm and empty of all its limiting contents, it cannot experience God. Intellectual knowledge takes us away from the real into a world of abstractions. To reflect is always to distort. Knowledge is an intense and close communion between the

known and the knower. Reality must be felt and lived, and cannot be described.

Islam thus stands for a great realization. God is Life. This Life pervades, surrounds, supports, inspires and directs everything. Man is this very life come to self-consciousness. He has no separate existence. But by some inscrutable ignorance he always considers himself separate from God, and lives and acts from this centre. This illusion, this sense of separateness, is making him unhappy. He must surrender this false conception to get peace. Self-surrender, however, does not imply identification with God, or annihilation of self, through discipline or effort; for discipline and effort are based on the reality of self-consciousness, and prolong it. Self-surrender does not imply gaining or losing, becoming or ceasing, but dissolving self-consciousness itself by realizing its illusory nature; it consists in making consciousness wholly remainderless by pinning it always to the present where Reality dwells in all its abiding fullness. God is not a mere beyond. He is in the finite as its sustaining and including life. He is the life of our life, our very life itself. We realize this life not by running away from the world of experience but by responding to it in our own selves and the outer world. The life of God flows unceasingly through every atom of our being, and is beating continually on the walls of the human personality. We need not stir to find Him. We can become receptive to its influence *here and now* by

synchronizing our minds with the invisible waves of His all-pervading life. Man gets to know life and its laws by living it, *i.e.*, in experience. To live means to know God.

Self-surrender, then, is essentially a realization, and not an attainment. The mind has realized its true nature, its oscillations have ceased, the emotions are rested and calm, and perfect poise and peace

secured. In a word, self-consciousness is dissolved by being transformed into pure consciousness or awareness. This is no other than Islam, for Islam means neither more nor less than self-surrender, soul-at-rest.

It is now, it is here.
The something beyond all things dear,
The miracle that has no name!
When I am not, then I am;
Having nothing, I am all.

UNION

ONE of the greatest difficulties in the spiritual life is to convert normal mental activity into supernormal activity, when it becomes what may be called spiritual passivity or complete submission. This is the intensely receptive attitude, when we do not go towards the One, but let Him come to us.

Perhaps the best way of analysing this attitude is to compare it to a similar attitude on a lower plane, namely that of the conscious clairvoyant. It is well known that the conscious clairvoyant makes his mind a blank, which means that he blocks everything out of it, and—if the following analogy may be allowed—makes of it a dumb waiter. To all appearances it is completely passive. But those who have trained themselves to become clairvoyant know what very hard work, what intense activity, this has necessitated, and, paradoxical as it may seem, this receptive attitude, which, as a result of their efforts, they are able to produce at will, is the most extremely active of all. It is the highest form of mental concentration.

An even greater and more comprehensive effort is required to achieve this on the spiritual plane. The conscious clairvoyant increases the vibrations of his mind, so as to be able to receive those emanating from the mind or sub-conscious mind of the person consulting him. But the man who wishes to receive the One, to be in a position to welcome Him, must increase much more the vibrations of his mind, so that they can respond to those of the Spirit. He must enter into an even greater silence than the conscious clairvoyant, being attentive to nothing but Him and His love, and so become as a little child.

H. BOSMAN

THE YOGA SŪTRAS OF PATAÑJALI

By MANJERI VENKATA RAYA IYER

(Continued from p. 124)

ग्रहणस्वरूपास्मितान्वयार्थवत्त्वसंयमादिन्द्रिय-
जयः ॥ ४३ ॥

43. From Samyama on the purposefulness of the cognizing nature (of the Senses) in continuity with (the nature of) "am-ness,"—victory over the Senses.

Aphorism 40 relates to the objective side of cognition, whereas this aphorism speaks of its subjective side. Corresponding to every "Bhūtamātrā" there is a "Prajñāmātrā" within the Individual Spirit. Existence of objects independent of the cognizing Ego and his instruments of cognition is ultimately an impossibility. Nothing can exist unknown and unknowable. Every change in Matter is brought about by a change in Consciousness, and produces in its turn a change in Consciousness. Subject and object form the two irreducible factors of Consciousness, which are indissolubly bound together by cognition. According to the philosophy of Yoga, *Cicchakti*, the Power of Consciousness, is a complex of "Grahītsakti" of the Ego or the Subject, *Grahaṇāsakti*, the cognizing power of the Senses, and *Grāhyāsakti*, the cognizable power of the Object(s). "Yoga" is the harmony or co-ordination of these three powers. The Universe

itself is the Yoga, union, of these powers: the cognizing power of the Subject, the cognition power of the Senses and the cognizable power of the Object(s). Sri Krishna told Arjuna on the battlefield of Kuruksetra to "behold My sovereign Yoga". And what did he see? "He beheld the whole Universe, differentiated in many ways, abiding in one in the body of the Lord." But for "the Ego" or "Am-ness," and its continuous existence through Time, cognition is not possible. (See Aphorism IV, 18.) *Samprajnata Yoga*, as said in Aphorism I, 45, is the perfect rapport of the cognizer, cognition and the cognizable. By Samyama on the relation between the cognizer and cognition the Yogi gains victory over the Senses, the instruments of cognition.

ततः प्राप्तिभ्रान्णवेदनदर्शास्वादवार्ता जायन्ते ॥

44. Thence, are born "instantaneous" Hearing, Touch, Sight, Taste and Smell.

From the knowledge of the nature of cognition, the Yogi becomes capable of receiving vibrations direct from the *Bhūtas*, or Elements, instead of indirectly through the Senses and the Vehicles. He senses and feels everything by ensouling it. According to Einstein no velocity greater

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THE YOGA SŪTRAS OF PATAÑJALI

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than that of light is possible. That may be true as far as the Physical Plane goes. The speed of transmittance of vibrations steadily increases from the Physical upwards till the Seventh Principle or *Ādi-Tattva*. In "Koilon" the transmittance of vibrations is instantaneous. No sooner any vibration is started than it is at the other end. It is started and transmitted everywhere at once. The more space-filling a substance is the more swiftly it transmits vibrations, the greater is the frequency of vibrations of its component particles, and the less is the range or amplitude of their vibrations. The difference between one Element and another mainly lies in these characteristics. From this it follows that Physical Matter is the least space-filling and hence the *least dense*. The grossness of Physical Matter is due to the *sluggishness* of its vibrations and not to its *density*.

The vibrations are transmitted in two main "directions"—the "horizontal" and the "vertical". But these terms are not very accurate. The propagation of a vibration *through the Plane in which the vibration originates* may be called "horizontal" for want of a better term. But the propagation itself has nothing "horizontal" about it, except that it is confined to the Plane in which the vibration is started. This propagation is in the form of a widening spherical wave starting from the centre of disturbance, just similar to the circular wave caused by a rain-drop on the surface of water. The wave gets weaker and weaker as it expands and ultimately dies out

at the confines of the Plane. The propagation of a vibration started in any Plane *through the Planes above and below it* may be called "vertical" though it has nothing "vertical" about it. The effect is the generation of an expanding spherical wave in all the Planes simultaneously starting from "the place" of disturbance. The waves would be weaker successively in Plane after Plane. But a "plane-wide" influence or disturbance in any Plane would cause a "plane-wide" disturbance in all the Planes, of course, gradually diminishing in strength from Plane to Plane. For instance, "the great periodic waves" in the Heaven-world seem to be a "plane-wide" influence starting from higher Planes, propagated "vertically". This "wave," if I have understood aright, should be a periodic "plane-wide swell" in the Heaven-world unless it is started at the centre of the "Heaven-sphere," in which case it would be a spherical wave moving from the centre to the periphery and from the periphery back to the centre with undiminishing strength. The latter alternative, however, seems to be improbable.

ततो मनोजक्त्विं विकरणभावः प्रधानजयश्च ॥

45. Thence, swiftness of Mind, (the state of) being without instruments, and Victory over Matter.

His consciousness being centred in the Highest Plane, the cognition of the Yogi is instantaneous and transcends the limitation of Space, Time and the condition of Vehicles and Sense-organs. *Vikaranabhava* is the condition of being without

specialized instruments or organs of action and cognition. The first and the last stage of evolution are in a way alike, and characterized by "Vikarābhāva". The amoeba and the Perfect Man (Monad) are both in a condition without specialized organs. By the peculiar construction of the word, it would also mean "the state of being with specialized organs". When the Individual has learned to respond to all the vibrations of Matter, the necessity for specialized organs ceases, and complete mastery over Matter follows.

ते समाधायुपसर्गा व्युत्थाने सिद्धयः ॥ ४६ ॥

46. There are the by-products of Samādhi, attainments on "rising out" (of Samādhi).

These powers are the subsidiary products of Samādhi, and form the attainments of the Yogi brought down by him to the Physical Plane of consciousness. They would prevent his further progress if he became attached to them.

स्थान्युपनिमन्त्रणे सङ्गसमयाकरणं पुनरनिष्ट-
प्रसङ्गात् ॥ ४७ ॥

47. On invitation to become an office-bearer, omission of attachment and exultation, from their involving further trouble.

The Yogi, who has gained all these powers, on being invited to hold office in any of the departments of the government of the world, should not feel himself drawn to or flattered by it. If he feels any attachment or pride, there is every likelihood of his missing the goal and falling into

Literally, smile.

further trouble. But there is absolutely no harm in his holding any office, provided he feels no attachment to it, and accepts it for the sake of helping the world without any selfish motive behind.

बहिरकल्पिता वृत्तिर्महाविदेहा ततः प्रकाशा-
वरणक्षयः ॥ ४८ ॥

48. A function fashioned outside (the body) is (said to be) the Great Bodiless (function); thence, the dissolution of the mantle of Light.

So long as consciousness is moulded by the objects outside, the vision is clouded. What we see is not our own creation. It is something imposed on us from without by another consciousness. It is the "Yoga-māyā" of the Lord—a hypnotic suggestion which awakens our self-consciousness. As long as man remains within the influence of this hypnosis his life is not creative, but only imitative, since he has to work under conditions imposed on him. He is not a "Svatantra," but a "Paratantra". The aim of the Yogi is to become a *Svatantra*, a true artist in life. His aim is not to remain "a cog-wheel" but to become "the main-spring" in the machinery of Life—to change his "Jivabhāva" into "Īśvara-bhāva".

सत्त्वगुरुष्वोरत्यन्तासंकीर्णयोः प्रत्ययाविशेषो भो-
गः परार्थत्वात्त्वार्थः । तत्संयमात्पुरुषज्ञानम् ॥

49. Experience, the reciprocal reaction of Substance and Spirit which are extremely apart, from being the Supreme Purpose (of

evolution), is (his) own Purpose; from Samyama on that,—knowledge of the Spirit.

Experience is the capacity to adjust things in such a way as to produce a desired result, guided by sensations and feelings. This experience Patañjali calls the mutual action and reaction of Spirit and Matter. *Pratyaya*, perception, is the reciprocal action and reaction of Spirit and Matter, and is not a "special" or exclusive production of either of these (*pratyayavivēśa*). The *summum bonum* or the Supreme Purpose of Evolution is the gaining of Experience. When experience is full and complete, Liberation of the Individual naturally follows. The Individual at any stage of evolution is nothing but a synthesis of his experience. A Liberated Individual is a store-house of Universal Experience. The Individual is said to gain his experience in time. But here, these questions arise: "Limitless time has flowed past, why is not then every Individual already perfect? If limitless past has not been able to complete the experiences of the Individual, what certainty is there that limitless future will complete his experience? Various answers are given to these questions. The Individual was not in existence from the beginning (?) of time; his career as an Individual began only at a particular point in time. Where was the Individual before that time? If he has not been existing throughout the past, what ensures his existence throughout the future? Some say the Individual was in existence throughout the past but he lacked

opportunity for evolving. What guarantee is there that the opportunity will not pass away and make him remain imperfect? Another answer is that Individual Evolution is an eternal process. An Eternal Process stultifies itself and is no process at all. It is a stand-still, since every point in time is equidistant from Eternity. Hence, an eternal progress is no progress, but is a negation of progress. Again, it is said that every Individual is potentially perfect. Why should he not then remain potential always? If, for no reason, a potential Individual becomes kinetic, what prevents the kinetic Individual from becoming potential? The process of Evolution is somewhat like "the Seed becoming the Tree" in time. Whether the process takes place in no time or in a definite period of time matters little and does not make any difference. What takes place is more important than its extension in time. It may take place instantaneously or in a definite period of time. In the first case there is no succession. Every stage of the process occurs simultaneously, and the process is out of time and is static. For instance, "the Akāśic Record" of past events is neither a moving "picture" like the cinema, nor does it exist extended in space. It is "static" and without extension. The past events exist out of Time and Space. But any clairvoyant can "read" the record or any portion of it either backwards or forwards at any convenient rate. The events appear in his consciousness only in succession. There is a Plane in which

future events also exist similarly. Bishop Leadbeater says :

One has only to raise his consciousness to a plane sufficiently high, to find the limitation which we call time disappearing, and the past, present and future spread out before us like an open book. How that can be reconciled with our freedom of action I am not prepared to say, but I can testify that the fact is so; when this sight is employed the future is simply there down to the minutest detail.

I can bear testimony to one undoubted fact that there is a plane from which the past, the present and the future have lost their relative characteristics, and each is as actually and absolutely present in consciousness as the others.

Hence, we should conclude that Evolution or gaining of Experience is not an achievement at all but only "an appearance," in the Individual Consciousness, of Universal Experience, in succession. The Individual is neither potential nor kinetic, or he is both potential and kinetic. Similarly, there is neither the Past nor the Future. Both the Past and the Future are Present equally. The Past as well as the Future is in the

Present. The Past is the "Sāntadharma," the Present is the "Uditadharma" and the Future the "Avyapadesyadharma" of the Primordial Substance. They correspond to the Recessive, Dominant, and Latent or Indeterminate "factors" in evolution. The past events have happened once for all and nothing can change them. They are "static". The present events are occurring and are "kinetic". The future events are yet to occur and are "potential". But these are only so from the standpoint of the Individual Consciousness. Every thing that exists is known, and that which is unknown simply does not exist, since nothing can exist apart from the consciousness of it. The Whole Universe at any one moment is but a fragment of the contents of the Consciousness of Supreme Isvara whose Consciousness is but a section of the Absolute Consciousness in which everything exists everywhere at all times.

(To be continued)

THE mind is the monarch of mankind, but there is a power behind the throne that is the monarch of the mind. This power is the human will.

GEO. C. WILLIAMS

ASTROLOGICAL FUNDAMENTALS

By HAMILTON STARK.

(Concluded from p. 138)

Astronomical Factors.

There runs through all Manifestation, a consistent Law-of-Correspondences, so that once getting the key-idea, we may compare the known astronomical with the unknown psychological, and in conformity with universal-analogy, deduce explicit particulars from general principles. In that manner, "gifted" students have become authorities, whose teachings are ratified by the observation of actual cases. But to what useful purpose? As the only sure means for getting acquainted with ourselves. "Fortune-telling" is a perversion of the science-philosophy called Astrology. Character-building is its only justification. When properly regarded, Astrology shows how to gradually but steadily rise out of the self-imposed restrictions of self-centredness, and to co-operate in Nature's inexorable Plan which impartially considers the well-being of all alike. The whole momentum of the horoscopal indications gives the needed encouragement for perseverance in building for all the Future, without regret for the instructive Past or Present.

