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THE PURPOSE OF THEOSOPHY

Theosophy will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideal of Religion, Duty, and Philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers, and will open the way to the practical realization of the Brotherhood of all men. Through its teaching, through the philosophy which it has rendered accessible and intelligible to the modern mind, the West will learn to understand and appreciate the East at its true value. Further, the development of the psychic powers and faculties, the premonitory symptoms of which are already visible in America, will proceed healthily and normally. Mankind will be saved from the terrible dangers, both mental and bodily, which are inevitable when that unfolding takes place, as it threatens to do, in a hot-bed of selfishness and all evil passions. Man's mental and psychic growth will proceed in harmony with his moral improvement while his material surroundings will reflect the peace and fraternal goodwill which will reign in his mind, instead of the discord and strife which is everywhere apparent around us today.

H. P. BLAVATSKY



THE

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A JOURNAL SPECIALIZING IN

Brotherhood, the Eternal Wisdom, and
Occult Research

EDITED BY

GEORGE S. ARUNDALE

President of The Theosophical Society

VOL. LVII

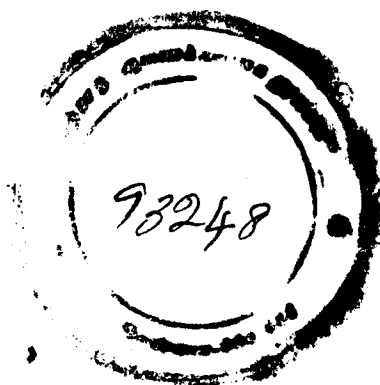
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ON THE WATCH-TOWER

By THE EDITOR

[These Notes represent the personal views of the Editor, and in no case must be taken as expressing the official attitude of The Theosophical Society, or the opinions of the membership generally. THE THEOSOPHIST is the personal organ of the President, and has no official status whatever, save in so far as it may from time to time be used as a medium for the publication of official notifications. Each article, therefore, is also personal to the writer.]

OPENING ADDRESS: GENEVA WORLD CONGRESS

JULY 29, 1936

Significance of Geneva

BRETHREN :

THE occasion of a World Congress of The Theosophical Society must needs be a great event in our history, for inevitably it is a landmark on our way, and is likely to disclose somewhat of the spirit which shall animate our movement during the septennial period to follow.

It is not without significance that this World Congress meets in Europe and in Geneva, for while in the East storms are indeed brewing, in the West storms are round about us; and men and

women of insight realize, despite all appearances, that the world must look to Geneva, to the League of Nations, and to the many international movements for peace and friendship which have dwelling places here, for an emphatic demonstration of that will to goodwill which, while it must begin and grow in the home lands, must find power, solidarity and direction in this great centre consecrated to that spirit of universal brotherhood which by no means honours the smaller brotherhoods less because it exalts the larger brotherhood more, demanding that the more shall include but not absorb the less.

Heart of the World's Life

It is indeed well that a World Congress of The Theosophical Society should be held in these times in Geneva, for Theosophy and The Theosophical Society are in very truth—there is no conceit, in the statement—the life, the heart, of individuals, of nations, of faiths, of the arts, of all philosophies, of the sciences, of that universal growth and unfoldment of which all these are signs and portents. Theosophy explains nations and faiths, depressions and prosperities, differences and similarities, failures and triumphs, effects and causes, and wonderfully shows how each individual and the setting in which he lives—nation, faith, race, circumstances—is full of divine purpose leading irresistibly to a far-off divine consummation. And everywhere there should be members of The Theosophical Society, members of faiths, members of nations, exalting the faith and nation to which they may happen to belong, yet, in the light of Theosophy, ever calling to nobler interpretations of nationality, of religion, of individual and of collective living. A Theosophist is ever a good citizen of his country, loving her, cherishing her, but above all enriching her with that Theosophy which shall help her to become more true to her mission. Thus does he learn that only by perfectly fulfilling his citizenship of his motherland can he become a true and effective citizen of the world. Thus does he learn no less that Truth is in every faith and in all conditions of living, and that where he is there is Truth. It need not be sought

without, even though it is to be found everywhere.

* *

A Call to Citizenship

We are assembled here, I think, first to call each individual to fulfil to the utmost the relationships in which he lives. We call him to be a good citizen of himself first of all, to be a king ruling well his physical body, his desires, his emotions, his thoughts. We call him to be a good friend to those around him, helping each to become more himself, never demanding from others that they shall become like him. We call him in especial measure to be a friend to those who are in need, always to inspire with courage, often to help materially. We call him to be a good citizen of his faith, helping it in ever-increasing measure to reveal the life of its Founder rather than the forms under which so many of His followers have hidden it. We call him to be a good citizen of his country, giving her cause to rejoice in his citizenship because he has discerned her genius and her purpose and gives these his constant loyalty. We call him to be a good citizen of the world, knowing that no nation, no faith, no individual, can live alone, but that each can only fulfil its own individual differences by dwelling in constructive relationship with all other individual differences. We call for Comradeship in ever-widening circles, with neither forgetfulness of the less amidst the more, nor of the more in the preoccupations of the less.

* *

Through Theosophy to Justice

We make this Call in the name of Justice, for we believe that in the world today, and particularly now, the sense of the need for Justice is both deep and widespread. And we know full well that Theosophy is the Eternal Source whence the pure waters of Justice ceaselessly flow. We know that Justice ever rules the world, and that the apparent injustice everywhere is no more than, but no less than, the inevitable fruit of ignorance, the just effect of ignorance in all its ugly forms. We know that from this justice the world must learn to free itself, so that it may in due time learn of the justice of wisdom rather than remain desolate in the justice of ignorance. Through Theosophy lies the way of release, of escape from the justice of darkness into the justice of Light. So, during this Congress, shall we apply our Science both to show that there is justice in the world, and that therefore there is release to a justice which spells happiness instead of despair. Justice knows neither storm nor peace, neither light nor shade, neither death nor life, neither happiness nor sorrow. Justice knows but perfect adjustment between cause and effect. As we are sowing in the world, so are we reaping in the world; and whatever we perceive is but Justice perfectly at work. We must change our causes if we desire different results. If we desire poverty to cease, we must cease to breed poverty. If we desire war to cease, we must cease to breed it. If we desire death to cease, we must cease to breed it. If we desire

misery to cease, we must cease to breed it. There is no injustice anywhere, but if we would that other justice should prevail, we must cease to breed the justice we deplore. I must leave our various speakers to reveal in the various subjects they have chosen the nature of that Eternal Justice, so beautiful, so true, so full of peace, towards which we mount from all the lesser Justices of Time, no less beautiful, no less true, no less full of peace, if only we could understand them, yet *less* and therefore urging us to deeper expression of our divine restlessness.

* *

Self-Conquest First

But are there not certain lesser Justices which cry out for change in supreme insistence? Look at the Justice which leaves the world in a constant state of fear and anxiety. We are afraid of death, of disease, of unemployment, of poverty, of war, of troubles. Yet are we in the midst of them all. Why? Because we have not yet learned to master any one of them. They must needs remain with us as masters until we know ourselves as masters. Then only will they become as servants, to come and to go at our wisdom-infused will. In ourselves lies their cause. In ourselves lies their cure. And the beginning of the cure lies in the individual himself, for unless the individual is right the world cannot be right, nor its races, nor its nations, nor its faiths, nor its business and industry, nor its arts and sciences and philosophies.

We Theosophists should be eager to help the world with the wisdom

which is at our disposal. But first must we apply our wisdom to ourselves, to our daily lives, to our relationships. Then only shall we be successful in applying it to the outer world. Theosophist-physicians, heal yourselves! The kingdom of Peace and Happiness is within you, and the Light of Theosophy shines upon the straight path to its conquest.

A Splendid Gathering

Let me in conclusion say how happy we all are to welcome so many representatives from constituent Sections of our Society. We have in our midst the General Secretaries of (*Sections to follow*), and official representatives of the following Sections: (*Sections to follow*). We have a registration so far composed of (*Exact numbers to follow*) members, representing the following countries (*Names to be supplied when all returns are in*).

Considering the difficult financial situation I think this is a most satisfactory number, and I am very glad that the devoted labours of all those concerned in the organization of this Congress have met with so satisfactory a response. May I be

permitted to single out the tireless enthusiasm of the General Secretary of the World Congress, Miss Dykgraaf, and of the General Secretary of the Swiss Section, Monsieur Tripet? It is due to them and to the committee collaborating with them that we have before us so happy and profitable a week.

Invocation

Upon our proceedings I invoke the Blessings of Those who founded The Theosophical Society, to whom it in fact belongs, but who allow us to share with Them the glorious duty of making it a fit instrument for the service of the world. Their greater servants, H. P. Blavatsky, H. S. Olcott, Annie Besant, C. W. Leadbeater, and others have set us a wonderful example, and have now gone on before us to prepare the further way of The Masters' Society. Now is our turn to show our loyalty, our wisdom, our selflessness, that in our turn we may pass on our trust to those who shall come after us, enriched and strengthened because of us, as The Society came to us enriched and strengthened because of the work of the outer founders and their successors.

THE PRESIDENT'S ADDRESS TO THE SWISS CONVENTION

AUGUST 2, 1936

"I Believe in the League of Nations"

BRETHREN:

I am very happy to find myself presiding over the annual Convention of The Theosophical Society

in Switzerland, not alone on account of the magnificent setting in the midst of which we find ourselves, but no less because of the unique position our Section in Switzerland occupies. In the first

place, Switzerland has traditions of which any country might be proud, traditions of freedom, of justice, of thrift and industry, of culture. Then, while being finely national, she is able to enrich her national spirit with the genius of the Italian, French and German tongues. She is three countries, yet one country. Further, she is the home for great international movements originating in all parts of the world, first and foremost of which is that League of Nations which so far has had, of necessity, a chequered growth, but is destined to become a mighty power for the universal brotherhood of mankind. For my own part, despite its failures and the impatience with which some view such failures, I believe in the League of Nations, and I am convinced that before very long the value of the League will be triumphantly demonstrated.

Switzerland's Unique Opportunity

Thus is it that The Theosophical Society in Switzerland, having this unique position, has therefore unique opportunities, the greatest of which is to provide an ardent Theosophical atmosphere for the work of Switzerland in the outer world—not to convert to Theosophical forms, but to infuse with the Theosophical life. All good work in Switzerland should be all the better because of the existence of the Swiss Section, for The Theosophical Society and its constituent organisms throughout the world stand supremely for Universal Brotherhood, for mutual goodwill, for mutual appreciation. Our Society does not concern itself

with national or party politics, with religious or philosophic beliefs. It scrupulously respects national autonomies and religious convictions. It sits in judgment on none. It neither condemns nor endorses. But it eagerly proclaims the existence of the One Life amidst all differences of forms, and calls the whole world to express such unity in terms of a warm solidarity enfolding all differences within an unbreakable circle of understanding. Countries, faiths, individuals, are designed to move towards their respective fulfilments along divergent pathways. Yet as the rainbow is the child of the sunlight, so are the many the children of the One; and The Theosophical Society, while reverently respecting the splendid independencies of individualities, bids each remember that this rightly cherished independence is itself in truth a reflection in the cell of the freedom of the organism of which it forms part. Therefore, let individual freedom and individual independence pay homage to the larger freedom and larger independence of which each is a shadow and a fragment.

How to Influence the World

The Theosophical Society in Switzerland can exercise a potent influence upon all national and international organisms, just as The Theosophical Societies in England, Scotland, Wales and Ireland have the power to exercise deep influence upon that experiment in international, inter-racial and inter-religious living, which we call the British Empire. How shall such influence best be exerted?

First by individual Theosophical living on the part of every member. Right individual living can alone lead to right citizenship, whether national or international. Every member of our Society is dedicated, whether or not he be conscious of the dedication, to live as best he can the mighty principles set forth in "The Golden Stairs" of H. P. Blavatsky or in that priceless philosophy of *At the Feet of the Master*. Our great Science of Theosophy must be lived if it is to be understood and spread abroad. And pre-eminent in such living is mutual friendship. Within our Society there may well be, indeed there should be, differences, but no difference should ever become so degraded that it tramples upon friendship and sincere appreciation. Specially, in view of its responsibilities, should our Swiss Section be animated by the most perfect solidarity—each a friend to all, all friends to each.

Next by the study of the Science of Brotherhood which is Theosophy, the Theosophy which is the Science of all Life, the Science of every Faith, the Science of every Philosophy, the Science of all the Sciences, the Science of individual and collective living, the Science of Life's upward ascent from unconscious sleep to self-conscious Divinity. We Theosophists must *know*. It is not enough to hope, nor to believe, nor to accept on authority. We are Gods, and Gods know.

Then must we share that which we have, not in a spirit of dogmatism, not in a spirit of superiority, not in a spirit of being the

sole repositories of Truth, but in a spirit of respectful brotherliness, in a spirit of being eager to receive and therefore of being no less eager to share. We cannot help sharing by living, but we should also share those principles whereby we live.

* * *

Touchstone of Theosophy

Such sharing in these dark and difficult days must also be through the application of our Theosophy, of our practical brotherhood, to the many problems which confront the world in all departments of its living. Ignorance is, of course, the cause of every problem—the ignorance that manifests itself in hatred, in fear, in ugliness, in pride, in greed. Theosophy is the antidote to ignorance, for it is the Eternal Wisdom. But with its searching rays we must probe the forms in which ignorance displays itself, specially, I think, in those forms which we call poverty and unemployment, in all those forms which lead, in any department of life, to antagonism and therefore to that war-spirit the existence of which shows us how much less civilized we are than we think ourselves to be. We must apply our Theosophy, our brotherhood. We must be practical Theosophists. Else are we Theosophists but in name, in form, and not in truth.

Brethren: I officially open this annual Convention of The Theosophical Society in Switzerland, and pray that the Blessing of the Elder Brethren may rest upon a membership so consecrated to great world service.

MESSAGE TO THE PRESS OF SWITZERLAND

The Theosophical Society is very happy to enjoy the hospitality of beautiful Switzerland and of historic Geneva for its septennial World Congress. No setting could be more appropriate for its deliberations on Justice in the light of Theosophy, for Switzerland has ever stood for Freedom and Justice, and Geneva is the great world centre where all meet who work for brotherhood and peace.

The Theosophical Society is no sect, nor is Theosophy a religion. The Society is a body of men and women who, striving to practise brotherhood, seek to work for it everywhere, so that no differences of whatever nature or in whatever field shall ever break it. They believe that honest and sincere differences should produce wealth and not war, and that people of different faiths and beliefs, of different races and nations, of different political and other conceptions of life, must learn to accord that respect and freedom to the views of others that they have the right and the duty to demand for their own. We all are sharers of the One Life. We all are moving onwards together to the One Goal. Let us live together in a spirit of mutual respect and goodwill, even though we live differently, even though we may at times be called upon to oppose one another in the outer world. Many thousands of years ago in India a mighty battle was fought—the Mahabharata—in which the contestants fought as brothers even though they also fought as foes. This great lesson the world has

still to learn. The Theosophical Society consists of all who are learning this lesson, and therefore asks from no candidate for admission to its ranks the nature of his beliefs and convictions, but only that he believe in brotherhood and strive to put his belief into effective practice, eagerly sympathizing with all search for Truth whether through one avenue or through another.

Theosophy is no religion. It is the ancient and eternal Science of Life which, under one name or another, has come down through the ages, veiled for man's understanding in religion after religion, in the philosophies, in the sciences, in the arts. No one abandons his truths for Theosophy. Theosophy helps him to clarify them, and to make them still more true. Theosophy answers those vital questions of life and death that so often neither philosophy, nor science, nor religion is able to answer. Theosophy shows life to be purposeful and to be moving splendidly onwards to divine destinies. Theosophy shows that Love and Justice reign everywhere despite appearances, and that only transient ignorance stands between man and joyous happiness.

Such is the Theosophy members of the World Congress of The Theosophical Society from all parts of the world will seek to reveal in terms of Justice, so that the world may perceive the existence of Justice even amidst seeming injustice and may therefore determine to pass upwards from the Justice that is sorrow to the Justice

that is joy. I thank all who are giving us so hearty a welcome, and I hope that our stay here may help to strengthen the great causes which will ever be associated with Geneva and with Switzerland.

A DECLARATION OF FREEDOM

A President of The Theosophical Society must stand for Freedom, for the Freedom of the individual no less than for the Freedom of Nations.

Where Freedom is not, there growth is hindered, there Truth must needs be sought with difficulty, there darkness is and slavery.

Throughout the ages, Saviours, Teachers and all Servants of Light and Truth have fought for Freedom, for Freedom of thought, for Freedom of aspiration, for Freedom of belief, for Freedom to Be.

No Nation can be free, or enjoy the glories of Freedom, save as each individual member of its corporate life is free to grow to the measure of his own individual stature, save as each individual member is free to become Himself and to give Himself to the service of his surroundings. Save rarely, when Freedom itself is *in extremis*, Freedom involves the duty to obey law and to honour order, no less than Freedom to make the laws upon which the maintenance of order depends.

Where an individual is truly free, Law and Order minister to his Freedom and increase it. There is no Freedom where tyranny, persecution and violence trample underfoot that free individuality through which alone Truth can be discovered and in which alone the life of a nation can become pure and strong.

There is no Freedom where governments coerce their citizens into compliance with their policies, or where they persecute those who have the courage of their different convictions. Death comes in the wake of tyranny and persecution.

Citizens must make laws, and governments must preserve the order wherein alone laws can be honoured and observed. But Law must ever be to the end of Freedom, and Order to Freedom's due exercise.

Violence to individual freedom is national suicide. Violence to national freedom is international suicide.

Who are the Great? The Free.

Who alone can make nations great? The Free.

No nation is great that is feared. Fear is the negation of freedom and the antithesis of greatness—the herald of dissolution and futility.

THROUGH THE BALKANS

The President will follow this revised itinerary of Eastern Europe after the World Congress:

September: 1st, London; 11th, Belgium; 13th, Huizen; 16th, Prague; 18th, Warsaw; 22nd, Vienna; 27th, Zagreb.

October: 1st, Budapest; 5th, Bucharest; 8th, Sofia; 12th, Athens; 16th, Leave Athens for India by Imperial Airways.

THE WAY OF HOLINESS

I. THE SEEKER

By GEORGE S. ARUNDALE

First, the Seeker; second, the Wanderer; third, Finding Reality: a trilogy of lectures which the President delivered in America. "The Seeker" depicts the ruthless discontent which urges the aspirant up the mountain-side instead of spiralling round it to the peaks of spiritual attainment—an acceleration which is one of the phenomena of spiritual evolution; it seizes every would-be world-helper who is dissatisfied with things-as-they-are; it brings him into the Way of Holiness, if he chooses to tread it, and into the company of the Elder Brethren who are the world's hidden rulers, seers and sages. The other two lectures will follow in due course.

I SHALL try to give you certain information, as far as I have myself received it, on the treading of the Way of Holiness, in other words a short cut up the mountain-side of evolution. There is a long spiral ascent which "the crowd" treads; there is the short cut which the few pioneers, the spiritual adventurers, the joyous spirits tread.

The Seeker is the individual who has made up his mind to take the short cut up the mountain-side regardless of obstacles and difficulties, regardless of all circumstances which up that short way are much more difficult than are the circumstances up the longer way:

A Challenging Discontent

Now what is the first qualification for the Seeker, the first condition of his mind, the first

attitude which is required of one who would make the swift ascent in front of his fellowmen, calling them to follow after him? The *first qualification* is a spirit of intelligent and joyous *discontent*. No one who is contented with himself can hope to place his feet upon the Way of Holiness; discontent there must be, dissatisfaction with that which hitherto has satisfied him. He must be, to start with, in a condition of dissatisfaction with the toys of life with which he has hitherto been playing. All manner of toys must pall upon him. Remember that everything, however beautiful, however wonderful, is but a toy compared with the more beautiful, the more wonderful which has yet to come. Even a person's most profound conviction, even that which means most to him, is most cherished, most sacred, is really but as a toy with which

he is playing a little while, until, growing up, he plays less with the smaller and simpler toys, and finds his satisfactions in toys more complicated, more appropriate to his age in evolution. The toys of religion pall, dissatisfy—the toys of pleasures, relationships, all the circumstances of daily life. This discontent is a very important qualification and the first.

It is well expressed in St. Augustine's phrase: "Our hearts are ever restless until they find their rest in Thee." A restlessness of heart is essential to treading the Way of Holiness. That means that discontent down here mirrors the divine discontent of God which brought evolution into being. It was the divine discontent of the Logos which brought life into manifestation, and the reflection of that discontent must ever be present with each one of us.

This is not a very comfortable teaching or doctrine to suggest to people, or one that many will appreciate—that they should emerge out of their contentment into discontent, that they should be constantly in a condition of dissatisfaction. They would prefer to be contented and satisfied; but here am I suggesting that it is that divine *Urge* which causes us to live and move and have our being, from the less to the more, from the static to the dynamic, from ignorance to wisdom.

No one, however profoundly convinced he is of this, that, or the other truth, should be satisfied with it, or should feel that it is enough for him for all time; that he never needs any other truth than the truth he knows, in the terms in

which he knows that truth. Such an individual should feel that he holds everything, even the most beautiful things, lightly, ready to drop and modify them for something more beautiful still. Try to think of all these lesser things which you cherish most dearly, then see if you can hold them lightly, see if you can pour upon them divine discontent, so that you see with regard to them that they are not enough. Love for friends and relatives, pleasures, satisfactions, they are none of them enough, however beautiful, true, and wonderful they may be. Thus, to start with, we postulate discontent for the Seeker.

The Paradox of Restfulness

But I want next to postulate *content*. That sounds strange, of course. You must be able to feel a sense of satisfaction and contentment *in your discontent*, feeling that in the movement away from the less to the more, which your discontent produces, you are expressing yourselves. Feeling content in not stopping short anywhere, but having a sense of restfulness in all your restlessness. That is of great importance; otherwise if there is nothing but discontent in you, the *lower aspects* of discontent may emerge and dominate—quarrelsomeness, querulousness and so on. So must there be the saving grace of contentment, of rest, of peace, and security in the midst of all the discontent which is taking you away and away and away from everything that day by day is so tremendously true for you.

We begin with a sense of discontent, a *challenging spirit* with

regard to everything in our lives, feeling discontented with everything and yet having that restfulness, that sense of solidity, power, and self-confidence which comes out of the realization that discontent is the very first of life itself. In other words we have constantly to have, as the background of our discontent, the conviction that "God's in His heaven, all's right with the world," the rest of the world, myself, my bodies, and the world outside me. God's in His heaven within me; He reigns in each one of us; therefore, all is well. Only God must reign to the furthestmost confines of the frontiers of His kingdom in our individual selves. In order that He may reign, He must dominate, and since it is out of His divine discontent that we are born, we must have our own divine discontent and rest in that.

Now how are we to become discontented? I am assuming you are all very contented for the moment, very satisfied where you are, you want nothing else, you are quite happy, though I hope there is some modicum of discontent that has brought you here with the idea that there is something more to be known, and that possibly I may be able to assist in that operation. Whence is that discontent to come?

God Sends Discontent

Before I suggest whence it is to come, I should like very definitely to say I do not wish to disturb anyone who does not want to be disturbed, who says, "Leave me alone, I do not want to be made discontented." Certainly, my dear

friend, take the long spiral by all means, until you get so discontented with yourself that you step from that longer spiral on to the shorter one. Let things rest. Let things go slowly. Play with them, if you desire to play with life. But let those persons who have the discontented spirit in them, the pioneer spirit, who want to take the Kingdom of Heaven by storm, let them become drenched with a discontent which knows no fear or favour, knows no distinction either of persons, principles, opinions, or beliefs—a ruthless challenging discontent.

