

THE THEOSOPHICAL SOCIETY

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 promoting Brotherhood and striving to serve humanity. Its three declared Objects are :

First—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

Second—To encourage the study of Comparative Religion, Philosophy and Science.

Third—To investigate unexplained laws of Nature and the powers latent in man.

The Theosophical Society is composed of men and women who are united by their approval of the above Objects, by their determination to promote Brotherhood, to remove religious, racial and other antagonisms, and who wish to draw together all persons of goodwill whatsoever their opinions.

Their bond of union is a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by service, by purity of life and by devotion to high ideals. They hold that Truth should be striven for, not imposed by authority as a dogma. They consider that belief should be the result of individual study or of intuition, and not its antecedent, and should rest on knowledge, not on assertion. They see every Religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

Theosophy offers a philosophy which renders life intelligible, and demonstrates the inviolable nature of the laws which govern its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a

(continued on third page of cover)

THE THEOSOPHIST

(Incorporating "Lucifer")

EDITOR : GEORGE S. ARUNDALE

A journal specializing in Brotherhood, the Eternal Wisdom, and Occult Research. Founded by H. P. Blavatsky, 1879 ; edited by Annie Besant 1907 to 1933.

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

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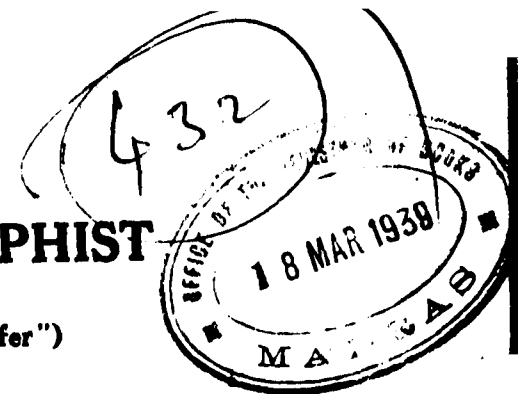
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THE THEOSOPHIST

BROTHERHOOD : THE ETERNAL WISDOM : OCCULT RESEARCH

April 1939

Vol. LX, No. 7



THE PROBLEM OF NATIONALITY
AND INTERNATIONALITY IN ART

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BESANT

A. P. WARRINGTON

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STRETCHING THE CONSCIOUS-
NESS

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THE MECHANISM OF LIFE

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THE CHURCH AND THE SEARCH
FOR TRUTH

L. W. BURT & ADELAIDE GARDNER

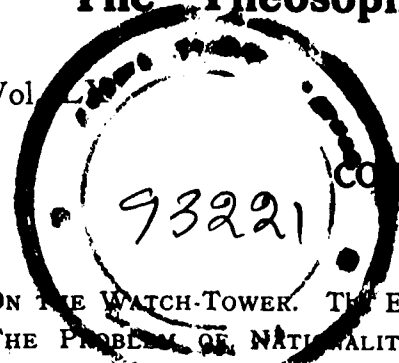
"The Theosophical Worker"

SPECIAL SUPPLEMENT

The Theosophist: April 1939

Vol.

No. 7



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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR MADRAS INDIA



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.]

TRUTH AND COMPASSION

WE have as the motto of The Theosophical Society "There is no Religion higher than Truth," and it is a splendid motto, for it is a dynamic motto, bidding us seek and seek and seek, ever adding to our stores of experience, for Truth is elusive, ever beckoning to us to wonder where she is and to look for her everywhere. The Truth we have just discovered cannot last us for ever. It will last us only a short time if we are free, though it may last us for years and years if we are slaves. There is no finality in Truth, for the Truth of tomorrow changes the Truth of today. All that is most true to us now undergoes substantial change as new Truth dawns upon our horizons. So is Life fascinating, intriguing,

wonderful, all that could be desired—with all its tragedies—for as Truth unfolds to our gaze and seeking we discover new vistas of strength, beauty and activity, more and more we play the game of Life with increasing zest. No book, no person, finally embodies Truth. Even the greatest of persons, the most marvellous of scriptures, only reveal their Truth as our understanding of them grows, and there may be in them layer upon layer of Truth taking ages for our unveiling mode after mode.

Furthermore, the ultimate, and often the immediate, knowledge of Truth must come to us from within, however much stimulated from without. True indeed that there is no Religion higher than Truth. But it may well be also said that there is no Truth higher than that of our Selves, there is no Religion higher than that of our own restoration on the plane of Self-consciousness to the ultimate Realities of Being. Religion is as much an individual matter as it is a collective matter. The faith of an individual is as great as the faith of a race or a nation. The Saviours of the world came to arouse in each of us his own Religion, his own Truth, and were by no means concerned only with the establishment of a general code. "To thine own self be true . . . thou canst not then be false to any man" is a sublime religion, and the more so as we gradually learn to spell the word "self" with a capital "S".

But it is not enough to say that there is no Religion higher than Truth. We must utter its corollary: "There is no Duty (Dharma) higher than Compassion." Duty (Dharma) is a form of Religion, and it is best conceived as Compassion—an ever-increasing depth of understanding and therefore of what may well be called passionate sympathy with all who are in need of sympathy—and who are not?

I find myself wishing that we had these two phrases as joint mottoes of The Theosophical Society. Truth is not enough. It must find expression in Compassion. To what end all our lore of Theosophy if it does not endow us with the sublime virtue of Compassion? Our lore may help us individually to live more comfortable lives. It may help us collectively to plan a happier and a more prosperous world. But first of all,

and most of all, it must cause us to enter deeply, and ever more deeply, into the miseries of those around us, so that we may try to alleviate these while we are building the new world which Theosophy reveals to us.

Dare we suppose that the Masters of Wisdom and Compassion who gave to the world Theosophy and The Theosophical Society were, or are, indifferent to the sorrows of the world, to its terrible inflictions, to the frightful despairs of millions upon millions of individuals? It would indeed be blasphemy to suppose this. They gave Theosophy to the world in order that there might be more real Brotherhood. They gave The Theosophical Society to the world in order that there might be more real Brotherhood. They gave the Ancient Wisdom to the world, or rather restored a fragment of it, in order that there might be more real Brotherhood in the world. And down here we quarrel among ourselves not as to ways in which Brotherhood may best be expressed, but as to what is orthodoxy and what is heterodoxy, as to what is respectable and what is not. We quarrel as to H. P. Blavatsky's *The Secret Doctrine*, as to which edition is genuine and which spurious. We quarrel about teachings, even going so far as to damn this teaching because we do not like it, or think it unorthodox, and to approve that teaching because it suits us, or we think it orthodox.

We are playing the old, old game of quarrelling about the forms and ignoring the life. What does H. P. Blavatsky care which edition of *The Secret Doctrine* we approve, or think is really hers? Thank God, she has a soul far too great for such pettiness. What do the Masters care as to which teaching we canonize and which we place on our little "Index Expurgatorius"? What do we know in any case?

Shall not the search for Truth be free? And shall not any book and any teaching be free to us? Shall any member dare to constitute himself a final arbiter as to what is true and what is false for members of The Theosophical Society? H. P. Blavatsky never so established herself. Colonel Olcott never so established himself. Dr. Besant never so established herself. Bishop Leadbeater never so established himself.

Indeed, each has explicitly stated more than once that he or she is giving of his best, which must never be more than a hint, a suggestion, never on any account a doctrine, an article of faith.

All who would set up orthodoxies in our Society, always of course, as these must be, in terms of their own personalities, are gravely injuring our Society by denying to each member his perfect freedom of thought, of belief, of activity. It is part of my work as President to guard each member against these narrowing influences. Let every member proclaim his own Truth as he sees it for himself. But let him not demand that others shall see as he does himself.

Instead of thus wasting and befouling our energies, let us remember that the search for Truth does not end in finding it, but in the expression of it in terms of increasingly wide and wise Compassion. Surely we need not trouble ourselves as to which teaching is right and which wrong. Surely we need not trouble ourselves about others' differences from ourselves or from our own particular conceptions of what is true and what is false. Let us be happy in our own individual Truths whatever they may be, but above all let us be sure we are busy about giving to these Truths the value the Masters intended they should have, as I believe at all events, value in terms of compassion and service towards those who are finding their lives unhappy and hopeless.

There is, I make bold to say, no Truth higher than Compassion. The whole world would be glad and peaceful were the spirit of Compassion to be spread far and wide.

Instead, we have ruthlessness and cruelty abroad, oppression and tyranny, and to meet these have we the power of Theosophy and of our membership of The Theosophical Society?

We have what is called appeasement—a word of fear and weakness, of compromise with injustice, with cruelty, with ruthlessness, with oppression, with tyranny. We dare not oppose these messengers of darkness, for we are too weak. Our Gibaltars are defenceless. Our homes are without the power of self-defence. Our Empire is as a house divided against

itself, its East and its West being separate one from the other, India and Britain and the other Dominions being at cross-purposes, to our shame and indefensible futility.

Compassion is not King. Rather has cruelty usurped the throne. Yet we Theosophists have our Theosophy and our Theosophical Society. We have the power of these, the wisdom of these, the beauty of these, and the activity of these, at our disposal. We are custodians of their power, their wisdom, their beauty, their activity. What is each one of us doing with these for the immediate alleviation of the world-wide distress? Our utopias must wait. Our panaceas and cures must wait. *The world needs the action of Theosophists*, as it needs the penetrating goodwill of all who know that the world is torn by the forces of evil.

I have said in my Presidential Address that it is not the time for The Society as such to take action. I am as convinced of this as ever. But I say again that it is the duty of every single member to take action such as may seem to him right, and I also say that it is the duty of The Society as such to call him to action, leaving to him the line of action which his conscience dictates—his experience, his sense of membership, his study of Theosophy.

I would urge every General Secretary, every officer in every Section, every officer in a Lodge, to be busy about calling every individual member to do his duty, to be active, to be understanding, to translate his Theosophy and his membership of The Theosophical Society into the service of all who are suffering.

With the Oriflamme of Compassion before us, let us march to the defence of all who are unjustly attacked, of all who are weak, of all who are at the mercy of force.

I wonder if among our members generally it would be regarded as appropriate to institute December 19th each year as the Day of Compassion, not for the purpose of holding meetings, but for definite remembrance of Compassion as the most urgent duty of Theosophists throughout the world. On December 19th, 1882, H. P. Blavatsky and H. S. Olcott finally settled down at Adyar to make it the international

headquarters of The Theosophical Society and also to begin their work both in India and elsewhere. This day, therefore, has very special association for us all, and if it be true that the sublime purpose of the gifts of Theosophy and of The Society to the outer world was, and is, the evoking of a wise and strong compassion in the hearts of all men and women of goodwill throughout the world, then December 19th seems an appropriate day for the remembrance of the real purpose of the gifts. In any case this day is chosen by the residents of Adyar for an annual quiet recollectedness as to compassion and for a sending of it forth in blessing.

THE PEOPLE ARE CALLING. . . .

I do not hesitate to extract in full the following statement which appears in the issue of a new journal, *Conscience*, dated March 3rd. I consider it both significant and true :

In every land the people are calling, be they governed as they may, be their voice articulate or inarticulate, for a Man or for a Woman who, understanding them and therefore loving them, will in all selflessness and devotion lead them out of the present darkness into peace and plenty.

In every land the people have grown tired of parties and protestations, of programmes and principles, and above all of that fear and clinging to power which find expression in subterfuges and compromises, in negotiations and diplomacies, in agreements and appeasements. In every land the people have grown tired of their governments, be these governments futile governments tinkering everywhere and achieving nowhere, or be they dangerous governments tyrannizing every citizen into helpless compliance with their oppressive disciplines. In every land the people are struggling to be Free, but they do not know how to be Free, and suffer themselves either to be cajoled or coerced into slavish subservience.

In every land the people are struggling to be Free—Free from government by brutality, Free from government by blandiloquence—always one or the other.

In every land many of the people, in some lands most of the people, are unhappy. For some there is unending unemployment. For some there is unending privation. For some there is unending ill-health. For most there is unending fear and anxiety. Where is the government in any land which is effectively governing to the substantial diminution of all these ?

In every land the people hate the idea of war. In every land the people hate the idea of even the youngest citizens being taught to love war and desire it. In every land the people hate the idea of its citizens being hounded to fight for the causes of governments. In every land the people hate the idea of the destitution of so many of their fellow-citizens. In every land the people hate the idea of unlifting fear and anxiety.

In every land the people desire to be at peace with the people of every other land, to unite in mutual prosperity and peace.

In every land the people as a whole believe that all governments as at present constituted are primarily animated by the selfishness of the majority of their members, in that their primary attachment is to their own prestige and power.

In every land the people as a whole believe that all governments as at present constituted are secondarily animated by the will of the majority of their members either to peace at almost any price, or to Empire at almost any price—at any price save the price of their own individual downfall.

In every land the people as a whole are convinced that fear lurks in the hearts of every government, and that fear and fear alone for the most part restrains a government either from righteousness or from wrong.

In every land the people as a whole believe that all governments as at present constituted do not frame their policies according to the needs of the people, but according to the dictates of self-preservation in political power.

In every land the people know that it is governments that stand between them and the peace and plenty they need so urgently.

Therefore are the people calling, be they governed as they may, be their voice articulate or inarticulate, for a Man or for a Woman who, understanding them and therefore loving them, will in all selflessness and devotion lead them out of the present darkness into peace and plenty.

In every land the call is beginning to find its answer.

The time shall soon come when in every land a Man or a Woman shall stand forth in answer to the call.

The time shall soon come when government by despotism shall cease to be.

The time shall soon come when government by party shall cease to be.

The time shall soon come when government by interests shall cease to be.

The time shall soon come when government by jingoism shall cease to be.

The time shall soon come when at last Democracy shall come into her own, when in the peace and prosperity of the individual the community shall find its happy life.

Let there be but one in every country to utter the call. Ere long there will be many to join it.

Let there be but one in every country to dare, and to be willing to suffer for his or her daring. Ere long there will be many to join in the daring, and to be willing if need be to suffer also.

Let there be but one to call to earth and to the heavens for justice to all, for peace to all, for prosperity to all. Ere long there will be many to join in the call.

Let there be but one in every country fearless to begin, fearless to continue, fearless to suffer and if need be to die. Ere long the people of every land will become one in brotherhood, and the peoples of the world shall burst asunder the frontiers of selfishness which keep them now apart. Ere long they shall join together, and the many nations shall establish the World State.

Not yet has the Man or the Woman arisen. But the call is sounding forth, and the answer to the call is certain, as have the answers to such calls been certain from time immemorial.

Whence will come the Man or Woman? It matters not. There is no caste, there is no creed, there is no class, there is no man-made rule or standard, that can confine the Man or Woman who answers the calls of peoples in distress.

Of the people such Men and Women are. For the people such Men and Women are. To each individual they belong, and for the service of each they come.

They come to release the peoples who are prisoners in their prisons.

They come to speak the word of peace that shall drive away all conflict.

They come to speak the word of courage that shall drive away all fear.

They come to speak the word of plenty that shall drive away all destitution.

They come to speak the word of brotherhood that shall drive away all discord between races, between nations, between faiths.

To every land a Man or Woman shall come, and these Men or Women—these Men *and* Women—shall form a company of elders to ensure the peace and freedom of nations and the whole world.

It is not for governments to call. Governments have no right to call.

It is for peoples to call, for theirs is the need.

It is for the people of poor estate to call.

It is for the splendid suffering masses to call.

It is for the villagers to call, and for the dwellers in the slums of towns and cities.

It is for the oppressed to call, and for the destitute, and for those who are ridden with fear and helplessness.

It is for those to call who have lost all faith in life, to whom justice and freedom and leisure and sufficiency and happiness are but words.

It is for those who feel for such as these to call, for those who feel a righteous indignation at all wrong, for those who are filled with a lacerating compassion, for those who feel as naught before the consuming flames of woe.

I can assure you themes of this nature will vibrate through every lecture of my forthcoming tour of India, fortified by such information as I may be able to gain from the Manu spirit itself, and, of course, from that Besant spirit which was the early herald of this re-creation, this awakening of consciousness at every stage of its expression.

The Voice of the People is taking shape. The Call is beginning to sound forth, and men and women Regenerators are waiting until the Voice and the Call shall be so compelling that not only must They come, but that with the compelling nature of the Call there will come also a Victory in which peace, happiness and prosperity shall be assured to the world for a long time to come.

Georges Arundale

THE PROBLEM OF NATIONALITY AND INTERNATIONALITY IN ART

By J. H. COUSINS

The Vice-President of the International Academy of the Arts, Adyar, here propounds the thesis that true internationality in art is not a matter of one nation imitating the ways of another, or of a universal art-technique. It consists, rather, in the fullest expression of the artist's individual characteristics through the circumstances and tradition of his nation. Such complete national expression is the essential condition of the universal sympathetic understanding, and spiritual, rather than technical, unity that is true internationality.

I HAVE entitled the subject of this study a problem ; and I have done so in both the etymological sense of presenting something for intellectual consideration, and the geometrical sense of a process by which the solution of a problem is found. Involved in the problems of life in general, and of art as a constituent of life, are two terms—the unit and the total, the individual and the others. These terms are constants in being ever present. But they are not constants in the fixed sense, inasmuch as they are not unchangeable, but are perpetually undergoing modification, and are therefore, like most things in the universe, paradoxes—variable constants, or constant variants, ground into the stuff of life between the upper and nether millstones of the temporal and the eternal.

In the early stages of human history the relationship between the individual and the others was apparently a simple matter, "the others" dividing themselves into those that were detrimental to the individual's well-being, and those that were

accessories to it. The individual's activities ran into a simple programme of reducing the effectiveness of the detrimental and cultivating the accessories.

Both of these divisions of "the others" led to the grouping of capacities in furtherance of both the detrimental and accessory purposes. The original human unit found himself, in his successors, a part of a new multiply unit which contributed to his ability to meet the detrimental, but at the same time put limits to the freedom of his action in fulfilling his own purposes and desires. With the progress of time, the development of the human consciousness, the migration of peoples, the variations of climate, the interchange of commodities, the interaction of cultures, other group-units emerged, racial, religious, cultural, political, economic, each imposing conditions on the individual, and extracting tribute and service from him. Today we hear, not for the first time in idealistic human thought, but for the first time as a demand of realistic human necessity, talk of a new inclusive unit, the unit of humanity.

In the interrelationships of the individual and "the others" quite a formidable list of repulsions from detrimental and attractions to accessories has been developed and tabulated by modern psychology as forces in the complex and unstable motivation of human action, or as reactions to such action. Until recently these were generalized by one phase of psychological science as rising out of a "sex complex," hence being rooted in the physical nature of humanity. But there have been a number of students of human nature who have had experiences, particularly in art-activity, which have led them to the conviction that, though much of what has been elicited by experimental psychology may have a sex-basis, the source of human action is in the deeper consciousness of humanity; and action, in its outward movement, operates through a "creation-complex," which includes the observed universal impulse to create in various ways, including sex.

The impulse to creation is the primordial and perpetual source of the external manifestation of life in all its aspects, in the world of nature as well as in the world of human nature.

In human consciousness the creative impulse is usually identified as self-expression; that is, the pressing outwards, into some kind of form, of the creative stress in the inner nature or self of the individual. Such expression carries with it the special intellectual and aesthetical qualities and quantities of the individual; and these are modified by the materials and laws of the chosen form of expression. In Theosophical terminology, art-creation originates in the Atman, is synthetically inclusive in the Buddhi, differentiated as to essentials in the Manas, and characterized and embodied by the astral and physical vehicles.

In the case of the expressor in any of the arts, three claims are made on him; the claim of his own inner necessity, the claim of his environment, and the claim of the world. Our subject, therefore, fully entitled, is: The problem of individuality, nationality and internationality in art. A consideration of these three terms will carry us towards an understanding if not a solution of the problem involved in them.

In my own thinkings on these and related matters, I have long preserved a clear distinction between the terms personality and individuality. I observed in myself and others a fluctuation of feeling and a movement of thought around my own central persistence as an ego. To my friends I presented different masks at different times and in different circumstances through which I sounded some phase of my total self, that operated behind the mask and was not divided by it. To use an Indian musical figure of speech, whatever changes my *swarans* (notes) underwent, my *sruti* (key) was unchanged. The word "personality" came into English through the French from the Latin, as indicating the *persona* or mask through which the hidden actor expressed some transient aspect of a total life. In the creation of an illusion of character in the imagination of the auditor, the mask was only an auxiliary expedient, and ultimately dropped out of western stage technique. The actor was the creator out of the fullness of his own life. That fullness of life was not exhausted in the presentation of one

character. On another occasion he would present another character, and be the same actor. But the second character did not depend on the first character; it depended on the actor who, whatever the number and kind of his created *personalities*, himself remained an *individual*, that is, one who is indivisible.

We have in these derivations of two words a verbal parallel of what I take to be the basic principle of true creative art; namely, that it expresses the indivisible life of the artist, moving into expression with one or two phases in predominance and the others in subordinate collaboration with them. There is an obvious relationship between certain artists and their times and its interests. That relationship is usually regarded as that of parental time-spirit and artistic offspring. Sometimes the offspring expresses his age, like certain novelists of today. Sometimes he is, like Shelley, its accuser. But whatever be the inspiration or provocation from his era that influences the expressor in the arts, and provides him with the intellectual and emotional incidentals of his craft, that which outlives his era is not *of* his era, but comes out of the full-orbed response of the artist to the fullness of eternal life, though expressed in the terminology of a period and its preoccupations and enthusiasms. There is no life in nature outside some wholeness of its organization. Loppings from the tree of life may continue to bear the semblance of life for a while, like so many cults, and isms and fads of technique and curiosities of mentality in the arts. But the tree of life lives only as a tree, and not in essays on arboriculture.

Where artists have lived beyond their time, they have done so because of the expression of the immortalities, and not because of any intellectual formulations or emotional stresses outside themselves. These may have their own longevities, but they are only accessories to creation. The paintings in the Sistine chapel are not famed for their theology, but for the creative art of Michael Angelo. Raphael's Madonna and Child is not treasured as dateable portraiture, but for its beautiful portrayal of the artist's imagination of ideal motherhood and ideal childhood. The frescoes

of Ajanta are not admired for their want of theology, but for the share of the unknown painters' individual immortality that they transmitted to their works. The secret of art is in the artist, said a wise man of China long ago. But when one seeks to penetrate a secret, or when a secret wishes to tell itself in the high way of creative art, the artist is no longer self-sufficient; he has to concede some of his vision and impulse to the limitations of the paraphernalia of Art-creation. One of these limitations is the second factor in our problem—nationality.

Nationality, as distinct from theories of human organization involved in Nationalism, is vital, not only mental or emotional. It stands for a natural relationship between individual and group based on the essentials of life; not only on a legal relationship arising out of the expedients of life. If the individual is an intelligent entity, the relationship of Nationality will naturally include an interest in the isms of human organization, but the creative artist will be the master of such isms, not their servant. Nationality consists of the involuntary relationships of physical make-up, with their mixture of parental, family and racial elements, acted upon by such natural relationships as climatic and geological conditions, and the stream of traditional cultural achievements and tendencies of the nation or a group within a nation. This generalization, like all attempts to summarise the phenomena of humanity and nature, is subject to exceptions, some of which arise from the unknown quantity of the inner nature of the individual. But the generalization remains, and is the basis of the recognition of Nationality in Art of which I have had personal experience.

When I came to India in 1915 I found a renascent movement in painting in Bengal, and, out of my experiences in the literary renaissance in Ireland, understood the significance of the turning of a nation towards indigenous ways of seeing things and depicting them. Ten years later, on a European tour, I was unexpectedly asked in Florence to give a lecture to a club on Indian painting. Screens were improvised, on which

the forty little coloured reproductions that I carried with me for my own pleasure, looked exquisitely impressive against a brown-paper background. My brushing in of the historical background and the foreground of contemporaneous circumstances of the movement was received with complete understanding, and the little exhibition of miniatures, in the city of vast galleries of immortal paintings, gave delight to a large audience of art-lovers, not because they found in them copies or reflections of their own art, but something different, something illustrative of the law of life, the law of inner unity and outer diversity, of internationality in spirit and nationality in expression.

Three years later, in 1928, I took a collection of one hundred and forty original Indian paintings to the western world on a lecture-tour. In Geneva they were exhibited for a week in the hall of the senior art institution of the city. The president of the school had a preview. He was an elderly artist, confirmed in western oil-painting. He knew nothing of the history of the movement in India, and he did not inquire. He took the pictures as works of art; and he made three discoveries as he proceeded in his survey of the collection—discoveries which he quietly but with intensity communicated to me at intervals, which I have recorded elsewhere, but repeat here because of their bearing on the topic of this study. Discovery number one was "mastery" in even the paintings of the student-artists; number two, the spirit of "consecration" in all the paintings; number three, behind the paintings "a great civilization."

I had similiar responses in England and America, but will rest content with the foregoing three recognitions of eastern art by a western artist, because they give us the three main elements in any national art—that is, an art which has been freed from the domination of artistic forces alien to it in temperament, outlook, location and history; freed by a few artists who, being supreme creators, were also supreme liberators: Ibsen, for example, who liberated Norwegian drama from continental imposition, and who, by becoming intensely local, found the human constants that made him an

international influence; Borodin and his comrades who rescued Russian music from west-European tendencies; Scriabine most of all, who liberated not only Russian music but all western music from the bondage of the senses into the freedom of the spirit; Havell, the English artist, who freed Indian painting from the suzerainty of South Kensington, and by pointing Indian artists back to Ajanta, set them on the straight road to the discovery of India and themselves.

Let it be said here (before we consider the three recognitions by the Genevoise painter) that no implications of turpitude or inferiority are involved in our references to the influences from which certain regional expressions of art have been freed. The impulse to creation through the arts is coincidental with human history everywhere. The varieties of art-expression are as inevitable and justifiable and admirable as the fauna and flora of a particular region. But just as hybridization in the animal kingdom results in sterility, so does hybridization in the arts result in dead imitation instead of living creation. The imposed art is not necessarily wrong; it is the imposition that is wrong. Artistic imperialism is not likely to last any longer than other imperialisms. All external imposition on the growing soul of humanity can only be temporary; but while it exists it encourages a spiritual debility of a very serious kind. India has suffered from this debility in art for at least a century and a half, though the beginnings of the decline are farther back. In the last forty years the decline has been steepest, with a special descent in the last five years through the confederate forces of denationalization let loose on the consciousness of India by the talkie, the radio, and reinforced concrete. At the same time the signs of a return to national expression have become more and more widespread and emphatic. Painting, music, dance, drama, have responded to the renascent impulse. Sculpture is beginning to do so. But architecture, from the national point of view, with certain admirable exceptions, cannot be spoken of in artistic terms.

Another matter that asks for attention, before we consider the three recognitions of mastery, consecration, and

civilization in art, is the argument that, because one cannot speak of national mathematics or national science, one cannot therefore speak of national art. The logic of the argument is broken by the fact that one can, if one pleases, speak of national mathematics and national science. It is true that certain matters, such as the ~~fact that the sum of the digits of any figure or figures multiplied by nine gives nine, or the common experience that heat warms and water wets,~~ assume the guise of universality. But the proving that twice two make four has become a more complicated affair than it was in my school-days; and it is the experience of persons who have lived in both England and India that a degree of heat that would cause prostration in London would be regarded in the Punjab in May as a cold wave. All abstractions, since they are the formulations of minds conditioned by personality and environment, carry with them the stamp of their conditions, their nationality. It is conceivable that, if the science of numbers had developed exclusively through the oriental mind, certain curious correspondences between digits and sequences and accumulations that the occidental mind has dismissed as fantastic, would have been otherwise dealt with. It is also conceivable that if the ancient Irish expedient of non-violent non-cooperation had survived the violence of the Norman invasion, and non-violence had become a settled national practice in all departments of the national life, the procedures, findings and applications of science which are based on violence to the animal kingdom, would have been different from what they are today. But even if mathematics and science were completely outside the terrain of nationality, this would have no bearing on the question of Nationality in Art. The arts have their universals as well as the sciences (sound, colour, texture, rhythm, for example). But as soon as the universal creative impulse moves through such universals towards the realization of its own inner reality by means of outer forms and substances and instruments, in a particular area and era, through a physical vehicle sharing the characteristics of a group, it becomes national; and any attempt to impose on it, or to impose it on, the forms and

materials and modes of expression of another equally national art, goes against the law of life, and is doomed to destroy either itself or the art on which it seeks to impose its will.

And now for the three recognitions by a European artist in the works of Indian artists of mastery, consecration and civilization, the consideration of which is simplified by anticipation in what has been said above. We may call these three recognitions, in their broadest sense, the three corners of the triangle of art: (1) the degree of skill in the use of the ways and means of art-expression; (2) the individual impulse and personal touch of the artist; (3) the trends from the past, and their present implications in the environment of the artist. For easy reference we may briefly term them, *technique, temperament and tradition*.

Nationality in technique is the using of materials and methods that are native to the artist's location and the general physique and temperament. Oil painting, with its dramatic quality, brilliance and strength, seems more natural to the tougher general build and more pronounced physical energy and quickness of external and internal movement of the Occident than to the Orient with its tendency towards detail and delicacy and its lighter sensorium. There are arguments on both sides of this point. But it is a general fact that when opportunity and encouragement to express himself in traditional ways are given to the young artist, he reaches the mastery that the Genevoise painter noticed in the works of the young Indian painters, and the joy of freedom that comes from the expression of his individuality in terms agreeable to his nationality.

When such freedom of nationality is attained, the inner spirit finds its way into fuller and finer expression. It accepts natural limitations in substance and method as inducements, not as frustrations. It is not troubled because its outer expressor cannot paint, in the pictorial sense, with a violin, or sing, in the vocal sense, with a brush. But, freed from the unnatural restrictions of external and artificial imposition, the inner spirit infuses into the outer life of the artist the warmth of consecration which will not only show itself in the elevation

of his craftsmanship, but in the overflow of the beauty and truth of the universe into his own personal life and the environing life of his nation.

The recognition of the civilization behind and around the artist, made by the European painter in his survey of a collection of paintings by modern Indian painters in the Indian manner, is his instinctive assent to all that has been said above. The clearest and truest and fullest revelation of the reality of a nation is made in its art, that is, in the most widespread expression of its creative impulse, as well as the creations of its men and women of genius.

The third term of our subject, Internationality in Art, recognizes the world surrounding and interpenetrating the environment of the artist. The word internationality is sometimes used to mean an artist's working in the way of another group; sometimes as claiming one way of expression for all the world. But this is not inter-nationality; it is uni-nationality, which is in effect non-nationality. In order that there may be the relationship *between nations* that *inter-nationality* implies, it is necessary to have nations; and the richer and finer the nations, the richer and finer will be the internationality and the general quality of world-art. To seek the uniformity of a spurious internationality is to seek the death of art. To seek the highest national artistic expression is to seek the only eligibility for internationality.

The solution of the problem of nationality and internationality in art lies in the recognition, and the application in education and life, of the facts that the impulse to art is universal, and should have free course for its expression first in education and afterwards in daily life; that the spirit behind art is one, and, when art is as common in life as other essentials, will form the basis of universal sympathetic interest between the nations; but that art in its completeness must include the elements of individual and local distinctiveness expressed in freedom, utilizing modes and materials as it may, but never losing touch with national essentials.

RECOLLECTIONS OF ANNIE BESANT

By A. P. WARRINGTON

THE first time I met Dr. Annie Besant was in Washington in 1897. She was "Mrs." Besant then, a designation I think I have always preferred. I had longed to meet her ever since coming into The Theosophical Society the year before; and when I learned she was in America and would very soon be in Washington, I hurriedly made plans to join her there. She was visiting at the home of Mrs. Adelaide Johnson, the widely known sculptress. Promptly at the hour appointed she entered the room and went right to business. What could she do for me?

I told her that I had been considerably stirred by the reading I had done in Theosophy, and greatly wished to do something about it. Much to my delight, she remarked that I was evidently very much in earnest. I went on to tell her how, fired by my reading, I had eagerly tried to spread Theosophy among all with whom I had come into touch; that I had experienced discouragement after discouragement as I realized that this, which I had found so thrilling myself, apparently meant little to anybody else; and not that alone, but that I had found myself curbed in my efforts by my most intimate associates, and had deplored the effect those efforts were having upon the family and official relations. This had made me feel quite bottled up until I came across Mr. Leadbeater's *Invisible Helpers*, which had made me feel that at least I would be free to work on the astral plane; and would she please accept me as a worker there under her guidance?

To my surprise she had very little to say, and almost at once asked me to return the next morning at the same time. Of course I didn't understand this, but it is my nature not to question the decision of a superior, but to do what I am expected to do. So I left to fill in the time until I could see her again. Then came the incident which I can never forget.

At about four o'clock in the morning I was half awakened by a most vivid "dream." In this I seemed to be put through a number of tests, such as the test of high places and other physical tests. But the most memorable one was the test of motive, and also that of racial prejudice. The latter came first.

I found myself springing from a small boat which had been brought up to a lovely tropical landing where a radiant, beautiful lady awaited me. At first I did not recognize the lady, she was so young in her beauty; but in a moment I saw it was none other than a very youthful "edition" of Mrs. Besant herself. Immediately a number of brown men appeared. My reaction to them was most friendly, even though I had come from the South where there is supposed to be a prejudice against people with coloured skins. So at once the scene changed, I having gone through that test satisfactorily.

Now I was aboard ship. Everybody on board appeared to be doing something about handling the ship, but I just stood around watching. I think I was rather shy about meddling in somebody else's business, and so kept my hands off the lines. But just then a swift wind whirled about me, and there was a voice in it saying: "Is it for yourself that you want these powers, or is it for others?" Three times the question was put to me; and then I realized that it was a test of my motive in asking to become an invisible helper. A few hours later I returned to Mrs. Besant to fulfil my engagement, and on meeting her I simply said that I had received my answer in a very striking dream in which she had figured as the chief person. She looked up to me smiling, and with eyes shining said: "I am glad the lesson was so clear to you." We then got on to other subjects, and soon I took my departure, much wiser, and certainly with a greater assurance that my motive was not as altruistic as I thought it was, than I would have had

if she had given me the lesson in words. But here I had been confronted by my own self and its true reactions, and nothing could gainsay that. A most wonderful woman was she, thought I, one that I would like to be linked with for many a long period.

To show the effect upon one as earnest as myself of a simple statement made by one such as herself, I will mention my final touch with Mrs. Besant just before she sailed from America. I had gone to New York to have a last word with her, but unfortunately missed her at her hotel. Learning this, she wrote me a short note saying simply that if I would go on as I was doing all would be well. All would be well! That seemed to me like a promise from heaven telling me that as I was on the right road I was sure to reach my goal. It gave me great confidence and strengthened my purpose in living. All through the subsequent years these words, "All will be well!" rang in my ears, and helped me to get over the rough places on the road.

Not long after this I had another experience so similar in kind that, although I did not see Mrs. Besant objectively as before, yet I felt she had conducted the "dream." I was awakened at about two o'clock in the morning, half in and half out, and seemed to be walking on a street in the presence of my lawyer friends. Suddenly a most repulsive person seemed to be walking beside me. He took my arm even, and when he bore down very heavily I saw he was ill. Of course it looked outlandish that I should be walking the streets of a southern city with such a person so intimately and in the presence of those who would not understand. Yet I felt I must not fail the wretched person. So I said to myself: "You may hold on to me, my man, but I don't know that I shall feel called upon to converse with you as if we were boon companions." With this conclusion the man and I walked along until suddenly he stumbled and fell into a kind of small crater, disappearing entirely except for his feet. I remembered how heavy he was, and I knew I could not pull him out. I therefore called for help, and in response two turbaned brown men appeared; but before they

could render assistance, up rose the man in all the splendour of a Master. You can imagine what my feelings were then!

After these two experiences I have thought that this dream method of teaching might be peculiarly Mrs. Besant's, although others may use it also who are capable. And a very convincing method it is too! Words can be disputed, statements can be made the basis of argumentation, but being confronted by oneself in an unmistakable experience is, to say the least, arresting.

The next time I met Mrs. Besant was in 1899 in London on Avenue Road. I had been having some difficulty with my nerves in connection with meditation and other causes of strain, and so appealed to her for advice. At once she told me the best thing to do, which I followed with good results. On another point she referred me to just the right person to tell me what would be wise, and this too turned out to be of lasting usefulness. In these instances Mrs. Besant showed how very wise she was in quickly discerning what was wrong and what would set the wrong right.

Then followed a period of years during which she remained away from America, and so I did not see her again until 1907, when she gave me the appointment of American representative for a special branch of her work, a position which I held until 1928, when my assistant succeeded me and I was made Vice-President of The Society.

Her visits of 1907 and 1909 were concerned no little with the so-called "X case," which had caused much disturbance in the American Section. Having joined her on both occasions, I travelled with her and learned much of how she worked. On one of these occasions we toured the whole country, and I heard every lecture she gave. It became a little game between us for me to say at the end of the lecture if she showed signs of having been influenced by either of the Masters in the course of her address, and if so, which one. Sometimes I would miss my guess, but for the most part I guessed correctly.

Our contacts were always very happy. She was never solemn or moody, but always cheery and bright. But there

was just one disturbing thing, one unnecessary thing, one cruelly unkind thing, that confronted us in every city on this tour which was enough to make her unhappy. It was the presentation by a reporter of a sheaf of papers in which the head of a Theosophical Centre, not connected with our Society, assertively made damaging statements concerning our leaders and The Society. What the reporters wished was to have Mrs. Besant's statement concerning the charges; but nowhere did she really make a reply, unless such was the magnificent address she delivered before a large audience packing one of San Diego's theatres. There she made an eloquent appeal for the true understanding of real brotherhood. I had never before known her eloquence to be so overpowering. In a seat behind me I overheard a large man sobbing softly; at the same time tears were running down my own cheeks, for I was moved as I had not been throughout the entire western leg of our trip. If any Theosophist could have doubted that the speaker was strongly influenced by her Master, he certainly would have been harder to convince than myself.

This event marked the turning-point of our tour, and from there onwards, as we swung back eastwardly, we left behind the annoying finger of the unbrotherly accuser. Stimulated by the reporters' visits, as we went westward, and the knowledge of what it was that they brought with them every time, and the uncertainty of what else to expect, that San Diego lecture was naturally the climax of the whole tour, and so after that the homeward trip was a bit tame for us all.

At one time when we were in Chicago, a taxi driver slammed the door on a finger of one of Mrs. Besant's friends with whom she was driving, smashing it most painfully. At once Mrs. Besant took the lady's hand in hers and within a minute the finger was as before; a most interesting case of instantaneous healing.

I remember that when we were in Buffalo, Mrs. Besant made a remark in a small gathering, which I never heard her make afterwards, although the general subject was discussed in every place we visited; for then it was her plan to explain as much of the so-called "X case" as possible. She said

there that one cause of the troubles we were going through was the bringing over from a Greek incarnation by the person chiefly concerned of a knowledge of what was only too common among the intelligentsia in Greece at the time he was living there in his next previous incarnation. In this life the repugnant practice was to be outmoded.

Between 1909 and 1926 Mrs. Besant made no visit to America at all. When Mr. Leadbeater was appealed to for a visit, his reply was that America was doing very well and did not need the leaders, which of course was very complimentary. My only way of seeing her, therefore, was by *going* to her. I did so in 1911. She was in London. One day I was invited to make her a business visit, and much to my surprise discovered that someone, who had wished me to follow his ideas instead of those of my chief, had asked her to remove me from my office as her representative. When she found out the reason for this, she exclaimed with some show of impatience: "Why, this is too silly for anything, Mr. Warrington. You will keep the office I have given you, and what is more, if the American members should wish you to be General Secretary, take that office also." Suffice it to say, what she suggested came true. I left her with a feeling of admiration for her splendid understanding and loyalty to her subordinate. We are often too prone to think of loyalty as a quality to be expressed by subordinate to superior, overlooking that it is due to an equal extent from the superior as well; and her example made this clear.

From 1911 onwards I never saw Mrs. Besant until 1921, when we met again in London. We went thence to Paris and from there to India together; and after a stay of about nine months at Adyar, we travelled together to Sydney; all these months with her: a rare privilege, one that I accepted with much gratitude.

On one occasion, when making the voyage to India together in 1921, she gave me another exhibition of her staunch loyalty. She came out on deck with a file of papers, and sitting beside me very painstakingly looked them over.

When she had finished, she stepped to the side of the ship and threw the whole file overboard. She then turned and handed me just one letter and said that this was the only paper on which she needed to have a word from me. She then went to her stateroom. I very quickly and happily penned an answer and sent it to her; for the accusation in it, like those in the papers thrown overboard and aimed at myself, was based on a complete misunderstanding.

This incident was a decisive act in a series of incidents and years of correspondence concerning the American Centre known as Krotona. As far back as 1906 I had proposed a plan for a colony of congenial workers and had sent an outline of it to Mrs. Besant and to Mr. Leadbeater. Immediately both wrote back favouring the plan and suggesting suitable sites for its inauguration. It had been Mrs. Besant's practice to give every encouragement and help to any of her associates who had an idea that seemed worth while. She said she had taken this practice from Mr. William Q. Judge, who had found it to be successful. So from the start she put herself behind the Krotona idea, and eventually assumed responsibility for it, acting through me as her sole representative.

I chose a site in the hills of Hollywood, and the work of establishing our little pioneer group there was begun in 1912. The development of the centre had proceeded thenceforward with such energy and success during the eight years that followed that, according to her, I had made myself a target for those forces which had before tried to ruin the efforts and stain the character of those who had worked so assiduously for the upbuilding of our Society. And the attack of those forces, she said, had taken the form of the subversive acts which had been expressed in that file of papers which she had thrown overboard, as mentioned.

Soon after this she gave her approval to the removal of "Krotona" to Ojai Valley, a more suitable and serene location and away from the intensive development of Hollywood around us, which had taken place so remarkably during those years of Krotona's activities there.

To return to our voyage: after reaching India, Mrs. Besant kept me near her a great deal of the time. I had a standing invitation to come and spend my mornings on the veranda just outside her office, and you may be sure it was one that I accepted eagerly. To be in her aura for so many hours a day was a very real source of upliftment.

One day she asked if I did not want to go to Benares with her. Of course I did. I had no idea what the trip was for until I got to Benares. She was to receive her doctor's degree from the Hindu University there. The occasion was a most memorable one, for besides herself, the Prince of Wales was present and was similarly honoured.

In the spring of 1922 quite a notable group left Adyar for Sydney to pay a visit to Mr. Leadbeater. Mrs. Besant and I were to have been of the party. She had not seen Mr. Leadbeater for a number of years, and the planned gathering was looked forward to with eagerness. But she could not leave with the party, as she was writing the last pages of an important book on India; and so, she asked me to remain behind and sail later with her. After taking the time to see the book through the press, she at length gave the word that we too were ready to follow the party to Sydney.

On the voyage she mentioned that Nityananda needed to go to some mountainous climate to recover his health. There arose at once in me the impulse to offer to take him and Krishnaji to Ojai Valley; but then came the thought that I had planned to spend a kind of sabbatical year there all by myself, catching up on certain readings and studies in which I felt I was far behind. I must give up that cherished plan if I made the offer. And there was the problem: Should I speak or hold my peace? Well, it didn't take me long to decide. I made the offer, to which she listened in silence. And from then onwards I heard no more of the matter until one day in Sydney a friend said to me that it was nice that I was to take the brothers to California with me. I went at once to Mrs. Besant and asked her about it, and she replied: "Why of course, didn't you make the offer?" She evidently had taken it for granted that her silence gave consent or meant

acceptance. And that was the starting-point of Krishnamurti's connection with Ojai Valley.

After making telegraphic arrangements with Mrs. Mary Gray for their entertainment, I, with Krishnamurti, Nityananda and Fritz Kunz, soon sailed for California, where the brothers remained under my eye for a year, at the end of which we toured the country together, finally reaching New York where I saw them safely aboard a French ship about to sail for Europe. And for my fulfilment of this trust, Dr. Besant later gave signs of appreciation which again displayed her fine nature.

Next came the meeting in 1925 at Adyar. The great Jubilee was on. Every moment of her time apparently was taken, and so I personally could be spared but little of what was so precious. Therefore not much can be said that was not observed by all who were present on this occasion, which is a subject all by itself. One incident, however, stands out. It was the well-remembered appeal to the Lord to come again to the world that needed Him. The force, the power she put into the appeal, was truly striking and smacked strongly of the quality of will, the ruling force of the First Ray upon which she worked. It really was unforgettable.

The following year she came to America, and I had the privilege of meeting her in New York, as almost always before during my public work for Theosophy, and seeing her safely through her tours. Just before I started from Krotona I had as a guest for a few days my good friend Captain Max Wardall. The inspiration came to me to ask him if he would not like to go to New York with me and then travel with us across the country; for, not feeling very strong at the time, I dreaded to take up the manifold duties that usually arose out of travel with a party. He, I thought, being strong, could relieve me of all this. (I didn't know then that she was to sign a contract with the Pond Agency which would look out for such things.) Max readily agreed to come with us, and so he and I went off to New York together, where for the first time he met our great leader. On the instant a warm friendship arose between them, Dr. Besant was very happy in this friendship, and I was more than glad that I had paved the way for its formation.

During this American visit, she stopped off at Ojai and spent many weeks with Krishnaji in his Arya Vihara home. It was then that she organized the Happy Valley undertaking, and helped to find the lands suitable for holding Krishnaji's camps. These and many other valuable things were accomplished.

Let me mention a notable incident. The scene was the music-room at Krotana, with a group of Krotonians gathered round Dr. Besant and Krishnaji. Krishnaji rose to speak, standing quite without design under the beautiful painting which I call "World Peace," because of the white clouds, reflected in the waters, and faintly outlining the wings of a mighty bird, let us say, a dove. During the talk, as I afterwards learned, it was with the greatest difficulty that Krishnaji could resist the constant impulse to speak in the first person—not as Krishnaji, but One far higher. Indeed, after the address Dr. Besant told me with tears in her eyes that at last the Lord had definitely come and spoken, and she was deeply happy. This occurred between five and six o'clock on December 28, 1926. A fortnight later, I may mention in passing, although there was nothing about it specially connected with Dr. Besant, except that she was present as before, Krishnaji spoke again at Krotana, and at the same hour, though this time on the open veranda and to a larger audience. Then the influence was that of the Lord Buddha. About two minutes before Krishnaji closed his remarks, a very light rain began to fall and a gorgeous rainbow appeared on the nearby mountain-side in full view of all. Those who are familiar with stories of the Buddha may recall the significance of this beautiful event.

Dr. Besant left Ojai for London in the spring of 1927, and I met her again at the Camp of that year and at the Castle Eerde in Holland. I recall how she joined in a few brief discussions with visitors, striving to understand the meaning of Krishnaji's talks. She gave me the impression that she was watching Krishnaji's every utterance for some new word for the New Age; and I remember how she made use of one thing he said, namely, "Behaviour is righteousness."

It was at this Camp that she delivered that splendid address in which she indicated that there would be no liberation for her until everybody else had first reached that lofty state.

She returned to America for the last time in 1929, and to me the Mrs. Besant we saw then was but a fragment, as it were, of her old self. Her forces were feeble then, and there was not that grand completeness in her which we were so accustomed to see.

I saw Dr. Besant for the last time at Adyar, whither I was called to perform whatever Vice-Presidential duties might fall to my hand. She was so near the end when we reached Adyar that there is not much that can be said of that meeting, but what I saw showed her at her best. The following incident was notable:

The scene was the 1931 Convention. Proceedings were in progress. Word came that the President, who we supposed was held of necessity by a physician's orders in her upstairs rooms, was coming down. She came supported on both sides, her face wreathed in smiles. She apologized for her weakness. She honoured me with special salutations and asked for Mrs. Warrington, who at once stood up. She declared the Convention open, and asked Mr. Leadbeater to speak for her. He said a few words of greetings, and she then called on the Vice-President to speak. I then read my address, which she followed by reading the advanced printed copy handed to her. In this I had alluded to her as not being able to be present, since none of us had expected she would be able to come; but as I read along I corrected that reference to agree with the happy fact of her unexpected arrival. Just the same, when she arose to speak, following me, she remarked: "Although I am very weak, still I am glad it is quite true that I am present. I am here." And this, much to the amusement of the audience.

She then proceeded to give what I believe to be one of the most significant talks of her remarkable career. She appealed to us to live our Theosophy, stating that we could only spread Theosophy as we lived it. "It is not words, it is life that affects people," she said. "Do not imagine

that because you are not learned . . . you cannot influence people . . . you can because they see your life."

She thought that most of us were afraid to trust ourselves, and urged that we go deep within ourselves and give our trust there. "Learn to trust the divine in you," she said, "There lies your real strength. You are divine." Again she said: "If only I could inspire you with what I know to be true—that the very best of us is when we pour out love to those around. . . . It matters very little what you believe; it matters enormously what you are. . . . Give the God in you a chance. Open yourself and pour out to all around you. . . . Love is always good even when sometimes its expression may be foolish. . . . Believe in the self in you, the God within you, and then you will live the noblest life because it is a life of love."

I have looked upon this utterance as the summing up of her life's philosophy, and coming as it did, as the last she ever made in public, it seemed to me to put the capstone upon the noble spiritual structure she had erected during a long career of selfless devotion to the welfare of humanity.