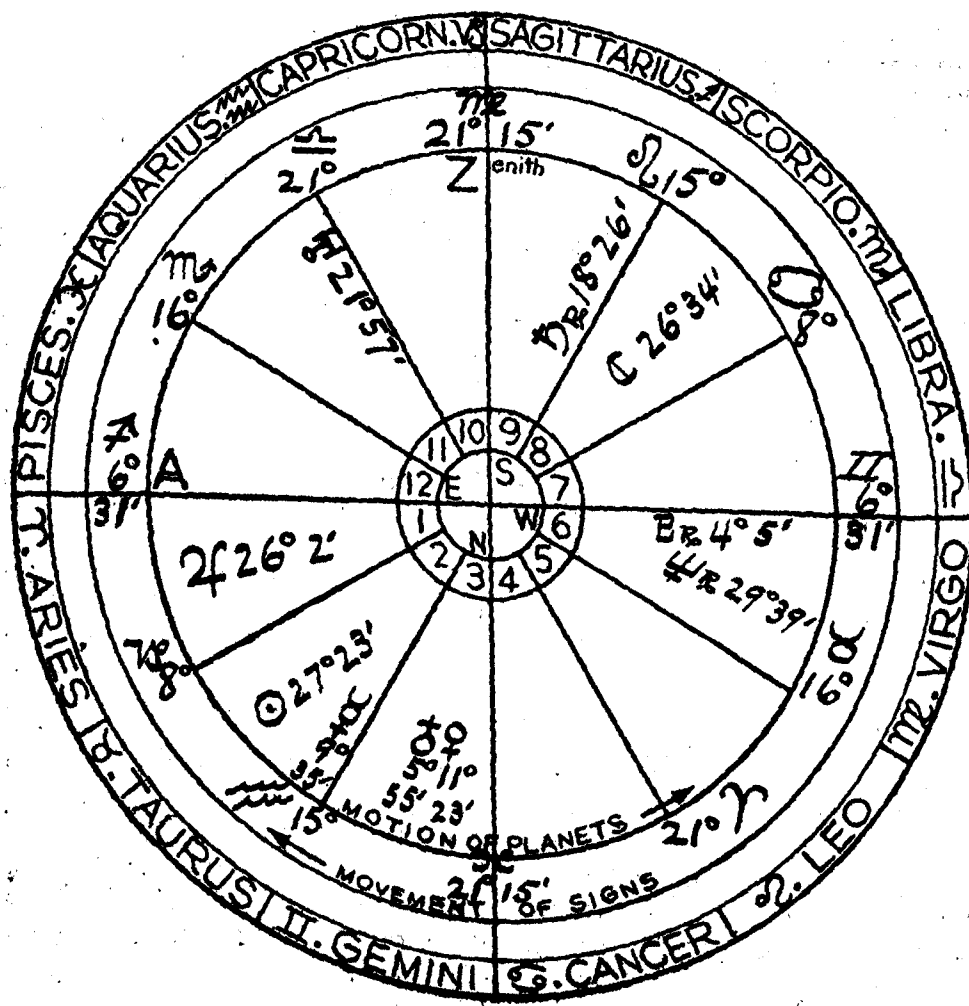
The moment of the first full-breath is the astrological birth-time, but it is seldom so understood or accounted of sufficient importance to be carefully noted, in the average

family: being almost never, timed with precision (because Occidentals are not yet educated astrologically). Therefore, the first consideration in erecting a horoscope, should be to determine as minutely as possible, just how much of an approximation the given birth-time seems to be, and to be governed accordingly. Statements regarding any horoscope are usually made as though it were certain that the true time had been provided. But should "Progression" or the predicting of the Future be resorted-to by means of the natal-chart, allowance should be made for "mean" or average Time which is used by Astrologers of the White-race instead of fully adjusted or absolute Time. It will make a difference in the stated-dates of coming events. The Time-element is the all-important thing in scientifically erecting horoscopes, because the configuration of any minute, is different from the previous or the following periods of a minute-or-so in duration.

For all ordinary requirements, a convenient but fictitious measurement of Time is used, usually called "Local Mean Solar Time," based on a day of average length. Also, the Earth's surface is divided into zones fifteen degrees of Terrestrial-longitude or one hour of time in width. Within each

zone places take their Time from the meridian at the middle of that zone. At places East of it clocks are retarded, and at places West of the meridian but within the zone, clocks are advanced as compared with true Time. Recorded Time is further complicated in many places by that weird aberration: Daylight Saving Time. Thus: Longitude West of Greenwich, 4 hours, 52 minutes, 50 seconds (Williamstown, Massachusetts), on November First, 1922, 8:00 p.m., Eastern Rail-road

Standard Time, equals 8:07 Local Mean Solar Time; 8:23:29.67 Sun-dial or "Sun" Time, better known as *Apparent* or *True Solar Time*—all three being different ways of recording the same moment. 8:00 p.m. Standard Time, is the variety commonly used, but if *Daylight Saving* (make-believe) Time were arbitrarily imposed upon it, one hour would be added, making it 9:00 p.m. Also, by Star Time or *Sidereal Time*, that 8:00 p.m. would become: 22 hours, 49 minutes, 15.55 seconds, Local Sidereal Time.



Among English-speaking people, and some others, birth-times are now stated in terms of Local Mean Solar Time as derived from the Ephemeris for any year, but in order to be scientifically exact, Astrologers should reduce birth-times to terms of Apparent Solar Time. They do not do that additional work because they realize that the Time told them as marking the birth, is very probably only an approximation anyway. Even if the clock were absolutely correct, the birth is not recorded precisely as even a race would be, owing to the failure to realize the importance of accuracy. But only if the actual moment of birth is stated, can events be predicted as to their time of eventuation, even by properly qualified Astrologers, and they are very few.

On the birth-map or horoscope, the horizontal-line stands for the Horizon, and the vertical-line for Zenith-and-Nadir in a general way. The chart is as though one were facing South, as he must do in the Northern Hemisphere to view the Zodiac: the left-hand then becomes East; the top the Mid-heaven, Tenth Cusp, or South; to the right is the West or Descendant; and at the bottom is that point of the Sun's path that is midway between the East and West horizons, but beneath the Earth: the Zodiacal-nadir. We have to remember then, that the horoscope is a representation on a flat-surface, of something which in its true proportion and life-like perspective, is spherical; and that the chief interest is to be found about the zodiacal-belt

and its sensitive-points all in their relation to the subject of the birth-map, as though he were then in the centre.

Symbols that live and persist, are ideographs, and their meanings may be had by the sufficiently eager mind. The horoscopal-diagram depicts a scene of cyclic activity, a great convergence-of-sequences: a perfect moment-of-the-Moon in "the days of Creation" if we but realized it; scintillating colours if we could see them; the music-of-the-Spheres if we were attuned to it. Many scores of things, from the obvious to the obscure are denoted by any birth-map, therefore, each such diagram provides for an immense amount of study when sufficient interest is felt. In this introductory treatise, and in correspondingly limited interpretations of horoscopes, much is omitted—some of which is very profound.

For a working-knowledge of the subject, it is necessary to know the natures of the Planets; of the Signs; of the Houses; and of the Aspects; also, how those four factors are blended by their arrangement in any certain birth-chart. In calculating Aspects or the geometrical convergences of planetary-radiations, there is necessarily allowable, according to their intensity, a margin which includes Celestial Longitude both before and after the point of exact culmination. That inclusive-area is called the "orb" of the Aspect. If at birth, an Aspect was forming or "applying," it was more forceful than one which was then "separating" and hence, diminishing in forcefulness. Both of those

tendencies are augmented as the years of any stated life-time pass.

Aspects are termed "good" or "bad" according to whether they are comforting or disturbing, but those that are said to be bad, only indicate a lack of something which must be acquired by evolutionary development: they serve as fulcra by means of which to become more effective in efforts at rising above circumstances. Mediæval Astrology and materialistic Astrologers classify Aspects as "good" if they promote worldly-success: and "bad" if they incline to increase awareness or spiritual awakening. Much depends upon the stage of evolution as to what the personal reaction to an Aspect will be. With highly evolved people, "evil" Aspects are wholesome enough, because the inner attitude is correct. The much more lowly and unawakened person might be stunned by the same vibrational cross-current, which, acting upon a person whose self-possession is considerable, would excite profound realizations instead. Different basic-temperaments also react differently to the same planetary-stimulus.

The Signs naturally resolve themselves into geometrical groups. Beginning with the "Fiery," "Movable" Sign Aries, then every first-one is positive, and every second-one is negative in its nature. The *Fiery* Signs are Aries, Leo, Sagittarius, forming a triangle in the Zodiac; as also do the *Earthy* Signs: Taurus, Virgo, Capricorn; and the *Airy* ones: Gemini, Libra, Aquarius; the remaining triangle being formed by the *Watery* Signs: Cancer, Scorpio, Pisces. They are

thus related to the "material elements" of the Personality—the metabolic constituents of the body, while the three "crosses" have as such combinations, to do with the "qualities" or Life-side (specialized consciousness) of our composite natures. Aries, Cancer, Libra, Capricorn—corresponding to the Angular-houses—form the *Cardinal* or *Movable* Cross or quadruplicity; Taurus, Leo, Scorpio, Aquarius, make the *Fixed* Cross; while the Mutable one is composed of Gemini, Virgo, Sagittarius, and Pisces.

In their order of rotation in the Zodiac, the "Elements" occur as follows here: "Fire" or Spirituality (connotes energy and activity). "Earth" or Materiality (equals the "practical" and mechanically-plodding). "Air" or Mentality (associated with comprehension). "Water" or Emotion (identifiable with moodiness and instability). Further, the key-trait of the Cardinal Signs is initiative; their virtue: executiveness; and their vice: destructiveness. Similarly, the Fixed Signs indicate will-power and thoroughness. Their virtue is steadfastness; and their vice: obstinacy. The Mutable Signs denote sympathetic understanding and adaptability. Their virtue is co-operation, and their vice: irresolution.

Each Planet is similar in its nature to that of a certain Sign, and as it has both a positive and a negative side, some Planets are identified with two Signs. The Planets are in that manner said to be the "Rulers" of the stated Signs, one of which is necessarily rising at the "Ascendant" at any

birth-time. That Ascending Sign, by its own unique traits, provides the medium for the expression of the otherwise specialized Life-forces that radiate from the Central Principle or Immortal Source. Therefore, according to what Sign is contacting the plane-of-the-Horizon at a birth, the person so born is said to be a Cancerian, a Libran, a Scorpionian, an Aquarian, etc.; or, in terms of Planets, people are said to be mercurial, martial, jovial, saturnine, etc. But no pure specimen of any type can ever be born, because no Sign and no Planet is insulated and quite apart from other units in the system. There is practically an infinite variety of modifications, due to the particular rearrangements of the momentary periods, but at any certain time, one type will then be dominant. And so it was at your birth: your selective, receptive propensities charged the mental-and-emotional mechanism with a group-of-frequencies that provides certain lines-of-least-resistance, or an automatic attitude peculiarly your own, by reason of which, you will during this life-time, look out-upon your surroundings as they are coloured by those particular qualifications.

The Past of each one of us as human-beings extends for millions of years, during which there has been a gradual development in human-qualities. Our present brains had no part in that ascent from the most primitive humanhood to our present places in evolution, and so cannot normally remember any of the details prior to this incarnation. But the values of our experiences are assimilated by the

permanent Ego of each one of us, being built-up into faculties and moral awareness. Therefore, each one is exactly the result of his whole series of lives. During that long Past we have been irresponsible in the face of sufficiently strong temptations, and are making-up for that as best it can be arranged from life-to-life, because of the one law that cannot be wrong: the natural-law of exact retribution. Every effect we see is the exact result in every way, of a certain cause. Cause-and-Effect must be recognized as one-and-inseparable. And every cause that we originate now, or ever will originate, will have its appropriate result at the time that Nature in the eternal fitness-of-things, brings that into manifestation.

Therefore, when a person does more than his duty—to the degree of real sacrifice—and does it willingly, taking-on himself the duties of others whether neglected by them or not, he thereby earns the right to, and makes inevitable, a birth with one or more Planets in that harmonious setting that is called the "Exaltation"—probably in the following life-time. Then if he is still inclined to unselfishly serve his fellow-men—and he usually is—the radiations of that Exalted condition help him to rise along the line of that specialization and become more useful in the Cosmic-economy. But he must make full use of his privilege whether he realizes what it means or not, if the condition of planetary-Exaltation is to benefit his spiritual growth.

Likewise, when a person abuses his authority or privileges to the great harm of others; or if he

wastes his life-time of opportunities for growth, then as surely as night follows day, he will be born at some time when the Planet or Planets representing those neglected or perverted opportunities, are in their "Fall," the opposite of Exalted. That makes the horoscopol qualities involved, more difficult of orderly, efficient operation. And in like-manner, if a person fails in his duties, either by neglect, or by devising ways for getting them off-onto others, he thereby brings upon himself at least one birth when the zodiacal-conditions affect the Significator of those wasted responsibilities, by means of what is called the "Detriment" of the Planet concerned. A Planet that is apparently moving backward in the sky is called "Retrograde," and denotes an astrological-condition of weakness. A Planet when so manifesting, broadcasts from its passive or more material phase, which impedes the person's response or reception as concerns the ideals of the positive or more spiritual side of the Planet's activities.

Planets that have been discovered (or in strict truth, rediscovered) within historic-times, were unknown during the night-time of Enlightenment previous to then, because up to the time of their rediscovery, not much of Humanity could "tune-in" on their wave-lengths. Even now, the positive or better side of Neptune is a vibration beyond the reach of most of Humanity; and of course, Pluto has little significance in the horoscopes of those born before his discovery in 1930. It is believed that he is connected with

the Sign Scorpio, and that as his rates of vibration gradually come to be responded-to, he will displace Mars in the "rulership" of that Sign.

Planets, Consciousness, and Mentality.

MOON: blind, instinctual, self-centred, limited consciousness. Heredity and the "sub-conscious" mind. When badly conditioned, may mean lunacy. SATURN: restricted, self-satisfied, selfishly-calculating intellect—critical, formal, and cold. Organizing, dogmatizing, orthodox. Very "practical". Retentive memory. Objective perception-and-reflection. *Conscientiousness* of an unimaginative, sanctimonious, methodical, meticulous kind. Reveres customary routine, but a good sense of order-and-arrangement goes with his better expression. JUPITER: philosophical-thought; responsible, aspirational, Individual-consciousness. Ethical, reverential, benevolent, and optimistic. *Conscientiousness* from an understanding sense of fidelity. URANUS: expanded intelligence; inspiring increase of awareness; convincing, direct knowledge; inner, insistent intuition; transcendent realization. The *searcher* and "*experimental*"-scientist, or progressive, daring discoverer. MERCURY: comprehensive, reasoning, human-consciousness: synthesizing all mental influences. The eager-mind, friendly to all knowledge. Versatility, adaptability, comparison, judgment. The *analytical*-scientist: fact-finder, tabulator, recorder. The *re-searcher* and analyst. MARS: sensual-or Desire-consciousness; aggressively selfish.