Now whence the discontent? The discontent comes from your recognition that you are only at such and such a stage of evolution—you are just here, you have come up to this point and you may not be taking any definite steps to go farther. There is an immensity of life before you, and you ought to conquer it, and with all speed to declare everything about you not enough—your knowledge, your beliefs, your orthodoxies, your ideas, your ideals, your traditions, conventions; all that you are now is not enough. Such a realization is the source of intelligent, effective, constructive discontent. And so the divine discontent is as if God were sending an earthquake into the world. He does send earthquakes, but he also sends mind-quakes, emotion-quakes, and very often physical-body-quakes. All kinds of quakes are sent into us to stir us out of our lethargy. Perhaps I myself here am a kind of messenger to disturb you out of your lethargy. I hope I *am* disturbing someone here out of his

lethargy, if he has some static lethargy, something in which he rests, in which he is falling asleep. There is no experience in which you may fall asleep. You must be awake in all things, and moving from all things to other things. When you come down to the bedrock bottom of life, there must be very, very little which is your foundation rock upon which you stand. You should have one, two, or three great universal concepts on which you take your stand, and by the aid of which you move onwards on a sure path from darkness to light. So it was said, "Let knowledge grow from more to more," but, of course, as knowledge does grow from more to more, "let more of reverence in us dwell" that we may make "one music as before, but vaster."

The Seeker Grows

There is an increasing vastness which each person must out of his discontent and content experience little by little. Each individual should feel as life proceeds that the circumference of his understanding is enlarging slowly, but definitely and surely. That where he did not understand, now he is beginning to understand. Where he denied, there perhaps he is beginning to alter or affirm. Where he rejected, he is beginning to receive and accept. Where he denounced, he may be beginning to understand. Where he was quick to judgment, he becomes slow to judgment, so that he gains infinitely in understanding, has a sense of his own bigness gradually permeating him, feels himself to be as one away from the ordinary circumstances

of "crowd living"; and without any conceit, without any pride, removes himself from the congested places (enough perhaps for the ordinary individual to live in), and goes out into the open spaces which he needs for the freedom he has achieved.

When I talk of the "open spaces," I am thinking of the open spaces of the mind, of the emotions, not necessarily of the physical open spaces. There are some books, for example, that you cannot read without feeling cramped and imprisoned; there are certain addresses you cannot listen to without feeling you are being restricted and confined; there are certain atmospheres in which you cannot live without feeling it is difficult to breathe; and certain orthodoxies, conventions, traditions which cramp you, which you feel you must throw off. An individual who is beginning, not merely to be a citizen of his smaller self, but a citizen of his larger and higher Self, a citizen not merely of the nation, but also no less of the world, such an individual inevitably feels himself to be constricted and restrained by those lessnesses in which people are so often content to imprison themselves.

Out of that discontent with which you challenge every part of yourself, every belief, thought, and truth, there comes a sense of freedom. You are not restricted to certain modes of thinking or feeling. You do not travel in ruts, you do not belong to the herd, you have found and are beginning to become your true selves. It is not civilization, a book, a person that

makes you: you are making yourself. You say: "But I derive benefit from civilization, such and such a person helped me, such and such a book has been an inspiration to me." Now I say to you, these things have been signposts to me. With their aid to a certain extent I have found my way. Now I am independent of civilization—I am above it. I am independent of books, persons, teachers. I am independent of outer wisdom because the inner wisdom is welling up within me, and I quench my thirst at the well of my own being, at the well of my own divinity. I live but to serve.

The Seeker Knocks

Now you may say: "Supposing I *am* discontented, suppose I *do* challenge everything about myself, shall I find? If I give up all these crutches, supports, and everything else I hold dear, shall I find?" It has been said in the Scripture, "Seek and ye shall find, knock and it shall be opened unto you." But you must seek out of the static into the dynamic, out of contentment into discontentment. Seek and then you shall find, knock and then the door shall be opened. But if you simply stand placidly before the door, the door will not be opened. If you do not become the Seeker, if you just remain where you are and are satisfied with all that pertains to the form outside, well then you will not find.

The question then comes, "Supposing I *do* find, what am I going to find?" You are going to find that which is far more worth while than that which you have had before. "Am I going to gain by the

exchange I am making?" That is a question and a very reasonable one to ask. My answer to that will not be simply, "Yes, you will benefit by it." My answer is that *it is better to be awake in the darkness than to be asleep in the light.* Better to be awake under *any* conditions rather than to be asleep, however happily you sleep, however full of beautiful dreams your sleep is. The purpose of evolution is to cause to be awake. Suppose you *have* left all that meant so much to you, and yet seem to find nothing. Never mind, go on. You must be an adventurous, pioneer spirit, an heroic soul. You will not care if nothing comes, you will be satisfied with your awakesness, with the feeling that you are moving on, progressing from that which has confined you, sent you to sleep. You may perhaps be still in some darkness, yet at least you are awake and groping, demanding here, there, and everywhere for the light, taking your satisfaction in the moving, the groping, the demanding. *You are a Seeker.*

Stepping Stones to Achievement

One of the most wonderful things to realize is that success and achievement and triumph consist in effort far more than in reaching out and obtaining the triumph and success after which you have been striving. At this stage of evolution no Seeker is ever satisfied with that which he has achieved, and he always wants to make that very achievement itself the stepping-stone for some other achievement. When you have a little truth, you will say: "If only I could get hold of that truth, I should want nothing

more." When you have that truth you will find it is not enough. So with happiness, joy, pleasure; the exhilaration consists in moving away and away from the lesser truths to the greater truths, and feeling a sense of triumph, a sense of success in that away movement.

I may be pardoned for giving a personal illustration: I have some acquaintanceship with Those whom Theosophists call Masters, the Elder Brethren, Supermen. I know some of Them personally. Many years ago in this particular life, I came into touch with one of those Great Teachers for the first time. I was overawed by Him. I could not look into His face for a moment, I was dazzled by His radiance. Yet as I looked at Him I felt I knew what greatness, wonder, splendour, and wisdom really were; I had a wonderful conception of what a Master is. Thirty more years have passed since then. I have met that Great Teacher almost constantly since. Now I realize that I hardly knew that Great Teacher at all when I *thought* I knew Him in all His greatness, splendour and wisdom. I find today how much more there was to know of Him, and how much more I know about Him than I did thirty years ago. Because, you see, I have been growing, seeking. I know perfectly well that all I can conceive of today will be as nothing compared with what I shall realize of Him in another twenty years' time.

Heavens and Hells

That particular incident causes me to understand that even the truth which means most to me

today, which is the very root of my existence, in which I live, move, and have my being—that truth is only a shadow of that vaster truth which some day I shall know. And so in the present truth I rest quite lightly, because I must change from the lessness of that truth to the moreness which is to come. That is what I want you all to realize, if you are prepared to be discontented—everything you know so fully, you know but in small part. There is much more to know which will modify and change all that seems to be so certain in that truth at the present time.

I suppose you wonder whether, perhaps, letting go many of these satisfactions, you may not descend into unhappiness. I do not want you to be afraid of that. No one can know the heaven for long who has not known a corresponding hell for about as long. No one can know the greater heavens who has not known the greater hells. Therefore, if you are a seeker for truth, if you want happiness, joy, peace, beauty, and all the glories of life, you must remember that the pendulum of your being inevitably needs to swing in ever increasing arcs until you contact ever increasing majesties either there or here. The Christ descended into hell, and because he descended into hell, therefore he rose up into heaven. So we must be willing to face the unhappiness, because that leads us so quickly to the happiness of our goal.

So there is needed for the Seeker who is going to tread this Way of Holiness a spirit of adventure, the spirit of the pioneer, the spirit of greatness, the spirit of being one

of an advance guard leading the world on its way. The man who is willing to face life, who is determined to make his way against the slow stream of evolution must cast himself loose from everything he is and move slowly, by degrees and determinedly, to everything which he is to be.

Moving to Kingship

It were well for everyone to know where he is. Take yourself just as you are with your personality and temperament which you may know to a certain extent. Now can you see an apotheosis of yourself? Can you see yourself in comparative greatness and splendour using your qualities increased, stirred, and stimulated, and your weaknesses transmuted into those qualities? Can you take a look at yourself in a coming splendour and then move towards it? You must be able to get outside yourself and look upon yourself. It is not so very difficult if you can be comparatively impersonal about yourself, but most people are muddled up in themselves. They are inextricably mixed up in themselves. They do not know which is will, mind, emotion and intuition. It is all just a medley. They mix up the will with the feelings and the feelings with the mind. The higher self is muddled with the lower self and so they move on their appointed way in a kind of inchoate mass. If you can distinguish your various selves, your various vehicles, and see each one by itself, and the King of yourself moving these vehicles to its will, if you can gain a conception of your own kingship struggling to,

emerge, then you perhaps can break with your satisfactions which keep you where you are, and be free to move onwards to that kingship which you perceive dimly or clearly in the distance.

Do you feel that you have a greatness stirring in you? Never mind the seeming conceit of the idea. Do not say: "How can I, an ordinary humdrum individual, have greatness in me?" No Theosophist is ordinary; no, nor really humdrum. Do you have a sense that there is a power stirring in you, however much it may be damped down for the time? Have you a sense of yearning, a sense of desire some day to become a genius, a saint, or a great servant of the Elder Brethren?

The Path to Freedom

It is not a question of youth or age. The youth draws upon his young life, upon the life in the midst of which he is. An old person can draw from eternal life and feel no less young. The young person depends largely upon time, the older person depends upon eternity, and each can become young through time in the one case and through eternity in the other. There is no excuse for old people to say: "Well I am getting old, you can't expect me to have these enthusiasms, desires, hopes. How am I going to fulfil them?" You are not so far away, any of you old people, from your next life. You are ahead of the young people in that respect. All that the young can feel *now*, you can begin to feel *in anticipation*, and you can draw upon the eternity of life.

Now what does all that I have said about the Way of Holiness

and the Seeker amount to? It amounts to nothing more than that which is described in a little verse:

As rivers run, and in the deep
Lose name and form and disappear,
So goes from name and form released,
The wise man to the Deity.

That is the whole spirit of constructive discontent. To this Deity, to *himself*, constantly a release from the imprisonment of name, form, and label into a glorious freedom.

That is one of the glories gained from the teachings of Theosophy.

It offers a vast field. You never come to the end of the wisdom and freedom which is Theosophy. It is above all religions, above all restricting philosophies and conventions of life. It takes the Seeker after truth into the whole of divine wisdom, and then shows him the Path of Holiness which leads to freedom. In that freedom is oneness with the Self, and the opportunity of aiding humanity as a servant of the Elder Brethren.

EASTERN REVIVAL OF CULTURE

"MAEVE" writes the following delightful appreciation in the *Dublin Evening Mail*, June 13, 1936:

"Shrimati Rukmini Devi, about whom I told you last week, in a most interesting lecture gave us her message of beauty. Her expression of beauty is in the dance, but unfortunately for us, as she only dances old Indian Temple dances she cannot get the proper musical accompaniment anywhere except in India. She has to be content with giving her message through the medium of speech. She has a wonderful delivery and her English is perfect. She studied in India and learnt English there from English people. She is the leader of a revival of Indian culture in her own land and is an important member of an Academy out there where dancing, music and painting are taught. Although this is her first visit to Ireland it is not an unknown land to her. She has read many books about Ireland and is very interested in Irish plays. She tells me that in India there is a great bond of union with the Irish and Irish culture, mysticism being an important note in both lands, indeed by many Ireland is given the complimentary epithet of the 'India of the West.' From Dublin Shrimati Rukmini Devi goes to Belfast, where she will further spread her message of beauty. Soon she is going to Norway, Sweden, Denmark and then to a big conference at Geneva, and returns to India in October. She likes Ireland very much and hopes to come back later with her own musicians to dance here and in other places. All those who have seen her are very enthusiastic about it."

WHY DID GOD MAKE THE UNIVERSE?

BY C. JINARAJADASA

Mr. Jinarajadasa made the following reply to a question asked during the Diamond Jubilee Convention. The question was: "Why did God make the universe as it is? Why did God require the help of these countless Monads who are ourselves?"

IN the history of religion there are several lines of answer. There is no one answer; that is why the question is so interesting. The question is asked by one of the great Rishis in the *Rigveda*: "Why?" The answer is: "Surely He knows. Or is it that perhaps He Himself does not know?" That is the most magnificent statement that there is of human speculation.

The answer depends upon the line of approach to the question. Our present questioner uses the word "God." "Why did God make the universe as it is?" But the same question has been asked along other lines of thought not using the term "God." Let me take the answer when the question is asked along the line where no Deity is postulated. The answer is that this universe, as it is, is the karmic result of previous universes. Therefore, when you consider the world, it is the product of the causes and origins of previous worlds. It is as if you were looking at a tiny plant growing up from seed and asking the plant: "But why are you as you are?" The answer is that in the very nature of the seed

is all the plant which is to be. Therefore, this world, as it is from the beginning, had in it all the roots of whatever has happened, but those roots are themselves the result of previous worlds. Therefore then, you have a chain of causation, and the present result is due to previous causes. But then you might go back and back and back and then ask: But what about the First Cause? Then you are told there is no First; since there is no end to the universe, there never was a beginning. It is futile to try to inquire into first beginnings. So far as this particular fraction of eternity is concerned, this world as it is is the result of previous worlds.

There are other ways of answering. Take for instance the line of answer given by the Sufi philosopher. The Sufi postulates God as Eternal Beauty. A great Sufi poet in one of his magnificent poems describes this Eternal Beauty as so full of the quality of Self-release that It had to create a mirror of Its own beauty. Just as the poet, when there comes to him a wonderful creation, must body

forth a song, a poem, such was the nature of Absolute Beauty, It had to bring forth the Beauty that is in the world, It had to create us, so that each one of us must be like a little mirror to reflect Its own beauty. There is, then, one solution: such is the nature of Beauty that it must burst forth into creation, just as the rosebud must open and reveal its beauty.

Then we have another line using the simile of the myriads of tiny sparks in a Great Flame. Imagine that that Great Flame is full of a wonderful Love, of a Tenderness, a Brooding to give all Its exquisite affection to millions who might partake of Its nature, millions who would have to be brought to birth in an act of creation which would mean a sacrifice of Itself. But for the purpose of the joy that could be given to all these millions, the Primordial Being voluntarily lays Himself down as a sacrifice, and out of that sacrifice, says a great sutra of the *Rigveda*, out of the dissembled parts of the Mighty Being all orders of creation appear. The act of creation, then, is a great gift of Himself in order that the perfection that is in Him might be our perfection, that we might be conscious of all these wonderful things which are a part of our inmost nature as Monads. We are conscious of them not in manifested consciousness but in germ, without the wonder of delight in them as when we come fully forth into a manifested universe and there operate upon it and fashion it and show forth the glory that is in us.

It is along this line that there is much inspiration. But you

come to the practically difficult question: "If God is perfect, if God is all-loving, why is it that He could not have created a better universe? Why has He permitted pain to exist? Why was it not possible for Him who was omnipotent to arrange things so that all could grow harmoniously without struggle?" We must presume that it *was* possible for Him, but we have to take the facts as they are and try to find if there is any reason as to why the world is imperfect.

It is there we have a line of thought which comes more perhaps from the Greek tradition, where the whole world as it is is conceived of as slowly revealing the Great Beauty which is on high. This revelation can come about, not in a mechanical way, but because we who are that Beauty, and who have descended on earth, co-operate. In other words, using a simile from Freemasonry, there is a Mighty Architect, but while He has the Plan of Perfection, He requires that each individual should bring his perfect stone for the building. He has the Plan. He expects from each something: from one a stone for the pediment; from another an exactly carved pillar; from another that keystone which will bind the arch; but from each something is necessary before a universe will come into being.

So you see there are many many answers. The real answer to this question must be discovered by each of us for himself. That is why we are in life. These answers of great philosophers are presented to us, but they are the answers of others. The beauty of it is that each one of us can at a certain

stage of his growth discover the meaning of it all for himself. Until then we must realize that we can contemplate the answers of others, find satisfaction up to a certain point in them, but also a dissatis-

faction. It is because, until we find our own wisdom, the wisdom of another is bound to have certain gaps in it, that we must remember that the final solution comes from within ourselves.

THOUGHT

*If the dull substance of my flesh were thought,
Injurious distance should not stop my way;
For then, despite of space, I would be brought,
From limits far remote, where thou dost stay.
No matter then although my foot did stand
Upon the farthest earth remov'd from thee:
For nimble thought can jump both sea and land,
As soon as think the place where he would be.
But, ah! thought kills me, that I am not thought,
To leap large lengths of miles when thou art gone,
But that, so much of earth and water wrought,
I must attend time's leisure with my moan;
Receiving nought by elements so slow
But heavy tears, badges of either's woe.*

A Shakespeare sonnet which, the Baconians say, was written by Francis Bacon to Marguerite of Navarre, whom he met as a youth on a visit to the French Court. There is evidence in Baconian literature that she is the mysterious "Lady of the Sonnets" and that she inspired the romantic dramas, *Romeo and Juliet*, and others.

"PRINCE SIDDARTHA": A NEW OPERA

By M. N. O. BAILY

A new musical setting of the life of the Lord Buddha, entitled "Prince Siddārtha," was produced in the Besant Hall, London, during the English Convention, based largely on Sir Edwin Arnold's poem The Light of Asia. Both the President (Dr. Arundale) and Shrimati Rukmini Devi attended the performance, the latter commenting that "though to Indians the life of Siddārtha cannot be pleasing in western garb, it pleased the people of the West who have their own ideas of what is eastern, and I imagine they are more likely to respond to the idea in their own form." Mrs. Baily, in communicating the following article, says it covers more completely the scope of the opera than the lecture which she recently gave in London. A producer is interested in the work, she adds, and it is likely that public performances will be given in London in May 1937.

ALL over the world, from the earliest records of primitive races and ancient civilizations alike, the realm of art has been used as a channel for religious expression. In mediaeval Europe it was Christianity that inspired the painters of pictures and the builders of cathedrals, the writers of miracle plays and the poetry of Dante. Later, with the development of musical form, there was a further outpouring of masses, requiems and oratorios culminating, at the end of the nineteenth century, in *Parsifal*. The effect of this great tone-poem has been of a far-reaching nature, for it contains, in terms of music-drama, elements that are found not only

in Christianity but in Buddhism. Hence its universal appeal, for here we have an allegory of the soul, and the highest and holiest conception of life's purpose is put before us.

Parsifal, which was produced in 1882, was preceded, in 1879, by the publication of Sir Edwin Arnold's *Light of Asia*. The affinity between these two works is obvious, for both breathe the message of spiritual liberation, and in each we trace the undying story of one who was "enlightened by pity" and entered into his true kingdom.

While Wagner's influence was radiating from Bayreuth, the beauty of Sir Edwin Arnold's poem,

combined with the nobility of its subject, brought instant recognition in England. Translations were made into all the principal languages of Europe. Yet although students (Theosophical and otherwise), orientalist and book-lovers still turn to this work with deep appreciation, the world at large is apt to pass it by, though much in need of the lessons it contains.

It is all the more welcome, therefore, to learn of a new musical setting based on the poem. Those who care for opera will realize the possibilities that lie in this particular form of combined art, where certain aspects are presented and certain effects produced in a manner that cannot be achieved in any other way. The composer, Count Axel Raoul Wachtmeister, is a son of Madame Blavatsky's friend the late Countess Wachtmeister. Convinced that the story lends itself to musical interpretation, he has also expressed the wish that his version may help people to realize the beauty and simplicity of the message, especially in its appeal for peace and goodwill among men. As for the form in which the work is moulded, the composer prefers to describe it as an opera-oratorio, or a series of tableaux with musical accompaniment. The construction is certainly pictorial.

By means of twenty short scenes divided into two acts, the chief events are shown in the life of the Buddha up to the time of his Enlightenment. Several methods of presentation are suggested, the simplest being one out of doors with natural scenery. But the

music is scored for full orchestra, and the scope of the work points to a rich and spectacular setting. Two of the early scenes are in narrative form, to be recited to music. The others consist of vocal solos and dialogues, processions and dances, while the choruses range from the devic and human to the diabolic. The brevity of each episode and the kaleidoscopic nature of the music makes it likely that a tone-film would be the ideal medium for presentation. A number of years ago a silent film of *The Light of Asia* was successfully made in India under the patronage of the Maharajah of Jaipur, who granted the use of his own estate for the purpose. Now that science has added colour and sound to the technique of the cinema, there is reason to hope that a still more beautiful result could be obtained if a group of enthusiasts can be found willing to guarantee the initial expense of the venture. Such a production would, of course, reach a far larger public than an opera, but it is to be hoped that both ways will be tried.

The music itself is not of ultra-modern complexity. It is indeed pleasantly comprehensible in these days of cacophonous noises, and it shows, moreover, a "sense of the theatre." Count Wachtmeister has aimed in this work at a simplicity of expression and he describes his music as "neither Oriental nor Occidental." Though a faint flavour of eastern idiom may occasionally strike the ear, he has made no attempt to localize his musical canvas. "The heavenly choruses do not sing the music

of any special nationality" is his comment on this particular point.

A perusal of the score makes one realize what gorgeous effects could be obtained by an eastern setting. There is a sparkling quality and plenty of rhythmic variety in the scenes devoted to crowds and dancing. Changes of atmosphere and sudden contrasts are faithfully reflected in the music. There is simplicity in the opening chorus where the devas prophesy the coming of the Tathagata. Simplicity is maintained also when the birth of the Royal Babe is associated with a tuneful slumber theme. The pastoral scene at Uruwerylaya by the Phalgu River promises to be one of the most attractive. Here the composer has happily introduced a flute solo played by the shepherd boy, who helps to revive Siddârtha when weak and fainting after his long vigil. This additional musical touch heightens the charm of the picture and forms a contrast to the dance of the Nautch girls which follows. Later on there is another idyll by the lotus pool with its blue and purple fish, and this provides occasion for some nature sounds in the shape of water music while the flying cranes are circling overhead.

Of a very different texture is the sharp and strident chorus of the yogis who practise austerities, and

also that of the devil music of Mara and his followers. The latter is purposely discordant, but is succeeded by celestial strains that accompany the triumph of the spirit and reveal the uprising of a garden of flowers.

One is tempted to dwell here on the present day resources in the art of stage lighting, and how arresting would be the effect of the Buddha left in his solitary glory beneath the Bodhi Tree, wrapped in contemplation and surrounded by an aura of opalescent splendour. By such means would the reality of the invisible be emphasized and illustrated.

The ethical teachings of harmlessness and compassion are shown in the temple scene where Siddârtha loosens the bonds of a goat about to be sacrificed on the altar. Of still greater significance is His intervention in the fight between two warring tribes. The composer has visualized for us a cessation of hostilities brought about, not only through the spiritual power of the Buddha, but by his successful appeal to reason and commonsense. Would that such a scene could be witnessed by audiences in every country, thus bringing home to each nation the message of One who taught that hatred ceases not by hatred but by love.

The Buddhistical books agree in the one point of recording nothing—no single act or word—which mars the perfect purity and tenderness of this Indian teacher, who united the truest princely qualities with the intellect of a sage and the passionate devotion of a martyr.

SIR EDWIN ARNOLD, Preface to *The Light of Asia*.

THE COUNT DE SAINT GERMAIN

THE POWER BEHIND THE FRENCH REVOLUTION

By A. J. HAMERSTER

From evidence supplied by H. P. Blavatsky, Mr. Hamerster depicts the amazing part which the mysterious personage known as the Regent of the West played in the French and American Revolutions, and by inference in modern social movements in Europe. He cites her firm conviction that the French Revolution was "due to ONE Adept," a great unknown power behind the upheaval who was none other than the Count de Saint Germain.