I do not know what she may have said to others, but the last Mrs. Warrington and I heard her say in private was something to this effect: "Make young people welcome at Adyar. Let them come here and study Theosophy. It will not matter if they are members or not. After all, what is a Theosophist? Not just a member of the Society. A Theosophist is one who is searching for truth whatever his connection may be." It may push the point home more effectively if I quote some notes I made very soon after this interview:

"Saw Dr. Besant. She was 'all there.' Talked of taking non-sectarianism into the Society. Wanted to unite our lives and ideals with all spiritual people's ideals. She defined Theosophy as the living of the highest spiritual ideals with the greatest nobility. Evidently she feels we are in a dogmatic rut and wishes to see us really universalists." (Diary, March 13, 1932.)

The last months of Dr. Besant's life were spent in quiet peacefulness. From her upstairs veranda she could look down

the river to the sea, less than a mile away—the direction from which, it is said, the Masters approached in the early days—a view which to me for its sheer beauty is one of the most satisfying in all the world, and one I know she loved. None came to disturb her in these last days. Only those who were very near and dear to her came, those whose presence was always a happiness to her. The great Self was mostly absent, leaving only a fragment of itself in the failing body. Her great friend and brother, Bishop Leadbeater, is said to have remarked that he did not know why the spirit slipped away so slowly, except that the Masters needed to use the body as a focus for Their forces, which were so greatly needed in the world. She had made the vehicle for these forces such an effective one that it could be used even when the spirit had temporarily flown to other duties.

When in the hushed hours of an early morning that great spirit finally kept its tryst with fate, the faithful and tired body lay still forever; and in a few hours that too was dissolved into the invisible. And thus closed a remarkable life.

Can I ever forget that life? Can I fail to recognize its influence on my life? At the thought of her, or the mention of her name, there would well up in me a surge of devotion and delight which I would not exchange for anything. She was a constant source of spiritual stimulation, and I think I can say that my whole life, after coming into touch with her, was devoted to the ideals for which she stood, and service to her could be nothing less than a joy. It must be that a link such as this will hold for a long, long time, for its metal has been proven, and happy and highly privileged am I that it should be so.

THE REAL WARRIOR

FROM THE PRESIDENT'S NOTEBOOK

THERE are those who, splendidly championing great causes, or living lives of fine self-sacrifice, dwell in the ends no less than in the means to them.

They work for results. They desire results. And they become anxious and disturbed lest no results appear.

Upon the advent of success they hang eagerly. They are not content to set in motion causes. They are ardent for effects.

But there are those who, splendidly championing great causes, or living lives of fine self-sacrifice, dwell powerfully in the causes alone. They know the Law. They are content to set in motion the Wheel of a Righteousness, knowing that it must move to its predestined end.

These are the trusted servants of Those who rule the world. To each may be with safety entrusted a Cause, a living, for it is known that he will become the Cause, that he will live the life, and that in such becoming and living he will find joyous expression for the whole of his being.

He knows that the Cause is not his, but Theirs. He knows that the life is not his, but Theirs. He seeks not to know the end. Sufficient unto him is that which is given unto him. The end is Theirs. The way they have entrusted to him.

THE DELUSION OF SELF

By BRAHMACHARI ARYA ASANGA

"Remember that there is within man no abiding principle whatever, and that only the learned disciple who acquires wisdom in saying 'I am' knows what he is saying."—The Master K.H.

THEOSOPHISTS think and speak somewhat flippantly of their Self, or Spirit, as the abiding principle of their existence, enduring in life and death. Death means nothing serious, at least not to the departing, whatever it may mean to the surviving relatives and friends. It does not cause any difference in the man, except to deprive him of his physical base of manifestation. For the rest, he remains what he was, the same thinking, feeling and living entity or individual, though restricted for the time being to worlds of subtler matter for his self-expression. Withdrawing gradually to finer and finer planes of existence, by processes similar to that of physical death, he reaches and passes successively through the different stages of the threefold world of after-death life, till the time comes again for him to resume the full set of vehicles—one in each of these localities, besides those on the lowest or physical plane. In this way he goes on and on, ever "the same man," from birth to birth, in an endless series, evolving all the time, which apparently means, adding constantly to his store of experience, and not losing anything of it on the way.

Such was, however, not exactly the teaching of Early Theosophy. There is a subtle difference. In the light of *The Mahatma Letters* for example, the above summary of current Theosophical ideas regarding man's round of births

and deaths must be considered fallacious in a way, and the detailed description of his existence in those subtler worlds equally deceptive, if only for the reason that it does not show any marked difference from his physical life. In our waking consciousness the subtler life can only be thought and spoken of in terms of the physical, for the reason that conceptions and words fail us to express any other mode of life than that of our earthly material existence. In all such pictures of after-death life the matter of the subtler planes is still matter, however rarefied in structure. Man's likes and dislikes in those worlds are still portrayed in much the same way as the likes and dislikes of the physical man we know, in however rarefied a condition these too may be thought of. We have no means of describing the ways and means of life in spheres of a different quality from the physical, otherwise than in terms of the physical.

H. P. Blavatsky somewhere pokes fun at the visions of Swedenborg, who saw in the astral world, she writes, "inhabitants dressed as are the peasants in Europe," and "women clad as are the shepherdesses in a *bal masqué*."¹ And the Master K. H., writing to A. P. Sinnett and first reminding him of "a good many seers, in the past and present centuries, such as Swedenborg, Boehme, and others," whom "you have heard of and read about," then puts to his correspondent the pertinent question: "Tell me, my friend, do you know of two that agree?"² And not only does every seer bring his own idiosyncrasies with him, colouring his views and making them different from those of every other seer, but even if he keeps to the most abstract of descriptions, representing after-death life for example in terms of sound, or colour, or light, even then it is only physical sound and colour and light of which we can have any conception, and which we can describe in words of our physical waking-consciousness.

Down here we know man only as a physical being, not excepting his feelings, perceptions and thoughts, which,

¹ *The Secret Doctrine*, II, 35, 1893 edn.; III, 45, Adyar edn.

² *The Mahatma Letters*, 276.

conditioned by physical experience, find a cognizable outlet only through physical means of expression—actions, gestures, bodily reactions, facial expressions, sounds, exclamations, words. What else then is there by which to describe him, when death has made an end to all that he was on earth? There are two possible answers. Either to deny to man any after-death life at all. Or to refrain from any more explicit statement than the bare affirmation of existence. The first is illogical, for life is withal life, and to *think* of the destruction of life is as impossible as it is a contradiction in terms to *speak* of it. We cannot but admit the constant destruction of the forms that serve as the outward means of expression of life, for that is what our experience shows us at every moment of the day, but the cessation of life itself has never been and cannot be experienced or demonstrated. The most we can say in a particular case is that life has withdrawn itself from a certain form, whatever this may mean to life itself, for there are no ways of describing life without a physical substratum.

It is the latter standpoint which the Buddha is reported by his disciples to have forcefully taken up. "To hold that life and body are identical, or distinct, that the Tathāgata passes to another existence after death, or does not, or both does and does not, or neither does nor does not, is the thicket of theorizing, the wilderness of theorizing, the tangle of theorizing, the bondage and the shackles of theorizing." Nobody knows the truth of any of these dilemmas, except he who has fulfilled the purpose of life, as the Tathāgata has. For Him there is no question of theorizing or speculation. He knows. But even He cannot find words to describe the after-death life, which would not be either misleading or unintelligible to his hearers. Better, then, to remain silent, or to affirm, or deny both sides together, but in any case not to be partial to one side only.

When the bewildered Vacchagotta, to whom the Buddha addressed the above words, hears each and all of his theories "scouted" by the Teacher, and receives answers that seem to

his purely mental outlook mutually contradictory, he knows no better than to ask of the Buddha: "Is there any view which you have adopted, Gotama?" And he receives the mild rebuke: "The adoption of views is a term discarded for the Tathāgata, who has had actual vision of the nature, origin and cessation of things," i.e. who knows by experience, not by hearsay or speculation.

Not yet satisfied, Vaccha continues: "When his heart is thus delivered, Gotama, where is a Mendicant reborn hereafter? Reborn does not apply to him. Then he is not reborn? Not-reborn does not apply. Then he is both reborn and not-reborn? Reborn and not re-born does not apply. Then he is neither reborn nor not-reborn? Neither-reborn and nor-not-reborn does not apply to him."

On Vaccha, who cannot rise above his concrete mind and preconceived ideas, these replies have no other effect than to increase his confusion, and to make him lose confidence in the Teacher. "To each and all of my questions Gotama, you have replied in the negative. I am at a loss and bewildered; the measure of confidence you inspired by our former talk has disappeared."

And the answer of the Master is well worth considering, for the reasons given why truth is not always and immediately accepted by man when he is confronted by it. "You ought to be at a loss and bewildered, Vaccha. For this Doctrine is difficult to you, who hold other views, and belong to another faith and objective, with a different allegiance and a different master." Preconceived ideas and old allegiances may become obstacles to the search for truth if blindly adhered to.¹

Our first question is, what lay behind the Buddha's attitude towards inquiries of this kind; whether or not it was "the same man" that was reborn again and again upon this earth? He did not deny, neither did he affirm. In the Pali Scriptures there is left little doubt as to the motives he had for adopting such an attitude. His aim was pre-eminently practical, namely to bring men to nirvāna, to that freedom from pleasure and

¹ *Majjhima Nikāya*, I, 342-3.

pain which is concomitant only with freedom from any limited viewpoint, from any pair of opposites.

To Vacchagotta he explained that all the theories proposed by him were "attended by ill, distress, perturbation and fever; they conduce not to aversion, passionlessness, tranquillity, peace, illumination and nirvāna. This is the danger I discern in these views, which makes me scout them all." But such were only one set of the reasons that were at the back of the Buddha's mind. Another set, naturally not handed down by tradition, must have sprung from the consideration that his knowledge about the real state of things was so entirely different from the common belief as to be in all likelihood misunderstood by the great mass of people if promiscuously preached to them. It seemed therefore better to refrain from expressing any opinion at all. So much is clear from the Scriptures, however, that his knowledge was always tending towards the simultaneous affirmation and denial of any particular proposition, instead of to the one-sided acceptance of one only of two opposing views.

In our present question, the Buddha's solution of the dilemma undoubtedly would be that it *is* indeed the same man who is reborn, also that it is yet *not* the same man, and therefore of course neither the-same-man nor not-the-same-man. His answer would always tend towards the simultaneous acceptance of the two alternatives to any proposition which dialectics present to the mind. And how many would have been able to appreciate such a speculative attitude, speculative in the Hegelian sense? Certainly not men, like Vacchagotta, who could not transcend the limitations of the discursive intellect. This faculty is confined to either affirming or rejecting, but cannot do both simultaneously without renouncing its essential character, which is to keep things well distinguished and apart; to draw hard and fast borderlines, not to efface them; to erect partition walls, not to tear them down. For that reason the mind has been called "the great slayer of the real." For the real knows of no borders or distinctions. In it, all is one, and one is all. It is the many as well as the one, and therefore neither the one nor the many.

What may be safely affirmed of it is only the negation of any particularity—*neti, neti*, neither this, nor that. It can be grasped, not by intellect, mind or reason, but by what a later philosophy has come to recognize as a higher faculty, and to call the intuition. The mind stands for all separative tendencies. It is the faculty that makes for strife and war, or, as the Buddha said, it is attended by "ill, distress, perturbation and fever. This is the danger I discern in these [opposite or separative]¹ views, which makes me scout them all." Intuition on the other hand, makes for union and peace, cooperation and harmony. It leads, as the Buddha said, to "aversion" from all separative tendencies, cravings, clings, and so on, and so conduces to "passionlessness, tranquillity, peace, illumination and nirvāṇa." For this reason the disciple is directed "to slay the slayer" (of the real), that is to transcend the mind.²

Our next question is, what have *The Mahatma Letters* to say as to whether or not it is "the same man" who is continually reborn upon earth. Two Buddhist technical conceptions have first thoroughly to be grasped before a fully adequate answer can be given. "Ask a learned Buddhist priest [monk rather] what is Karma," the Master K.H. writes, and then proceeds: "It is that cardinal tenet which teaches that, as soon as any conscious or sentient being, whether man, deva or animal dies, a *new being* is produced, and he or it reappears in another birth, on the same or another planet, under conditions of his or its own antecedent making. Or in other words, that *Karma* is the guiding power, and *trishna* (Pali: *tanha*), the thirst or desire to sentiently live—the proximate force or energy—the resultant of human (or animal) actions, which out of the old [group of] *Skandhas* produce the new group that forms the *new being* and control the nature of the birth itself. Or to make it still clearer, the *new* being is rewarded and punished for the meritorious acts and misdeeds of the *old* one; Karma represents an Entry

¹ Words in square brackets are the author's comments on quotations.

² *The Voice of the Silence*, 5.

Book, in which all the acts of man, good, bad, or indifferent, are carefully recorded to his debit and credit, by himself so to say, or rather by these very actions of his."¹

Note carefully the sharp distinction made between the man in his former and in his later birth, "the old being" and "the new being," apparently two quite different beings. Yet, to mark only the difference would also be a one-sided conception, half the truth only. "The opponents of Buddhism have laid great stress upon the alleged injustice that the doer [the old being] should escape, and an innocent victim [the new being] be made to suffer, since the doer and the sufferer are different beings. The fact is that while in one sense they may be so considered, yet in another *they are identical*. The 'old being' is the sole parent—father and mother at once—of the 'new being.' It is the former who is the creator and fashioner of the latter in reality, and far more so in plain truth than any father in the flesh. And once that you have well mastered the meaning of the *Skandhas* you will see what I mean."

In his rebirth, therefore, the man is the same being as in his previous incarnation, as well as not the same being, and that is equal to saying that he is neither the same nor not the same, to speak in the phraseology of the Pali texts. To understand this—not to accept it simply by rote—one must know what is meant by the *skandhas* in Buddhist psychology, the Master tells us. What we have called all the time a "man," or a "being," refers to an "individual" or a "person," and comprises all that which makes up a "separate" entity, or a "self" (Pali: *atta*; Skr.: *atma*). Buddhist psychology has analysed such an "individual" as consisting of a collection or group of five elements or attributes of existence, the technical term for them being the *skandhas* (Pali: *khandhas*). They are:

1. *Rupa*, material attributes, bodily form;
2. *Vedanā*, feelings, sensations;
3. *Saññā*, apperceptions, thoughts;

¹ *The Mahatma Letters*, 110-111.

² *The Mahatma Letters*, 111.

4. *Saṅkhāras*, the formative tendencies, synergies, which determine the next birth;
5. *Viññāna*, consciousness, mind.

Besides the term *atta*, there is another name by which an individual or self is known in Buddhist psychology. It is the combination *nāma-rūpa*, literally meaning "name and form," and more freely rendered "soul and body." The latter translation is quite legitimate if we take care not to attach any theological or eschatological idea of permanence or immortality to the word "soul," for such an abiding principle is not recognized in Buddhist psychology. We have to take "soul" purely as a synonym for the psyche, in the sense of the psychological, moral and mental equipment of man, as distinguished from his physical, bodily nature or form, *rūpa*. As such, *nāma* or "soul" is the collective term for the last four khandhas taken together.

According to the traditional Buddhist theory, these four do not survive the first khandha. All five come into being together, and perish together. As one group they hold together, and last only for the period of one individual's objective existence, whether on earth, in the heavens, or in the hells. If in the heavens or hells, then the *rūpa* is of course not physical, but of a nature and form appropriate to either of these localities or states.

We are now in a better position to appreciate the following dissertation on the khandhas in *The Mahatma Letters*: "It is the group of khandhas that form and constitute the physical [*rūpa*] and mental [*nāma*] individuality [*atta*] we call man (or any being). This group consists (in the exoteric teaching) of five khandhas, namely: (1) *rūpa*—the material properties or attributes; (2) *vedanā*—sensations; (3) *saññā*—abstract ideas; (4) *saṅkhāras*—tendencies, both physical and mental; and (5) *viññāna*—mental powers, an amplification of the fourth [khandha], meaning the mental, physical and moral predispositions. We [the Mahatmas in our esoteric teachings] add to them [the five khandhas] *two more*, the nature and names of which you may learn hereafter. Suffice for the present to let you know that they [the exoteric five khandhas]

are connected with, and productive of *sakkāya-ditthi*, the heresy or delusion of individuality, and of *atta-vāda*, the doctrine of self, both of which (in the case of the fifth principle [*manas*], the soul) lead to the *māyā* or heresy and belief in the efficacy of vain rites and ceremonies, in prayers and intercession" [*silabbatta-parāmāsa*].¹

The passage is one of much condensed thought, and therefore needs elucidation. In the first place, regarding the "two more" khandhas which Esoteric Buddhism—"the only true philosophy upon earth," as the Adept calls it elsewhere²—adds to the five of the exoteric teaching. These two additional ones are, as the reader may already have divined, the sixth and seventh principles, *buddhi* and *ātmā*. The five exoteric khandhas are, then, identical with the five lower principles: 1, *sthūla* (gross form); 2, *linga* (subtle form); 3, *jīva* (life-breath); 4, *kāma* (desire); 5, *manas* (mind). In the last sentence of the above quotation the fifth principle, *manas*, is specifically identified with the fifth or highest khandha, and as such it represents in a way the entire group of five. It is the clinging to this group as a whole, or to any of its constituent parts, which makes for the delusion of self. We have heard it said that the five khandhas are the key to the doctrine of karma and reincarnation. The question therefore is what part these khandhas play in the individual's rebirth. Which of them, if any, "survive" death?

There is a difference. If we conceive an abiding something which bodily steps over the grave to stand and to live on the other side, the answer is that none of the khandhas do this, neither singly nor collectively. But if we conceive an imponderable something which reaches over the grave but to create a new being on the other side, in this sense two of the khandhas indeed connect in a way the old with the new existence. The answer which traditional Buddhism gives is that the first three khandhas perish utterly at death, but that in the last two—the *saṅkhāras* (synergies) and the *viññāna* (consciousness)—seeds, as it were, tendencies

¹ *Op. cit.*, 111.

² *The Mahatma Letters*, 462.

or formative potentialities, are preserved—the attar or essence of man's doings, feelings, and thoughts in the previous incarnation, his karma therefore—and these on the other side of the grave build up the new person or individual, who thus is the karmic consequence or effect of the previous being, the legitimate child of his parent.

The old problem whether the new being is the same as the old, or not, presents itself again now, but under a new aspect. The two opposing viewpoints, that the old man continues to exist, and that he ceases to exist at death, are known in Buddhism as the *sassata-vāda*, the doctrine of immortality, and the *uccheda-vāda*, the doctrine of annihilation. As we may by now be sure, the Buddha rejected separately each as false, heretical, and delusory. Why? Because he knew that each alone is only a half-truth, that the old man is both destroyed and preserved at the same time, and therefore neither perpetuated nor extinguished.

On this point *The Mahatma Letters* leave no doubt. At death, we read, "in the isolated [separate] personality, consciousness leaves as suddenly as 'the flame leaves the wick.' Blow out your candle, good friend. The flame has left *that* candle 'for ever.' But are the particles that moved, their motion producing the *objective* flame, annihilated or dispersed for all that? *Never*. Relight the candle and the same [similar?] particles, drawn by mutual affinity, will return to the wick. Place a long row of candles on your table. Light one and blow it out; then light the other, and do the same; a third and fourth, and so on. The same matter, the same gaseous particles, representing in our case the karma of the personality will be called forth by the conditions given by your match, to produce a *new* luminosity; but can we say that candle No. 1 has not had its flame extinct for ever?"

What the Adept asserts therefore is that on the one hand the old man is extinct "for ever," and that on the other hand something of him is "never" annihilated. This something (the particles, or their motion, or both), i.e. the man's karma, preserved in the *sankhāras* and *viññāna*, connects each

incarnation with the next. "Not even," the letter goes on, "in the case of the [so-called] 'failures of nature,' [that is in the case] of the *immediate* reincarnation of children and of congenital idiots, etc., can we call them [the new personalities] the *identical* ex-personalities; *though the whole of the same life-principle* [jiva, and linga] *and identically* the same manas (fifth principle) *re-enters a new body*, and may be truly called a 'reincarnation of the personality'—whereas in the rebirth of egos from devachans and avichis [heavenly and hellish states, not entered by the 'failures' who reincarnate immediately] into karmic life, it is only the spiritual monad [ātmā] and its buddhi that are reborn."¹

Here, at last, the two esoteric khandhas, the sixth and seventh principles, ātmā-buddhi, enter upon the scene. Of these only, it can be said in truth that they are reborn, whereas the five lower khandhas are perishable, and do not survive the whole inter-incarnate cycle. "All that which pertains to the materio-psychological attributes and sensations of the five lower skandhas [of exoteric Buddhism]; all that which will be thrown off as refuse by the newly born Ego in the Devachan, as unworthy of and not sufficiently related to the *purely* spiritual perceptions, emotions and feelings of the sixth [buddhi], strengthened, and so-to-say, *cemented* by a portion of the fifth [manas]—that portion which is necessary in the devachan for a retention of a divine spiritualized notion of the 'I' in the *Monad* [ātmā], which would otherwise have no consciousness in relation to objects and subjects at all—all this [i.e. the five lower khandhas] 'becomes *extinct for ever*,' namely at the moment of physical death,"² and after, while the person or man is passing through and dying to the different lokas, intervening between the physical world and the heaven-world.

So far we have used the terms personality and individuality indifferently. It is time now to make a distinction. From the last passage it is evident that even the lower khandhas do not, or at least not all, perish altogether. The manas, for

¹ *The Mahatma Letters*, 172.

² *Ibid.*, 171-2.

example, or its essence at least, and so equally the essence of the other four lower principles, is drawn up into the two higher khandhas, ātmā-buddhi, and there apparently endures. This raises the problem of the difference between soul and spirit, or personal and individual immortality, an all-important distinction, if the doctrine of reincarnation and of what is perishable in man and what is abiding, is to be rightly grasped.

"Could the spiritualists," the Mahatma writes, "be only made to understand the difference between *individuality* and *personality*, between *individual* and *personal* immortality, and some other truths, they would be more easily persuaded that Occultists may be fully convinced of the *Monad's* [Spirit's] immortality, and yet deny that of the soul—the vehicle of the personal Ego . . . It is curious that H.P.B. never thought—until receiving the explanation from him [A.O. Hume]—of the difference that exists between individuality and personality; that it was the very same doctrine she had been taught: that of pacceka-yāna, and amita-yāna. The two terms as above given by him are the correct and literal translation of the Pali, Sanskrit, and even of the Chino-Tibetan technical names for the many *personal entities* blended in one individuality—the long string of lives emanating from the same Immortal *Monad*. You will have to remember them:

"(1) The *Pacceka-Yana* (in Sanskrit: 'Pratyeka') means literally: the 'personal vehicle,' or *personal Ego*, a combination of the five lower principles. While—

"(2) The *Amita-Yana*—(in Sanskrit: 'Amrita') is translated:—'The immortal vehicle, or the *Individuality*, the Spiritual Soul, or the Immortal *Monad*—a combination of the fifth, sixth and seventh' principles, atma-buddhi-manas.¹

The "personal ego" therefore, comprising the five lower khandhas or principles, is not immortal, at least not unconditionally so, in contrast with the two higher principles, ātmā-buddhi. After death the "man" lays aside one after another, as a worn-out "shell," all his five lower khandhas, that is to say not only his body of action (physical), but also his body of feeling (kāma), and his body of thought (manas).

¹ *The Mahatma Letters*, 114.

And it is to this "shell" of the five lower khandhas, manas included, that reference is made, when the Mahatma writes elsewhere that "the 'heresy of Individuality' ['personality' rather] is a doctrine propounded by [the] Tathāgata with an eye to the Shell."¹

Let us here tabulate the results of our investigations:

EXOTERIC BUDDHISM		ESOTERIC BUDDHISM OR THEOSOPHY	
Atta, Self	Nāma, Soul	7. Ātmā, Monad 6. Buddhi, Spirit	Spirit { Amita-yāna, Individuality
		5. Viññāna, Mind 4. Sankhāras, Synergies 3. Saññā, Apperceptions 2. Vedanā, Feelings	
		5. Manas, Mind 4. Kāmā, Feelings	Soul { Pacceka-yāna, Personality
Rūpa, Body	{ 1. Rūpa, Body	3. Jiva, Life-breath 2. Linga, Double 1. Sthūla, Body	
			Body

¹ *The Mahatma Letters*, 175.

(To be concluded)

STRETCHING THE CONSCIOUSNESS

By GEORGE S. ARUNDALE¹

IF you are doing real Theosophical work on this or the other side of sleep, and you wish it to be effective, you have to learn to stretch your various states of consciousness.

Let no one say, "I am too old," or "I am too young" to do this. It is quite possible that we may be too dirty to do it—by which I mean too unclean in thought, emotion and physical body—but age or youth is no obstacle. You may have a young girl or boy of twelve who has the consciousness of a high Ego. That type of person can do things. Normally the best time for the ordinary person to begin the stretching of consciousness which enables us to go into great vistas of experience is probably from middle age onwards.

In these days of the Will, it is especially necessary to vibrate with the highest vibrations you are capable of reaching, so that the greatest amount of force and power may be at your disposal. When we think in terms of the wisdom and the mind, we urgently need Theosophists who think, who go beyond the books, and are able to evoke their own Theosophy rather than to quote the Theosophical classic literature. However, it is well to remember that *The Secret Doctrine* or some deeply abstruse book which may particularly appeal to you is a very good jumping-off ground for an *élan vital* into the unknown.

If only I could look into the brain of each one of you to see what would be startling to you, what would be unusual,

¹ In a Roof Talk at Adyar.

what would give you a sense of not knowing where you are, so that you would say, "What is all this? I do not understand it at all. I am entirely out of my depth."

If only I could produce in you that sinking feeling of incapacity to swim, so that you would feel you were engulfed by an avalanche of incomprehensible consciousness!

So many people are very static, moody, set, and cannot enjoy startling vistas of consciousness even in their own particular departments.

I am wondering how I can startle you. I can startle myself quite easily. If I were not startle-able, I should not get anywhere. Unless one can go to bed in a feeling of happy exhilaration and wondering "what am I going to come across next," how can one really sleep well, especially if one is a Theosophist? There is nothing like a spirit of adventure in consciousness. Now the particular examples I shall give of adventure are to me thrilling, and they may hold something corresponding for you.

I like to take the number "one" because that is such an interesting number. Next to the number "nought," number "one" is the number of numbers. Many orthodox Theosophists may be able to tell you all that is written in the books about the sacred numbers seven, ten and twelve. And if they are very erudite, they may be able to add to these numbers other numbers in a voice of hushed reverence. Of course, both the number "one" and the "nought" are referred to in our classic literature and are thereby given the stamp of authority and the approval of respectability. But what *really* is the number "one"?

The great advantage of asking you that question is to enable you to say, "I do not know. But I will try to find out."

When you go to bed tonight, you have to lie down as comfortably as you can—after having read your meed of detective stories, though this is not absolutely necessary—in order to attune your various states of consciousness, and you look at "one" and try to follow it. There is a "one." It is not

merely an imaginary concept. There are several archetypal "ones" belonging to different expansions of universal-consciousness. A "one" you have to try to discover, and you must try to discover it for yourself. Do not go to the Shastras or any other Scriptures, or to any authoritative books. Quote yourself. A book may give you an idea far finer than you can discover for yourself, but there is nothing like really knowing. Look at a "one." It is a magnetism that stretches and stretches and stretches, so that you go on and on and on until you find all of a sudden, as in a click of consciousness working on planes higher than you normally reach and doing tricks that you do not quite understand—you discover that that "one" is a circle, and you discover that there is nothing that is not a circle. You see that "two" and "three" and "four" are circles, but just how that is true it is not very easy to discover, and you work at that. You stretch your consciousness to "two" and "three" and "four" and so on.

When you are discovering the circularity of "one" there comes in the whole conception of infinitude, which has a very special relation to the Circle, the "one" extended. One wonders why it must be a circle. If you are using your consciousness strongly, you may say, "No, it shall not be a circle. 'One' shall not curve." But you cannot help it. It does curve, it must curve. The Law of Curvature is more invariable than any other Law. The Law of Curvature is the father of the Law of Gravitation. And despite modern scientific opinion, I believe in the Law of Gravitation.

Then when you get that curvature complete under the Law of Curvature, you discover there is an infinitude which expands and an infinitude that contracts, so that there are expansion and contraction infinitudes. And you try to go out and out and out, let us say, with the expansion-infinitude, which is, as it were, a kind of breathing outwards of the Ceaseless Breath of God, as is described in the *Stanzas of Dzyan*. It is a very extraordinary experience to go outwards with that Ceaseless Breath which expands outwards into what we can only call infinity, though one does not know what infinity means. As you expand outwards, you contact every

possible type of consciousness, from the least possible vibration to the highest vibration within the limitation of your capacity.

After you have gone outward into the pure Circle of Infinity, then you draw your infinity inwards. I have described this process in my book on Symbolic Yoga. If you can contract infinitely inwards, then you can perceive in some measure at least the origin of things. One ought not to say "the" origin but rather an origin, because you can perceive it also with the expansion outwards. But you can perceive it a little more easily with the expansion inwards, because we are accustomed to the small rather than to the large conceptions. As we see in terms of smallness rather than in terms of largeness, that is why we have these Yoga Symbols in the Kali Yuga. We do not see face to face in the Kali Yuga, as in ascending Yugas, but through a glass darkly. We have to have the symbols, *multum in parvo*, or much in little. That is why my first symbol is a Point, a Point of contraction, though it may be looked on as a Point of expansion.

Now we come to the question as to what number is primordial? Perhaps we can only talk of the Primordial Number *pro tem*. But what is the number out of which all numbers emerge? What is the father number? What number seems very fatherly or motherly towards which all the other numbers are attracted? I do not think this is very hard to seek. But what I have never been able to discover, probably because George Sydney Arundale is so much in the way, is what is the Primordial Note. I know my own note, of course. But what is the Primordial Note? Now please do not anyone write to me and tell me what *The Secret Doctrine* or any other book or person says about it. What is the Primordial Note of the universe, of the world? The Primordial Colour of this particular world or universe is a little easier, assuming that you are thinking in terms of colour and not of the White Light. What you may discover will probably be wrong, but that does not matter. You cannot get anywhere rightly until you have got somewhere many times wrongly.

The Primordial Form is obviously the curved line, and though it is going beyond my powers, I would even be inclined to say that this is cosmically true. Straight lines are merely conventions we use. I have never seen on any plane a straight line. Even on the physical plane our vision of "straightness" is only an illusion. If a child were to say, "I cannot make a straight line; it must be curved," he would be perfectly right, though he might not be considered quite sane.

I am just giving you suggestions for getting outside anything which you could have possibly done before. Get your consciousness stretched and stretched. The older you grow the more you must stretch your consciousness, because almost every old person is well set in grooves and ruts. Even in our minds and emotions and higher states of consciousness, we cannot maintain this free flow. We have such set ideas and opinions, that if you press a particular button, you know exactly what particular thought-form will dart forth.

A very simple but helpful exercise is to draw into your waking consciousness the memory of a place you know very well and have lived in, and with regard to the details of which you are very familiar. Plant yourself there either in the memory which you have drawn in, or in the place itself, and try to move about as in full waking consciousness, trying to know what is going on.

Do not think of going to the very holy places which may come into your fancy, for you will not get there. The Masters have an interesting little habit of making a ring-pass-not of a type of magnetism that when it is touched gives one the feeling, "I do not think I will go that way—this other direction is the way I want to go." Try to think of a place you know very well. Go there and be positively awake there.

Try to see if you cannot touch some person who is possibly walking about there; see if you cannot observe some event happening there. C.W.L. was wonderful about that. He used to take us on these trips of his. He might go to London and say, "Look at that new kind of omnibus. I have not seen

that before. Do you not see it?" We would all be trying exceedingly hard to see, but I am afraid we saw very little.

There is another possibility: to take some particular river, tree, mountain, landscape, flower, or animal which thrills you. Enter into the spirit of that life.

Often and often my thoughts turn to that glorious witness to God's awesome Divinity—Mount Everest, as we so unfortunately term this mighty king of the mineral kingdom, holding sway as he does over many denizens of the vegetable kingdom itself.

Often and often I think of the great Spirit of Everest, of Him who makes Everest His home, and who holds the holy Mountain in keeping for its high purposes.

I think of the times when I go far, far down into the depths of Everest and enter into a section of the laboratory of the world. I think of the times when I ascend and ascend, up to the very summit itself, up to the wind-swept, storm-tossed, apex of the Mountain. And I enter into an Abode of Tapas, of Meditation, where dwells the Guardian, and to which have access those who are Sons and Lords and Kings of Tapas.

Would that I were an artist to paint the supernal glories of this Place of Bliss! The soft, caressing plains that encircle it, the first slight risings of the ground, then a more insistent ruggedness, accompanied by a nature utterly distinct from the nature of the plains and of the earlier slopes. Then the sharper ascents, until we come to very bulwarks of denial, only to be overcome by the intrepid and fearless. At last we leave behind us all gentler forms of life, we surmount the bulwarks themselves, and up into the dwelling-places of catastrophe and unleashed, unrestrained forces we force our way, before which physical bodies must needs recoil and in the end bow defeated and destroyed.

Here indeed are the regions of turmoil, of clashing tumult, of shadows of cosmic movements, furious yet purposeful, irresistible yet moving lawfully towards an end. Only in our subtlest bodies dare we ascend to these awesome regions, for we are in the midst of great sweeping movements.

of the will, of torrential avalanches from on high. And only the strongest vehicle may encounter these and remain whole.

Yet the very cataclysms and tempests themselves call us to that Silence of the Summit which is one of the most glorious things on earth, veritably a wonder of the world, infinitely more wondrous than any of the seven wonders which we recognize as such.

For in that Silence is the Soul of Yoga, or should I perhaps rather say an abode of the Soul of Yoga, for it has more than one focus in this outer world, and the Soul of Yoga is infinite.

It is the Silence of Everest that is its glory. The storms, the cataclysmic avalanches, the dark mysteriousnesses, the whirlings of powers—all these are but preludes, ante-chambers. They are the outer court. The sanctum sanctorum is the Silence, and in this Silence Yogis are made, and Lords of Yoga perform their stupendous functions.

You see this is all so familiar to me, because Everest is my retreat when other duties are not pressing. What I would like to emphasize is that you do not need to be taught things. It is useful to have a working knowledge of Theosophy, because it is a key; but you must *do*, you must *experience*. You do not need people to help you. You do not need proof. You go far away from controversy and argument. If another person says, "I do not believe," it does not affect you in any way. At our level we can only be less than right, but the less-than-rightness is for you, belongs to you, cannot be measured by another. You are not dependent upon opinions, persons, authorities, books. You are free, and that freedom makes everything so much easier, because when you are really free, then you become one of the Company of the Free. No one knows, let us say, the Lord Buddha unless he has in him something of the freedom of that Magnificence. You must be a little like, if you are to know. That is the value of the Masters to us. We know what to become a little like, not for the sake of becoming like, but for the sake of becoming free, Kings, Gods, Masters of Life. And it all comes back upon us. We are the Gods,

we are the Kings. That is what is so splendid. There is no minimization of Reverence. On the contrary there is a tremendous exaltation of Reverence, Understanding, Compassion, Goodwill, because we are self-contained.

A musician should be able to sing, to create a great sequence of notes which represents what I am talking about. As I am talking to you, the musical counterpart of all I am saying surges in great cadences. If you are an artist, the splendid colours and forms will surge forth and you will see a magnificent picture. Your forms will become free; everything will be free. Your music will have no beginning and no end, and your forms will have no beginning or end. You may have a picture, but it is only just a "still" of the great moving-picture which begins infinitely far and ends nowhere we know of. The picture you see is just the halting-place, just a part of time, which you can encounter and can fix as you live your way into Eternity.

We have so much to do in this work of conjuring down the Future into the Present so that Time may be a happy family, so that Eternity may be a happy family. I talk of Past, Present and Future as if they were in separate compartments. They are all one, and the more we recognize and pay homage to that fact, the more does Mother Eternity give us Her blessing and allow us to enter into Her sacred precincts. Those who live in the Eternal are the children of Eternity. They are free in the Past, in the Present, and in the Future.

This same theme of freedom could have been illustrated by Space with its extraordinary octave of intensity, as has been done by Eternity with its extraordinary octave of time. What is the octave of time? We know octaves in terms of colour. We know octaves in terms of music. We have not yet, so far as I know, established octaves in terms of form, except perhaps as my Symbols might be so considered, and the hint that Bishop Leadbeater has given of the Point and the Sphere to be added to the five Platonic Solids. But establish *your* octave of form.

I am trying to establish the First Ray octave of light. It is very difficult to do. You begin with that light which is more than white. Then you go on to the light which is white, from having been more than light. Then from that white which is white, you come to a peculiar blueness which seems to be the next note. Eventually your octave becomes the Perfect Circle again, but it is beyond my own particular capacities to follow it. Yet I am intrigued.

What is the method? You have to stretch yourself out and relax perfectly, try to go to sleep and yet retain your consciousness while asleep. Perhaps you will actually go to sleep. That is why it is helpful to keep a notebook near you to put down any idea that may occur to you on waking or thereafter. Memories do not always flash in at once.

Again I would like to hammer in: Have your own fields of discovery. Do not let anyone say, "I am too old to do this sort of thing." The older you are, the nearer you are to heaven and the more you can draw down the power of heaven, just as the very young person is vitalized and scintillating with the life of heaven. For the Yogi heaven does not merely lie about him in his infancy. It accompanies him through the whole of his earthly pilgrimage, and however much he may be on occasions the *kutichaka*, or builder of a hut, it is only just one little resting-place. He is the wanderer beforehand; he is the Bird of Paradise afterwards, the Swan. And he never loses that bird-like quality.

It is not a question of bursting through, but of perfect relaxation, in one's arm-chair. Relaxed but with a very keen one-pointed consciousness which is working its way into the fringe of the Beyond. And it is most wonderful of all to know that one's consciousness is not limited—it is infinite.

INTUITION IN SCIENCE

AN interesting letter has emerged from our files at Adyar. It was written some years ago by an American member to Dr. Besant:

Last night (January 15, 1931) I heard a broadcast of several short scientific talks from Pasadena, California, where Prof. Albert Einstein is at present doing some work at Mt. Wilson Observatory. Among those who talked were Dr. Michelson, Dr. Robert Millikan and Prof. Einstein.

Dr. Millikan, of cosmic ray fame, stressed the point that Einstein had built his theory of Relativity on experiments by Michelson at the University of Chicago forty years ago, on deflection of light waves. He stated that, at that time, Michelson's discoveries were unrelated to any other scientific facts in possession of astro-physicists. Einstein took these unrelated ideas as a hypothesis on which to build his theory, regardless of the fact that they did not then appear reasonable.

Several of the scientists who had performed experiments designed to test the Einstein theory of Relativity, spoke on the same broadcast. Checks in Africa, Brazil and Australia, at the time of eclipses of the sun, indicated Einstein's theory to be correct.

Einstein then gave in German a delightful little speech. In it he said he had had the idea of Relativity since he was a lad of five. Then when he heard of Michelson's experiments, he used them as his speculative hypothesis, despite the fact they did not appeal to his reason as tenable. Out of them, however, he evolved his theory of Relativity.

This was very interesting to me because it seemed to indicate that the process of reasoning was to take a secondary place in science, becoming the instrument of intuition. You

have already spoken of this in one of your books. As logic gave way before reason, now reason is giving way before intuition.

Directly in line with this is a statement in Sir James Thomson's new *Outline of Science*, concerning heredity and reincarnation, wherein he states that the scientific assemblage of facts about heredity is not knowledge of the process itself, and that reincarnation, as a theory, does not remain disproved because of a lack of facts.

SCIENCE AND THE GROUP-SOUL

One distinguished scientist has at last found it necessary to postulate the existence of the group-soul. It is the late Professor William McDougall, F.R.S., whose obituary notice appears in *Nature* of December 24, 1938. Referring to his last work, published a few months before his death, Prof. F. C. Bartlett concludes the description of Prof. McDougall's contributions to science as follows :

" . . . He saw in all forms of behaviour 'some large unity or community of Nature underlying the separate individual organisms.' He believed that, within every society, from insects to man, he could discern a harmony of activities 'secured by the direction of some intelligent purpose more comprehensive and powerful than that of any individual member'."

Prof. McDougall taught experimental psychology at University College, London ; later he was Wilde reader in mental philosophy at Oxford ; then Professor of Psychology at Harvard, and afterwards at Duke University in North Carolina.—C.J.

THE MECHANISM OF LIFE

The Theosophical Viewpoint in Biology¹

By ALEXANDER HORNE

" There is no better preparation for a clear comprehension of Theosophy than a broad, general knowledge of modern science."—C. JINARAJADASA, *First Principles of Theosophy*.

IT is a significant fact that both the biologist when idealistically inclined, and the Theosophist when thinking in biological terms, furnish us with two orders of truths that have many fundamental points in common. Yet the biologist, in his scientific capacity, is strictly limited in his knowledge of "life itself," to just that manifestation of it that he can clearly discern through the present functions and the past evolutionary history of the plant and animal organisms. And the Theosophist, in his characteristically Theosophical attitude, equally confines himself to a contact with life brought about by the mystic and occult operations of his own consciousness. Despite this radical dissimilarity in method of approach, the concordance is there, and the extent to which it exists will be the subject of this article.

Three schools of biological thought are clearly discernible in modern literature : the mechanistic, the organismic, and the vitalistic. Between the mechanistic and the Theosophical there can obviously be nothing in common, as far as interpretation is concerned : the facts, of course, are common to

¹ The first of a series of three articles surveying the field of modern biological literature. Two further articles—"The Progress of Life" and "The Purpose of Life"—will follow.

both. The mechanistic school is represented by such writers as Weismann, Jacques Loeb, Joseph Needham, Joseph McCabe, and of course a good many others. The organismalist, on the other hand, cuts away at the very foundations of the mechanist's philosophy (or lack of one) and clears the ground for an appreciation of the vitalistic position. The organismic school is represented by such writers as W. E. Ritter, E. S. Russell, J. H. Woodger, and many others who are, as Thomson would say, on the thin fringe of vitalism without actually embracing it. For the typical vitalist of the extreme type frankly acknowledges a dualistic position, while the organismalist and the near-vitalist feel that a monistic view is more in harmony with the times. The outstanding writers in this latter section of the field are J. S. Haldane, the late Sir J. Arthur Thomson, and his collaborator, Patrick Geddes. Perhaps if we designate this field as that of "monistic vitalism" we shall not be doing these writers an injustice.

Finally, we come to the out-and-out vitalists themselves. Now vitalism has had a varied career in biological thought—just as, it is true, materialism has had. It has ranged from the anthropomorphism of Cuvier's day, with its belief in Special Creation, to the more biologically demonstrable "entelechy" of Hans Driesch and the mystical *élan vital* of Bergson. The school is championed by such writers as J. Johnstone, J. T. Cunningham, Marcus Hartog, Benjamin Moore, E. W. MacBride, A. R. Wallace, R. Broom, Wm. A. Kepner, Dr. Alexis Carrel, H. H. Lane, H. V. Neal, and others, to mention only the biological writers. R. Dewar even goes to the extreme of championing again a modified belief in Special Creation of the theological variety.

The greater length of this list of names, as compared with the other lists given, must not be allowed to lead one to any rash conclusions as to the relative preponderance of the various schools in modern biological thought. Dualistic vitalism is still a not very popular biological philosophy, while, on the other hand, organismalism and monistic vitalism are coming in for their share of serious consideration.

All in all, the field might be conveniently divided into the materialistic and the anti-materialistic schools. The latter would then include the organismic and both shades of the vitalistic schools, embodying in one aspect or another much of the Theosophical viewpoint in matters biological. In most cases, of course, this Theosophical viewpoint is expressed unconsciously; but in one outstanding case at least it is expressed consciously—that of A. R. Wallace, co-author of what has come to be known as the Darwinian Theory, and one of the early members of The Theosophical Society.

I. THE MECHANISM OF LIFE

The fundamental thesis of the mechanist, of course, is that life can only be understood when it is broken down into non-living, physico-chemical elements. This would make of the human being nothing more than a "living machine," and while there *are* a good many biologists who are more or less satisfied with this mechanistic view (see, for instance, Needham's *Man a Machine*), there is an impressive number of equally eminent biologists who find, on the contrary, that mechanism tells only an insignificant part of the story. As a result, we find that such recent works as Osborn's *Origin and Evolution of Life*,¹ Dendy's *Outlines of Evolutionary Biology*,² Russell's *Interpretation of Development and Heredity*,³ Cunningham's *Modern Biology*,⁴ Johnstone's *Philosophy of Biology*,⁵ Ritter's *Unity of the Organism*,⁶ to mention only a few, all point out the many characteristic differences between the living organism and the non-living machine, and the impossibility of thoroughly understanding life from the standpoint only of matter and energy. Quite the contrary, says Dr. J. S. Haldane, a pronounced anti-mechanist. The emphasis, he points out, should be reversed, if anything. Instead of attempting to interpret all nature in terms of *matter*, the entire physical universe should be interpreted, for greater comprehension, in terms of *life*.⁷

¹ See Bibliography at the end of the article.

II. THE PROPERTIES OF LIFE

One of the distinctive attributes of the living organism, as compared to a non-living mechanism, is the power of *selectivity*, or *choice*, illustrated even in the comparatively simple amoeba, which selects certain elements for food, and rejects others.⁷ It is illustrated in a thousand other ways in every type of organism, plant as well as animal, and demonstrates the capacity which life has to direct its own energies. It is the *source* of this power of self-direction, and not its nature only, says Dr. Schauinsland, that is the great enigma in biology. He himself believes that this source is of a spiritual character.⁸

A. R. Wallace illustrates this power of selectivity in a number of interesting ways, and demonstrates by its means the existence of an over-ruling Mind behind nature's creative processes.⁹

Johnstone, more recently, has demonstrated the *regulative* power of life—the capacity every organism has to adapt itself to the requirements of the occasion. This capacity can only be explained, Johnstone thinks, on the theory of a vital agency, as in the vitalistic theories of Bergson and of Driesch.¹⁰

J. S. Haldane, also, makes this question of self-regulation and coordination basic to his whole philosophy of life. Life, he points out, is not merely a series of physico-chemical activities, but their coordination into a unified and integrated whole. And for this coordination there is no conceivable mechanism.¹¹

Ritter, likewise, shows the enormous amount of coordination that goes on in a living organism. Because life is a coordinated whole, he says, it can never be understood by analysis, by breaking it down into its component elements, like a child taking a watch apart to see what makes it tick. Analysis loses sight of the coordination which is the essential characteristic of life. For this reason it is necessary to bring to the study of life the synthetic method: the view of the living organism as a whole.¹² This is essentially the view of E. S. Russell also, and illustrates the principle that the intuitive

appreciation of life in its wholeness is at a higher level of comprehension than anything the analytic mind can encompass. As the Theosophist would say, *Buddhi* is higher than *Manas*.

This limitation that is inherent in the analytic method is well illustrated in the failure that has attended all attempts to analyze protoplasm in the chemical laboratory. In breaking protoplasm down chemically (as you have to do in order to analyze it), you kill it, just as in taking a watch apart, the ticking stops. What you do succeed in analyzing in the test-tube is therefore no longer a living cell but a corpse.¹³ Life itself defies all attempts at analysis.

And just as we cannot analyze protoplasm, so also can we not synthesize it. The artificial creation of life from non-living material has been one of the dreams of the modern biologist, but Cunningham, Johnstone, Ritter, and others show how vain such dream is.¹⁴ Thomson points out that even if such an attempt were successful, it would not prove that life was produced from non-living origins, since the human experimenter was an indispensable element in the process. As to the artificial culture of tissues and organs when separated from the living organism, sometimes thought to be a step in this direction, Cunningham points out that if we take a tissue culture *out* of the medium in which it is being artificially cultivated, and deprive it of life, and *then* replace it in the same medium, *we cannot bring it back to life*, in spite of the fact that the chemical conditions are absolutely the same now as before. Life, then, he says, must be something more than merely a chemical activity of a particular kind.