VENUS: a sense of harmony, symmetry, proportion, beauty, compassion, magnanimity, and peace. NEPTUNE: exotic, fantastic, grotesque, weird ideas. Dreamy, fanciful, unpractical, romantic, enthralling states-of-mind. The group-of-frequencies emanating from Neptune's negative or more material-phase is what gets the attention of most people in whose natal-charts he is active. His influence has much to do with things that are hidden, and with conditions that are mysterious, often arousing an urge to experiment with degrading practices: so-called "thrills". His best expression is very exalted, but beyond the range of most people as yet. SUN: assimilates, co-ordinates, and adds to the power of all faculties, the values gained by the life-time's experiences.

Fate and "Free-will".

Effort may be of an unwise kind, but no effort can ever be lost or be useless—as effort. Its corresponding effects must necessarily expend themselves, and the energy put into effort of any kind will by reaction affect us in the appropriate way and degree, at the right time whether or not we then realize that. Thus: the lives we are now living, summarize for each one of us, his actions and reactions throughout all of his many past-experiences as a reincarnating-entity. In that way, we predestined the kind of outlines that characterize our present-lives, although the smaller details are often determined by present-day choice and initiative, themselves the natural products of our Past collectively,

and the Past of each one of us, both recent and remote.

Some lives are more "fated" than are others (always governed by the unbreakable law of Cause-and-Effect), but the intelligent thing for anyone at all to do, is to persevere relentlessly through the whole of life, courageously endeavouring to achieve, even if apparently unsuccessful. *The important thing is not what happens to us, but how we let events affect us.* Note carefully: that is how we have "free-will". In its sagacious use, we do most toward modifying our Present, and toward making our Future and our future-lives what we would prefer them to be. There is every encouragement for doing all that we know, in the effort to improve in every way. It is a reasonable and a realizable hope—that of making To-day and all of our To-morrows what well-directed energy must in the very nature of equilibration, bring about, modified only by certain unneutralized karma of the Past.

Dated and detailed predictions can be correctly made only for those who do not realize what it is to be fully alive. The Will may determine many things if it is aroused and intelligently directed. Predictions tend to "suggestionize" people to their detriment, paralyzing effort and causing them to wait more or less idly for a supposedly inevitable and unimprovable Destiny to descend upon them. All that the Universal-will requires of us is evolutionary-results. They may be had in different ways, the most expedient of which will work-out at propitious

times. In one sense, we cannot outwit Destiny, because Nature's purpose cannot be thwarted, but impending Destiny can be made our opportunity for growth by *trying* to improve upon it. In that lies the value of horoscopes. The intelligent thing is to understand ourselves and to know what to strive for. The results of enlightened, properly directed will, do not depend upon Time as measured by Earth's axial-motion, because such results as are due to Will are accelerated. Many people foolishly *wish* for certain things, as when they wish they had better opportunities. The really clever people use whatever they find available, whether opportunities or other resources, and waste no time in futile wishing or ideal waiting for fortunate things to happen.

To be reassured that we have certain fine qualities may of course, serve a useful purpose, but it should be even more helpful, to get hold of our weaknesses. Let us suppose that the unmistakable indications of a birth-chart show that the proper functioning of the Planet Mercury is hindered. Then if we really mean to "rule our stars" instead of conforming to such inhibitions as they may represent, we would in such an instance, thereafter give devoted attention to cultivating the virtues peculiar to Mercury. We should endeavour always to be observant and alert mentally, but particularly: accurate, discriminating, logical, studious, thoughtful, and reasonable—as they are the virtues imparted by, or better, realizable because of, that Planet's vibrations.

And similarly with the traits of all other Celestial sending-stations.

From body to body your Spirit speeds on;
It seeks a new form when the old one is gone;
And the form that it finds is the fabric you wrought,
On the loom of the mind, with the fibre of thought.

Why? So that in accordance with the general law-of-growth which prevails throughout the Universe, we may attain to transcendent realization by means of contact, impact, and adjustment in the sharply defined realm of length, breadth, and thickness, where there is the greatest precision to be found anywhere. This is "The Field of Human Endeavour," where we must learn at first-hand: accurate perception; discrimination; self-control; self-reliance; adaptability; earnestness; consistent response to awareness; truthful expression; the power to will purposefully; intelligent creativity; co-operation with Nature; wholesome living; greater realization; constant improvement; and all other faculties and virtues.

We are constantly seeking happiness which seems never to be quite attained, and yet, if we were to live in accordance with the changeless destiny of human-kind, we should find the joy-of-living so overwhelming that contentment in unceasing progress of all kinds, would replace the universal lamentation of the human-family which is so busy trying to "beat the game" by outwitting Nature instead of working with Her—trying to go several ways at-once instead of

moving in a straightforward manner. We shall always be confronted by perplexing problems, no matter how fast or how far we progress, but their solution will be the joy-of-life when we become intelligent enough to live what we know. There is a relish in working; a zest in accomplishment; and an insistent satisfaction in being alive, when we willingly live what we learn. Life is what we make it, based on the possibilities left us by what we made of it

in a forgotten Past. Evolutionary reincarnation, or sustained growth through the method of periodical appearance, disappearance, and "in the fullness of time"—re-appearance, is the method and purpose of Existence. To-day we make our To-morrows, whether purposefully so or not. That specialized portion of Theosophy which can be called Authentic Astrology sets-forth the great encouragement: we can make our To-morrows what we will.¹

ASTROLOGY is a science as infallible as astronomy itself, with the condition, however, that its interpreters must be equally infallible, and it is this condition, *sine qua non*, so very difficult of realization, that has always proved a stumbling-block to both. Astrology is to exact astronomy what psychology is to exact physiology. In astrology and psychology one has to step beyond the visible world of matter, and enter into the domain of transcendent spirit. It is the old struggle between the Platonic and Aristotelean schools, and it is not in our century of Sadducean scepticism that the former will prevail over the latter. . . . Were we to record the failures and ridiculous blunders of astronomers, we are afraid they would outnumber by far those of the astrologers.

H. P. B. in *Isis Unveiled*

¹ The capitalization, punctuation, etc., used in this article, are both informative and consistent—not whimsical or merely arbitrary.—H. S.

THE SCIENCE OF DREAMS

By W. B. CROW, D.Sc., Ph.D.

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III. THE ASTRAL BODY

JUST as we can give to many (and probably if we had enough knowledge of the stimuli to all) dreams an interpretation which has reference to the physical body, so we can also find, even in the very same dreams, an explanation in terms of the astral body, the vehicle of feeling. This part of our subject has particularly received the attention of Freud, whose explanations so often dwell upon the lower astral plane where hate and lust play their part. According to Freud's theory, every dream represents the fulfilment of a wish, and the majority of common dreams are dominated by the pleasure principle. In fairness to the author, however, one must remind readers that Freud has latterly dealt with other factors in his book *Beyond the Pleasure Principle*, in which he deals with some of the deeper functions of life and death.

Some dreams are obviously wish-fulfilments. The dreams of children are largely of this kind. A child was sent to bed hungry, because, it was alleged, she had previously made herself ill through eating strawberries. During the night she dreams of eating these delicious fruits, and calls out to that effect. In times of famine

adults have similar dreams. Children often also dream that they have visited places which are forbidden to them during waking hours, and similar dreams are experienced by explorers when, resting on a long and arduous voyage, they dream they are home again.

As it is written in the book of Isaiah:

When a hungry man dreameth, he eateth . . . and when a thirsty man dreameth, he drinketh.

In most adults, who have not undergone any special training, the astral body appears during sleep to have become somewhat dissociated from the physical body, without being able to altogether free itself from the latter at least to any appreciable extent. It seems to hover near the physical, and hence although it may undergo certain experiences these are usually of an entirely imaginary nature, composed largely of phantastic feeling- and thought-forms, having a transitory existence, sometimes having reference to certain elementals with which it comes into contact on the astral plane.

During waking life the desires and feelings constituting the astral body are kept in check by the physical possibilities, even in the most undeveloped of mankind.

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In the cultivated and social individual, the astral body is also forced, by the ego, to take on certain conventional forms, agreeable to the state of society in which that individual moves. If the astral body is undeveloped it may relapse in sleep, and in many instances takes on just those characteristics which it has been lacking during waking hours. The three leading and very different schools of dream-analysis, represented at the present time by Freud, Jung and Adler, all agree that the dream-feelings are compensatory to those of the waking life. Thus an adult whose attitude to life is too juvenile will repeatedly dream of his father, or some other figure that represents age and authority. The father-image is the repressed adult adaptation in an exaggerated form. Of course, the same symbol may be used in other ways. But on the whole there is a tendency for a one-sided attitude in the waking life to be compensated for by an opposing attitude in the conscious. This principle of pairs of opposites is the *enantiodromia* of the philosophy of Heraklitus and is at work in Nature in various ways, e.g., in biology, if one organ of a pair is too small, the other will enlarge correspondingly to do its work.

The writer has elsewhere¹ called attention to the importance of the law of compensation in Nature. In the anatomical construction of animals we have many instances of it, as was long ago shown by Goethe, the celebrated German poet-philosopher, and Geoffroy

Saint-Hilaire, the French philosophical anatomist. If the teeth are defective as in the cow, then horns will be present, to compensate, as it were, for the missing front teeth. If, on the other hand, numerous and tusk-like teeth are present, as in the pig, then there will be no horns. When a living body is wounded Nature makes an endeavour, so to speak, to heal the wound, and at least one school of medicine holds that in all disease there is a compensatory tendency which tends towards natural recovery. In the ordinary practice of medicine (allopathy) it is assumed that symptoms must be opposed by remedies of an opposing nature, a kind of compensation being sometimes attempted in the supply of missing elements. In physiology the law of dual effect holds good; for instance, if we mechanically stimulate more blood than usual to a certain part, then, after a natural interval, by compensation this part will contain less blood than usual. The law of compensation leads over to the law of periodicity (which will be discussed later), e.g., night may be considered to compensate day; and sleep, waking.

This principle underlies the popular assertion that dreams go by opposites. Because night is the polar opposite of day and sleep of waking, so in general the dream-life possesses just those qualities which are undeveloped in the waking state. The dream is relatively irrational, phantastic, free from physical limits, just as waking life is relatively rational,

¹ Editorial Comments in *Protens*, 1931. (Vol. 1, No. 1, p. 9.)

logical and confined to physical limits. In waking life memory, according to Madame Blavatsky,¹ is hampered by the physical body. We certainly see things "as through a glass, darkly". In dreams the ego is released from the physical bondage, and can, under certain circumstances, see more of other planes. Hence dreams have always been regarded as mysterious, have always been of interest to the occultist, and have been regarded in most religions as being able to provide true visions of unearthly things.

The astral body in sleep tends to build up those feeling-tones which are relatively undeveloped in the waking state. Thus the dream-life of the strict Jew is found to contain the polytheistic elements which are inhibited by the Mosaic Law. The dream-life of those who belong to narrow Nonconformist sects, and who do without ceremonial in their religion, contains in distorted form all the imagery and ritual of the Catholic Church. That is because such elements as these are necessary ingredients of life, and, properly used and understood, are essential to human well-being. There is a no less certain element of truth in the mythology of barbarous nations, when it is properly understood in relation to the astral and higher forces developed in connection with it.

Dr. Jung has called attention to certain forms of repression that have been very common among Western peoples.²

Numerous repressions arose during the Middle Ages. Nature was repressed. This showed itself in the surprising neglect of natural form and colour in early Christian art. Thus pictures became abstract, e.g., the hair was sometimes represented green in colour. This tendency was, however, overcome by the first Italian painters, the pre-Raphaelites. The same unnatural tendencies were exhibited in the unnatural lives of some of the saints. Certain of the latter were always in bed with gangrene. One actually stood for seven years on one leg. In these unnatural practices they sometimes almost rivalled the feats of the Indian Yogis. Such repression of nature by Yogic practices was no doubt necessary, at certain times, when a high control of the physical vehicle was necessary; but it should not be attempted without proper training, otherwise it will lead to a most remarkable reaction from the unconscious.

During the Middle Ages there was repression of the animal. The animal was not regarded as akin to man. They were excluded from the New Testament.³ In this repression of the animal, Christianity⁴ differs from most other

¹ *The Secret Doctrine*, Volume II, 3rd ed., p. 315. "The human brain is the registering organ of memory, but not memory itself." The brain corresponding astrologically to the moon, and occultly to the mental body.

² I am indebted to Dr. Jung for permission to quote his views which are expressed in the following three paragraphs.

³ It is well known that the various early Christian documents were subjected to a considerable censorship before the canonical books were selected.

⁴ This view of Dr. Jung's applies more particularly to Protestant Christianity. Catholic iconography recognized a number of animal symbols, even of Christ. The lion and the lamb were symbols, the pelican did not rank as a symbol, but only as a sign. The dove represents the Holy Ghost.

religions, which are full of animal symbolism. The animal has long been relegated to the unconscious, but we are now beginning to visualize our unity with our younger brothers of the animal kingdom, and consequently laws for the protection of animals are now appearing, and animal psychology is being studied.

In the same way, so-called primitive humanity has been repressed. Not before the nineteenth and twentieth centuries do we find any attempt to protect actual races representative of primitive types, (e.g., the Eskimos by the Danes), or any attempt to deal with the manifestations of the inferior side of modern man (e.g., the suspension of punishment of "first offenders," free discussion of the physical side of sex, etc.). To the suppression of sympathy towards these inferior manifestations many of the most unpleasant features of dreams, such as are dealt with largely by Freud, are due.

Whilst undoubtedly the principle of compensation is an important one for understanding dreams, yet it must not be imagined that dream-analysis consists merely in advising the dreamer that his life is one-sided, and that for every outstanding virtue in the conscious, a corresponding vice exists in the unconscious, and is expressed in dreams. Such an attitude would be altogether intolerable from the moral point of view. The principle of compensation only applies to those attitudes which have been taken up in response to the external pressure, and which do not arise from the inner needs of

the ego. There is a morality which arises from within, in accordance with inner spiritual needs, and by becoming conscious of this the ego is able to mould the astral body, and to help forward its evolution. This is what Dr. Jung calls individuation, and his system of dream-analysis appears to be one having the closest kinship with Theosophical thought, although, he does not appear to accept Theosophy. The systems of Freud and Adler seem to miss the most interesting side of dream-analysis, and to exclude the deeper motives, of Karmic origin, which rule human life. They would explain human life in terms of the most trivial impulses of the lower astral planes. Where moral questions arise the Freudian analyst apparently ignores them, whereas the Adlerian finds the moral principle in the outer world, in the customs and usages of society.

The undeveloped astral body is well known to exhibit a certain antagonism to the other vehicles. In sleep it is known, by clairvoyant observation, to become liberated to some extent from the physical body, and it appears to be hovering near it, as an undefined irregular form of astral substance. Under these conditions it is passively moulded by influences which are the polar opposite of those acting upon it in waking life. But it is possible for the astral body to be changed by a system of training; it then becomes clearly defined and rounded in form, to clairvoyant observation, and can be used for travelling on the astral plane, at considerable distances. It is then called the balloon body.¹ By its

¹ Premel el Adaros, *Astral Body Travelling*, Chicago, N. D.

means the dream-consciousness can bring back impressions of real happenings at various distant places during sleep, but in most instances the astral visions of sleep are not to be interpreted as truths, although astral-body travelling does sometimes occur spontaneously.