The French Revolution

IN our last instalment¹ we came across a veiled allusion by H. P. Blavatsky to the part the Count de Saint Germain had possibly taken in the social and political upheaval of the eighteenth century, known in history as the French Revolution. It is a vexed question—the rôle played in that Revolution by secret societies, in particular by Masonic and allied fraternities, with a definite spiritual aim. It is also an actual problem in our own time, for we see a marked distrust of all such movements amongst the great dictatorships of today, leading to the suppression of certain religious and other spiritual organizations in Russia, Italy, Germany, and elsewhere.

I cannot go fully into that problem here. Its scope is too big, and it enters only incidentally into the scheme of our study. Suffice it to say, therefore, that the present persecutions are not justified by the spectacle offered

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

by the French Revolution. As already said, those secret societies had primarily a spiritual, not a temporal aim. Their first object was not political, either with a view to the violent overthrow of existing powers and institutions, or to their more gradual and lawful development towards fuller justice and greater equality for all classes. They aimed rather at mankind's moral education and spiritual evolution, by which alone the world can be permanently relieved from the common social and political evils. The difficulty was, and still is, however, that the ruling and possessing classes are very little accessible to spiritual values. The tension, brought about by a passing social order that has outlived its usefulness and has on the contrary become harmful, is thus carried on to the breaking point. At last the oppressed classes throw all caution to the winds. The secret societies get out of hand. Their original spiritual aim is discarded, and their organization

is now used for purely worldly, political ends. That is the hidden story of those secret fraternities in the French Revolution.

The Adept Serapis

That H. P. Blavatsky believed the Count had much to do with eighteenth century Masonry, and could be considered even as a high authority in these things, is evident from the rumour repeated by her, and quoted also in our previous instalment,² about "a number of papers" upon "early Masonry" given by the Count to the famous Belgian Mason and writer, Ragon. And that the Count was also the one great Unknown behind—mark! I do not say "of" but "behind"—the French Revolution, is emphatically asserted by her more than once—to begin with, in one of her earliest articles, which appeared in the *Spiritual Scientist* of July 1875, entitled "A Few Questions to Hiram." In her *Scrap-books*³ she pasted a cutting of this article, writing above it: "My first occult shot. H.P.B.," and below it: "Shot No. 1. Written by H. P. B. by express orders from S +++++." By the initial

+
with nine crosses is probably indicated the Adept, with whom especially Colonel Olcott seems to have had a close connection in the early days of the Theosophical movement, and who has since become known under the name of *Serapis*.⁴ By the words, "My first occult shot," H. P. B. does not mean that it was her first article dealing with psychical problems, but that it was her first effort to break away from the Spiritualistic move-

ment with which she had until now allowed people to identify her own mission—to break away from it and to start a real "occult" movement on her own, namely The Theosophical Society, founded three months later in the same year 1875.

Knowing all this, it is doubly interesting and significant, though scarcely astonishing, to find the name and the exploits of the Count de Saint Germain constantly cropping up—in this first declaration of principles, as it were, of Theosophy—in connection with other Adepts of the Orient and the Occident, and the movements started by Them. Thus we find mentioned, among others, the Egyptian Ophites and Christian Gnostics, the mediaeval Fire-Philosophers and Alchemists, the Kabbalists and Rosicrucians, coupled with the names of such as Paracelsus and Rosencreutz, Thomas Vaughan and Cagliostro, Raymond Lully and the Count de Saint Germain.

Indeed, I can recommend strongly the study of this initial move of H.P.B. on behalf of Theosophy and The Theosophical Society. It would be worth while for example to unravel the curiously mixed tale of the origins of the Rosicrucians.⁵ Perhaps we shall return to that in another chapter. For the time being let us get back to our immediate concern, and quote from the *Spiritual Scientist* article what H.P.B. has to say of the Count's connection with the French Revolution.

Europe's Political Evolutions

"For those who are able to understand intuitively what I

am about to say, my words will be but the echo of their own thoughts. I draw the attention of such only, to a long series of inexplicable events which have taken place in our present (nineteenth) century; to the mysterious influence directing political cataclysms; the doing and undoing of crowned heads; the tumbling down of thrones; the thorough metamorphosis of nearly the whole of the European map, beginning with the French Revolution, predicted in every detail by the Count St. Germain, in an autograph MS. now in possession of the Russian nobleman to whom he gave it, and coming down to the Franco-Prussian war of the latter days (1870)."⁶ And we may be sure, if the Count is the Adept he is said to be, that his interest in Europe's political evolutions will not have stopped short just a few years before the founding of The Theosophical Society, but partly through his interest in the latter event, as shown in former instalments of these studies, will also have been carried on down the nineteenth and twentieth centuries, up to the great war of 1914-18, as well as to the rumblings of war of the actual present and the yet unborn future.

Reading the above quotation now, after sixty years have passed since it was published, it is astonishing to find that it has hardly lost anything of its actuality. What was said then, is still the face shown by the present. It is indeed as if it were written for our own days: "*the doing and undoing of crowned heads; the tumbling down of thrones; the thorough metamorphosis of nearly the whole of the*

European map," seem even more descriptive of the twentieth than of the previous century. And the occult student will readily grasp that it is the same power or powers, the same "mysterious influence" that stood behind the "secret brotherhoods" and the "political cataclysms" of the eighteenth century, which also "supervised" those of the nineteenth, and still guides those of the present century, as it will those of the far-off future.

We shall soon see that it was the Hungarian Adept especially who stood and still stands at the head of events in Europe, and who is therefore aptly called the "Master of the West." Has he then really anything to do with Russian Communism, Italian Fascism, German National Socialism, and so on? I am sure that he has, I am sure that he is very much concerned with all these new ventures from a spiritual viewpoint, appreciating all the high ideals that lie at the back of these movements, all his care constantly directed towards inspiring their votaries to keep these ideals as highly strung and pure and undefiled as possible, and spending all his energy in mitigating the excesses and evils into which human ignorance and selfishness again and again drag down the purest motives. And whoever responds most purely and closely to these unknown influences from the unseen powers, is sure in the long run to carry the victory that is most productive of good for humanity. We might do well, therefore, especially in these worrying times, to throw open the windows of our souls to the guiding light of this Adept's

wisdom, judging events by his light rather than ours, taking his side rather than ours or anybody else's, when we are forced to take sides.

Hungarian Margraves in Paris

A further allusion to the Count's connections with the French Revolution is found in H. P. B.'s *Isis Unveiled*, which appeared two years before the article from which the above passage was taken. There she writes: "The Gnosis lingers still on earth, and its votaries are many, albeit unknown. Such secret brotherhoods have been mentioned before by more than one great author. If they have been regarded as mere fictions of the novelist, that fact has only helped the 'brother-adepts' to keep their incognito the more easily. We have personally known several of them who, to their great merriment, had had the story of their lodges, the communities in which they lived, and the wondrous powers which they had exercised for many long years, laughed at and denied by unsuspecting skeptics to their very faces. Some of these brothers belong to the small groups of 'travellers.' Until the close of the happy Louis-Philippian reign (1830-1848), they were pompously termed by the Parisian *garçon* and trader, the *nobles étrangers*, and as innocently believed to be 'Boyards,' Valachian 'Gospodars,' Indian 'Nabobs,' and Hungarian 'Margraves,' who had gathered at the capital of the civilized world to admire its monuments and partake of its dissipations. There are, however, some *insane* enough to connect the presence of certain of these mysterious guests in Paris with the

great political events that subsequently took place. Such recall at least as very remarkable coincidences, the breaking out of the Revolution of '93 (1793), and the earlier explosion of the South Sea Bubble,⁸ soon after the appearance of 'noble foreigners,' who had convulsed all Paris for more or less longer periods, by either their mystical doctrines or 'supernatural gifts.' The St. Germaines and Cagliostro of this century, having learned bitter lessons from the vilifications and persecutions of the past, pursue different tactics now-a-days."⁹

The last sentence combines the names of the Count de Saint Germain and Cagliostro. Accidentally? We shall see immediately how the latter was sent to assist the former in his huge task of guiding a whole continent of the most turbulent peoples of the earth through a transition period towards a new age. As to the "bitter lessons learned," and the consequent change of "tactics" of the hidden guides, in their similar effort in the next century—this refers to the fact, noted in the opening page of this instalment, that the secret societies of the eighteenth century got out of hand, that they lost their spiritual aims, and became destructive political organizations, with all the dire results thereof. It caused the powers behind, when starting the nineteenth century movement for the spiritual uplifting of humanity, i.e. The Theosophical Society, to strictly exclude all politics from its field of activities.

The Mahatmas and Politics

It seems opportune to insert here some remarks of H. P. Blavatsky

on the attitude of the Adepts towards politics. In the October 1883 issue of THE THEOSOPHIST an article had appeared by "an Ex-Asiatic," under the title "The Adepts in America in 1776."¹¹ The writer suggests, among other things, that the freedom of the U.S.A.'s Declaration of Independence and Constitution from any trace of "dogmatic theology . . . in a time when dogmatism of one kind or another had supreme sway . . . was due to the Adepts who now look over and give the countenance of their great name to The Theosophical Society. They oversaw the drafting of the Declaration and the drawing of the Constitution."

This article was followed in December by another, from a different writer, under the title "Adepts and Politics," to which H. P. Blavatsky added a long "Editor's Note," from which we give here a few extracts. Of the greatest importance is the following assertion: "Neither the Tibetan nor the modern Hindu Mahatmas for the matter of that, ever meddle with politics, though they may bring their influence to bear upon more than one momentous question in the history of a nation—their mother country especially." If I rightly understand the meaning of this sentence, it intends to say that the Oriental Adepts assiduously avoid any mixing with what one may call *party-politics*, whether national or international. By the former I understand the greater and lesser political parties and their groupings within the confines of one nation; by the latter, the parties formed by the greater and lesser

nations and their groupings in the world-concert of nations. Each "party" mostly fights for its own rights, mostly tries to crush or at least to overrule the others, and this leads in the former case to much internecine strife and waste of energy and morale, in the latter case to wars and much destruction of wealth and production of hate. Is it strange, then, that the Adepts leave all such party-politics severely alone? On the other hand, it is clear that they will always be found ready to "bring their influence to bear" on any "momentous question in the history of a nation" in this sense, that they will inspire, strengthen and sustain that individual and that party, to whom the whole is more valuable than the part—the nation more than his own party, humanity more than his own nation. We have to keep this in mind when reading the next sentence from H. P. Blavatsky's note, which might otherwise easily be misunderstood.

The Adepts and the American Revolution

"If any Adepts have influenced Washington or brought about the great American Revolution, it was not the 'Tibetan Mahatmas' at any rate, for these have never shown much sympathy with the Pelings [barbarians] of whatever western race, except as forming a part of humanity in general." I am sure that this does not mean that the Oriental Adepts have no interest at all in the political history of the Occidental nations, but rather that these nations do not fall within their "political realm," the word "political" here being used

in the purer and deeper sense as described above. It means that the world is divided into different spheres of influence, under the superintendence of different Adepts and groups of Adepts, different departments of the Occult Hierarchy. The largest divisions are the western and eastern hemispheres, the former consisting of Europe and the two Americas, the latter of Africa, Asia and Australia, let us say. And it is the Adept, known in the eighteenth century as the Count de Saint Germain, who seems to have been at the head of affairs in the western hemisphere, and with whose work therefore the eastern Mahatmas do not want in any way unwarrantably to interfere. Let us hear what H. P. Blavatsky further has to say on the matter. She continues her last remark as follows:

"Yet it is as certain, though this conviction is merely a *personal* one, that several Brothers of the Rosie Cross—or 'Rosicrucians' so-called—did take a prominent part in the American struggle for independence, as much as in the French Revolution during the whole of the past century. We have documents to that effect, and the proofs of it are in our possession. But those Rosicrucians were European and American settlers, who acted quite independently of the Indian or Tibetan Initiates."

The Adept of the French Revolution

And then, after disavowing any connection of "any Adept, let alone a Hindu or Buddhist Mahatma," with "the cruel, blood-thirsty heroes, the regicides and

others of English and French history," or with "Danton and Robespierre, Marat and the Russian Nihilists," who opened "eras of Terror and turned Churches into slaughter-houses," H. P. Blavatsky ends her peroration with a declaration which, by its distinct and open pronouncement as to who was the Adept of the French Revolution, stands in striking contrast to the faint whisperings and veiled allusions we have met until now.

"Nevertheless," she pursues her argument, "it is our firm conviction based on historical evidence and direct inference from many of the *Memoirs* of those days that *the French Revolution is due to ONE Adept*. It is that 'mysterious personage, now conveniently classed with other 'historical charlatans' (i.e. great men whose occult knowledge and powers shoot over the heads of the imbecile majority), namely, the Count de Saint Germain—who brought about the just outbreak among the paupers, and put an end to the selfish tyranny of the French kings—the 'elect, and the Lord's anointed.'"

Once more I must warn against a possible misconception. When it is said that the French Revolution is due to one man only, and that man or "superman" the Count de Saint Germain—this cannot mean, of course, that he is to be held responsible for, in the sense of having instigated the masses and their leaders, like Danton, Marat, Robespierre, the atrocities of which the Terror became guilty. He was responsible—and in so far the Revolution was due to him—for the awakening of

the people's consciousness to the injustices the oppressed classes had to suffer from the hands of the higher clergy and the higher nobility; for the inspiration of people's hearts with the new ideals of *Liberty, Equality, Brotherhood*, the motto of the French Revolution, which I strongly suspect we owe to him; for the instigation of people's energies towards the redressing of the wrongs, and towards the creation of a new social order along lines of persuasion and conviction, not of force and compulsion.

In the same way we may take it that he has stood and still stands behind the Russian Communist Revolution, behind the Italian Fascist Reform, behind Germany's Restoration, and Turkey's Modernization. But not, of course, behind the cruelties, the oppressions, the injustices and ignominies, from which none of these great movements of progress have unfortunately been able to keep their hands quite clean, because of the human weakness of their leaders and followers. "Liberty, Equality, Brotherhood" is still the blazing motto on the banner of the Master of the West, as it always will be. Where that is kept in view and honoured, He will support every effort with his strength and wisdom. Where it is lost sight of and disregarded, there the individual or the nation has to look out for the bitter karma of ignorance and egotism. In this sense, then, all modern revolutions, political readjustments, social and economic reorganizations in the West, are still due to "ONE Adept," the Regent of the West.

Some of the Adept's Co-Workers

No great work of world-wide scope, however, can be performed by one man only. Many contribute to its success, some consciously, knowingly; others unconsciously by the similarity of their ideals and aspirations, as well as by their susceptibility to the powerful suggestions and influences active in the world of their time, and originating from the unseen guides of humanity.

In her last book, *The Theosophical Glossary*, which appeared posthumously in 1892, H. P. Blavatsky gives us a few names of those who were the conscious or unconscious helpers and "co-workers" of that great "Adventurer" and "Pioneer" of modern western civilization in the eighteenth century. We even get a glimpse of a group who might be called his immediate "Principals" and of a still higher "Power." It may also become clear to us, if we know how to listen carefully, that his mission was not, primarily at least, concerned with the breaking up of the old inadequate forms of the social and economic order of that time, but was mainly directed towards showing the western world the way to a deeper, occult knowledge of nature and man, from which the social and economic reforms would inevitably and gradually follow in due course, instead of catastrophically, with all the pitiless and pitiful destruction connected with such cataclysms.

In an article on Friedrich Anton Mesmer (1734-1815), "the famous physician who rediscovered and applied practically that magnetic fluid in man which was called

animal magnetism and since then Mesmerism," H. P. Blavatsky tells us further that "he was an initiated member of the Brotherhood of the *Fratres Lucis* and of Luxshoor (or Luxor), or the Egyptian Branch of the latter. It was the Council of 'Luxor' which selected him—to act in the eighteenth century as their usual pioneer, sent in the last quarter of every century to enlighten a small portion of the western nations in occult lore. *It was St. Germain who supervised the development of events in this case*; and later Cagliostro was commissioned to help, but having made a series of mistakes, more or less fatal, he was *recalled*. Of these three men who were at first regarded as quacks, Mesmer is already vindicated. The justification of the two others will follow in the next century."¹¹

In the course of our studies, and especially after reading the above quotation, many questions will have arisen concerning such subjects for example as the "Great Brotherhood," its different "Branches," like the Egyptian "Brotherhood of Luxor," its "centennial attempts" in the last quarter of every century, its "Members," like the Master Serapis, and especially, of course, the Hero of our story. All these points can only be adequately dealt with in a separate chapter. And it is on the ground of my planning to write such a fuller exposition of the occult background of this our story, that I leave them aside for the time being. That future chapter is intended, of course, to give us a better understanding of

the status of the Master of the West and the nature of his work for humanity, as part of the "Great Brotherhood's" guardianship of the world.

In the present chapter I had set myself the task of collecting all the more important passages from the works of the two principal founders of The Theosophical Society, H. S. Olcott and H. P. Blavatsky, regarding their knowledge of and their occult relationship with the Count de Saint Germain. That task is here finished. In our next chapter we shall pursue the same object as regards the next two great leaders in Theosophy, Annie Besant and C. W. Leadbeater. Their activities as such, though beginning towards the close of the last century, became really prominent as the new century advanced. The subtitle of the next chapter will therefore be "In the Twentieth Century." And I may be allowed to anticipate its contents so far as to lay an occult bridge as it were from this to that chapter.

Only two names, those of Mesmer and Cagliostro, were mentioned in the last quotation as helpers of the Hungarian Adept in the eighteenth century. Inevitably there were many more, whom we do not know for certain, but whom we may rightly suspect, I hold. Cazotte, Voltaire, Thomas Paine, Baron d'Holbach, many of the Encyclopaedists, and how many more? Listen how H. P. Blavatsky connects some of these names, and herself, with the Count de Saint Germain, unintentionally or intentionally? "We," she exclaims, "who unfortunately have learned at our personal expense how easily

malevolent insinuations and calumny take root, can never be brought to believe that the great Paracelsus was a drunkard. There is a 'Mystery'—and we fondly hope that it will be explained some day. No great man's reputation was ever yet allowed to rest undisturbed. Voltaire, Paine, and in our own days, Littré, are alleged on their deathbeds to have shown the white feather, turned traitors to their life-long convictions. St. Germain is called 'The Prince of Impostors,' and Cagliostro—a charlatan. But who has ever proved that?"¹² However that may be, our suspicions, in the case of H. P. Blavatsky's co-operation with the Master of the West, are fully confirmed in our next chapter by Annie Besant's assurance that in her former incarnation, as Père Joseph, or Father Zimsky, she belonged to the chosen few, who formed an inner group of the Adept's conscious and closest co-workers.

FOOTNOTES

¹ THE THEOSOPHIST, February 1936, p. 412.

² *Ibid.*

³ Vol. I, p. 35. The article is reprinted in H.P.B.'s *Complete Works*, Vol. I, p. 47.

⁴ There is no doubt in my mind, that H.P.B.'s article, as well as her next important one, of which more later on, was written under direct influence of this Adept. Compare for example the reiterated use of the imperative "Try" in H.P.B.'s article with the Adept's published letters in *Letters from the Masters of the Wisdom*, second series, p. 10.

⁵ H.P.B.'s *Complete Works*, Vol. I, pp. 50-51.

⁶ *Ibid.*, Vol. I, p. 52.

⁷ This is the oldest allusion I have found in H.P.B.'s writings, to the Hungarian descent of the Count de Saint Germain. Cf. THE THEOSOPHIST, October 1936, p. 44. The title "Margrave" is probably due to a confusion with the Count's friend and protector, the Prince Charles, of the reigning house of the "landgraves" of Hesse-Cassel.

⁸ A stock-jobbing scheme in England of about 1720, similar to the so-called Mississippi Scheme of John Law (1671-1729) in France, of a few years later.

⁹ *Op. cit.*, Vol. II, p. 403.

¹⁰ *Loc. cit.*, p. 16. Am I right or wrong in remembering having read somewhere that "Ex-Asiatic" is one of W. Q. Judge's pseudonyms?

¹¹ *Loc. cit.*, pp. 213-214.

¹² THE THEOSOPHIST, February 1883, p. 121, note.

Art! One can be always understood by him who understands it.—BEETHOVEN.

UNKNOWN ARTISTS

By NICHOLAS ROERICH

Roerich's masterpieces are in the leading museums throughout the world: the Louvre, Luxembourg, Victoria and Albert, Rome, Benares, Belgrade, Zagreb, Allahabad, and numerous other collections, including Adyar, and more than 1,000 of his works are in the permanent collections of the Roerich Museum in New York. Let us turn to less celebrated artists, some of them men of genius, whom the gods allowed to die young, or who produced masterpieces anonymously, as do countless editorial writers on the daily newspapers.

AN exhibition was organized in Paris recently concerning the idea of which I have already had occasion several times to write and speak. From the point of view of the history of Art, it is always most important to reveal the so-called unknown artists. The names of great masters are very often in public judgment collective conceptions. When looking over the standard handbooks on Art, we find in addition to the well known celebrities numerous names of men whose creations are not commonly known. And yet these artists lived to old age, worked incessantly, and had as their teachers great masters.

About the Paris Exhibition the press reported as follows: "An exhibition of sixty paintings, acclaimed by connoisseurs as great masterpieces but bearing the signatures of unknown artists, was organized in Paris under the patronage of Georges Huysmans and was heralded to be the most remarkable of the series of thirty exhibitions of the Parisian season."

Where Connoisseurs Nod

The exhibition of unknown artists reminded old collectors and critics of many episodes concerning mistakes of judgment committed by the best art authorities. One of them narrates: "Thirty years ago I got the idea of submitting to the jury of an exhibition a small Roman landscape painted in light-yellow and bluish colours, also a pen-drawing representing a peasant with a large hat. Both paintings were flatly refused. And yet the landscape was by Corot and the drawing was by no less a person than Rembrandt himself."

Another art critic added that paintings by unknown authors were now and then acquired by the largest art museums and believed to be by known great masters. At a recent exhibition of old Italian art in Paris, there was exhibited the famous "Open-air Concert," previously catalogued by outstanding authorities as a Titian, and now regarded as a masterpiece of Giorgione.

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Such anecdotes remind us of the famous saying of Toulouse de Lotreck: "A painting should be perceived by the heart." In other words, a painting should be valued on its merit and not because of the signature. This French artist adds: "What would it matter if a picture of an Evangelist turns out to be not by Velasquez, if its high quality ranks it equal to the brush of the master!"

We can remember many facts from life, which prove on what quicksand conventional judgment is based. In the Metropolitan Museum of New York there is a painting attributed to Matsys, which is actually a painting of the very interesting but completely unknown master of the Netherlands, Haselaer. His signature—which I and the well known authority on art, Senator Semenoff-Tianshansky, have seen—was evidently removed by its previous owner. On the market it is of course an entirely different thing to sell an unknown Haselaer or to have the opportunity to offer a famous Matsys.

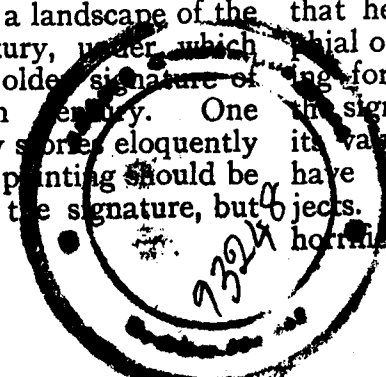
I have myself seen a written certificate by a well known authority stating a painting to be a Rembrandt. Yet from this painting there had just been removed the name of Jan Victors—a distinguished pupil of Rembrandt. I also remember a landscape of the eighteenth century, under which was visible an older signature of the seventeenth century. One could cite many stories eloquently proving that a painting should be judged not by the signature, but on its merit.