It is, however, in the phenomenon of healing that we see one of the most distinctive properties of life, incomprehensible on a mechanistic basis, as Arthur Dendy tells us.¹⁵ Not only is life a self-regulating activity, but, when the train of life is derailed, so to speak, life is able also to put the train back on the tracks again, and keep it going in the right direction. This power of *regeneration*, when applied to a very early stage of the developing embryo, is one of the underlying phenomena by means of which Driesch demonstrates his

vitalistic views.¹⁶ In one of these classic experiments, a portion of an embryo, cut out and separated from the rest, is found to develop into a complete, though diminutive, organism, in a manner totally incomprehensible on a mechanistic basis. In another experiment, the embryonic cells, squeezed out of their normal position with respect to each other, re-align themselves as soon as the artificial pressure is discontinued, and resume their normal development just as if the deformation had never taken place, behaving as if under the compulsion of some unseen influence. In its more familiar form, this power of regeneration regulates the repair of tissues and organs, and it is this mysterious capacity, Haldane points out, that is the principal reason why the great majority of physicians and surgeons are at heart vitalists.¹⁷ Dr. Alexis Carrel, in his *Man the Unknown*, is a shining example in recent literature of this vitalistic viewpoint in medicine, while R. Broom, who is a medical man as well as an eminent paleontologist, ventures the opinion that there must be some spiritual controlling agency in the living organism, the restoration of which is the basis of such cures as occur in mental healing, Christian Science, religious faith, and so forth.¹⁸

This domination of the organism by some inner principle is well demonstrated in normal development, where first an embryo, and then a complex adult form, is seen to develop from a single and comparatively simple germ-cell. All attempts to show how this takes place on a mechanistic basis have fallen down, as E. S. Russell points out, while Driesch, Johnstone, Cunningham, MacBride and others demonstrate from this phenomenon the necessary existence of some non-material agency, marshalling the various elements into place.¹⁹ Haldane, without going to such an extreme, shows the logical incompatibility between the concept of the germ-cell (which, in the colloidal state, is without definite visible structure of any kind) and the idea that this germ-cell must contain within itself a highly complex mechanism, capable of sub-dividing itself and of giving rise to an innumerable number of similar mechanisms in succeeding generations.²⁰ Johnstone, also, following the demonstration of Driesch, shows

this self-contradictory character of the mechanistic hypothesis,²¹ while Ritter shows that the mechanistic theory of Roux-Weismann (according to which the embryo develops like a mosaic, in which one element is mechanically added to another until the whole pattern is complete) is totally incapable of explaining what actually takes place.²²

Ritter's and Russell's anti-mechanistic views, it seems to me, are doubly significant because these two biologists do not consider themselves to be vitalists. Yet, despite this fact, they show that the living cell is much more than the sum-total of its physico-chemical activities. In biology, apparently, the whole is something more than the mere sum of its parts; an incomprehensible fact, but there it is.

III. THE MIND OF THE ORGANISM

In the activity of the nervous system, and especially in the conscious activity of the mind, the attempts that have been made to place this on a mechanistic basis have been singularly unsuccessful. Both Johnstone,²⁴ the vitalist, and Ritter,²⁵ the non-vitalist, show the difficulty of explaining all animal behaviour on the basis of reflex activity or of tropisms (forced movements in response to external stimuli). And even Joseph Needham—a decided mechanist in the biological field—insists that when we invade the field of mental phenomena, mechanism is absolutely helpless.²⁶

Jennings, who has done some brilliant experimental work on the behaviour of the lower organisms, shows, when we descend to the minute and even microscopic scale of life and watch the activities of the unicellular bacteria, amoebae, and infusoria, how impossible it is to explain their individualistic and self-initiating behaviour on the basis of reflexes and tropisms. These comparatively simple organisms show discrimination and a power of choice of a strictly individual kind. Even a lowly amoeba has a distinctive personality, its behaviour being no more predictable than that of a prima donna, as one writer has pointed out. Some of these simple animals also show intelligence, the rudiments of memory, and the

capacity of profiting by experience and thus of "learning." Above all, they show the capacity to adapt their behaviour to the requirements of the occasion.²⁷ They thus form an active, instead of a purely passive element in the system of animate nature. Jennings's work, *The Behaviour of the Lower Organisms* is often quoted in current biological literature and is accepted as authentic. Its implications are important for our philosophy of life. If the lowest and simplest of organisms cannot be demonstrated to behave on the basis of simple reflex or tropistic activity, how can Man be said to be nothing more than a thinking machine?

Wm. A. Kepner's conclusions as to the psychic activities of the lower organisms are more far-reaching than even these of Jennings. In his book *Animals looking into the Future*, he has shown how purposive is the activity of the simplest of the lower animals, devoid of brain, and sometimes lacking even a simple nervous system. These microscopic animals anticipate their needs and the conditions of their environment with a prescience (as he calls it) out of all proportion to their complexity of organization, which is of a low degree. Such prescience, he claims, cannot be explained on the basis of the mechanistic theories of life and evolution, but requires an idealistic view for its comprehension.²⁸

Other writers go still lower than these simple organisms in their view of psychic activity. Thus, Dr. Alexis Carrel would impute consciousness to the individual cells of an organism, since these cells are found to cooperate in a body much like bees in a hive.²⁹ Arthur Dendy has similarly demonstrated the "attraction" that exists between male and female germ-cells even in the vegetable kingdom; and this attraction, he thinks, is not of a purely chemical nature.³⁰ Dr. Schauinsland likewise sees evidences of consciousness in several instances of plant activity,³¹ while Kepner thinks that the contrivances that plants have elaborated to insure cross-pollination by insects is evidence of the same kind of prescience as that manifested by the animal kingdom.

E. S. Russell, especially, has developed an interesting view of "morphoplastic response" in plant and animal organisms,

involving perception and striving towards some end, not only in whole organisms, but even in individual organs and cells. It is of the same character as "behaviour," and is only distinguished from it by the comparative slowness of its activity, and its more lasting results, but the line of demarcation is hard to draw. There is a peculiar "behaviour," in other words, in individual cells and organs, in which they perceive needs and respond to them, just as an animal does. This is true also of the plant world. A climbing sweet-pea, for example, twining its tendrils about its supporting framework, exhibits essentially the same type of behaviour (in slow-motion, so to speak) as the climbing monkey. Plant and animal cells, in fact, have a life of their own, and, with it, a behaviour of their own—Russell says they show "perception," and that their activity is of a distinctly psycho-biological character, just as ours is at a much higher level.³²

In this connection it is interesting to recall a theory put forward by E. D. Cope, the American paleontologist, who believed that the plant and animal kingdoms both developed from an incipient *animal* proto-organism. This proto-organism developed along two lines, one sessile, the other free-moving. The latter developed consciousness; in the former, consciousness became dormant. Plants, from this point of view, are sessile and sleeping animals, whose power of movement and whose consciousness have atrophied through lack of use and development.³³

The mechanistic philosophy is thus recognized by many leading biologists to be inadequate as an explanation of life. Jennings,³² the idealist, and Needham,³³ the mechanist, both think that in mechanism there is an artificial attempt at simplifying a problem which in reality is very complex, and the former accordingly agrees with Bergson that "the doctrine of mechanism involves the sacrifice of experience to the requirements of a system."³² The latter maintains its indispensability for descriptive purposes, but only when kept within certain bounds.

Then what have we to take its place? Ritter, Haldane, Russell, and others offer us the organismic view, the conception

of life as an undecomposable unity, as a synthetic whole, something essentially different from, and on a higher plane than, mere matter. Though not going far enough, from our standpoint, their criticism of the mechanistic philosophy has been sufficiently devastating to clear the way for an appreciation of the vitalistic position. This latter view is eloquently put forward by the philosopher Bergson, who has offered us the conception of a *vital impetus* that surges up from within the very bosom of life, and which impresses all living activity with its inexhaustible vitality and unconquerable insurgence.³⁴ The embryologist Driesch has offered a still more easily conceived principle, that of an "entelechy"—a *non-material* and *non-spatial* agency which directs, controls, and regulates all living phenomena, from the development of a germ-cell into an adult, to the functioning in health and in disease of every living organism.³⁵ Johnstone makes these conceptions of Bergson and of Driesch basic to his own philosophy of biology, in which he shows that life has an autonomy of its own, overshadowing and controlling, in every sense of the term, its own "mechanism."³⁶ Marcus Hartog has followed Driesch's vitalism in like manner.³⁷

IV. MECHANISM—ORGANISMALISM—VITALISM

We thus have followed a progression through several groups of theories regarding the functioning of the organism, and can now clearly see what relationship these theories have to the Theosophical viewpoint. The mechanistic methodology in itself we find to be fruitful when pursued within certain limits; and if these limitations are clearly borne in mind, not much harm can result. On the contrary, much progress has been achieved when following mechanistic principles within proper bounds of application. This much is allowed by most biologists, organismalists and vitalists included. The Theosophist, too, can share in this agreement, since he, also, appreciates the material aspect of a spiritual ego's "vehicles."

The organismalist, however, going a step further, finds that certain basic concepts that are necessary for a comprehension of biological phenomena cannot be adequately treated

by the methods of mechanism. Such fundamental and characteristic biological concepts as "wholeness," "coordination," "behaviour," "individuality," for instance, lose all meaning when an attempt is made to reduce them to purely physico-chemical terms. As a result, organismalists insist that the *organism* as a whole must at all times be the object of reference for all biological phenomena, and that all such phenomena as growth and reproduction, embryological development, physiological regulation, etc., must presuppose certain fundamental properties of the organism as a whole, these properties being the basic characteristics of life.

The vitalist agrees with all this, but points out that we are not compelled to merely *assume* the existence of these characteristic properties of life and the organism. We can, and indeed should, go a step further yet in our attempt at comprehending the mystery of life; but when we do so we at once find ourselves dealing with entities of a non-material and non-spatial character that can only be comprehended on the basis of a life-force working *through* the material mechanism.

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THE CHURCH AND THE SEARCH FOR TRUTH

By L. W. BURT and ADELAIDE GARDNER

SUCH was the warning sounded fifty years ago in an article, "The Esoteric Character of the Gospels" by H. P. Blavatsky, published in *Lucifer* (1888) :

Belief in the Bible literally and in a carnalized Christ will not last a quarter of a century longer. The Churches will have to part with their cherished dogmas or the twentieth century will witness the downfall and ruin of Christendom. Crass materialism will be the consequence, and the result, of centuries of blind faith, unless the loss of ideals is replaced by other ideals, unassailable because universal, and built on the rock of eternal truths instead of the shifting sands of human fancy.

The Churches have already discarded many of their cherished dogmas, multitudes of individuals have freed themselves from orthodox authority and formed free-lance societies in the search for truth, and there is a growing sense of religion and religious freedom. Humanitarian organizations which seek to alleviate the sufferings of men and women in distress, and no less the sufferings of animals, are positive evidence of practical religion. Selfless workers in these movements, professing no orthodox creed, would scorn the idea that their work is truly religious. Yet they are living up to Christ's measure of the Christian life by ministering to the "least of these" their brethren.

The sincere effort of eminent dignitaries of the Church of England to strike at the root of the growing lack of interest in religion is a promising sign. And the outcome of this attitude has been the Archbishops' Commission, appointed in 1922 and headed by the Archbishop of York, to investigate the doctrine of the Church of England in the light of modern

knowledge. The Report of this Commission, running into 242 pages, recommends wide-reaching reforms.

The Church Times comments that not since the sixteenth century has a body of doctrine of such intrinsic importance been set forth on behalf of the Church of England.

The *Toronto Star* went so far as to say :

"It challenges age-old and most cherished beliefs at several fundamental points. It rejects the infallibility of the Bible, and says that historical evidence for the Virgin Birth is inconclusive. It abandons notions of Heaven and Hell as places fixed beyond the sky. It declares that all literalistic beliefs in the physical resurrection of men's dead bodies must be rejected quite frankly. It repudiates ideas once held that sexual generation is sinful in itself, and conveys original sin to offspring. It rejects decisively belief that the universe was literally created in time from emanations from God himself, and affirms that the creative activity of God must be regarded as continuous."

After a careful examination of the conclusions of these twenty eminent churchmen, this statement appears somewhat exaggerated, but the Report undoubtedly allows vastly greater freedom of thought and confirms many of the opinions of enlightened people who have reasoned themselves beyond the borders of the older orthodox dogmas. On the other hand, to many devoted Anglicans who are satisfied with the 39 Articles, the Report will be full of surprises. The recommended changes in belief do not, however, affect the basic teaching of the Christ, the principles upon which He founded Christianity. They do drastically affect man-made dogmas and the accretions that have grown up round the basic truths.

Consider some of the statements in the Report. On the Infallibility of the Bible the Report declares: "The tradition of the inerrancy of the Bible cannot be maintained in the light of modern knowledge." Yet scripture is regarded as "the primary criterion of the Church's teaching, and the chief source of guidance for its spiritual life, as well as a means of nurturing the spiritual life of individuals. The authority of the Bible does not prejudice the conclusions of historical, critical and

scientific investigation in any field, not including that of the Biblical documents themselves."

The authority of scripture is placed first, that of the Church second, and all beliefs are acknowledged to owe their validity, in part at least, to their acceptance by the whole body of the faithful.

As to the relation of God to the world, the attitude taken is closely allied to that of the Ancient Wisdom, although the finality of Christian revelation is maintained. *The Church Times* says :

"God is the sustainer and goal of moral effort, including all effort after beauty, truth and goodness. He is the ground of everything that exists, and the imperfect personality of human beings is, in its measure, the image of Him. He is a 'living God,' who has a purpose for mankind, to accomplish which He is Himself active in history. He reveals Himself to make that purpose known. His revelation in Christ is final, though its content is ever more fully apprehended in the life of the mystical body. By implication the Report denies the existence of any complete distinction between natural and revealed religion. Belief in Providence implies that the whole course of events in history or in individual lives, is under the control of God. A 'strict physical determination' cannot be reconciled with Christianity. A miracle is defined not as a breach of order, but as expressing the purpose of God, which also determines the order of nature."

Again the Report states: "The creative activity of God must be regarded as continuous. No objection to the theory of evolution can be drawn from the creation narratives in Genesis, since it is generally agreed among educated Christians that these are mythological in origin, and their value is symbolic rather than historical."

That is a sweeping answer to those Churchman who prosecuted a school teacher in Tennessee for teaching the doctrine of evolution. Modern scientists agree that the age of the earth runs into millions of years, and it has become increasingly necessary for the Church to modernize its conception of the creation of the Universe. Even the Book of Genesis, read

in its mythological and symbolic sense, is not incompatible with science regarding creation or evolution.

The theological and religious values of the Virgin Birth are set out clearly. The historical evidence for the Virgin Birth is considered inconclusive, and the Report suggests "that Our Lord's birth took place under normal conditions of human generation. In our minds the notion of a Virgin Birth tends to mar the completeness of the belief that in the Incarnation God revealed himself at every point in and through human nature."

Now the Virgin Birth has always been an integral teaching of the Christian Church. The repudiation of this article of faith creates difficulties for the orthodox-minded only because history has been confounded with symbolical mythology, the birth of a *human body* confused with the birth of *the universe*. The Immaculate Conception is a great Kosmic idea. "With the ancient pagans, the ever-youthful Mother Nature, the antetype of her prototypes, the Sun and Moon, *generates and brings forth* her 'mind-born' Son, the Universe. The Sun and the Moon, as male-female deities, fructify the Earth, the microcosmical Mother, and the latter conceives and brings forth, in her turn." (*The Secret Doctrine*, I, 429 [1893]; II, 115 [Adyar]).

The Report strongly affirms original sin, but occultism has its parallel teaching, the overshadowing weight of the ignorance, *avidya*, under which humanity labours until liberated by the illumination of the human understanding.

The teaching regarding redemption in Christ also follows the older orthodoxy, as would be expected. God in Christ makes an oblation upon the Cross, thereby representing the perfect self-oblation of the human will, since man is unable to make this for himself. Satisfaction for sin, propitiation and expiation are all expounded fully, but more philosophical terms are used than formerly, and less of evangelical literalism.

A very interesting point is made under the heading of "The Future Life" between the future of the individual and that of the world as planned by the Great Architect. "The predominant contemporary concern is with the personal destiny of individuals. In the New Testament this motive is secondary, and the predominant concern is with the fulfilment of

the purpose of God, to whom the destiny of the individual is subordinate. That purpose is wrought out partly through history, but for its complete working out it requires a 'new creation'; not only of men, but of 'the earth' and 'the heavens.' Traditional orthodoxy has tended to take the scriptural imagery of the Last Things semi-literally, and to explain that the time of Christ's coming has been merely postponed. In a sense, however, the real heart of the eschatological message is to be found largely in the assertion of the immediate relation of human life here and now to eternity, judgment and the triumph of God. It is therefore suggested that a truer perspective may be secured by taking the imagery in a symbolical sense, and affirming the continuous and permanent relation of the perpetually imminent eternal order to the process of events in time." (*Church Times*).

Only the acceptance of the doctrine of rebirth is needed to fill this statement with complete illumination. The immediate relation of human life here and now to eternity is the basic quest of the human being.

The Report of the Archbishops' Commission is a most courageous attempt to reform orthodox Christian Doctrine, and it has gone a long way not only to bring Christian teaching into close touch with western scientific thought, but also to give sanction to those philosophic and mystical interpretations of scripture and dogma without which they cannot be accepted by the critical intelligence.

The reproach has often been heard that the Anglican Church was so divided in opinion that it spoke on no question with one voice. The appointment of the Commission was the answer. Is it too much to hope that its findings will be received by the clergy and laity more generously than was the effort made some time ago to reform the Prayer Book? "Be ye transformed by the renewing of your mind." A great step has been taken in clarifying orthodox doctrine, an attempt to strike away intellectual shackles that were forged in the ignorance of the dark ages. The Report clearly indicates that the Anglican Church is endeavouring to align its teaching with modern knowledge, and joining forces with what is noble in science in the search for Truth as a way to God.

THE TEST OF LIFE

May I pass every test of life
The days shall bring,
And rise to meet the best of life
O Master, King.

Communion I would seek with Thee
Throughout each day,
That I may ever speak with Thee,
Let come what may.

And when that final test shall come,
This, Lord, my plea
That I, Thy worthy guest, shall come
Triumphantly.

HELEN GUSTINE FULLER

NOTES AND COMMENTS

INTUITION

IN Mr. Jinarajadasa's excellent little book, *The New Humanity of Intuition*, he says there are two "striking characteristics of intuition," and these are that "it seems to be indifferent whether we obey or not, and, second, that it speaks only once. The voice of intuition is like a decree of a High Court of Appeal, which gives a judgment once and once only, and is not involved in the effects of the judgment on the parties concerned in the suit."

In order to distinguish between impulse and intuition, Dr. Besant (in *A Study in Consciousness*) suggests that "calm consideration is necessary, and delay is essential; an impulse dies under such consideration and delay; and intuition grows clearer and stronger under those conditions..."

C. W. Leadbeater says (in *The Inner Life*): "I have again and again followed reason as against intuition, and it was only after repeatedly finding that a certain type of intuition was always correct that I allowed myself to depend fully on it."

Is there any essential difference in the "intuition" that is mentioned in these three references? Is the intuition that speaks only once the same as the intuition we may learn to trust by ignoring its

behests until we are reasonably sure? Is there not some confusion in the use of the term "intuition" as inner illumination and "intuition" as part of or aspect of our higher nature, or again as a "message" sent down by the higher nature into the brain? What is the relation of what are called the higher emotions and the intuition, and of action and the intuition?

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AMERICAN SURVEY

From Mildred C. Smith, Boulder, Colo., U.S.A.: "In the October number of *THE THEOSOPHIST*, p. 48, in 'A National Survey of America,' the reviewer at Olcott makes a mistake that is very common. Boulder Dam is not situated in Colorado; it is in Nevada—some hundreds of miles to the west and south. It is true the Colorado river is the river that is dammed; but although that river rises in Colorado, it is a very large river and passes through the States of Utah, Arizona, Nevada and along the boundary of California on its way to the Gulf of California. We in Boulder, Colorado, are quite used to this error; we'd like to have the great dam here, but it obstinately isn't! I live here, and I know."

BOOK REVIEWS

PHILOSOPHY AND PSYCHOLOGY

Drei Vorträge über Philosophie und Parapsychologie, von Johannes J. Poortman, Leyden 1939.

These *Three Lectures on Philosophy and Parapsychology*, by the indefatigable honorary treasurer of the Society for Psychical Research in Holland (and sometime research fellow in philosophy in Harvard University) are well worth perusing for the philosophical light they throw on psychical problems of a mystic and occult nature.

Of the three papers the first, entitled "Supra-subject, Infra-subject, and the Kantian-Copernican Revolution," is a short summary of the author's philosophical standpoint and metaphysical system, fully elaborated in his larger work, *Twofold Subjectivity, Groundplan of a "Central Philosophy"*, which appeared just ten years ago. This book has perhaps not received from Theosophists the full recognition it deserves. It is an attempt by a serious student of philosophy and a member of The Theosophical Society, to put the problem of what the Master K. H. called the doctrine of "the difference between individuality (Amritā-yāna), and personality (Pratyeka-yāna)," or what we nowadays would rather

¹ *The Mahatma Letters*, p. 114.

call the difference between the individual self and the Universal Self, into Western metaphysical concepts built upon a foundation of Kantian philosophy.

In the other two chapters we see the author's philosophy applied in the first place to the new science of parapsychology, that is to the mystic and the occult in modern psychical research, and in the second place to the more or less occult motives, tendencies or aspects in some of the masterpieces of world-literature.

Altogether a well-considered, well-written and well-printed book deserving every attention of philosophically-minded Theosophists, as well as of every one who has serious mystic and occult interests.—A.J.H.

A TELUGU MANUSCRIPT ON MUSIC

The Saṃgraha cūḍāmaṇi of Govinda with the Bāhattara melakartā of Venkaṭa-kavi. Edited by Pandit S. Subrahmanya Sastri. The Adyar Library, Adyar. Rs 5.

Of our arts, music seems to be yet alive, but which art can be really alive if scholars in it neglect the study and research of its science and history? "The Rāga is the heart and soul of our music,"

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says everybody, but few indeed are the professors who could intelligently explain how we passed from Sāma-gāna to Jāti-gāna and from that to Rāga-gāna. When we look up the earliest book available on the Rāgas, namely the Bṛhaddesi of Matanga, we already find a system of classification of Rāgas,—Grāma-rāga, Upa-rāga, Bhāṣā, Vibhāṣā, etc. After a time appeared another scheme of Rāga-classification,—Rāgāṅga, Kriyāṅga, etc. These two classifications then became obsolete, and in the North gave place to a domestic classification of Rāgas into Husbands and Wives, Sons and Daughters, and in the South, perhaps during the times of Vidyāraṇya (Saṃgīta-sāra), gave place to the Mela-janya classification. Fifteen Melas, said sage Vidyāraṇya; Twenty, said minister Rāma. Venkaṭamakhin fell foul of Rāma and exhausted the Mela-possibilities with his system of 72 Melas. This scheme of Melas gave birth to a number of "Apūrva rāgas," Rāgas without history. Among the 72 parent modes of Venkaṭamakhin there were Rāgas which were full (sampūrṇa) only when both the ascent and descent (Āroha and Avaroha) were taken together. So somebody thought that the parent modes, the Mela-kartā-rāgas must be full both in ascent and descent. This overhauled Venkaṭamakhin, and Kartās became Janyas, and Janyas, Kartās. The nomenclature also changed. It is in terms of these latest names and classifications that we are conversing today and preserving the compositions of Tyāgayya.

Who is that somebody who changed, and what is the textual

authority of our current discussion and display? In answer to this came out the Saṃgraha cūḍāmaṇi, from the shelves of the Adyar Library. It is maintained by some that this Govinda muddled, and that we have to forget him and reconstruct. But for purposes of discussion and research, this book was not available to the public, and many were the impediments in its seeing the light of publication. The thanks of the music public are due to the Director of the Adyar Library for saving this publication from abortion and offering it to them in such an excellent form. It is good that after publishing the Mela-rāga-mālikā of Mahā Vaidyanātha Ayyar, the Adyar Library has included in the edition of the Saṃgraha cūḍāmaṇi, the Marathi original of Mahā Vaidyanātha Ayyar's work, namely the Bāhattara-mela-rāga-mālikā of Venkaṭakavi. The text of the Saṃgraha cūḍāmaṇi has a useful descriptive index of the Rāgas. The music-loving public will be a glad to know that the Adyar Library has undertaken a new edition of the Saṃgīta ratnakara, and we are sure that the Library will include in their presents to us an edition of Ahobala's Pārijāta also.—V. RAGHAVAN

THE ADVAITA PHILOSOPHY

The Philosophy of Advaita (with special reference to Bharatīrtha-Vidyāraṇya) by T. M. P. Mahadevan, M.A., Ph.D., Luzac & Co., London. Price Rs.5 or 7s.6d.

To many modern students of philosophy the Advaita system begins and ends with S'aṅkara;

and the school of Indian Philosophy coming up under the guidance of Mr. S. S. Suryanarayana Sastri of the University of Madras has made some striking contributions towards the elucidation of later developments in the Advaita system that followed in the wake of S'aṅkara. It has sought steadily and with a notable measure of success to bring out critical editions of the more important texts with introductions, notes, translations, and all the other aids necessary to their correct and full understanding; and the task of interpretation and comparative study has also been going on alongside of the publication of texts. Dr. Mahadevan's work bears a special reference, as its sub-title shows, to the works of Bhāratīrtha-Vidyāraṇya, which it seeks to study and expound systematically; but it covers much wider ground, and its main title is more than amply justified by many precise and lucid statements of the positions of different philosophers, and philosophies, on several topics of epistemology and metaphysics that may be found in it. The author's capacity for vigorous thinking and clear exposition, as well as his mastery of his original texts, are attested by every page of the book.

Dr. Mahadevan's book is a most welcome addition to the literature on Indian Philosophy.—K.A.N.

SHAIVITE MONISM

The Secret of Recognition (Pratyabhijñā-Hṛdayam) with an English translation by Kurt F. Leidecker, M.A., Ph.D., Adyar Library. Pp. xx and 214. Rs.3/6, Sh.5/6 or \$1.40, post-free.

This general outline of Kashmir Śaivism, comprising twenty anonymous sūtras and Kṣemarāja's commentary thereon, is an excellent guide to the principles of the monistic school of Śaivism that came up in Kashmir, and is known to have flourished in the tenth and eleventh centuries. The English rendering and notes are translations from the German of Dr. Emil Baer. The translation is simple and accurate, and the notes contain much of use to the student of Indian philosophy. Mr. Suryanarayana Sastri contributes a succinct introductory study on the relation between the Pratyabhijñā system and Śaiva Śiddhānta. The get up of the book maintains the excellent standard of the Adyar publications.—K.A.N.



THE THEOSOPHICAL WORKER

April

1939

No. 1

Supplement to The Theosophist

A New Adventure

THE purpose of *The Theosophical Worker* (new title of *The Theosophical World*, which is now incorporated with THE THEOSOPHIST as an integral part of that journal) is in part to try to help the whole of The Theosophical Society to be a very happy and brotherly family, not despite the differences which rightly separate one member from another but because of those differences wisely held; and in part to be an exchange of suggestions whereby, throughout the world, our Theosophical activity may be made more useful to every member and more strengthening to brotherhood everywhere.

Naturally, in such a journal the great international Headquarters of The Society must have due prominence. We are most anxious that the members in every Section shall have a clear idea of Adyar, its work, its day-to-day life, its value to them and no less to the whole world. Every resident knows all this full well. But only a very few members can have the privilege of living in this great international Centre, and we have to do the best we can through various kinds of publicity to bring Adyar as close as we can to the heart of every member of The Society.

We desire *The Theosophical Worker* to be that part of THE THEOSOPHIST which is devoted to the family affairs of the great Theosophical home, and we shall be more than happy if in every Section, and in every Lodge, there will be members who will take an active interest in *The Theosophical Worker*, especially sharing with their fellow-members this medium of the strength and wisdom and fine activity which they give to their more immediate surroundings. We shall be so very glad to be constantly bombarded with practical ideas, whereby, especially in these dark and disintegrating days, Theosophy and The Theosophical Society may as far as possible fulfil those expectations with which the great Givers of these two splendid gifts made offering of them to the world at the close of the last century.

THE BESANT SPIRIT—REVERENCE

AS you know I hope to devote the whole of 1939 to Indian work, and in particular to spreading abroad with all the emphasis available to me the Besant Spirit so urgently needed in India at the present time. I think one can reduce the whole of the magnificences, the wealth of her life, to a few dominating notes on the changes of which she rings out those splendours which we all so immensely admire. I am perfectly clear that if I can distil the essence of the Besant Spirit into a few formulae and perhaps even into *one* formula, then I shall be able to appeal to the general Indian public as otherwise would be quite impossible. In my own mind the ultimate formula is a word which covers the whole gamut of her activities—the word Reverence. With Reverence she has been able to do all things. Without it she herself would be the first to say she could have done nothing. Not only had she Reverence to those above her, but no less Reverence in its rightful expression to those around her, and that same Reverence to those who will come after her on the evolutionary way. So my talks will have the ringing note of Reverence, no less vital throughout the world today as it is particularly in India. I may ring the changes on that note, as for example, in the formula of “The Solidarity of Faiths,” “The Essential Fellowship of Faiths,” and so on, but my business will be to try to say those things people will not be able to forget because of their need for them.—G.S.A.

DR. ARUNDALE—INFORMAL

One of the joys of residence at Adyar is the opportunity to know Dr. Arundale at home, in his bedroom slippers as it were, though in fact he follows the Indian custom of bare feet in the house. Perhaps this glimpse behind the scenes will give to those members who know him only in his official capacity as the International President, a more intimate understanding of the man who holds that office.

The large room above Headquarters Hall, occupied by Dr. Besant during her lifetime, is the centre of the President's daily life. The soft green curtains, books, pictures, gold-coloured pillows and chowky—the Indian equivalent of the studio couch—all harmonize with the atmosphere of quiet brooding. A small upright piano stands in one corner on which the President finds release from the pressure of work, and over the door is the motto, “Work for Adyar—The Master's Home.”

On a dais, or platform, are two very low Indian desks, between which on a mat Dr. Arundale sits cross-legged at his work, turning

from the large to the small typewriter, the only “business” note in the room, as he types out his thoughts, ideas, inspirations, gropings, in that unique manner familiar to those who use a machine to fix the elusive thought. Just outside the entrance door is a small electric sign which, when illumined, reads “Engaged,” but there is a rumour that on at least one occasion this sign was forgotten and continued to deter all would-be visitors when in fact the President was in his bed upstairs, “engaged” with his latest detective story.

One of the most beautiful views in all Adyar is just outside the President's door where, below the wide veranda, gently flows the peaceful Adyar River. The white palace on the opposite bank, rosy-hued in the soft glow of the early morning sun rising from his bed in the Bay of Bengal, and the golden light and purple shadows of the Elphinstone Bridge in the late afternoon, are the rainbow ends of the loveliness of river, sky and sea.

Official business is conducted in the adjoining office with the help of secretaries and assistants. Full responsibility is delegated to department heads, whom he trusts completely, but the President is constantly alert to the main issues of all business, and gives the impulse and direction which keep the work consonant with the deeper purposes of The Society. He has that rare impersonality which enables him to see and to utilize whatever of value an individual may offer to the work, regardless of any personal limitations or idiosyncrasies. He is truly the leader who inspires his co-workers to give of their best thought and effort at all times, hence established office hours do not exist for responsible members of the staff.

Every person in the compound is in the President's consciousness. The newly arrived guest is warmly greeted and made welcome to his Adyar home, for Dr. Arundale wants every one to be happy and comfortable, and he is generous in his efforts to make them so. Not only are the guests and staff his concern, but he is ever mindful of the happiness and welfare of the servants and labourers, and their families as well. The villagers prize the privilege of working on the estate, because of wages higher than prevailing starvation rates it is true, but also because of the kindly treatment and the interest in their welfare which the President manifests. “I want no efficiency at Adyar,” he says, “which is gained at the cost of compassion.” Even the animals and plants are within his protective thoughts, for every living thing, beautiful and troublesome alike, is for him part of the life of this World Centre.

The traditional Roof Talk, held every Friday evening, is perhaps the time we come nearest to the President. He sits in a basket-chair before a small table, the young people on the floor at his feet—and some of them are very young—with the older people seated along three sides of a square. In the background are banks of rose-red poinsettias and yellow chrysanthemums; above are the early stars of the deep tropical night. The atmosphere is expectant, for one of the

pleasures of the evening is the unpredictable nature of the Roof Talk. It may be driving and enthusiastic, it may be deeply philosophical, it may be informal, it may be all fun, with just a grain of seriousness thrown in at the end. But here we see the President in a kaleidoscope of moods.

And if you doubt that Dr. Arundale maintains the link with the Elder Brethren, a few observing weeks at Adyar will convince you. Those who are sensitive soon recognize his times of deep brooding when, though surrounded by scores of people, he is unseeing. Sometimes in these deeper moods he roams about the Headquarters Building lost in thought, improvises on his piano, or goes to the Garden of Remembrance. Sometimes, as the residents gather for the Roof Talk, he sits quietly brooding in his chair; and if you are still you can feel the deep pulsing life which radiates from him, and you will seem to touch the fringe of that vortex of power into which his brooding has carried him.

Sometimes he shares with us the deeper realities for which he is searching in his Yoga studies; and more recently he tells us of his work at night to alleviate the distress of those who are suffering under persecution. It is at these times that we feel how great is the need, and how few the workers who are themselves sufficiently strong, impersonal, and without limitations to serve humanity in its extremities.

If you can enter into his deeper moods, and if you are not concerned when he seems to overlook you, you will be carried into the very heart of Adyar and all that Adyar symbolizes. And out of these sharings and broodings you will recognize that the greatest function of the President is to maintain that link with the Elder Brethren which They made at the foundation of The Theosophical Society.—A.M.H.

RUKMINI DEVI'S BIRTHDAY

Rukmini Devi's birthday, which fell astrologically this year on March 5, was a veritable Day of Happiness. Early in the morning Young Theosophists came in stately procession with music to headquarters, and as Rukmini met them on the balcony gave her greetings and garlands and presents of fruits and flowers. There were so many garlands that she nearly sank under their weight. "What shall I say in return for all you have given me?" Rukmini Devi said. Well, she gave overflowing happiness in return. And she gave it all day, not only to her friends and relatives, but to her younger friends the animals, which were gathered and entertained in the vicinity of the Hindu temple. (Details will be found in the "Adyar Chronicle").

ADYAR 1939—WORK OF THE GROUPS

The conveners of the various Groups of the "Adyar 1939" plan met on 22 February to review progress thus far made. The President expressed his deep appreciation of the services that the Groups are

rendering to him personally and to Adyar. "Adyar has been strengthened as a result of these Groups," he said.

The President adumbrated three new building projects: (1) An Adyar Health Centre, which will include both Western and Indian medicine, as well as a dispensary in charge of a veterinarian; (2) An isolation cottage in order that no one taken ill at Adyar shall have to go into isolation at Madras; (3) The President is deeply concerned that in 1940 there shall be at least a beginning of the new building to house the Adyar Library.

Among the suggestions made by the conveners were the following:

That which is helpful in the work of the Adyar Groups be made available to The Society as a whole.

That an index of subjects be developed, to include all standard Theosophical books. If any Theosophist has such a subject index, covering any of the books, he would help by forwarding a copy of it to the Adyar Library, as Mr. Poortman so generously did with his index of Theosophical journals.

The President expressed himself as very anxious that even the most casual visitor to Adyar shall be received with great warmth, though naturally those who wish to stay at Adyar must first procure the President's permission before coming here.

The President asked what were we doing to ensure a "bumper" Convention for 1939. He urged that every Lodge in India should send at least one delegate to this Convention. His dream for the 1941 Convention, after the new President has been elected, is that every General Secretary throughout the world shall come or send a representative.

The suggestion was made that public meetings at Adyar Headquarters should be held at least monthly at which Madras residents would have the opportunity of hearing the President and others speak.

The Schools Group accepted the suggestion of an At Home Day every month for Adyar Theosophical Schools when visitors will be welcomed by the President and others and given an insight into the educational ideals at work in the Besant and Olcott Theosophical Schools.

THE PRESIDENT'S TOUR—SOUTH INDIA

Some adjustment has been made in the itinerary for South India published in *The Theosophical World* for March, so that instead of leaving Madras on the 8th March, the President, Shrimati Rukmini Devi, and a group of friends are planning, as we go to press, to leave on the 17th. Rukmini Devi is to make her dedication at Chidambaram the same day, and the party to proceed next day to Madura, and later to Tinnevely, Trichinopoly and Kumbhakonam. They then return to Madras.

Rukmini Devi is convinced that there can be no true freedom for India without a noble culture, hence in her dance recitals she is presenting various aspects of Bharata Natya, the classic art of ancient India.

The President's public lectures are under the general title of "The Challenge of India," and he is dwelling on the vital political, religious and educational problems now facing the country.

Adyar,
March 10th.

ADYAR CHRONICLE

The Diary is continued from *The Theosophical World*, March issue, p. 77, where it ended with the Adyar Day celebrations.

February

19. 9.30 a.m. Church Service, Liberal Catholic.
8.00 p.m. Music party at the Guest House.
20. 7.15 p.m. Mystic Star ritual.
8.15 p.m. Youth Group meets at Youth Headquarters to plan circulation of *Conscience*.
21. 5.15 p.m. Dr. Muthulakshmi Reddi talks on "India's Social Problems." Indian Study Class.
7.30 p.m. Mr. M. R. Krishnaswami Iyer talks to Plant and Animals Group on "First Aid to Animals."
7.30 p.m. Rukmini Devi dedicates (with Ganges water) a well named Ganga at Arunachalapuram, near Olcott School. Gift of T.S.
22. 5.30 p.m. The President meets the conveners of 1939 Committees. (See report, above).
7.15 p.m. Schools Group meets.
23. 5.15 p.m. Dr. Srinivasa Murti on "The Status of Women in India, and the Feminine Aspect of God in Hinduism." Indian Study Class.
24. 7.15 p.m. The President's Roof Talk.
25. 4.00 p.m. Besant Schools Girls' Club. Party at Besant Gardens.
26. 7.15 p.m. Dr. Kewal Motwani talks on "Sociology." Adyar Youth Lodge.
8.00 p.m. Music at the Guest House.
28. 4.30 p.m. Meeting of Adyar Library Group.
5.15 p.m. Mr. N. Sri Ram an-

swers questions on political problems. Indian Study Class.

March

2. Dr. Muthulakshmi Reddi, "Questions on Social Problems." Indian Study Class.
3. Besant Theosophical School—Mr. Felix Layton becomes headmaster, and Mr. K. Sankara Menon principal.
5. RUKMINI DEVI'S BIRTHDAY.
6 a.m., Nathaswaram (music), headquarters lawn; 6.45 a.m., procession from Banyan Tree, with nathaswaram; 7.15 a.m., at headquarters Rukmini Devi receives greetings and garlands, with music, part organized by Young Theosophists; 9.30 a.m., at the Besant Theosophical School Rukmini Devi inaugurates Animal Help Centre, followed by animal feeding near Hindu temple; 4.15 p.m., Tea party by Besant School at Damodar Gardens.
Mrs. Blommestein arrives from Holland, en route to Java.
7. 5.15 p.m. "Political Ideals in East and West," Prof. K. Rangaswami Iyengar. Indian Study Class.
8.00 p.m. Entertainment by children of the Besant Theosophical School under Shrimati Visalakshi.
8. Miss Kathleen Veale leaves for South Africa.
9. 5.15 p.m. "The Relation of Theosophy and Buddhism," Mr. A. J. Hamerster. Indian Study Class.

Planning The Work

IN every issue of *The Theosophical Worker* there will appear in this section constructive suggestions for putting into effective operation the major Campaign of the year—getting Theosophy over to the world; for making the Lodges more attractive and efficient; and for helping the individual worker to find his place in the Theosophical economy. Workers in all countries are asked to pool their resources of experience, so that all may benefit and the work may be enriched.

THE NEXT STEP . . . PLANTING THEOSOPHIC SEED

It would be well to introduce here a special phase of the 1939 Campaign. A correspondent suggests that regular short group meditations be held on the ideal of harmony with those countries where The Theosophical Society is either weak or not represented at all.

It is difficult to gain acceptance for constructive steps towards world unity and peace where thoughts of the oneness of life have not penetrated the social fabric. Where The Theosophical Society works, using the unity of life as its foundation, and developing ideals of brotherhood, tolerance and understanding, it is easier to put forward the practical details that aid in the realization of unity.

The Theosophical Society has the widest platform of brotherhood—universal. Its members endeavour to discover the most just and the most workable ways of achieving brotherhood. In many places the work must be strengthened. It is not a question of the numbers of members, but of sustaining the note of brotherhood. If that is held, it will vibrate and arouse its overtones in the environment.

This plan of group meditation will strengthen our work for harmony within and without. Let groups be formed in the Lodges that find this work interesting. There can be a regular meeting or a definite time when members arrange to meditate at home, sending out strong thoughts of harmony and understanding.

Some Sections are struggling against weighty forces in the nations that deny brotherhood in some way or another. The first step here is to direct thought towards these lands: Hungary, Czechoslovakia, Spain, Portugal, Rumania and Greece.

The countries in which The Theosophical Society does not exist at present are also to be the subject of meditation to arouse positive and active harmony. The list is here given:

Europe: Russia, Germany, Italy, Turkey, Albania, Esthonia, Latvia, Lithuania and Luxemburg.

America: Haiti, Jamaica, Ecuador and Venezuela.

Africa : All States except South Africa, and the non-sectionalized Lodges in British East Africa. (The Accra Lodge, Gold Coast, is attached to the British Section.)

Asia : All countries except India and the few non-sectionalized Lodges in China, Japan, the Federated Malay States and the Straits Settlements. All these isolated Lodges should receive special attention ; for however Theosophical their spirit and ardent their membership, they are pioneer outposts that need additional help.

If groups for meditation cannot be formed, individuals should work alone. Will members who read this, please draw the attention of Lodge committees to this side of the Campaign ! It is good to join in groups if possible.—E.M.L.

THE SUCCESSFUL LODGE

What are its ingredients ?

VISION which begins, but does not end, with members assembling for serious study and friendly intercourse. A vision which seeks to create in the Lodge a reservoir of power from which the members may gain strength and understanding with which to meet their own needs and the world's needs ; a vision which stimulates each member to a consciousness of the larger life around him.

MEMBERS who are growing in understanding, eliminating their prejudices and weaknesses, becoming big in their reactions to adversity ; members who are radiant, serene and strong, whose knowledge is growing into wisdom ; members who are moving from the particular need which brought them into The Society, toward a larger life of service. As the members grow in the inner life, so will the Lodge grow.

LEADERSHIP which, seeing the vision, inspires it in others. Leadership which encourages, which stimulates, but which does not impose. Leadership which discovers latent capacities, which recognizes and appreciates divergent temperaments, and blends these into a powerful, functioning whole.

PROGRAMMES which relate knowledge to life, which require study and research and which evoke original thinking.

PUBLIC CONTACTS which are worthy of Theosophy. First, the members themselves, in the beauty of their lives, presenting to the world the beauty of their philosophy. Then the Lodge room, clean, orderly and peaceful in its simplicity and friendliness ; next the library, with well-selected books invitingly arranged ; and finally public lectures and classes, adequately prepared and interestingly delivered by members who have understanding and sincerity, and in surroundings of dignity and beauty.

These ingredients, mixed well with enthusiasm, energy and devotion, will produce a useful and successful Lodge.

The social life of the Lodge

Many Lodges find afternoon teas of value in contacting the public in a social way, in stimulating the use of the library, and in developing the social and cultural aspect of the work. Saturday and Sunday afternoons have been found most successful unless planned especially for women, when any day is satisfactory.

If of high quality in every respect these teas will attract non-Theosophists. Often local newspapers will carry as social items the announcements of the programme or résumés of talks given.

Teas have been combined with weekly inquirers' classes very successfully ; discussion and questions continuing over the tea-cups. In other Lodges these teas have taken the form of musicals, or a short talk and music, or other forms of entertainment.

The hostess for the occasion should excel in making people welcome and in seeing that all guests become acquainted. The whole atmosphere should be friendly and sociable and particularly free from any suggestion of propaganda, though some one should be present to handle requests for books and literature.

Short talks, of 20 to 30 minutes, are best, and allow time for discussion and questions. Secure good music for your programme. Often people of recognized ability who are not members are glad to contribute their services, particularly if the Lodge has established a reputation for good quality in its programmes.

Dr. Arundale's suggestions

During his recent visit to America Dr. Arundale gave a number of informal talks to small groups consisting of Federation and Lodge officers. Some of his suggestions follow :

1. Organize a group interested in Better Citizenship, which can be classified under three heads : 1. International citizenship ; 2. National citizenship ; 3. Individual citizenship.

2. Organize a group interested in the great Theosophic Centres, primarily to link itself in sympathy and understanding with Adyar ; and to keep in touch with the work done at at Huizen and Sydney. While "Olcott" and "Krotona" are not yet "centres," we should link ourselves to the good work being done there also. But Adyar is the great source of all our Theosophic vitality.

3. The duty of members is *first* to their own Lodge, then to their Federation, then to their Section, and then outside of it. They must realize that they have to help the whole world.

What the small Lodge can do

From Esperanza Lodge, South Africa :

The following programme for the year has created great interest among the members of this small Lodge working under unusual difficulties.

After the Healing Group, held during the first fortnight of each month, each member in turn asks any question bearing on Theosophy to be answered orally by those present.

In the Study Class, held during the second fortnight, in lieu of discussing matters prepared by the President as heretofore, each member in turn is asked to give a 15 to 30 minute address on any subject chosen from a list put forward by the President.

Each member is asked to take one shilling as a talent to be turned into a larger amount, and at the end of the year the cash thus collected will be distributed as desired amongst certain charities or churches. Most of our members take an active part in the promotion of animal welfare, and the Lodge has taken the needy coloured families in the district under its wing.

The Lodge secretary has offered a prize for the best constructive ideas for service in Lodges in South Africa.

THEOSOPHICAL BOOKS FOR CHILDREN

Individual workers frequently demand Theosophical books for children. Is the demand real and effective enough to justify publication of a new book of the kind? If groups of workers interested would meet together, and meet with parents, to discover what is wanted, then they might create a demand for such a book. At present our teachings are not easily available for children, nor do parents know how they can be presented without dogmatism and in a way fitted for the grasp of child reason and intuition. Will members who know this need, or who have had experience in working with children write to the Publicity Officer at Adyar and state their need and share their wisdom?

The Publicity Group at Headquarters has discussed the publication of a suitable book—a collection of great stories of international interest, to illustrate and explain Theosophical fundamentals—the existence and use of the inner bodies, rebirth, thought-power, the persistence of life after death, and the building of character by experience. Some of the sources used for such a collection will be: *Children of the Motherland* and *Our Elder Brethren* by Annie Besant; the Jataka stories of the Lord Buddha; Arthur Mee's *Children's Encyclopedia*; stories by Michael Wood and Sister Nivedita; extracts from Charles Kingsley and Lewis Carroll.

Principles for the guidance of parents and teachers might perhaps form a fitting introduction to such a book; or they might be published separately as a leaflet. Please give your opinions on these points, writing as early as possible. Your experience is probably unique; and from the expressions received, something should result, vital and original in quality, that will fill one of the gaps in Theosophical living and instruction.—E.M.L.

Theosophical World News

MR. JINARAJADASA

DURING April and May Mr. Jinarajadasa will make a short tour of the Welsh, Irish and Scottish Sections, these to be followed by week-end visits to most of the English Federations. At Whitsuntide he will preside over the Annual Convention in London, with a Convention Week to follow.

Mr. Jinarajadasa has already reported that the government of Venezuela would not let him enter the country. A group of enthusiasts were ready to form a Lodge, and he had with him the necessary diplomas for the members and the charter for the Lodge when he was prohibited at the frontier from entering.

The disappointment caused by the cancellation of his visit has, however, made the enthusiasm of the students all the greater. They set to work at once to found a Theosophical Lodge, attached to the National Society of Colombia, as Mr. Jinarajadasa advised.

The Lodge began with 14 founding members, and in December the number rose to 30. The Lodge has moved to larger quarters, and has taken the name "Nuevo Ciclo"—New Era. Other correlative activities are being started.

EUROPEAN FEDERATION

The Congress of the European Federation to be held in Paris in July-August will coincide with the 40th anniversary of the French Section, and will be followed by a Summer School at Fontainebleau, where H. P. Blavatsky wrote *The Voice of the Silence*. It is hoped that Mr. Jinarajadasa will preside over the Paris Congress.

SPAIN

Those who read Mr. Tripet's article entitled "Spain: The Magnificent Courage of a People" in the February THEOSOPHIST will rejoice to learn that Swiss members had up to the beginning of February collected 930 Swiss francs to help Spain, mainly the inhabitants of Barcelona.

Mr. Tripet wishes it to be clearly understood that in endeavouring to relieve distress at Barcelona he is completely outside politics—"so far from playing politics, I am but seeking to accomplish work for humanity."

Thanks to the generous aid of Theosophists in the British Isles, two large consignments of foodstuffs have been sent to the homes of thirty brethren in Madrid and Barcelona. As many again could be helped, given more funds. Donations may be addressed to Mr. Christopher Gale, 22A West Side, Wimbledon Common, London, S.W.19.

SWITZERLAND

The programme of work in the Swiss Section shows imagination and energy on the part of the General Secretary, Mr. G. Tripet, not only amongst the Lodges but specifically at the centre in Geneva. The syllabus for February-March included several public conferences. In June the Swiss Section holds a General Assembly at Zurich.

HOLLAND

Theosophists of the Netherlands have formulated the following resolution :

"The Netherlands Section of The Theosophical Society (whose first and foremost object is: 'To form a nucleus of the Universal Brotherhood of Humanity, without distinction of Race, Creed, Sex, Caste, or Colour'), gathered in Convention at the Hague on January 8th, 1939, deeply moved by the present world conditions caused by the abuse of this principle in the lives of individuals as well as of nations, is of the opinion that the time has come to emphasize once more this ideal of the Universal Brotherhood of Humanity.