The famous dream of King Gontran refers to the separation of the astro-mental body from the physico-etheric.

This story is a Burgundian legend. King Gontran the Good was out one day with his squire, and being tired he lay down to sleep by the bank of a small stream. The squire watched over him and was amazed to see a small beast emerge from the king's mouth and proceed to run up and down the bank, as if looking for a way across. The squire thereupon laid his sword over the little stream, and the creature ran across it and disappeared in a small hole on the opposite bank. Very shortly after it was seen again to cross from the opposite side, and coming up to the king, re-entered his mouth, whereupon His Majesty awoke and proceeded to relate a marvellous dream, the gist of which was that he had crossed a foaming torrent on a polished steel bridge and entered a subterranean palace full of gold and precious stones. The squire, who had no doubt also been sleeping, then told his story. The king decided to ask the wise men of Burgundy the meaning of these visions, and they declared it was a heavenly revelation of the existence of actual treasure. The latter was then sought for and

found in quantity at the place indicated in the dream, and the good king devoted it to hospitals and churches, covering the shrine of St. Marcel, at Chalons-sur-Soane, with a thick layer of beaten gold. To this day the bank is called Mount-Tresor.

Attention has been called¹ to a modern dream² which repeats the Gontran myth. It was told to Hugh Miller by his cousin George about two Highland friends of the latter. A little beast, "scarce bigger than a bumble-bee," emerged from the mouth of the sleeper, crossed a rivulet upon withered stalks, and disappeared in a ruined castle. The friend of the sleeper, becoming alarmed, attempted to arouse the latter and thereupon the creature reappeared with great haste to rush back into the sleeper's mouth. On being aroused the sleeper complained of being disturbed in a pleasant dream. It appeared in the dream as if he were walking through a fine rich country, and came to the shore of a noble river with a cascade, at which was a silver bridge which he crossed, entering a palace on the opposite side. Therein he saw great heaps of gold and jewels, and he was just going to load himself with treasure when he was so rudely awoken.

IV. THE MENTAL BODY

The mental body of the average man of to-day is still less developed than his astral body, and hence he is conscious, only to a very limited extent, on the mental plane. We

have all heard instances, however, of problems being solved during sleep, and it is not surprising that, being more or less disengaged from the lower vehicles, the mental activities are sometimes carried out in the dream-state, when they are hindered during the waking hours by astral currents of feeling, or by the fitting sensations of the physical world. Inventions have been completed in sleep, poems have been composed, mathematical problems have been solved, but none of these facts calls for special explanation, since all would equally well have taken place during the day, were it not for a wrong concentration of mind on some trivial detail. The mental world is the world of noumena, of wholes, and during the day, whilst working through the physical, we can only see things in parts, as phenomena.

The mental body is the vehicle, not only of reason, but also of memory.¹ The conscious life of the day makes use of the memories it requires for its purpose; the unconscious life of the night, mirrored in dreams, builds up its phantasies on the material afforded by images which are precisely the ones which are not remembered in waking life. These images belong to several different orders.

1. Those that are forgotten in course of the day or days preceding the dream, and which are important for the psychic life of the individual, at the time of the dream. As an example of this we may quote a dream in which the dreamer saw a certain individual, with whom he actually came into

business relations during waking hours, and whom he implicitly trusted, behaving in a manner altogether unworthy of trust. On waking the dream brought to mind certain incidents of a suspicious nature which subsequent events proved to justify. In this dream the suspicious incidents, which had been forgotten during the day, were revived in the dream. Such memories, which are forgotten because they do not harmonize with the general waking impression, are said to be *repressed*.

2. Memories of the past, which have been forgotten, because the events to which they refer seem to have no further importance, are frequently revived in dreams. These are also repressions. According to Freud, the development of the child into the adult consists of the repeated thrusting away from consciousness all those thoughts and feelings which are not in harmony with the social and moral precepts imposed upon or required from it. The repressed content expresses itself usually in an indirect manner, in dreams. Thus many dreams refer to childhood. They probably appear at times when the outer situation, the problem which the individual has to solve, at the time the dream takes place, has some reference to a similar situation which has already been experienced in childhood, to some problem which has been faced in an earlier phase of life. An individual may appear in the dream to possess the size of a child, and to pass through again the weakness of childhood.

¹ *T. P.'s Weekly*, 22nd October, 1904.

² In Hugh Miller's *My Schools and Schoolmasters*.

¹ Article "Manas" in E. Bosc: *Dictionnaire d'Orientalisme, d'Occultisme et de Psychologie*, ou *Dictionnaire de la Science Occulte*. Nice, 1896.

Dreams of early life and childhood all indicate that the dreamer has become too specialized, and must become child-like in a metaphorical sense. "Except ye become as little children ye shall in no case enter into the kingdom of heaven". The kingdom of heaven is the mental or Manasic world, and the dream of childhood is an attempt to develop, in sleep, the mental body which is stunted during waking hours.

Here are a couple of cases showing how far dreams can reproduce details from the very early life of the individual.

At the age of one month a boy was separated from his mother. He called his foster-parents his mum and dad. When grown up he happened to dream very clearly of a woman with remarkable features, the details of which he remembered. Later he came to recognize her as his mother, by a photograph, fifteen years after her death.

Another case is of a man¹ who did not know his mother, who had died in his early childhood. This man dreamed at frequent intervals of a woman with red hair. In real life he was strongly attracted towards such women, and gradually this became an obsession. He would speak to all red-haired women, and thus become a nuisance. Dr. Stephenson explains this as a search for the mother, it being discovered that the actual mother had red hair, although the patient was not conscious of the fact.

3. Dreams of birth, which are really dreams of rebirth, are not at all uncommon. The memory

here is of a symbolical type, since it is not possible to have a mental image of actual birth. The story of the fisherman and the jinn in *The Thousand and One Arabian Nights* is a typical dream of birth. A fisherman nets a sealed copper jar; on removing the seal smoke arises, and this condenses to form the figure of an ifrit or jinn. The jar represents the womb, and from it the supernatural being is born. This dream has, of course, several meanings, but comparative dream-study shows it to be undoubtedly a dream of birth. The womb is usually symbolized in dreams by a coffin, and birth either by burial, or rising from the grave. That is why dream-books say that to dream of a coffin symbolizes joy or recovery, unless the figure remains therein. Such dreams of rebirth occur at times important to the individual, and signify he is making, or can make, a new start in life, a kind of rebirth.

4. Dreams of past incarnations. These, like dreams of classes 2 and 3, seldom occur except in symbolical form, since the mental body is newly formed at each incarnation and, when properly formed in adult individuals, it is more or less cut off from these spheres. Nevertheless the figures of dreams point unmistakably to past incarnations. Here is an example.

The dreamer was walking along the side of a mountain. Along one side of the path was a balustrade made of golden-yellow marble, and composed of pillars in the classical Greek style. Along the balustrade a figure was seen

approaching. This proved to be like a woman above, but with the lower half of the body that of a chamois. Like the typical faun she was playing on a flute. The figure came nearer and nearer, passed by, and finally receded into the distance.¹

This dream of a modern Swiss harks back to classical antiquity. Every feature of the dream, the mountain, the architecture, the figure, the music, are reminiscences of a past incarnation in ancient Greece. In Greek mythology the chamois would have been represented as a goat, but this is a very minor difference, due to local conditions. The reason why the classics are so favoured in our education is that they remind us of our former culture, many individuals of European race having formerly been incarnated among the classical peoples, the English, for instance, particularly among the Romans. Reminiscences of these former cultures repeatedly recur in dreams. I do not mean to imply, however, that each dream which introduces an earlier culture is a reincarnation dream. Each must be taken on its merits, and must receive individual analysis, along with its associations.

Much of mythology is made up of race memories, more or less confused. Dreams present the closest analogies with myths, and the dream-analyst must be acquainted with mythology. Sometimes dreams recall stages in animal evolution. Thus a dream was recounted in which the dreamer was living with his family among

trees. *Tarzan and the Apes* is a story based on this phantasy. Man has actually passed through such a stage in his past history, and lived like apes, as some primitive ape-men still do, although one cannot claim that he was in every respect an ape. Fights with dragons also play a part in dreams, and some recent scientific research confirms the view advocated in Theosophical literature that man was contemporary with certain giant reptiles, perhaps as early as Mesozoic times (although this is quite denied in our Universities) and fought for supremacy with them.

Obsessive water-dreams, when the patient is in a low state, may refer to the very ancient ancestral aquatic phase, to which the patient is forced back by illness. A very extraordinary theory is also that some dreams of flying are reminiscences of that immensely remote epoch when man habitually swam about under water like a fish. According to Professor Stanley Hall, who has made a special study of flying dreams, (having himself repeatedly experienced them from childhood), the sensations recorded in such dreams are just those to be expected on physiological grounds for the function of swimming, and cannot refer to flying; nor does a flying stage figure in the story of man's evolution. Another and still more remarkable theory is that of Lafcadio Hearn, who thinks dreams of flight may refer to a memory of life on vanished planets with fainter powers of gravitation than our own.

¹ I have to thank Dr. Jung of Zurich for permission to quote this dream. His interpretation differs from mine, and he is in no way responsible for the interpretation which follows.

¹ Dr. Wm. Stephenson tells of this in the *Sunday Chronicle* of some time ago.

The question has sometimes been debated as to whether ancestral memory or reincarnation accounts for certain dreams and other psychological phenomena. Thus Miss M'Intyre Wilson, writing in *Chambers's Journal* about the curious disconcerting feeling of *deja vu*, as we call it in medicine,¹ repels the idea of reincarnation as "incompatible with almost any form of Christianity," and plumps up the idea of ancestral memory. Quite apart from reincarnation being formerly taught in the Catholic Church, and even now openly taught in the Liberal section thereof, the two ideas of reincarnation and ancestral memory are not really distinct.

Although individuals certainly are units, they owe this unity to a certain function of synthesis, preserved from one incarnation to the next, and expressed in Theosophy as the causal body. Their memories are experience by this, but so to speak outside of this, so that the same memories may be common to more than one individual. In telepathy it is well known how thought-forms of one are taken up by another. But thought-forms are distinct entities, as has been especially shown by Dr. Besant and Bishop Leadbeater in their remarkable book on the subject. They are common to more than one individual and may be particularly transferred among close relatives to one another. This accounts for

second-sight in the Scottish Highlands—and is said by Miss Wilson, on the basis of arguments by J. Forbes Phillips, that this sensation of *deja vu* is accounted for by the inheritance of our ancestors' memories. This would be particularly the case

in districts like the Scottish Highlands, where families and clans have held together for centuries, intermarrying at frequent intervals, till various threads of memory become interwoven into an intelligible whole.

Miss Wilson dreamed she was a young non-commissioned officer in the Old Scottish Life Guards, engaged in escorting a powder wagon from Stirling to Bathgate. "Not only the country," she says, "but the details of the route followed, were surprisingly vivid and convincing." The epoch seemed about 1680, but the destination, Bathgate, seemed to be extremely unconvincing as to the truth of the occurrence, until later, the authoress "discovered accidentally that about 1675 a company of the Life Guards was actually quartered at Bathgate!" The same writer mentions authors recalling Roman scenes, but as they were not dreams we will pass them over.

Miss Wilson's dream is probably not a reincarnation dream in the sense that her causal body was not active then,² but nevertheless it must be remembered that individuals are not absolutely distinct and unconnected units.

(To be continued)

¹ A feeling which most people have experienced that what is happening has happened before. The French phrase has been borrowed because we have no concise English expression.

² The interval between incarnations varies, but is here likely to exceed considerably the little more than two centuries which would be allowed in this case.

TWO YOUNG THEOSOPHISTS INTERVIEW RABINDRANATH TAGORE

By FELIX LAYTON AND DOROTHY McBRAYER

IT was our privilege to meet and interview Dr. Rabindranath Tagore soon after we arrived at Adyar. We were so fortunate as to have the Poet talk to us on subjects of his own choosing, and we could not help feeling that we had caught a glimpse of the true greatness of the man which is not possible to obtain without the close contact which we made.

The Poet has been our guest for more than a week, and is staying in the Blavatsky Gardens with the beautiful banyan tree just in front of the big white house. He prefers to stay at Adyar when he is in Madras because Adyar is so lovely, and comfortable for him. His Secretary told us that he likes to recollect the times he used to come here when Dr. Besant was alive and together they would sit under the banyan tree and have informal talks; and the old artist missed his hostess of former years.

The Secretary showed us into Dr. Tagore's room where we found him sitting at a window table dressed in a reddish-brown dhoti and kurta, engaged in making crayon drawings. Upon our entrance he put these away, and afterwards referred to them as his "child's play," for he has only recently taken up this line of artistic expression and feels that he has not yet mastered its

technique. There is an atmosphere about some people which makes one realize at once that one is in the presence of greatness. Dr. Tagore has this atmosphere—perhaps because he is one of the most original thinkers and artists in the world, being uninfluenced by the hundreds of petty prejudices which influence the man in the street and make him a slave of his environment. As soon as you hear the Poet speak you realize that you are not listening to other people's thought at second hand, but are hearing words which represent the result of active thinking by a great mind. Both of us felt the power of his personality as the old man raised his snow-white head and gazed at us for a moment before asking us to be seated; and when he started to speak we thought that we should learn more of the real man and come closer to seeing life as he did, if we allowed him to tell us of the things that were in his mind rather than if we asked him a string of questions about things which were not of interest to him (as Americans are supposed to do).

Courteously he asked us to be seated, and when we asked him in a friendly way if he were feeling better, he at once answered in a way that made one realize that he was telling the

truth (which is not always the case with lesser people when asked the same question). He said that he was feeling better, but that it was not an easy task which he had undertaken. He said he was going about the country as a beggar, a thing he dislikes to do, and at times he and his troupe have been forced to bring their art and culture down to the level of those who are unresponsive and not artistic by nature, in order to make money for his Institution at Santiniketan. This should not be so, he said. The people should come to them. After all, the spirit of the Institution is much more important than the material side, and though he is proud of it at present, it has not reached his ideal and probably never will. Yet this does not discourage him, for he thinks it is worth while for the Institution to strive and work towards this ideal.

He told us that if we visited Santiniketan we might be disappointed as there were no imposing buildings. This, however, is a matter of little significance, for the Institution consists not of buildings but of the personalities which it is able to attract. It is his object to attract to Santiniketan great thinkers on all lines, and he does not mind in the least what ideas or ideals they have. They may have opinions or thoughts utterly opposed to his, but they will still be welcome at Santiniketan. There he seeks to combine all points of view and make a real international Institution.

In discussing the question of Home Rule for India, the Poet said with conviction that Home Rule could never be "established

upon the negative basis of hatred against an alien Government, but it must be upon a perfect spirit of sympathy and co-operation among the different provinces of India and sections of its people. So long as we remain separate, and ignorant of each other's life, and apathetic to its needs, the superstructure of our political freedom will be raised upon a quicksand of unreality."