Conventional Judgment

There are two types of collectors. One group requires first of all only the name. The other demands an artistic quality. For the collectors of the former type there have been created the innumerable "fakes." A rather rude art dealer used to laugh: "A signature costs but a couple of shillings."

Many tragedies and dramas in the art world are due to conventional judgment. Again, if we take the largest encyclopaedia on art, we are struck by a multitude of completely unknown names, men who apparently left no result of their activity, yet were associated with the greatest masters. They were commissioned to adorn cathedrals and public buildings, which proves that they were *en vogue*. Besides, their names were cited by old historians of art, who obviously had cause to esteem them greatly. Verily judging by the rare signed paintings we are convinced that these artists, although unknown to us, were great and excellent masters who fully deserved their page in the history of Art.

If today, before our very eyes, there disappears a signature from a painting, we are justified in supposing that such sinister episodes took place also in the past. It is said about a well known collector that he always carried with him a phial of alcohol and while bargaining for a painting he washed off the signature in order to depreciate its value. Many tragedies indeed have taken place around art objects. We ourselves were once horrified at seeing how a restorer



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turned a beautiful painting into a work of seemingly dilapidated condition in order to purchase it cheaply.

After all, one can write a most instructive story about the life of paintings and other art objects. Who knows, perhaps some dramatist will some day take as his subject not a human being, but a tragedy from the life of a painting. A long procession of dramatic, tragic and highly joyful and solemn episodes is depicted around works of art, weaving their aura.

Everyone has heard of the destruction of the masterpieces of Leonardo by religious fanatics and cruel invaders. I remember how a beautiful sketch by Rubens was used as cardboard for the binding of a book. An excellent portrait by Brullov was covered with an ugly landscape. Under a so-called painting by Ingres was discovered the signature of his collaborator Carbonnière. In all countries there has always taken place an intentional or involuntary shifting of names and definitions. Together with revaluation and fashion, every century has had its own conventionalities. Instead of true revaluation new concealments are taking place.

Modern Problems

But let us not dwell on old art only. The problems of contemporary art are still more acute. Let us hope the examples of the past will teach our generation to open their hearts to young artists. And after all, who can affirm who are unknown and who the known artists, and to whom are they known or unknown?

I have been told of a most remarkable collection of "unknown" French artists of the modern period. A collector from Marseilles began to collect paintings of artists who died very young or who in despair discarded art. A large collection was gathered. A visitor who knew not the names might have thought that they were paintings by Degas, Monet, Manet, Rafaelli, Menard, Latouche and other celebrated French artists. This collection contained also some strongly individual conceptions. It became quite clear that an enterprising person might arrange from such a collection a most striking and significant exhibition. Besides paintings of artists who died early in life, there were those of artists who considered themselves *découragé*. And it is yet another question whether all of them were right in considering themselves failures. Sometimes a terrible injustice brings people to this entirely undeserved decision.

The Vanity of Ignorance

A friend of ours, when saying "unknown" always used to add "unknown to me." And in this he was quite right. How can anyone say that a person unknown to him at the moment and in a certain place, may not be greatly revered by other people elsewhere? Such a consideration should be understood by many people nowadays. Otherwise, in self-conceit, some persons may imagine that if they do not know something or do not accept it, then all other people also do not know and do not admit it. Such is the usual vanity of an ignoramus. Besides, the question

of being known or unknown is one of the most conditional. This definition is based on many casual circumstances, both conscious and unconscious. Many excellent geniuses have received recognition only after their death. For curious reasons people seem to value only the factor of death in their judgments.

Hélas! Because of crass ignorance, so often the ugly dance macabre replaces the beautiful predestined dance of Life.

May exhibitions of "unknown" artists remind us once more of the conventionality of human judgment, and may they create one more act of justice in the contemporary world.

The Sense of Beauty

Shrimati Rukmini Devi in her inspiring article "The Sense of Beauty"¹ says: "The true end of all art is that each one of us should be artistic, that each one of us should be able to appreciate beauty, to be able to work in harmony with all life, and that the life of each of us must become so

¹ THE THEOSOPHIST, June 1936.

refined, so artistic that we shall irresistibly respond to every fine and noble thing."

Verily in every Academy, Institute, and School of Art, besides the artistic technicalities, there should be instilled the true sense of beauty. The sense of beauty, even if it is inborn, still needs educating for unfoldment. In the same way, though every human being has the gift of thought, yet the art of thinking needs education. The classical Museion—the home of all the Muses, was precisely that Temple where the sense of beauty was developed and glorified. In the same manner should people today welcome every upliftment and refining of the human spirit which takes place in such unifying noble temples, reminding us of the glorious Academies of ancient Greece. These beautiful hearths were, as are ours today, the sign of a true renaissance. In these all-unifying Academies people will learn to become more kind, honest and just, for these qualities belong to our highest concept of the Beautiful.

THE MESSAGE OF BEAUTY

We learn that our World President is addressing meetings and carrying the Message of Beauty wherever she goes. Even though she never gave audible utterance to her idealism of Beauty, her presence carries the message—the visible and crowning embodiment of a long line of Aryan culture. But so much more telling and influential is the message when she gives it with that passionate sincerity and devotion to Beauty, in life and in form, which is so inspiring and penetrating, and so essentially her own individual expression.

—"The Young Theosophist."

WHY SOCIAL CREDIT ?

By MAJOR C. H. DOUGLAS

Major Douglas, in reply to our invitation to contribute an exposition of his economic proposals, submitted the following article, which we reproduce with acknowledgments to the "Christian Science Monitor," Boston, U.S.A.

MOST of us are familiar with the advice to the effect that "If playing golf interferes with your business, give up your business." It appears that the bankers, politicians and statesmen of the world have taken this advice to heart. As between giving up the money game, as played at the present time, and wrecking civilization, there seems to be no doubt that they are all for wrecking civilization.

The money game is really quite a simple game. It can be visualized as a ticket system, not much unlike a railway ticket system, with the exception that a money ticket will be exchanged for any sort of goods or services, whereas a railway ticket is only exchangeable for transportation. No railway company has been so foolish as to allow some independent organization to acquire the monopoly of printing its tickets, to issue them upon its own terms, and to retain the proceeds, while the railway company confines itself to providing the transportation. But that is exactly what the world has done. We busy ourselves with invention, science, pro-

duction and agriculture. We increase our productive capacity a hundredfold. We transfer the so-called curse of Adam from the backs of men to the backs of machines.

Billions of pounds of coffee, millions of bushels of wheat are grown in excess of requirements, and are wantonly wasted, yet we allow tens of millions of the countrymen of those who have produced these marvels of ingenuity and progress to exist upon the verge of starvation. Our statesmen, at the behest of the bankers who have monopolized the ticket system, explain that they are doing their best to get us all back to work, and to curtail the output of the machines and methods, which have been only too successful.

If the railway company met a public clamour for increased transportation by replying that while it was unfortunately unable to deal with the shortage of tickets, it was using every endeavour to see that the number of locomotives and the capacity of trains was cut down to correspond with the available number of tickets, I do not suppose that its policy would be regarded

as satisfactory. Neither would it occur to most people that a shortage of tickets would be best met by altering the timing of the trains and the hours of work of the employees. It would seem fairly obvious to most people that a situation arising out of a defective ticket system would be best met by reorganizing the ticket system, rather than by dealing, at any rate in the first place, with other departments which had been shown to function fairly satisfactorily.

Now it is the contention of those of us who propose the use of the public credit as a remedy for many of the economic, political and social ills of the present day that the production system and its administration, while possibly not perfect, are demonstrably so good that they have produced a state of glut. Any changes, therefore, in the production or administrative system must either reduce its efficiency, or increase the glut. On the other hand, the existence of the paradox of poverty amidst plenty seems to be quite conclusive evidence that it is not the production system which is at fault, but the distribution system, and the distribution system is almost wholly a financial or ticket problem.

The principle of the remedies proposed can be, perhaps, best understood by imagining the public debt of the United States to be a correct accounting representation of the total assets of the United States, which at its present rate of increase will soon be the case, and to suppose that this public or national debt be issued without charge to all United States citizens in the form of interest-bearing bonds. By

applying a portion of the possible interest of these bonds to the reduction of prices, it is quite possible to avoid a rise in the price of consumable products, or even to cause a fall in such prices, just as we apply a subsidy to cause a fall in the price charged for transportation. In this case, however, we do not provide the required amount by taxation.

If, at first sight, such a proposal may seem revolutionary, there is an adequate answer. At the present time, when a central bank, and, to a less extent, any normal type of bank, acquires securities, it acquires them by exchanging a draft upon its own credit for the securities, thus increasing the money in the hands of the public by the amount paid, and increasing its own assets by the securities acquired. It is quite fair to say that a financial institution in such a case acquires securities for nothing, and I am not aware of any special reason why a financial institution should alone be thus privileged. The extension of the principle involved would result, amongst many other equally desirable achievements, in the reduction and ultimate abolition of taxation.

The usual objection raised to a procedure of this kind is that it is inflation. Why a procedure which is legitimate on the part of financial institutions should become dangerous when used for the benefit of the general population is never made very clear. The suggestion is inherent that an increase of money must necessarily be an evil, and is, in itself, inflation. Inflation is nothing of the kind. It is, on the

contrary, an increase in the number of money tokens, accompanied by an increase in general prices. This latter state of affairs is now openly claimed to be the objective of the orthodox or bankers' financial system, so that the objection raised against the proper and scientific use of social credit to—at one and the same time—lower prices and increase purchasing power appears to be doubly irrational. It is perhaps unnecessary to add that the additional purchasing power issued would be cancelled by writing down the debts against which it was issued, as at present.

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It may be asked, what are the chances of proposals of this kind attaining the stage of realization? The answer to this is, I think, that while the proposals in themselves are technical proposals, their realization is a problem of the mobilization of sufficient force to insure that the opposition of the monopoly of credit which now exists can be overcome. It is by no means a light problem, but it is being tackled with energy, ability and persistence in every part of the world and especially in the English-speaking countries.

So far, the United States has not heard so much of the orthodox social credit proposals as of various semi-socialistic schemes to which they bear only a superficial resemblance. There is every evidence, however, that within a period not exceeding twelve months there will be in the United States, as elsewhere, a recognition of the fact that the future of the world lies between two radically opposed

ideas, the first the regimentation of individuals along the lines of Italian Fascism, German National Socialism, or Russian so-called Communism, on the one hand, and on the other, the institution of a modified financial system which will give the maximum amount of individual liberty to the individual, a liberty which can be defined as the opportunity to choose or refuse one thing at a time.

It may not be out of place to touch upon the bearing of social credit upon the problem of international peace. It is, at any rate, the belief of supporters of the Social Credit Movement that the primary cause of international friction, if not the only cause, is the competition for foreign markets.

Under existing conditions the competition for foreign markets is forced upon governments by their apparent inability to regard the individual as other than a person for whom economic employment must be found. Failure to find this employment, being accompanied by cessation of wages, both causes destitution to the individual and a still further diminution of markets for consumable goods. If recognition can be obtained for the conception of an economic system as not being primarily an employment institution, but rather a method of providing goods and services with the minimum of work on the part of everyone, the great urge to force upon alien populations goods which either they do not want, or would prefer to produce themselves, will be greatly reduced, if not, indeed, completely eliminated.

BIRTH CONTROL

By MARGARET SANGER

"I believe this whole movement belongs to those who are helping the spiritual evolution of the race," says this protagonist of family limitation, concluding an address which she delivered to a post-Convention gathering at Adyar. In our August issue she discussed the balance of population and the question of health. Other factors follow:

The Question of Morality

THE question of morality is different because that is so individual. So much immorality depends on what is within us. I refuse to accept the dictum that morality or immorality comes from the outside. I think it begins from within, and I believe birth control, no matter how much information is available, is never the cause of immorality any more than an automobile is the cause of immorality, or good roads, trains, hotels, or anything in modern civilization that makes immorality possible. None of these factors are the cause of immorality. We have to realize that every good thing may be used and misused. Our obligation and responsibility is the teaching to our young people of the proper use of knowledge. That is our responsibility. I think I am willing to face the fact, and others must also face it, that if two people are going to be illicit and immoral, they have only the right to injure themselves. They will learn and become wiser through that experience. But they have no right, in my opinion, to

bring an innocent child into the world through that relationship. The world is not ready for the illegitimate child. It is too hard. If two people want to be careless and reckless, if they lack consideration for the individual life, I would rather see them use means of birth control and prevent conception of the illegitimate child and take the responsibility on their own shoulders, but I still maintain they have not any right to injure a third person. Morality is a question of character, integrity, education; it is a question of adequate preparation for life. I think that if after two thousand years of Christianity, where the churches have had the platform and the means of educating, strengthening, informing—if after all this time the Christian Church will not trust their men and women with knowledge, they had better give the job over to science and see if science cannot do it better—and perhaps it might.

I believe there are no real factors that can be maintained to say that birth control shall not be used. I believe it has come to us

as an ultimate means of science to help to free us. With it goes responsibility, of course, but we must be ready for that.

The Practice of Continence

The means that are used are many. The first that is advocated in many circles, especially certain religious schools, is continence. Mr. Gandhi and I had an interesting talk on this subject. He thinks that continence is the only means of birth control that has an ennobling influence. He believes that the family should be regulated. He thinks it is outrageous that women have not had a chance to develop their souls, minds, and bodies. He is with me one hundred per cent except on the method to be applied.

When it came to this question of continence, I said, "Mr. Gandhi, can you possibly advocate continence to the masses? Do you think it can be generally applied to individuals, save perhaps those few who can sublimate their creative and vital energies. Of course, these forces can be sublimated in doing creative work, lifting you out and above the mundane things of life, but can you say that the average man and woman of family life can apply it?"

"Women must resist their husbands," said Mr. Gandhi.

What kind of a condition is that going to cause, especially in India where women are less equipped to go out and battle for their own living? Can you even suggest the advice to the women of India to resist their husbands and injure an arrangement which has for ages been co-operative and harmonious to both.

But is continence as a general method feasible? That is a very important question. I have seen continence as a very ennobling force in the lives of many, and I have seen it as a very destructive force in the lives of many others, people who were not sufficiently evolved to make that a method of life. I knew, for instance, a good husband and a loving father of four children, twenty-eight years old, a strong vital figure. He was told by the doctor that another pregnancy would cause his wife's death and that if it occurred, he could consider himself the murderer. This man was absolutely tormented, of course, and resolved that under no circumstances should there be any relationship between himself and his wife for the rest of their lives. He began to live an isolated life. Formerly he had come home at night, and helped put the babies to bed and then his wife had read to him or they had played cards together. Now he dashed out of the home as soon as he came in, fearing temptation, and began to pick up with an inferior type of associate, got himself arrested and into all sorts of trouble, all because he did not feel he had the strength to stay at home even when he might not have been tempted. Finally the little woman, who was very sensible, realizing that she was losing the love of her husband, tried to plead with him to be normal. Desperately he repulsed her. The social workers were called in. In a few days things were quieted down, and the woman was sent to a physician who advised her what to do; the doctor talked to her husband, and that little

family is now happy, living a peaceful life under a means that is very much more conducive to health, happiness, and harmony than the attempt to practise continence under the existing circumstances. You cannot always apply continence safely to all individuals. It is a process of growth, character, development, and sublimation.

Is There a "Safe" Period?

The next method that is also being used and considered is that of the "safe" cycle. The Roman Catholic Church does not believe birth control is necessary. Like Mr. Gandhi we agree on principles—that something must be done to free women and give them an opportunity to be themselves and grow and take part in the affairs of the world as human beings. The Catholic Church has gone a little further than Mr. Gandhi. They delved into the process and they have fixed a definitely safe period in the monthly cycle where, they claim, conception does not occur. They advocate this method, in fact some books on this subject have ecclesiastical approval, and as much propaganda as the birth—as against control—authorities ever hoped for has been given to this means of the "safe" period. There is no doubt if that is true, it might be a useful thing in the lives of thousands. In my estimation it is the wrong method to advocate. Even if there is a definitely safe period, that is the time nature has closed the door for reproductions and all relationships. It is the time when the sex wave is the lowest, and not the time when it should be most prominent. But

what else can be expected when men are making these rules for women? Scientists tell us that so far that method of safety has not been definitely established. We cannot advocate it without definite advice from someone who knows and can help the woman to work out her cycle.

Sterilization

Then sterilization of the feeble-minded, of epileptics, of certain cases of insanity, or those with diseases that can be passed on to innocent children, is another method of control. If these people have not the moral responsibility to keep them from bringing children into the world, they certainly should be sterilized. There are twenty-four States in America that have sterilization laws for people with these ailments, especially with transmissible diseases. One does not need to be afraid of sterilization for it is not such a terrible thing as many imagine. So far as the man is concerned, it simply makes it impossible for the sperm cell to pass out of the body and it is reabsorbed into the system. It takes the physician ten to twelve minutes to operate and the man is not in any way incapacitated. With a woman a major operation is necessary. The sterilization of both—man or woman—by any means whether surgery, x-ray, or radium, should be under the control of the medical profession.

A further method of control is the temporary means, the chemical or mechanical means of contraception. These are again means that have been evolved through a great

deal of research and study. We find that many simple means were used in earlier times. For example, the peasants of France have used simple means since the time of Napoleon to keep the family down. The means have evolved until now they come into the realm of science. Whether the means used are mechanical or chemical, we believe they are individual and should be individually applied, as eye glasses are applied to the individual needs of the eye. So do we wish to place the whole question of contraception in the hands of nurses and doctors who know the best method suitable for the individual's requirements. Wherever women come under medical care, that should be the place where they should have such information.

The Economic Factor

The largest number of women—87 per cent—have come to us for economic reasons, not that they had anything wrong, but simply believing that they could not afford to have another baby. The other women had mental, nervous, physical reasons why another pregnancy would have been disastrous. We have saved thousands of lives of women, say, who had cancer. Today these women are living to thank us. We feel that we are raising the standard for women and placing it in proper and qualified hands so that women may obtain the best advice suitable for themselves. It is a long story, and one could go on talking of the

economic, social and spiritual aspects that have to be considered. We have found that the women who come to us with their needs, after they have the fear of pregnancy lifted out of their lives, begin to reconsider their relationships with their husbands—a "pal" friendship develops and permeates the relationship between the man and the woman.

Then we find the relationship of parent and child changes, for the mother has more time to spend with her children. So the woman is ready for other things, to step up higher to whatever is in the process of her evolution. Until that time it is very difficult to get the woman or the man to look beyond the coming pregnancy.

I believe this whole movement belongs to those who are helping the spiritual evolution of the race. I believe birth control is the keynote of a social awakening and is interlocked with the spiritual advance of the woman and the race together. As we look over life we know how physical sight came to us in our evolution, and so do I believe that our spiritual sight will come as we move upwards and onwards into that current of life called self-consciousness, and become conscious of our acts and responsibilities. There is no greater responsibility than that of passing on the gift of life. Let us see that it is passed on in a body fit and perfect as an instrument in the service of the soul that we may summon to take its place in the mystery of natural being.

The Book of the Month

A MEDICAL DOCTOR ON THE MYSTIC WAY

"*Man, the Unknown*," by Dr. Alexis Carrel. Harper and Brothers, New York.

WHAT was Dr. Carrel's motive in writing this special book with its strange title—*Man, the Unknown*—a book which enters the realms of the mystical? The first page or two and the headings of the chapters answer the question. The author has endeavoured, he says, to separate the unknown from the plausible, to recognize the existence of the unknown, and he considers man the summation of all time. He integrates man thus: "Man is at the same time, the *corpse* dissected by the anatomists, the *consciousness* observed by the psychologists and great teachers of the spiritual life, and the *personality* which introspection shows to everyone as lying in the depth of himself."

A few of the chapter headings of the book serve to indicate the learned doctor's range: "The need of a better knowledge of man"; "The science of man"; "Mental activities"; "Inward time"; "The individual"; "The remaking of man." Dr. Carrel describes what he has seen, what he has proved—what he *knows* about the fundamental mysticity of man and his being subjected to natural laws. People, he considers, must learn to understand their relation to a

"cosmic universe, to their fellow men, and to their inner selves," otherwise civilization will degenerate. He desires to help them to this understanding, hence the book.

This reviewer wishes here to offer a few words of caution: To Theosophists and other students of the occult some opinions of Dr. Carrel's may give pause for objections. But let us keep open minds!

Are not students of occultism bent on searching out the real from the unreal? Suppose Dr. Carrel *does* approve meat-eating, painless disposition of incurables, Rockefeller Institute methods of vivisection, and other opinions with some of which we may not agree. In spite of these there is such a wealth of the "real" in the book, so many proofs submitted by an empirical scientist as to the hidden phenomena of the personality, proofs which occultists are constantly hoping will be presented to humanity in general, that students of human personality would be foolish to reject or overlook them—the truly remarkable results of Dr. Carrel's clinical experiments and conclusions; they ought at least to feel grateful to him for his sincere and stupendous task

of arousing the attention of his brother scientists to the spiritual nature of man so that men may be helped forward to a more progressive evolution.

For the first time in modern history an empirical scientist has revealed occult facts to aid in arresting humanity from what he considers its spiritual decadence, and so far from his suggestions and conclusions being ignored, they have startled the scientific world.

Dr. Carrel is very outspoken in his criticisms of scientists, their materialistic attitude, and their neglect to investigate man's true spiritual nature. The way which he has opened to physicians for an expanded field of scientific research in medicine would not only cure disease but also direct the development of character, the mind, the organs, and the higher activity of man's inner nature.

Courageously he directs the attention of scientists to the mysticity of the individual and suggests the founding of institutions of learning for profound study and experiment. He says:

"Certainty derived from science is very different from that derived from faith: the latter is more profound. . . . Men of genius, in addition to their powers of observation and comprehension, possess other qualities such as intuition and creative imagination . . . they learn things through faculties ignored by other men, faculties closely related to clairvoyance. . . .

"Clairvoyance and telepathy are a primary datum of scientific observation. Those endowed with

this power grasp the secret thoughts of other individuals without using their sense organs. They also perceive events more or less remote in time and space. This quality is exceptional. It develops only in a small number of human beings. But many possess it in a rudimentary fashion. Clairvoyance appears quite commonplace to those having it. It brings them a knowledge which is more certain than that gained through the sense organs. A clairvoyant reads the thoughts of other people as easily as he examines the expression of their faces."

Dr. Carrel is no less emphatic about the phenomena of telepathy which he has studied through clinical experiment:

"It is certain that thought may be transmitted from one individual to another, even if they are separated by long distance. . . .

"The existence of telepathic phenomena, as well as other metapsychical phenomena, is not accepted by most biologists and physicians. The attitude of these scientists should not be blamed. For these phenomena are exceptional and elusive. They cannot be reproduced at will. Besides, they are hidden in the enormous mass of the superstitions, lies and illusions accumulated for centuries by mankind. Although they have been mentioned in every country and at every epoch, they have not been investigated scientifically. It is, nevertheless, a fact that they are a normal, although a rare activity of the human being. . . .

"These facts which belong to the new science of metaphysics must be accepted just as they are.

They constitute a part of our reality. . . . In fact the entire body seems to be the substratum of mental and spiritual energies."

Madame Blavatsky laid great stress on the necessity for physical health, otherwise the progress of the occultist might be impeded. Dr. Carrel, as a scientist, has actually demonstrated that the integrity of the physical organism is indispensable to the proper manifestation of consciousness. "Each state of consciousness has a corresponding organic expression," he concludes: "Those who keep the peace of their inner self in the midst of the tumult of the modern city are immune from nervous and organic diseases. . . . The restoration of man to the harmony of his physiological and mental and spiritual self will transform his universe."

Germane to this view of spiritual rejuvenation is his clearly expressed conviction that glandular operations for rejuvenation performed by some physicians have not accomplished any permanently beneficial results. He believes in the capacity of human beings to rejuvenate themselves by proper living, "certain modes of life, certain diets, certain mental attitudes capable of promoting longevity."