"By means of a strong effort, individually as well as collectively, it should be possible to draw public attention to this principle, and in so doing open the hearts of all to that spiritual and moral attitude which alone can solve the present difficulties.

"Heartily approving of the Manifesto for moral and spiritual rearmament published in several countries, and deeply grateful for the support given to it by H. M. the revered Queen Wilhelmina, and convinced that this work should be carried through, the Netherlands Section of The Theosophical Society issues an urgent appeal for co-operation to all movements which have Brotherhood amongst their declaration of principles, to all Churches which in connection with the Fatherhood of God preach the Brotherhood of Mankind, to all Educational Institutions in whose power it lies to guide our youth in the spirit of Brotherhood, co-operation and mutual appreciation, and to all and every one who, individually or through their several movements or institutions, feel inclined to join together in order to strive for a Universal Moral and Spiritual Revival of that true humane sense which is the basis for a happier, richer and freer Society."

SOUTH AFRICA

Miss Clara Codd's first issue of *The Link* (February-March) shows the practised hand. Not only does she stress the important points of Dr. Arundale's Presidential Address delivered at Benares, but she gives a fine review of the Convention held at Cape Town almost simultaneously. Miss Codd has begun her General Secretaryship under promising auspices. She is supported by Mr. R. Pizzighelli as General Treasurer and Registrar, by Mr. J. J. van Ginkel as

official agent for Adyar publications, and the appearance of the Section journal every other month has been made possible by the great generosity of Sir Robert Kotze of Johannesburg.

FINLAND

"May our endeavour for peace, for goodwill and for understanding be successful in 1939." The Theosophical Society in Finland is circulating this New Year message "with brotherly greeting." We imagine that in return it has started a tidal wave of goodwill flowing into Helsinki.

CEYLON

Mr. Peter de Abrew informs us that two Jewish ladies from Austria are joining the staff of the Musaeus Buddhist College, Colombo, first Mme. Kemperling, known to us at Adyar from her visit to the 1935 Convention: she will be appointed superintendent of the Musaeus Industrial School which Mr. de Abrew is establishing for poor and needy girls of Colombo; secondly Prof. Koditschek, a cultured teacher of science. Mr. de Abrew is happy to have relieved both these brethren from the distressful conditions under which they were suffering.

On February 17th the Musaeus Buddhist schools, of which Mr. de Abrew is managing director, held a celebration in memory of Colonel Olcott, with whom he was associated in this educational work for over 35 years. There were festivals of lights, flower pujas, almsgiving to beggars and to monks in schools and temples as prescribed for the dead in Buddhist sacred books.

On the previous day at a large meeting of Buddhists gathered at Ananda College, a Million Rupee Fund was established for Buddhist education in Ceylon, His Excellency the Governor of Ceylon, Sir Andrew Caldecott, presiding.

SECTION SURVEYS

The summaries of Section activities which comprised Part III of the Presidential Address for 1938 were crowded out of the last issue of *The Theosophical World*, and we regret that space limits do not permit their publication in *The Theosophical Worker*. Our readers will find them, however, in the General Report for 1937-38, just published by the Recording Secretary.

PERSONAL NOTES

Capt. E. M. Sellon, his daughter (Mrs. Brown) and grand-daughter (Jennifer) spent some days after Christmas at The Manor, Sydney, renewing friendships with Mr. and Mrs. Geoffrey Hodson. Jennifer was absorbingly interested in the kangaroos and the koalas at the

Neutrality

AMERICA SUPPORTS THE PRESIDENT

[This is to me an excellent statement, and I publish it for information and comment.—G.S.A.]

AMERICAN HEADQUARTERS,
Olcott, Wheaton, Illinois,
January 11, 1939.

I AM one of those who have wondered from time to time whether The Society should not depart from its traditional neutrality. There have been occasions and incidents in the world so drastically irreverent to the deepest principles recognized by Theosophy and Theosophists, and on so large a scale, that it has sometimes seemed
(continued on next page)

(from previous page)

Pennant Hills Sanctuary. Capt. Sellon showed our friends at The Manor beautiful colour movies taken in England and America.

Renewed in health after his journey to England, Mr. Samuel Studd has returned to Melbourne, the scene of his Theosophical work for nearly half a century.

The passing of Dr. Bircher-Benner has removed from the physical plane one of the greatest physicians of this generation and a specialist in raw food diet. He had an unerring gift of diagnosis. The President and Shrimati Rukmini Devi spent some days at his sanitarium in Switzerland last year. On learning of the death of her "great husband" Dr. Arundale wrote to Frau Bircher-Benner: "We have only known him for a very short time, but it was long enough to appreciate his greatness and for us to feel affectionate gratitude to him for his penetrating wisdom. He did so much to help us by showing us the real road to health, and we can only hope that his splendid services for sane living will be carried on by you all. There could be no greater memorial to him than a continuation with all enthusiasm of his work."

Dr. and Mrs. St. Leger touched at Mombasa (Kenya) on the African Coast on the way down to Cape Province. Mr. P.D. Master and Mr. H. S. Patel (Secretary of the Mombasa Lodge) met them on the "Inchanga": "Isolated as we are from the great Theosophical movement," Mr. Master writes, "we thoroughly enjoyed coming into personal touch with older Theosophists. Dr. St. Leger, in a most interesting way, described to us the life of Adyar and the work of the two Presidents." Mr. Master specially requests that members who intend visiting Mombasa should write in advance so that the Mombasa brethren may be able to meet them.

that The Society, in fulfilment of its First Object, must make some great denunciatory statement. I myself suggested it several years ago, although at that time my proposal was that the statement should be made by the Theosophical Order of Service, thus preserving the neutrality of The Theosophical Society. More recent and still more extensive infringements upon the Law of Life and Brotherhood have caused some of us to wonder whether The Society itself should not make a statement in a form that all the world would hear, and with specific reference to the persecutions and atrocities that are outstanding examples of the world's ignorance.

At a recent Workers' Conference held at Olcott over the New Year week-end, a period was devoted to the consideration of the problem of The Society's neutrality, as presented in your letter of November 25 to the General Council, and in your Watch-Tower Notes of December 1938. At this Conference four of our seven Board members were present. Despite the unanimous personal disapproval of racial crimes that are being committed almost on a national scale, we recognize that it is perhaps the responsibility of The Theosophical Society, since it is in a unique way the outer world organization of the Inner Brotherhood, to maintain as truly as possible an attitude representative of Them; in other words, to remain as a body silent and neutral, since all is within the Great Law. No individual member, however, is bound to that silence. Indeed, by the Godhood within him, by which he is a brother to every man, he must speak forth vigorously against infractions of the Law of Brotherhood which he, as a Theosophist, consciously knows.

As a Society we must needs bear in mind that, while there are now persecutions of the Jews by the German Government, there have been in the past years persecutions of the Germans by the Jews; though those persecutions have been of an entirely different nature. If The Society departs from its neutral position there will be an inevitable number of departures that it will be called upon to make.

We believe it is right that the President, and perhaps also the national officers of The Society, should utilize their opportunities as individual members to make strong statements to those who look to them for leadership regarding departures from the great principles, whether of Brotherhood or otherwise. We do not believe that it would be wise for The Society, as an organization, to make any denunciatory declaration.

We do believe, however, that the General Council should from time to time make a positive re-declaration of the Great Principles, embodying a statement of the Law of Unity of all Life and the Solidarity of Mankind, basing upon such statement a declaration against all brutality, all cruelty, all war, all persecution, all exploitation, as being contrary to those laws and detrimental to the progress of the world.

These are our views for your consideration.

SIDNEY A. COOK,
General Secretary.

A DUTCH VIEW

Nijmegen Lodge, of which Mr. J. D. van Ketwich Verschuur is president, has addressed the following letter, dated January 16, to the General Secretary of the Dutch Section, taking a stand against The Theosophical Society abandoning its neutrality in regard to the German atrocities against the Jews. The letter reads:

In consequence of your request in the January number of *Theosophia*, I beg to inform you that our Lodge at its meeting of last Monday discussed the articles mentioned by yourself on page 3, and unanimously came to the conclusion that it is not up to The Theosophical Society to publish such a resolution as you have in view. In the first place because in our opinion our statutes do not allow this, the first purpose of The Society being declared to be 'to form a nucleus of the Brotherhood of humanity,' which evidently means working inwardly, on ourselves, that we, living in our circle as brothers, may form the nucleus in question. This can never mean accusing other people or disapproval of actions committed by others, however seriously these may be clashing with brotherhood according to our conception. In our opinion such an action on our side would indeed be incompatible with the ideal of brotherhood. This is evidently what Mr. Geoffrey Hodson means when he writes: 'For me The Theosophical Society is such a crusade.' In occultism we should not fight against anything but *for* something. Let us abstain from the coarse methods of fighting which are customary in politics, but are by no means indicated for The Theosophical Society.

Further, we subscribe entirely to what Dr. Arundale writes on this point on pages 255 and 256 of the January number of THE THEOSOPHIST. Let us stick to the wise policy of our President-Founder, Col. Olcott, which until now practically has not been abandoned. Mrs. Besant may during the Great War in her utterances have taken a position against the Germans, yet these may be considered as official only in so far as Dr. Arundale's utterances in THE THEOSOPHIST may be considered as official, that is to say, of quite a different character from a resolution of disapproval taken by the whole Society, the view that the President of The Theosophical Society may express himself freely on any question without binding The Society thereby now being generally accepted. There are no crimes to 'unmask,' for the German atrocities are publicly known and 'helping' we cannot do by declaring that those acts are inconsistent with our conception of brotherhood (what the whole world knows and understands), but only and exclusively by supporting the victims as well as possible. Let us confine ourselves thereto and let us do this to the full measure of our forces.

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THE THEOSOPHIST

Vol. LX

(Incorporating "Lucifer")

EDITOR: GEORGE S. ARUNDALE

A journal specializing in Brotherhood, the Eternal Wisdom, and Occult Research. Founded by H. P. Blavatsky, 1879 ; edited by Annie Besant, 1907 to 1933.

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

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STILL HE MOVES ON

The Warrior Theosophist moves on his appointed way whatever happens. When mind and heart seem to fail him still he moves on. When hope fades away and only defeat remains, still he moves on. When a will which has been strong changes into weakness, and all desire to fight and to move onwards dies down, still he moves on. When that which has so far attracted him ceases to attract, when his soul goes down into the darkness seeing no light where once he saw sunshine, still he moves on.

When Theosophy seems dead to him, and membership of The Theosophical Society without value, still he moves on.

When persons seem to fail him, and perchance to seem to fail themselves, when principles cease to be principles, when all that has so far helped him turns into obstacle, still he moves on.

When structures seem to crumble into dust, and friendship changes into loneliness, when all forms seem dead, for life seems to have departed from them, still he moves on.

The Warrior Theosophist moves on his appointed way whatever happens, for he knows somewhere that somehow he must move onwards even in the darkness, till the light shines again.

He is a Warrior Theosophist, and is faithful to the end.

—From *The Warrior Theosophist*



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 insofar 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.]

THE WORLD AS IN 1914

HAVING known of the world's danger in 1914, I cannot but feel that the world's danger in 1939 is even greater, largely because of the constant supineness of the remaining democracies against the increasing arrogance of the totalitarian states, especially of Germany. The fact is that the rulers of Germany and Italy have very little fear of Britain, France and The United States, and just go on with their plans, pausing only to administer such occasional soporifics to these powers, mainly, of course, to the two former, as may prevent any interference with quick progress to the goals they have determined to reach. Munich was a most successful soporific, and Messrs. Chamber-

lain and Daladier were entirely duped. They have until now believed in the Munich pact, and have been supremely thankful they were able to conclude so favourable a peace in view of the fact that neither France nor Britain were at the time equipped—are they now?—to hurl successful defiance at their opponents. Germany is heartily to be congratulated on Munich, and Hitler has again proved himself to possess an astuteness in which the British and French Prime Ministers have proved themselves most woefully lacking.

But while Britain and France have been steadily giving way, Germany and Italy, and therefore also Spain and Japan, have been steadily consolidating their strength. And

The United States sit on the fence when they should perceive that their President has in him the making of a figure of world eminence and power if only they would back him.

It is tragic to watch western freedom, which still lives in Britain, in France, in The United States, in Holland, in Belgium, in India, and elsewhere, practically cowering before forces which are bent upon establishing a universal tyranny which would set back the civilization of the world for centuries, plunging it into barbaric darkness out of which it would take many more centuries to extricate it.

THE LOSS OF OUR SECTIONS

We Theosophists have the thermometer of all this in seeing Section after Section disappear from the rolls of The Theosophical Society. These Sections had to go. There was no place for them in a free Society, in that democracy of Theosophy in which every member is urged to fulfil his individuality to the utmost by seeking on his own way his own Truth. Russia went because this freedom was denied. Germany went because this freedom was denied. Austria went because this freedom was denied. Italy went because this freedom was denied. And Italy will not be the last to go. Before the end of the year we are likely to see other Sections disappear, for there are other countries which are exiling freedom as a matter of *force majeure*.

THE MUNICH AGREEMENT

Mr. Chamberlain is now saying that he abandons the Munich agreement as he watches Czechoslovakia being dismembered under his very

eyes. But what is the use of saying this now? Many of us knew he was being duped. Many of us knew he was no match whatever for Hitler. Many of us knew that Hitler and his advisers have been laughing at him ever since. And many of us knew that he would bring Britain to the shame in which she now wallows.

Millions of pounds of the unfortunate British taxpayers' money has gone to Czechoslovakia, and now is in the pockets of the German government. And democracy is weaker than ever it has been before. These are facts with which every sane individual is familiar. And many of us Theosophists must try to be so familiar with them that we act on account of them. It does not matter whether or not we are directly concerned with them. The whole world is concerned with them, and if it does not act on account of them it will surely die awhile.

OUR DUTY AS THEOSOPHISTS

Each Theosophist may have his own personal reaction to the shame which has come to us all, which has come to the German people, to the Italian people, to the Austrian people, to the Japanese people, no less than to all other peoples. But as a Theosophist he has, as it seems to me, two special duties—first, to spread more widely abroad the great Truths of Theosophy as he understands them, without wasting time—it is for the moment wasting time—on arguments and discussions; and second to strike such blows as he can in his own way for that freedom of the individuality without which there is naught but slavery.

Let us by all means have our Campaign *Theosophy is the Next Step*. Let us by all means have our study classes and lectures on the great principles of Theosophy. Let us by all means have our research work. Let us even have my forthcoming book on Yoga, though many may well think that I am fiddling while the world is burning. But more important than all these is that every single Theosophist shall be afire for freedom, and strike his honest blow for it. And part of such striking consists in helping those who themselves have been stricken low by the forces of darkness and slavery. All we can do is not too much to do for our Jewish brethren, savagely treated in so many countries. All we can do is not too much to do for those Spanish brethren of ours who are pouring across the Spanish frontier into gracious and hospitable France. I am thankful to hear from Professor Marcault, our French General Secretary, that he is organizing help for Spanish Theosophists who are now homeless on French soil. I endorse to the full his appeal for help from the whole of The Theosophical world. He may be sure of such response as we can give from The Society's Headquarters. Co-Freemasonry in India is sending over £100 to help all Masons, without distinction of Order, who are taking refuge in France from certain death in Spain. I salute noble France who has opened wide her frontiers to the destitute.

DEMOCRACY MUST BE SAVED

This is excellent work. But democracy and freedom must be saved, and we Theosophists must

be on the side of democracy and freedom, active, ardent, unconquerable, and each of us in his or her own way, provided the ardour is there.

Those who can speak, let them speak. Those who can write, let them write. Those who can feel, let them feel. Those who can will, let them will. Those who can plan, let them plan.

Each of us must exert to the utmost his powers and his influence. We must be restless. We must feel that we are failing in our duty unless we are doing our utmost. Even the oldest among us can be fiery, for as the body is being consumed by age it can send up higher flames of sacrificial fire, the fire that makes holy. And the young have the new world before them, to make it or to mar it. Let no Theosophist be afraid of anything or of anybody. But let him have infinite courage to be graciously but firmly aggressive for freedom and democracy. God knows I am no democrat in my being. But I do know that the world needs democracy, and that this need is made all the more obvious by the fact that every effort on the part of those who believe in the futility of evolution is being made to kill democracy and freedom wherever these still hold up their heads.

DICTATORSHIP IN INDIA

Even in India these forces are at work, and the political situation is dark. The Indian National Congress, to which, of course, I cannot belong, stands for India's independence and isolation. And the last great Congress gathering at which I am told over one hundred

thousand persons were present, was remarkable for an overwhelming majority in favour of blindly accepting Gandhiji's leadership. In other words, we are in grave danger of a dictatorship here in this Motherland of the world, for, however wise Gandhiji may be, round him are those who will exploit his dictatorship, and round these again in endless rings will be the enforcers of his dictatorship, until the people will be afraid to speak a word, and India will be governed by a mob of bureaucrats who will pronounce the name of Gandhi and in his name will terrorize the Indian nation.

Already we have had evidence of this in Gandhiji's recent fast, against the terrorism and essential violence of which I have recently protested in public by the release, at his suggestion, of a telegraphic correspondence with him. We are very near compulsion with all its evils in this country, and how I wish we had a Besant or a Bradlaugh to stand for freedom at all costs and against all the weight of public opinion. I shall do what I can; but who am I compared with the giants who are needed for so herculean a task? But what I can do to help to preserve India from enslavement to anyone, be he Gandhiji or anyone else, I shall strive to do. India is being glamourised, and some of us must have courage to tear away the veil. May I ask every Theosophist to be simple and direct in his stand for the fundamental principles of freedom and democracy? Each of us probably has his own pet panacea for the healing of the world in its various departments of life. I have mine.

But I must not cloud the issues with my own particular nostrums, however much I may think I know them to be infallible.

UNIVERSAL PRINCIPLES ONLY

My duty, and I think the duty of every Theosophist, is at this grave juncture, without fear of anyone or favour to anyone, to stand on universal principles only, on Justice, on Compassion, on Brotherhood, on Freedom, on the duty of all to honour the conscience of each, and on the duty of each to cherish the well-being of all. These, I believe, are the fundamental notes we have now to sound, that they may awaken the world to its dangers, may awaken the free countries, insofar as they are free, to the urgent need of guarding their freedom and fighting for freedom everywhere, and may awaken all enslaved peoples everywhere to the urgent need of casting off their fetters that they may live as God intends them to live.

A CHOSEN PEOPLE

In considering the terrible atrocities perpetrated upon the Jews in these days of so-called civilization, we who have at our disposal the knowledge of Theosophy, and whose studies have initiated us into the truth of at least some of it, must always remember that a great Plan is in process of unfoldment, and that in the long run this Plan will result in a perfect piece of architecture. Even in the persecution of the Jews, as indeed in all other sins against the Love of God, we must be able to perceive the working out of the Plan. And herein comes a

test as to the extent to which we have mastered the truths Theosophy discloses to us; for we must know that the Plan is unfaltering even though it may at any particular time fall short of some immediate realization; and this must give us the most complete confidence that the Light of God shines even in the darkness of man. At the same time, such confidence must not cause us to imagine that we need not concern ourselves with that which we perceive to be going wrong, since all will be well, and we can leave the issue to Those in whose wise hands lies the execution of the Plan.

HELPING THE PLAN

We have to realize that our own intervention in the cause of that which we conceive to be righteous is part of the very life of the Plan itself, for we ourselves are part of the Plan, and our actions and reactions are vital elements in its unfoldment. The Plan is not a Plan outside us. We are inherent in it. We are of its very essence. And not only are we part of the Plan, but we are among those who are working the Plan out. We may be among the humblest of the bricklayers. Indeed, so are we. But we have bricks to bring and bricks to lay, and our own individual laying is part of the very Plan itself.

Hence is it our solemn duty to do all in our power to right wrong, to deliver the oppressed, and in every other way to hasten the unfoldment of the Plan in wisdom, in beauty, in brotherhood.

But while we are doing this, while we are doing all we can to deliver the Jews from out their horrible op-

pression, we may, as Theosophists, seek to understand what is really happening, how the controllers of the Plan look upon all these atrocities, remaining serene in Their perfect love.

THE INNER PURPOSE

A general statement regarding the Jews is to be found in C. W. Leadbeater's *Adyar Talks* wherein he says:

The peculiar conditions of the Jewish race exist primarily because at this particular stage the Manu needs them for the proper training of some of the egos under his care. We can only guess at the racial karma which made those conditions possible. Perhaps the explanation is to be found in the fact that the Jewish race is descended from those Atlantic Semites who were drawn away into Arabia, apart from their fellows, by the Manu of the Fifth Root Race when He was making His first segregation. That first attempt was not wholly successful, and a second segregation took place into the Gobi district, from which in due time was produced the first sub-race of the new Root Race. When a second sub-race was needed, the Manu sent emissaries to the descendants of those who had been left behind in Arabia, hoping to mingle with theirs the blood of the new Root Race; but they were so strongly impressed with the idea (which He Himself had originally implanted in them) that they were a chosen race, set apart from the world and forbidden to intermarry with others, that in the name of His own teaching, they now rejected His overtures, and He had to seek elsewhere for what He wanted....

The original selection, while fraught with splendid opportunity, was evidently also fraught with very great danger, and it would appear that on more than one occasion the Jews have been unable to take

advantage of the favourable circumstances placed from time to time in their way.

On the other hand, they show clear signs of having been, and I would venture to believe, of still being, a chosen people. They are demonstrably a different people, apart from the general run of peoples, and the Theosophist must wonder as to the nature of the future in store for them.

Is it too much to suppose that the Christ Himself was born into their midst partly because they are a chosen people, and partly, perhaps, to help them in their difficult karma, in that very difficult karma which selection by the Manu inevitably involves? It may well be that the Jewish setting was the best available setting for the work the Christ had to do, and at the time when He had to do it; and that a Jewish body has peculiar facilities for the forces He had to wield. And His birth among the Jewish people was indeed a blessing vastly mellowing the difficulties of the selection the Manu had made long ago.

CALL OR EXPIATION

It is not for me to say whether the killing of the Christ was once again the loss of an opportunity, and if it was, to what extent it was. But I see in the persecution of the Jews at the present time yet another call to them, or maybe yet another expiation—if they have not already suffered enough.

There is not an atom of excuse for the German Government, even if we take the extreme view that the Jews have to pay to people who are now Germans a certain debt contracted in the past. It is not for the

German Shylocks to demand their pound of flesh, as they are now exacting. And every right-thinking individual has the urgent duty of protesting, by force if need be, against the ghastly iniquities committed against thousands of outcaste members of the human family. Such is indeed part of the Plan.

But Theosophy enables us to enter more deeply into the inner purposes which lie behind all that is taking place everywhere. And for my own part I am wondering if the Lord Vaivasvata Manu may be making some selection from amongst His Jewish children in ways obviously impenetrable by ourselves. The ways of these Great Ones are necessarily mysterious to our feeble intelligences. But, being a Theosophist, I know full well that "God is working His purpose out" in and through every living creature, and that His compassion abides in every circumstance of life. It abides even in these harrowing treatments of the Jews—part of such compassion being our own active intervention.

One thing is certain—that the fire of tribulation purifies, and therefore the Jewish people will arise cleansed through their suffering. Perhaps there may be Theosophists more erudite than I who have been able to discern in what specific way the present atrocities will lead to a resurrection of the Jewish people, and also perhaps what are the causes for the present descent of karma.

..

OUR JOURNALS

I have to make a very candid confession. I thought it would be useful if we could improve THE

THEOSOPHIST in a number of ways, and the April THEOSOPHIST was the result. *The Theosophical World* was included in THE THEOSOPHIST, the double columns were merged into a single column, and various other changes were made.

I find that these "improvements" are in fact no improvements at all, and that *The Theosophical World* should have remained distinct from THE THEOSOPHIST. The merging of the two columns into one is also not desirable, and the last page of the cover should not have been left blank.

I am, therefore, compelled to swallow my pride and to acknowl-

edge my mistakes. Mrs. Dinshaw, taking over charge of THE THEOSOPHIST as from the May issue, and also of *The Theosophical World*, had, therefore, to restore THE THEOSOPHIST to its original condition, and will issue *The Theosophical World* as a separate journal as heretofore, but we shall call it *The Theosophical Worker*.

In order to preserve the continuity of news for the now re-established *The Theosophical Worker*, we shall repeat in an April-May issue some of the material which has now become bound up with THE THEOSOPHIST.

George S. Arundale

Oh, do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life, which has come to you by the grace of God.

PHILLIPS BROOKS

FULL MOON OF VAISAKHA

In the third watch,—
The earth being still, the hellish legions fled,
A soft air breathing from the sinking moon—
Our Lord attained *Sammā-sambuddh*; he saw,
By light which shines beyond our mortal ken,
The line of all his lives in all the worlds.

Lo! the Dawn
Sprang with Buddh's victory! lo! in the East
Flamed the first fires of beauteous day, poured forth
Through fleeting folds of Night's black drapery.
High in the widening blue the herald-star
Faded to paler silver as there shot
Brighter and brightest bars of rosy gleam
Across the grey. Far off the shadowy hills
Saw the great Sun, before the world was 'ware,
And donned their crowns of crimson; flower by flower
Felt the warm breath of Morn and 'gan unfold
Their tender lids. Over the spangled grass
Swept the swift footsteps of the lovely Light,
Turning the tears of Night to joyous gems,

Yea! and so holy was the influence
Of that high Dawn which came with victory
That, far and near, in homes of men there spread
An unknown peace. The slayer hid his knife;
The robber laid his plunder back; the shroff
Counted full tale of coins; all evil hearts
Grew gentle, kind hearts gentler, as the balm
Of that divinest Daybreak lightened Earth.
Kings at fierce war called truce; the sick men leaped
Laughing from beds of pain; the dying smiled
As though they knew that happy Morn was sprung
From fountains farther than the utmost East

... The Spirit of our Lord
Lay potent upon man and bird and beast,
Even while he mused under that Bodhi-tree,
Glorified with the Conquest gained for all,
And lightened by a Light greater than Day's.

The Light of Asia

BLAVATSKY, A CENTURY'S GREATEST OCCULTIST¹

BY RUBY LORRAINE RADFORD

ONE of the most unique characters of the past century was the Russian occultist, Helena Petrovna Blavatsky. From the time when, as a girl, she saw her Master, the Indian adept, in the streets of London, her life was guided by invisible and supernatural forces. No fiction could be as dramatic, as uncanny, as inexplicable as some of the experiences through which Madame Blavatsky passed.

Coupled with her unsurpassed gift of higher mediumship, which made it possible for her to write *The Secret Doctrine*, that stupendous compilation of philosophy, science and religion, was her keen mind and a personality as bizarre as it was dynamic. Her temper was like tinder, her wit caustic, yet withal she was a charming and lovable woman who drew around her a circle of friends as unflinching in their loyalty as her enemies were unrelenting in their determination to prove her psychic experiences fraudulent.

THE EDDY FARM

Her appearance on the American scene was on the Eddy farm in Vermont where psychic phenomena were attracting the curious, sceptical and gullible, and creating a sensation.

In October 1874, Helena Petrovna Blavatsky received inner directions from her Master to go to the Eddy farm where she would meet Henry Steel Olcott, correspondent for the *Sun*. The first contact between these two, who were to be co-founders of a great world movement, The Theosophical Society, came when Colonel Olcott held a match to light Madame Blavatsky's cigarette. Even at that time, through the mystic power that was hers, she knew something of the work they were destined to do together, though she did not reveal those plans to Olcott until later. Their attention was too much occupied with the psychic manifestations of the moment.

Not since the days of Salem witchcraft had New Englanders been so stirred by uncanny happenings. Horatio and William Eddy, the last of a long line of supernormal psychics, were holding nightly séances in the old tavern that was their home. Reports had reached New York of Mr. Eddy's going into trances and the uncanny appearances from a cabinet, of Indians, sailors with cutlasses, the inexplicable ringing of bells, music, and even a materialized shawl held by one of the phantoms. Colonel Olcott, hearing of these Eddy manifestations, went up to the isolated farm in August 1874.

¹ Reprinted, with acknowledgments, from *True Mystic Science*, Jan.-Feb. 1939.

On October 17th, one "W. H. C.," a fellow reporter, wrote the following account for the *Sun*:

Colonel Olcott, who has been here for several weeks, and who may remain for some time, has watched the movements of everybody here closely. He some time ago closed the window of the "cabinet" from the outside with a portion of mosquito bar, carefully tacking it and sealing it with wax. It remains exactly as he left it weeks ago. I examined it this morning myself. Colonel Olcott also placed a measuring scale on the door of the cabinet, by which the exact height of every spirit can be ascertained. Some of the Indians are over six feet high. . . . Colonel Olcott does not appear to be carried away by the manifestations, but he is watchful—in fact, too watchful to please the spirits, the Eddys say.

Col. Olcott had appointed himself a psychic research committee to investigate these phenomena. The dilapidated house that had once been a tavern was no longer occupied by gay summer parties, but now gave shelter to a strange assortment of curious, morbid and marvel-seeking people who watched the nightly séances of Horatio and William Eddy.

The correspondent who signed himself "W. H. C.," and an artist, accompanied Colonel Olcott on this investigation. Many of the artist's drawings appeared in the *Graphic*. On October 11th, the following was reported in the New York papers by W. H. C.:

Mr. Olcott wanted to know if people who attended séances as doubters, and went away doubters, would have to take back-seats in the spirit world. She (Mrs. Eaton) said they would be sent away for many years.

The account of October 12th, written after Madame Blavatsky's arrival, opens:

The séance began as usual with Honto. The only novel thing she did was to smoke a pipe, which was given her by Mr. Olcott for the occasion. Mr. Horatio Eddy lit it and passed it over to her. She smoked it for about a minute, the light from the bowl making her dark skin distinctly visible. Then, like a true Indian, she desired that all her spectators should smoke the same pipe, handing it to Madame Blavatsky, who was standing nearby. . . .

Colonel Olcott thus describes the people he met at these séances: "Ladies and gentlemen; editors, lawyers, divines and ex-divines; inventors, architects, farmers; pedlars of magnetic salves and mysterious nostrums; long-haired men and short-haired women; sickly dreamers who prate of interiors and conditions and spheres; clairvoyants and 'healers,' real or bogus; phrenologists, who read bumps without feeling them, under 'spirit direction'; mediums for tipping, rapping, and every imaginable form of modern spiritual phenomena; people from the most distant and widely separated localities; nice, clever people whom one is glad to meet and sorry to part from; and people who shed a magnetism as disagreeable as dirty water. They come and go, singly and otherwise; some after a day's stay, convinced that they had been cheated, but the vast majority astonished and perplexed beyond expression by what their eyes have seen and their ears heard."

THE GREATEST PSYCHIC

Into this motley company came Madame Blavatsky, the greatest

psychic of them all, knowing far more than she thought wise to explain at the time of what was coming through from beyond the veil. Later she had this to say about the manifestations: "that (1) those apparitions which were genuine were produced by the 'ghosts' of those who had lived and died within a certain area of those mountains, (2) those who had died far away were less entire, a mixture of real shadow and of that which lingered in the personal aura of the visitor for whom it purported to come, and (3) the purely fictitious ones, or, as I call them, the reflections of the genuine ghosts or shadows of deceased personalities. To explain myself more clearly, it was not the spooks that assimilated the medium . . . but the medium who assimilated unconsciously to himself the pictures of the dead relatives and friends from the aura of the sitters. . . . These simulacra of men and women are made up wholly of terrestrial passions, vices and worldly thoughts, of the residuum of the personality that was; for these are only such dregs that could not follow the liberated soul and spirit, and are left for a second death in the terrestrial atmosphere, that can be seen by the average medium and the public."

Helena Blavatsky, following as always the guidance of her inner teachers, had come to America to prove the reality of spiritualistic phenomena, but more important still, to demonstrate to her future co-worker in a great world movement, the real nature of what he witnessed on the Eddy farm. It was her mission to explain the plastic nature of the human double, revealed in the crude western me-

diumship and replace it with a true spiritual philosophy. Her arrival changed the whole atmosphere of the séances. The *Graphic*, on November 27th, carried the following account:

The arrival of a Russian lady of distinguished birth and rare educational and natural endowments, on the 14th of October . . . was an important event in the history of the Chittenden manifestations. This lady—the Countess Helen P. de Blavatsky—has led a most eventful life. . . . In the whole course of my experience I have never met so interesting, and, if I may say it without offence, eccentric a character.

Madame Blavatsky was of noble birth, granddaughter of Princess Dolgorouki. At sixteen she was married off to the Governor of Erivan, who was seventy-three. However, she never lived with him, but took herself off to Egypt and world travel. She had plenty of money of her own even before she was left a fortune by her grandmother, Mme. Brajation. She spent several years in India, travelled in Egypt, Greece, Palestine, Syria, Arabia. In Paris she met Daniel Home, who converted her to spiritualism. In an interview quoted in the *Daily Graphic*, Madame Blavatsky, in answer to a query as to whether she had seen any of Home's levitations, said: "Yes, I have seen Home carried out of a four-story window, let down very gently to the ground and put into his carriage."

When the magnetism of Helena Blavatsky was added to the Eddy séances, the whole personnel of the group was enlarged and diversified. The artist, assisting Colonel Olcott in the investigations for the *Graphic*, sketched many scenes from

these séances. Madame Blavatsky drew around her quite a number of interesting characters from beyond the veil. Hassan Aga appeared, the family nurse, Marya, and many others among her former associates. Colonel Olcott and Madame Blavatsky talked to each other in French, and the apports talked to her in Russian and Georgian! Could the Eddy brothers, provincial Vermont farmers, have staged this as fraud in the presence of forty witnesses?

At another time came Michaelo, a Georgian servant of Helena Blavatsky's sister. His mother came with him, and he played Georgian and Persian airs on the Tchicharda. At another time there was a juggler from Central Africa.

THE MOST AMAZING PROOF

The most amazing manifestation of all came on the bright moonlit night of October 24th, when George Dix addressed Madame Blavatsky, saying:

"Madame, I am now about to give you a test of the genuineness of the manifestations of this circle, which I think will satisfy not only you but a sceptical world besides. I shall place in your hands the buckle of a medal of honour worn in life by your brave father, and buried with his body in Russia. This has been brought to you by your uncle, whom we have seen materialized this evening."

When the light was struck, there was Blavatsky holding a curiously shaped silver buckle, which she looked at in amazement. This buckle had been worn by her father at the time of his burial, along with

all his other medals and decorations. There could be no mistaking the identity of this particular buckle, for the point of the pin had been accidentally broken by Helena herself, as a child. But here was the buckle in her hand! "A jewel from the breast of a warrior sleeping his last sleep, in Russian ground, sparkling in the candle light in a gloomy apartment of a Vermont farmhouse! A precious present from the tomb of her nearest and best beloved of kin, to be kept as perpetual proof that death can neither extinguish the ties of blood nor long divide those who were once united and desire reunion with one another."

Later, Madame Blavatsky visited the office of the *Daily Graphic* and displayed the silver jewel of the Order of St. Ann, which had been buried with her father at Stavropol. With this the sceptical Colonel Olcott had seen enough. He had not gone to Chittenden merely to see some uncanny phenomena, but to meet the occultist, Helena P. Blavatsky, and through her to come into the light of understanding what was back of the manifestations.

H. S. O.'S SEARCH FOR THE LAW

In a letter to the *New York Tribune*, almost a year later, on August 30, 1875, Colonel Olcott says: "I have looked in vain these past twenty-five years in spiritualistic literature for anything worthy the name of philosophy. I have watched the varying phases of 'manifestations' in the hope of seeing the elucidation of some law to explain their occurrence, and reconcile me to the same. . . . Throughout a quarter century I have hoped

against hope that some day a Newton might arise, deduce from the fall of one of these Sodom apples of the circle the law of spirit intercourse, and demonstrate with mathematical certainty the immortality of man's soul.

"*The World*, reviewing my book, *People from the Other World*, calls me a 'spiritualist,' and so have other papers, whereas nothing could be more opposed to the truth. If to have long acknowledged that phenomena occur in the presence of mediums which are not the effects of legerdemain, and to admit that they rooted fast and strong my faith in God and my soul's immortality, makes me a spiritualist, then I have been one for many years; but if to discredit nearly every theory of spirit communication, existence and employment advanced by the recognized leaders of that people since the Hydesville epiphany; if to dissent from their views upon social questions, to have no faith in the uniform integrity of mediums, and the truthfulness of their familiar spirits, is to be the opposite, then the *World*, the *Graphic* and other journals have falsely stigmatized me."

Colonel Olcott ends this rather long letter to the *Tribune* by saying: "Suppose I should tell you that in a most unexpected way, and at a most fortuitous time, I had come into contact with living persons who could do, and had in my presence done, the very marvels that Paracelsus, Albertus and Apollonius are accredited with; and that it was shown to me that all these seeming miracles of the circle are no miracles at all, but natural manifestations of absolutely natural law; that man has domain over the powers of nature by right

of his immortal soul's divine parentage; that the 'spirits' which produce nine-tenths of the genuine 'manifestations' are not the spirits of men and women from this earth, but something quite different, and something that does not inhabit our future world, or stroll with us among the asphodels; that the wise, the pure, the just, the heroic souls who have passed on before us into the Silent Land, cannot and do not come back to spout sapphics through scrub women, or swing through stricken mediums for the delectation of the gaping crowd. What then? You see there are likely to be found some grains of wheat under the mountain of chaff. If the priceless treasures of the Alexandrian Library had not been used to heat the public baths, the 'Lost Arts' of the ancients, including the art of communing with the dead and the power to look beyond the veil to our future home, might not be now 'lost' to all but a select few in the Oriental fraternities, and it would not be necessary for so humble a pen as mine to rebuke so distinguished a critic as yourself for writing what you have about these people from the other world."

It is well known that the burning of the Library at Alexandria was perhaps the greatest loss the world has ever suffered. Historical records and priceless treasures of knowledge were totally destroyed.

H. P. B.'S WILL AND TRAINING

Through meeting H. P. Blavatsky, Colonel Olcott came to understand the true meaning of the things he had seen. Through the help of her Master, Madame Blavatsky had trained herself from that

unconscious mediumship, which had been hers since childhood, to the seer, who by the exercise of will could accomplish the seemingly impossible. As early as 1858—sixteen years before she attended the Eddy séances—she made a small table remain immovable in a roomful of curious observers—“(1) through the exercise of her own will directing the magnetic currents so that the pressure on the table became such that no physical force could move it; (2) through the action of those beings with whom she was in constant communication, and, who, although unseen, were able to hold the table against all opposition.”

A. P. Sinnett in *Incidents in the Life of Madame Blavatsky*, says:

Let it be clearly understood... that H. P. B. has never pretended to be able to control *real spirits*, i.e., the spiritual monads, but only elementals; as also to be able to keep at bay the *shells* of the dead.

The strong exercise of her will enabled H. P. B. to throw the pictures she made upon the medium's aura. It was never the true spirit of the man that was attracted to the séance room, but only the shell drawn by certain strong terrestrial affinities.

“For certain psycho-magnetic reasons,” said Madame Blavatsky, “the shells of those spirits who love us best will not, with a few exceptions, approach us.”

Scepticism and abuse were heaped upon her when she said she had caused the appearance of people she had known; that they were not true spirits, but only the precipitation in the medium's aura of a manifestation she willed to appear.

The exercise of her will in the production of psychic phenomena was a development of H. P. B.'s maturer years. A natural mediumship had been hers since birth. As a child she frequently saw in the astral form the Great Being who watched over her. She came to regard Him as her guardian angel, who never failed to protect her in times of danger.

FOUNDING THE SOCIETY

As a girl Helena paid a visit to London with her father. One day on the streets of the great city she came face to face with a tall Hindu accompanied by some Indian princes. She instantly recognized the protector and guide she had seen so many times in the astral form. The next day she met her Teacher again in a quiet park, and there he outlined her life work. After some deliberation—for the difficulties promised to be great—she agreed to undertake to re-proclaim to the world the Ancient Wisdom, which had been hidden in a few secret cults since the Middle Ages. Three years' preparation in India was necessary before she undertook this work, and Helena soon left London for her instructions under the Indian adepts.

With the guidance of these teachers, H. P. Blavatsky later came to America to find H. S. Olcott at the Eddy séances, to instruct him in the significance of the manifestations, and later, with him as co-worker, to found The Theosophical Society in New York City.

WRITING THE GREAT BOOKS

In the apartments which they took on Forty-seventh Street, New

York City, most amazing phenomena are recorded. The library, which Colonel Olcott and Madame Blavatsky shared, was called the “Lamasery.” This room witnessed many strange manifestations, for it was here that Madame Blavatsky began the stupendous task of writing *Isis Unveiled*. Without her remarkable mediumistic power the writing of this book would have been an impossibility. All she had for physical reference were a few miscellaneous volumes. In spite of this, H. P. B. drew upon all the great teachings of religion, science and philosophy of the past ages in the composition of the book. She saw these references clearly in the astral light. A curious fact noted by those who helped with copying and editing the book, was that page and number reference would often be reversed, as though she had seen them reflected in a mirror.

Later, when H. P. B. was writing *The Secret Doctrine*, she used the same method of looking into the astral light for her material. This was evidently a great strain on her, for her inner guides thought it wise to change the method. In a letter to A. P. Sinnett, Madame Blavatsky wrote:

“Master finds it too difficult for me to be looking consciously into the astral light for my S.D., and so it is now about a fortnight I am made to see all I have to as through my dream. I see large and long rolls of paper on which things are written, and I recollect them. Thus all the patriarchs from Adam to Noah were given to me to see—parallel with the Rsis; and in the middle between them, the meaning

of their symbols—or personifications.”

Whenever H. P. B. was worried or annoyed by the numerous persecutions that came as a result of her unusual powers, she found it difficult to transcribe what she saw on higher planes. When she was in Europe working on *The Secret Doctrine* the Countess Wachtmeister came to her aid and copied page after page of the manuscript. In her *Reminiscences of H. P. B.* the Countess repeated this explanation given her by H. P. B. concerning her method of composition:

“Scene after scene passes before me like the successive pictures of a diorama, or if I need a reference or information from some book, I fix my mind intently, and the astral counterpart of the book appears, and from it I take what I need. The more perfectly my mind is freed from distractions and mortifications, the more energy and intentness it possesses, the more easily I can do this; but today, after all the vexations I have undergone . . . I could not concentrate properly, and each time I tried I got the quotations all wrong. Master says it is right now, so let us go in and have some tea.”

H. P. B. could command the help of elementals to do her bidding in many amusing and trivial things. Visitors have seen her slippers glide to her across the floor, without any visible motive power. She picked messages out of the air, and was even said to materialize fruit.

It was during the days spent in the Lamasery in New York that the letters began to arrive and the Indian Mahātmās to materialize. The letters were to bring upon

Madame Blavatsky the condemnation of a sceptical world, and later in India led to an investigation by the British Society for Psychical Research.

THE MASTER'S VISIT

Colonel Olcott gives the following description of his first contact with a Master, which occurred in the heart of New York City:

"I was quietly reading, with all my attention centred on my book. Nothing in the evening's incidents had prepared me for seeing an adept in his astral body; I had not wished for it, tried to conjure it up in my fancy, or in the least expected it. All at once, as I read, with my shoulder a little turned from the door, there came a gleam of something white in the right-hand corner of my right eye; I turned my head, dropped my book in astonishment, and saw towering above me in his great stature an Oriental clad in white garments, and wearing a head-cloth or turban of amber-striped fabric, hand-embroidered in yellow floss silk. Long raven hair hung from under his turban to the shoulders; his black beard, parted vertically on the chin in the Rajput fashion, was twisted at the ends and carried over the ears; his eyes were alive with soul-fire; eyes which were at once benignant and piercing in glance; the eyes of a mentor and judge, but softened by the love of a father who gazed on a son needing counsel and guidance.

"He was so grand a man, so imbued with the majesty of moral strength, so luminously spiritual, so evidently above average humanity, that I felt abashed in his presence, and bowed my head and bent

my knee as one does before a god or godlike personage. A hand was lightly laid on my head, a sweet though strong voice bade me be seated, and when I raised my eyes, the Presence was seated in the other chair beyond the table."

The visitor then told him he had come in his hour of need. He explained the importance of the work he and H.P.B. were to do together, and many things which Olcott was not allowed to repeat. Then suddenly there came into Olcott's mind this question:

"What if this be but hallucination; what if H.P.B. has cast a hypnotic glamour over me? I wish I had some tangible object to prove to me that he has really been here, something that I might handle after he is gone."

The Master smiled kindly, reading his thoughts, and soon after left him alone, but on the table he also left physical proof of his visit in the form of his amber-striped turban. The Colonel then rushed to tell H.P.B. of his wonderful experience, and she was delighted that her co-worker had made direct contact with the teachers she had known for so many years.

OTHER MARVELS

Some reporters from the *New York World* went to inquire about the wonders that were happening at the Forty-seventh Street study, and eight or ten of them saw one of the adept brothers pass by the second story window. Other marvels manifested for them, all of which were reported in the *World* article. Later, in writing of all this in his *Hints on Esoteric Theosophy*, H. S. Olcott said:

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

"My teachers have always told me that the danger of giving the world complete assurance of their existence is so great, by reason of the low spiritual tone of society, and the ruthless selfishness with which it would seek to drag them from their seclusion, that it is better to tell only so much as will excite the curiosity and stimulate the zeal of the worthy minority of metaphysical students."

Between June and August 1875, Colonel Olcott received many letters from those Masters whom he had contacted on the astral plane. Most of those letters are now in the archives of The Theosophical Society at Adyar, India. H.P. Blavatsky and other advanced students were also recipients of letters from these teachers. Some of them were precipitated astrally, others came through the mail, and a few were delivered by messengers of the Egyptian and Indian adepts.

Later the Society for Psychical Research of England accused Madame Blavatsky of forging these letters, but their investigation was superficial, and their judgment based on false evidence. Numerous letters were precipitated or delivered to various members of this band of occult students when H.P.B. was thousands of miles away.

The first letter ever to be received was delivered to Helena Blavatsky's

aunt in 1870 when Madame Fadéef was very worried over the long absence of her niece. This was during the period when H.P.B. was being put through her preparatory training in India, and the letter was written by one of the Masters to assure Madame Fadéef that her niece was alive and well. At the time of the S. P. R. investigation, that letter was in Russia, but has since been translated and published in *Letters from the Masters of the Wisdom*. The archives of The Theosophical Society have many of these original letters, revealing six different handwritings, from the adepts. H.P.B. would have had quite a job, in the midst of the great pressure of all her other work, to have devised six types of writing to perpetrate a forgery.

After Madame Blavatsky and Colonel Olcott left America, they went to India and later attracted the attention of some very prominent people on the European continent and in England. F. W. H. Myers, member of the London Society for Psychical Research, was convinced of the genuineness of the phenomena produced by H.P.B., but later the society sent Mr. Hodgson out to India to make an investigation and report.

THE ACCUSATIONS

Hodgson never took the attitude of a true investigator, but rather of a sceptic in search of fraud, and so fell an easy prey to the revenge scheme of the Coulombs. Madame Blavatsky had incurred the hatred of this couple, when they were dismissed from their positions at The Society's headquarters, where he had been employed as general handy

man, and she as house-keeper. They had caused much trouble by their dishonest burrowing and prying into people's letters and affairs.

Before leaving, however, and during an absence of Madame Blavatsky from her apartments, Coulomb built into her rooms a series of sliding panels, traps and holes, all devised to try to show up Madame Blavatsky's phenomena as fraud. The whole thing was so crudely done that the members, on finding it, were rather amused, never dreaming what condemnation it was to bring on their beloved leader. But when Hodgson, from the S. P. R., arrived, he could not be convinced that these clumsy devices had not been in the apartment when Madame Blavatsky left.

Not satisfied with prejudicing the S. P. R. the Coulombs tried to convince the authorities that Madame Blavatsky was conspiring against the government, and also turned over to the missionaries some fraudulent letters, purported to have been written by H. P. B. Had Hodgson taken the pains to study those letters alone, he would have seen through the revenge of the Coulombs, for the letters were those of an illiterate person, bearing no comparison at all to Madame Blavatsky's brilliant style of writing. The letters confessed to a number of frauds, which no charlatan would

have admitted in writing, and then incurred the hatred of the recipient.

Hodgson's unfavourable report was made to the British Society for Psychical Research without giving Madame Blavatsky a chance to be heard or defend herself. It was a one-man report, based on an investigation carried on as an amateur detective would have done it.

THE VINDICATION

Though this biased investigation brought a temporary loss of faith among some of her followers, it but strengthened the loyalty of those who believed in her. The great literature which she produced stands today a noble monument to this Russian woman through whom such strange forces manifested and by whom the Ancient Wisdom has been given to the world. Her books alone should be sufficient proof of the genuineness of her power to function in planes beyond the physical. She never claimed that they were her creations, but knowledge and information poured through her from her Indian teachers. Every year, more and more of the occult statements in these books are being verified by modern scientists and medical doctors as their researches bring them into knowledge which she received occultly years ago. In time this much maligned noblewoman will be justified before all sincere researchers.

H. P. B. came at a time when Materialism was to meet its Waterloo and the new reign of spiritual high thinking was to be ushered in through the agency of our Society.