Heretofore Dr. Tagore had struck us as a man weary in body and disappointed to a great extent in the unresponsiveness of the public to his ideal. In public gatherings he seems to struggle to reach their understanding and sympathy, his voice full of tenderness and patience, while his marvellous eyes show a depth of feeling, almost of suffering. His complexion is fairer than that of most Indians we have seen. It resembles more closely the skin of a sun-tanned Anglo-Saxon, for it has a slight reddish tinge, and this adds to the virile appearance. His white hair and beard, the slightly stooped shoulders, the beautiful gold robe which he often wears—all add to the picturesqueness of his appearance. As one of us said: "He looks indeed like one of the prophets of old". But we believe we gained an impression of the Poet different from that which most people get who see him in public. His face was alive, and gave us the sense that he must somehow have found the secret of eternal youth. His eyes shone and sparkled and looked right at us with the earnestness of a young man who has just found a new ideal and wants to give it to the whole world, and his smile and laugh

are the happiest things to see and hear.

Before we left we asked him for his autograph, and he told us of his experience with autograph seekers in other parts of the world. They are most numerous in Japan, he said, for there he could not go along the street without having some of them tearing out their sleeves and offering them for autographs. Nearly always after he had signed, they would present him with the pen, and so he had quite a collection of fountain-pens

after his visit to Japan. As he said this he laughed so heartily that we knew he was fully enjoying the delightful recollection of an amusing experience. His cordiality and friendliness had warmed our hearts toward him, and it was with regret that we left, having already overstayed our appointed time. We carried with us the impression that we had met a man who could think for himself, who said what he thought, and who was alive to the humour of life.

MANY lives are behind us in which we have lived and worked together; many lives are before us in which we must live and work side by side. Let love's golden bonds unite what karma's iron chain has drawn together, and let us work in unity who know that the Self is one.

ANNIE BESANT in 1907

THE COUNT DE SAINT GERMAIN: WHO HE WAS

A POSTSCRIPT

BY A. J. HAMERSTER

IN the first instalment of my article, under the above heading, on page 67 of the October THEOSOPHIST, I wrote that I had not yet been able to lay hands on an old book, *Der Genealogische Archivarius*, so as to verify I. Cooper Oakley's reference to it, concerning a third son of Francis II Rákóczi. Since then a kind friend, Miss M. Carr from Darjeeling, has supplied me with a copy of a passage, pages 525-526, from the volume for the year 1736 of that chronicle, where the Prince's will, dated 27 October, 1733, is summarized under six points. Of these, only the fifth concerns us directly, but before copying or rather translating it from the original German, I must preface it with the remark that the writer apparently is not well informed as to the Prince's sons. He calls the eldest George, and thinks himself justified in calling the younger Francis. The fifth point then tells us, according to the chronicler, that "he [the Prince] appointed the Dukes of Bourbon and Maine, and the Counts of Charlerois and Toulouse, as the executors of his will; he also recommended strongly to them his Chamberlain, Louis Molitard, whom he had brought up, and to

whom he also left a considerable legacy, and,"—the writer adds between brackets,—"*who was presumably his natural son*".

That is all there is to it, and as such it is indeed very disappointing and far from satisfactory. I. Cooper Oakley had led me to believe that I would find a well-authenticated fact, and again it turns out to be nothing more than a surmise on the writer's part, and a natural son into the bargain. It is true that his having been brought up by the Prince, his strong recommendation to the Peers of France, and his receiving a considerable legacy, seem to lend some colour to the supposition. On the other hand, under the fourth point, the writer informs us in the same terms that "considerable legacies" were left also to a number of the other exiles, who had stood around the Prince, had shared his internment at Rodosto, and by their friendship and devotion had made the burden of his last years somewhat lighter to bear. As such he mentions expressly the Prince's House-Steward, Nicolas Sibrik of Szarvaskend; his "dear and loyal" First Chamberlain, Clement Mikes of Zagon; his First Almoner, the

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priest John Radalovics; his Lieutenant-General, Count Michael Csáky, "besides several other faithful followers".

As to Louis Molitard's recommendation to the French nobles, and his having been brought up by the Prince, neither of these points need be explained by a supposed blood-relationship. The tie of friendship and recognition would do as well. In the fight for the freedom of his country, the Prince had been greatly hampered by the lack of able officers. He looked to France for help, but Louis XIV needed officers badly himself for the large armies he kept in his service. However, in two years' time the Marquis de Bonnac, French Ambassador in Poland, was able to send at least some fifty officers to the Prince, and many others came to him directly from France. Several of these, having fought side by side with their leader and hero—he was nothing less—became his intimate and devoted friends, and followed him even into exile, for Francis II had not only a noble but also a generous heart. Among the French who shared the Prince's exile and internment at Rodosto were, for example, Colonel Jean Jacob Charrière, his Private Secretary Louis Bechon, Colonel Antoine d'Absac, the brothers Vigouroux, Captain Chenevière, etc. And Louis Molitard, who, judging by his name, was also French by birth, and who was the Captain of the Prince's Guards, was one of them too. That he was brought up by the Prince seems to suggest that he came very young to him, perhaps as the son of one of his

companions-in-arms who, killed possibly on the battlefield, in his dying moments left the boy in the Prince's charge. As a consequence of this, what should have been more natural for the Prince to do than to pass on the charge, in case of his own death, to the executors of his will, who, as greatly influential compatriots of the young man, would be able to help him in his further military career? Besides, nothing can persuade me that, if Louis Molitard had indeed been his natural son, the Prince would have left him with nothing but an ordinary French name to his credit, and would not have bestowed on him some such Hungarian title as for example that of Count of Makovicz, which he gave to his youngest son George on his visit to Rodosto in 1727 (November THEOSOPHIST, p. 146). He was a reigning Prince of a famous house of warriors, he had a regal mind, as the court he kept even in his exile testifies, and his pride of race and family was proportionate and historically well justified.

Finally, I cannot accept Louis Molitard as identical with the Count de Saint Germain, for not only is there no shadow of proof or even indication in that direction, but neither can I harmonize the personality of this young guards-captain of a fierce old warrior,—see his portrait,—with the perfect gentleman and courtier, the Count showed himself wherever he went. This fact is more in accord with his upbringing under the care of the last of the Medicis than in the bivouacs and on the battlefields of his father's warlike

campaigns. There is one thing more, if the Countess de Gergy really met the Count in Venice between 1723 and 1734, he could not have been Louis de Molitard, who at that time was still with his master at Rodosto.

It must be understood that the above observations are only of a preliminary character. Further researches into the history of Louis Molitard are of course necessary before a final judgment can be passed in the matter. In order to help me in this investigation, I request anybody who is in a position to do so, to try to find in one or other of the great libraries in Europe the following two books:

I. The 29th Volume of the *Europäische Stadtes-Secretarius*, wherein, pp. 383-99, the will of Francis II seems to be given in full (probably in German?).

II. *The Letters from Turkey*, by Clement Mikes of Zágon, published by Kulcsár (probably in Hungarian, in 1794?).

Would anyone, who can lay hands on these books, read them through, make copious extracts of all passages relevant to the subject under discussion, that is concerning Louis Molitard and the other sons of Francis II; in so far as they are in Hungarian, translate them in one of the better known languages; and finally send them on to me? The results of these investigations will be published in these columns.

I further avail myself of this opportunity to correct an error of date, which has crept inadvertently into the second instalment of my article, November THEOSOPHIST, page 144, right-hand column, 19th-23rd lines from the top. It is said there that Francis went to Turkey in 1720 and was the same year interned at Rodosto. The fact is however that he set sail for Turkey in the "Ange Gabriel," on 15 September, 1717, and three years later was interned at Rodosto, where he arrived on 16 April, 1720.

THE LOVE OF TRUTH

ONE thing I know I am not guilty of—I do not pin my faith as the slave of any great man. I act not out of prejudice or prepossession. I do not adhere to any opinion because it is an old one, or a revived one, or a fashionable one, or one that I have spent much time in the study and cultivation of. If in some things I differ from a philosopher that I profess to admire, it is for that very thing on account of which I admire him—namely, the love of truth.

BERKELEY

S'RĪ S'ANKARĀCĀRYA

HIS DATE, LIFE-WORK AND TEACHINGS

By B. S. RAMASUBBIER

HIS DATE

OUR late revered President, Dr. Annie Besant, says in a note appended to a pamphlet on Sri Sankarācārya, published in 1911, as follows:

From the occult standpoint the first Sri Sankarācārya was a Being far above our race, one of the Three Kumāras immediately below the Great Initiator, spoken of in *The Secret Doctrine*, and in closest relation with Him. He belongs to the humanity of Shukra, not to that of our earth. He became incarnate about eighty years after the passing away of Gautama, the Lord Buddha—a fact that is historically recorded only in the archives of the Dvāraka Mutt. Some hints about Him may be found in the third volume of *The Secret Doctrine*, but they are very confused and perhaps purposely made contradictory; they will be found in the Section on "The Mystery of Buddha".

The above statement is corroborated by T. S. Nārāyana Sastri, F. T. S., in his work on "The Age of Sankara" left unfinished. He writes that Sri Sankara was born in 509 B.C. according to the *Sankaravijayam* (Life of Sankara) by Citsukhācārya, who was the successor of Sri Brahmasvarūpācārya of Dvāraka Mutt in 448 B.C. This work is available only in fragments and has not been collected and printed as yet. It is considered as the only authentic account of his life; the author

himself says in his preface (Upodghāta):

... that he was a native of Gokarna in Kerala, that he became acquainted with Sankara even while he was a boy of five reading in his Gurukula, that he had very high admiration for his superior talents and extraordinary knowledge of all the Vaidika (religious) and Laukika (secular) lore, even before he took permission of his mother to become a Samnyāsin, that he followed Sankara when he went in search of his Guru to get himself formally initiated into Samnyāsa, that he never departed from Sankara from the time he left his native place until he attained his Brahmībhāva at Kāncī in the temple of the Goddess Kāmākṣī. In fact he was an eye-witness of the life and doings of Sankara from start to finish, and one of his direct disciples, being himself older than Sankara by five years.

The above-mentioned date 509 B.C. is very near that given by T. Subba Row, i.e., 510 B.C., as the historical information in the possession of Tibetan and Indian Initiates. All the other dates assigned by the Orientalists are conjectures based on many of the commonly prevalent Sankaravijaya Granthas.

LIFE-WORK

A fragment of Citsukha's life of Sankara, in the archives of the Adyar Library, says that Sri Sankara founded four Mutts at four

quarters in India, with four of his disciples as their heads to look after the welfare of the world, duly installing them as centres (Kṣetras) with different deities of special powers, and magnetized waters, different degrees of Brahmācāris, with differing traditions of discipline and titles of office, namely at Dvārakā, Gōvardhan, Śṛṅgagiri and Badarī. That is how Śrī Sankara has come to be known to us as an Ācārya (Master). Sankara's work evidently has been to purify the religious practices of his day in the light of the occult tradition of the Vedas. That is why he is known as Śaṅmatasthāpanācārya (Establisher of the Six Religions). Professor Rādhākṛishnan, in *Indian Philosophy*, Vol. II, page 467, says of Śrī Sankara:

The age needed a religious genius, who was unwilling to break with the past and yet open to the good influences of the new creeds, one who could stretch the old moulds without breaking them and synthesize the warring sects on a broad basis of truth, which would have room for all men of all grades of intelligence and culture. Sankara "set to music" the tunes which had been haunting millions of ears and announced his Advaita Vedānta as offering a common basis for religious unity.

What Dr. Annie Besant, the great President of the Theosophical Society, has done for modern religious unity in India, that Śrī Sankara did for his day, masterliness being the characteristic of both.

TEACHINGS

Śrī Sankara's works are mainly his commentaries on the *Brahma Sūtras* of Bādarāyaṇa (Vyāsa), on the principal Upaniṣads and on

the *Bhagavad-Gītā*, besides many manuals, booklets and pamphlets, of which *Vivekacūḍamāṇi* (published under the title of *The Crest Jewel of Wisdom* by the T.P.H., Adyar) is valuable for any would-be Theosophist. It can be likened to *The Path of Discipleship* and *In the Outer Court* by Annie Besant. Like Bishop Leadbeater's *The Masters and the Path*, it describes things in some places in the direct form of questions and answers between the disciple and the Guru.

Sankara begins the very first śloka of this work with due obeisance to his Guru, and says that discrimination of the real and the unreal, direct experience and liberation can be attained only as a result of good Karma in myriads of past lives; and that three things difficult to attain are human birth, desire for liberation and seeking the Great Ones. So the first step is to put one's self under the guidance of a Great Teacher, for he shows the way (*Santam mahāntam desikam*). It depends upon the past desert of the pupil to attain results. His business is to strive with his Teacher taking to the teaching with a resoluteness of the soul. He must already possess an unveiled spiritual perception, having established himself in Yoga (*Yogarūḍhatvam and samyag-darsana-niṣṭhā*), and thereby must raise himself from the ocean of Samsāra (worldly existence). He must realize that rites and ceremonies are for the purification of the heart and not for the attainment of the ultimate. And he must be certain of the illusoriness of worldly existence.

He will then be able to know his own *Ātman* (Self) better by the grace of his Guru (means the [giver of light or] remover of darkness), a Master of Compassion and a Brahmajñānin (Knower of Brahman). Mahāvākyas are not given except to those on the highest stage of discipleship.

The Teacher sees that his disciple is first an Adhikāri (worthy recipient) whose intuition is as clear as his intellect, accompanied by a purity of life kept under close watch and guidance on the preparatory discipline of Sādhana-catustayam (fourfold means), which may be long or short according to the effort put forth by the pupil in the present as well as past lives. The would-be student of *Brahma Sūtras* must be such an Adhikāri, and the fourfold qualifications must ever be his priceless wealth, even when he is on the threshold of experience of the direct knowledge of Brahman. Some of these things are now so familiar to us that they are brought to the arena of intellectual discussion in this modern age of printing press, but thereby their value cannot be lessened. Śrī Sankara's teachings enable us to understand that the *path of discipleship* (Śiṣyavṛttikrama) is as much real and exacting now as it was during the time of Sankara, and as fruitful as in days of yore. The goal of independence is ever to be attained by the subordination of one's own personality to the behests of one's own Guru, and the summit of truth by seeing the futility of material existence. Śrī Sankara, in his commentary on *Sanatsujātya*, says of the Ārama

life of the pupil, that he is in the womb of the Teacher, thereby implying that he is the partaker of the spiritual life of his Teacher, and that the disciple cannot but willingly sacrifice himself, his possessions and body and life, if need be, as the highest happiness of his being. The pupil is further expected to have the sameness of attitude and loyalty to the members of the Guru's family. The qualification of Śraddhā, or the attitude of certainty about the truth of the Scriptures and the Guru's teachings, has been emphasized by Śrī Sankara. To find truth is to find harmony.

So there is no room for doubt according to Sankara. He assures us that the Masters exist who have crossed the ocean of worldly existence and who help others to cross the same. Again, the familiar saying attributed to Śrī Sankara:

Satsangatvṣ nissangatvam nissangatvṣ nirmohatvam nirmohatvṣ niṣcalatattvam niṣcalatattvṣ jīvanmuktib—

"Association with the wise leads to detachment, then to freedom from delusion, then to unshakable truth, and then finally to Jīvanmukti (Liberation while living)"—

is enough for us to know from Sankara's words how an organization like the Theosophical Society may help one to attain Liberation. In attempting to know Śrī Sankara's view of Liberation, we readily understand why Dr. Besant and her colleagues at Adyar persevered in their work for the Theosophical Society and the E.S.