These brief paragraphs in a review of over 300 pages of organized, complex scientific material suffice merely to suggest the importance of this book. Many of his methods and much of his ideology is consonant with the Ancient Wisdom. Let his own words express his supreme ideal that man must first know himself and then work out his own salvation:

"When our activity is set toward a precise end, our mental and organic functions become completely harmonized. The unification of the desires, the application of the mind to a single purpose, produce a sort of inner peace. Man integrates himself by meditation, just as by action. But he should not be content with contemplating the beauty of the ocean, of the mountains, and of the clouds, the masterpieces of the artists and the poets, the majestic constructions of philosophical thought, the mathematical formulas which express natural laws. He must also be the soul which strives to attain a moral ideal, searches for light in the darkness of this world, marches forward along the mystic way, and renounces itself in order to apprehend the invisible substratum of the universe. . . . He belongs to another world . . . and if his will is indomitable he may travel over infinite cycles: The cycle of Beauty, contemplated by scientists, artists and poets. The cycle of Love, that inspires heroism and renunciation. The cycle of Grace, ultimate reward of those who passionately seek the principle of all things."

* * *

Who is Dr. Carrel? Dr. Carrel is a scientist, biologist and surgeon of international fame. He was born in 1873 near Lyons, France. After his graduation as a medical student he spent a few years in French hospitals. Finding the field too limited he went to Canada to accept a position in McGill University, Montreal, where he spent a year. Then another year at the University of Chicago. In 1906 he entered the Rockefeller Institute and has been associated with it ever since.

When the World War broke out he went to France and within a year was raised to the rank of major. Then he was given charge of the hospital at Compiègne. His wife also was a physician; she not only drove an ambulance but assisted him greatly in the hospital. He used with brilliant success an antiseptic solution discovered by Dr. Dakin, distributing the antiseptic to different parts of the soldiers' wounded bodies by a method which completely revolutionized the practice and was of inestimable value in diminishing mortality. After the war he returned to

America and the Rockefeller Institute, but he spends his summers in France.

Dr. Carrel has spent the greater part of his life in scientific research, especially in the study of diseases, "physical and moral," in thousands of human beings to whom he ministered as physician and friend—a true servant of humanity. In 1912 he won the Nobel Prize. Together with Charles Lindbergh he built a unique mechanism for studying the human heart.

MARIE R. HOTCHENER

THE DISCOVERY OF THE DIVINE LIFE

*O Lord, I thought you hidden;
Most secret and apart,
But I have found your dwelling
Is here within my heart.*

*In every child I see You,
And in the Morning Star;
You walk amid the flowers,
Your home is not afar.*

*Every ray of sunlight
Is truly a beam from You,
At moonrise I behold You,
And in the skies so blue.*

*Everything, above, below,
Shows Your exceeding grace
And in the Splendour of the Sun,
I surely see Your Face.*

Translated from *Splendor Solis* of St. Doulock of Balgriffin, North County, Dublin, a tenth century Irish Saint. The poem is in the metre of the original, and has not before been published in English, so we are informed by the translator, the Rev. F. H. Aldhouse.

MY EXPERIENCE IN HEALING

By JACOB E. SOLOMON

Pioneer not only in Theosophy, but also in sanitary welfare in Ahmedabad, India, Dr. Solomon was awarded the Kaiser-I-Hind medal for his honorary civic services. He is supported by devoted bands of Theosophists, health inspectors and Red Cross workers.

THOUGH Kant says that in an ideal society there should be no physicians, no pleaders and no priests, yet so long as such an ideal State has not been reached, these professions will be in demand. What is necessary at present is that the knowledge of Theosophy and occultism, *i.e.* of Divine Wisdom, should be applied in the practice of the professions. There should be no physician who is not also a priest. A mere healer of the body cannot work permanent and lasting cures, because he cannot at the same time also heal the soul, eradicate evil tendencies and purify character. While it is true that the breaking of physical laws of health will produce want of ease in the body, it is also true that the causes of some diseases are deeply rooted in the emotional and mental bodies, and it is futile to expect a cure until the roots are removed, until the emotional and mental habits are changed, and often radically changed, and harmony is restored between the physical, emotional and mental vehicles. We cannot go against Nature's plan and ways. We cannot eradicate the deeply rooted traits of character that are fostered

incarnation after incarnation. We expect a Theosophical University to turn out physicians who will have all this knowledge and carry on research in this direction without killing even one animal. But at the present time there must be some sincere Theosophists in the world, whether physicians or not, who are applying occult knowledge for the healing of mankind within limits that are natural, and for the benefit of such as these I venture to present some of my experiences.

Striking Cures

Being educated in the allopathic system, I treat according to that system, but resort to other silent ways unknown to the patients. Of course at times when I see that the patient is not easily being influenced for cure, I tell the patient to consider what may be his sin which has brought on the trouble and repent of it so that the lesson from the disease may be learnt soon and the body healed rapidly.

For example a young L.C.P.S., returned from South Africa and accompanied by his wife and mother, stayed a week in Bombay at his friend's house, then came

to Ahmedabad. He was suffering from a serious infection and was treated by a few doctors but was not healed. Then he came under my treatment and I tried the ordinary methods of allopathy for two weeks and he was in no way better. So I told him to repent of his sins, and then he confessed to me that instead of being faithful to his beautiful wife, he had been going astray. His conduct prevented him from being healed until he had repented of his action, actually crying over his folly in my presence and determining to lead a noble life thenceforth. From the very next day he began to get better and was cured in a week.

Another case of that type: A former member of The Theosophical Society, in the early days when every member who joined was admitted into the inner section and instructed by William Q. Judge in London. This member mastered some of the siddhis and, being a barrister, could at once tell, as a result of inspiration, after holding a brief in his hand, on what points the case would be won and on what points it would be lost. Similarly he could communicate his will to another, by focussing his attention on the medulla, and make him or her do what he desired. He became a famous lawyer, but after misusing his powers to satisfy his lust for years he became mad and could not concentrate his mind even for five minutes. After being treated by all the famous doctors of the city, he called me in a last attempt to get well, since his relatives had applied to the court to prevent him from squandering his wealth as he was not in a proper

state of mind. He was cured in a week after a three hours' interview, in which he confessed all his evil ways, disburdened his mind before me and determined to lead a good and useful life in future, desiring to help the National Educational Movement of those days as he had helped the Central Hindu College before. As he himself stated afterwards, three hours' talk with me was quite enough to cure him, and though he sent for medicine from my dispensary for a week, he drank only one dose a day and threw out the rest. He resumed his practice, forgot his promise of helping the Educational Movement, but died a peaceful death a few years later without recurrence of the former complaint.

A Difficult Case

I usually invoke the blessings of the Masters when such patients determine to lead a good life. Another case of a Theosophist is also interesting. He was an E. S. member and had also taken up the Hindu System of Discipline started by Sir Subramania Aiyer. He was seriously ill for over a month and was expected to die within two or three days. He was brought to Ahmedabad from an outstation. I was sent for one evening and he informed me that he was being treated by doctors who were his relatives and friends, but he could not bear the severe pain and the want of sleep. Being a non-Hindu, he told me, it was very difficult for him to go on with the Hindu Discipline; without observing the rules of the lower stages he had gone on with higher stages and ultimately developed heart trouble

and insomnia. He disburdened his mind before me, talking for an hour and a quarter, even though he was not supposed to talk at all, and determined to give up the Hindu Discipline if he lived. After my private talk I sent a telegram to Dr. Annie Besant and she sent blessings. Though he had had no sleep for over a week, he slept that night peacefully and rapidly recovered, and the neighbours and others talked well of Theosophists thereafter.

Communicating Prana

The above method is not suitable for all. It is good only for those who are tired of life or are expected to die and are intelligent. Other methods may be used for other patients, and often one has to discriminate and determine which method will be useful for which person. Prana or vitality can be communicated by any one to any other at will by touch of hands, generally to the whole body or locally to any particular organ that may be diseased, the physician at the same time silently commanding the three bodies—physical, astral and mental—or any organ and its counterparts, to be in health and harmony, and suggesting to the patient that he will be cured. Sometimes the spine proves a good field for general tactile action, and at other times the particular organ or limb affected proves a good field for it. For such treatment the doctor has to be full of health and overflowing with vitality. Otherwise he may feel weak or may even contract the patient's disease. Hence it is very necessary to wash the hands after such treatment.

Faith in the Doctor

Sometimes the congestion of Prana may be immediately removed by touch of hand or passes, and headache or other symptoms immediately cured. I also send healing thoughts when examining the pulse or writing a prescription. This I practise on patients without attracting their attention, and give external and internal treatment as usual. Some patients are marvellously cured by this means; others do not seem to be affected by it, while some fail to respond and even grow worse. I have found that those who have strong faith in the doctor are cured at once, while those who are opposed to the doctor and still take medicine at his hands grow worse, since strong prejudice converts even food into poison. Those who have no special faith have no specially quick cures. They may wander from doctor to doctor and ultimately come again with greater faith and have rapid results. As a general rule Mohamedans have greater faith than the Hindus, and among the Hindus women have greater faith than men.

Healing Forces Flow

I find that I am in a mood to heal during dispensary hours. At other times the healing powers do not seem to flow freely through me, nor can the mind be tuned to do all that I have explained. I feel the forces passing through my hands at proper times, and even when serious cases cannot be completely cured, they at least pass their days in comparative happiness and have a peaceful termination. By will sometimes I have caused

extension of life for six months or a year for serious cases, and after that period they have passed away. If I will that death shall not carry away a patient, he does not die until I am convinced that that is not God's Plan for that patient, and as soon as I say "Thy Will be done," the patient immediately dies. So of late I have stopped exercising my will against Nature's ways.

Sometimes whilst talking to a patient and giving encouragement, even though my examination leads me to think that the patient in question will never be cured, suddenly vibrations are felt through the head into the spine, particularly when I say, "Oh, you will be all right," and surely the patient gets better, however ill he may have been. On the other hand it has happened that if the patient is not likely to die according to my opinion, suddenly the picture of his death presents itself before my eyes accompanied by vibrations, and assuredly that patient dies sooner or later. But these vibrations and mental pictures do not come in most cases. They are spontaneous and rare—not under the control of the will.

Healing and Surgery

"Physician, heal thyself!" is a true saying. The occult forces of healing will not flow through a physician unless he is healthy. Conservation of energy and continence are very important as the *will* will not be very active without these. The physician must be pure, sincere and sympathetic, not calculative of monetary return. I always feel that physicians would

do much better work if they had not to think of money. I have always felt that occult healing combined with surgery will be one of the side activities of The Theosophical Society (like Education or Co-Freemasonry); the doctors, their families, nurses and health-visitors living together a simple life as one community of servers in a single Theosophical Mission. In fact I had an idea of starting a nucleus of such a Community fifteen years ago and had consulted Dr. Besant, but she replied that it was not the Masters' intention to start such work at the time.

Invoking Divine Powers

Of Lord Maitreya it is said:

*"Sweet Physician, skilled to heal
Every pang the soul can feel,
Thou that hearest each appeal;
Help us, Holy Master."*

It is He who helps to perform miracles in healing. The Archangel Raphael and his hosts are the Healing Angels, and an appeal to Raphael direct is also productive of good results. The World Mother's help I have invoked in particular cases of prolonged or obstructed labour, and miraculous and safe deliveries have taken place within a few hours. Even Mohamedans have permitted me to help them when all chances of safe delivery were given up. One or two mid-wives know and say that in difficult labour my attendance prevents operation. But nobody knows from what quarters the help has been sought and obtained. It is not that every case can be successfully helped. Hence we cannot guarantee successful results.

We only say: "By the Grace of God you may be cured." It is for us to try our best to cure disease or relieve suffering, making use of all the powers we have, and leave the results to God. I have had successful results even in one case of leprosy and another of cancer.

The patient, as I said above, must have full faith in you, believing that he will be cured by you, and if Nature does not mean that he should be cured, he will have the satisfaction of knowing that everything possible has been done and that he dies under the treatment of a good doctor. Of late, patients have begun to run after the consultants who have foreign degrees, and the result has been that faith in the family physician has been lessened, and the so-called miraculous cures are less manifest. In fact some patients suffer even more over a protracted period as if too many cooks have spoiled the soup. I will not take up space in quoting instances.

Theosophy Applied to Healing

In this article I have had to speak about myself, my experience, and my methods. It is very difficult to avoid that, but be it understood that it is not done for self-glorification or self-advertisement, but only as an example of personal experience by one who is using applied Theosophy and its occult ways of healing for human wellbeing. Later on, as saintliness increases in the world, the real saints and saviours of mankind will do more healing of the soul and body of man by occult methods—individually or in combination with others, whether they

are medical men or not. In fact saintly men have in all ages cured some cases by occult methods, but it is seldom known; and the Theosophists have been no exception during the last sixty years. I have heard of miraculous healing by one Theosophist member at Quetta. My own brother-in-law, leading his retired life in a rural area a few miles from Ahmedabad, heals by the power of the Star, passes, and strong suggestions, combined with simple commonsense advice for diet, purgatives and homely drugs; village people have great faith in him and flock to him more than to doctors, and these patients of his heal well and rapidly. I have seen this myself. He is also asked to visit patients confined to bed and he does all this free, giving advice and preaching simple Theosophy as a veritable Theosophical missionary.

Black Magic Cases

Before closing I must not forget to mention my experience of disease and death caused by black magic. I take it for granted that students of Theosophy know that this is possible. It is the survival of the Atlantean selfishness, and there are in the world some votaries of this black art. We, as agents of the White Art, must do our best to help persons who are in the grip of the black magicians. Genuine cases have come under my treatment. Such cases have improved through the exercise of my will, but relapses take place shortly afterwards, i.e. within two or three days of the healing, recurring again and again. This gives me reason to think that they

may be due to evil agencies. So I meditate over them, and if I feel a vibration passing through my brain and spine in response to my query, I feel sure that the case in question is due to Asuras or Evil Powers. Then I advise the patient to consult those who can remove such evil influences, and very often instantaneous recoveries have taken place after the evil influences have been removed and the patients have been given holy water to drink. Occasionally some Asuras are found to be very obdurate, and persons of higher power must be consulted to dislodge the evil entities. No medical or surgical treatment is of any avail—in fact the patients become worse and worse and die unless the evil entities are dislodged in time. I confess that I have never been able to dislodge such evil entities. Certain Mohamedans or Hindus who know the mantras will do it easily. I have seen this done.

Do not entertain the idea that there are many cases of this kind. No. Fortunately there are very few of this type, but they do take place. I have seen eight or ten such cases during the last twenty-five years and the last I saw was a surgical case. Two or three operations were done on a patient, but he was getting worse and the surgeon was baffled. The patient was given holy water in a

bottle to drink, but he kept it in his trunk and would not drink it in hospital until I prevailed upon him; the result was wonderful, and surprising to the surgeon, who did not know what was done that caused the sudden recovery. The person had provoked his enemy, and the latter induced a sorcerer to make him ill.

One of the patients who was a victim of black magic at the hands of his enemies did not believe in black magic, but he took my advice and was thoroughly convinced of it, and was saved just in time. I am sure those who do not know and have not had personal experience as to how evil entities act, will consider this as a superstition or derangement of the mind, but it does not matter. Let the ignorant alone. Those who know the Truth and the Divine Wisdom apply their knowledge in living their daily life and serving others unmindful whether they receive praise or blame. They have to satisfy their own conscience that they have done to the utmost of their knowledge and capacity for the service of others. This is my way of looking at the problem of Healing, and I am prepared to study other ways to improve myself and become a better healer. I give my experience, without going into details, for what it is worth for the benefit of others in the field.

In the Brotherhood of Religions lies the peace and progress of humanity.—H. S. OLCOTT.

THE BAHAI RELIGION

By SHIRIN K. FOZDAR

The following graphic story of the Bahai Faith and its Prophets is the basis of an address delivered before the Diamond Jubilee of The Theosophical Society in the conference on Zoroastrianism.

AFTER ninety years of existence, the particular genius inspiring the Bahai Cause, clearly expressed by its founder and universally accepted by all its adherents, is the ideal of Unity consciously binding the hearts of men.

Both as a spiritual doctrine and as a living movement rooted in well-nigh incredible sacrifice and heroism, the Bahai Cause can well be presented in the light of the gradual working out of that ideal.

The Message of Bahaullah

The origin of the Cause itself coincided in point of time with the beginning of what all thoughtful people discern to be a new era in the development of mankind. In the West, the new era manifested itself most visibly through the abrupt industrial revolution produced by the influence of scientific discovery; in the East, less visibly, the same ferment and universal spirit of change also had its effects in the realm of feeling and thought.

It was in that country of the Orient least touched by western influence; that country, Persia, least known to the people of the West and least significant to them

politically, economically or morally; that country most firmly bound to its own separate tradition and to all appearances most incapable of throwing off the fetters of the dead past, that Bahaullah, founder of the Bahai Cause, arose with a message instinct with the enthusiasm of a new day.

History, that greatest of romances, surely never played a drama of human destiny upon a stage so completely in contrast with the players or with the theme! All the machinery of daily life in Persia at that time was devised to resist change; external assistance or accidental reinforcement for the purpose of Bahaullah there was none; the idea of progress even in the economic aspects of life did not exist; arts, crafts, professions, education, creed and custom all combined to sanctify the excellence of what had been; available only to this pure spirit was the innate influence of his unswerving faith, indomitable courage, singleness of purpose, willingness to sacrifice ease, comfort, honour and life itself upon the path, and a mind able to impress other minds with the integrity of new principles and ideals.

But for the message of Bahaullah due preparation, in fact, had already been made.

The Martyrdom of the Bab

Between 23rd May 1844 and 9th July 1850 occurred that remarkable series of events known to history as the "Episode of the Bab." Within the brief compass of six years a single youth had succeeded in shattering the age-long inertia of the country and animating thousands of people with an intense, all-encompassing expectation of an imminent fulfilment of their profoundest religious belief. The teaching had been quietly spread even before the appearance of the Bab that the time had come for a new spiritual leader, one who should restore the foundations of faith and open the gates to an expression of universal truth. A survey of the religious experience of other peoples would reveal the working of the same influence here and there both in the East and West at that time.

The martyrdom of the Bab in 1850 consequently was but the extinguishing of a torch which had already communicated its flame far and wide. To extinguish the flame itself proved impossible, though the annals of the world's religions contain no record of deliberate persecution more cruelly imposed, nor suffered voluntarily by so many believers. The figure most generally accepted of the Babi and Bahai martyrs is in excess of twenty thousand souls. Such was the price paid for faith in the promise of the Bab—such the spiritual heritage which the Bab in passing handed

on to him whom he had heralded—Bahaullah!

Handing on the Torch

To take up this spiritual heritage, to fulfil this vivid expectation in thousands of faithful hearts and to inspire them with permanent principles, to establish a mould of doctrine and new custom for this fluid fire, was for Bahaullah, the descent from a position of highest material comfort and authority to the lowest degree of poverty, imprisonment, suffering and exile. All that worldly men cherish and long for, Bahaullah freely sacrificed in order that his vision of God might be fulfilled and perpetuated in the conscious unity of men. As the desperate forces of reaction gathered against him—the ecclesiastical and civil authorities of Persia realizing that their influence would be destroyed by the spread of the enlightened teachings of Bahaullah—he and his little band of faithful followers were imprisoned in Teheran, stripped of property and rights, exiled to Baghdad, to Constantinople, to Adrianople and at last, as the supreme infliction, in 1868 confined for life in the desolate barracks of Akka, a Turkish penal colony near Mount Carmel in the Holy Land. Scarcely fifty years later, as the Bahais point out, those responsible for the exile and imprisonment of Bahaullah—the Shah of Persia and the Sultan of Turkey—were themselves abjectly hurled from power.

Voluntarily sharing these ordeals from very childhood was the eldest son of Bahaullah, Abdul Baha (servant of Baha), whose

confinement at Akka, lasting forty years, was terminated in 1908 by the Turkish Revolution initiated by the Young Turk Party.

Prisoner Addresses Emperors

When Bahaullah arrived in Akka, through the power of God he was able to hoist his banner. His light at first had been a star; now it became a mighty sun and the illumination of his Cause expanded from the East to the West. Inside prison walls he wrote epistles to all kings and rulers of nations summoning them to arbitration and universal peace. Some of the kings received his words with disdain and contempt. One of these was the Sultan of the Ottoman Kingdom. Napoleon III of France did not reply. A second epistle was addressed to him. It stated:

"I have written you an epistle before this, summoning you to the cause of God but you are of the heedless. You have proclaimed that you were the defender of the oppressed; now it hath become evident that you are not. Nor are you kind to your own suffering and oppressed people. Your actions are contrary to your own interests and your kingly pride must fall. Because of your arrogance God will surely destroy your sovereignty. France will flee away from you and you will be overwhelmed by a great conquest. There will be lamentation and mourning, women bemoaning the loss of their sons."

This arraignment of Napoleon III was published and spread. Read it and consider, one prisoner, single and solitary, without assistance or defender, a foreigner and stran-

ger imprisoned in the fortress of Akka writing such letters to the Emperor of France and the Sultan of Turkey. Reflect upon this, how Bahaullah upraised the standard of his Cause in prison. Refer to history. It is without parallel; a prisoner and an exile advancing his cause and spreading his teachings broadcast so that eventually he became powerful enough to conquer the very king who banished him.

The Revelation of God

Bahaullah's teaching reflected no acquired learning—it was an immediate experience in the soul of one who turned wholly and directly to God. "Oneness, in its true significance," he has said, "means that God alone should be realized as the one power which animates and dominates all things, which are but manifestations of its energy."

Bahaullah teaches that all the Founders of Religions are successive, co-related expressions of the will of God, identical as to purpose and function, separate and diverse only in that each Founder adapted the one divine teaching to the particular needs of his time. The glory of this age, according to Bahaullah, is its capacity to understand the oneness of all religions; and his inextinguishable vision of united humanity vitalizes a method of unity based upon that understanding.

This point is essential to any consideration of the Bahai Cause. Let us turn to Bahaullah's own words: "God, singly and alone, abideth in His place which is holy above space and time, mention and utterance, sign, description and

definition, height and depth. God hath been and is everlastingly hidden in His own essence and will be eternally concealed in His identity from the sight of eyes. Nay, there hath not been nor will be any connection or relation between the created beings and His word.

"Therefore God hath caused brilliant essences of sanctity to appear from the holy worlds of the spirit, in human bodies, walking among mankind, in accordance with His abundant mercy. These mirrors of sanctity fully reflect that Sun of existence and Essence of desire. Those who earnestly endeavour in the way of God, after severance from all else, will become so attached to that city that they will never abandon it for an instant. This city is the revelation of God, renewed every one thousand years, more or less."

In every age and dispensation all divine ordinances are changed according to the requirements of the time, except the law of Love which, like unto a fountain, flows always and is never overtaken by change.

Abdul Baha Succeeds

Bahau'llah departed from this world in 1892, leaving among his papers a will or testament appointing his eldest son, Abdul Baha, the executive head of his Cause, and the interpreter of his teaching. The statement may be made without reservation that no previous religious teaching ever dealt with the innumerable problems of daily existence with such a degree of purity as Abdul Baha maintained for the message of Bahau'llah.

What unique claim, one may ask, has this message upon our

attention? What element does it bring, not already contained in the older religious systems of the world? How can this new Cause contribute to a solution of those world problems under which humanity staggers today?

"Guidance," said Bahau'llah, "hath ever been by words, but now it is by deeds."

True to this counsel, Abdul Baha first applied to his own life those ordinances and principles he received from the teachings of Bahau'llah. The principles developed by Abdul Baha may fairly be considered his characteristic solution of the problems of this age.