H.S.O.

TOWARD THE SUN

Oh Life is Life where'er it be, in mineral, beast or flower ;
And I have lived in all of these, and to this very hour
Where'er that Life has chanced to be,
Where'er its course has run,
A voice has always called to me :
" This way is toward the Sun."

In mineral long ages rolled, the flame of Life burned low ;
Sound was my sleep in caverns deep and covered o'er with snow,
But when great rumblings shook the earth
My form would melt and run,
And I would cry while leaping high :
" This way is toward the Sun."

And then I left those walls of stone for grass and plant and tree ;
I loved the dew and the gentle rain and the wild wind blowing free,
I loved the mossy, quiet nook,
When that life had just begun,
But I cried aloud from the tallest tree :
" This way is toward the Sun."

And what is this my spirit sees in the long, long look behind ?
A creature dashing through the woods more swiftly than the wind !
It tries to reach the hill's high top
E'er yet the day is done,
Perchance it knows its safety lies
That way toward the Sun.

Though I may not remember every form that has held my life in its
mould,
Though I lived in flame, though I lived in stone, though I lived in
bitter cold,
Yet that life, which is only a part of Life,
That Life of the Only One,
Was never alone in the beast or stone
On its climb toward the Sun.

At last I know, though the way is long, I have climbed the lesser hills,
While the highest mountain is just ahead, and my soul with rapture
thrills,
And I see the light on the mountain top
Though the climb has just begun,
And I walk with my hand in the Master's hand
That Way toward the Sun.

A. D. M.

A CHILDREN'S PLAYHOUSE

A Dream of the Future

BY C. JINARAJADASA

IT was a witty Frenchman who said, concerning any nation we may think of: "Do you want to know what the men are like? Look at the women." I would go one step further and say: "Do you want to know what the men and the women are like? Look at the children." For the treatment of the children in a nation is a fair indication of its civilization.

THE CHILD

During the last half-century a very great change has taken place in our understanding of the child. The old attitude that the child, due to that mysterious sin of Adam in him, could be described as a "limb of Satan," has utterly gone, except among backward communities. Unfortunately the old adage, "Spare the rod and spoil the child," has not yet passed away. Of course all those who really understand the child know what a cruel and unjust statement was thus made about him, even though it was Solomon who said it. And, strange to say, Solomon is called a wise man.

The great change concerning the child is due to much new knowledge about him. First, the doctors have given us a great deal of knowledge. Where once upon a time a child might deserve the name "stupid" because he was not quick in understanding, and we let it go at that, today we want to find out why he

is dull. As we study him, we shall probably find that certain physical defects like adenoids are the cause. If a child is inattentive, it may often be that his hearing is affected because of tonsils. Much valuable knowledge is being gathered concerning vitamins and their value in supplying necessary elements in nutriment, for the want of which our vitality is affected. There is slowly developing a definite science of the nutrition of the child. In up-to-date hospitals, there is always a nutrition specialist who is an expert on the feeding of children.

From another angle, the child is being understood by psychoanalysis. What we term naughtiness in a child is now traced to certain repressions in his psyche or unconscious mind. Stealing, telling lies, gluttony, abnormal sexual precocity, cruelty, and so on, are now traced to a psychical basis.

THE VALUE OF PLAY

The cure for a child's wrong behaviour is not to punish him, but rather to remove what is being repressed in his nature. Psychoanalysis is following up certain ways of removing that repression; but a better method is to arrange his life so that the repression never forms. One of the best ways to achieve this purpose is Play. There was a time when Play was thought of as merely an expenditure of physical

energy, and just one way of keeping the child out of mischief. But today we realize that Play is something far more important in the life of the child, because it is his method of learning his adjustment to life.

More and more our leading educationalists are recognizing the fundamental value of Play as a necessary element in the building of the child's character. How greatly Play can become a means of adjustment to life can be understood if we consider the Play element as it appears in its highest form in Sport. There are of course many kinds of sport, but what is important is not the type of sport but the spirit behind it. The highest idea, that I know, of what true Sport is, exists in the two Universities of Oxford and Cambridge. I can here speak from personal experience because during my four years at College I had much to do with one form of sport, which was rowing. In Cambridge there are some twenty Colleges, and each has its own Clubs for rowing, cricket, football, tennis, etc. Among the Colleges there is much competition in sport, especially in rowing, and perhaps the most noteworthy events are the "bump races" on the River Cam. In my own College, St. John's, I became in due time the senior cox, and once my boat "went head of the river" in the Lent Races. I steered too the first boat of my College in the May Races. (But I was not "smart" enough as a cox to be tried for the university race against Oxford!)

I shall always remember what I learned from ideals of Sport which I found at Cambridge. It was indeed the beginning of one part of

my great adjustment to life, for we were taught to play the game, never taking any advantage of any accident which handicapped our opponents; to keep our temper; not to play with any plan of making oneself the winner but rather that the better man should win; to think of the Club and not of one's self; to be ready to cheer the victor when one is the vanquished; not to "talk back" when one is cursed by the coach; and to leave behind at the boathouse every tinge of bitterness, and meet one's friends at tea in a normal frame of mind. All these essential elements in after life, in "playing the game," are taught in true sport.

In exactly the same way, the child, within his own limited sphere, is learning to adjust himself to life by Play. It is this that is being carefully understood today, and this brings me to my special theme, which is a Children's Playhouse. There are now in many cities playgrounds for children. I may be unjust, but I do often value the worth of a city according to the number of playgrounds it has for children. Needless to say, the more playgrounds the better; but I think providing playgrounds alone is not sufficient to help the child towards his adjustment to life through Play. Something more is needed, and that is a "Children's Playhouse."

A GLIMPSE OF THE FUTURE

Here I am going to describe a very vivid dream which I had twenty-two years ago; yet I do not think it was a mere dream of the imagination, for I believe it was a glimpse of the future. To see the future may seem a fantastic idea;

and yet today in science a great Professor of Physics like Sir James Jeans will tell you that purely from the standpoint of Physics there is nothing irrational in the idea that a man might at will move his realization of time either backwards into the past or forwards into the future. I grant that many dreams are evidently nonsense; but what of those others which on awakening seem to develop themselves and record more of their details, just as a photographic film develops in a solution? One such dream I record here.

THE DREAM PLAYHOUSE

It was a dream of a "Children's Playhouse," a place not in actual existence now anywhere, but going to exist. Of this latter I am quite sure, for that was a mysterious part of the dream. This Children's Playhouse was a building not unlike the Regent Street Polytechnic in London in appearance; it was about the same size, well built, and had all the dignity of a permanent institution. But on the arched façade there were, in large letters, these words: "Children's Playhouse." It was a children's building, their very own in every way; and its purpose was this:

In it, children were given every opportunity to play. The community that built it had realized that a child grew by play, and that its play should be so arranged as to bring out spontaneously many latent faculties of the child. The crowded condition of the cities had evidently made these Children's Playhouses a necessity; parks were few and crowded, and the grown-ups were there too much in evi-

dence; and besides, the parks did not give the children some of the play elements which they required. Hence the idea of the Playhouses.

The basement of the Children's Playhouse was a swimming bath; then on another floor there was a gymnasium, not so much a stiff methodical one for drill gymnastics, as one with many curious and fascinating trick-mechanisms to delight boys and girls, in addition to the usual fittings; there was a workshop of benches and tools and lathes of every kind, with tables not too high for young people, and every ingenious device for making aeroplanes and other fascinating things; there was a sand room for little tots; a room for indoor team play like Basket Ball; and many other things my mind cannot grasp. This much I know, that it was a place for children of all ages from the earliest years when they could play till they were about fourteen; and every possible kind of play and amusement was arranged for them by those in charge.

The people in charge were mostly women; there were some who acted as nurse-maids for the very little folks, to tidy them and look after their little bodies; others had a special gift of story-telling, and gathered children round them and held them enthralled; others guided the boys and girls of a mechanical turn of mind. One thing that was clear in their minds was that they were not to *teach* the children, but to *play* with them; it was their duty to develop in the child the sense of wonder and vitality.

One impression about the Children's Playhouse which I cannot forget is what the children themselves

thought of their House. It was a vivid thing in their lives. It was their Club; the "Olympians" were kept out—that is, we, the grown-ups, who have been rightly shown up and denounced for our absence of imagination by Kenneth Grahame in his books, specially *The Golden Age*—and so a child could there sit in a corner with a book and dream, or dress himself as a Red Indian or a Pirate, or take a mechanical toy to pieces and put it together again, and do all kinds of *un-Olympian* things. The little tots went there, or were taken there, and given into the charge of a matron, happily enough but as a matter of course; but boys and girls of twelve and thirteen looked forward to their hours in the Playhouse as we might to an exciting holiday. A boy would come home from school, swallow a mouthful of food, and then rush out to the Playhouse as though *there* the welfare of the world was at stake; and indeed it was at stake, for him, in working out some thought he had had during the day.

Music was not forgotten, but the elders played with the children through music. They would give a musical phrase, and get others from the children, and then see how all could be fitted in to make a tune. Sometimes unexpectedly the result would be different from what was planned; a merry tune would turn itself round to be solemn, insisting on a change of time and rhythm. That was a part of the game. There were too some elders who helped the children to write poetry. They would take the lines which a child began, and here and there change them slightly to give a different rhythm or stress to im-

prove matters. Some children felt that they had to write verse. One part of the game was that when they began to write serious verse it would insist on being funny, or funny verse would turn out to be solemn. The child's lively imagination was doing magic to the lines.

There were too drawing and modelling, but not as lessons. The child was left alone to follow the bent of his imagination; the elder was ready to co-operate, but both looked upon their creations as play. Some children were keen on writing stories. An elder was there to listen with lively interest, and by clever questioning to lead the child on to improvements and additions. The children realized the art which lay in music, painting, poetry, and so on, by having that art suggested to them through Play.

This was my dream; I woke up throbbing with it. Any time now, years after the dream, that I dwell upon it, more and more elements of this future "Children's Playhouse" weave themselves into my imagination. And I like to dwell on it, because the world is slowly awakening to sweetness and light, and I think the children will soon come to their own. If every ward and suburb of every city could have a "Children's Playhouse," within two generations we could close most of our prisons; we now expect grown-ups to play the rôle of men and women, as ideal citizens, when they have not had their chance of playing their rôle as boys and girls. In our schemes of civic training we put the cart before the horse, and then deplore that we make no headway, and that human nature is not

better. Let us give what the children want above all things, next to healthy bodies, and that is Play; let us with our wiser heads guide their Play energies; let us organize ourselves a little for their benefit; and then we shall find that human nature is divine nature and not less, and that in the happy vitality and the bright smile of a child we can see something of a Divine Child who once lay in a manger and later played with other children, making those clay birds and sparrows which, when he commanded them, took wing, and flew.

THE DREAM COME TRUE!

I wrote my dream as an article in *The Herald of the Star* in December 1915. Last year [1936], in Australia, in a broadcast, I expanded the article, to the form in which it is now. And the dream is beginning to come true! And in the most unlikely of places—so one thought once—Russia.

This year [1937] the *London Times* sent a special correspondent to Russia. In his report appears the following:

Perhaps the most remarkable development in civic training has been that of the "Palaces of Pioneers" in the cities. The Pioneers are a vast All-Union organization of youngsters of both sexes between eight years and puberty, which runs vast camps for children during the holidays and looks after a great deal of their leisure generally. The "Palaces of Pioneers" are large buildings devoted to the hobbies and interests of children. Any Pioneer with a special interest, music, painting, motor-cars, aeroplanes, wireless, carpentry, ships, tramways, pond life, geology, may go to the palace and make himself at home in the room devoted to his special interest. Each room is supervised by a youngster who knows most about the subject in question. Once or twice a week lectures are given by adults to the various sections, and prizes are offered for the best hobby work.

The joy of freedom is so great to a child.—A.B.

THE RESERVOIR OF BLESSING

BY GEORGE S. ARUNDALE

AS members of The Theosophical Society we can awaken and harness our individual powers to the re-creation of the world. We must distil our Theosophical knowledge, making attar of it for the purpose of awakening and of refining our individual consciences, and of stirring not only these but no less the conscience of our faith, of our nation, indeed of the world. These awakened powers, no longer being in the subconscious, can be utilized every moment of the day where their services are needed. One of these powers is to be able deliberately to invoke the blessing of our Masters, and the blessing of our Higher Selves, upon all to whom the blessing will be fructifying, and especially on all to whom we owe a measure of our ease and of our happiness. This is well worth doing, for such blessing stirs the soul in those to whom it comes and gives them a strength not only to live more peaceful and happier lives, but also to take part in the outpouring and blessing which comes to the world from all who are of goodwill.

We have a right by virtue of our membership of Their Society to invoke the blessing of our two great Teachers, its Founders. Did not an Elder Brother say: "There is not one single member of The Society without a link with Us, or whose help We do not need. Have We

not chosen each one of you because We need you?" We have no right to invoke Their blessing for ourselves at any time, but for those who are in need of blessing, and for those who have helped us, whether they are now helping us or not.

In this practice, which is slightly different from the *Guardian's Wall of Will*,¹ let us not penalize this blessing by directing it. Simply let the blessing go, let it stream forth from us, for if it is not stamped to go to some particular place or person, it enters the Reservoir of Blessing upon which the Masters are constantly drawing. There can be nothing more splendid than to know that we are helping to fill that reservoir of blessing upon which the Masters are drawing, as well as upon Their own almost inexhaustible resources.

When the spirit moves you, and your desire is great to help the world, you can always begin by invoking the blessing of our Elder Brethren upon all who are in need. This is a specific direction of the blessing. But, as I have already said, while some of your power may be thus disposed, most of it may be placed at the disposal of the Masters, so that They may either use it as it streams forth, or allow it to pour into the great Reservoir. It cannot be lost. It must be cherished. To think that They can use our humble blessing is very much more

¹ See recent publication under this title.

delightful and encouraging than to feel that we can use it ourselves. They can give it a tone, an atmosphere, a fragrance, a power which we certainly do not yet have at our disposal.

We must not forget in reverence and gratitude to think constantly of those who have been of service to us in any way. Upon them, indeed, should the blessing of our reverence and gratitude be poured. As to the form in which this should be done, it is of little importance. I am not thinking of the form but of the spirit. We may send the bless-

ing directly. We may invoke the blessing of God. We may invoke the blessing of the two great Teachers who gave Theosophy and The Theosophical Society to the world. We may invoke the blessing of the Teacher to whom we are especially attached. Whoever or whatever may be invoked, beautiful healing will come to the individual concerned.

Many of us at the present time are using a special invocation in connection with the world situation. It is as follows :

O POWERS OF LOVE

We pledge to You our faithfulness, knowing that only Love can redeem the world.

We invoke Your Blessing upon all who strive to serve You.

We invoke Your Blessing upon all who are enduring cruelty, that they may discover their enfoldment in Your Love even in their misery.

We invoke Your Blessing upon all who are inflicting cruelty, that they may be moved to return to You and serve You.

THE JEWISH PEOPLE

BY JOSEPH R. COHEN

ALTHOUGH undesired by them, attention is again focussed upon the Jewish people, in themselves but a minute section of humanity. Much could be written as to whether the Jews form part of a race, religious sect, or merely a small minority everywhere, separate from their neighbours in some aspects of life, yet united with them in others.

Amidst all the misunderstandings so current in these times, it is doubtful if there exists anywhere a greater lack of apprehension of what constitutes a Jew, or as to what is his outlook. Having been born into a Jewish family in this incarnation, perhaps I can serve Truth no better than by making clear some lesser-known facts.

During the last few centuries there have been two main branches of Jewish genealogy, known as Sephardim and Aschkenazim. The Sephardim originated from and live in the Mediterranean countries, principally Egypt, Syria, Arabia, Northern Africa, and Spain and Portugal after the Inquisition. The Aschkenazim have predominated in Central Europe, Poland and Russia. Both these branches have sent out smaller branches at various times owing to persecutions on the one hand, and genuine business or family migrations on the other. The British Empire and the Americas have received these offshoots, which like

those of the Indian banyan tree have taken root everywhere.

Partly owing to natural assimilation of the characteristics of the nations and races around them, these offshoots have tended to lose something of the specifically Jewish strain, both in religious, social and political matters. Only within more recent years have the Aschkenazim and Sephardim intermingled or intermarried. It is quite possible that statistics, if available, might show that at one time more inter-racial marriages were entered into than between these two branches.

The differences between the two groups arose not so much from variations in religious ritual or interpretation as from a slight difference in Hebrew pronunciation. This finds a suitable parallel in High and Low German, the Highlands and Lowlands of Scotland, or ancient and modern Greek.

The Sephardic pronunciation has always been considered the more classical; it was adopted by the English universities, and has always been and still is being used in Palestine. Although myself Sephardic I have felt that the difference existing between the two pronunciations—they cannot be termed dialects—cannot affect sincerity of prayer. Yet from the Theosophical viewpoint of mantras, perhaps the Aschkenazic is less effective than the Sephardic.

From time to time there were many inter-racial marriages, particularly in Central Europe. It is rather difficult for me to accept the opinion of a contributor to THE THEOSOPHIST who, some months ago, suggested that the recent persecutions are due to the Jews having refused to intermarry with other nations [because of the Laws given by the Manu] at the inception of the race. It is scarcely logical to persecute people because they have not intermarried and also because they have intermarried.

I also find it difficult to attribute the present troubles to the commencement of the Christian era. In the first place the Old Testament is full of narratives of strain and stress, especially the sojourn in and exodus from Egypt. Secondly, many other religious minorities, including Catholics, are also suffering persecution today.

If the main purpose of Christian teaching is enshrined in the commands to bear one another's burdens, and to "love thy neighbour as thyself," surely no fair-minded person can deny that Jewish people have been fully tested in that direction. What will be the verdict of future historians on the attitude of the present-day world to Theosophy in general and Krishnamurti in particular? Will history have a different record to unfold? Let us hope so.

To evolutionists and students of Rounds and Races, it may appear quite feasible that if the Jewish race is the Race of Suffering, then all souls must pass through it at some time or other of their evolution. Would the Law of Karma find its fulfilment by the persecutors

being born into the race possibly to be persecuted in their turn, or to realize more fully what it means to be born into a Jewish environment? *Perhaps also the persecuted reincarnate and become the sympathizers with other persecuted souls.*

The student of comparative religion may find something in common between Judaism and Buddhism. Dharma has, I think, a great affinity with the Hebrew word *Mitzvah*, which is derived from a root meaning "to command," and covers every religious precept conceived as "duty." A strictly orthodox Jew does all his actions as a *Mitzvah*, and they are regarded as therefore beneficial to himself and others. Thus a *Mitzvah*, like Dharma, carries its own reaction. There are today very wide differences between the strictly orthodox Jew and the unorthodox. It is not my purpose here to appraise either. However, I mention the idea of *Mitzvah* to show that behind all Jewish religious teaching there is an occult truth.

What of the future? Both Dr. Annie Besant and Dr. Arundale have definitely stated their opinion that "Israel's destiny is yet to be fulfilled." In the words of the poet, then, "the best is yet to be." As of old, following the example of the great Hebrew prophets, they sound the key-note of Hope amidst the clashing discords.

What happens to Longfellow's thoughts expressed in the poem on "The Jewish Cemetery at Newport"?

But ah, what once has been shall
be no more!
The groaning earth in travail and
in pain

Brings forth its races but does not
restore;
And the dead nations never rise
again.

Was Browning any nearer the
truth?

O tribe of the wandering foot and
weary breast,
When wilt thou flee away and
be at rest?

Ghetto? Diaspora? Confined in
limited areas or dispersed far and
wide over earth's wide spaces? Is
Jewry but a microcosmic reflection of
Monadic involution and evolution?
Is the future to hold further merci-
less persecutions by races yet un-
born, or is the journey ended for
this Manvantara at least? Will
Britain, believed by British-Israel-
ites to be the home of the Lost
Tribes, succeed in establishing in
Palestine a National Home Centre

where Jews can live side by side
with their half-brothers the Arabs?
What a paradox is evident today!
Judaism, the Mother, gives to the
world two religions, Christianity and
Islam, and some of the professed
followers of both turn on herself.

The fairest flowers in English gar-
dens have their origin in the wild flow-
ers of the countryside. Who knows
but that by God's grace and guidance
the people of Israel may not one
day become the fairest and loveliest
of the flowers of humanity? Then
instead of ejecting them from their
shores, nations will welcome them
and greet them joyously.

Happy indeed in that day will all
those nations be that now extend to
the race in general, and to the pres-
ent individual sufferers in partic-
ular, the tokens of human Brother-
hood and friendliness.

There is no such thing as isolation. There is no such thing as independ-
ence. Nothing can live alone, whether a grain of dust or a royal diamond,
whether a humble weed or a noble tree, whether the smallest insect or
the most majestic animal, whether an atom or a person, whether a race
or a kingdom of nature, whether a faith or a nation, whether a world or a
star. In each is Life individual and Life universal. And each lives by
receiving and by giving.

Let each individual take heed of these great Truths of Life. Let each
faith know that it is alive only as it gives to other faiths and receives
from other faiths. Let each nation know that it cannot live in isolation
or independence, but only in comradeship with other nations. Let every
race know its need of other races and the need of other races for it.

Death comes in the wake of all that makes for isolation and independ-
ence. The motto of Life is, as I have chosen to be the spirit of my
work—"Together . . . Differently."

All persecution, all tyranny, all oppression, all demand for isolation,
belongs to dying and not to living. The indifference of the world as a whole
to activities which emphasize comradeship, as, for example, the League
of Nations, is a sign of decay. And do we not see the world decaying
under our very eyes? Let those of us who know be awake, alive, and eager
for the spread of Life, eager for that Togetherness the very wealth of which
is the diversity which composes it.

G. S. A.

BROTHERHOOD AND RACIALISM¹

BY GASTON POLAK

THE First Object of The Theosophical Society is to establish a nucleus of Universal Brotherhood without distinction of race, creed, sex, caste or colour. If it can be shown that such brotherhood is impossible, the teachings of Theosophy will crumble at their base and The Society will have no more to do than to dissolve itself. It is therefore not without interest to scrutinize contemporary events and certain ideologies, in order to see whether these destroy the Theosophical thesis.

We know that certain totalitarian regimes affirm the superiority of one race, the Aryan. In order to maintain the purity of this race any measure is permissible against any other race, or any race said to be different. An encyclical by the late Pope to German Catholics entitled *Mit Brennender Sorge* ("With Burning Anxiety"), dated 14th March 1937, rigorously protests against these theories.

More recently, on 13th April 1938, the Council of Roman Catholic Seminaries and Universities ordered the ecclesiastical education authorities all the world over to record this disapproval of the present racial theories. This encyclical enumerates the principal current racial propositions.

Let us mention two or three of these here:

1. The races of mankind with their natural and immutable characteristics

are so widely different that the lowest of them is further removed from the highest than from the animal kingdom.

2. It is essential to cultivate the vigour of a race and to conserve the purity of its blood; any measure conducive to this end is honourable and permissible.

3. All intellectual and moral qualities of man are derived from the blood, in which reside the characteristics of a race.

4. Man exists only by the State and for the State; any rights he possesses are only derived through concessions made by the State.

The theory of the superiority of the Aryan Race goes back, as we know, to Gobineau ("Essay on the Inequality of the Races of Mankind"), to Houston Stewart Chamberlain, and to the German Treitschke, a contemporary of Bismarck. At first a biological justification for this idea was sought in cranial measurements. Aryans were dolichocephalic blonds and the others were brachycephalic and dark. However, this simple division could not withstand the searchlight of fact, and great Germans were revealed to be shamefully and intensely brachycephalic!

Then it was attempted to found the theory on the composition of the blood. There were four types of blood, classified under the letters

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O, A, B, and AB. Group A was that of the Aryans. Unfortunately, however, it was found that only 40% of the Germans belonged to this type, and—what was worse—68 of the 89 monkeys that were examined for blood composition, also belonged to this same group A!

The biological foundations for racialism have shown themselves to be somewhat frail. This ought to give us courage not to abandon our First Object, which I persist in calling "dynamic," to use a word much in fashion at the present time.

Universal Brotherhood as proclaimed by Theosophy is, after all, no more than the material and social application of a very high metaphysical law—the Law of Unity. According to Vedāntin philosophy, whence Theosophy derives its inspiration, a Supreme Unity, guessed at though not understood, exists behind the infinite multiplicity of phenomena. On a fine summer day, watch the sea break into an infinitude of spray and wavelets on the shore. Each wavelet has its own sparkling form, but all these brilliant points of light are nothing but the numerous reflections of one source—the Sun shining in the heavens.

In the same way all these apparently separated existences, humble or sublime, are merely reflections of the One Source of all Life.

Let us call this One Source the "Supreme Law," if we have the scientific temperament; or "God" if we are devotionally inclined; the name matters little, the Reality is all that matters. Having our existence in this Basic Unity, how then can we tear away the one from the other? In doing so, should we not

hurt ourselves? How can we *not* love our neighbour, whatever his race? Hating him, should we not be hating ourselves?

This Law of Unity has a double application, which I can only hint at here, to come back to it another time: the Law of Correspondences and the Law of Sacrifice.

The Law of Correspondences enables us to reconcile the infinitely great with the infinitely small, the concrete with the abstract, the material with the spiritual; it enables us to see in ourselves, in our small personalities, the fleeting symbols of that which we are in reality—Gods-in-the-becoming.

The Law of Sacrifice is the Law of Creation. If Unity did not acquiesce in division, if the One did not consent to become multiplicity, if Spirit refused to bury itself in matter, no form could ever have emerged in the universe—"Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." Or as Iwan Gilkin has said in his *Prometheus*, when the one became the many, He broke up his Being, and unity in a thousand aspects disappeared.

But that is merely a passing dream; unique Reality always remains eternal Unity.

Shall we accept the Law of Unity, which is at the same time the Law of Love and the Law of Creation? Or do we prefer to clothe ourselves in some so-called racial superiority? Shall we penetrate into souls through friendship, or dominate bodies by force?

We have the choice; and the poet has referred to the choice which is brief, but is for eternity.

¹ Translated from *L'Action Théosophique*.

THE MYSTERY-TRADITION OF OUR RACE

BY JEAN DELAIRE

CERTAIN words have recently become popularized among us, which but a short time ago were known only to the student or the scholar; such a word, for instance, as Psychism, with its various derivations, psycho-analysis, psychotherapy, and so forth; or the word Mysticism, still under a small cloud of misapprehension, but beginning to be understood in its original meaning of *secret* because *sacred* lore; or such a word as Mystery-Tradition, the knowledge of many ages and many races transmitted to the men and women of today. . . . And if we turn to our dictionaries we shall discover in their etymology at least a hint of their real significance: for neither *mystery* nor *mysticism* is derived from *mist*, nor yet from *mystification*, despite the cherished opinion of many people who should know better.

THE ORIGIN AND MEANING

The origin of both words, mystery and mysticism, is to be found in the Greek word *muein*, which means to close, to seal; and the derived word *mysterion* implies an initiation—*mystes* was the initiate—and Initiation, as it was understood in antiquity, was the crowning moment of years of purification, years of preparation for the final illumination.

As for the word Tradition, it is derived from two Latin words:

trans, over; and *dare*, to give; therefore *to give over*, or—to quote once more the dictionary—it is “the handing down of opinions or practices to posterity, unwritten.”

The word *dare* is especially to be noted, for it tells us that tradition, unlike the Scriptures, is an oral teaching, a knowledge transmitted by word of mouth from master to pupil, from hierophant to initiate, or candidate for Initiation. It gives us a key therefore, as *mysterion* gave us its key, to the true meaning of a mystery-tradition: It is a statement of doctrines, or practices, or inner experiences, far too sacred to be communicated to the unpurified and unprepared, and for this simple reason that the mystery-tradition deals chiefly with the powers latent in man, the powers of his own potential Divinity; and to place such knowledge into unworthy hands is an act of folly bordering upon madness. “Give not holy things to the dogs, neither cast ye your pearls before swine,” is the injunction of *all* the Masters of the Wisdom, all the great Initiates, all the true Initiators. And so we find that in all the great religions of the past a line of sharp demarcation was drawn between sacred and profane lore, between the teaching given in the outer court of the temples—rules of good conduct, simple morality, a code of ethics which all could understand and many were able

to follow—and the teaching given “within the house,” the sermon delivered “upon the mount,” the way of wisdom leading to perfect bliss, revealed by those who had themselves trodden that path, the perfected men of our humanity.

The knowledge was hidden, yet was it also revealed in the universal language of symbolism and allegory. It was given out in ancient myths, in the legends and folklore of the nations, in the games and fairy stories that amused the childhood of the race. The drama of the human soul, central theme of all mystery-tradition, was veiled in the story of Cinderella, of the Sleeping Beauty, of the lost Princess, as it was veiled in the rituals of Osiris, of Korê, of Attis, as it was veiled in Christian days in the parable of the Prodigal Son, in the myth of Gnostic Sophia, or the hymn of the Robe of Glory.

GREAT AND SIMPLE

The heart of this mystery-tradition is so simple that a child can understand it, so direct that it can be summarized—as it was in the formula of ancient Egypt—in nine words: *The Light is within you: let that Light shine!*

In its bare outlines it was the religion of primitive man, revealed to him by those Holy Ones who incarnated on our earth to teach and to guide its infant humanities, the founders of all the great civilizations, priestly Kings and inspired Law-givers, often worshipped as gods or demi-gods by the earlier races, still known among us today as the Masters of the Wisdom of God. With the help of the signs and symbols best suited to each

nation, they struck, amid the discords of small bewildered personalities, the keynote of the God immanent in man, in all that lives: *I am the Self, seated in the heart of every creature.* . . .

A child can understand it, yet the world's most profound philosophies are based upon it. The Vedānta, with all its derived systems, has only this one foundation: All is One, all is God, One Life in myriad forms of life, One Consciousness in innumerable gradations, from the rudimentary sentience of the vegetable world to the self-consciousness of man, the God-consciousness of Those greater than man; one vast rhythm pulsating throughout the universe, unifying all in its resistless sway; one infinite chain of life, reaching from the atom to the star. Diffused in space, we call it latent, creative energy; individualized in man, it becomes the human soul; in the animal it is the dawn of intelligence and devotion; in the dust at our feet we see its broken fragments; we feel its movement in the wind, its stirring in our own questing minds: for it is both far and near, visible and invisible, active and passive, simple and complex; in brief, it is the All, the everlasting Divine Life wherein we live and move and have our being. . . . “Some call it Evolution and others call it God.”

ONE LIVING RELIGION

This one mystery-tradition, this one living religion, at first revealed to man from without, is ever revealed anew from within, until it becomes the direct perception of the Divine in one's own heart, when hope is changed to certainty and

faith is transmuted into vision. This is regeneration, the second birth, initiation, salvation—it matters little by what name we call it—which every religion has proposed to man as the supreme object of his quest.

"Remember, O Man, that thou art God, and to God thou shalt return." Why the word *remember*? Because man's potential Divinity is only one part of the mystery, the part which has been stressed by the great religious philosophies of the East: "THAT art thou."

The other part of the mystery lies in the need for remembrance, in the necessity to recall man to the realization of his birthright. Son of God, he forgets his divine origin and immortal destiny, and so becomes the eternal Prodigal hungering in the wilderness.

This part of the mystery has been stressed—overstressed perhaps—by Christianity for the past two thousand years. In its extreme aspect it becomes the lament of some of the Reformed Churches: "We confess before Thy holy Presence that we are poor sinners, born in corruption, inclined to evil, who daily and in divers ways transgress Thy holy commandments!"

Brought together, these two views give the nearest approach to a knowledge of ourselves, for verily man is the one in whom extremes meet—and fight to a finish—in whom "spirit and matter are united by the link of mind," in whom in turn are uppermost saint and sinner, angel and beast, and for whom the final victory of the one or the other is the crucial point in his long evolution.

To ask *why* man is a dual being; why, if he is a God in germ, he so

persistently forgets, or denies, his potential Divinity, is a vain question for no religion has answered it, no philosophy has solved it, no merely human mind has ever grasped it; only the intuition, the inner unveiled vision, has probed its mystery, and then the mystery becomes incommunicable.

It is part of a periodic cosmic process, the eastern philosophies tell us, the realization of the not-Self by the Self, whether in the universe or in man. According to our Christian theology, it is a deviation from the Divine Plan, a transgression on the part of our forbears which has brought sin and suffering into the world.

Whichever view we accept, or whether we attempt a synthesis of the two in their broadest interpretation, as certain modern thinkers have done, the fact remains that man, as every ancient legend tells us, is born of heaven and of earth; that like Hermes, his Greek prototype, he is for ever poised between the two, one hand pointing downwards, the other uplifted to greet the stars. . . .

It is this basic fact which, in its outer aspect, constitutes the mystery-tradition of our humanity. In its inner aspect it points to what is known as the Path of Return, the overcoming of duality, *not* by slaying the lower self—that is the path of extreme asceticism—but by transmuting it into the higher or divine self. This is the *Yoga*, or "union" of the eastern sage, the *unio mystica* or divine espousals of the Christian saint. It is this which every great religion of the past has striven to reveal to man under the vow of secrecy and the veil of

symbolism and allegory. Under the vow of secrecy, for it is a knowledge that not only gives wisdom, but power, the power to live divinely: and if knowledge should precede the training of the will, if power should be gained before the development of intuition, of that perfect wisdom which is also love, then woe to that aspirant upon the Path, for it will almost certainly lead him to the left-hand way, the way of destruction, the way which exalts the separated, transient self, and ignores that which alone is immortal in man, the Spirit or Divine Self.

Thus, under the vow of secrecy, and under the veil of allegory and symbolism, was the mystery-tradition handed down throughout the ages, and guarded from those who sought to grasp it with unclean hands. But for those who have passed the necessary tests and trials and have remained steadfast and true, those who are willing to merge the little personal self into the greater Self, the Oversoul, who have proved their readiness to serve their fellow-men at all costs, even at the cost of their own happiness, their own life, who are ready to acknowledge their unpayable debt to those who have shown them the way by Themselves treading that way to the very end—for them the door stands ever open, and they are bidden to approach and to enter by Him who is Himself the Door and the Way to eternal life, the Lord of *all* the religions of the world.

THE OSIRIAN LEGEND

From Egypt's remotest ages comes the story of Isis and Osiris,

a story which in its main lines is characteristic of most of the myths and legends that partly unveil the mysteries of the God in man; for whether in Egypt or Babylon, Greece or Rome, the sacred story always revolves around two beings, the one a god or goddess (representing the Spirit or Divine Self in man) the other (representing the human soul) a semi-divine or secondary god, secondary in the sense that his Divinity is derived from one greater than himself.

This distinction between Spirit and Soul, the recognition of man's fundamental duality, which was lost to sight in our Christian theology, was basic in all the great religions of the past, and was the *raison d'être* of all the mystery-cults. For the spirit in man, seed of Divinity, spark from the ever-creative Fire, cannot die: it is eternal as God is eternal; but that projection of Itself in time and space which we call the human Soul, that image of Itself, that shadow (*sakti*) immersed in matter, entangled in its magic web, is divine—potentially; it is immortal—potentially; it *becomes* divine, it *becomes* immortal in the measure that it unites itself with the Spirit, its Father-in-Heaven.

It has freewill, albeit under limitations; thus it may choose, life after life, to look down into the seething whirlpool of matter, the great illusion, *māyā* the ever-changing, therefore unreal, and so be lost as a self-conscious unit in the Universal Life; or, steadfastly fixing its gaze upon its divine centre, become united with it, merged into it, and with it know the bliss of the eternal Reality.

There may possibly have been a historical, although extremely remote, starting-point for the Osirian legend: Osiris may have been a wise and powerful king who reigned in Egypt before the earliest dynasties of which any written records exist; but, as was so often the case in olden days, his actual name in time became a symbol, his life-story a legend, woven around the central theme of the loss and death and resurrection of the human soul.

It may be that he had a wise and beautiful consort whose name was Isis, and an envious brother, Set, who plotted his death; but when we come to the incident of the great coffer made for his stature in which, still living, he was imprisoned, we at once touch upon characteristics common to most mystery-cults, however far apart in time or space; for Adonis, beloved of Aphroditê, was, as a babe, enclosed in a casket and given to the queen of the nether worlds; Perseus, son of Zeus, was sealed in a chest and thrown into the sea; newly-born Moses was hidden in a crib and entrusted to the sacred river; the heart of Dionysos, a divine son, was placed in a casket and carried processionally during his festival. . . .

When we remember the saying of old: "The body is the tomb of the soul," we begin to understand the first phase of the Osirian mystery.

The body of Osiris was sealed in a chest and flung into the Nile. Recovered by Isis, it was once more seized upon by Set and divided into fourteen parts. "The One became the many"; the One Life, the One Consciousness, that pervades the cosmos, became divided and subdivided into myriads of forms. In

man the rudimentary consciousness of himself as a single being is split into the perception of an "above" and a "below," a higher and a lower self: in a word, duality replaces unity.

Isis, after many difficulties and trials, and perils of every kind, recovers the broken body of Osiris, joins the fragments together by linen bands, fans them with her wings, and with the help of the great Gods, restores the breath of life to his nostrils. Osiris, who had died, is living, and henceforth will be the god of the resurrection, for, by following the path which he has trodden, every pious Egyptian will himself become "an Osiris."

Thus the tomb of the body figured by the great coffer, or casket, or crib, has done more than merely confine for a season the Soul of man, more than merely clip its wings for a brief day; it has, by this very restriction, by the rigours of the long imprisonment, re-created it as a *self-conscious* unit in the Universal Life. Man has known the not-Self, the great illusion, and denied it; henceforth and for evermore he will know himself as the Self, one with the Supreme Self of the universe.

THE ETERNAL THEME

In various ways, with other names of gods or goddesses, with other imagery and a different set of symbols, the same story is repeated in all the world's mythologies, its inner meaning unveiled in all the mystery-cults, the eternal theme of the Soul's journey through many worlds, through many lives, its age-long evolutionary pilgrimage, from God as a divine seed, back to God as a fully conscious Son of God.

In Babylon, Ishtar, the great Mother, mourned the loss of Tammuz the Beloved, who had descended into the underworld, "to the house of darkness where dust lieth upon the door. . . ." But death could not hold him for ever, and he rose triumphant to join the Immortals.

In Greece and her colonies it was Venus-Aphroditê who wept for her lover, Adonis the beautiful, who died by violence and was recalled to life by the passionate love of his divine mistress.

"Woe! Woe!" chanted the devotees in his ritual, "for Adonis hath perished, the lovely Adonis!"

His wounded body was laid in the tomb, whence it rose in the presence of his worshippers; and every year the drama was re-enacted either by a living youth or with an effigy of the young god.

In Rome it was Cybele, the Mother-goddess, whose son (or lover) was sacrificed and died and rose again; and during his festival his effigy was tied to a pine tree cut from a sacred grove, in front of which were performed the savage rites of Attis.

In the most famous of all the mystery-cults, those of Eleusis, it was Persephone, or Korê—"the maid," immemorial name of the Soul—who was lured away from her mother Demeter and taken by force to the world of shades, there to dwell for many recurring seasons; and in the nine days' festival which commemorated the legend, after long preparations, vigils and purifications, the devotees acted anew the tragic loss of Korê, sought for her body upon the seashore, hailed its recovery with shouts of

triumph, then . . . passed under the veil of the temple for the celebration of the last mysteries.

Perseus, the miraculously-born, rescued Andromeda from the rock by the seashore to which she had been bound; like another Saint Michael, he slew the fierce dragon sent to devour her, and both became immortal.

In the ancient cult of Iacchos, or Dionysos, which later degenerated into the worship of Bacchus, it was the young god, son of Zeus, who went to the gates of Hades to save his mother Semele—"the moon," another ancient name of the soul, or that which does not shine by its own light, but merely *reflects* the splendour of the Spirit, symbolized by a sun, or a star.

In the more virile cults of Mithras or of Hercules, the Soul is left to tread its difficult path unaided, although as divine sons these prototypes of humanity are never left entirely alone by their heavenly Father. But it is alone, although not without divine guidance, that Hercules performs his colossal labours, alone and seemingly conquered that he dies, to rise heavenwards from the funeral pyre. . . . And it is Mithras—that mysterious being who is both man and mediator, son of Ahura-Mazda, the supreme God, and also initiator into the mysteries of life and death—it is Mithras alone who fights the bull, who attempts to ride the bull and is dragged by him at full gallop and all but killed, but who finally masters him and offers him as a living sacrifice to his God. And, the sacrifice consummated, Mithras dies and is buried in a rock-hewn

tomb, thence to rise in glory to the heaven worlds.

Thus they pass before us, as we look back over the pages of History, a seemingly endless procession of gods and demi-gods, mortals and immortals, with many names and signs and symbols, descending from Olympian heights or rising out of the jungle, dwelling by riverside or seashore or on the slopes of Etna, worshipped with simple ceremonial, offerings of fruit or flowers on a woodland altar, or with intricate ritual in a mighty temple, yet all striving to utter the same mystery, all representing the divine creative life immersed in matter, *becoming* matter in its manifold manifestations; and at the same time symbolizing *this same divine life* incarnate in

man, become the human Soul, the Soul lost for a time in the world of the senses, life after life sleeping the fitful sleep of oblivion, until at last—as once on the road to Damascus—a blinding light shines in front of her path, and she hears a Voice calling her by name. . . . All pass before us as the living images of man, man the eternal pilgrim, man whose body has evolved from the beast, out of the primeval slime, whose Soul, whose very Self, is a ray from above, a divine spark, ancient, unborn, eternal, “breath of the endless Breath.”

In the words of the inspired Indian sage, uttered thousands of years ago: *Tat tvam asi*, “THAT art thou.”

(To be concluded)

We must hope and labour and aspire that that institution of the Mysteries may once more be restored for the lighting and the helping of the world, and we must endeavour so to study and so to live that pupils may be found who shall draw down the Teachers from on high by the passion of their aspiration, by the purity of their lives, by the depth of their knowledge, who may thus show themselves worthy to be taught again by Men made perfect, to draw among themselves as Teachers those who have knowledge more than the knowledge of men.

ANNIE BESANT

THE PROGRESS OF LIFE*

The Theosophical Viewpoint in Biology

BY ALEXANDER HORNE

IN our previous study of the “Mechanism of Life” we considered the individual organism as a “going concern,” so to speak, with such properties and capacities as we have found it to possess, apart from any consideration as to how it may have come by them. We have now to push our inquiry a step further; in other words, to investigate just this very question that has been left unattended to up till now.

The most general answer usually given as to the source of an individual’s characteristics is “heredity,” or “environment,” or a combination of both. The answer most generally given as to the characteristics possessed by a species as a group, similarly, is “evolution.”

But, for a more complete understanding of the mystery of life, we have to go a step beyond these apparent explanations, and ask ourselves just what “heredity,” “influence of the environment,” and “evolution” really mean. Many answers have been attempted to these basic questions, some of them of a purely external character; some, of an inter-external character; and some, of a purely internal character. The first type of explanation is that of the mechanistic school; the second might be

compared roughly with the organismic viewpoint in physiology which we have already considered; the third is the vitalistic. As an example of the latter, we find Johnstone, for instance—confronted with the richness and resourcefulness of plant and animal forms—pointing to the fact that Life is at bottom a fount of infinite potentiality, and that it is this upsurge of life-force that is the secret of all evolutionary development. Life is so rich, so complex, that it takes an almost infinite variety of plant and animal forms to show forth its hidden potentialities.¹ Such a view, typical of the vitalistic approach, is a far cry from the mechanistic view which sees evolution as merely a mechanical effect of environment on organism, or merely a sifting of the “fit” from the “unfit” out of a multitude of chance variations. And even among those who accept the operation of environmental forces and the eliminative effect of natural selection, there are those who see that neither these factors nor any others of a purely mechanical-external character tell the whole story. Evolution, they think, can be better explained on an idealistic basis.

* The second of a series of three articles. The first article on “The Mechanism of Consciousness” appeared in the April THEOSOPHIST; the third on “The Purpose of Life” will follow.

¹ See Bibliography at the end of the article.

I. THE DANCE OF LIFE

Thomson and Geddes may be taken as typical of the latter viewpoint. To them, evolution is not a haphazard process. These two naturalists (one a zoologist, and the other a botanist) demonstrate, on the contrary, a *rhythm* in that creative process known to us as the evolution of life. In various directions of this evolutionary process they show the existence of three modes of living activity; one dynamic, one passive, and one balancing intermediate form that is neither the one nor the other—each respectively creating, destroying and sustaining all living processes. And they themselves do not think it too fanciful to see this three-sided phenomenon of evolution symbolized by the Hindu trinity of life—*Brahma*, the Creator; *Siva*, the Destroyer; *Viṣṇu*, the Sustainer.² Or as we might ourselves say, this rhythm demonstrates the three basic qualities of life, designated by the Hindu metaphysicians as *rajas*, *tamas*, *sattva*—activity, passivity, balance.³

We also find, as we trace the evolution of animal forms throughout the geologic ages, that new basic types come into being, not gradually as we might expect on the Lamarckian or Darwinian theory, but explosively, so to speak—"epidemically," as Berg calls it. Many different types of life are formed all at once. There is a magical creativeness about life that is quite incomprehensible on the theory of Natural Selection, or on the Lamarckian theory of Use and Disuse—processes which require an immense period of time for their accomplishment. J. S. Huxley⁴ has

referred to this anomaly, this sudden creativeness of life, and A. R. Wallace,⁵ himself a Darwinist, calls our attention to it.

This creation of new forms, however, is only the first step. The second step is seen to be taken when, having once come into being, these forms go through a period of evolution and improvement till they finally become extinct. Then comes the third and last step, when these forms of life disappear off the face of the earth—often, again, with cataclysmic suddenness.

Here, then, we see again our triune deity in action, but this time on a geologic scale: *Brahma*, the creator of forms; *Viṣṇu*, the sustainer, the evolver; *Siva*, the destroyer, wiping out a world of life in some geologic upheaval in order that creation and evolution might take place at a higher level.

There is another interesting fact brought out by palæontologists, who show that whole *groups* of life demonstrate a cycle of activity just as individuals do. There is first the period of youth, with all the overflowing of life-energy, all the adaptability and adventurousness that is so characteristic of youth. This is followed by a period of maturity, in which a whole group collectively reaches its highest development, becoming more set in its ways, less adaptable to changes in the environment. And finally, senility and death set in, for the entire group as a whole.⁶ Life, surely, cannot be a granular, machine-like sort of thing when it binds together whole groups of beings in an organismic unity stretching over space and time. On the contrary,

some such view as the "group-soul" theory, so ably expounded by Jinarājadāsa, seems to me to throw light on this phenomenon of group-evolution a good deal more effectively than the Darwinian hypothesis.

II. LIFE INSURGENT

The victorious insurgence that life appears to demonstrate on all sides, especially during the youth of a group, is one of its characteristic qualities. From the moist cradle in which life seems to have first seen the light of day (though Haldane⁷ and Johnstone⁸ both deny any such origin in time, claiming that life must have been eternally pre-existing), life has gone out to people the sea and the land and the air with its myriads of forms, surmounting all manner of obstacles, invading the most inhospitable areas, pitting its might and its ingenuity against every demand of a continually changing and often inimical environment. And though lives have been snuffed out in the process, LIFE as a whole has won out, fittingly demonstrating what von Baer, the "father of modern embryology," has called "the progressive victory of spirit over matter."⁹ In consequence, the progress of life as depicted in such works as Mather's *Sons of the Earth* reads more like a glorious adventure than the blind and haphazard process that mechanistic evolutionists would have us believe that it is. Leo S. Berg (*Nomogenesis, or, Evolution determined by Law*), inquiring into the origin of this progress of life that is depicted on all sides, establishes as a basic principle the inherent fitness of the organism,

producing purposive adaptations as a law of its being.³⁴ R. Broom, in his book *The Coming of Man: Was it Accident or Design?* goes a step further. Pointing out the many intricate and co-ordinated contrivances that life has had to work out in its conquest of the environment, he demonstrates the necessary existence of a planning Intelligence behind the evolutionary process. Douglas Dewar, in *Difficulties of the Evolution Theory*, goes still further. He maintains that there is so much difference in structure between one basic type and another that the production of a new type requires a miraculous transformation in many different ways, impossible for unaided nature to achieve, and necessitating the interposition of a divine being in an act of special creation.¹⁰

Practically no other idealistic biologist, however, goes to this extreme. Yet many of them agree as to the necessity of an underlying spirit, a guiding intelligence, directing and controlling the operation of evolutionary forces. This is especially the thesis of such works as A. R. Wallace's *The World of Life: A Manifestation of Creative Power, Directive Mind and Ultimate Purpose*, the sub-title of which tells the whole story. Sir J. Arthur Thomson's extremely fine lectures, *Science and Religion*, *The System of Animate Nature*, *The Bible of Nature*, and *Concerning Evolution*, Conklin's *The Direction of Human Evolution*, H. H. Lane's *Evolution and Christian Faith*, J. Y. Simpson's *The Spiritual Interpretation of Nature*, and similar works by equally eminent biologists, all point in the same direction;

very opposite.²⁰ The existence of such "non-adaptive characters" is generally recognized. Wallace and Broom accordingly think that the existence of a spiritual factor has to be postulated to account for these non-adaptive characters.