Let me quote again Professor Rādhākṛishnan, who has a reputation of being a thorough student of Indian philosophy, with regard to

the understanding of Sankara's ideas on this point:

Is the state of Mokṣa or release from Samsāra consistent with the work for the world? Sankara is inclined to answer this question in the negative, since all activity, with which we are familiar, presupposes a sense of duality, and is not consistent with realization of the truth of non-duality. Still, so far as Jīvanmuktas are concerned, activity is allowed. It follows that activity, as such, is not inconsistent with the truth of non-dualism. The liberated, even while alive, are lifted above the sense of egoity, and so above the sway of the law of karma, and they act, filled with the vision of the most high. There is not an essential antagonism between action and freedom.

In this connection the question of the possibility of a return of the liberated to earth in a new existence is discussed. Sages like Apāntaratamas and others, though possessed of the highest wisdom, it is said, returned to bodily existence. Sankara says that they do so in fulfilment of a mission (Adhikāra) for the good of the world. When their mission is completed, their individual existence terminates and there is no possibility of their return. It is, however, clear that even after gaining insight into reality we may take an interest in the world, though our return to it is of the nature of a visit and not habitation. Sankara, however, insists that the state of liberation is opposed to that of samsāra; and since activity is a general characteristic of the latter, it is not present in the former.¹

The word Adhikāri is significant for a Theosophist. It is a term to denote the rank of an individual in virtue of a certain degree of perfection in the fourfold qualification, which will be manifest in its fullness only in the Adept or Jīvanmukta. The state of being an Adhikāri begins from the early stages of probation and extends to the stage of Jīvanmuktas who are intent on the welfare of the

world. Śrī Sankara clearly says, in his preface to his commentary on the *Bhagavad-Gītā*, that rites and ceremonies are for those on the Pravṛtti stage under the guidance of Marīci and other Prajāpatis, and that the four qualifications, Vivēka, etc., are laid down for those on the Nivṛtti-mārga under the guidance of the Kumāras. He interprets the *Bhagavad-Gītā* for the two classes of people, and upholds the authority of the Vedas for certain people; at the same time he says that the authority of the Vedas is no longer binding on an Adhikāri like Arjuna, who is asked to be above it. The Guru is the first and the last in the occultism of Śrī Sankarācārya. His school says that the Guru is silent and the disciples are cleared of their doubts. His immortal hymns to Śrī Dakṣiṇāmūrti have well impressed his clear view in this matter at least on the minds of many Indians. Again, the first two verses of *Satasloki* (Century of Verses) about the importance of a Guru:

There is no known comparison in all the three worlds for the venerable teacher that bestows knowledge. If the philosopher's stone be assumed as such, it only turns iron into gold, but, alas! cannot convert it into philosopher's stone. The venerable teacher, on the other hand, creates equality with himself in the disciple that takes refuge in his feet. He is therefore peerless, nay even transcendental.

Just as, by virtue of the fragrance diffused by a sandal tree, other trees around it are also full of fragrance at all times and afford shelter from heat to diverse beings, so do they that have derived wisdom from the teacher, with

hearts full of mercy, emancipate by their teachings all those who are fortunate enough to stand in their presence, from the three kinds of misery and the three kinds of sin.¹

The hint about the "pathless land" is not so patent as the "path of discipleship" in the works of Śrī Sankara. True it is that he sings in one or two places his joy

of ecstatic communion and oneness with the Divine Self in terms of negation of all pairs or duality as in *Nirvāṇasātham* and *Dasa-sloki*. The reality which is at once the path and the goal is inexpressible in words; it can be experienced and when it is to be expressed in words, the first thing we have to do is obeisance to our Guru.

BEFORE SUNRISE

OUT of an uneasy darkness came the low call of a bird. All unrequited hope, all unfulfilled despair, was in that solitary music. A wild joy, a wilder anguish, all the passionate devotion of a birdland to the unrisen sun. The thrush called from the old pear-tree, and a blackbird answered from the coppice. There was a stirring in the branches of the tall elms on the island, and across the leaden river came a faint piping, like a chorus of reed. But the hidden singer in the pear-tree continued to pour out his heart in a torrent without end—admonition and delight, ecstasy and a dull foreboding. He upbraided the tardy sun; he scanned the eastern horizon with a wild surmise. There was in his passionate song all the faith of harassed men in deliverance, all the hope of the slave, all the joy of the lover, all the grief of the betrayed. All the time he sang there seemed no lightening of the darkness. On and on, and still no day. The singer was hushed at last, and in the sudden silence it was as if a lonely heart was breaking. And then a gleam broke upon the east. The dark hills across the river showed a silver rim of light. The silver rim of the hills became gold. The leaden river became silver. And then a great orb winked a yellow eye over the valley. There was a rush of larks into the pale sky, up and up, in little bounds and flights, in little ripples of sound. The sun burst full upon the green valley, and suddenly all the birds sang together, like all the stars in heaven. And high above that chorus came the exultant note of the thrush, grateful for the justifying of a faith sorely tried, eager and impatient, like the overflowing of a heart too full.

GEORGE SLOCOMBE

¹ Select Works of Śrī Sankarācārya, published by G. A. Natesan & Co., Madras.

PASSER-BY

By ROZELLE

I see no difficulty at all in believing that such was the charm of His (Christ's) personality that His mere presence could bring peace to souls in anguish, and that those who touched His garments, or His hands, forgot their pain.

OSCAR WILDE in *De Profundis*

"BUT it really is urgent. The woman is in great pain."

"Doctor is sorry, but he cannot take the case."

The heavy door closed gently but firmly, and I was left standing on the wide stone step looking stupidly at the bright knocker and grinning letter-box.

All day I had tried to get some doctor to go to a sick woman who lay in agony, in a caravan pitched in a field bordering the high road. She was a respectable woman who had worked for me, and had been taken suddenly ill that morning.

It was Sunday—the day that should bring all Christian folks nearer thoughts of compassion. But we are a world of theorists, and practical Christianity was at its usual weekly ebb.

Solid and grey, the rain-swept doctor's house stood looking coldly down the laurel-bordered drive towards the little tree-hidden caravan, where the poor woman lay. The high road straggled uphill between the two, dividing, by only a few yards, suffering and the power to alleviate.

I felt small and inadequate. Two hands, two eyes, a brain, and

I could only gape and wonder how to act. I turned my back upon the grinning letter-box, and bending my head against the fine driving rain, started down the drive, determined to see if my impractical ignorant hand could not, in some meagre measure, ease the suffering that lay so close to the doctor's closed door.

"If only," I thought, crossing the empty road, "if only it were possible to push back the last 1,900 odd years, and hear again the dusty, tireless feet of the Gentle Nazarene, walking amongst the sick and sorely stricken: if only miracles could still happen: if only I could, for that one night, be given the understanding to help—"

"Did you call?"

I was passing under some heavy trees at the roadside, and the voice addressed me from the leafy shadows.

I looked for the speaker, and a grave-faced Jew confronted me. His eyes were the eyes of a doctor—penetrating and enquiring, with their characteristic steady sureness of expression. But in every other respect the man before me—this Passer-by—was no doctor. His clothes, the way he expressed himself in them, his whole general appearance, belied the medical profession. I looked at him quizzically, meeting his large dark eyes.

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"Are you a doctor?" I asked. He bowed slightly. I explained my plight and asked if he would do me the great favour of accompanying me. He acquiesced readily. We came to the candle-lit caravan, and the Unknown entered alone.

I stayed outside in the deep hush that follows sunset. Clumps of scented clover, leaves closed in sleep, where the Unknown had passed, looked like silver footprints in the glistening, vivid grass.

Presently the caravan door opened and my Friend in need came down the steps to me.

"What is it?" I enquired, anxiously.

"You need not worry any more; she is asleep now. When she wakes, she will be well."

"Well?"

He smiled at my incredulity.

"O ye of little faith," he said, offering me his hand.

"But Doctor," I said, as he seemed about to go, "your fee. You seemed to have worked a miracle. May I not know to whom I am so indebted?"

I began to wonder if the Unknown were not some specialist of

note, despite the fact that his appearance was so in variance with such a calling.

He gave me a rare, wonderfully expressive smile.

"I? Just a Passer-by."

I smiled. "No, not that, rather a God-send."

I thrust my hand into my pocket. "Please allow me at least to—"

He held up a silencing hand. I looked at him rather overcome.

"And those other doctors," I exclaimed at last, "would not even cross the road for payment to ease a woman's agony. God! He was right who spoke of 'Man's inhumanity to man'."

I heard a sigh at my side; then a voice, low, weary, heavy with pain—the voice of a Man of Sorrows.

"The Jews did crucify Christ but once," it said, "the Christians everlastingly."

Startled, I turned to face the Unknown. Without footfall or sound He had gone.

The still shadow of a tree lay where He had stood but a moment since, branches wide flung, casting a huge crucifix across the sleeping clovers and grass at my feet.

O THOU whose love is wide and great,
We praise Thee, "The Compassionate".

Pearls of the Faith

CORRESPONDENCE

TOUCHING OUR CONSTITUTION

Now that our new President has been elected, there are several matters touching the Constitution of our Society which need to be elucidated.

First, the use of the designation "Acting President," "President *pro tem*," (the phrase was translated in some countries "President *ad interim*," and also "Temporary President"). Our Constitution does not mention such a designation. It says that in the period between two Presidents, the Vice-President shall exercise all the powers of the President. When Colonel Olcott died, Mr. A. P. Sinnett was the Vice-President. He took charge of the Society's administration, but never called himself "President *pro tem*," or "Acting President," but rightly "Vice-President".

Secondly, this raises another point: Whose name shall appear on diplomas and charters in the interim period? I believe in the period between Colonel Olcott and Dr. Besant, the Colonel's signature was used. Here in Brazil, I have had to present diplomas of membership inscribed "A. P. Warrington, President". Properly speaking, under Mr. Warrington's signature should have been written *ad interim*. But one can hardly do that on a diploma which a member treasures; many in Brazil frame their diplomas and hang them on the walls.

Thirdly, the "Acting President" appointed an "Acting Vice-President". The latter officer too is unknown in the Constitution. The President has the right to *nominate* the Vice-President; the nomination has to be communicated to *all* members of the General Council. After their votes are counted, and if there is a majority, the nomination is *ratified* by a meeting of the General Council, and only then the Vice-President is capable of exercising his functions. In 1921, Dr. Besant was elected in July; she sent out to the General Council my nomination as Vice-President; at a

meeting of the Council, towards the end of December, the nomination was formally ratified, and it was only then that I became Vice-President.

When Mr. Sinnett took charge of the Society's affairs, as he then lived in England, and the Society's property at Adyar had to be looked after, he appointed Mr. Bertram Keightley for the purpose. But Mr. Keightley had no title though, under the authority sent by Mr. Sinnett, he took full charge of the affairs at Headquarters.

Rio de Janeiro

C. JINARAJADASA

June 24, 1934

ABOUT A REVIEW

I wish to protest vigorously against an opinion expressed by "K. L. M." in his review of Miss Geraldine Coster's book, *Yoga and Western Psychology*. Reviewers are, of course, entitled to their opinions; but I feel that, in this case, the opinion is vitiated by lack of understanding of what psycho-analysis actually is and does. The phrase to which I take exception is: "Psycho-analysis is the last resort of the weak, Yoga is undertaken only by the brave in spirit."

I feel that I might, with an equal degree of truth, and an equal distortion of truth, transpose the words, "psycho-analysis" and "Yoga". For the reviewer ignores a point made early on by Miss Coster, pointing out that two types of patients come to the analyst: the one who merely wants a symptom removed, and the one who, realizing the incompleteness of his life, wishes for a complete and drastic re-education, which will set him free; in short, give him the liberation the yogi also seeks. But that, just as the yogi has a Guru to help him over the first steps, so does the analysand need another person to guide him through the first stages at least.

Speaking both as an analyst and as an analysand, I may say that analysis, in the

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latter sense, is far more drastic and painful a process than any Yoga I have heard of, in that it involves a ruthless and complete pulling down of shibboleths and idols. I consider Krishnaji as the supreme prophet of the philosophy we call, for want of a better name, psychological analysis. On the other hand, I know many a person who would be surprised if their estimation of themselves as yogis were questioned, who would crumple up were they to see themselves as they are, and as the analysis has to see himself—people whose Yoga is, at least in part, based on fear, and is that of weaklings who cannot face the drastic light of truth.

Speaking now as an old-standing F.T.S., I wish that our members applied more of the analytical viewpoint to themselves; they would become happier, freer and more useful to the Theosophical Society; and there would, I am certain, from my experience, be fewer nervous breakdowns and disgruntlement among our would-be yogis.

In short, Yoga and "psycho-analysis" are what one has the strength of character to make of them: a refuge of the weak, if misapplied, or else a thing only for the strong and brave; the end of each is the same: Liberation.

In case of misunderstanding, I should like to add that, in using the phrase "psycho-analysis," I am not using it in connection with any body of doctrines, such as the Freudian, but as the only term available for a technique of introspection designed to lead one to see the truth about oneself, and to liberate the egoic currents in the individual. I have a strong feeling that, out of the mud of the "wrong" sort of analytical work, there may well arise a new form of Yoga, which many people have been longing for, feeling that the Eastern, marvellous as it is, did not quite fit the particular Western cast of their minds.

L. J. BENDIT,

M.A., M.R.C.S., L.R.C.P., D.P.M.

ABOUT ANOTHER REVIEW

In the last October number of THE THEOSOPHIST, commenting on the fine string of extracts from Annie Besant

and the *Changing World*, the reviewer observes that the author, Dr. Bhagavan Das, had been "her colleague and also opponent in her Indian work". The word "opponent" seems most unhappy and inappropriate, and can hardly be justified. In no sphere of work, not even in the political, in which Dr. Bhagavan Das was a Non-Co-Operator, was he a real "opponent" of hers. It may be that sometimes he respectfully differed from her in some of her *methods* of work, but that difference can scarcely be called opposition. Probably, the reviewer, in using that word, had in his mind the unfortunate controversy to which Dr. Bhagavan Das himself refers. But that controversy about the policies pursued in the conduct of the Central Hindu College and the Theosophical Society, which took place more than twenty years ago and did not last long, does not seem to warrant the sweeping statement that Dr. Bhagavan Das was Dr. Besant's *opponent in her Indian work*. On the contrary, having regard to the beautiful relationship that always subsisted between them—"comradeship of many years," as Dr. Besant once wrote, "spiritual mother and son," as Dr. Bhagavan Das says—one feels that the unfortunate words referred to would sharply grate on their feelings—on Dr. Besant's too, if she were now alive, or could see them from the other side—and that in justice to two eminent, noble personalities those words should not have been used.

The correction I have wished to make, though small, is not, I hope, unimportant.