Let us attempt a brief summary of these principles:

(1) *Independent investigation of Reality*: Discover for yourselves the reality of things, and strive to assimilate the methods by which noble-mindedness and glory are attained among the nations and peoples of the world.

No man should follow blindly his ancestors and forefathers. Nay, each must see with his own eyes and hear with his own ears and investigate independently in order that he may find the truth. The religion of forefathers and ancestors is based upon blind imitations. Man should investigate reality.

(2) *Abandonment of all prejudice*: Beware of prejudice, light is good in whatsoever lamp it is burning. A rose is beautiful in whatsoever garden it may bloom. A star has the same radiance if it shines from the East or the West.

Religious hatred and rancour is a world-consuming fire. All the prophets of God have come to unite the

children of men and not to disperse them, to put into action the law of love and not enmity. We must banish prejudice. Religious, patriotic, racial prejudices must disappear, for they are the destroyers of human society. We must become the cause of the unity of the human race.

(3) *The Oneness of Mankind*: Today, as we see and feel the immediate interaction of events and conditions throughout the world, and how no portion of humanity is independent of any other portion, we begin to realize something of the significance of this Bahai teaching. White doves and grey doves associate with each other in perfect friendship. Man draws imaginary lines on the planet and says: "This is a Frenchman, a Mussalman, an Italian!" Upon these differences wars are waged. Men are fighting for the possession of the earth. They fight for that which becomes their graves, their cemeteries, their tombs!

In reality all are the members of one human family—children of one Heavenly Father. Humanity may be likened to the multicoloured flowers of one garden. There is unity in diversity. Each sets off and enhances the other's beauty.

(4) *The Foundation of all Religions is One*: The foundation underlying all divine precepts is one reality. It must needs be reality and reality is one. Therefore, the foundation of the divine religions is one. But we can see that certain forms and ceremonies have crept in. They are heretical, they are accidental, because they differ, hence they cause differences among religions. If we set aside all these

superstitions, and seek the reality of the foundation we shall all agree, because religion is one and not multiple.

(5) *Religion must be in accordance with Science and Reason*: While irrational religion and materialistic science seem outwardly opposed, inwardly they are equally conditions of being that manifest the absence of the Holy Spirit. Both are plants confined in darkness; both are ships deprived of sails. Where the Holy Spirit is present, all seeming antagonism between science and religion vanishes, for there is but one Reality, though this can be cognized by the several faculties on the several planes.

Religion and Science must be brought together, indissolubly in reality. Down to the present day it has been customary for man to accept blindly what was called religion, even though it were not in accordance with human reason.

(6) *The Establishment of an International Auxiliary Language*: As the nervous system is one throughout the body and co-ordinates all the organs and limbs, so the body of humanity requires one universal language and writing to be learned by all people in addition to the mother tongue, which shall serve to interpret its needs, write its interests and consolidate its purposes; diversity of tongues engenders the paralysis of the body of mankind.

(7) *Universal Education*: Partaking of knowledge and education is one of the requisites of religion. The education of each child is obligatory. If there are no parents, the community must look after the

child. It is suggested that the childless educate a child.

(8) *The Solution of the Economic Problem*: Abdul Baha declared the solution of the economic problem to be a distinctive characteristic of religion in its universal aspect; for no human power or alliance of powers hitherto has been able to work out a solution. One of the elements is the *Universal Obligation of Useful Labour*. Useful labour, performed in the spirit of service, and with the ideal of perfection, is accounted an act of worship and a form of prayer. Abdul Baha has also expressed as an organic universal principle the *Equality of Man and Woman*. This is peculiar to the teachings of Bahauallah. All former religions gave man a higher station than woman, but Bahauallah has declared that they are equal in all conditions and degrees. The importance attributed to this principle in the Bahai Cause can be measured by another teaching, to the effect that parents who can afford to educate only one child should give preference to daughter over son, the reason being that mothers are the first educators of the race.

At the very dawn of the feminist movement it was a Bahai in fact, the famous poetess Qurratal Ayn, who first threw off the traditional veil of the Oriental woman, and entered that extraordinary career of public teaching which led to her martyrdom by the enemies of Bahauallah.

Universal Peace

The arch which these social principles of Abdul Baha, like pillars,

are intended to support—the structure which fulfils their purpose and directs their use, is the principle of an International Tribunal. Abdul Baha regards the function of legislation as a function of illumined minds severed from all considerations save those of justice and truth.

When the whole human race has been consulted through their representatives and invited to corroborate this treaty, which verily will be accounted sacred by all the peoples of the earth, it will be the duty of the united Powers of the world to see that this treaty shall endure.

The principle by which Abdul Baha is most widely known is that of Universal Peace. He says that peace, perfect peace, must first possess the heart, through the breaths of the Holy Spirit.

Thus, in brief, has the successor and interpreter of Bahauallah established a vital contact for his followers with the fundamental needs of the time—a contact which carries religion into the very heart of life, yet without impairing its essential sanctity and holiness. The social aspects of the Bahai teaching are extremely important at the present day.

The Bahai Temple

The relationship of social service to the religious life, so strongly emphasized in the Bahai teachings, is perfectly symbolized in the form of the Temple, or Universal House of Worship which Bahauallah established. The Bahai Temple, nearing completion at Wilmet, a suburb of Chicago, on the shores of Lake Michigan in the United States,

embodies this conception on a most impressive scale. Open to all men and women without distinction of race, class, creed, or colour, this institution will consist of a central structure devoted to meditation and prayer, surrounded by other edifices, used as schools, asylums, hospitals, hostels, and orphanages—the embodiment in fact not merely of the relationship of religion to life, but also of soul to body. The World contains no purer expression of the new inter-religious, inter-racial and international brotherhood that is coming to fruition in this age.

The Bahai Revelation is the Spirit of this age. It is the essence of all the highest ideals of this century. The Bahai Cause is an inclusive movement, the teachings

of all religions and societies are found here. Christians, Jews, Buddhists, Mahomedans, Zoroastrians, Socialists, and others, all find their highest aims in this Cause. Socialists and philosophers find their theories fully developed in this Revelation.

Leaders of religion, exponents of political theories, governors of human institutions, who at present are witnessing with perplexity and dismay the bankruptcy of their ideas, and the disintegration of their handwork, would do well to turn their gaze to the Revelation of Bahauallah and to meditate upon the World Order, which, lying enshrined in His teachings, is slowly and imperceptibly rising around the welter and chaos of present day civilization.

SEEING THE UNSEEN

ONE hundred and fifty doctors of The Hollywood Hospital (U.S.A.) are confronted with what they term a "miracle of supernormal powers," possessed by a boy of twelve years. Heavy blindfolds, fastened with adhesive tape, failed to close the boy's eyesight. Three eye specialists superintended the blindfolding to the satisfaction of the large gathering of doctors.

The blindfolded boy described gestures made by anyone present; wrote on lined paper, even replies in Persian for a physician of that nationality, though the boy was ignorant of the script; he deciphered the fine lettering on a piece of gold, copied the photograph of a person unknown to him, and fetched a book from a shelf in a room he had never entered before.

The boy's knowledge of the action of consciousness in the brain and body astounded the physicians, for he, of himself, knows nothing of such things. He de-

scribed the consciousness as seated in the mid-brain, between the colliculi, and said that he uses the left optic thalamus in his demonstrations of "sightless vision."

This remarkable boy claims that in a former incarnation he was a Persian and went to live in the Himalayas in 1080.

Hamlin Garland, a scientist and author of *Forty Years of Psychic Research*, has tested the boy in every conceivable manner, and the results are completely successful and astonishing.

The scepticism of the age is little by little being displaced by such phenomena, and scientists are finding how true are the teachings of H. P. Blavatsky: "How far we discern 'the light that shineth in darkness' depends upon our powers of vision. What is light to us is darkness to certain insects, and the eye of the clairvoyant sees illumination where the normal eye perceives only blackness."

M. R. H.

SANSKRIT DRAMA

By SHRIMATI V. K. CHINNAMMALU

An Indian woman writer and Theosophist traces Sanskrit drama back to Vedic origins. Correspondences with the Elizabethan period and with Shakespeare are indicated, but they break with tragedy. For psychological reasons tragedy is forbidden in Sanskrit as being detrimental to spiritual unfoldment, which is the whole purpose of the Sanskrit dramatists.

DRAMA in Sanskrit literature is called "Poetry that can be seen." In the opinion of Indian critics, its basis is the same as that of poetry—the treatment of emotions as a means of artistic delight, *rasas*, as they are technically called. Because of its appeal both to eye and ear, unlike poetry proper, which affords enjoyment only to the sense of hearing, drama occupies the first place in imaginative literature (*Kavyas*).

Religious Origins

The origin of the Indian drama is undoubtedly religious. Indian tradition has it that at the beginning of the Silver Age, the Creator separated the sexes. The five senses and emotions came into being among gods and men. Indra, the head of the Deva Hierarchy, approached Brahma, humbly requesting him to create the *Natya-sastra* to afford legitimate enjoyment to the newly awakened senses. The Ancient One plunged into deep meditation and from the Divine Thought sprang the *Natya-sastra* comprising the quintessence of the four Vedas—the dance of

the Rik, the music of the Sama, the gestures of the Yajur, and the feeling of the Atharva. He then thought of the sage Bharata, who, in obedience to the August Command, formulated the rules of dramaturgy, moulding them on the thought of the Creator. This legend seems to be an allegorical way of saying that the drama has the supreme creative energy as its source, and that its object is identical with that of the scriptures,—namely, the purification of man's inner nature—but that unlike the Vedas it effects its object through the enjoyment of the emotions.

Modern Oriental scholars see the origin of the Indian drama in the colloquies of the Vedas and the early Prakrit dialogues. Dramatic representation and dancing seem to have been parts of the same performance in the beginning. When and how the two separated cannot now be determined. Suffice it to say that today the Sanskrit drama has a rich literature of its own, considerable in quantity, and of great intrinsic merit. Nor are books on dramaturgy lacking. The chief of these is the *Sutras*

(Aphorisms) of *Natya-sastra* by the sage Bharata, mentioned above. Yet some western Orientalists say Bharata is a myth.

Dramatic Effects

The Sanskrit drama begins with a short ritual by an actor called the *Nandi Sutradhara*, its purpose seeming to be the consecration of the stage, the audience and the actors to the service of the Deity in one of His numerous forms, generally the *Ista Devata* or Chosen Deity of the dramatist, and to invoke the divine blessing, so that no obstacles may hinder the performance. This part of the performance is called the *Purva Ranga*, and may be performed on or away from the stage. In modern practice, only the final invocation of blessing is recited, after which enters the *Sutradhara*, "he who holds the strings (of the plot)." His duty is to introduce the play and the author to the audience. This introductory scene is linked skilfully to the drama proper, which, like the modern drama, is divided into acts.

A unique feature that strikes a reader of Sanskrit drama is the multiplicity of languages used. The hero and the chief male characters—kings, sages, brahmins, ministers, gods and others—speak Sanskrit, while women, menials, lower castes, and others use various dialects of Prakrit. The jester, though represented to be a Brahmin, speaks Prakrit. A Prakrit-speaking character will sometimes discard his own dialect for the more polished speech in quoting the Sanskrit words of another. These Prakrits (spoken languages of the

India of that time) are not assigned by nationality, but quite arbitrarily—Sauraseni or Maharashtri to women, the dialect of Ujjain to rogues, and so on.

Sanskrit dramatists, like Elizabethan playwrights, use certain devices for dramatic effect. Shakespeare's predecessors in India introduced the interlude quite as successfully as their great English brother-artist. Few things are more thrilling in its deep pathos, wonder and final joy than the interlude of Sita's grief and the birth of her children played before Rama, in the forest in *Uttaracharitam*. The interlude of the play in heaven in Kalidas' *Vikramorvasiyam* helps materially the development of the plot.

Another feature of the Sanskrit drama is the *Vishkambha*, the connecting-link act, between the main acts. This corresponds to the chorus of Greek drama, but is more natural in representation, the intervening incidents not being recited by the chorus, but disclosed in the course of conversation between minor characters.

Stage Directions

How was the Sanskrit drama represented? If we are to trust internal evidence, the plays must have been enacted in the open air, without any scenic apparatus. Among the stage directions is the significant one "*looking up to the sky*" for the guidance of actors listening to the words of speakers not on the stage. Much was left to the imagination of the audience. Some of the incidents depicted in Kalidas' *Sakuntalam* are such that they could not have been

realistically represented—for example Dushyanta riding in a chariot in the sky. In *Uttaracharitam* a couple of Vidyadharas (a class of Devas) watch a fight from the sky.

Moreover, the Sanskrit dramas do not mention the scene of the play. The stage directions are simply "Enter" and "Exit" at the beginning and end of an act. The rules of the stage require that the stage should not be left empty till the end of an act. The *Yavanika* (curtain) separated the green room (*Nepathya*) from the stage. There is no mention of a curtain separating the stage from the audience. In one play at least a journey is undertaken in the middle of an act. Change of scene in the middle of an act is indicated by the simple direction, "Thus he turns round" (*It parikramathi*).

All these points tend to show the absence of scenic apparatus as we know it, and the open-air nature of the performance. The plays do not seem to have been acted in a special theatre, but before sacred shrines, in palace courtyards and other places. *Uttaracharitam* is said to have been first acted at the shrine of *Kalapriyanath*.

Link with Elizabethan Era

The originality of the Indian drama is a controversial point among Orientalists, though the majority seem inclined to accept an indigenous origin. The notable exception is Weber, who credits Greek influence, on the score that the word *Yavanika* (curtain) has a striking resemblance to *Yavana* (the Greek). But, as already indicated, internal evi-

dences seem to point the other way. Where cultural indebtedness exists, the Indian has always been ready to acknowledge it, as in the case of astronomy. Kalidas mentions his predecessors, Bowmilla, Dhavaka and Kaviputra, but does not mention Greek sources of inspiration. Sanskrit dramas entirely disregard the unities of time and place, which are a prominent feature of western classical dramas. The happy blending of tragedy and comedy, the vivid rich local colouring, the absence of plays with tragic ending, the different aims of the dramatists, are all in direct contradiction to the rules of the Athenian stage. Strange as it may seem, the resemblance of the Sanskrit drama is to the Romantic Elizabethan drama. Sita of Bhavabhuti has her counterpart in Imogen of *Cymbeline*, and Sakuntala of Kalidas in Miranda of *The Tempest*. This proves only that genius can flower on identical lines under different skies.

Tragedies Forbidden

The rules of Sanskrit dramaturgy forbid tragedies, though situations depicting deep pathos are freely portrayed, Bhavabhuti's *Uttaracharitam* reaches such heights of sorrow that in places the emotional strain well-nigh reaches the breaking point. In Kalidas and Sudraka, to mention only two others, sorrow and joy are blended like the warp and woof of some rare fabric. This absence of tragedy is due to deep psychological reasons. In a good dramatic representation the audience and the actors should, by close identification, lose their individualities in

the characters of the play. The experience of such identification is, on a minor scale, of the same nature as that of passing through the experiences of a lifetime, in its effect on man's inner nature. Believing in reincarnation as did these dramatists of old, they realized that at the moment of death a sense of failure, of utter despondency, of the feeling that one's whole life has been lived in vain, is greatly detrimental to the future progress of the soul. A similar harmful effect, in miniature, is produced on man's inner nature, by reason of this close identification with the fate of the characters, by witnessing plays with a tragic ending. Hence these are ruled out of Indian drama.

Ethical Standards

No description of Sanskrit drama would be complete without mention of the ethical standard of the plays. The best and most representative writers, Kalidas and Bhavabhuti, never forget that drama is a means of inner purification. They never debase their art to the requirements of popularity. Doubting the nature of the reception of his play *Malati Madhava*, Bhavabhuti says: "There are some who will censure my play. This, my effort, is not meant for them. In the future, someone will be born with tastes similar to mine; for time is endless and earth is wide"—a sentiment amply vindicated by the high appreciation which the poet has today won among Sanskrit scholars, both in the East and West.

In representation, at least in the zenith of its glory, the Sanskrit drama is refined and dignified.

Kissing, gesticulating, gluttony and intoxication should not be represented on the stage. The charming love scene in *Sakuntalam* breaks off abruptly when the King is about to act as a bee to the flower of the heroine's lips. Though love in its dual aspects of separation and union with the beloved object is an ever-attractive theme to Sanskrit dramatists, nothing that has a purely physical sex appeal is permitted. In this respect, the old dramas present a refreshing contrast to some modern film stories. In the development of the plot and in the portrayal of character, this ethical background is carefully borne in mind.

Comparison with Shakespeare

The point may be better illustrated by a comparison between two great works of two great geniuses—Shakespeare's *Cymbeline* and Bhavabhuti's *Uttaracharitam*. In both, the heroines are discarded by their husbands and reunited to them after great suffering. The point of resemblance ends with this similar incident of the plot. The motives that actuate the heroes are as poles apart. Shakespeare's hero suspects the fidelity of his wife, is subject to mad fits of jealousy, and brutally revenges himself on Imogen by banishing her. The motive is a base feeling of sex jealousy, and there is nothing in the hero's action or feelings which raises him above the commonplace.

Sri Rama, on the other hand, does not doubt his wife's loyalty for a moment, in all the time of the separation does not waver in his deep love, and, at the moment of

banishment, compares her to the sacred streams, to an exquisite flower garland which he tramples underfoot, and to a rare creeper that has mistakenly turned round a poison tree, taking it to be the fragrant sandal. The deep mutual love of Sita and Rama, and the cruel necessity of the separation lend a very deep element of pathos to the drama. The King of the Solar Race has set a standard of conduct for himself in which no personal motives shall mar the perfect harmony between himself and his people. He is King first and husband and father afterwards—a sentiment which Sita understands and admires and for which she applauds him as the greatest of his Royal race. His action involves poignant agony not only to himself and Sita, but to the whole Royal family, for Sita was the joy and pride of her husband's relations. The background of the drama is furnished by this great and patient suffering undergone by two high-souled individuals for what they conceive to be the stern and imperious call of Dharma.

It is not intended to make a comparison between the English and Indian dramatists, to the disparagement of the former. Shakespeare depicts human nature in its reality, Bhavabhuti in its ideal perfection, where a great soul, full of consideration and love for those committed to his charge, is stern and relentless to his own pain when pursuing the path of Dharma. Both writers have succeeded marvellously in their aims.

Spiritual Truth on the Stage

All varieties of dramatic compositions are represented in Sanskrit literature—the drama of love, historical plays, social drama and dramatized allegories. A brief outline of the plot of one of the last—*Prabodhachandrodaya* (the rise of the moon of spiritual enlightenment)—may here be given, as it affords an instance of the stage serving as a teacher of spiritual truths.

King Infinite Consciousness has a son Individual Consciousness, whose children are Truth and Error. Error has a numerous progeny. Truth's son and daughter are Knowledge and Faith. Of Knowledge is born Science, and of Faith, Religion. Truth, though installed in power by Individual Consciousness, is deposed by Error. The usurper's peace of mind is, however, destroyed by the prophecy that the child born of the marriage of Science and Religion—Vedanta—would slay him. In order to secure his position, he captures Benares, the spiritual capital of India. But the triumph is short-lived. At the instigation of Love, the consort of Truth, Bengal rebels against the usurper's sway. While trying to reconquer the province, news comes to Error that Love has stolen a march on him again and united Science and Religion. Prince Vedanta is born shortly after and the prophecy is fulfilled. Though the dramatis personae are abstract virtues and vices, the human emotions are fairly successfully portrayed, and the dramatic interest is sustained to the end.

A SYMPHONY OF THE POETS

By SYED MEHDI IMAM

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CHAPTER III

P. B. SHELLEY: THE SOUL'S ESCAPE IN PSYCHICAL THEORY

Citing Matthew Arnold's designation of Shelley as "an ineffectual angel beating in vain the void," our author contends that "in this respect the findings of science today are with Shelley and not with his critics. There could be no charge more grave, unjust, and absurd than the charge of emptiness against such poetry as his. Shelley soars to the height of the intellectual firmament." Mr. Mehdi Imam reverses Matthew Arnold's dictum and affirms without misgiving that the metaphysics of the philosophers and the researches of the scientists "have no more to teach us than the frail musings of this pard-like spirit that has slipped into the clouds of immortality."

(Continued from August issue, p. 443)

A Psychic Phenomenon

Epipsychidion (1821) is an instance of the psychic fusion of two subtle bodies. The title of the poem has meaning. "Epipsychidion" in Greek signifies the motion of the image of an object towards the soul. The magnetic centre is the poet himself. Out of the caverns of his mind, several thought-forms emerge. All these are the recollections of persons who played an intimate part in Shelley's life. The allusions to them are now too obscure to be understood. But the images round which the sense of the poem gathers are

mainly Emilia, Harriet and Mary. Of these the chiefest is Emilia who appears twice; first in her physical and her radiant body simultaneously, and at the close in her spiritual body in full flight to the higher heavens. There is another person of whom we know nothing. She is "envenomed melody" and her touch is as "electric poison." Possibly this is the figure of Claire who was the cause of the rift in the lives of Mary, Byron and Shelley. The image of Mary, his second wife, floats into his consciousness in a different way. At the thought of her, Shelley falls into

a psychic swoon in which spirit and limb, the physical and subtle body, are laid asleep :

And I was laid asleep, spirit and limb,
And all my being became bright or dim
As the Moon's image in a summer sea,
According as she smiled or frowned on me ;
And there I lay, within a chaste cold bed ;
Alas, I then was nor alive nor dead.
(*Epipsychidion*, p. 428).¹

In the last lines in rapt amazement, Emilia and Shelley, dropping their physical investiture, fly interclasped to the Isle under Ionian skies—the psychic world—where they are married in spirit. Most readers, overborne by the richness of metaphor and melody, fail to follow the lovers beyond this point. The climax of the poem is, however, just here. This is the stage of *Epipsychidion*—the movement—in which the soul of Emilia fuses with the soul of the poet. The full force of that climax is centred on the union of two subtle bodies. It is this mystical experience that Shelley is trying to express through the poetic consciousness.

Observe that at the opening of *Epipsychidion*, Emilia is seen in her dual body :

the brightness
Of her divinest presence trembles through
Her limbs, as underneath a cloud of dew
Embodied in the windless Heaven of June,

¹ The page numbers refer to George Newnes' thin paper edition of Shelley and are retained here for convenience sake.

Amid the splendour-winged stars, the Moon
Burns, inextinguishably beautiful.
(*Epipsychidion*, p. 423).

The "brightness of her divinest presence" is the subtle body. To the poetic eye, it is luminous, just as a cloud is luminous lit by the Moon. The aura of the radiant body, which is described in the lines below as "the glory of her being," is one intense diffusion, one omnipresent glow awakened by the thought of love. This is strictly accurate. To the clairvoyant sight, the thoughts of affection overspread the air with a wealth of rose light :

The glory of her being, issuing thence,
Stains the dead, blank, cold air with a warm shade
Of unentangled intermixture made
By Love, of light and motion : one intense
Diffusion, one serene Omnipresence,
Whose flowing outlines mingle in their flowing
Around her cheeks and utmost fingers glowing
With the unintermitted blood.
(*Epipsychidion*, p. 423).

The Ionian Isle where the lovers unite in their subtle bodies is of Elysian clearness :

There fall, clear exhalations, soft and bright,
Veil after veil, each hiding some delight,
Which Sun or Moon or zephyr draw aside,
Till the isle's beauty like a naked bride
Glowing at once with love and loveliness,
Blushes and trembles at its own excess :
Yet, like a buried lamp, a Soul no less
Burns in the heart of this delicious isle,

An atom of the Eternal, whose own smile
Unfolds itself, and may be felt not seen
O'er the grey rocks, blue waves, and forests green,
Filling their bare and void interstices.
(*Epipsychidion*, p. 433).