But it is the "chance" element in the Darwinian theory that has perhaps come in for the strongest criticism. E. D. Cope, H. F. Osborn, R. Broom, and other palæontologists have shown that, in evolution, progress takes place in definite directions, as if according to a plan, sometimes (as we have just seen) without reference to the question of survival value, except where the variation becomes in time too obviously unfitted for existence.²¹ And it is rather significant that the "chance variation" theory has received some of its most serious criticism from the very branch of science that possesses the only direct record of the past history of organic life, namely, palæontology, or the science of fossil remains. "In evolution," says H. F. Osborn, "law prevails over chance."²² Berg has contributed some valuable studies on this subject.²³

Cunningham, also, points out that such variations as do take place, do not do so haphazardly, but show a remarkable correlation with the environmental conditions under which they occur, inexplicable on the basis of chance.²⁴ And while in *Hormones and Heredity* he attributes evolutionary change to the influence of the environment on the organism, mediated by hormones, plus the active or passive co-operation of the organism through use and disuse of organs, his *Modern Biology* clearly shows that he views life

from the vitalistic or near-vitalistic standpoint.

The development of animal colouration, and of the amazing instincts with which animal life is endowed, is likewise shown to be impossible on the theory of a haphazard accumulation of chance variations.²⁵ Johnstone, particularly, has shown on a purely mathematical basis how fantastically improbable is this theory of chance. In one case he has analysed—the evolution of a particular type of fish—he has calculated that the concordance of numerous elements making that evolution possible has had only one possibility in two hundred billion of ever having taken place on the basis of chance.²⁶

This question of mathematical probability (or, should we say, improbability) has been carried into the field even of inorganic evolution. L. J. Henderson has analysed in great detail the physical and chemical characteristics of the non-living environment upon which life depends for its existence. These characteristics, he finds, are such that, of all the known chemical elements and compounds, those which constitute our environment are precisely those which are *the most fit to sustain life*. Thus he appropriately calls his book, *The Fitness of the Environment*. Discussing the theoretical possibility that all this fitness might have come about by chance, this bio-chemist comes to the conclusion that there is actually "not one chance in countless millions of millions" of such a happening. As a result, he comes to the inescapable conclusion that this development of a suitable environment can "only be regarded as a

preparation for the evolutionary process."²⁸

A. R. Wallace, who in some respects anticipated Henderson's analytical work, is even more specific. On the basis of certain assumptions which we need not go into, he has estimated that the mathematical improbability that all this preparation for life has taken place on the basis of chance is a million million, million million, million million, million million to one²⁷—an almost infinite improbability. In fact, if I might permit myself a weak pun, for the sake of emphasis, these conclusions of Berg, Johnstone, Henderson, and Wallace could be summarized as follows: On the mathematical Law of Chance, the chances are almost infinitely against the chance that evolutionary progress has come about by chance.

But Wallace has gone still further. Scanning the progress of life through the geologic ages, he shows how, from the beginning, one evolutionary step has prepared the way for the next logical step, until, millions and millions of years later, we find Man in the enjoyment of the intellectual, æsthetic, and spiritual faculties which are his.²⁸ Commenting on these various preparatory factors that have made this progressive evolution possible, Sir J. Arthur Thomson makes the wise comment: "It looks as if the Creation had been, as we would say in human affairs, 'well thought out'."²⁹ In numerous interesting ways, Wallace more specifically shows that all evolutionary progress must have been *consciously* aiming at the production of Man.³⁰ R. Broom, in

his work *The Coming of Man* comes to the same conclusion.³¹

Wallace even makes the bold suggestion that this designing Mind which shows Itself in so many natural phenomena is not necessarily the Infinite Deity Himself, but merely comprises collectively a graded series of Intelligences, "each successive grade having higher and higher powers in regard to the origination, the development, and the control of the universe."³² Similarly, Broom, considering the many competing elements in nature, believes that evolutionary progress has been achieved through the operation of a host of spiritual beings, each devoted to the working out of a specific part of the evolutionary plan.³³

These speculations thus come very close to the Theosophical conception of the Deva Builders—those cosmic agencies which carry on the process of evolution on an archetypal plan, very much as human beings practise selective breeding and the cultivation of domestic animals and plants. Together, the entire hierarchy of agencies is synthesized in the Creative Logos, that Divine Power which even Darwin in his more philosophical moments found it necessary to postulate as the ultimate origin of the universe.

With such a conception before us, the other biological factors that evolutionists have discovered—Natural Selection, Mutation, Mendelian heredity, geographical influences, and so forth—drop into their natural place in the scheme of things, though they now take on only a secondary importance, as

a fine symposium, *The Great Design*, edited by Frances Mason, may also be mentioned in this connection. This is also the underlying view of C. Lloyd Morgan, author of the theory of emergent evolution, which has had a wide appeal among modern biologists. J. S. Haldane's *Mechanism, Life and Personality*, and *The Sciences and Philosophy*, lead towards this conception from the standpoint mainly of physiology; while Hans Driesch's several works on vitalism, Johnston's *The Philosophy of Biology*, and J. von Uexküll's *Theoretical Biology*, though they do not work out this idea fully, content themselves with showing the impossibility of understanding life without the assumption of some non-material agency that breathes through and through every so-called mechanism and directs all its material processes.

The marvellous instincts with which all animals seem to be endowed illustrate convincingly this failure of the mechanistic hypothesis, as even the non-vitalist Ritter has pointed out.¹¹ Many of these activities operate in the young with absolutely no opportunity for instruction from parents or other adults of the same species, since in many cases the older generation dies out before their young hatch. This is abundantly demonstrated in the migrations of many fishes and birds. To explain such mysterious operations of nature is impossible, Dr. Schauinsland thinks, unless we appeal to the hypothesis "that all nature, animate and inanimate, is one great realm of the spirit which pervades and influences everything."¹²

Such a view, of course, would go far towards explaining the autonomy of life that has been demonstrated on all sides by such biologists as Thomson and Geddes, Haldane, Conklin, Dendy, Berg, Broom, Johnstone, and others. The life of an organism, they say, is not merely the functioning of a living mechanism; and the progress of life is not merely the operation of environmental forces. There is an initiative, a self-directing power within the living organisms themselves which prompts them to take an active hand in their own evolution, acting consciously and with the accumulated memory of past experiences to guide them.¹³ "Striving and memory are fundamental properties of life," says E. W. MacBride, "and give the only satisfactory explanation of evolution."¹⁴

There is thus a creative power which moulds organisms from within, and which continually adapts them to the demands of a constantly changing environment. This creative and adaptive power seems to have the attributes of Mind.¹⁵ The American palæontologist E. D. Cope definitely attributed all organic evolution to the operations of consciousness, holding that not only was life prior to organization, but that consciousness was the first manifestation of life, and not its latest product.¹⁶ Consciousness, he believed, could conceivably extend throughout interstellar space, embodied in a subtle sort of "generalized" or "un-specialized" matter, the primary form of substance from which our "specialized" chemical elements are derived. Such a generalized form

of universal consciousness, he further thought, could be conceived as forming a fountain-head from which individual organisms drew their individualized forms of consciousness, like torches lighting themselves at a central flame.¹⁸ This suggestive thought is so close to the Theosophical view as to be almost identical.

Cope believed that consciousness was one of the primary "irreducibles" of the universe, along with matter and energy. More recent writers—C. Lloyd Morgan,¹⁶ Julian S. Huxley,¹⁷ and others—similarly believe that Mind must go back to the very beginning of things, since, as Sir J. Arthur Thomson graphically puts it, "it cannot be juggled out of matter and energy." "The firmer our grasp of the idea of continuity," he says elsewhere, "the more we must allow to the original endowment of the simplest organisms." There must be *involution*, as the Theosophist would say, before there can be *evolution*.

And thus, "after a long circuit," concludes Thomson, "there is a return toward the old truth: In the beginning was Mind."¹⁸

III. THE EVOLUTION OF LIFE

Frequent attempts, however, have been made to show that all evolutionary phenomena in biology can be explained on the basis of the blind operation of purely material forces. Given sufficient time, and an over-productive system of Animate Nature full of variations of all sorts, the consequent competition would gradually eliminate the unfit in the struggle for existence, and thus inevitably leave the fit in supreme possession of the field.

This, essentially, is the Darwinian hypothesis, appealing to many because of its sheer simplicity. But simplicity, Leo S. Berg has pointed out, is no test of truth, a flagrant demonstration of which is afforded us in the comparison of Newtonian and Einsteinian theory.¹⁷ Many biologists have in fact pointed out that, while natural selection undoubtedly does take place, it cannot be the sole factor in evolutionary progress, and indeed Darwin himself refused to endow it with the exclusive properties that many of his rasher followers have done. A few biologists go so far as to say that, as a directive factor in the progress of life, it is comparatively insignificant in importance. The many difficulties the theory presents have been recognized by ardent as well as lukewarm Darwinians.

In the first place, the difficulty as to *time*.

A. R. Wallace, who, with Darwin, formulated what has since come to be known as the Darwinian theory, has shown (as we have already had occasion to notice) that in many instances new forms come into being with surprising suddenness, without sufficient time having elapsed for the necessary slow transformation.¹⁹ And as to the "survival of the fittest" Wallace has similarly shown that numerous characters that have come down through the ages, particularly the æsthetic and spiritual qualities of man, have developed *despite* the fact that they are without survival value in the struggle for existence.¹⁹ Broom, also, has shown that numerous structures have developed in the course of evolution that have no survival value, and sometimes, in fact, the

"tools" that the Cosmic Intelligences have used in their evolutionary work.

This question will occupy our attention in the concluding article of the series.

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THE DELUSION OF SELF

BY BRAHMACHARI ARYA ASANGA

(Concluded from page 47)

IT may seem that with the addition of two immortal principles or khandhas (Ātmā-Buddhi) to the exoteric five khandhas (Manas, Kāma, Prāna, Linga, Sthūla), Esoteric Buddhism has come to stray far from popular Buddhism, which rejects the belief in an abiding individuality (sakkāya-ditthi), or the doctrine of an immortal Self (atta-vāda). We have seen¹ that the Adept in *The Mahatma Letters* also repudiates these heresies, since they lead to the equally pernicious superstition of the "belief in the efficacy of vain rites and ceremonies, in prayer and intercession" (silabbatta-parā-māsa). As obstacles on the way of spiritual progress, they figure prominently in traditional Buddhism as the first two fetters, from which the aspirant has to free himself before he can perfect the fruit of the first stage of the Path (sotāpanna).

The first fetter, or the delusion that there is anything in this universe which we may regard as our Self, abiding, permanent, immortal, everlasting, is thus refuted by the Buddha: "Speculative tenets are sixfold. Take the case of an uninstructed everyday man who takes no count of the Noble and the Excellent, who is unversed and untrained in the Doctrine of the Noble and the Excellent, who regards as 'mine' or 'I am this' or 'this is my

Self,' either (1) visible form [rūpa], or (2) feeling [vedanā], or (3) perception [saññā], or (4) the plastic forces [sankhāras], or (5) whatsoever he sees, hears, touches, is aware of, or by the mind attains, seeks out, and reflects on [viññāna], or (6) the speculative tenet that 'the world around me is the Self which I shall hereafter become, eternal and permanent, everlasting and unchangeable, standing fast like heaven and earth.' But the instructed man, the disciple of the Noble who does take count of the Noble and the Excellent, and is both versed and trained in their Doctrine, refuses to regard the above five khandhas and the world around him as 'mine' or 'I am this,' or 'this is my Self.' Refusing so to regard these things, he is not worried over that which is non-existent"² (asati), externally (bahiddha) as well as internally (ajjhatam).

There is no doubt that this "Middle" discourse of the Buddha is in perfect accord with the assertions of science, that nothing whatever in the whole universe lasts even for two consecutive moments of time. All is fleeting, and therefore not abiding. There is nothing which in any sense can be called enduring. From the logic of the discourse there is no escape, except, as I see it, along the line indicated by Esoteric Buddhism. Though the logic of popular

¹ See THE THEOSOPHIST, March, p. 43.

² *Majjhima Nikāya*, I, 95.

Buddhism and modern science may be irrefutable, *its range is certainly not unchallengeable*. That all things in the world, as asserted by Buddhism, are impermanent (anicca), and therefore in the end woeful (dukkha), as well as intrinsically without an immortal Self (anatta), is true, but only *as far as it goes*. Says Professor D. T. Suzuki, the well-known modern exponent of Zen Buddhism: "Hinayānism is all right *as far as it goes*" (*Buddhism in England*, May-June 1938, p. 9). And that is only as far as the five khandhas go, which is not further than the five senses and the mind as the sixth go. Beyond the mind, however, there lies a deeper reality, which is indeed the ultimate reality of all that is perceived and known by the mind.

The Buddha did not deny this greater reality; on the contrary, he postulated it most emphatically, and made it out as lying at the root of all that is, as being the condition, though itself unconditioned, of all that is conditioned, fleeting, unreal, non-existent. Said the Lord, on a certain occasion, regarding Nirvāṇa: "There is, brethren, an unborn, a not-become, a not-made, a not-compounded. If there were not this, brethren, there could not be made any escape from what is born, become, made and compounded. But since, brethren, there is this unborn, not-become, not-made, not-compounded, therefore is there an escape from what is born, become, made and compounded."¹ In other words, the unconditioned is the cause and the root, as well as the aim and the end of life, in particular of the holy life leading to

¹ *Udāna*, VIII, 80.

release and liberation. "Rooted in Nirvāṇa, O Rādhā, the holy life is lived. Nirvāṇa is its goal. Nirvāṇa is its end."² If Nirvāṇa were not, the holy life could not be lived; it is Nirvāṇa working in and through every man's heart which urges him on to seek it. Were it not there, he would not be able to find it, not be able to know of it. But lo, "rooted" in it he stands! The life-pulse of his heart, and the light of his eyes, it drives him on, and illuminates his way till the veil of darkness is pierced, and the burden of sorrow is lifted.

Esoteric Buddhism gives to this Ultimate Reality, insofar as it manifests or has pushed its "root" into a living being's heart, the name of the One (Monad), or the Self (Ātma). Names matter little, if the sense is clear. Probably it were better to call that Reality, the All-One, or the All-Self, or better still the Beyond-Number, the Beyond-Self (Param-ātmā), indeed the Self-less-Self. For it is both, the one as well as the many or the all; the Self as well as the Not-Self; and therefore it is also neither the many nor the one, neither the Not-Self nor the Self. Only when considered as finding its expression in time and space through a living individual (atta), only then is there some reason for emphasizing the "one" and the "self" aspect. In that case it is the seventh khandha (Ātmā), postulated by Esoteric Buddhism, while the sixth khandha (Buddhi) is but the vehicle of the Monad or Ultimate Individual Self, the "root" as it were which the latter pushes out into the fruitful soil of the lower worlds. Without it the tree of the

² *Samyutta Nikāya*, III, 187.

holy life cannot flourish, cannot suck upwards towards the Self the life-giving saps of the experiences gathered by the lower khandhas.

From all this it is clear that Esoteric Buddhism does not in any way repudiate the teachings of traditional Buddhism, or decry them as a "monstrosity," invented in degenerate days by men of weak intellects who misunderstood Buddha's teachings (George Grimm), or as an "unspeakable libel," perpetrated on the Buddha by his monkish disciples (Mrs. Rhys Davids). On the contrary, it upholds the exoteric doctrines, *as far as they go*; it vindicates those who have handed down the Buddha's teachings to posterity as true and faithful disciples, who neither misconstrued nor intentionally falsified their Master's words, but who, unlike their modern vilifiers, had no axe of their own to grind, and therefore were more true to the Buddha's teachings.

The Dharma as transmitted by tradition was meant for the masses. These would only be confounded by a vision too remote, by distinctions of too subtle a nature. Enough for them when their everyday life and experience was analysed and exposed as woeful, impermanent and self-less. Their daily life of action, feeling and thought did not reach beyond the group of five khandhas. In these it found its beginning and end. Then why bother them with further distinctions, which had as yet no meaning for them, and could only give rise to dangerous misconceptions? From the Buddha's unwillingness to discuss anything beyond the lower khandhas,

¹ *Majjhima Nikāya*, 63.

it does not follow that there was nothing beyond. He thought it of only theoretical, not of practical, value for the masses, "not concerned with profit, not a principle of the holy life," as far as they were concerned.¹

His ruling still holds. The study of the amplifications given by Esoteric Buddhism is worthless without the actual living of the holy life. Such study may somewhat clarify the mind, but it is not even a proof of one's devotion to the Master, if it is not brought into practice. For only "he, Ānanda, be he brother or sister, or lay-brother or lay-sister, who dwells in the fulfilment of the Dharma, both in its greater and in its lesser duties; he who walks uprightly in accordance with the Dharma, he it is that truly honours, reveres, respects, worships, and defers [to] the Tathāgata."² If one lives the holy life, then the wider prospect beyond the five khandhas opens itself before the inner vision, and then only can it be discussed with fruitfulness, without the danger of falling into the gross or subtle error of egoism, or selfism. Only by getting rid of egoism in a clean life, can the new prospect of an abiding principle in life be envisaged with immunity.

The doctrine, then, still holds, in Exoteric as well as in Esoteric Buddhism, that all that is covered by the five khandhas is woeful, impermanent and selfless, that the idea of any abiding principle in the fivefold man is a delusion, that all the glib and easy talk of man as surviving death, of his ego as enduring through many lives, and so

² *Dīgha Nikāya*, III, 138.

on, is a heresy, a false belief, if proposed in such a superficial manner. As the Mahatma writes: "Returning to the question of identity between the *old* and the *new* 'Ego' [read: individual], I may remind you once more, that even your Science has accepted the old, very old fact, distinctly taught by our Lord [the Buddha], viz., that a man of any given age, while sentiently the same, is yet physically not the same as he was a few years earlier (we [the Esoteric Buddhists] say *seven* years and are prepared to maintain and prove it): Buddhistically speaking, his *Skandhas* have changed. At the same time they are ever and ceaselessly at work in preparing the abstract mould, the 'privation' (in the sense of 'private' or 'personal' manifestation) of the future *new* being. Well, then, if it is just that a man of forty should enjoy or suffer for the actions of the man of twenty, so it is equally just that the being of the new birth, who is essentially identical with the previous being—since he is its outcome and creation—should feel the consequences of that begetting self or personality. . . . But perhaps, to our physiological remark the objectors may reply that it is only the body that changes, [that] there is only a molecular [i.e. material] transformation, which has nothing to do with the mental evolution; and that the skandhas represent not only a material [rūpa] but also a set of mental and moral qualities [nāma]. But is there, I ask, either a sensation [vedanā], an abstract idea [saññā], a tendency of mind [sankhāra], or a mental power [viñ-

ñāna] that one could call an absolutely non-molecular [i.e., non-material] phenomenon? Can even a sensation or the most abstractive [sic] thought which is *something*, come out of *nothing* or be nothing?"¹

In other words, no life or psyche (nāma) without form or matter (rūpa), and vice versa, so that if body is said to be impermanent, not abiding, the same must be avowed of the soul. To drive this point still further home, the author of the letter refers in a footnote² to the *Vyākhyā* or commentary by Vasumitra—a seventh century doctor of the Mahāyāna school and Professor at the famous Nalanda university—on Vasubandhu's *Abhidharma Kosha* of a century earlier, in fact to "any Northern Buddhist book, all of which show Gautama Buddha saying that none of these [five] skandhas is the [immortal] soul, since the body is constantly changing, and that neither man, animal, nor plant, is ever the same for two consecutive days or even minutes." After this remark the following words seem directly to be quoted from one of the "Northern books" referred to: "Mendicants! remember that there is within man no *abiding principle* whatever, and that only the *learned* disciple who acquires wisdom, in saying 'I am', knows what he is saying."

A startling statement this, for any Theosophist to hear from the Adept's own lips: "There is within man no abiding principle whatever." Faced by it, we may well reconsider the current conceptions about life and death, about the survival

after death, the reincarnation theory, the personality and the individuality, the ego and the Monad, the soul and the Spirit. And if the Mahatma himself after all shows us the way how to relieve somewhat the empty feeling left by the statement, that does not lessen in the least the truth of the proposition: "There is within man no abiding principle whatever."

In a later letter,¹ in answer to a remark by A. P. Sinnett, the statement is commented upon by the author as follows: "One of your letters," the Master wrote to his correspondent, "begins with a quotation from one of my own: 'Remember that there is within man no abiding principle whatever,' which sentence is followed by a remark of yours: 'How about the sixth and seventh principles?' To this I answer, neither ātmā nor bud-dhi ever were *within* man, a little metaphysical axiom that you can study with advantage in Plutarch and Anaxagoras. The latter made his *nous autokrates* [*nous autokrates*], the spirit self-potent, the nous that alone recognizes *noumena*, while the former taught on the authority of Plato and Pythagoras that the *se-momnius* [?] or this nous, always remained without the body; that it floated [over] and overshadowed so to say the extreme part of the man's head, it is only the vulgar who

think it is within them. Says Buddha: 'You have to get rid entirely of the subjects of impermanence composing the body that your body should become permanent. The permanent never merges with the impermanent although the two are one. But it is only when all outward appearances are gone that there is left that one principle of life which exists independently of all external phenomena. It is the fire that burns in the eternal light, when the fuel is expended and the flame is extinguished; for that fire [the spirit] is neither in the flame [soul] nor in the fuel [body], nor yet inside either of the two, but above, beneath, and everywhere (*Parinirvāna-Sūtra*, Kiouen XXXIX)'."²

If this deeply mystical passage tells us anything beyond the fact that the one reality of the eternal light abides everywhere, except within phenomenal man and his phenomenal universe, then it is the confirmation of the truth of the Buddhist doctrine that the belief in an abiding principle in man is indeed a heresy, a delusion, a false belief, the getting rid of which is the *conditio sine qua non* for the realization of the ultimate reality of Nirvāna, for "the permanent never merges with the impermanent."

Yet, according to the Mahāyāna teachings, there is something left, after everything phenomenal has

¹ *The Mahatma Letters*, p. 455.

² The same reference to the Parinirvāna Sūtra is found in Samuel Beal's *Catena of Buddhist Scriptures* (1871), p. 173; *The Mahatma Letters* has wrongly *kwen* instead of *kiouen*. The first and third sentences of the above quotation are found on p. 184 of Beal's book, the second and fourth sentences being evidently interpolations by way of comment by the Mahatma. When the brothers Hare assert in their book, *Who Wrote The Mahatma Letters?*, that they have in vain searched the above named Sūtra for the quotation, this can only mean that they have looked through the Pali text or translation, but not through the Chinese version as given by Beal.

¹ *The Mahatma Letters*, 111-112.

² *Ibid.*, p. 111.

been discarded. According to the same Sūtra and chapter, the Brahmachari, Sena, said to the Master: "According to Gotama's opinion, then, that there is no 'I', let me ask what can be the meaning of that description he gives of Nirvāna, that it is permanent, full of joy, personal and pure." To which the Buddha replied: "Illustrious youth, I do not say that the six external and internal organs [the five senses and the mind], or the various species of knowledge are permanent, etc.; but what I say is that that is permanent, full of joy, personal and pure, which is left after the six organs and the six objects of sense, and the various kinds of knowledge are all destroyed. Illustrious youth, when the world, weary of sorrow, turns away and separates itself from the cause of all this sorrow, then by this voluntary rejection of it, there remains that which I call the 'true Self', and it is of this I plainly declare the formula, that it is permanent, full of joy, personal and pure."¹

This passage illustrates that other text, quoted by the Adept, that only he who has acquired wisdom, "in saying 'I am' knows what he is saying."² "The true Self" is a reality, the phenomenal "I" is not. The latter is only a product of māyā or delusion. In perfect accord with this sentiment, Madame Blavatsky quotes the following from an unpublished discourse of Buddha: "Said the All-Merciful: Blessed are ye, O Bhikshus, happy are ye who have understood the mystery of be-

ing and *non-being*. The elephant who sees his form mirrored in the lake, looks at it, and then goes away, taking it for the real body of another elephant, is wiser than the man who beholds his face in the stream [of saṃsāra], and, looking at it, says 'Here am I . . . I am I'; for the I, his Self, is not in the world of twelve Nidānas and mutability, but in that of non-being, the only world beyond the snares of māyā." That alone which has neither cause nor author, which is self-existing, eternal, far beyond the reach of mutability is the true I, the Self of the Universe.³

One last point. It may seem that the dispute between selfishism and selflessness is of a purely theoretical value. If it were, the Buddha would not have joined issue in the controversy. I quote from an article by Professor Winternitz: "The warning so often repeated in the Pali Suttas, against the conceit of 'I' and 'mine,' against thinking that one's individual existence is an absolute reality, has also an *ethical* character. For the ordinary follower of Buddha, who does not and cannot aspire to final emancipation, the religion of 'non-selfism' is practically a religion of *unselfishness*. But the anatta doctrine in its proper meaning also, as the belief that the notion of individuality [read: personality] has to be entirely got rid of in order to reach nirvāna, has at least an ethical import. This is proved by the fact that upadāna, the cause of craving (tanha), which

is at the root of ill (dukkha) is not only the clinging to sensuality (kāma), but also the clinging to the atta-vāda. It is not a psychological or logical error to say: 'I am,' 'this is mine,' 'this is myself,' but a *moral defect*."⁴

At one point the Professor's pen has made a slip. Instead of being the "cause," clinging (upadāna) is rather the "result" of craving (tanha), when that craving has been indulged in, instead of being led along other channels, or "sublimated" as we would say with modern psychoanalysis. Reference to the famous chain of causation or origination, discovered by the Buddha when he reached enlightenment, will show this. In accordance with that chain of causation, the Adept also teaches: "The causes producing the 'new being,' and determining the nature of [its] karma are trishna (or tanha)—first, desire for sentient existence [bhava], and [then] upadāna [clinging], which is the [result of] the realization or consummation of that trishna or desire."⁵

Sentient existence (bhava) further means "individual" or "personal" existence (atta-bhava), for only as such, at least in the case of man, can pleasures be experienced. Their "unique" or "individual" character is not the least factor in their enjoyment. The more "individualistic" or "selfish" the experience, the greater the sensuous pleasure derived from it. The atta-vāda lies therefore at the root of the mischief, is indeed the tip of that root, or the point of the needle. Take it away, or blunt it, and the desire

for sentient existence will die away with it. Try to weed the latter out, while leaving undisturbed the clinging to "self," or "individual" existence, and the weeds, their roots not being destroyed, will come up again and again.

Whether the clinging to self is transferred to other worlds in an after-death state—the immortality-desire—makes no difference. Once having known the delights of earthly existence, the "individual"—whether he be conceived in kāmaloka, or as an ego in higher mental worlds—though for the time being perhaps cloyed with their sweet taste, and longing for subtler pleasures—will again and again return to his grosser pastures, when the subtler in their turn have been experienced to satiety, at least for the time being. And so the wheel of birth and death turns on and on without surcease. But once wipe out all stain of selfishism, and the selfless being, having become transparent as glass, shows no trace of its existence, but is dissolved in Nirvāna, leaving a trackless course behind. "Of the Tathāgata who has got rid of the conceit of 'I' and 'mine,' no consciousness can be pointed out anywhere either in this life, or when he has passed away. This does not mean that he does not exist, but that he is untraceable, unknowable, not to be described in any way whatever."⁶

To call that untracked and untraceable reality by the name of Self (ātma), or Over-Self (param-ātma), or any other positive name, is a misnomer, a limitation of its

¹ Beal's *Catena*, pp. 179-180. For "personal" in the above quotation one should read "individual," to conform to the Mahatma's terminology.

² *The Mahatma Letters*, 111.

³ *The Secret Doctrine*, III, 392, (Adyar ed., V. 379).

⁴ Ganganath Jha's Commemoration Volume, Poona Oriental Series No. 39, p. 466.

⁵ *The Mahatma Letters*, 112, see also 59.

⁶ Winternitz; *loc. cit.*, p. 460.

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unconditioned infinity. If to one the self is so dear that he cannot let go of it in his thoughts, the nearest approach would be the combination *ātmā-anātmā*, Self-Not-Self, which indicates that the ultimate reality is the one as well as the other; this of course cannot but mean that it is neither the one nor the other: *neti, neti*, not this or that. The Buddha had good reason to call *Nirvāna* that trackless goal of existence. It is a negative term, and as such is well defined as the "not-born, not-become, not-made, not-compounded."

Of the important place that the doctrine of Unselfism occupies in the Buddha's teaching, second only to that of the Four Noble Truths, there is ample witness, according to the traditional story, for it forms the subject of the second sermon preached by the *Tathāgata*, after his enlightenment, to the five ascetics who had before abandoned him when he gave up extreme ascetic practices. After the first sermon they became his first five disciples, after the second discourse, the first five *Arahants*, or liberated ones, not counting the Master himself.

According to the most authoritative text,¹ this second sermon, which bears the name of the *Anatta Lakkhana Sutta*, the discourse on the Marks of Not-Self, says: "The body [*rūpa*], monks, is not the self. If the body, monks, were the self, the body would not be subject to disease, and we should be able to say: 'Let my body be such and such a one, let my body not be such and such a one.' But since the body, monks, is not the self, therefore the body is subject to

disease, and we are not able to say: 'Let my body be such and such a one.' Now what do you think, monks, is the body permanent or perishable? It is perishable, Lord. And that which is perishable, does that cause pain or joy? It causes pain, Lord. And that which is perishable, painful, subject to change, is it possible to regard that in this way: 'This is mine, this am I, this is myself?' That is impossible, Lord. Therefore, monks, whatever body has been, will be, and is now, belonging or not belonging to sentient beings, gross or subtle, inferior or superior, distant or near, all that body is not mine, is not me, is not myself: thus it should be considered by right knowledge according to the truth. [The other four *khandhas*, *vedanā*, *saññā*, *sankhāras*, *viññāna* are treated in exactly the same way and in the same words]. Considering this, monks, the wise and noble disciple turns away from the body, from sensation, from perception, from the synergies, from consciousness. Turning away, he loses passion, he is liberated, the knowledge comes to him: 'I am liberated,' and he knows rebirth is exhausted, the holy life is completed, duty is fulfilled; there is no more living in these conditions."

Liberation here means just nothing else but being liberated from the delusion of self, from the bondage of self, of the phenomenal self, i.e., of all that is known of man down here, as he manifests himself through the five *khandhas* or lower principles. As to what remains when these are finally completely destroyed, the appellation of self

(with or without capital letter) does not apply to that which has merged into the All, or the One, or the One-All, or All-One.

In case some doubt still lingers as to whether the authors of *The Mahatma Letters* were good Buddhists in this sense, even though they were professedly Esoteric Buddhists, I will conclude with a passage from a letter of their mouthpiece, H. P. Blavatsky, written not quite three months after her taking with Colonel Olcott *pancha-sila* at Galle in Ceylon, 25 May 1880. The terms "Impersonal Ego," and "Impersonal Individuality" used in the text, are of course similar contradictory or paradoxical combinations to the one we have met before: Self-Not-Self, or *ātmā-anātmā*. It is an answer to a French Theosophist, who had apparently addressed her as "une grande âme."

"I do not know," writes H. P. Blavatsky, "if I am a 'great soul,' but I do know that I would much prefer not having a soul at all, or seeing it die away with the body. This old carcass is annoying me since long, and my 'great soul' has only made people ungrateful and slanderous; it is therefore but an 'idiot.' But this is my own *personal opinion*, please, with which the Theosophical Society has nothing to do. *I am a Buddhist to my finger tips*, and I have been saying so for years. I believe in soul, but in a soul that will finally disappear, as behoves every honest soul, and every particle of matter, the form nor the existence of which can be infinite, and therefore neither immortal. I believe in the eternity of matter as *principle*, not as form

which is always transient. I do not believe in the personal immortality of the soul or of the Ego; but I believe in the immortality and the eternity of the Universal Spirit, or the one and impersonal Ego. And it is there, in that Great All that, immersed and absorbed, my poor little 'great soul' will at last find its annihilation, its *Nirvāna*, and will finally rest in the universal annihilation of its stormy and miserable existences. Feverish activity will be drowned in spiritual inactivity, the poor tiny individual atom in the Universal All. And then H. P. B., that small drop of muddy water, will have become a boundless ocean without beginning or end. This is my aspiration, my own! I will never be satisfied with finally settling down in *Nirvāna* or in the traditional Paradise, as an *individual soul*. It would be a sight, indeed, to see the souls of James, Peter and Susie enduring through eternity, with golden toothpicks in their mouths and the escutcheons of the Great on their carriage doors. Very philosophical, this conception. But my ambition is to become ultimately the All, to be finally attracted by and absorbed into *Nirvāna* as a wisp of vapour is attracted by the Ocean; and there, losing my personal individuality, to replace it by the impersonal individuality of the Universal Essence, which the Christians and other deists call 'God,' though I and my school (which is not the Theosophical School [but that of Esoteric Buddhism]) call the *Universal Cause*—a cause which has neither intelligence, nor desire, nor will, for it is itself absolute Intelligence, Desire, and Will."¹

¹ Charles Blech, *Histoire de la Société Théosophique en France*, pp. 118-9.

¹ *Mahāvagga*, I, 6, 38-47.

COSMIC CONSCIOUSNESS

BY MORLEY STEYNOR

MILIKAN has popularized the cosmic rays so that today no one doubts their existence; but Cosmic Consciousness, although quite as real, is still by most people unknown and unrecognized.

This article, therefore, is written for the few who already believe in this new consciousness or are even sensing it, and will welcome further light on the understanding of it. For Cosmic Consciousness is the highest form of enlightenment yet reached by humanity, and is well worthy of consideration. True, consciousness is ever the same thing, flows from the same source, and is ever expressed as Will, Wisdom and Activity; but in some men more gifted it flows more freely, more fully, and it is then that we call it Cosmic Consciousness, as we speak of the "expansion" of the Initiate's consciousness.

Outside Theosophical literature there is little written on the subject, the most effective book being Dr. Bucke's *Cosmic Consciousness*, first published in 1901. That so important a book as this should be so little known to the present generation is reason for drawing attention to it. Moreover, fresh light has been thrown on Cosmic Consciousness by the publication of Dr. Arundale's *Kundalini*.

For those unacquainted with Bucke's book a few words should be of interest as to how he was led to write it. After describing his

life up till the moment of his illumination—in his thirty-sixth year—he records that he and some friends had spent the evening reading the poets—especially Walt Whitman. After his friends had left him he was in a state of quiet, almost passive enjoyment. All at once, without warning of any kind, he found himself wrapped around as it were by a flame-coloured cloud. For an instant he thought of fire, some sudden conflagration in the great city; then he knew that the light was within himself. Directly afterwards came upon him a sense of exultation, of immense joyousness accompanied or immediately followed by an intellectual illumination quite impossible to describe. Into his brain streamed one momentary lightning-flash of the Brahmic Splendour which ever afterwards lightened his life; upon his heart fell one drop of Brahmic Bliss, leaving henceforth for always an aftertaste of Heaven. He claims that he learned more within the few seconds during which the illumination lasted than in previous months or even years of study, and that he learned much that no study could ever have taught.

Yes, will say the sceptic, a clear case of self-deception, or an interesting pathological study, and we might ourselves have thought at first that it was an illusion; but a perusal of this book shows that the author's experience was merely a

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repetition of that of others in the past. Indeed, the striking similarity of all these experiences shows that they are not to be dismissed lightly as religious enthusiasms or sectarian fanaticism. Dante, on a similar occasion, says that he was "trans-humanized into a God: that which I was seeing seemed to me a smile of the universe, for my inebriation was entering through the hearing and through the sight. O joy! O ineffable gladness! O life entire of love and of peace!"

Says Jakob Boehme: "Earthly language is entirely insufficient to describe what there is of joy, happiness and loveliness contained in the inner wonders of God." Then Edward Carpenter's "All sorrow finished," "the deep, deep ocean of joy within," "being filled with joy," "singing joy unending." And Walt Whitman's "I am satisfied—I see, dance, laugh, sing"; "I float this carol with joy, with joy to thee, O death"; "The ocean filled with joy—the atmosphere all joy! Joy, joy in freedom, worship, love! Joy in the ecstasy of life: enough merely to be!" And do we not find Jesus, Paul, Plotinus, Muhammad, Francis Bacon, William Blake, Honoré de Balzac, all describing, each in his own way and in the phraseology of his time, precisely the same experiences?

This illumination has invariably taken place at about the same age—between twenty-five and forty years of age, thus showing, as Bucke says, that the man must be at the top of his form both physically and mentally, and, we might add, morally also. No hallucination here, but rather the highest expression of the

emancipated intellect and the enfranchised soul.

What, then, is this Cosmic Consciousness?

In his endeavour to describe it, Bucke says: Cosmic Consciousness is a higher form of consciousness than that possessed by the ordinary man. There are three forms of consciousness: Simple Consciousness, which is possessed by, say, the upper half of the animal kingdom. Self-Consciousness, by virtue of which man becomes conscious of himself as a distinct entity; no animal can realize itself in that way; on this Self-Consciousness is built everything in and about us distinctly human. Cosmic Consciousness is a third form which is as far above self-consciousness as is that above simple consciousness. The prime characteristic of Cosmic Consciousness is, as its name implies, a consciousness of the Cosmos, that is, of the life and order of the universe. Along with this consciousness there occurs an intellectual enlightenment or illumination which alone places the individual on a new plane of existence—makes of him almost a member of a new species. To this is added a state of moral exaltation, an indescribable feeling of elevation, elation and joyousness, and a quickening of the moral sense, which is fully as striking and more important both to the individual and to the race than is the enhanced intellectual power. With these come what may be called a sense of immortality, a consciousness of eternal life, not a conviction that one shall have it in the future, but the consciousness that one has it already.

Bucke maintains that what progress civilization has made during past centuries has been due to men who have themselves attained to Cosmic Consciousness. The trait, he says, that distinguishes these people from others is that their spiritual eyes have been opened and they have seen. The better known members of this group have created, through religion and literature, modern civilization.

Balzac, for example, was a most interesting and instructive instance of this higher consciousness. Before he was thirty he had published some twenty novels—veritable Grub Street productions. Then at the age of thirty-two—the time of his illumination—he writes a short story entitled *Louis Lambert*, which at once places him amongst the greatest of literary geniuses. It is as though his intellectual capacities had suddenly been increased a thousandfold; and, indeed, that is exactly what this higher consciousness would seem to do. He calls himself a “specialist,” a name he gave to Dante and to others who had experienced what we are now calling Cosmic Consciousness.

Walt Whitman is a similar case. Here we see the Whitman of the forties writing tales and essays which are without even a suggestion of talent. Then, just like Balzac, he attains illumination, and *immediately afterwards*, if we are to credit Bucke, follow “pages across each of which in letters of ethereal fire are written the words ETERNAL LIFE.” True, Whitman’s verse has not always pleased us; but seen from the higher point of view we realize that the man is trying to explain that which lies beyond all words:

“Wandering amazed,” he says, “at my own lightness and glee. . . . When I undertake to tell the best, I find I cannot, my tongue is ineffectual on its pivots; my breath will not be obedient to its organs; I become a dumb man.”

Dante undoubtedly attained to Cosmic Consciousness. In the *Divine Comedy* (a book strictly parallel to the *Comédie Humaine* or the *Leaves of Grass*, says Bucke), Dante tells first, in the *Inferno*, of human life as seen among ill-doers. Then, in the *Purgatorio*, he speaks of human life as seen in those who are struggling towards the light. But in the *Paradiso* he treats of the new world of the Cosmic Sense—of the kingdom of God—Nirvāna.

After carefully reading Bucke’s book we must admit that we were still as far from knowing what Cosmic Consciousness really is as were Dante, Balzac, Whitman or Bucke himself before their illumination. And we should probably have remained without any clue had we not read Dr. Arundale’s *Kundalinī*. Then, for the first time, it dawned upon us that Cosmic Consciousness was the awakening of Kundalinī.

What, then, is Kundalinī?

Although Kundalinī has been known in the East for ages, the first mention of it came to the West in the pages of *The Secret Doctrine* by H. P. Blavatsky, first published in 1888. This work is only now beginning to be read and valued at anything approaching its true value. Hence all those men of genius mentioned above as having attained Cosmic Consciousness knew nothing as to its origin. What, for instance, could Dante or Balzac know about Kundalinī? But what’s

in a name? They had the rose itself.

Blavatsky tells us that Kundalinī is the power or force which moves in a serpentine or curved path. It is the universal life principle which everywhere manifests in nature. This force includes the two great forces of attraction and repulsion. Electricity and magnetism are but manifestations of it. This is the power which brings about that “continuous adjustment of *internal relations to external relations*,” which is the essence of life according to Herbert Spencer.

In *The Voice of the Silence* this force is called “the Fiery Power” and “the World’s Mother.” “There is much reason for all these strange names,” says Leadbeater, “for it is in very truth like liquid fire as it rushes through the body, and the course through which it ought to move is a spiral one like the coils of a serpent.” In *The Inner Life* Leadbeater has many interesting things to say about this “Serpent-fire,” as he calls it, and of the grave dangers run in awakening it prematurely.

Einstein—who himself has realized Cosmic Consciousness—speaks of “cosmic religious sense.” This, he says, is held by a few gifted individuals, religious geniuses and noble communities, and it has not only superseded the anthropomorphic religions of primitive tribes, but also those of the churches of today.

¹ It is interesting to note that in his book *Tertium Organum*, Ouspensky says that “Cosmic Consciousness is the fourth dimension, or a sense of four-dimensional space, a new sense of time, intuition, sensation of infinity. It is the approach to absolute consciousness, Samādhi, ecstasy, Union with the One. Though not suspecting the existence of Kundalinī himself, Ouspensky does realize that Cosmic Consciousness can come only to those of spiritual life, of special culture. It is the triumph of the super-personal principle, he says, the attainment of inner unity and harmony, or the beginning of personal immortality.

He maintains that it is the function of art and of science to arouse and keep alive this cosmic religious sense in those who are receptive.

Now in *Kundalinī* Dr. Arundale tells us much about this truly amazing power. He says:

The root of the word Kundalinī is the verb *kund*, which signifies “to burn,” Here we are given an idea as to the way in which the Fire works, unfolds. . . . It is a word signifying the feminine aspect of the creative force in evolution, which force, in its specialized and more individual potency, lies asleep, curled up as in a womb, at the base of the human spine. . . . [With the awakening of Kundalinī] a beautiful expansion of consciousness is physically experienced, so that the individual feels full of a glorious life and of a sense of intimate contact with what must be the developed intuitive consciousness. . . . There is a fine sense of at-one-ment, of radiance, of contact with the Real. Barriers seem to have been broken down, so that the individual sees into the heart of things, no matter what they are, and sees them as growing entities, their glorious future disclosed to him as embryonic in them. . . . It is as if a new dimension¹ had opened out, so that a new world is entered. . . .

From the centre of the Earth and from the Sun we draw the Kundalinī power. We concentrate it at the spine-base centre and send it on its vitalizing way through the great centres of being. . . . Not only is there absence of the slightest sexual disturbance [with Kundalinī,] but such remnants of sex-nature

as there may have been seem to be transmuted and transformed into their true purpose—virility and creativeness, and thus Godliness. . . . Kundalini Fire is the essence of the Love of God. . . . Can we describe the great Serpent-Fire of Kundalini in its fundamental glories, in its colours, in its shapes, in its music-notes? Can we describe its song? Can we describe its rainbow? . . . Kundalini is a perfect fruition of life. It is a consummation of Life. . . . Could the student but hear the Song of Kundalini, could he but “see” the colours of the Fire, he would know what Life is, for he would be penetrating into the very heart of Being.

Now what is this description of Kundalini if not Bucke’s “Brahmic Splendour, Brahmic Bliss, and an intellectual illumination quite impossible to describe”? Or Dante’s “trans-humanized into a God . . .”? Or Carpenter’s “All sorrow finished. . . .”? Or Whitman’s “Wandering amazed at my own lightness and glee. . . . I become a dumb man”?

Can we not now better understand the impassioned language used by those who, unknowingly, have awakened within themselves this amazing power, and have tried hopelessly to portray something of their marvellous experiences in

words which have ever proved wholly inadequate to the task?

Cosmic Consciousness, then, is not yet for the multitude. For, as Thoreau tells us, “the millions are awake enough for physical labour; but only one in a million is awake enough for effective intellectual exertion, only one in a hundred millions to a poetic or divine life.” Shall we not, therefore, need to reach a much higher level of civilization before this higher consciousness becomes general?

And now do we not better understand those somewhat cryptic words of the Christ: “The kingdom of God is *within* you”—not in some fanciful city of golden streets, but here, within us, if we can but believe it, and lead the life necessary for its ultimate attainment. Then J. Krishnamurti boldly brings his “Kingdom of Heaven” and his “Kingdom of Happiness,” from the heavens above to the earth beneath, and from a vague and nebulous future to an ever-living present. He, too, tells us that salvation is *within* us, and that we can attain liberation (Cosmic Consciousness?) at any stage of evolution if we have the burning desire to attain. “God is only in us” he says, “there is no other God.”

THROUGH THE PASSAGE

A Dream

BY GEOFFREY HODSON

This story has no special message to deliver, nor does it point to any moral. It is simply a record of a vivid experience of self-consciousness out of the body.

I DREAMT that after putting my car in a garage, I saw a mechanic at a bench and a narrow passage in one corner with a stout chain across. I asked the mechanic whether it were possible to pass through. He said that it was, but it was very difficult, that it was not always easy to return, and that some who passed failed to do so. I pushed hard against the chain which slowly passed through me, and squeezing through the passage which was narrow and dark, I suddenly found myself in a large, light, airy room resembling an artist’s studio and conveying a suggestion of restful beauty.

On low seats a group of men and women occupied the centre of the room. Their grouping, distinctly sculptural, the colours of their clothes, and a certain poised immobility, though all quite natural, somehow suggested living statuary.

I joined them and immediately experienced a close and happy intimacy of thought and feeling with them all. Gradually I fell into a state of profound calm, still peace, perfect equipoise, which pervaded the whole subsequent experience and remains as a lasting impression.

Our auras were visible and tangible, much as are clothes on the physical plane. They consisted of steady, rhythmically flowing streams of force, all in colour, emanating from our bodies, the different colours being determined by and expressive of, primarily, our inner nature, our real character, and secondarily, of our interchanged thoughts and feelings. These last, though transient, were deep, calm and clear.

Auric blending occurred continually, producing the sense of intimate friendship, perfect understanding, close inner harmony.

For a time no one moved, no one spoke, yet the companionship was rich, full and completely satisfying. Different though we all were, we were perfectly blended, completely at one.

On my right was a lady of great beauty of character, of face and of aura. We had “conversed” for a time when I observed a change in her; the facial expression became vacant, the form began to fade. My attention, thus drawn more definitely to her brought us into closer rapport and I heard the ringing of a bell. Through unity with her consciousness I saw a room on

the physical plane as if far away below us. Her body was in bed and an alarm-clock was ringing. Mentally I said to her: "It is eight o'clock and you will have to go back." Almost as I spoke she disappeared.

Then it was that I realized that I was out of the body in full consciousness as were the rest of the group.

Some interchange of thought on the subject occurred, centring chiefly round the possibility of using the passage at will.

I then moved over to the window and looked out. The studio proved to be on the first floor of an extension into a garden of the house which was one of a row. The others, which had no such extensions, were pretty houses each with its own flower-filled garden, and I could see the brass number plate on each door; the next door was number 9 and presumably the studio was part of number 10.

At this point I was awakened by a noise in my bedroom and remembered the whole of the above distinctly, being especially interested in my self-conscious absence from the body. I passed the dream in review, could still feel the deep peace and poise, and then decided to find my way through the passage again. I visualized the garage, saw mentally the walls and the chain, pressed on and instantly I was asleep. This time I "awoke" in the garden of the same house, fully conscious of the whole previous experience as of the physical interlude.

The garden, as were all the others, was full of flowers, all very beautiful and glowing slightly. I do not remember any fragrance, nor could I recognize varieties. White seemed to predominate and the general effect was of well-planned profusion.

Looking across the nine other gardens—I do not remember the opposite direction—I saw an open village green, with lovely old fashioned but new-looking houses on the far side. These were mostly of half-timbered Elizabethan architecture, though some were in the medieval German style. I remember noting the different kinds of architecture with interest and admiring the general effect.

The whole district was brightly and clearly lighted as if by the sun, and everything looked fresh and new. A sense of perfection, wonderfully satisfying, was conveyed, and this referred not only to the houses and gardens but to the life as well.

Then I saw people in the near-by gardens. One, a middle-aged man with white hair and drooping white moustache, was reading a book.

When I spoke he bent closer over his book as if to concentrate against my thought. I asked him mentally how he came there, if he used the passage and could come and go at will. He bent lower still over his book as if slightly embarrassed, and then I realized that he was deceased and could go back no more.

After this I remember little more, nor has the experience re-occurred, though an attempt to re-enter the passage has more than once sent me to sleep.