S. RAJA RAO

The reviewer agrees with the correspondent in what he writes regarding the relationship between Dr. Besant and Dr. Bhagavan Das. But she thought all that was contained in her full sentence: "This collection of extracts will give some idea of the tribute paid to Dr. Besant by a man of great intellect, who had been her colleague and also opponent in her Indian work, but who had throughout been as a son to her." However, the reviewer regrets she did not write this more clearly.

D.

DOUGLAS SOCIAL CREDIT

I

May I be allowed to re-assure Mr. L. J. Bendit that we who are Theosophists and also ardent workers for Douglas Social Credit have not fallen into the materialistic trap, but rather are trying to escape from that tight grip whose claws are exploitation of our fellow human beings?

We are not alarmed by the remarks of some un-named expert economists who assure us that Social Credit will not work, because we know that the present system has completely broken down, ruining millions, causing the tide of suicides and of crime for economic reasons to mount in a sharp rise during the past four years. We know from statistics that three-quarters of the world's crime is based upon fear caused by economic stress. Our Founders, Colonel Olcott and Madame Blavatsky, had numerous assurances that their aims would fail, but they went steadily on; we are following their glorious example, and that of the greatest of warriors, Dr. Annie Besant, who proved to us that Yoga is action, not mere speculative philosophy.

We shall not be frightened from direct action by the bogey of a God who devises catastrophes for our good: such a God does not tally with the description given by one of the Masters, of the eternal force or motion which is Life; see the *Early Teachings of the Masters*, pages 198 and 199, and the wonderful hint on page 200:

When I do not want nature to produce strange and too visible phenomena I force my nature (seeing nature influencing Self within me) to suddenly awake to new perceptions and feelings, and thus am my own creator and ruler.

To a lesser degree we human beings are members of the creative hierarchy, and we possess the power to alter our environment which has become most evil. Through the impetus of Mr. J. Krishnamurti we are beginning to recognize the evils of exploitation in our present system and to seek for a way of escape. Social Credit offers such a way, it has nothing to do with morality in itself, but will allow all to share in

the commonwealth created by ourselves, irrespective of our moral behaviour, in exactly as impersonal a way as the sun shines on the just and on the unjust.

We have got the change of heart advocated by your correspondent, and are determined to force the current of events until every one changes his heart and tackles the evil at its roots. These roots are usury and graft, loans and interest, the most ingenious form of exploitation ever created by the wicked heart of man, so subtle and far-reaching that every human being has been put in chains and forced to sell his or her services in order to live, from the highest ruler to the lowest in the kingdom.

This evil we are bent on destroying, by making the National Dividend a free gift to all; no millennium is promised because there are layers of wrong thought to remove, the accumulations of time and error, but we can at least begin with what we do know to be wrong, and then tackle succeeding problems as they arise.

There is no more truly Theosophical work than this, to build anew with a vision of beauty and of freedom to sustain effort. It is practical, as practical as designing such a marvel as Sydney Harbour Bridge, that monument to man's creative intelligence, which did not require a change of heart in the engineers who built it, but did exact clear perception of the difficulties to be encountered, which were overcome.

MARY GRAHAM

II

On re-reading my letter to you published in the October issue, and dealing with the subject of Social Credit, I am horrified to find a reference to "a dish of raw carrots," which might be taken as an offensive remark aimed at "Social Creditors". I hasten to explain that this was not so: it is an unrevised remark left from an earlier draft, in which I aimed a dart at all materialistic panacea-mongers, mentioning especially those who are going to cure all disease by diet reform.

I hope you will publish this, with my sincere regrets to anybody who may have taken the words as they were not meant.

L. J. BENDIT

REVIEWS

Fifty-eighth Annual Report of the Theosophical Society. (Published by the Recording Secretary, Theosophical Society, Adyar, Madras, India. March, 1934. Price Rs. 2.)

The Annual Report each year gives an up-to-date account of the Theosophical Society, its Sections and its Headquarters and the names of its Officers. As such it is always very interesting reading to all members interested in their Society. As a report the present volume is very readable too, thanks to Mr. H. Frei, our then Recording Secretary, who took a lot of trouble to remove dullness, so general in reports, and replace it with bright touches in his compilation. This has been noticed and appreciated by a number of members all over the Theosophical world. As to the burden of the various reports contained in this volume, it may be summarized thus: Diminishing membership and diminishing funds throughout the Society; their causes, chiefly the world's economic distress; various remedies; yet in report after report hope seems to spring anew and see brighter prospects. All these have been discussed in THE THEOSOPHIST and by Theosophists elsewhere. The reviewer congratulates Mr. Frei on the production of an excellent report. The Editor regrets it was not fully reviewed earlier than this. And it is hoped that the next Annual Report will be as excellent a production as this, and also contain brighter news of the Theosophical Society.

D.

God, One God, The Only God, by P. Shankunny, M.A., L.T. (Author, Tellicherry. Price Rs. 2-10.)

This is a really valuable contribution to mystic thought, being an independent and original investigation into the nature of

life or being. The logic of its arguments is simple and convincing, though the writer does not attempt to avoid some paradoxical statements, necessitated by the limitations of language, in an attempt to express infinite Truth. There is a clear separation between the function of consciousness (of the spirit) and thought (of the mind). And man's way to freedom and happiness is shown to be by opening his limited mind to the Universal Mind, by practice of Aumkara consciousness instead of Ahamkara consciousness; in other words, by tuning himself with the Infinite.

In the preface a striking summary is given of present world conditions and the dangers they denote.

If the vision of my present thesis is correct, some great event of world-moment is fast impending. The trend of happenings all over the world seems to point its finger clearly and steadily that way. Our educational efforts to develop the mind and body without any thought of the spirit; our mad ways of world reform, which impel each person to strive for the reform of his neighbours without even a moment's thought that the whole world could be peacefully enabled to become infinitely better in less than the twinkling of an eye, if each person but made up his mind to reform himself to the utmost; the ever-increasing number of our wholly artificial or conventional organizations which tend to shift the emphasis from individual to collective development at any cost; the precipitate impatience with which natural progress and growth are sought to be hastened by every unnatural means—these are among the prominent symptoms that seem to indicate clearly that things have been and still are, on a very extensive scale, going out of tune with the Infinite.

The remedy then is for each to re-adjust himself to life, to find his own "hole" into which he can fit without distortion, and thenceforth to be an expression of Shanti, and so increasingly beneficial to his surroundings. In his view of the strictly limited efficacy of gurus or teachers, the writer seems to agree with Mr. Krishnamurti, but he admits that some can be of help, and especially the mother—if wise and good.

H. V.

The New Inquisition, Its Danger to the State, by M. Arncliffe Sennett. (The C. W. Daniel Co., London. Price 1s.)

This is frankly unpleasant reading, but it ought to be faced by every animal-lover, and still more by every Theosophist, who knows better than most others how seriously this monstrous sin against the Unity of Life is poisoning the world.

The book unquestionably proves that the practice of vivisection is spreading, under open or tacit state encouragement, to an almost incredible extent, certificates or licences in England being freely issued for many other than medical purposes, as soap factories and various other industrial concerns, County Councils, Corporations as well as the War Office and other departments of Government. Worst of all, it has entered the schools, many of which are forced to include experiments on living animals in their science curriculum, owing to regulations framed by the University of Oxford for "honours" candidates in the School-Leaving examination. If Oxford has sunk to that, and England that once prided herself on kindness to animals, what of other universities and other countries? The writer maintains that the fact that Hitler has stopped vivisection in Germany—which many of us were remembering to his credit—is only partially true, as he has merely turned Jewish vivisection out, leaving the superior Aryan Nordic to work his will on defenceless animals.

This book is a courageous indictment, and the facts should be broadcasted.

H. V.

The Adyar Pamphlets, April to October, 1933. Price: No. 172, As. 4; No. 173-74, As. 8; No. 176, As. 4; No. 177, As. 4; No. 178, As. 2. (T. P. H., Adyar).

No. 172 contains three of the five Convention Lectures delivered at Adyar in December, 1932, the title of the series being "A World in Distress: The Remedy as Seen by the Theosophist". Summaries of these have appeared in THE THEOSOPHIST; also a review of Lecture IV printed as a separate pamphlet.

In the present pamphlet Lecture I is by C. Jinarajadasa, Lecture II by C. W. Leadbeater, and Lecture III by L. W. Rogers. The following brief extracts, from each, may give the reader a glimpse of the valuable ideas contained therein.

C. J. says that "the root of all our troubles is due to a subtle change which has taken place in the world regarding what is worth seeking in life . . . all the solutions presented to-day by the economists amount to this: We must create more money for all, so that they may buy more goods . . . But the real solution is this: There must be more Soul for all . . . To discover the permanent from the fleeting, that is the reason why we are born. . . . To select from life: that is the true task of education . . . The solution in each country is for a small number to set about discovering the Soul, and to take their stand on Soul and not on possession . . . then the economic machinery of the world which is out of gear would come back into its right adjustment."

C. W. L. says "Theosophy teaches very much more about the world as a whole—not the physical plane only, but the astral, the mental, the causal . . . What really emerges from history is that if the will of the people is good, if they are all moving for the good of the State and not for the individual, then almost any form of government will do . . . The way to solve each problem would be to come together and settle it in a friendly way . . . If you learn something about the higher planes you will see that nothing is worth quarrelling about . . . It is not so much that selfish people are wrong as that they are out of date; they have not grasped yet that we are on the upward arc back towards Unity . . . I do not presume to suggest details; the spirit of the thing is the main matter, and there is where Theosophy can speak."

L. W. R. first describes the universal distress, specially in U. S. A., very graphically. Then: "One Theosophical truth alone is potent enough if actually comprehended and practised, to set the world right . . . the underlying Unity of the Human Race, the fact that an injury to anyone will certainly react disastrously

to those responsible for it . . . The first step toward the return of prosperity is for the nations of the world to learn that substituting co-operation for selfish isolation will pay in the material as well as in the moral sense . . . But under the beneficent laws of Nature nothing can happen that should not occur, and out of the chaos and storm will emerge a finer humanity."

The Pamphlet No. 173-74 is *Ancient Solutions of Modern Problems* by Bhagavan Das, being the inaugural address to the Allahabad University Arya Association given on March 4, 1933. The theme is again a world in distress and the remedy.

First comes a picture of modern civilization, very comprehensive and very sad, supported by quotations from public men of the West and from various Scriptures. This is followed by very learned and very readable definitions of "Aryan," "University," "Culture and Civilization". Then comes the most vital part of the book, namely, "Sample Solutions of Modern Problems by Ancient Principles," wherein twenty-one current problems and their remedies are discussed. As usual, the author scatters generously throughout the book from his vast treasure-house of gems collected from the East and the West, from the ancients and the moderns, from sources secular and spiritual.

No. 176 is *Notes on the Gospel according to John* by H. P. Blavatsky. "The notes formed the basis of discussion at the meetings of the Blavatsky Lodge, in October, 1889." They were prepared by G. R. S. Mead "mostly from notes taken down from H. P. B."

H. P. B. takes the Gospel verses as they were in Greek and Hebrew, and expounds them in the light of *The Secret Doctrine*. These notes are enough to bear testimony to H. P. B.'s deep knowledge of Greek and Hebrew and of the symbology of the ancients, and will ever remain of great value to students of the Bible.

No. 177, *Ancient Ideals in Modern Masonry*, by C. W. Leadbeater, is the first Indian reprint of a lecture delivered to a Co-Masonic Lodge in Sydney in 1915—soon after the author joined Co-Masonry.

C. W. L. tells us with his inimitable lucidity how he long held back from joining

Co-Masonry, why he eventually joined, how the memory of his Masonic days in ancient Egypt came to him, how in this life he knew, and discussed Masonry with, the "Head of all true Masons throughout the world". C. W. L.'s history of Masonry, the meaning of Masonry, and details of the ritual as practised in ancient Egypt are fascinating because they come from unique sources, namely the Master and memories of previous lives. At the end there is a plea to revive this ancient work in modern life, and then practical advice to modern Co-Masons.

No. 178 is *Authority*, by G. S. Arundale, which has appeared as an article in THE THEOSOPHIST, and has been judged fit to be reprinted in pamphlet form.

D.

Love and Death. An Anthology compiled by R. Ursula Somervell. (Methuen & Co., London. Price 5 sh.)

This selection of short pieces of poetry and prose has a distinct purpose to serve, namely "to help people in sorrow," as the compiler tells us in the prefatory note. That may explain the impression made by the collection—that of being in a minor key; though for the same reason it might have been the reverse. After a short "Prelude," the book opens with a section on "Sorrow," and closes with one on "The Shadow of Death". In between there are sections on "Life" and "Love". On the whole it is a little too heavy for my taste, also too conventional. I will just quote one of the lightest and most natural poems, indeed one of the best suited, in my opinion, to turn sorrow into joy. It is by Robert Louis Stevenson, of which the last two strophes follow here:

He is not dead, this friend—not dead,
But, in the path we mortals tread,
Got some few, trifling steps ahead,
And nearer to the end,
So that you, too, once past the bend,
Shall meet again, as face to face, this friend
You fancy dead.

Push gaily on, strong heart! The while
You travel forward mile by mile,
He loiters with a backward smile
Till you can overtake,

And strains his eyes, to search his wake,
Or whistling, as he sees you through the
brake,
Waits on a stile.

The only thing I feel lacking is, of course, the idea of a joint return to earth. Of reincarnation, however, there is not the slightest trace throughout the whole volume. Had there been in the above poem, for instance, it would have given a truer turn to the 3rd and 4th lines.

A. J. H.

A Key to the New World, by I. Wright. (The C. W. Daniel Co., London. Price 4s. 6d.)

This book will be of interest to all who are at the same time Bible students and Astrologers, as it supplies an astrological key to the Old Testament.

The language and reasoning are often a little involved, and it would have been better if each analogy had been separately worked out, instead of hints being given in various scattered chapters. Thus it is never made clear why Abraham, Isaac, Jacob and Egypt are specifically said to be symbols of the Heavens and of types of humanity. Special chapters are devoted to Jacob and Egypt, but Abraham and Isaac are neglected.

A knowledge of Hebrew would be of great use in the appreciation of this system of interpretation.

H. V.

Race and Economics in South Africa, by W. G. Ballinger. (Hogarth Press. Price 1s. 6d.)

This little pamphlet (No. 21 of "Day to Day Pamphlets") is written by a close student of racial problems in South Africa, in their economic aspect, and more especially in their application to the relations between the White and the Bantu population. Mr. Ballinger's devoted work in that sub-continent during the last six years, as the technical adviser of the Black trade union movement, is of the highest value and importance. This expert study of racial relations is objective, frank and suggestive. Probably at no time in the history of South Africa has the colour-problem (in reality, the race-problem) been so difficult and complex as to-day; and it would be

reasonably true to say that the leaders of the Anglo-Dutch community are only at the beginning of a recognition of its true proportions, and of the responsibility of white and non-white South African alike for the shape that is now being given to the future of the Union. Mr. Ballinger's illuminating study gives much help in analysing the present position and in estimating how the future may shape itself under the influences now operating upon the opinion of white, brown and black in South Africa and abroad—for, be it remembered, the treatment of a considerable Indian population, mainly restricted to Natal, and 80 per cent of which is South African-born, has for long created inter-Imperial friction.

Hy. S. L. P.