The psychic world described in these lines has soul and personality; and that soul is not a vague essence but a Monad or "Atom of the Eternal." Compare this with the claims of the clairvoyant vision :
"You must also understand that there is in everything here a permeating personality. Every forest, every grove, every tree, lake, stream, meadow, flower, house, has a pervading personality. Itself it is not a person, but its existence and all its attributes and qualities are consequent on the sustained and continuous volition of living beings, and their personality it is which is felt by all who come into contact with each and any of these, and that in a degree in ratio to their sensitiveness in the particular direction of the resident personality."—(Owen, *The Life beyond the Veil*, Vol. 2, pp. 19-22).

The chief interest of *Epipsychidion* is towards the end where the radiant bodies of the two lovers intermix. In the psychic communion their speech is turned into telepathy of gesture, look and thought :

And we will talk, until thought's melody
Become too sweet for utterance, and it die
In words, to live again in looks, which dart
With thrilling tone into the voiceless heart,
Harmonizing silence without a sound.
(*Epipsychidion*, p. 435).

The radiant bodies, breath to breath, bosom to bosom, vein with vein, are to intermingle till their passion is fused into one atmosphere of golden purity :

Our breath shall intermix, our bosoms bound,
And our veins beat together ; and our lips,
With other eloquence than words, eclipse
The soul that burns between them, and the wells
Which boil under our being's inmost cells,
The fountains of our deepest life shall be
Confused in passion's golden purity.
(*Epipsychidion*, p. 435).

The twin souls are to blend body with body, aura with aura, till the expanding meteors of their life become as one flame :

We shall become the same, we shall be one
Spirit within two frames, oh ! wherefore two ?
One passion in twin hearts, which grows and grew,
Till, like two meteors of expanding flame,
Those spheres instinct with it become the same,
Touch, mingle, are transfigured.
(*Epipsychidion*, p. 435).

In the closing lines of this poem, Shelley descends from the "rare universe"—the fields of fine psychic substance—into the dense states of the physical life :

Woe is me !
The winged words on which my soul would pierce
Into the height of love's rare Universe,
Are chains of lead around its flight of fire.
I pant, I sink, I tremble, I expire !
(*Epipsychidion*, p. 435).

The conversation of the lovers in *Epipsychidion* is similar to the conversation of Spirits as noted by the clairvoyant Davis—that is through mental telepathy:

"The inhabitants do not converse vocally, but immerse their thoughts into one another by radiating them upon the countenance. And I perceive that thought enters the spirit by a process of breathing, or rather, it is introduced by influx according to the desires of those conversing. They perceive thought by and through the eyes, inasmuch as these, like the general countenance, are an index to the quality and workings of the interior."—(*Nature's Divine Revelation*, by Davis).

This fusion of two soul-bodies is an experience which modern occultists are attempting to investigate in the light of scientific research. Yram, a French scholar, in his *Practical Astral Projection*, reveals the possibility of such a spiritual union:

"During one of the experiments I noted the following facts:

"I wished to unite my psychical body with that of my wife in order to note the physiological and psychological effects. In the atmosphere in which we had projected ourselves I could see our more material doubles united in the form of a cloud. Heavy at first, it began to clear in proportion to the greater and greater intimacy with which our subtle bodies interpenetrated one another. The transparency increased until soon we seemed no more than a vapour which was hardly visible.

"Her love penetrated into my being under the guise of a general

warmth, while a feeling of absolute confidence filled my spirit. On the other hand, my aura penetrated hers and I had the sensation as if melting into her. So intense were the vibrations that I experienced a kind of giddiness. I felt that if I pushed the experience to its furthest limit the abnormal speed of the vibrations would make me lose consciousness."—(*Practical Astral Projection*, by Yram, pp. 206-207).

It will be seen from this passage how closely Mr. Yram's delineations of the subject correspond with Shelley's intuitions.

The Immortal Keats

Adonais—the Elegy in memory of Keats (1821), is the triumph of art. The opening scene is in the twilight chamber of death where Keats is lying in state. The Desires and Adorations, the glimmering Incarnations of hopes and fears are not meaningless abstractions. They are the thought-forms of Keats, creatures which were loved and lit by his desires:

All he had loved, and moulded into thought,
From shape, and hue, and odour, and sweet sound,
Lamented *Adonais*.

(*Adonais*, Stanza XIV, p. 442).

The thought-forms are poetically conceived as mourning for *Adonais* because they die with the brain that kindled them:

The quick Dreams,
The passion-winged Ministers of thought,
Who were his flocks, whom near the living streams
Of his young spirit he fed, and whom he taught

The love which was its music, wander not,—

Wander no more, from kindling brain to brain,

But droop there, whence they sprung; and mourn their lot

Round the cold heart, where, after their sweet pain,

They ne'er will gather strength, nor find a home again.

(*Adonais*, Stanza IX, p. 441).

From the standpoint of Shelley and the psychical theory, thoughts are things, are realities, are the mouldings of matter wrought by the operations of the will. The spirits of the dead—Chatterton and others, the inheritors of unfulfilled renown like Keats—by the force of their common sympathy greet *Adonais* "Far in the Unapparent"—that is the psychic world built beyond mortal thought:

The inheritors of unfulfilled renown
Rose from their thrones, built beyond mortal thought,
Far in the Unapparent.

(*Adonais*, Stanza XLIV, p. 450).

The closing stanzas of *Adonais*, rising in a whirlwind of inspiration and previsioning the exact circumstances of Shelley's death, contain the magnificent lines:

The One remains, the many change and pass;
Heaven's light for ever shines,
Earth's shadows fly;
Life, like a dome of many-coloured glass,
Stains the white radiance of Eternity,
Until Death tramples it to fragments.

—Die,
If thou wouldst be with that which thou dost seek!
Follow where all is fled!—Rome's azure sky,
Flowers, ruins, statues, music, words, are weak

11

The glory they transfuse with fitting truth to speak.

(*Adonais*, Stanza LII, p. 452).

The One is the pure white light, the undifferentiated and unique "radiance of Eternity," the singleness of the Psychic System. Physical life as a spectrum breaks into a million colours in the unity of that light. Death destroys the spectrum; and all the multifarious rays are traced in the body of the primal light. The same unity of all things is suggested by the clairvoyant Davis: "God is the superlative sublimation of all substantial qualities—all essences—all elements—all principles—in the highest concentration of unity; being the very crystallization of all that is refined, pure, everlasting, infinite, unspeakably celestial, eternally bright, grand and harmonious."—(*The Teacher*, pp. 290-291, by Davis).

The Eternal Now

The musical interlude *Hellas* (1821) shows the psychic standpoint as to Time. Today, Tomorrow and Yesterday are the fictitious divisions of our mind. The reality is ever living, ever present, ever now. Its moments of succession are as the succession of the film-picture. The passage is due to the habit of mind, to the manners of our seeing. In *Hellas* the psychic specialist summoned by the Emperor Mahmud reveals this:

The future and the past are idle shadows
Of thought's eternal flight—they have no being;
Nought is but that which feels itself to be.

(*Hellas*, p. 479).

The acorn is latent in the tree, the tree in the forest. The process of their unfoldment is the process of our apprehension. Nothing evolves, nothing unfolds. All things are in one moment as seen by the clairvoyant faculty:

Mistake me not! all is contained in each.

Dodona's forest to an acorn's cup

Is that which has been, or will be, to that

Which is—the absent to the present. Thought

Alone, and its quick elements, Will, Passion,

Reason, Imagination, cannot die.

(Hellas, p. 479).

Compare with this the statement of Geoffrey Hodson, a modern clairvoyant, investigating the same matter under scientific conditions as mentioned in his recent book on four-dimensional vision:

"From this level of consciousness, even the theory of evolution is a fallacy, for everything is all at once, in all its fullness. Nothing 'becomes' anything else. The virginal does not 'become' productive; good does not 'become' evil; the happy does not 'become' the miserable; all these things are at the same time. They are implicit in the one fact—the One Existence—the One Life. If we realize this, we have all."—*Some Experiments in Four-Dimensional Vision*, pp. 72-73.

The same clairvoyant in a clear state of consciousness and not in a trance, working in the laboratory under test conditions, thus describes his sense of time:

"Looking at myself again, I lose all sense of time. I see myself not as Geoffrey Hodson 'now' but as an entity that sums up within itself my forty-five years of life. I am the summation into one time of all the processes of birth and growth, preserved into a unity, each moment affecting every other moment—a curious synthesis of all states and stages of growth from the moment of birth to the age of forty-five, all conditions rolled into a unity.

"Looking 'forward,' I see a kind of hour-glass, the 'present' being the narrow point joining the two horned sections, the 'past' being one opening, and the 'future' being the other; they look equal, there being no difference in size or importance.

"I get a continuation of the sense of extension, and something that feels like growth of stature, as if I had not been quite erect, and was now becoming so. This expresses itself more in terms of a change in consciousness, rather than a bodily change."—*Four Dimensional Vision*, by Geoffrey Hodson, pp. 22-23.

To put the same idea in the language of exact science, the birth, the growth and the death of the tree depend upon the position of the observer. The observer sees it from his frame of reference as birth, as growth, as death. The clairvoyant changes the frame of reference by the heightening of his condition of consciousness. He sees all the present, the past, the future as a unity. This is the position of Shelley and of the occult theory.

(To be concluded)

Simple Fundamentals of Theosophy

MAN'S ORIGIN AND DESTINY

By ETHELWYN M. AMERY

Here are we, men and women, making the best of life in this world, in New York, Brussels, or Shanghai, aware of some purpose in our individual evolution, and a goal to realize. But why all this purpose and destiny? And what is the technique of its achievement? After reading Miss Amery we understand better who we are, and where we originated. Back to our divine origins she takes us, draws a plan of our descent, traces our lineage from the "Father of All Spirits," descending into these lower worlds and gradually building up the simulacrum of the physical body in the likeness of the Deity in whose image as Monads we came forth. In this first part we follow the Monad down until it hovers over the unit of consciousness individualized from below, flashes into it, and man becomes a "living soul." The second part will trace the ascent or expansion of the individual consciousness until the Monad has transmuted our lower bodies into his similitude and men have become gods.—ED.

MAN, as he appears to himself, is a being with a physical body of a recognized type, that body being composed of matter in states commonly recognized by science as solid, liquid and gaseous.

Getting Control of the Bodies

Consciousness, manifesting itself in this physical body, comes by way of discomfort and pain. The baby "new to earth and sky" does not find his physical body to his liking, and announces his objection to it as noisily as he can, and it is not till he has learnt "the use of 'I' and 'me'," and found out with some degree of clearness that "I am not what I see, and other than the things I touch," that he is able to accommodate himself to his new surroundings and find pleasure in them. He identifies himself with his physical body, and life runs fairly smoothly for a while.

By and by he finds that he is not his body, but that it is his to use. He does not put the fact into words, indeed his mind is hardly capable of comprehending, much less of formulating such an idea, but he acts upon it without realizing it, and finds it practicable. So, at this stage, he uses his body as a means to obtain what he wants, regardless of his body's likes and dislikes; he eats what pleases his appetite or curiosity, regardless of the body's rebellion, and when the body shows its resentment by producing pain, he forces it to take medicine to gratify his desire to be rid of the

discomfort. As he advances a little, he trains his body to make it more responsive to other desires: he tires it, and disregards its protests in order to attain facility and skill in sports, and in this and many other ways he demonstrates in practice that he is other than his physical body, and uses it for the gratification of that other self with which he is now identified, and which we shall call the desire body.

By degrees it dawns upon him that the gratification of his desires brings less and less of pleasure, and more and more of unpleasant consequences, not only in protests from the physical body, but in the weariness that comes from the repetition of the old sensations and the lack of new. He becomes aware that he is not the desire body, and begins to try to master that body by means of the mind, which now appears to be himself.

This brings about a struggle with the desire body, which has for long been master. The struggles between the physical body and the desire body had almost always ended in the victory of the higher—the desire body—and the result had been satisfaction; but now in the struggle between the mind body and the desire body, the victory is most often with the lower, and the man, thinking that he is the mind, yet finding himself so constantly defeated in the struggle, becomes ever more and more restless and dissatisfied, and at last cries out with the great Christian Initiate, St. Paul, "Oh! wretched man that I am, who shall deliver me from this body of death?"

It is at this point that a knowledge of the constitution of man and of his higher powers is helpful. If the man can be made to realize, or even to think it possible, that he is not his bodies, neither the physical body, nor the desire body, nor the mental body; if he can understand that just as the two higher of these bodies has each in turn striven to overcome the one below it, so he, the Man, must become master of them all, then, in the light of this understanding, he can set about his task with a certainty of being ultimately victorious; he will not grow weary of the struggle, nor be too much depressed because the end may be long delayed.

The God within Us

Let us, then, examine what has been taught us about man and his bodies, so that we can come to an understanding of the work that lies before him and his capacity for it, for man, we are told, "is immortal, and his future is the future of a thing whose growth and splendour have no limit."

In Mr. Krishnamurti's book, *At the Feet of the Master*, he says: "You are God, . . . but you must dig deep down into yourself to find the God within you." What is this God within us, and how does He come to be buried so deep? For even when we have learnt not to identify ourselves with our physical bodies, nor with our desire bodies, even when we have begun to realize that our mind is ours to use, and not our Self, yet we very well know that the thing we call "I" is very far from being God; hence a

sentence like this makes us wonder how many more. "I's" there are to discover and conquer, before we come to the God within, and free Him from His prison-house, so that He may unite with the God without.

Perhaps the best way to understand something of all this is to begin with the God without, who is one with the God within, and watch the process of infolding, or burying, and then try to see how the process of unfolding may be hastened.

If we go back in thought to what we are accustomed to call the beginnings of things, we find ourselves more and more at a loss for words to describe the immensity, and wonder of the Beings—Angels, Devas or whatever we may call them—who throw some dim shadow of that immensity on our microcosmic minds; at last we come to an Existence, whom no English word can describe, and the Sanskrit word *Paramātmā* tells nothing of Him but His beyondness—He dwells "in the silence and the darkness" and our reverence for Him is best expressed by silence.

But "from the depths of this One Existence, from the One beyond all thought and all speech," there comes forth One whom we call a Logos, a Word, a Breath, a Creative Energy, and He, veiling Himself in *Mâyā*¹ that He may become manifest, marks out for Himself a vast area of space in which He will create a Universe.

¹ *Mâyā* means Illusion, that which makes us think we see, while we are actually seeing only the veil which hides Reality.

The Monads Come Forth

From Him, as from a flame, there come forth countless sparks, all sharing His nature, destined in their turn to become flames, all of them to be one day drawn back into the parent flame, and thence again into the "silence and darkness."

These sparks, which are sometimes called Monads, are the germs of divine life, which are hidden in us, and which we have to unfold. But long before we have finished the task, we shall have left our merely human evolution far behind.

The Logos, having marked out the limits of His Universe, sends out into it a great stream of force, spoken of as the First Life Wave, which acts upon the primitive or root matter somewhat as a child acts on soapy water with a pipe, blowing bubbles, making holes surrounded with a fine layer of matter, and then when the whole is worked up into these bubbles, doing the same again with the mass of bubbles, making bubbles surrounded with walls of bubbles, and so on again and again through seven times seven sets of bubbles, thus preparing seven types of matter, each of seven degrees of fineness.

To these seven kinds of matter, we give the name *planes*, and represent them diagrammatically as one above the other. This representation is only true in the sense that each one extends in space beyond the one below, but each is interpenetrated by the higher, so that the lowest or densest of the seven is interpenetrated by all the other six. At present we are

only concerned with the three lower ones, which we call, beginning from above:

(a) the Mental Plane, the plane or condition of matter in which mind works, and which is divided into two parts, the upper, or formless (*arupa*), consisting of the three finest of the degrees of sub-divided matter, and the lower, or form-bearing (*rupa*), consisting of the other four divisions;

(b) the Astral Plane, sometimes also called the Emotional Plane, in the matter of which desires and emotions work;

(c) the Physical Plane, which is also divided into two parts; the lower contains matter of the three forms known to Science as solid, liquid and gaseous, and the upper contains that same physical matter in its finer form of ether, which is divided into four degrees of fineness.

The Permanent Atoms

Into this prepared matter, the Logos sends out another great stream of force, the Second Life Wave, and gathers these aggregations of bubbles into more or less permanent shapes. To some of these collections of bubbles, on the lower part of the Mental Plane, are attached fine threads, or thread-like films, which have been let down from the higher part of the Mental Plane by the Monads, who, while themselves remaining upon the second plane, have gathered together for themselves on the three planes next below, bodies which they can use on those planes. They cannot come lower down than this, but if they are to grow into flames, they must acquire

experience of the lower planes, and so they send out these threads, which are attached to the groups of bubbles on the lower Mental Plane. Not all groups on this level get attached to the threads, but those which become more permanent, and when the Life Wave passes down on to the next, the Astral Plane they attach to themselves an atom of the matter of that Plane, and later on, when the next Plane is reached, a physical atom as well, and these collections are known as permanent atoms.

The forms built on the Mental and Astral Planes of matter by the Life Wave as it goes down, belong to what are called the Elemental Kingdoms, of which there are three, but we are not concerned with them at present.

Group Souls

When the Life Wave reaches the lowest Plane, it begins to move up again, and the forms which it has built in the densest matter of the Physical Plane—the minerals—have attached to them a shadowy counterpart of astral matter.

To some of these minerals permanent atoms are attached, not singly, but grouped together in a sort of triple bag or envelope of the finest matter of the three planes, a very large number of them together, so that the number of bags is very small, compared with the number of permanent atoms. These envelopes are called group souls.

When these group souls have been attached to minerals for a long time, the Life Wave, moving upward, draws them a little higher,

and attaches them to vegetable forms; at this level the inner envelope of physical matter is absorbed. Similarly, after a long time spent in the vegetable kingdom, the group souls are drawn higher, attached to animal forms, and the envelope of astral matter is absorbed, leaving them enclosed in a film of mental matter only.

But all this time another change has been taking place, very gradually in the mineral kingdom, and with increasing rapidity in the vegetable and animal kingdoms. The envelopes have been dividing themselves, each into two, and these again into two, until instead of one envelope or group soul, containing millions of permanent atoms, there are now some which contain only five or six, and as

these go on dividing there will at last be only one permanent atom in its envelope of mental matter.

When this stage has been reached, the life in the Monad reaches down, the life in the permanent atom reaches up (just as the column of cloud reaches down to meet the uprushing column of water or dust raised up by the whirlwind), the envelope is broken, and the permanent atom is ensouled by the life of the Monad—a man has come into being, has become “a living soul.” At this point of individualization a causal body is formed for the Monad to work in, and his work is the evolution of a human being from the threshold to the exit of the Human Kingdom.

(Next Month—The Ascent to Deification.)

THERE IS A PLAN FOR THE INDIVIDUAL

Wherever there is a man a God also is revealed and all that is Godlike. A whole epitome of the Infinite, with its meanings, lies enfolded in the life of every man.

CARLYLE

TO fulfil our destiny in the divine scheme, we must first try to understand not only the scheme as a whole, but the special part in it that man is intended to play.¹

Just as a King's son is born royal but has to undergo a long and specialized training before he

is fit to become a reigning monarch so we, by nature Divine, have to undergo a long and specialized training in order to become in fact the Gods which we potentially are.

The Plan is Evolution

All creatures come from the One Self and are, essentially, the One Self, reflected in many forms. Coming out of the One Self they become more and more enveloped in matter, until they reach a point of densest materiality and greatest separateness from one another.²

There are then two aspects of Reality, the Soul which is the

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

Life, and the Body which is the Form. Both are interdependent; for the Soul grows by experience in the Body and the Body refines and becomes capable of greater expression as the Soul grows.³

This is the scheme of evolution for man—that he shall develop by descending into matter, and then ascend to carry back to his true Self the results of the experience so gained. His real life covers millions of years, and what we are in the habit of calling his life is only a day in that greater experience.⁴

Laws of Growth

There are two great laws by which evolution works. First the Law of Rebirth, or rather of the reincarnation of the same spiritual Individuality in a long series of personalities. The latter are like the various characters played by the same actor. The *inner* or real Man, who personates these characters, knows that he is Hamlet only for the brief space of a few acts, which, however, on the plane of human illusion, represent the whole life of Hamlet. He knows that he was, the night before, King Lear, the transformation, in his turn, of the Othello of a still earlier preceding night. And though the outer, visible character is supposed to be ignorant of the fact, and in actual life that ignorance is, unfortunately but too real, nevertheless the *permanent* Individuality is fully aware of it,⁵ for the Individuality is the storehouse of experience.

The second law is the Law of Karma, which literally means "work." This law provides that a

man shall have the fruit of his own work, neither more nor less: that is to say he determines his own circumstances even in what would be considered the smallest accidents in life.² It is the fashion to regard surroundings as external to the individual. He will affect his environment and his environment will affect him: the result of the interaction is a matter for speculation, nothing more. Theosophy reduces this chaos to cosmos by stating that, in every detail, an individual's surroundings are not only precisely as he has made them in previous lives, but precisely what he needs for the next step in the process of his growth.⁶

Unfolding the Divinity

Every man, then, is a living spirit; he is part of the life of the Supreme, he is the offspring of Deity. He comes into incarnation on this earth to learn. All are equally ignorant when plunged, for the first time, into human life; ignorance is the only sin, and it is not criminal but inevitable. But as the powers of Deity within the individual are unfolded, he grows in wisdom and understanding until he reaches the stature of the Perfect Man.⁶

If we can discover in humanity the beginning of the god, we may find the method of stimulating the divine factor so that we need no longer be merely human but may attain the step beyond humanity. There are those who have found the way of quickening the evolutionary process, so that they now stand in much the same relation to us as we do to the animals. These beings know the road that they have

gone, and can, and do, explain it to us so that we can follow it if we have the strength and the desire.

Masters of Our Fate

The next great strategic move for us is within our own hands and so close to us, in our very nature, that by a little change in the angle of our vision we may see that freedom and release which is just before us.⁷

As we look round us we see men obviously at all stages of their evolution—many far below ourselves in development, and others who in one way or another are distinctly in advance of us. Since that is so, there may well be others who are very much further advanced; indeed, if men are steadily growing better and better through a long series of successive lives, tending towards a definite goal, there should certainly be some who have already reached that goal. We are enabled to see the ladder of evolution extending far above us as well as far below us; and men standing upon every rung of that ladder.

Human progress is slow but it is constant; therefore the number of Perfect Men is increasing, and the possibility of reaching their level is within the reach of all who are willing to make the stupendous

effort required to compress into a few lives the evolution which otherwise would take many thousands of years.¹

Seeing, therefore, something of the Divine plan for the Individual, we feel that there is nothing worth living for, nothing worth dying for, save working with the will of God for man, for Divine Wisdom can own no favourites, can belong to none exclusively. It is inclusive of all humanity, and the work of Theosophy in the world is to help in the unfolding of the Divine Nature in Man, knowing that its very name may vanish when all men have become divine.⁸

¹ C. W. Leadbeater.

² Ernest Wood.

³ C. Jinarajadasa.

⁴ H. P. Blavatsky.

⁵ G. S. Arundale.

⁶ Annie Besant.

⁷ Fritz Kunz.

BOOKS TO READ

The Ancient Wisdom, Annie Besant.

Gods in Exile, J. J. van der Leeuw.

The Great Plan, Annie Besant.

A Guide to Theosophy, Ernest Wood.

The Men Beyond Mankind, Fritz Kunz.

The Spiritual Life, Annie Besant.

A Text Book of Theosophy, C. W. Leadbeater.

The Voice of the Silence, H. P. Blavatsky.

You, G. S. Arundale.