LEAVES FROM THE ARCHIVES¹

XI. Are the Mahatmas Tibetan Lamas?

In July 1884 a pamphlet was published by the Psychological Press, London, entitled *Koot Hoomi Unveiled; or Tibetan Buddhists versus the Buddhists of Tibet*, written by Arthur Lillie, author of *Buddha and Early Buddhism* and some other books. The pamphlet was immediately met with another by G. B. Finch, President of the London Lodge of The Theosophical Society, entitled *Observations on Mr. Lillie's Koot Hoomi Unveiled*. Against this counter-attack Lillie wrote a letter to the Editor of *Light*, which was published in that weekly of the 2nd August, under the heading "Koot Hoomi Unveiled." And to this H.P.B. wrote an answer, published in the same weekly of the 9th August, under the heading "Mr. A. Lillie's Delusions." Of these two letters cuttings are found in *Scrapbook*, XX, 133-35. Above her own letter H.P.B. wrote in indelible pencil: "*H. P. Blavatsky's Reply*." This reply has been republished in *A Modern Panarion*, pp. 253-58. Lillie published a counter-reply in the issue of 6th September. And a cutting from *Light* (without date) of H.P.B.'s answer to this, under the heading "Mr. Arthur Lillie," was pasted in *Scrapbook*, XX, 192. As I do not know that it has been republished before, a faithful reprint of it follows here:

SIR,—When in my answer to Mr. Arthur Lillie's "Delusions," I maintained that the said writer had a policy unique and quite his own for dealing with his literary opponents, I was but stating that

which every lover of truth can now see for himself.

His article in your issue of September 6th is, like its predecessor, a long series of misconceptions, blunders, and unfair insinuations. It is impossible, without incurring the penalty of sacrificing one's dignity, to have any prolonged discussion with such opponents. Their tactics are a sort of guerilla skirmishing; one answers and corrects one set of blunders, when, forthwith, there appears a fresh series, and this trails after it still others! To notice them *seriatim* would be like the work of Penelope. We shall do our best to keep the flag of truce flying, but really it is a hard task, when such malignant nonsense is permitted in so important a journal as "*LIGHT*."

Without going into any discussion I shall simply record the *mistakes* of the article in question.

Par. 1. I am accused of having "confessed that I wittingly deceived Colonel Olcott and others for a considerable time."

Answer: I have confessed to no such thing—I have never wittingly deceived anyone. What I said was, that finding it worse than useless, *viz.*, harmful, to declare the whole truth to those who were then utterly unable to comprehend it, I withheld from them for a time such details of the truth as would not

¹ Continued from THE THEOSOPHIST, April 1936, p. 73.

only have been unpalatable to them, but might have made them regard me as a lunatic. There are many such details relating to our Mahatmas and their doctrine, which I am withholding even up to the present time. Let Mr. Lillie and his sympathisers make whatever use they can of this fresh "confession." He is a base man indeed who, having had truth revealed to him under the seal of secrecy, and solemnly pledged himself never to reveal the information, will nevertheless divulge it to the profane. There is a vast difference between the action of a person who, in the spirit of the Apostle's words (Rom. iii. 7), "And if my lie profiteth to the Lord, why should I be yet held as a sinner," should circulate deliberate lies to deceive his fellow beings; and that of another man who, under compulsion of his pledged honour, keeps silent on certain things.

If I am to be held in this matter a *deceiver*, then so is every Mason, every Oddfellow, every statesman, every priest who receives confession, every physician who takes the Hippocratic oath, and every lawyer, one.

Mr. Millar, quoted by Mr. Lillie, methinks, if worthy anything as a critic, ought rather to point out the full gravity of Mr. Lillie's rancorous and nonsensical insinuations than concern himself, as he does, with the moral outcome of my conduct.

Par. 2. I say again, I never was a Spiritualist. I have always known the reality of mediumistic phenomena, and defended that reality; that is all. If to have the whole long series of phenomena happen through one's organism, *will*, or any other agency, is to be a "Spiritual-

ist," then was I one, perhaps, fifty years ago, *i.e.*, I was a Spiritualist before the birth of modern Spiritualism. As regards mediums, séances, and the spiritualistic "philosophy," so-called—belief in the latter alone constituting a Spiritualist—then it may perhaps stagger your readers to learn that I had never known, nor even seen a medium, nor ever found myself in a séance room, before March, 1873, when I was passing through Paris on my way to America. And it was in August of the same year that I learned, *for the first time in my life*, what was the philosophy of the Spiritualists. Very true I had had a general and very vague idea of the teachings of Allan Kardec since 1860. But when I heard stated the claims of the American Spiritualists about the "Summer Land," etc., I rejected the whole thing point blank. I might name several persons in America as my witnesses if the testimony of Colonel Olcott were not sufficient. I also deny that "Mr. Burns," of the *Medium*, has recorded that I "*once came to him to propose*" anything. I have never met Mr. Burns, never went to him, have never proposed to him the foundation of anything at all. In the beginning of 1872, on my arrival from India, I had tried to found a Spiritist Society at Cairo after the fashion of Allan Kardec (I knew of no other), to try for phenomena, as a preparative for occult science. I had two French pretended mediums, who treated us to bogus manifestations, and who revealed to me such mediumistic tricks as I could never have dreamed possible. I put an end to the séances immediately, and wrote to Mr. Burns to

see whether he could not send out English mediums. He never replied, and I returned to Russia soon afterwards.

Mr. Arthur Lillie informs the public: (1) "That John King was not the only alleged spirit that came to her séances." (2) "That I had recognised many other spirits, among others, Mr. Fullover, who had died the previous Friday." Three *blunders* (?) in three lines. I never held séances in my life. It was not at *my* séances, but those of William Eddy, that I recognised the several "spirits" named. (3) I never saw any Mrs. Fullover (Mrs. Fullmer spoken of by Colonel Olcott, I suppose?) living or dead, nor any Mr. Fullmer either, nor does Colonel Olcott say I did. As a proof of Mr. Lillie's marvellous accuracy, I quote Colonel Olcott's words from p. 326 of his work [*People from the other World*]:

"Ten spirits appeared, among whom was Mrs. Fullmer, who had only died the Friday previous. *The relative to whom she came sat beside me, and was dreadfully agitated, etc.*"

Was I Mrs. Fullmer's "relative," spoken of by Colonel Olcott? I should not wonder, after reading what he wrote in the same accurate style in his "Buddha and Early Buddhism," and other books, if Mr. Lillie, in his next, and without any mention of my present proof of his blunders, should gravely assure his readers that under the name of "Mrs. Fullmer's relative," and church member, Colonel Olcott meant Madame Blavatsky!

Most decidedly I have seen forms called "spirits," at Eddy's and recognised them; even to the form

of *my uncle* (not my "father," as Mr. Lillie affirms). But in some cases I had thought of them, and *wanted* to see them. The objectivation of their astral forms was no proof at all that they were dead. I was making experiments, though Colonel Olcott knew nothing of it, and so well did some of them succeed that I actually evoked among them the form of one *whom I believed dead* at the time, but who, it now appears, was up to last year, alive and well: *viz.*, "Michalko," my Georgian servant! He is now with a distant relative at Kutais, as my sister informed me two months ago, in Paris. He had been reported, and I thought him, dead, but had got well at the hospital. So much for "*spirit identification*."

Par. 3. "She tells us," says my critic, "that he" (Mahatma Koot Hoomi) "comes to her constantly with a black beard and long, white, flowing garments." When have I told any such thing? *I deny, point blank*, having ever said or written it, and defy Mr. Lillie to cite his proof. If he does so, it will be a case of not merely misquotation, but positive *misrepresentation*. Does he rely upon what I have said in my previous letter? In it I speak of an "Eastern Adept," who had gone up for his final initiation, who had passed, *en route* from Egypt to Thibet, through Bombay and visited us in his physical body. Why should this "Adept" be the Mahatma in question? Are there then no other Adepts than Mahatma Koot Hoomi? Every Theosophist at headquarters knows that I meant a Greek gentleman [Hilarion] whom I have known since 1860, whereas I

had never seen Mr. Sinnett's correspondent before 1868. And why should not the latter wear a black beard, and long, white, flowing garments, if he chose, both in his "astral body" and also in his living one, as well? Is it because the same paragraph states parenthetically that it is, "a curious costume, by-the-bye, for a Thibetan monk"? No one ever dreamt of saying that the Mahatma was a "Thibetan monk" or Lama. Those who are immediately concerned with him know that he has never made any such pretence, nor has anyone else done so on his behalf, nor on that of our (Colonel Olcott's and my own) Master. I care not in the least whether my "word" is accepted or not by "Mr. A. Lillie."

He reminds his readers, or thinks he does, that "we" (they) "are forced to remember that the same word" (mine, he means, I suppose) "was once pledged to the fact that his name" (the figure's) "was John King." He must be surely "dreaming dreams"!! But why should they be so false and untrustworthy?

The same paragraph contains another assertion as inaccurate as the rest. "If she appeals to her arduous missionary efforts to propagate the doctrine of shells, . . . we cannot forget that the same energy was once devoted to support Spiritualism." Again I deny the statement. My "arduous missionary efforts" were directed all my life to support the reality of psychic phenomena, without *any reference*, save in late years, to their origin and the agency at work behind them. Again; "She" (I) "now tells us that she never was a Thibetan nun"!!! When have I ever told anyone such

an absurdity? When have I said I had been one? Yet the denial of it is alleged as "the most important fact that has yet been revealed"! Had I claimed to be one, then, indeed, if the writer knew anything of Thibet or Thibetans, might he rush into print, for he would have the right to doubt my statement and expose my imposture, since that would have been one. But this only proves once more that the "learned author of 'Buddhism,' etc.," hardly ever knows what he is talking about. A nun in Thibet, a regular "ani," once consecrated, never leaves her convent, except for pilgrimage, so long as she remains in the Order. Nor have I ever received any instruction "under the roof" of the monks; nor has anyone ever claimed such a thing on my behalf, or to my knowledge. I might have lived in male lamaseries, as thousands of laymen and women do; *i.e.*, have lived in the buildings clustered around the lamaseries; and I might even have received my "instruction" there. Any one can go to Darjeeling and receive, a few miles from thence, teaching from Thibetan monks, and "under their roofs." But I have never so claimed, so far as I know, for the simple reason that *neither of the Mahatmas* whose names are known in the West *are monks*.

Mr. Lillie's division of the Buddhists of Thibet is taken upon the authority of Abbé Huc; my division is taken from *my knowledge* and that of the many chelas I know and could name. Thus, our Mahatmas, if the fact can justify the curiosity of the Spiritualists, are neither "Hermits" (now), for they have done with their "practice" of Yoga; nor

"Wanderers," nor "Monks," since they tolerate, but would never practise, *Exoteric*, or popular, Buddhist rites. Least of all are they "*Renegades*."

1. What authority has Mr. Lillie to connect the Katchi gentleman, spoken of in "Isis," with Mahatma Koot Hoomi? Nothing but his insatiate desire to find me at fault, and thus to justify his rancour.

2. Where has he found that "this Thibetan Buddhist" (which?) "believes that 'Buddha' in Thibetan is 'Fo,' that 'Dharma' is 'Fa,' that 'Sangha' is 'Sengh,' and that a monk is called a Shaman"? I have not "Isis" here with me now, but I think I can vouch that these words are not to be found there, placed in the mouth of any "Thibetan Buddhist," and that if found, which I doubt, it will be seen to be simply due to a misprint.

I close by informing Mr. Lillie that years before he had an idea of Buddhists and Thibetans, I was quite familiar with the Lamaism of Thibetan Buddhists. I passed months and years of my childhood among the Lamaist Calmucks of Astrakhan, and with their great priest. However "heretical" in their religious terminology, the Calmucks have still the same identical terms as the other Lamaists of Thibet (from whence they came). As, however, I had visited Semipalatinsk and the Ural mountains with an uncle of mine, who has possessions in Siberia, on the very borderland of the Mongolian countries where the "Tarachan Lama" resides, and had made numerous excursions beyond the frontiers, and knew all about Lamas and Thibetans before

I was fifteen, therefore, I could hardly have ever thought "that Chinese was the language of Thibet." I leave such ridiculous blunders to those members of the Royal Asiatic Society who translate the Sanskrit word "matra" in the phrase "bodha-matra," as "mother" or "matter." (See Mr. Lillie's "Buddha and Early Buddhism," p. 20).

But possibly this does not count: I should have learned my Buddhism and Lamaism in Mr. Lillie's school, rather than in Astrakhan, Mongolia, or Thibet, if I thought of setting up as an authority for such critics as those in "LIGHT."

Well, so be it. I leave them to feed their censers with their own incense. I shall waste no more time in trying to correct their hydra-headed "mistakes," for when one is slain ten more spring up from the dead carcase.

H. P. BLAVATSKY

Elberfeld,
September 10th.

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Note. When H.P.B. asserts that "*neither of the Mahatmas* whose names are known in the West *are monks*," or "hermits," or "wanderers," least of all "renegades," and that "they tolerate, but would never practise exoteric, or popular, Buddhist rites," I am obliged to comment as follows:

We have, in the case of the Master K.H. at least, his own words not only for his partaking in, but even for his being wholly absorbed by the rites and ceremonies of the Lamaist Church: "In about a week"—the Master wrote in June or July 1882—"new religious ceremonies, new glittering bubbles to amuse the babes with, and once more

¹ *The Mahatma Letters*, 116.

I will be busy night and day, morning, noon, and evening." And we have the direct testimony of the elusive Damodar K. Mavalankar to the fact that his "venerable *Guru Deva*," that is the same Master, "holds a well known public office in Thibet under the *Teshu Lama*."¹ C. W. Leadbeater also tells us that both Masters, K.H. and M., belong to the reformed sect of the Gelug-pa or Yellow-Caps, to which also "belong the Dalai Lama and the Teshu Lama, and the present government of the country. . . . The people of this sect wear, on great occasions, yellow robes, and curious high, pointed helmet-like caps."² And from H.P.B. we know that she saw both Masters wearing these yellow caps. "He," the Master M., she wrote, probably in 1880, "never wears now his white *puggery* [turban] but simply sticks a yellow saucer on the top of his head, like K.H."³

A careful perusal of *The Mahatma Letters* leaves no room for doubt that the Masters are in one or other official capacity connected with the Lamaist Church. Their attendance and participation in the great ceremonial fes-

tivals, their continuous travelling from one great monastery to another, their constant allusion to superiors, among whom Chohans and Chutuktus are specially mentioned, the latter being well-known high dignitaries of the Tibetan Church, all these things are so many indications of their being in fact Lamas or Monks of no mean rank in the Outer Church of Tibet, whatever their status may be in the Inner Government of the world.

But, of course, it is true that the Masters are no "ordinary" lamas or monks or hermits, and that they probably have no fixed abode in one or other of the great monasteries, but live in their own secluded *āśramas*, for as she wrote later in *The Secret Doctrine* (V, 390): "It is rarely that these great Men are found in Lama-series, unless on a short visit." The same is told us in our days by Madame Alexandra David-Neel: "The true Adepts of the straight path are mostly found outside the monasteries. They live as anchorites in little huts in the deserts and on high snowy tops."⁴

A.J.H.

¹ THE THEOSOPHIST, April 1884, p. 171.

² *Talks on the Path of Occultism*, p. 534.

³ *The Letters of H. P. Blavatsky to A. P. Sinnett*, 8.

⁴ I translate direct from *Parmi les Mystiques et Magiciens du Thibet* (1927), p. 247. The English Edition, *Mystics and Magicians in Tibet*, seems to have treated the original in a somewhat free-handed way, for I could find no trace of the above passage.

THE TEMPLE OF THE STARS

BY OLIVE HARCOURT

Geometric figures on the ground in Glastonbury Vale—the Vale of Avalon—are believed to depict not only the Signs of the Zodiac, but also the Round Table of Merlin, of prehistoric origin.

SOME ancient nations, Chaldea, Egypt and Israel, had a system of geographical symbolism. The priesthood endeavoured to map out their lands in accordance with their spiritual symbols so far as the physical features of their countries permitted, and thus formed a symbolism of mountain, plain and desert extending to the representation, as it were, of both the Macrocosm and the Microcosm, of both human and spiritual attributes.

A LEGENDARY KINGDOM

That beautiful Gnostic fragment, *The Sacred Sermon*, speaks of a vastly old race once living on the globe: "There shall be mighty memorials of their handiwork on the earth, leaving dim traces behind when the cycles are fulfilled."

A remarkable book, written by anonymous authors, and entitled *The Temple of the Stars*,¹ gives a marvellous account of such a system existing in the county of Somerset, in England, of which nothing had been known to man since prehistoric times. Airmen flying over Glastonbury Vale, "the Vale of Avalon," home of the Arthurian legend of the Grail, saw a vast circle of figures mapped out upon the earth beneath them. They had been

put on the track of this discovery by the study of an old book of the thirteenth century, written in French and called *Perceval le Gallois, ou le Conte del Graal*. Translated into quaint English by one Dr. Evans, it was entitled *The High History of the Holy Grail*. The airmen thereupon set out in their air-plane and found the original legendary Kingdom of which the book treats.

THE ZODIAC IN THE SOIL

Within a great imaginary circle, ten miles in diameter, is a collection of earthworks and artificial watercourses, which, with the help of natural hills, ancient roads, brooks, pools and rivers, have been deliberately shaped by man into effigies of enormous size, representing the symbolic figures attributed to the Signs of the Zodiac from time immemorial, and to some other important constellations of the heavens. There they have lain, unknown and unrecognized, for thousands of years.

New roads have been made, woods have grown up, railways have been laid, villages and small towns have been built within this area, but even now the shapes of the figures can be seen, not only from the air, but even more distinctly on the Ordnance

¹ Published by John Watkins, Cecil Court, London, W.C.2.

maps of the district, and in photographs taken from the air. The effigies are so planned that the stars up above are correctly reflected on the earth, as it were, for they fall within their boundaries, as marks within a basin might be reflected upon the surface of a polished table if the basin were inverted and held over it. This becomes clear when one pins a map of the circle upon a map of the Zodiac in the same scale, and marks through both the positions of the stars. Such symbols in the very soil of the earth are found in other places—in The United States of America there are several groups of birds and animals, and in Ohio there is a great serpent; at Avebury there is also a serpent indicated—but nowhere is there such a perfect system as that of Glastonbury.

AND MERLIN'S ROUND TABLE

This circle is taken by the author to be Merlin's Round Table of the Grail, which goes back to prehistoric times, and is not the Grail of the early Christians but a much older symbol. Anyone standing on Glastonbury Tor, looking down on the plain, is gazing at the effigies, but can no longer distinguish them. At the time when the figures were formed, they corresponded to the stars above, but since then the precession of the equinoxes has changed the relative positions of the Sun and the Pole Star. Judging by the fact that the equinoctial line must have passed through the eye of the effigy of Taurus about the year 2000 B.C., the author believes the figures to be approximately 4000 years old. Mr. Arthur Waddell, the famous archaeologist, judges them to be of the

period of Stonehenge, made possibly by prehistoric Phœnicians.

The reason why these effigies are still discernible is that the Valley of Glastonbury was once Church property, the monks keeping the old landmarks intact, including the old roads and waterways.

On the Emerald Tablet of Hermes are the following words:

Heaven above, Heaven below,
Stars above, stars below,
All that is over under shall be,
Happy he who the riddle readeth.

Is this perhaps an allusion to the Glastonbury effigies?

The Glastonbury legends tell of the "Green Sea Moors of Avalon," and it is on these green sea moors, where lie the great effigies, their heads turned to the west and their bodies to the centre, that the Arthurian story was played out—the real story, not merely the legend. In the *High History* it is said:

The Latin from whence this History is drawn into Romance was taken in the Vale of Avalon in a house of religion which standeth at the head of the Moors Adventurous, there where King Arthur and Queen Guinevere lie.

It is perfectly obvious that King Arthur and his knights personified the Zodiac with the Sun in the centre, as did Christ and His Twelve Apostles. In the Arthurian legend the sign Leo was represented by Lancelot, the Lion being the summer Sun symbol, which accounts for the love between him and the King, who represented the winter Sun.

Being prehistoric, the Round Table of Merlin and the effigies of the Zodiac are not directly connected with the Christian Grail

story, but directly with the "Cauldron of Wisdom," known long before Joseph of Arimathea came to Britain. The prehistoric story was adapted to the Christian legend of the Grail.

BEAUTIFUL EFFIGIES

Leo has pre-eminence among the Signs, being so large that the sign Cancer occupies his neck. A very strange figure is Virgo, a female draped effigy holding up a handful of wheat—the symbolic Kern Baby. Scorpio is an evil-looking creature, his sting close to King Arthur's horse in Sagittarius, which latter is formed by a low range of hills. It reminds one of a Centaur, although the man is not part of the horse. The human part represents the constellation Hercules—one of the ex-Zodiacal signs—and also King Arthur. It is the best of all the figures, the man's back and legs astride the horse being truly marvellous in their strength and beauty. The horse has a bridle, and its eye is a pool, now overgrown.

Capricornus is noteworthy on account of its Bronze Age horn, whilst Aquarius, representing the element of Air, is indicated by the bird called the Phœnix, flying to the sunrise with out-stretched wings, another beautiful effigy on account of its hundred-foot rise above the surrounding country. Its head is turned over its shoulder to enable it to drink from the Chalice Well, or in some symbolism to carry the Chalice or Cup. The Chalice or Blood Well at Glastonbury, an iron spring which stains the water red, is supposed to have been captured by Perceval in warfare. The beak of the Phœnix lies along the

famous Pilgrims' Path up the Tor, and the ruins of Glastonbury Abbey are upon its tail.

Pisces is especially interesting, because one of the Fishes is formed by Weary-all Hill, so called because the Pilgrims, who by now had completed their round of the Signs and reached their journey's end, were tired and footsore, just as the Sun in astrological symbolism ends his journey at the sign Pisces.

In the portion devoted to Aries, the author links up Freemasonry with the Knights Templar, who were the Keepers of the Grail. To Masons the effigies are of enormous interest.

Taurus is a magnificent effigy, the head and forefoot of a great bull. The pool forming the eye is still visible, though much overgrown. The sign Libra is supposed to be represented by a dove with a leaf in its mouth, a remarkably clear form lying close to Scorpio. Libra being an Air sign, a bird would seem to be its natural emblem, and there is no other explanation of its presence here, unless it is meant for the Dove of the Spirit.

THE HOUND OF HEAVEN

Outside the circle, and placed as if guarding the entrance to the Kingdom of Logos, as the sacred area is called, is the Hound of Heaven, outlined by channels passing between immense earthworks and by the River Parrett. In the *High History* it is said that the beast "looks towards the Cross." The eye is invisible to anyone on the ground, but upon the photograph taken from the air a circle

can be seen, answering to the eye in such a position that the Hound looks straight down the nave of St. Michael's Church, the foundations of which are in the shape of a Cross. The author thinks it possible that the Mount upon which the Church stands may be a man-made hill. It may also be that Glastonbury Tor is a man-made hill, such as Silbury Hill in Wiltshire, which, according to Waddell, is a survival of Serpent Worship.

THE CASTLE OF CAMELOT

Guarding the Castle, too, was the prehistoric castle of Camelot, a great triangular fortress protected by mighty earthworks. The ancient name is preserved in that of a village called Queen Camel, in the River Camel and in Camel Hill. It is traced to Camillus, said to have been a Sun-god. It is possibly linked up with Cadmillus, the

candidate in the Fire-Mystery of Eleusis.

At the moment when Gawain first saw the Holy Grail, three drops of blood fell upon the Round Table. In the picture these drops exactly resemble the sacred Hebrew letter *Yod*, the first letter of the Great Name of God. It is in the shape of a little flame to represent the Fire of the Divine Spirit.

Symbolism, though often decried, is the synthesis of religion, it is carried on from age to age and is understood by all men. If it does no more, it proves that all religions have their common origin in One God, and that the teachings of wise men in all ages are gathered together into a great whole by symbols such as the Zodiac and the geometric figures, which are symbols for all time because they are founded on the laws of nature, which are the Laws of God.

THE MYSTERY OF BEAUTY

Withdrawn is the grey mist of night,
Filled is the world with golden light,
So comes the majesty of day.

The midday glory fades at even
And purple splendours fill the heaven,
Thus passes light away.

Yet as the moon and star-fires gleam,
Brightness and darkness weave a dream,
One mystery are they.

F. H. ALDHOUSE

THE MAKING OF A PRESIDENT: ANNIE BESANT

BY ADELTHA HENRY PETERSON

WHAT does it mean—this being a President of The Theosophical Society? Is it a post to which anyone of merely superior intellectual attainments can aspire? Or is it a position which demands not only a fine intelligence but also a highly developed intuitive sense of the needs of the world and an innate capacity to give a practical and far-reaching response? In the August 1936 issue of THE THEOSOPHIST was set forth the splendid record of the President-Founder, Colonel H.S. Olcott, whose achievements in many fields brought him continuous world-renown from the age of twenty-three to his passing at the ripe age of seventy-five years. As we study the life of this great President-Founder, we feel that it would be almost impossible to replace him, for such men are rare in the world's history.

ANNIE BESANT, LIBERATOR

And yet the second President, Annie Besant, a giant among men, a world-figure in her championship of the rights of the depressed and outcast, nominated by the President-Founder before his passing, stepped easily into the Presidentship of The Theosophical Society, and carried The Society to undreamed of heights during her twenty-six years' administration. The Founders were seed-sowers—

Annie Besant tilled the soil that the seeds might burst their imprisoning encasements and come to blossom; they had quarried the rough marble—she, as sculptor, released the imprisoned life.

The dominating quality of the service to humanity of this Warrior-soul was her power to set free the bound, and in every field of her endeavour—social and political, religious and educational—she could well be termed the Liberator. She passionately sought for Truth and in her quest blazed a trail that all might follow. Always she broke down the barriers that kept men from the expression of their Highest, and thus called the Self into expression, and so of her it is said: "She made men."

HER COMPASSION AROUSED

Spurred on by a "longing for sacrifice to something felt as greater than the self," she yearned in early years for a life of sainthood and martyrdom, and it was a natural thing for her to "drift" into marriage with the Rev. Frank Besant, who was serving as deacon in a mission church in Clapham.

At the age of twenty, a few months before her marriage, she contacted for the first time in her sheltered life the troubles of humanity through her friends the Roberts of Manchester. Mr. Roberts, "the poor

might (as it did) cost her the custody of her children. "But the desire to spread liberty and truer thought among men, to war against bigotry and superstition, to make the world freer and better than I found it—all this impelled me with a force that would not be denied. I seemed to hear the voice of Truth ringing over the battlefield: 'Who will go? speak for me?' And I sprang forward with passionate enthusiasm, with resolute cry: 'Here am I, send me!'" She had once said, as she had nursed the sick through a severe epidemic: "I take a sheer delight in nursing anyone, provided only that there is peril in the sickness so that there is the strange and solemn feeling of the struggle between the human skill one wields and the supreme enemy, Death." Now her skill was to be used to wage war against more than physical death—the sleep of the spirit of man which is Spiritual Death.

TRAINING FOR SERVICE

Utterly consecrated, she gave herself to the work of fitting herself for her task: "Very solemn to me is the responsibility of the public teacher, standing forth in press and on platform to partly mould the thought of his time, swaying thousands of readers and hearers year after year. No weightier responsibility can any take, no more sacred charge. The written and the spoken word start forces none may measure, set working brain after brain, influence numbers unknown to the forthgiver of the word, work for good or for evil all down the stream of time. Feeling the greatness of the career, the

solemnity of the duty, I pledged my word then to the cause I loved that no effort on my part should be wanted to render myself worthy of the privilege of service that I took; that I would read and study, and would train every faculty that I had; that I would polish my language, discipline my thought, widen my knowledge; and this, at least, I may say, that if I have written and spoken much, I have studied and thought more, and that I have not given to my mistress Truth that 'which hath cost me nothing'." And so she put her whole nature on the sacrificial forge.

HER SOCIAL WORK

From 1875 to 1888, Annie Besant fought a valiant fight for the crucified Christ-Humanity. "Deeper and deeper into my innermost nature ate the growing desire to succour, to suffer for, to save. I had long ago given up my social reputation, I now gave up, with ever-increasing surrender, ease, comfort, time; the passion of pity grew stronger and stronger, fed by each new sacrifice, and each sacrifice led me nearer and nearer to the threshold of that gateway beyond which stretched a path of renunciation I had never dreamed of, which those might tread who were ready wholly to strip off self for Man's sake, who for Love's sake would surrender Love's return from those they served, and would go out into the darkness for themselves that they might, with their own souls as fuel, feed the Light of the World."

Socialist became Annie Besant, and worker with Bernard Shaw in the Fabian Society, and the Social

Democratic Federation; she took an active part in Trade Union work among unskilled labourers, and with Herbert Burrows led the great Match Strike of the two to four shilling a week match-makers to a successful conclusion; served as a member of the London School Board (for Tower Hamlets) 1887-90, but refused re-election. A splendid educationist, she gave popular lectures on science which became textbooks for the people. In 1889 there was scarcely any modern reform for which she had not worked, written, spoken, and suffered: women's suffrage and equal rights, better housing, school meals to half-starved waifs, abolition of sweat-ed wages, penology reforms, antivivisection, organization of trade unions, introduction of Federation into the Empire, reform of the land laws, the right to freedom of thought and speech, a reformed system of electorates, the rights of subject peoples and others.

IN GREAT DESPAIR

But again the search for Truth urged her on. "Ever more and more had been growing on me the feeling that something more than I had was needed for the cure of social ills. The Socialist position sufficed on the economic side, but where to gain the inspiration, the motive, which should lead to the realization of the Brotherhood of Man? Our efforts to really organize bands of unselfish workers had failed. Much indeed had been done, but there was not a real movement of self-sacrificing devotion, in which men worked for Love's sake only and asked but to give, not to take. Where was the material for the

nobler Social Order, where the hewn stones for the building of the Temple of Man? A great despair would oppress me as I sought for such a movement and found it not."

THE LIGHT BREAKS

The newer Psychology revealed indications also of a mysterious element in consciousness not to be explained by the materialistic view. "Into the darkness shot a ray of light—A. P. Sinnett's *Occult World* with its wonderfully suggestive letters, expounding not the supernatural but a nature under law, wider than I had dared to conceive." Finally there came to her hand in 1889 *The Secret Doctrine*, and she knew she had found the Truth. To H. P. Blavatsky and the Cause of Theosophy she pledged her life's allegiance and never wavered in service to the very end. In 1891 she wrote the first of the Theosophical *Manuals*, and from that time forward her pen and voice were constantly used in the exposition of Theosophy, and she travelled the globe over in the service of The Theosophical Society.

WORK FOR THEOSOPHY

In 1907 Annie Besant was nominated by the President-Founder as his successor, and subsequently elected as President of The Theosophical Society; re-elected in 1914, 1921 and 1928. As President of The Theosophical Society and as an individual, she co-operated with and protected many reform and forward-looking movements: the Liberal Catholic Church; the Theosophical Order

of Service with its many leagues; the Round Table; the Golden Chain; organized the Indian Boy Scouts in 1918, for which she was appointed by Lord Baden-Powell "Honorary Commissioner for All-India of the Boy Scouts' Association," and on the 5th October 1932 was awarded the "Silver Wolf"; Co-Masonry which she pioneered in Britain in 1902, and in India in 1903, later becoming M.P.G.C. of the British Federation and Sov. Lieut. G.C. of the Supreme Council of International Co-Masonry and a 33° Mason. Always a John the Baptist, her *London Lectures* in 1911 culminated in the announcement of the appearance of a Great Teacher in the not distant future, who would give a fresh spiritual impulse to a distracted world, warning her followers, however, that the Teacher's message would be striking, even challenging, appealing to Intuition rather than to Intellect.

SERVICE TO INDIA

But perhaps her greatest work was voiced by the poetess Sarojini Naidu: "Her radiant spirit re-kindled India's faith in her own ideals and destiny."

Dr. Besant tells of the transition period between her political work of the nineteenth century and her work for the freedom of the Motherland, the dignity of an Indian Nation, a self-ruled member of the British Commonwealth of Nations: "Some of my good friends wonder why I work in the political field, which for some years I left entirely. . . . I left it, because H. P. Blavatsky wished it. She thought, and thought rightly, that under the new conditions into

which I entered when I became her pupil in the Divine Wisdom, it was necessary for me to devote myself to the mastering of the Theosophical standpoint, to the adjustment of the focus of the mental and emotional eyes to the new Light. Socialist as she declared herself to be—of the Socialism of Love and not of hate—she would not have me teach Socialism, until I had seen how, in the age-long evolution of mankind, the Socialism of child-peoples, under an autocracy of Wisdom and Love, had necessarily passed away—exquisitely beautiful and happiness-giving as it was—to make way for the struggles, the antagonisms, the wars, in which adolescent Nations hewed their ways to Individualism and Self-reliance. In the old Pythagorean way, she imposed on me silence on the subjects I cared for most, to which my public life had been devoted. She did well. For my old crude views were thrown into the fire of silence and nothing was lost of the gold that they contained; that remained . . . —a kingly gold.

"Gradually over here in India, I studied India's past and learned how great had been her people's liberty in ancient days. In the early nineties I saw the *Pancāyat* system at work, that I had read about, and found it wise. From time to time I gave a lecture on the problems of National life, and in England, now and again, I lectured on England's neglected duties to India, and on the place of coloured races in the Empire. . . . For all the love for India, and the sympathy with her wrongs, and the knowledge of her sufferings

. . . flowered when I first touched Indian soil into the intense devotion for the Motherland which has animated me ever since. But all my first years of work went to that uplifting of eastern faiths, and especially of Hinduism . . . Then came the educational work¹ and the lectures to the Hindu College students, and the inspiring of them with Patriotism, with devotion to the Motherland, the experience of the treatment of my Indian friends by Anglo-Indians . . . and so on and on, till I knew the time had come for letting my tongue speak freely that which had been burning in my heart."

So she entered again the political struggle for a people's freedom, founding the Home Rule League and acting as its President from 1916; later in 1919 voicing the idealism of India far and wide through the daily and weekly *New India*. Although she stressed the need for constitutional procedure, her work brought her into conflict with the authorities, and in 1917 she was interned. She could have gained her release had she promised to abstain from political activity, but the compromise was flatly refused; however, three months later her unconditional release was ordered, amidst scenes of tumultuous enthusiasm. Shortly afterwards she was elected President of the Indian National Congress, but owing to her firm attitude towards all violence, she lost popularity with the masses. She served as General Secretary of the National Convention of India in 1923, and

her Commonwealth of India Bill, which she drew up in consultation with Indian opinion, was introduced in the House of Commons in 1927, though never enacted.

BIBLIOGRAPHY

A bibliography of Annie Besant reveals a total of 330 self-written books and pamphlets; 25 books written in collaboration with others; 21 books edited and introduced by herself; twelve periodicals edited by herself; with six translations, among them a classic edition of *The Bhagavad Gita* from the original Samskrit. These books cover the field of Science (Chemistry, Physics, Psychology, Physiology), Economics, Political Economy, History, Religion, Philosophy, Ethics, Education and, above all, Theosophy.

THE WORLD'S HOMAGE

At a Jubilee Celebration of her Fiftieth Anniversary of public work, held in the Queen's Hall, London, in 1924, many were the platform tributes, letters and telegrams that poured in from famous men and women the world over in honour of this magnificent figure of world achievement who had carried the torch of a flaming idealism aloft for over half a century; whose love for humanity had passionately given itself in service to the world; whose spiritual adventure had ranged through the whole gamut from Atheism to the supreme Gnosticism of Theosophy; who, deprived of her own children by unjust orthodoxy, had fought for the rights of all Motherhood and lavished her

¹ The founding of the Central Hindu College, Benares, later the Hindu University which bestowed on her *honoris causa* the degree of Doctor of Literature.

love on the orphan child Human-
ity; Scientist, Educationist, States-
man, Empire-BUILDER—each tribute
brought to light another aspect of
her magnificence:

So shall I fight, so shall I tread
In this long war beneath the stars.
So shall a glory wreath my head,
So shall I faint and show the scars,—
Until this case,—this clogging
mould,—
Be smithied all to kingly gold.

And she passed as she had lived
—Warrior-Soul, Liberator, Ruler
of a Spiritual Empire—yet withal
so tender and compassionate that
of her the poet Gerald Massey in
1879 wrote:

You have soul enough for seven;
Life enough the earth to leaven;
Love enough to create heaven!

Of such stuff is made a President
of The Theosophical Society.

YOGA

A solitary mountain rests upon a spread-out mat of chequered
rice-fields.

Wrapped in a cloak of twilight, he appears as a giant Yogi, lost
in meditation.

Upon his brow there rises a great cloud—as it were a thought-form,
ascending through the purple-blue of rain, to slate, dove-grey, and
then, dome upon dome, into the glory of the sunset light.

What can the mountain, in his mists and shadows, know of that
bright radiance overhead?

What can we know, lost in our tears and ignorance, of that pure joy
to which our higher selves could draw us if we would?

Up, up, my consciousness! Surmount the physical distress, the
anxious thoughts, the fear, the doubt!

Rise up above the shadow of the world, into the transcendence of
the higher mind, the topmost pinnacles of cloud, where shines the
everlasting Sun.

ELWIN HUGHES

FESTIVALS OF APRIL—MAY¹

BY G. S. ARUNDALE

APRIL is an occasion for all
kinds of Anniversaries—not
our own little birthdays which do
not very much matter but the An-
nual Conventions of National Sec-
tions—Australia, Finland, Nether-
lands Indies, Puerto Rico, South
Africa, and the South American
Federation. We have our own work-
ers' Convention which will begin
on Good Friday next. All this is
very good because it releases force.
Let us co-operate in every way,
because we add to the power as
well as receive from it.

This is Palm Sunday and it com-
memorates the final triumph of the
Christ in Jerusalem before He went
down into the Crucifixion of Good
Friday, and ascended into the
Resurrection, to be celebrated next
Sunday.

On January 27th we had the cele-
bration of the Transfiguration so
beautifully described in the seven-
teenth chapter of *Matthew*. And
you will remember that when the
disciples saw the Christ standing
between the two prophets Moses
and Elias, they immediately thought
they must build a tabernacle for
the three of them. The proposal
was, however, brushed aside with
the words: "This is my beloved

Son, in whom I am well pleased;
hear ye him."

Palm Sunday marks the earthly
triumph. The following Sunday,
the great spiritual triumph of the
Resurrection. This is one of the
great sacred weeks of the world.
Though in His Diamond of Com-
passion the Lord Maitreya has His
facets of all the great Faiths, on
an occasion like this He shines
brightly through the Christian facet.
We are very near to this Mighty
Lord of Love during the Easter
Festival Week, that is to say from
the 2nd of April to the 9th, and I
am sure we shall have His Benedic-
tion on all the Easter gatherings.

At this time, too, our Brethren
the Jews commemorate the Pass-
over when they were delivered out
of the land of Egypt and between
the 4th and the 11th they will be
celebrating their most sacred Festi-
val. The Christ Himself before
His crucifixion celebrated this feast
of the Passover Supper in Jeru-
salem and enjoined His disciples
to maintain the tradition, and we
find it now observed in the sacred
sacrament of the Holy Eucharist
celebrated by both Catholic and
Protestant Churches alike.

¹ From a Talk given on 2 April 1939. Since then a committee has been appointed
at Adyar to make a complete list—with dates for this year and brief descriptions—of
the important festivals of the Hindu, Zoroastrian, Hebrew, Jain, Buddhist, Christian and
Islamic faiths. These will appear each month in THE THEOSOPHIST under "Festivals
of the Month."

Today and the 4th are also great Jain Festivals. And the 4th is the Hanumān Jayanti, birthday of the great Deva Lord who incarnated in animal form to assist the Avatāra of Viṣṇu—S'ri Rāmacandra, whose birthday was celebrated on the 29th of March—a Christmas Day in a very real sense. The 13th of April is a Parsi Celebration, an offering to Water, and the 14th is Tamil New Year. (A New Year should be a day of vision, a day of looking forward. Christmas Day is a day of peace and goodwill when we try to make up for all the wrongs we have done, a day when we seek to pay our debts to those who are our creditors. A corresponding day among the Hindu Festivals, I understand, is Makarasankrānti or Pongal, on the 14th of January.) On this Day of Tamil New Year there should be the feeling of invigoration, of ascent to the heights of an Everest, or the stimulation one feels in identifying oneself with the power of the Niagara Falls.

Then there is Lord Buddha's Birthday, the full moon of Vaisākh, which is especially significant this year, as it falls on the Birth and Death Anniversary of the Lord Muhammad.

This Festival of Vaisākh is one we must especially endeavour to remember if we can. It is a ceremony that impresses the memory most directly because there is such a contrast between one part of the picture and the other. One does not know quite where to look: shall we look at the Lord Buddha Himself seated in a magnificent posture with the face of a youth and beautiful curly hair? Shall we look at the

glorious aura surrounding Him? Or shall we be eager to see the flowers as they fall from heaven to earth? Shall we gaze upon the marvellous five-pointed Star formed by the members of the Brotherhood? Must not our eyes rest upon the Hierophant, the Lord Maitreya, as He raises the Rod of Power in invocation?

If you can brood and dream over these things during the afternoon and evening, planning to go to sleep at least a half hour before the time of the Full Moon, you have made a channel for your memory. But suppose you say, "I do not, I cannot remember anything." This is, of course, a mistake, for, by saying you do not or cannot, you shut the doors of oblivion upon the forces of remembrance. Say rather that you will *try*. But try to use your imagination. Bishop Leadbeater always used to train us in that way. When we said we could not remember, he would reply: "Imagine what might have happened." We might then say: "I can imagine all kinds of things." He would then answer: "But what comes first in your imagination, what seems to dominate?" If you can brush everything else aside and imagine clearly, directly and impersonally, something may emerge in your memory on the 4th morning after the great event at 8.45 p.m. on the 3rd.¹

On the 8th of May we have White Lotus Day, a Theosophical All Saints' Day. On this day we remember all our brethren who have passed over during the last few years.

¹ Greenwich, 3.25 p.m.; New York, 10.15 a.m.

On the 18th of May we have another beautiful Festival, the Ascension. Just as the Crucifixion and Resurrection symbolize the Fourth Initiation, so does the Ascension symbolize the Fifth. There is nothing more wonderful than to be able to attend up to a certain point the ceremony of the Fifth Initiation. You see not only the clouds of witnesses to the worth of Him who is becoming a Master—witnesses you see also at the Second Initiation—but you see also the whole of nature in every kingdom bearing witness to the fact that the Master-to-be has blessed it. There is nothing more glorious. Not only do we see that with our physical eyes and with our inner eyes, but we hear it also. Every kingdom of nature gives forth its symphony of sound, its symphony of fragrance like incense arising at the altar. Every kingdom of nature has its own incense and fragrance, and this streams upwards with its sound, and its mighty forms of uplift. We who are only at the lower levels of evolution can just be in a cloud of onlookers during some portions of this ceremony of immense impressiveness. Then there is the throbbing music of the Master Himself which is partly the outpouring

of His own nature and is partly fortified by the great Devas of Music, so that the whole of His evolutionary process from the very beginning when he was awakened out of unconsciousness to this particular achievement, which is only one stage on the Divine Path itself—all that is interpreted in forms of His own particular music.

You and I, far removed from such heights, must still begin to think about these things. We must try to hear our note. We must try to intuit the nature of our fragrance. We can probably only see ourselves in our temporary aspect, but some day we shall utilize that Fragrance, Form and Music to lift us to self-conscious Divinity. We cannot be expected to do so today, but the Master does so do, and it is part of the Master's Initiation to arise out of time into Eternity and to sing the Song of the Eternal, instead of singing the song of the time-dominated. If you can anticipate the Future which is already in you, you can have a glorious time. You must go beyond the emotions, the mind, the lower forms of consciousness, and enter into the Will of yourself, into as much of the Eternal You as you can for the time being achieve.

NEUTRALITY OR BROTHERHOOD?

III

TO be or not to be . . . neutral—is the question that is at present perplexing so many members concerning the attitude of The Theosophical Society in world affairs. Individually, we have made up our own minds and are fairly clear about current issues. But as regards what should be the official attitude of The Society, most of us are somewhat in a fog.

It would seem that we have one infallible guide, one unerring yard-stick of behaviour, whether it concerns our own actions or those of The Society. That yard-stick is Universal Brotherhood.

Are we not a little too cautious, perhaps, about taking sides? A little worried that we might give offence? In the past we have taken sides, though not officially in the strict sense, on issues that were certainly not more clear-cut than the present. Our leaders have on several occasions voiced their opinions in no uncertain terms when they thought Brotherhood was being trampled underfoot.

In a sense it is impossible to take any stand without deliberately setting ourselves against certain groups. When we condemn the practice of meat-eating we are taking a definite stand against all the meat-packers and butchers in the world. Is this being unneutral?

When we condemn vivisection we are pointedly censuring a large percentage of the world's scientists. Is this taking sides?

In the present issue—the action of the German government against a helpless people—the case appears clear-cut. It is not a question of taking sides—Germany against England, or the totali-

tarian governments against democracies. It is merely and simply the case of Mr. Hitler's government *versus* Universal Brotherhood. All else is beside the point. If we have the least doubt about the matter, by all means let us remain silent. But if we honestly and sincerely believe that Brotherhood has been outraged, let us speak.

Universal Brotherhood is our flag, our standard. At the present stage of the world's evolution it is being continually disdained and dishonoured. These persistent attacks it may be necessary for us to bear with Theosophical fortitude, striving all the while with all our might and main to counteract their effect. But when our flag is flagrantly outraged, when it is wantonly torn down and trampled underfoot—how *can* we remain "neutral"?

Should we not in such instances shed our "neutrality" and range ourselves—unmistakably, unequivocally, unashamedly . . . and *officially*—on the side of Universal Brotherhood?

A. H. PERON, *Chicago*

IV

Is the Theosophical Society standing at the cross roads? Is it about to abandon its cherished policy of neutrality, and raise its voice in defence of its First Object, namely, "to form a nucleus"—to be a nucleus—"of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour"?

The possibility of such a change was alluded to by our President, Dr. Arundale, in the December issue of THE THEOSOPHIST, when he called upon all F.T.S. to consider the subject in all

its bearings and to let him know the result of their cogitations.

Although the opinions of some of our readers on this point happen to be known to me, I cannot, naturally, gauge the reactions of the majority of them to Dr. Arundale's question; but as a student of the Christian Scriptures I cannot help thinking that, in the light of Gospel teaching, the duty of every Theosophist, whether he be a Christian or a member of any other religion, is perfectly clear. We all know the Master's reply to those who sought to tempt Him by showing Him a Roman coin and asking: "What thinkest thou? Is it lawful to give tribute unto Caesar, or not?" "Render unto Caesar the things which are Caesar's." Thus far He advised obedience to the laws of the land, to the rulers of this world, thus far, *but no farther*, for He immediately added these words, so profoundly characteristic of all His teaching: "And unto God the things that are God's. . . ."

There, surely, spake the divine Rebel of all ages, the one who dared fling defiance at the oppressors of His day; at all those who, in ages yet to come, would use political power to enslave, or seek to enslave, the free spirit of man; those who make a mock of personal integrity, and deride all moral and spiritual values; those who recall the "Dark Ages" in all their darkness and intolerance, yet without their saving grace of chivalry and lofty ideals.

Can we render unto God the things that are God's while we stand by and without uttering one word of protest, or sounding one note of warning, allow the imitation Caesars of our day to violate every principle of human solidarity, of human brotherhood?

Neutrality is a fine thing, a noble thing, as long as it connotes the broadest tolerance, the widest and deepest and most sympathetic understanding of our fellow-men, the policy of "Live and let live" in every phase of our human

life. But it becomes a thing of ugliness, a thing ignoble, when by a negative attitude in the face of the most appalling injustice and oppression, it condones the injustice and thereby encourages the oppression.

When Brotherhood in its most elementary aspects is violated before our eyes, dare we remain neutral, yet continue to call ourselves Theosophists?

The Christian Theosophist,

England

V

The Theosophical Society is a Society of Wisdom and Love, and its members understand that the web of the world is interwoven of pairs of opposites, and that all progress has to make its way among forces, some of which are found always and everywhere—resistance, sorrow, misery, misfortune and many others. The wisdom of Theosophy comprehends in one great unity all that lives in our solar system (persecutors as well as persecuted) from the most ignorant to the most advanced, from the greatest sinner to the greatest saint. The capacity for spiritual growth arises from experience of ignorance and evil. Consequently The Theosophical Society ought never to intervene as an element of opposition in human evolution but only as an element of illumination and pacification.

We do not help the animals by protesting against bull-fights. But if we send a petition appealing to the noblest ideals and feelings of the governments, we may win them to our views. Protests aggravate the situation, because they are not neutralizing or ameliorating influences, as Wisdom-Love is.

Moreover, a protest would endanger Jews and Theosophists, and prevent the spread of Theosophical ideals in Germany. You may think there are no longer any Theosophical ideas there, but it would not be wise to say so, and I am sure that many Germans know of these ideas and are convinced of their

¹ An American statement and a Dutch view on "Neutrality" appeared in our last issue, pp. 94-96.

truth—which is quite enough to condemn an attitude of protest that is neither constructive, nor instructive or educative.