Jamshed Nusserwanji, by Gurdial Mallik. ("Young Builder" Press, Karachi.)

To all who know Mr. Jamshed N. Mehta this pamphlet will be welcome, summarizing as it does the chief facts of his life and manifold activities. Truly he is a Son of whom India may well be proud, and a Brother in whom all members of the Theosophical Society should exult.

H. V.

The Calcutta Review, October and November.

The October number contains an article from the pen of Dr. Rabindranath Tagore, entitled "Matters of Eternity"; three items dealing with philosophy; three of interest to Indian patriots—namely "The Ottawa Agreement and India," "Our National Demand for a Constituent Assembly" and "Our Educational System"; and begins a very interesting series on "The Foreign Policy of President Roosevelt" by Dr. Taraknath Das. This series considers three phases of the subject, the first of which, his policy with regard to Europe, is followed in the November issue by his policy with regard to the Americas, and will be completed in the coming December number by an exposition of his policy in regard to Asia—a timely and enlightening series of articles. Other items of interest in the November issue are

"The Culture of Bengal," "The Elusive Aryans," and especially an article by the late Mr. Bipin Chandra Pal on "Post-War Struggle for Constitutional Reconstruction in India".

M. K. N.

Kalyana—Shri Shivanka, edited by Hanuman Prasad Poddar and Chimmanlal Goswami, M.A. (The Gita Press, Gorakhpur. Annual subscription: Indian Ed. Rs. 3. Foreign Ed. Rs. 4-4.)

Kalyana is a religio-philosophical magazine in Hindi, its aim being to make religious and philosophical ideas accessible to the general public.

Besides its usual monthly numbers it has brought out three special numbers on Ishvara, Shri Krishna and Shri Shiva. The

present number—*Shri Shivanka* contains over 200 articles dealing with different aspects of the God Shiva and his worship and over 30 illustrations in colour. The majority of the contributions are devotional and orthodox by nature, but there are a few articles written from the more critical standpoint, such as a study "Kashmir Shaivism" by Pandit Gopin Kaviraj of Benares, and an interesting study on "Shiva in Greater India" by Dr. Suniti Kumar Chatterji of Calcutta. The appendix at the end describing detail the chief temples and centres of Shiva worship in India and outside will be appreciated both by pilgrims and students of Archaeology. One would wish, however, that the numerous illustrations were of a higher artistic standard, and were more in keeping with the dignity of the subject.

A.

MAGAZINES RECEIVED:

Advance India	...	...	...	August.
The American Theosophist	...	...	...	Sept. and Octob
The Beacon	...	...	...	September.
Boy Scouts Weekly News Bulletin	...	...	...	September.
Bulletin Théosophique	...	...	...	Aug.-Sept.-Octo
The Calcutta Review	...	...	...	November.
The Canadian Theosophist	...	...	...	September.
Cavalcade	...	...	...	October.
Commonweal	...	...	...	September.
Evolucion	...	...	...	September.
Gnosi	...	...	...	March-June.
Gnosis	...	...	...	July.
The Hindustan Review	...	...	...	October.
The Kalyana-Kalpitaru	...	...	...	Sept. and Octo
Kuntur	...	...	...	April-May-Jun
The Liberal Catholic	...	...	...	October.
The London Forum	...	...	...	October.
The Maha-Bodhi	...	...	...	October.
The Modern Review	...	...	...	November.
The New Economics	...	...	...	August.
The Non-subscribing Presbyterian	...	...	...	October.
Persatoean Hidoep	...	...	...	October.
De Pionier	...	...	...	October.

Pretoria Lodge Newsletter	...	...	October.
Purusharth	...	...	No. 2.
La Revue Théosophique le Lotus Bleu	...	...	August-September.
The School Folk	...	...	September.
Stri Dharma	...	...	October.
Sunt	...	...	Feb.-Mar. & May.
The Temple Artisan	...	...	August-September.
Teosofisk Tidskrift	...	...	August-September.
Theosophia	...	...	October.
The Theosophical Path	...	...	October.
Theosophikon Deltion	...	...	October.
Theosophy in India	...	...	November.
Toronto Theosophical News	...	...	September.
Vestnik	...	...	November.
The Vision	...	...	October.
The Young Builder	...	...	October.

BOOKS RECEIVED:

- Evolution of Thought*, by E. H. Pollard. (The C. W. Daniel Co., London.)
Inquiry into the Unknown, edited by Theodore Besterman. (Methuen & Co., London.)
The Maukharis, by E. A. Pires, M.A. (B. G. Paul & Co., Madras.)
Social and Political Life in the Vijayanagar Empire, Vol. I and Vol. II, by Dr. B. A. Saletore, M.A., Ph.D. (Lond. et Giessen). (B. G. Paul & Co., Madras.)
The University of Nalanda, by H. D. Sankalia, M.A., LL.B. (B. G. Paul & Co., Madras.)
Life! More Life! by C. Jinarajadasa. (T. P. H., Adyar.)
Haṭha-Yoga-Pradīpikā, by Yogi Srinivāsa Iyāṅār, B.A. (T. P. H., Adyar.)
Merry Meals, by Christian Macphail. (Moray Press, London.)

CORRECTION

IN the October THEOSOPHIST, page 42, right-hand column, line 2, "The Date of Jesus," "Mr. Loisy," should be "M. Loisy," and is so printed in the rest of the article. The reference is to a very distinguished priest and scholar, whose name in ecclesiastical history is associated with Fr. Tyrell, both of whom were excommunicated from the Church of Rome.

J. BARRON

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th June to 30th August, 1934, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in Paraguay, 10% dues per 1933 and 1934, fl. 30.75	51	4	0
" England " " May and June, 1934, £33-1-6 (in two instalments)	437	15	0
" Hungary " " 1931, 1932 and 1933, £20	264	13	4
" Austria " " 1933, £1-8-6	18	13	10
" Switzerland " " 1933	106	10	8
" Argentine, 10% dues to account, £11-8-3 (in three instalments).	150	9	0
Singapore Lodge, entrance fee of one new member, 5s.	3	5	0
Mr. K. C. Fane, entrance fee and dues per 1934, £1-5-0	16	8	9
T.S. in Czechoslovakia, 10% dues per 1932 and 1933, £1-10-11	20	6	0
" Cuba " towards account, \$7	17	10	3
" Denmark " per 1934, £6-5-6	82	15	6
" Scotland, 10% dues per 1934 (till April only), £10-0-3	132	9	2
	1,303	8	6

DONATIONS

	Rs.	A.	P.
Toowoomba Lodge, Queensland, Australia, through "World Theosophy," \$4	10	4	0
T. S. in Austria, "Adyar Day," £3-11-6	47	5	5
" Switzerland " " " " " "	16	10	8
" Ireland " " " " " "	43	1	0
" Wales " " " " " "	39	11	9
Mr. N. L. Jayant Domica B. W. Lopes, through the T. P. H., Adyar	3	12	5
Legacy by Robert Kelsey Walton, \$500	1,293	6	0
D. R. D., Adyar	150	0	0
	1,604	3	3

THE ADYAR LIBRARY

	Rs.	A.	P.
Anonymous...	5,000	0	0

PARSI BUNGALOW

Parsi T. S. members, Bombay	500	0	0
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PRESIDENT'S FUND

	Rs.	A.	P.
Anonymous	1,000	0	0

BESANT AND LEADBEATER MEMORIAL FUND

Miss Pinchin, London, £1	13	4	0
Rev. R. A. Martin, Algiers, through the T.P.H., Adyar	4	12	0
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„ Mildred C. Smith, Colorado, \$1	2	9	0
Miss E. Hall, Bristol, through the Treasurer, T.S. in England, £2	25	8	0
T.S. in Switzerland	41	10	8
Mr. D. J. Williams, London, 10s.	6	10	0
T. P. H. (Athens) Ltd., Greece, £5	66	1	3
T.S. in France, 1,500 francs	252	2	0
A member of the T. S., Blavatsky Lodge, Bombay	15	0	0
Mrs. M. St. Leger, George, South Africa, £5	66	4	0
Mr. N. L. Jayant Domica B. W. Lopes, through the T. P. H., Adyar	41	10	0
Manuk Lodge, Hong Kong, \$20	19	0	0
Mr. Geoffrey Hodson, £1-1-0	13	15	0
T. S. in Finland, through Dr. G. S. Arundale, £2... ..	26	4	11
D. R. D., Adyar	25	0	0
Mrs. Ben-Allen Samuel, Illinois, U. S. A., \$2	5	1	0
	724	11	10

ADYAR SHORT-WAVE BROADCASTING STATION

	Rs.	A.	P.
Mr. L. V. Bhawe	5,000	0	0

Adyar, Madras

31st August, 1934

A. J. HAMERSTER,
Hon. Treasurer, T.S.

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The following donations from 11th June to 31st August, 1934, are acknowledged with thanks:

	Rs.	A.	P.
Mrs. S. A. Gilbert, New Market, New Zealand, 15s.	9	15	0
T. S. in Ireland, 5s. 3d.	3	4	0
Donation received from the Treasurer, T.S., being part of the U. S. A. "Adyar Day" collections	500	12	0
Olcott Lodge, Edinburgh, Scotland, £1-1-0	13	15	0
T. S. in Scotland, "White Lotus Day," £5-16-0	76	12	8
„ „ Wales, £2-0-0	26	7	9
Mrs. M. St. Leger, George, South Africa, (received on 24-6-33) £5	66	4	0
D. R. D., Adyar	25	0	0
	722	6	5

Adyar, Madras

31st August, 1934

A. J. HAMERSTER,
Hon. Secretary-Treasurer.

BESANT SCOUT CAMP

	Rs.	A.	P.
D. R. D., Adyar	10	0	0
Scouts through Mr. Ratnasabhpathy	9	3	11
The Theosophical Society, Adyar	50	0	0
	69	3	11

Adyar, Madras

31st August, 1934

V. S. RATNASABHAPATHY

NEW LODGES

LOCATION	NAME OF LODGE	DATE OF ISSUE OF CHARTER
Barnsley, England	"Barnsley" Lodge, T. S.	4-5-1934
Mexico City, Mexico	"Loto Blanco" Lodge, T. S.	7-7-1934

Adyar, Madras

27th August, 1934.

G. SRINIVASA MURTI,
Recording Secretary, T.S.

LODGES DISSOLVED

LOCATION	NAME OF LODGE	DATE OF RETURN OF CHARTER
Manila, Philippine Islands	"Soliman" Lodge, T.S.	30-6-1934. Consequential to transfer of all members to the new Philippine Section.
" " "	"Manila" Lodge, T.S.	
" " "	"Lotus" Lodge, T.S.	
" " "	"Jose Rizal" Lodge, T.S.	
" " "	"Filipinas" Lodge, T.S.	
Cebu " "	"Cebu" Lodge, T.S.	30-6-1934. Merged into another Lodge.
Nueva, Ecija " "	"Munoz" Lodge, T.S.	
Indianapolis, U. S. A.	"Hypatia" Lodge, T.S.	30-6-1934. Owing to the fact that not enough members remained to carry on the activities of the Lodge.
Peoria, Ill., U. S. A.	"Peoria" Lodge, T.S.	
Freeport " "	"Freeport" Lodge, T.S.	
Chicago " "	"Surya" Lodge, T.S.	
Springfield " "	"Springfield" Lodge, T.S.	
Johnstown " "	"Johnstown" Lodge, T.S.	
Greenwood " "	"Greenwood" Lodge, T.S.	
Great Falls " "	"Great Falls" Lodge, T.S.	
Elmira " "	"Elmira" Lodge, T.S.	
Covington " "	"Covington" Lodge, T.S.	
Chattanooga " "	"Chattanooga" Lodge, T.S.	

Adyar, Madras

27th August, 1934

G. SRINIVASA MURTI,
Recording Secretary, T.S.

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY is a world-wide international organization formed at New York on November 17th, 1875, and incorporated later in India with its Headquarters at Adyar, Madras.

It is an unsectarian body of seekers after Truth promoting Brotherhood and striving to serve humanity. Its three declared Objects are:

FIRST—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND—To encourage the study of Comparative Religion, Philosophy and Science.

THIRD—To investigate unexplained laws of Nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of men and women who are united by their approval of the above Objects, by their determination to promote Brotherhood, to remove religious, racial and other antagonisms, and who wish to draw together all persons of goodwill whatsoever their opinions.

Their bond of union is a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by service, by purity of life and by devotion to high ideals. They hold that Truth should be striven for, not imposed by authority as a dogma. They consider that belief should be the result of individual study or of intuition, and not its antecedent, and should rest on knowledge, not on assertion. They see every Religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY offers a philosophy which renders life intelligible, and demonstrates the inviolable nature of the laws which govern its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their

hidden meanings, thus justifying them at the bar of intelligence as, in their original purity, they are ever justified in the eyes of intuition. The Society claims no monopoly of Theosophy, as the Divine Wisdom cannot be limited; but its Fellows seek to understand it in ever-increasing measure. All in sympathy with the Objects of the Theosophical Society are welcomed as members, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher or writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

KEEP your minds open. Do not accept a new truth hurriedly and rush into it as some people do. If a new thing comes along that is serious, look at it calmly, give it a hearing, study it, use your reason, and then judge whether it is good or bad.

ANNIE BESANT

THE THEOSOPHIST

Editorial communications should be addressed to the Editor, THE THEOSOPHIST, Adyar, Madras, India. Rejected MSS. will not be returned unless international postal coupon, covering return postage, is enclosed. No anonymous documents will be accepted for insertion. Writers of published articles are alone responsible for opinions therein expressed. Permission is given to translate or copy single articles into other periodicals, upon the sole condition of crediting them to THE THEOSOPHIST; permission for the reprint of a series of articles is not granted.

The half-yearly volumes begin with the October and April numbers.

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AND

THE INDIAN SECTION CONVENTION

BEGINNING ON WEDNESDAY, DECEMBER 26th, 1934

PRINCIPAL FEATURES AS ALREADY ADVERTISED

MAY I make a special appeal to members to make every effort to attend this the First International Convention for many years to be held without the physical-plane presence of our late President and Bishop C. W. Leadbeater?

There will be a most entertaining and at the same time important programme of activities, and every Section throughout the world will watch with deep interest the course of the proceedings.

In all parts of the world there is distinctly noticeable an awakening of new interest in Theosophy and in the Theosophical Society, in no small measure because never was there a greater need for brotherhood and for the Truths of Theosophy than there is to-day.

Hence the appropriateness of the titles of the principal lectures and the Symposium—

THE PRESENT VALUE OF THEOSOPHY AND THE THEOSOPHICAL SOCIETY TO THE INDIVIDUAL AND TO THE WORLD; and
WHITHER OUR SOCIETY AND THEOSOPHY?

A number of representative Theosophists from various Sections are contributing addresses under both headings.

But above all I would like as many members as possible to feel that they want to come HOME for at least a few days, even though the cost may involve a sacrifice. A number of brethren from foreign countries are making a great sacrifice to come; and I earnestly hope that very many brethren in India will feel the urge to spend a few days in a place of great peace, as Dr. Rabindranath Tagore has recently described Adyar.

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Georges Arundale

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ST. JOHN'S COLLEGE, CAMBRIDGE

Past Vice-President of the Theosophical Society, 1921-28

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