Any right system of education will make room for the study of words, room for music and the arts, and those ornamental aspects of education which are of fundamental value in producing an atmosphere of beauty, peace and joy without which neither education nor life can be complete.—SIR C. P. RAMASWAMI AIYAR at the Theosophical College, Madanapalle.

A TREE WITH A PERSONALITY

By GEOFFREY HODSON

Scene of many international gatherings and some of Dr. Besant's greatest orations, the Banyan Tree in the Adyar Gardens is a venerable entity not only as to form but also as to consciousness, as Mr. Geoffrey Hodson shows. With a friend he sat down under the Banyan Tree during the Diamond Jubilee Convention, and clairvoyantly observing the Tree and its Deva made the following descriptive narrative:

ON its inner side the great Banyan Tree appears to resemble somewhat an efficiently managed business organization. The two processes of the growth and development of form on the one hand, and the quickening of life and consciousness on the other, are presided over by the Deva-in-charge. Under it are a certain number of subordinate Devas, and below them again hosts of nature spirits at varying stages of evolution and performing various functions, the whole being included within the one consciousness and aura of the chief Deva.

As far as I can see, the face and form of this Deva are somewhat Indian in appearance, the flowing forces of the shining aura above the head producing in part the effect of the kind of headdress or crown seen on certain Indian religious statues. The central form is hidden by the brilliant outflowing auric energies. These flow rhythmically upwards and outwards from the whole body over an area which includes the whole of the Tree. Occasionally they are

directed to special regions of this Tree-Empire, but generally flow equally and evenly throughout the whole Tree. The Deva might perhaps be visualized as stationed within the central trunk, its feet sometimes below the ground, sometimes in the upper branches, while on certain occasions it rises high in the air above the Tree. Wherever the Deva is, it subjects the Tree to the stimulating and quickening power of its individualized consciousness and auric energies. Save for an occasional swaying, rhythmical movement of the body and the arms, it is motionless as a stable powerful centre of force. Its consciousness is completely unified with the consciousness of the Tree, which it thus helps from within. The principal colours in its aura appear to me to be dark blue, white, and a white-gold, which is very brilliant in the region occupied by the form, growing less so towards the edges of the aura. The outer colours include dark blue and purple, shot through with rays and flashes of white and gold.

The Banyan Tree appears to me to have a life centre or heart, situated in the central trunk, and extending some six feet below and above the ground and outwards for the same distance. Life and energy are flowing into or welling up within this centre and flowing outwards in a rhythmic pulse throughout the whole Tree. This centre is also white-gold in colour and of the same vibrational frequency as the central form of the Deva whose own life centre beats in unison and unity with it.

Round the outer surfaces, in the more leafy regions of the Tree-Empire, are large numbers of leaf nature spirits. These are somewhat feminine in appearance, diminutive in form, varying from a few inches up to two or three feet. They transmit creative, form-producing impulses and stimulating energies to the outermost branches and leaves. Indeed the whole Tree seems, as it were, to be stretching its consciousness outwards to the surface continually, as if reaching towards the tips of the branches and leaves, probably in response both to interior evolutionary pressure and to the stimuli of sunshine and climatic influences.

There is something venerable and wonderful about this Tree-Being, some quality which evokes respect, reverence indeed, when one recognizes that it is the Divine life, the Divine consciousness, which is so beautifully manifest in the great Banyan Tree. It is distinctly friendly to human beings, though, naturally, its responses are somewhat dim and vague.

Many earth nature spirits or gnomes are to be seen running

about on the surface of the ground under the Tree. They are quaint, almost archaic in appearance, reminding one a little of the Wayang figures of the Javanese shadow dancers. They are dark in colour, something like that of the skin of an elephant; from eight inches to two feet in height and of a very primitive intelligence, a sense of enjoyment of life being perhaps predominant. These little creatures appear to be aware of the gardeners and other human beings who come under the tree, but without displaying any special interest; their attitude is much the same as that of the birds and squirrels, though with less fear. They are, however, definitely selective in this matter, and come quite close to some people, avoiding others.

There is an atmosphere of still brooding peace, almost of Timelessness under the Tree. One is in the presence of a consciousness which is completely unconcerned with Time, with a life which is fulfilling itself naturally and beautifully and without haste. There is a sense of stability which is not all due to great bulk and dullness of response, but rather gives the impression of an attainment, of a power developed. These qualities and influences, both of the Deva and of the Tree, enter into those who pass under the Banyan Tree, more especially those who are naturally responsive or throw themselves open to them. Realizing thus in however small a degree something of the inner nature of the great Banyan Tree, one salutes it with profound respect as a venerable, powerful and beautiful resident of Adyar. Indeed it does not

seem too much to say, a resident inner and outer work of the In-who is, moreover, playing most ternational Headquarters of The effectively its appointed part in the Theosophical Society.

VIRTUES AND VICES IN PLANTS

It is instructive to relate to Mr. Geoffrey Hodson's observations the following report of a talk which Bishop Leadbeater gave in London forty years ago. It is reproduced from THE THEOSOPHIST, November 1897, p. 112:

The Thursday evening lectures in the Blavatsky Lodge recommenced on September 2nd, when Mr. Leadbeater lectured on the "Vegetable Monad." He said that in using such a term as the *Vegetable Monad*, it was necessary to get away from the idea that the Monad was *one*; on the contrary it was many, and even long before the life-wave reached the Vegetable Kingdom, far back in the first Elemental Kingdom, the elemental essence was differentiated. It might, he said, be divided both horizontally into planes, and vertically into sections, so that a life-wave was a set of parallel outpourings which throughout evolution do not mix, even up to the Adept stage, and each man is therefore the inheritor of a certain line of evolution and no other.

Sub-divisions of the Vegetable Kingdom are of course more numerous than those of the mineral, and we reach in this Kingdom something far more definite in the way of consciousness. Plants clearly show likes and dislikes, desires, and even what we must term *Cleverness*. In the case of forest trees, the extreme duration of their life enables the ensouling Monad to become marvellously individualized. Some of our oaks with hundreds of years behind them, and still more the Californian giant trees with a calculated life of 3,000 to 4,000 years, dwarf the duration of human life into insignificance, regarded from the ordinary standpoint. It was found that truth really lay behind the Greek legend

of the Dryads, and at the back of some of those strange myths and fairy tales of the Genii of the trees, which have come down to us. In the folklore of many of the Teutonic peoples there lies the truth that the strong personality of some old trees has been known to be capable, under certain conditions, of becoming visible and in some cases assuming the human type of form.

The work of the nature-spirits is, he said, of very great interest in connection with the study of the *Vegetable Monad*. It is only in recent years that the study of physiological botany has opened our eyes to the marvels of design found in plant life, enabling us to realize how wonderfully individualized plants are—even virtues and vices seem to shadow themselves forth in plant-life. *A single tree or plant is more like a community than a single entity, of which the leaves and roots are the traders, flowers the spending members, fruits the emigrants, and thorns and spikes the soldiers.*

Mr. Leadbeater then instanced a few of the methods by which cross-fertilization is ensured, and also some of the clever devices which enable certain plants to reach favourable conditions amid the frightful competition of a tropical forest, a competition reflected in every hedgerow, on a smaller scale. The evidences of a certain intelligent consciousness, were, he indicated, too clear to be overlooked.

A CASE OF REINCARNATION

THE PHENOMENAL STORY OF SHANTI DEVI

The story in our May issue broke off where Kumari Shanti Devi, the nine-year-old Delhi girl, recognized the house in Muttra in which she spent the major part of her previous life. She recognized her former husband, her brother and other relatives, and showed surprising knowledge of the town, its streets and temples. With astonishing accuracy she proved her statements in remembrance of her last life to a committee of investigators, whose report urging a scientific examination of the case, was published by the International Aryan League, and is here reproduced. The report proceeds:

THE scenes that were enacted here soon after our arrival dispelled all misgivings as to the truth of her story. She entered the house, as if she were its mistress still. Asked by Pt. Neki Ram to point out the well about which she used to speak in Delhi, she ran to the small courtyard in the house, and was very much perturbed not to find any well there. But she confidently asserted, pointing to a corner of the courtyard and saying, *Kuan yihan tha*, "the well was here." The girl showed great satisfaction when Pt. Kedar Nath Chaubey removed the stone covering of the well which was closed down some years ago.

When questioned about her so-called treasure, she asked us to accompany her to the upper story. This was rather puzzling, as no underground treasure could be thought of in an upper story of a house. But she was quite confident, and led us straight to her room which was locked up at that

time. Chaubey was asked to open the room. It took him a few minutes to bring the keys. The girl grew impatient and kept peeping into the room through the chinks, crying that that was her room and the money lay therein. When she entered the small room, she cast her eyes around, and put her foot in a corner, saying that the money lay hidden underneath that spot. Chaubey Kedar Nath hesitated a little, we did not know why, but ultimately he had to yield the girl's persistent demand. The spot was dug up, and about a foot deep underneath, an old-fashioned "galla"—an arrangement for keeping valuables underground—was found, but there was no money. The girl would not believe that the money was not recovered. She searched the loosened earth herself for a few minutes, and was very much disappointed at her not finding the money. She kept on saying, "Money is there." Later on we learnt that the money was

taken out by her husband, Pt. Kedar Nath Chaubey, after her death.

When we decided to leave the house for the Jumna River, she abruptly said that her clothes for bathing should be taken from her store on the ground floor. She left the house with a heavy heart. There was yet another surprise in store for us. It is noteworthy that while she was in Delhi, she had very little recollection of her parents (in previous life). But strangely enough, when we took her to her parents' house, situated in a neighbouring street in Muttra, she not only recognized it, but was also able to identify her old father and mother in a crowd of more than fifty persons. The girl embraced her parents, who wept bitterly at sight of her.

Now every one of us thought that it was really a blessing to forget all about our previous lives. We confessed we had taken a grave responsibility on our shoulders in bringing the girl to Muttra. We had to snatch her away from her parents, and without waiting for further inquiries had to leave the place.

The girl was then taken in a carriage to the locality where the temple of Dwarkadhish stood. As

soon as she saw the temple, she shouted with joy. She knelt before the temple door, as if she were in deep worship before a deity. The last thing she recognized in Muttra was the Vishrant Ghat at the sacred river Jumna, where according to her she used to bathe in her previous life. When she reached the Ghat, she insisted on drinking the river water, and almost instinctively offered flowers out of the garlands that she was wearing. She showed a great inclination to pass more time in those surroundings, but we could not allow her to stay.

An open air public meeting attended by about ten thousand persons was subsequently held in the compound of a local high school where many of those who were eye-witnesses to the whole inquiry were also present. We narrated to the audience all the incidents that came into our experience regarding the girl. The people of Muttra expressed their desire that the girl should be left there for a few days more, but this could not be done for obvious reasons.

On our return journey to Delhi the same evening, the girl being tired, said nothing, except that she should have been allowed to stay in Muttra longer, and fell asleep.

The greatest and noblest pleasure which man can have in this world is to discover new truths, and the next is to shake off old prejudice.

FREDERICK THE GREAT

Final Programme

THEOSOPHY DEMANDS JUSTICE

THE SUBJECT OF THE

GENEVA WORLD CONGRESS

July 29—August 4, 1936

IN this Final Programme of the Geneva World Congress appear for the first time the chairmen, who are mostly, apart from the President and Shrimati Rukmini Devi, General Secretaries taking the chair for other General Secretaries who are speaking.

Another innovation is an address by Shrimati Devi on "The True Spirit of Motherhood" in addition to that already announced on "The Message of Beauty to Civilization." Other warriors in the campaign for Justice are scheduled, namely Mrs. Ransom and Miss Charlotte Woods.

As to the insertion of this programme in the September THEOSOPHIST, the fact is, of course, that THE THEOSOPHIST goes to press a month before publication date so that it can be mailed from Adyar on the 10th preceding and reach American and distant subscribers on or about the 1st. Hence this programme, air-mailed from Geneva on July 6th, reached Adyar after the August issue was "out" and while the September issue was being made up. It is here inserted to preserve the historical continuity no less than for information.

DEFINITIVE PROGRAMME

TUESDAY, July 28:

3—5 p.m. Registration.

4 p.m. Reception of the Press.

8 p.m. Meeting of the International Committee for the World Congress.

WEDNESDAY, July 29:

9 a.m. Meeting of the General Council of The Theosophical Society.

11 a.m. Opening of the Art Exhibition by Shrimati Rukmini Devi. Welcome by Mr. A. Gogler, Organizer of the Exhibition. Talk by Shrimati Rukmini Devi.

12 a.m. Meeting of the Executive Committee of the European Federation of The Theosophical Society.

2.30 p.m. OFFICIAL OPENING OF THE CONGRESS BY THE PRESIDENT.

(National Costumes at the Opening and the Tea following it.)

Address of Welcome by the General Secretary in Switzerland, Mr. G. Tripet.

Address by the Local Authorities to Welcome the Congress.

Address by Miss C. W. Dijkgraaf, General Secretary for the World Congress.

Greetings from the General Secretaries (or their representatives).

PRESIDENTIAL ADDRESS.

4.30 p.m. Tea offered to National Representatives by *Le Conseil d'Etat du Canton de Genève et le Conseil administratif de la Ville de Genève* at the Palais Eynard.

8.30 p.m. Piano Recital by Marion Pittard.

LE DROIT DE L'ESPRIT. Public Lecture in French by Prof. J. E. Marcault. Chairman: Dr. George S. Arundale, President.

Recital by Marion Pittard and Quatuor.

THURSDAY, July 30:

8.30 a.m. Meeting of the Council of The Theosophical Society in Europe, Federation of National Societies.

Short Tour in Geneva by autocars.

10 a.m. THE TRUE SPIRIT OF MOTHERHOOD. Lecture for members only by Shrimati Rukmini Devi. Chairman: Dr. George S. Arundale.

JUSTICE POUR L'INDIVIDUALITÉ. Public Lecture by Dr. L. J. Bendit. Chairman: Mr. Tullio Castellani.

JUSTICE FOR THE SPIRITUAL NEEDS OF THE WORLD. Public Lecture by Mrs. Josephine Ransom. Chairman: Mr. P. M. Cochius. Discussion.

2.15 p.m. Visit to the International Labour Office of the League of Nations.

3—5.30 p.m. Visit to the League of Nations Building. Addresses in French and English by two functionaries of the League.

8.30 p.m. Rhythmic Gymnastics Display. By pupils of the famous Institut Jacques-Dalcroze. Recital by Os-Ko-Mon, famous Red Indian artist. (At La Comédie.)

FRIDAY, July 31:

8.30 a.m. Meeting of the Senior Council of the Order of the Round Table. (For Chief Knights and Knights only).

10 a.m. JUSTICE FOR BEAUTY. Public Lecture by Miss Clara Codd. Chairman: Shrimati Rukmini Devi.

JUSTICE POUR L'ESPRIT DE PAIX. Public Lecture by Dr. Anna Kamensky. Chairman: Mr. Luis G. Lorenzana.

1.30 p.m. Excursion by motor cars to Mount Salève.

NATURE SPIRITS. Lecture for members only by Miss Phoebe Payne.

JUSTICE TO THE SUBHUMAN KINGDOMS. Lecture for members only by Dr. M. Beddow-Bayly.

4 p.m. Tea at the Restaurant du Téléphérique.

4.30 p.m. NATURE SPIRITS AND THEIR WORK IN HEALING. Lecture for members only by Mrs. Adelaide Gardner.

6 p.m. Return to Geneva.

8.30 p.m. QUESTION AND ANSWER MEETING. Dr. George S. Arundale. (For members only).

SATURDAY, August 1:

SWISS NATIONAL DAY

8.30 a.m. Meeting of the Council of The Theosophical Society in Europe, Federation of National Societies.

Meeting of the Council of the World Federation of Young Theosophists.

9.30 a.m. JUSTICE POUR L'INJUSTICE. Lecture for members only, by Prof. J. E. Marcault. Chairman: Dr. George S. Arundale. Discussion.

3 p.m. JUSTICE POUR LA JEUNESSE. Public Lecture by Mr. G. Tripet. Chairman: Mme Jeanne Lefèvre.

3.45 p.m. Tea.

4.15 p.m. DIE ERWECKUNG DES SOZIALEN GEWISSENS. Public Lecture by Mr. Fritz Schleifer. Chairman: Miss C. W. Dijkgraaf. Discussion.

8.30 p.m. Boat Excursion on the Lake of Geneva, Special Illuminations, Fête Suisse, Yodelling, etc. Return about 10.30 p.m.

SUNDAY, August 2:

10 a.m. CONCILIATION DE LA SCIENCE ET DE LA RELIGION. Public Lecture by Mr. Gaston Polak. Chairman: Miss F. de Selevér.

10.45 a.m. Convention of The Theosophical Society in Switzerland. Address in French and German by Dr. George S. Arundale. All Congress members are cordially invited.

3 p.m. JUSTICE POUR L'ESPRIT CREA-TEUR DE LA JEUNESSE. Public Lecture by Serge Brisys. Chairman: Mr. Armas Rankka.

4 p.m. Tea.

4.30 p.m. QUESTION AND ANSWER MEETING (public). Dr. George S. Arundale.

8.30 p.m. Piano Recital (Debussy) by Marie Panthès.

THE MESSAGE OF BEAUTY TO CIVILIZATION. Public Lecture by Shrimati Rukmini Devi. Chairman: Dr. George S. Arundale.

Piano Recital (Chopin) by Marie Panthès.

MONDAY, August 3:

YOUTH DAY

9 a.m. Meeting of the General Council of the World Federation of Young Theosophists.

10 a.m. Symposium. THE VALUE OF THE WORLD FEDERATION OF YOUNG THEOSOPHISTS TO THE THEOSOPHICAL SOCIETY. Chairman: Shrimati Rukmini Devi. Speakers: Dr. Arundale and three others, to be announced.

12.30 p.m. Lunch offered to the President and the General Secretaries or their representatives, by the Bureau Humanitaire Zoophile, at the Hôtel des Bergues.

3 p.m. Ceremonial Meeting of the Order of the Round Table. (For members of the Round Table only).

4.30 p.m. Tea.

8 p.m. Dramatic Performance by the Alex Elmore Group, at the Rialto Theatre.

8.30 p.m. Reception. (In national costumes).

TUESDAY, August 4:

9 a.m. Meeting of the General Council of The Theosophical Society.

10 a.m. A CHARTER OF BROTHERHOOD AND HUMAN RIGHTS. Public Lecture by Mr. Peter Freeman. Chairman: Mr. Erik Cronvall. Discussion.

11 a.m. Meeting of the Theosophical Order of Service. (All Congress members are welcome). Chairman: Dr. George S. Arundale.

2.30 p.m. JUSTICE FOR RELIGION. Public Lecture by Miss Charlotte Woods. Chairman: Mr. J. Kruisheer.

3.45 p.m. Tea.

JUSTICE POUR LES NATIONS. Public Lecture by Mr. Tullio Castellani. Chairman: Dr. Anna Kamensky.

4.15 p.m. JUSTICE FOR THE NATIONS. Public Lecture by Mr. Sidney A. Cook. Chairman: Mr. Christopher Gale. Discussion.

8.30 p.m. OFFICIAL CLOSING OF THE CONGRESS. (For members only). ADDRESS BY THE PRESIDENT, Dr. George S. Arundale.

THE LANGUAGE QUESTION

Every Congress member was able to hear the addresses in his own tongue, whatever the language in which it was spoken. In the same Congress Hall in which Mr. Anthony Eden addresses the League of Nations, Dr. Arundale addressed the World Congress, his speeches in English being translated simultaneously into German, French, and other necessary languages, by translators seated below the platform; their translation is communicated through tube and mouthpiece to a device attached to every seat in the hall, and the audience have but to turn a knob on the disc of their apparatus to tune in to the language they desire. Professor Marcault, talking in French, and Mr. Fritz Schleifer in German, would thus be heard in English and other translations.

How comes the President to address the Swiss Convention, as he did on August 2nd, in French and German? Before he went to Cambridge, Dr. Arundale attended the Gelehrte Gymnasium at Wiesbaden, and later on spent some time in Paris researching on the French Revolution at the Archives Nationales. It was this latter research which admitted him as a Fellow of the Royal Historical Society.—J. L. D.

WHO'S WHO IN THIS ISSUE

ARUNDALE, Dr. George Sydney, President of The Theosophical Society. Is now touring Eastern Europe.

JINARAJADASA, C. Formerly Vice-President of The Theosophical Society. Is now head of The Manor, Theosophical Centre, Sydney, Australia.

BAILY, M.N.O., President of the Orpheus Lodge, Edinburgh, and a member of the Pagan family.

HAMERSTER, A. J., Director of western section, Adyar Library; formerly Treasurer of The Theosophical Society.

ROERICH, Prof. Nicholas, world famous man of culture, now head of the Urusvati Himalayan Research Institute at Naggar in the Punjab.

DOUGLAS, Major C. H., works for economic readjustment; inventor of the social credit scheme which bears his name.

SANGER, Margaret, protagonist of family limitation. Addressed a Post-Convention gathering at Adyar during her recent visit to India.

HOTCHENER, Marie R., Associate Editor of this journal, has spent many

years in Theosophical Journalism; was formerly Secretary to the President-Founder, Colonel Olcott.

SOLOMON, Dr. Jacob E., pioneer in sanitary services in Ahmedabad, India, for which he was awarded the Kaiser-I-Hind Silver Medal and the Jubilee Medal. Holds office in several humanitarian societies and supervises the Red Cross Centre.

FOZDAR, Shirin K., delivered this lecture on Bahaism in the session on Zoroastrianism during the Diamond Jubilee Convention.

CHINNAMMALU, V. R., Theosophist writer who is constantly discussing cultural subjects in the Indian Press.

IMAM, S. Mehdi, Calcutta barrister, educated in England but retains his Indian outlook. Is spreading Theosophy among the Muslim communities.

AMERY, Ethelwyn M., formerly member of the Order of Service specializing in education; now in the Press Department, Adyar.

HODSON, Geoffrey, Theosophical writer, international lecturer, and clairvoyant investigator.

FORTHCOMING FEATURES IN THE THEOSOPHIST

THE WAY OF HOLINESS: II. THE WANDERER. George S. Arundale.

THE HINDU CASTE SYSTEM. By Dr. Bhagavan Das.

THE HIDDEN POWER OF LIGHT AND COLOUR. Dr. J. W. A. Croiset van Uchelen.

TOWARDS TIBET: A SALLY INTO SIKKIM. By Margaret E. Cousins.

A SCULPTOR LOOKS AT THE ARTS. By Harro Amman.

THE TRINITIES IN THE ATOMS. By R. F. Goudey.

HEBRAISM AND THEOSOPHY. Henry C. Samuels.

THE EDGE OF THE INFINITE. Mary F. Billinghamurst.

The Proceedings of the GENEVA WORLD CONGRESS will be published in early issues of THE THEOSOPHIST

OUTSTANDING ARTICLES IN RECENT ISSUES

JULY

O DEATH, WHERE IS THY STING? George S. Arundale.

THE ESSENCE OF HINDUISM. Sir S. Radhakrishnan.

THE PLACE OF ART IN A THEOSOPHICAL EDUCATION. James H. Cousins.

SIR THOMAS MORE: SAINT AND MYSTIC. S. L. Bensusan.

AUGUST

PANACEA. Nicholas Roerich.

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SOCIAL JUSTICE IN POLITICS. A. G. Pape.

INITIATION INTO RHYTHM. Emile Jaques-Dalcroze.

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ART AND ORIGINALITY. James H. Cousins.

SHELLEY AND THE PHYSICAL THEORY. S. Mehdi Imam.

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THE THEOSOPHICAL SOCIETY is a world-wide international organization, formed at New York on 17th November 1875, and incorporated later in India with its Headquarters at Adyar, Madras.

It is an unsectarian body of seekers after Truth, who endeavour to promote Brotherhood and strive 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.

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