As to the dark powers, I think we talk too much about them, without understanding what they are. In my opinion these forces are everywhere, they are part of the divine force, a resistance without which no movement, no evolution, no progress would be possible. Theosophy teaches us that nations are not ruled and protected exclusively by their earthly governments, but that all evolution in the kingdoms of nature is under the unfailing protection of beings who must necessarily accomplish their task. The first duty of a Theosophist then is to vanquish these dark forces in his own heart and mind. When we cherish emotions of hatred instead of those of love and understanding, we show that we ourselves are allied to these dark powers.

The Theosophical Society must refrain from all political action, and any protest of a combative nature is base and unworthy of Theosophical Wisdom.

In spite of my dislike of totalitarian governments, I cannot shut my eyes to their difficulties and to their many good qualities; but, on the other hand, in spite of my sympathy with democratic governments, I cannot ignore their faults.

As to "instructive and educative intervention emanating from The Theosophical Society," I certainly think that The Society should from time to time appeal to all the governments of the world to restrain harmful ideas and actions and to abolish mischievous customs. For the world is everywhere so

full of unnecessary cruelty in connection with food, fashion, sport, medical science, etc., and the practice of cruelty is an apprenticeship to crime, persecution and war.

Yet another system, an even more general and far-reaching brake on the wheel of human evolution, is the present monetary system of economics. Modern inventions have enabled us to produce all kinds of things in such great quantities that the millions of men on the face of the earth should be able to live in wealth and comfort.

But on the contrary, we see, on the one hand, luxury and riches for a small minority and on the other hand poverty and misery for an overwhelming majority—and all because of this despotism of gold and silver.

Ought we not to devise some other economic system such as that which Edward Bellamy has outlined in his book *Equality*?

Here are two problems—cruelty and the economic system—which ought to be studied, and the solution spread among all the cultured nations of the world, a better method of ensuring peace among nations than by brother destroying brother. What would be the result of a war? Only a renewal of the present state—the despotic power of a minority enslaving the majority. Especially in the present situation, when men are so divided that the greater number will listen to nothing but their own desires and political antipathies, is the *peaceful* intervention of The Theosophical Society more necessary than ever.

K. W. HILLEBRANDT,
Belgium

NOTES AND COMMENTS

THE REDMAN'S DESTINY

"... No, we are two distinct races, and we must ever remain so, with separate destinies since we have separate origins. There is little in common between us. To us the ashes of our ancestors are sacred and their final resting place is hallowed ground; while you wander far from the graves of your dead, seemingly without regret. Your religion was written on tablets of stone by the iron finger of an angry God, lest you might forget it. The Redman could never comprehend it nor remember it.

"Our religion is the tradition of our ancestors—the dreams of our old men, given to them in the solemn hours of the night by the Great Spirit. It is the visions of our sachems, and it is written in the hearts of our people.

"Your dead cease to love you and the land of their nativity. As soon as they pass the portals of the tomb they wander far away beyond the stars and are soon forgotten. They never return. Our dead never forget this beautiful world which gave them being. They still love the winding rivers, the great mountains and the sequestered vales, and they ever yearn in tenderest affection over the lonely-hearted living and often return to visit, guide and comfort them.

"Day and night cannot dwell together. The Redman has ever fled the approach of the Whiteman, as the changing mists on the mountain-side flee before the blazing sun. However your proposition seems a just one, and I think my people will accept it and will retire to the reservation you offer them. There we will dwell apart in peace. The voice of the Great White Chief seems to be the voice of Nature speaking to my people out of the thick darkness that is

gathering around them like a dense fog floating inward from a midnight sea.

"It matters little where we spend the remnant of our days. They are not many. The Indian's night promises to be dark. No bright star hovers above his horizon. Sad-voiced winds moan in the distance. Some grim fate of our race is on the Redman's trail, and wherever he goes he will still hear the approaching footsteps of his fell destroyer and must prepare stolidly to meet his doom, as does the wounded doe pursued by the hunter.

"A few more moons, a few more winters, and not one of all the mighty hosts that once filled this broad land, lived in happy homes protected by the Great Spirit, or wandered in fragmentary bands through the vast solitudes, will remain to weep over the graves of a people once as powerful and as hopeful as your own.

"But why should I repine? Why should I murmur at the fate of my people? Tribes are made up of individuals and are not better than they. Men come and go like the waves of the sea. A tear, a dirge, the sound of a drum, and they are gone from our longing eyes for ever. It is the order of Nature. Even the Whiteman, whose God walked and talked with him as a friend, is not exempt from the common destiny. We may be brothers after all. We shall see.

"When the last Redman shall have perished from the earth, and his memory among the Whitemen shall have become a myth, these shores will swarm with the invisible dead of my tribe; when your children's children shall think themselves alone in the field, the store, the shop, upon the highway or in the silence of the pathless woods, they will not be alone. In all the earth there is no place dedicated to solitude.

At night, when the streets of your cities and villages will be silent, and you think deserted, they will be thronged with the returning hosts that once filled and still love this beautiful land.

"The Whiteman will never be alone. Let him be just and deal kindly with my people. The dead are not powerless. Dead—did I say dead? There is no death. Only a change of worlds."

Helen M. Stark, who has sent us the above excerpt from Chief Seattle's address of 1854, adding it to the recent symposia on the destiny of the United States of America in recent issues of this journal, makes the following comment:

"It gives evidence on several points, does it not: Indian guides for mediums, earthbound Indians, psychic qualities in Indians and other speculations. Carl Jung wrote an article on the influence upon Americans from Negroes and Indians as a shaping factor in the formation of a new race. He does not mention this astral contact, nor reincarnation in this connection, but attributes the influence to what he calls 'ancestral spirits.' Once in a lecture I mentioned the theory that many of our American criminals are reincarnated Indians who are against all we plan and who are powerful in their hatred of the conqueror. After the lecture a full-blooded Indian woman, who was a member of The Theosophical Society, came to me and said, commenting on that part of my talk: 'We know that this is true. I have heard the wise men of my tribe speak of it.'"

DISCIPLINE AND HEALTH

Hard work and constant attention are just as necessary to keep the body fit, as to keep the higher bodies attuned to Yoga. If people want to be fit, says Prof. E. P. Cathcart,¹ "they must be pre-

pared to pay the price. The price that so many are unwilling to pay is steadfastness and discipline. . . . So many want the final result without the necessary effort. . . . It is perfectly true and perfectly obvious that anyone who is going to reap the full benefit of training must be adequately fed. But adequate feeding does not mean elaborate feeding. So far as our knowledge goes at the moment, a diet consisting of brown bread, milk, butter, cheese, fresh fruit, and salad could provide all the essentials. . . . There is no scientific evidence to show that meat is essential. . . . Practically all of the athletes at the Berlin Olympic games were consumers of meat. . . . On the other hand, it must not be forgotten that strict vegetarians have shown themselves to be record-breakers in sport and to be capable of immense endurance. I think the conclusion to be reached must be that the presence of meat is not essential."

Theosophists are familiar with the respect which India has for the health of the whole man, dense and subtle, as well as for the physical body. Prof. Cathcart takes a similar psychological view: "We require to keep a broad and open mind on the problem of how best to achieve fitness. It is a problem of many facets with many lines of attack. It will not be achieved merely by the satisfaction of the somatic needs. Malnutrition of the spirit is quite as common as malnutrition of the body. The one reacts upon the other . . . fitness demands discipline. Discipline is essential for right living. Right living means health."

THE HARMONIC LAW

"The only law that will save society," Mr. Fritz Kunz writes, in answer to inquiries raised by a correspondent

in England who heard Mr. Kunz discoursing on the harmonic law. "If our friend has access to some standard work like *Developmental Anatomy*, by Leslie Brainerd Airey, W. B. Saunders and Co., Philadelphia, 1926, he will find (on page 10, *circa*, in that work) a description of the tetrad arrangement of the spireme threads or chromosome, which occurs in some animals and in man fleetingly, in the last or fifth stage of the prophase. The V-shaped chromosomes arrange themselves in the equatorial plane of the central spindle, the mitotic figure. In mankind there are 48, according to Grossers, Painter and others, namely, twice the control number of the 24-cell hypersolid which occurs uniquely in the time dimension. This figure, compounded of six regularly disposed tetrahedra, is the peculiar figure for animal geometry, as the pentad of five regularly arranged tetrahedra is peculiar to plants, and the duad for minerals. The hexad cannot be formed in three-dimensional space, but reveals itself in

the growth process (space-time) of animals, and of course sections of it are animal stereometry.

"The process called complication was first described by Victor Goldschmidt before the Science Club of the University of Wisconsin in 1903, I believe—at least, this is the earliest references to it I find in his writings, in English. He measured the gnomonic pictures of what he then called the chief-knots of ions distributed throughout the crystals (now called intensities, since the atom is now regarded as energy-entities, not matter), and found the intervals to be those which, if translated into string-lengths (of equal diameter and tension), would give off harmonic sounds. He first discussed this in *Ueber Harmonie und Complication*, published by Julius Springer, Berlin, 1901, but like so much which compels the physical scientist to seek order, the idea was not particularly interesting. The exposition he made in America started more study."

"For whosoever will save his life shall lose it; but whosoever will lose his life for My sake and the Gospel's, the same shall save it."

We are very carefully saving our lives, yet if the Christ was crucified to save the world, can there not be some form of crucifixion for us to save the Abyssinians, the Czechs, the Slovaks, the Jews, the Chinese?

I say that the Christ spirit is abroad in these days of darkness, seeking where it may abide in strength and holy purpose. . . .

The Christ Himself is abroad, for "Lo, I am with you always, even unto the end of the world."

Where is He? Where else could He be save where His children are afflicted, are desolate, are in despair? And as He comforts them, He looks upon the world and says: "Think not that I am come to send peace on earth: I come not to send peace, but a sword."

Who is taking up the sword? He needs today the soldier. He needs those who will take up their cross and follow after Him into the fight for love and justice . . .

Conscience

¹ "The Physiological Approach to Fitness," by Prof. E. P. Cathcart, C.B.E., F.R.S., Regius Professor of Physiology, University of Glasgow, *British Medical Journal*, 6 August 1938.

CORRESPONDENCE

THE following correspondence has passed between Mrs. M. Arkhangelsky, Manapla, Occidental Negros, Philippine Islands, and the President at Adyar, on the subject of the National Survey of Russia in the 1937 *Theosophical Year Book*, and is published with her permission.

LETTER TO THE PRESIDENT

Dear President,

In vain we were expecting all these months since my husband received your letter, to find in *THE THEOSOPHIST* or *Theosophical World* a single word of apology about the false information concerning Russia in the first Year Book. On the contrary: there appeared a new article about Russia in the second Year Book which was also not from Mrs. Kamensky's pen, or from another Russian who had a certain understanding of his own country, and therefore was also wrong, only a little more decent than the former one.

The wrong was not righted in spite of being a sheer lie, the consequences of which will have a tremendous influence upon the whole world. Were the conditions in Russia not described so temptingly that every one who loves his own country should fight for the splendid bolshevik ideas?

You should know what bolshevism means: bloodshed, absence of any morality, killing the very soul of the youth and children, not speaking of their bodies and minds, physical and spiritual hunger never appeased, the ruin of all the beauty of the country with its churches, museums, buildings, libraries, and what is still worse—the ruin of the wants of all, because an ever-hungry body cannot produce a healthy mind.

You allowed Mrs. Kamensky to write an article about Russia which she announced to us with happiness. I read it because fortunately we received also *The Theosophical World*. All the others who do not receive your small magazine will certainly stay under the impression of a paradise in Russia.

We have the clear impression that some bolsheviks or at least bolshevik ideas sneaked into our beloved Society and you back them. For us it is a tremendous blow, almost unbearable. Don't you notice that bolshevism is the work of the Dark Powers? Has not Bishop Leadbeater pointed that out in the description of destroying the "Temple of Christ the Saviour" in Moscow—the finest work of art?

And now you can see the result of your policy: some good people of the T.S. will stop even the useful work of the Russian Section of the T. S. OUTSIDE Russia being sure—oh, the poor blind people!—that there will be possibility to work soon INSIDE Russia.

Dear Dr. Arundale, I implore you, have the courage to right the wrong, Consult the Masters! Admit that you made an error in both of your Year Books praising the Soviet Russia's achievements. Trust to Mrs. Kamensky! Do not wrong the country of Mrs. Blavatsky, who gave us all the Theosophy! Don't you see that the T.S. has smeared its banner? My husband and I cannot stay any more in the American Section of the T.S. because the very idea of sharing the responsibility of the crime of the bolsheviks' propaganda makes us shudder and we propose to withdraw entirely. I have written already about this matter to the Secretary of the T.S. at Olcott—Miss Etha Snodgrass. But as Mrs. Kamensky asked us to help her

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in the Russian Section, we transfer now there.

MRS. M. ARKHANGELSKY

THE PRESIDENT'S REPLY

2nd December 1938

Dear Friend,

I entirely appreciate the point of view you express in your letter. But I feel I must have my freedom too—to give expression as I think best to the views and policies which seem most desirable to set forth.

You entirely disagree with me. You are sure you "know" I am wrong. You have a perfect right so to judge. But as an individual I have my rights, too, not to say duties, and my two great predecessors in the Presidential office have insisted on their freedom.

You ask me to consult the Masters! I should not dream of so doing, even if I could. They know all that is going on. I do not need to consult Them. That They have not intervened does not mean that I am right, but that our work down here must needs largely be fashioned by ourselves, and we learn from mistakes no less than from right actions.

May I say that such phrases as "the T. S. has smeared its banner" and "do not do wrong to the country of Madame Blavatsky" are hardly worthy of you! Do you suppose I desire to do wrong or to smear the banner? I am as eager for the honour of Russia and the T.S. banner as yourselves.

But I am glad to have your letter, and will publish it if you so desire.

G. S. ARUNDALE

CONTRIBUTORS TO THIS ISSUE

H. P. BLAVATSKY: The Fountainhead of the Theosophical teaching, from the foundation of The Theosophical Society in 1875 to her death in 1881, on 8th May which day is celebrated each year all the Theosophical world over as White Lotus Day.

George S. ARUNDALE: President of The Theosophical Society since 1934, and Editor of *THE THEOSOPHIST*.

C. JINARAJADASA: Vice-President of The Theosophical Society 1921-28; author of numerous works on Theosophy. Is at present working in Europe.

Adeltha PETERSON (Mrs.): Writer in the Press Department, Adyar, and one of the secretaries to the President.

Ruby L. RADFORD (Miss): For about twenty years has written short stories (running into hundreds) and books for children; also philosophical articles.

Geoffrey HODSON: Theosophical propagandist, at present working in Sydney, and President of Blavatsky Lodge.

Gaston POLAK: For a quarter of a century General Secretary for Belgium; by profession civil mining engineer.

Jean DELAIRE (Mrs. Blake): Has for years lectured to Theosophical Lodges and other organizations in England and on the Continent, and has written many articles.

Morley STEYNOR: Frequent contributor to humanitarian journals. Lives in Queensland, Australia.

BOOK REVIEWS

Plato's Academy. The birth of the idea of its recovery. (Oxford University Press, London, 1938. Pp. 85. Price 21/-net.)

This book is a work of high art, in which the author with his text, the artist with his drawings, and the printer with his form, have harmoniously combined to produce a work of real beauty; of its philosophy I will speak anon. I regret only that the author's and the artist's names are not revealed. It makes me reluctant to venture on a review. I sense a mystification.

The book consists of two parts, a "Prologue" taking up nearly two-thirds of the contents, and leading up to the "Confessio Fidei," which is the heart of the work. There is a display of historic data concerning the discovery and excavation of Plato's Ancient Academy at Athens, from 17 June 1933 to 23 November 1934, which bewilder me, as I am not an archæologist, nor even a Greek antiquarian or scholar. I can make nothing of them with no line on the name and quality of the author.

But that makes me the bolder to take the book at its intrinsic value, and to treat the historical data as symbolical of inner experiences. As such the book ought to be of exceptional value to Theosophists with a western training. For it reminds us again how the Socratic-Platonic philosophy lies at the root of the highest spiritual achievements in philosophy and art of the European nations, and still can speak the liberating word in the troubles that at present threaten their peaceful progress towards an ever fuller realization of the True, the Good, and the Beautiful.

I further venture to state that the writer must be a student of Theosophy. The following passage—only one among

several—will, I think, prove this sufficiently, and may serve also to whet the appetite of the prospective reader :

Alas for mankind if it travelled alone on the all-powerful wings of Science! The human mind's powers of action and reaction might mistake their true mission, which is contained in the Idea of the Beautiful and Good alone. Some such thing is said to have happened in the time of the Atlantes, according to a legend that I heard from a trustworthy monk. He had read a half-obliterated inscription on a strip of latten found in some Thibetan monastery, to the effect that the Atlantes, after progressing to a degree of intellectual potentiality quite inconceivable, turned aside to everything that was base and self-regarding, and that this was the actual cause of their ruin, long before the sudden sinking of their great island; and that one portion of the inhabitants were forced to migrate to Mexico, another to Egypt and Thibet, the latter carrying away with them numerous mementoes, of which a few are preserved to this day in the aforesaid monastery: in particular, a fragment of the shaft of a column of polished latten, and also a column-capital in the shape of a two-headed ox, which objects the monks guard with jealous care.

We are already indebted to the Oxford University Press for several books with a definite Theosophical strain. I have in mind Dr. Evans Wentz's publications. Here is another, of quite a different class, but with the same characteristic.

A.J.H.

A RESTORED BUDDHIST TEXT

The *Bhava saṅkrānti sūtra* and Nāgārjuna's *Bhava saṅkrānti śāstra*, with the commentary of Maitreyanātha. Restored from the Tibetan and Chinese

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versions, and edited with the Tibetan and Chinese versions and introduction, etc., by Pandit N. Aiyasvami Sastri, Professor of Buddhistic Studies, Visva-bharati, Santiniketan. (Published by the Adyar Library, Adyar, Madras, 1938. Pp. 154. Price Rs. 2-4.)

Pandit N. Aiyasvami Sastri of Madras is one of the small band of scholars engaged on the important work of restoring into Samskr̥t, Buddhistic works from the Chinese and Tibetan; he had training under Mahamahopadhyaya Vidhusekhara Bhattacharya, and his restorations of Madhyamakāvatāra and other works in the *Journal of Oriental Research*, Madras, have earned warm praises from scholars like the late Prof. Sylvain Lévi.

The Adyar Library has enriched itself by the addition of the materials necessary for such reconstruction work. It possesses the Chinese *Tripitaka* and the Tibetan *Kanjur* and *Tanjur*. Mr. Aiyasvami Sastri has made use of these materials and has restored (1) the Mahāyāna sūtra called the *Bhava saṅkrānti*, (2) a later treatise on the same subject of Buddhistic eschatology, presumably by Nāgārjuna and perhaps called *Bhava saṅkrānti śāstra*, and (3) the gloss of Maitreyanātha on (2).

The main part of his book gives, first, the restored text of the *Bhava saṅkrānti sūtra*, in which the Buddha is asked by King Bimbisāra to enlighten him as to how, when everything perishes, Karman does not die but catches hold of Man, and the Buddha explains "transmigration" in the system of "S'ūnya"; this is followed by English translations of the three Chinese and one Tibetan version

of the *Sūtra* in parallel columns; Nāgārjuna's *Bhava saṅkrānti śāstra*, is next given, and this is followed by the commentary of Maitreyanātha. An English summary of the commentary and an English translation of the *S'āstra* form the next section, and lastly are presented the Tibetan versions (in Roman script) of the *Sūtra*, the *S'āstra* and the *Tikā*.

In an English introduction the editor discusses questions of authorship and chronology, and the Buddhistic theory of transmigration in a lucid manner. There are indexes to all the authors and works referred to in the book.

The Adyar Library has earned the gratitude of the world of scholars by sponsoring this excellent edition of an important Buddhist text.

K.A.N.

HINDI

Paraloka Ki Kahaniyam.—By Jagat Narayan, B.Sc. (The Diamond Jubilee Theosophical Publishing House, Patna. Pp. 408.)

This interesting book contains stories (in Hindi) of life after death taken from the writings of A. P. Sinnett and C. W. Leadbeater. Its purpose is to meet the growing demand for understanding the conditions of life on the other side of death. It throws a flood of light on the interchange of influences and communications between ourselves and those near and dear to us who have passed over. The book is an excellent piece of work on a useful line, and Indian readers should be specially grateful to the author.

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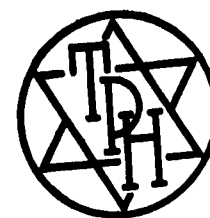
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16TH CONGRESS OF THE THEO- SOPHICAL SOCIETY IN EUROPE

FEDERATION OF NATIONAL SOCIETIES

(The Congress will be immediately followed by a Summer School at Fontainebleau.)

PARIS, 1939: PROGRAMME

Friday, July 28th

- 10 a.m.—3 p.m. Registration of members.
- 10—12 a.m. Meeting of the Executive Committee of the Federation.
- 2—4 p.m. Meeting of the Council of the Federation.
- 5—6 p.m. Meeting of the International Order of the Round Table.
- 8 p.m. OPENING OF THE CONGRESS.

Saturday, July 29th

- 10.30 a.m. Lecture.
- 2—4 p.m. Meeting of the Council of the Federation.
- 3—5 p.m. Sight-seeing.
- 8.30 p.m. Lecture.

Sunday, July 30th

FRENCH DAY—CELEBRATION OF THE 40 YEARS' JUBILEE OF THE FRENCH SECTION

- 10.30 a.m. Lecture in French.
- 3—5 p.m. Music, etc. etc.
Film.
- 8.30 p.m. Public Lecture by the President of the Congress.

Monday, July 31st

- 10.30 a.m. CLOSING OF THE CONGRESS by its President.
- 8.30 p.m. Opening of the Summer School: Social Evening at Fontainebleau.

The Programme of the Summer School will be: Morning Meditation—Lectures—Discussions—possibly Symposium and Questions-and-Answers—Free Afternoons.

T.O.S. Meeting (arranged by Mr. Jeffrey Williams, International Director of the Order):

- (a) What the T.O.S. is doing at present and what can it do in the immediate future. (b) In what ways can The Theosophical Society and its members best support the work of the T.O.S.

Meeting of Young Theosophists.

Sunday, August 6th

- 10.30 p.m. Lecture.
- 5.30 p.m. Discussions.
- 8.30 p.m. CLOSING OF THE SUMMER SCHOOL.
Synthesis by the President of the Congress-Summer School.

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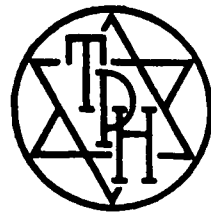
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THE THEOSOPHIST

Vol. LX

(Incorporating "Lucifer")



EDITOR: GEORGE S. ARUNDALE

A journal specializing in Brotherhood, the Eternal Wisdom, and Occult Research. Founded by H. P. Blavatsky, 1879; edited by Annie Besant, 1907 to 1933.

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

Communications from writers in England may be sent direct or through Miss E. W. Preston (Stamford House, Wimbledon Common, S.W. 19), and from America through Mrs. Marie Hotchener (6137 Temple Drive, Hollywood, Cal.) or Mr. Fritz Kunz (Hillandale, Port Chester, New York).

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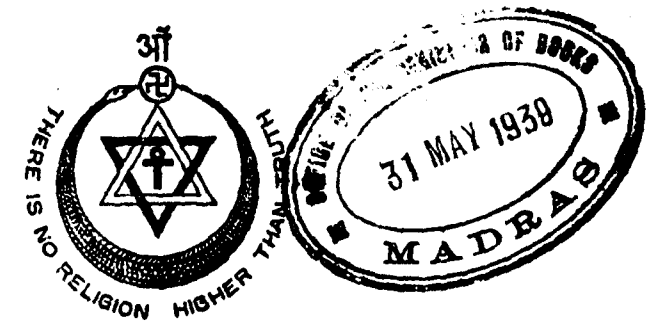
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DEATH OR HARVEST?

Music does not die, though one instrument be broken
thought does not die, though one brain be shivered; love
does not die, though one heart's strings be rent; and no
great thinker dies so long as his thought re-echoes through
the ages, its melody the fuller-toned the more human
brains send its music on.

Not only to the hero and the sage is this immortality
given; it belongs to each according to the measure of his
deeds: world-wide life for world-wide service; straitened
life for straitened work; each reaps as he sows, and the
harvest is gathered by each in his rightful order.

ANNIE BESANT in 1874



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 insofar 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.]

OUR SECTIONS DO NOT DIE

I AM sometimes asked if it be not distressing to a President of The Theosophical Society to have to remove a Section from the rolls. My answer is that I do not think my two great predecessors have removed any Section from the rolls, while, so far as I am concerned, I do not regard any Section as in truth removed, for when a Section is dissolved it is dissolved by governments and not by peoples. I consider the Russian Section as still living, apart altogether from the existence of a Russian Section

outside Russia. I regard the German Section as still living, and no less the Austrian Section, the Italian Section, and any other Section which force may compel to cease to function as such in the outer world.

On the western wall of the great hall in the Headquarters of The Society at Adyar, there is a list of all the Sections, and not one has been struck out. Some have become obscured by the miasmas of evil let loose by those who have no belief in the Love and Justice of the Laws of Nature. But these miasmas must pass away, and when

they do these Sections will re-appear and once again become the hearts of their respective lands. For the moment, the various governments of certain countries have rejected their veritable hearts, and the countries must needs, therefore, languish. But, I repeat, it is not the people who have rejected, rather governments which exist against the true will of the peoples, because they live by violence and not by freedom.

All governments which have rejected the Sections of The Theosophical Society are doomed to destruction, because they assail Brotherhood. But their peoples shall arise in strength and peace to carry on their destinies. Let us hope that the governments will disappear without violence, vanishing quietly away through the non-violent will of the people, at last aroused to action.

The Sections have not perished. They have temporarily ceased to function. And when they arise once more they will but renew their old Charters, and the period of official inactivity will be but as a bad dream from which they have awakened.

* *

HERR HITLER

People sometimes say to me that two or three years ago I spoke and wrote appreciatively of Herr Hitler.

I believe I did. The reason why I did was that I perceived in him the possibility of being a channel through which the forces working for Righteousness might lead Germany to her renaissance out of the adverse circumstances established by the Treaty of Versailles, so that she might play her rightful and most valuable part in the world's rebirth.

I still believe that such a wonderful opportunity *was* his, and I do not in any way withdraw the words which some years ago I used with regard to him.

Unfortunately it is one thing to have an opportunity and quite another to be able to seize it. The moment he began to assume power in Germany, a direct attack was made upon him by those forces which were responsible for the Franco-German War in 1870—forces which have been a dangerous menace to Germany throughout her career both as a nation and in her capacity as Prussia and as other surrounding States. The sinister figure of one of Germany's greatest statesmen soon began to take a hand, perceiving that here was a great opportunity for that continuance of Germany on the road of might which had been so successfully trodden in 1870-1. Herr Hitler became the scene of a conflict, and the forces of darkness triumphed. He is now set headlong for disaster, for he has either through the influence of force or

perhaps through personal tendencies chosen that path of darkness from which he will now be unable to emerge for centuries.

The salvation of Germany must now come through the people themselves. They must awaken and arise to save their country. The world needs the real Germany, a Germany with power and discipline, but of a power and discipline used for Righteousness and not for self-aggrandizement.

I still have reason to believe that it was possible some years ago for Herr Hitler to redeem Germany, for which he would have received the whole-hearted admiration of the honest world. But, be the reason what it may, he has been moved to reject this opportunity, under, as I believe, those evil influences which for so long have dogged Germany's footsteps.

We are now waiting for the statesmen of the free nations in Europe to help to release the German people by crushing the German Government. No one can for a moment object to Germany's arising out of the ashes of a defeat made intolerable by the Treaty of Versailles. But it is the German people who must arise and not a clique of agents of darkness grinding the people to their will and spreading desolation among the helpless.

* *

THE COMING WORLD STATE

It is most distressing that there seems to be not one single country up to date in its outlook upon world affairs. Practically every nation in the world, without exception, so far as I know, is still blind to the fact, not, perhaps, that a World State is slowly beginning to emerge, but that growth from now onwards cannot be in isolation, not yet in independence. Any nation which says that it has no concern with other nations, or is not a matter of concern for other nations, is a nation which is not moving with the times. It is a nation which belongs to the old world which has vanished, and not to the new world which is establishing itself under our very eyes.

A NEW IDEAL

The League of Nations exemplified the truth of the adage that "coming events cast their shadows before." It may not have been the shadow of the coming World State, but it certainly was the shadow of the truth that the world has reached a stage in its evolutionary process when no nation can live alone, when every nation is in some degree dependent upon every other nation. There is no shame in a certain measure of dependence. On the contrary the human family on this globe *is a family*, is, in fact, a Brotherhood at work discovering

itself to be such. Today the search is beginning to yield place to discovery. Among the Elders of the human family are those who have discovered the fact of the Universal Brotherhood of human life—perhaps they have made a discovery wider even than this—and are seeking ways and means of giving a practical incarnation to the fruits of their search.

But such Elders, unfortunately, do not seem to be among the statesmen and politicians of nations. Is there a single nation in the world whose official leaders declare that the country they represent by no means lives for itself alone, but is vitally concerned in the health of its sister nations, as these are concerned in its own health? Indeed, most nations are very emphatic to maintain a policy of isolation, of non-intervention, save as their personal interests demand otherwise. Such a policy is a policy belonging to the past and not to the present. And the urgent need of the world is for world-minded statesmen and politicians, nations and peoples, ready to intervene wherever the old world order of mutual indifference and suspicion refuses to yield place to the new world order of mutual co-operation and understanding.

A WORLD CONSCIENCE

Had there been such nations and individuals, Abyssinia and Albania

might have been saved from the rapacity of Italy, China might have been saved from the ravishment of Japan, Austria and Czechoslovakia might have been saved from the greed of Germany. If the world is on the threshold of a war which would be far more ghastly than the War of 1914-18, it is because dead policies have swayed to the exclusion of live policies. In other words, there has been no World Conscience to speak its vitalizing word, because there have been no national consciences fit to bring a World Conscience to birth.

It is, of course, true that every nation is suspect to every other nation, and indeed naturally suspect. Nations may well question each other's motives, as much today as yesterday. It is because of this that the growth of the world out of its old life into its new has been so retarded.

Distrust—suspicion—hatred—war:

These are the steps to self-destruction which the world has been retreading, unable to extricate itself from the net of its declension. The War of 1914-18 should have released the world from this net. We see today that the release has not been effected, and that millions of the world's finest citizens died in vain (so far as such release is concerned, though not in other ways) a quarter of a century or so ago.

SETTING ONE'S OWN HOUSE IN ORDER

Which nation in the world will today set an example of that world-mindedness, which almost every nation is willing to follow, but not to set? It must, as far as possible, be a nation with world-wide ramifications, or at least with a potent influence in world affairs, perhaps a swaying influence. But it must be a nation which sets its own room in the world house in order before attempting to tackle the problem of the world house as a whole.

Naturally, perhaps, I think of the British Empire. But then I see that with all her qualifications for setting an example, Great Britain has yet to set her own house in order. Self-determination must be active and free throughout her constituent Dominions as it is free in the Dominion of Britain and Ireland. Great Britain must set her Indian house in order, for until India is at least an equal partner among the nations of the Great Commonwealth to which at present she belongs, there can be no leadership in world affairs for Britain and her comrade nations. She must set to work to solve some of her own internal and urgent problems before she can dare to set about helping towards the solution of problems elsewhere. She has no right to speak, nor to demand, nor to judge, save as she practises everywhere in her own estate that which she pro-

poses to preach throughout the world.

WHO WILL LEAD?

The British Empire is not yet ready for leadership, and it is partly because of this fact that we are so close to the precipice of war. Our statesmen are failing their Empire day after day. Will they awaken in time or must we say: Where are the statesmen to replace myopia with vision, and to inspire the constituent nations of the great Commonwealth to lead the way to a new world order, which shall bring with it prosperity and a real comradeship of free nations throughout the world? This is the opportunity before the British Empire today. It has not yet seized this opportunity. It must seize it, or die as other Empires have died.

But there are other great nations whom I also perceive as ready to set the great example of the Twentieth Century. I see France. I see The United States of America. Both these great countries possess the necessary qualifications, the necessary genius. And I would make bold to say that in the case of The United States of America, though I know that many of my American friends will stoutly disagree with me, there is a President with the necessary vision, but with his powers frustrated by the obstacles placed in his way by the narrow and selfish-minded. I am

inclined to believe that President Roosevelt would have gone much farther than his recent proposals to Herr Hitler and Signor Mussolini, had he felt that he would have had the backing of the American people as a whole.

I believe that leadership from any one of these three countries would have called forth the adherence of many of the smaller countries of Europe. Had this been done in time, the Jews would have been saved from persecution and many peoples from disgraceful degradation. But even now it is not too late, and I would go so far as to say that an array of truly democratic peoples might still release the Jews and free China, Abyssinia, Austria, Czechoslovakia and Albania.

THE CRY OF THE PEOPLE

It is truly said that when a cry goes up to the heavens from the whole of a people that cry is answered. We need in all the free countries men and women of vision, men and women who belong to the new world order, to organize a cry and to make it vocal, a cry from those who are free that those who are enslaved shall become free once more. Such a cry should and would hurl from their high places those who are still saying that they have no concern with other nations. These of the old world order would then give place to the leaders of the new world order, and the world

would once more be happy, free, prosperous.

Shall we not look upon the great free movements in nation after nation for members to arouse this cry, to make it coherent and clear, and to direct it irresistibly to express its noble demand? Then will the Heavens answer and the world will be saved.

Let even the smallest beginning be made. Let at first only the smallest few either hear or heed. The time must come when Righteousness shall be heard. Let us today be but youthful Disraelis. Tomorrow we shall be heard.

THE INDIVIDUAL AND THE STATE

Nearly ten years ago in Australia I was deeply impressed by the great importance of adjusting both the individual to the State and the State to the individual, so that both individual and State might play their respective and vital parts in the common organism.

In these days there is great confusion. In the totalitarian State the individual is nothing and the State is everything. In the democratic State we do not know where either are. Sometimes the State seems to take everything into its hand, while at other times the individual—in terms of crowds—seems to erect a public opinion defiant of the Government actually in power by the supposed will of the people.

It is also true that, while I have not the slightest hesitation in saying that the totalitarian States represent a definitely retrogressive movement in civilization, the democracies representing civilization's hope—a poor hope though it sometimes seems to be—it is nevertheless true that our democracies have not a little to learn from totalitarian efficiency. It must always be understood that just as Life is everywhere, so is Good. There is nothing and no one irretrievably or entirely evil, whatever this word may actually mean. Also, there is nothing or no one, so far as these lower worlds are concerned perfectly good. When we inveigh against a particular policy or individual, we must never ignore the good that is in either, especially the good in the individual. The saving grace of all things is goodness, and of all individuals, too. Every one will be saved—in the truest sense of salvation. Every one will reach a perfection of well-being, however long it may take him to reach it, however long he may tarry by the way. We, who are Theosophists, must always keep this fact in mind, so that we may be ready at any moment to appreciate the common good that is in us all without exception.

Reverting to those times in Australia when we were concerned in building up a fine patriotism and citizenship in that great country, I

have just come across a note which, though nearly ten years old, is, I think, worthy of a place in the Watch-Tower. I wish there were groups of Theosophists all over the world intent on exalting both the individual and the State, as was the intention in this note. Wherever the words *Australia* or *Australian* occur, the name of any other country may be substituted.

CIVIC CEREMONIES

Right Relations to the State. There was a custom in ancient Greece of admitting the youth of Athens into Citizenship on taking the Oath to fight for the State and to obey its laws.

The modern State, for the most part, ignores the citizen, but how tremendously the State would dignify the citizen if it officially recognized his entry into citizenship in a Ceremony of Allegiance, with a succession of Civic Ceremonies at important points in his life.

An Australian should be as proud to say: "I am an Australian citizen," as the Greek was to say: "I am an Athenian," or the Roman: "I am a citizen of Rome." Yet his main preoccupation, with his trade or his profession, is so insistent that the Australian citizen is hardly aware of his corporate relation to the State save when called upon to vote on election day or to pay rates and taxes. To the Greeks the average Australian would not have seemed to be a full and proper member of the State. The State to them was more than the machinery of social and political organization—it was a spiritual

bond, and public life was not a thing to be taken up or laid aside at pleasure, but a necessary and essential phase in the existence of a complete man.

In Australia we need to cultivate such a conception of citizenship as the Greeks had, a conception involving the sacrifice of the individual to the whole, both having a common end, and that end the symmetry and beauty and happiness of the State as a whole. The point of view of Aristotle and Plato, and of the average Greek man, was in regarding the individual not as sacrificed to, but rather as realizing himself in, the whole. And that realization would be quickened and intensified in Australia by the observance of a series of great Civic Ceremonies.

These Ceremonies should take place at convenient times in the various divisions of cities and towns under the auspices of mayors or other public officials, assisted by leading citizens and organizations.

1. ADOPTION INTO THE STATE

The ceremony of entry on the civic roll takes place at birth. On a day set apart, say the first Sunday afternoon of each month, the State's newest citizens are recognized. In a ceremonial hall, a Hall of Fame, which every city should possess, decorated with portraits of the world's great people and the nation's pioneers, a representative of the State delivers a short address of congratulation to the parents. A handsomely engraved certificate of citizenship is then presented to each infant. A small book of a simple nature dealing with the responsibilities and ideals of citizenship is given to the

parents to be handed to the child as soon as they consider he can understand it. The ceremony concludes with the parents reciting the Oath of Allegiance on their behalf.

2. ADMISSION INTO JUNIOR CITIZENSHIP

The ceremony of active enrolment in civic life takes place at 14. The youth—boy or girl—takes an oath of loyalty and is admitted into an organized body, say the Youth of Australia, where the obligations of citizenship are first impressed upon him; the sense of responsibility and duty; the sense of co-operative living; the sense of sacrifice for the common good; the sense of law and order as the supreme safety of the State; the sense of respect for women as the sacred repositories of the very life-blood of the State—Motherhood; the sense of protection for all who are weak, aged or oppressed; the sense of the national honour being in the keeping of every individual citizen; the sense of the future glory of the State and of individual dedication to the duty of helping by precept and by example to hasten the advent of the glory that shall be Australia. This recognition of youth tends to increase his dignity and responsibility.

3. ADMISSION INTO FULL CITIZENSHIP

At 21 comes the ceremony of assuming the full responsibilities of citizenship, with an oath of loyalty and a promise to guard the honour of the nation. In India the "Sons and Daughters of India" took an oath of faithfulness at 21 and their enthusiasm and patriotism have splendidly accelerated the national

movement. The youth of Athens at 21 took the following Oath; it would be necessary in Australia to substitute *State* for *city* as we have no City States:

"We will never bring disgrace to this our city by any act of dishonesty or cowardice, nor ever desert our suffering comrades in the ranks; we will fight for the ideals and sacred things of the State, both alone and with many; we will revere and obey the State's laws and do our best to incite a like respect and reverence in those above us who are prone to annul or set them at naught; we will strive unceasingly to quicken the public's sense of civic duty. Thus in all these ways we will transmit this State, not only not less but greater, better, more beautiful than it was when transmitted to us."

A splendid Oath, but the Australian oath should be even more inspiring. We might even incorporate the three H's—Happy, Healthy and Helpful—and for a motto, "Together."

4. STATE RECOGNITION OF MATRIMONY

At every marriage a representative of the State is present. The contracting parties are impressed with the civic importance of the step they have taken, marriage, as is indicated, offering new possibilities for individual development into better citizenship and for service to the State through the larger unit of the family.

5. TAKING OFFICE IN THE STATE

The ceremony of assuming a major office in the State is conducted in the Hall of Fame. It is impressed on the

candidates that the State is not a cold abstraction, but a pulsing, throbbing life, to be loved and served with enthusiasm, with passion, with uttermost self-sacrifice. The ideal State stands to the family as the family does to the individual, it is the father-mother of its citizens, the protector of all. In the name of God and the Commonwealth the officer then takes his solemn oath to be a faithful servant of the people.

6. ROLL OF HONOUR

All citizens after a certain age who have rendered signal service shall be formally admitted to a Roll of Civic Honour, and given the Freedom of the State. They shall be free of all taxes, as freemen of the City of London are free of taxes in London. How valuable for the State to have an honorary citizenship—a roll of distinguished men who have rendered distinguished national or international service—Lord Baden-Powell, for instance, would it not be an honour to have him as an honorary citizen? Different countries could exchange their honorary citizens, and this would tend to foster the international spirit.

7. FAREWELL AT DEATH

The last Sacrament is the ceremony of the Farewell of the State at Death. Throughout the whole of the citizen's life there should be a daily ritual of purification—physical, emotional and mental—and of dedication to service, so that he is always self-recollected and his activities are oriented to the highest ends of citizenship. (*Who's for Australia?* 3 Sept. 1930.)

George S. Amundale

THE PIONEERS OF GOD

BY C. JINARAJADASA

An Address to the Convention of The Theosophical Society in France, 14 April 1939.

WHEN we gather in Theosophical Conventions, our aim is to assert once again a firm faith in our Theosophical ideals, and to plan how better to serve them. But at this moment, when ideals seem to count for so little in the world's happenings, and brute force seems once again to be in the ascendant, we may well ask if our ideals after all are of much use. Idealists seem to achieve beneficent results up to a certain point; and then some wave from the subconscious of humanity surges up from its savage past history, and sweeps aside all the good which the idealists have accomplished. In the face of this doubt, it is well to examine the position clearly.

IDEALISM IS STILL WITH US

There is not the slightest doubt that we are today in one of those periods in history, when mankind either goes forwards or backwards. But there have been already many such crises in the history of mankind; and after all mankind has gone forward. There is a mysterious world-spirit whose intention is

to create a humanity that steadily advances in civilization; whatever set-backs this world-spirit encounters are temporary and not lasting. I should like you to believe with me that the day of idealism is not over. My reasons are these:

We have, it is true, a powerful movement to subordinate the individual and make the claims of what is called "the State" override all claims of the individual to his personal liberty to grow according to his temperament and purpose. Of course, from the moment an individual forms part of any group, the group's welfare is the individual's responsibility. Theoretically, a savage is perfectly free to express his individuality; but the dangers to his very existence are so great that he prefers to sacrifice a part of his full freedom of action in order to be a unit in a tribe, and gain its protection. From that moment he must sacrifice his liberty to some extent.

A CRITERION OF CIVILIZATION

Now, civilization means a condition of life where the individual

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renounces his freedom; but if he renounces his freedom of action in the physical world, it is in order that he may be assured a freedom in a new sphere of action where whatever he does can only benefit the State. If a citizen must sacrifice his freedom and become a soldier, it is in order that his mind and heart may have the peace which he requires to live and work as a spiritual entity. Unless all individuals sacrifice some of their freedom, it is not possible to establish and maintain a civilization where the opportunities of cultural growth can be assured for all of them. We must not be hypnotized by the word *freedom*; it is not the presence or absence of freedom that matters, but rather of what use to the individual is the presence or absence of freedom. Our criterion of what makes civilization must be: Does an order of events help the individual to realize himself as an Eternal Spirit, or does it put obstacles in the way of such a realization?

AN IDEAL OF THE STATE

When civilization is so defined, we obtain also a definition of what is the State. The State is that organization which, requiring sacrifices from the individual, gives him in return conditions where he can grow in peace and security on all possible planes of growth—physical, astral, mental and spiritual. The

more fully the citizen can live on all planes, and the more perfectly he can express his individuality on all of them, the more powerful is the State on all planes. For the State also has its invisible subtle bodies; each nation has also its astral, mental and spiritual counterparts. The value and strength of the State are not only in its armies and bank balances, but also in the number of saints and poets and happy children who live within its borders, and in the number of parks and "beauty spots" which it maintains for the bodily and emotional health of its citizens.

It is for such an ideal of the State and the individual that we Theosophists have been working for sixty-four years. That work of ours is also inseparable from the wonderful dream of a United Humanity where all races and religions shall live in peace in a Universal Brotherhood.

OUR WORK FOR INTERNATIONALISM

Whatever are the present set-backs to Universal Brotherhood, our work of idealism is absolutely necessary. Let me point out what our work as Theosophists has already accomplished. When we began our work sixty-four years ago, there was no organized international body to preach the doctrine of a fraternity of races and religions. We were lonely pioneers, but we went on preaching those ideals from

our platforms in many lands, and our books in many languages. What has been the result?

First, the League of Nations. Such an international body would not have come into existence when it did but for our pioneer work. It certainly would have come into being *sometime*, perhaps fifty or a hundred years later than it did. But we were its advance-guard, and we prepared the world's mental atmosphere through our work; we "turned over" the world's mind, as a farmer turns over the soil to make it ready to receive the seed, and the League's birth was made easier as the result of our pioneer work.

THE UNITY OF RELIGIONS AND CULTURE

In another field also our work has had a splendid result. We were the first to preach the brotherhood of religions; we gave lectures and published books to inculcate our thesis of the fundamental spiritual unity underlying the great religions. That was sixty-four years ago. But how many organizations are there not today doing the work which we began? But for our pioneer work, their work would have been delayed for generations.

Consider our work in another field. Today in Europe and in the Americas, all cultured people know the value of eastern culture as a complement to the culture of

the West. But sixty-four years ago only the Orientalists of France, Germany and England, and a few other countries, were interested in Samskr̥t and Chinese literature. And only a few connoisseurs of art were attracted to the art of the East. But today all cultured peoples know something of the value of the East in the fields of literature and art. But it was the Theosophists who first preached to large audiences the value of the East to the West.

THE PROBLEMS OF RACE AND COLOUR

There is one work of ours which has succeeded only partially. It is the brotherhood of all races, irrespective of colour. Certainly among Theosophists, the ideas of race and colour are not allowed to engender pride and hatred. But elsewhere, and in several nations, especially today, civilization has slipped back to the eras when men of one colour or race were savage in their reactions to men of other races and colours. Nevertheless, the general advance of mankind has not received a permanent set-back, merely because the age-long hatred existing in the subconscious of mankind has come to the surface. There are too many nations in the world today which have accepted the gospel of the common brotherhood of all men, irrespective of race and colour, for the world's advance to be checked, except temporarily.

EDUCATION

There is another field where our work has not been effective, except in India. It is in Education. You will realize how all educational methods are transformed with the statement that the child is a reincarnated soul, an entity with a character already formed in past lives, who returns to earth to continue a work. The Theosophists have modified the trend of education in India, but not yet that of Europe or America. On the other hand, it is the Theosophists who understand most fully the Montessori doctrine of the innate individuality of the child and of the spiritual value of the child's contribution to civilization and its progress.

IN THE FIELDS OF ART AND SCIENCE

Our work in the field of Art is recent; nevertheless all artists who discover our ideas realize that Theosophists are not only enthusiastic supporters of all forms of Art, but are also unique, because to them Art is a revelation of the Divine Action of Creation.

We have not modified directly the work of scientists. But I am sure we have done that indirectly. We have preached with insistence that science can never be isolated from humanity's need, that the scientist in the laboratory cannot separate himself from his responsibility as a human being and a citi-

zen. We have insisted that spiritual worlds are also the domain of exact science. One especially vital truth which we have disseminated is that there is an evolution of life parallel to the evolution of form, that behind the myriads of evolving forms there is an evolving life which lives and works in planes invisible as the group-soul of minerals, plants and animals. All these teachings of Theosophy have "turned over" the mental soil of the scientific world, and made possible a new conception of science as the revelation of the Divine Mind which creates and sustains the universe.

While to all appearance civilization seems at the moment to be destroyed slowly by those who proclaim the domination of might over right, nevertheless quietly but persistently a reconstruction is going on. There are thousands more idealists everywhere than fifty years ago. Theosophy is accepted by millions today, in one or another of its many truths. Slowly the world is being "theosophized," in all its many fields of thought and action.

TOWARDS A WORLD ORGANIZATION

Our work is only begun. It will not be complete till mankind has one World Organization to direct the affairs of all the nations, till there is a World Economic Council to cater justice to the needs of all. We have still to work till all pride

of race is subordinated to the delight of the collective life of the world's many peoples.

Our work as Theosophists is to remove the rocks and stones from the fields of civilization, so that the sowing of grain by those who come after us can obtain a rich harvest. We work with both determination and enthusiasm, because our studies have revealed to us the existence of a Divine Mind which guides human destiny. Certainly the difficulties are many; only a few come to work with us. Nevertheless Theosophical ideas are spreading slowly everywhere; new movements other than The Theosophical Society are springing up to develop the work which we began.

THE GLORY OF THE PIONEER

We have the lot of the pioneer—his loneliness, his want of means,

and the constant danger to his plans because the obstacles are so great and the workers are so few. Yet the pioneer possesses a glory all his own. He is the messenger of God's Plan for men. That is our role. We are the advance-guard of humanity. We sow for others to reap. We are the pioneers of God; there cannot possibly be any greater joy for us Theosophists than to be God's pioneers to make straight and smooth the paths for those who come after us, and to prepare the fields of joy for their sowing and harvesting. The Pioneers of God—to what nobler designation could we aspire?

The highest forms of civilization will begin only when the world's statesmen are Theosophists, and put into practice what the Theosophist means by the two words, the individual and the State.

The Heart of the self-controlled man
is always in the Inner Kingdom.
He draws the hearts of all men into his Heart

The self-controlled man dwells in the world.
Patiently and persistently
He brings the whole world into active community of Heart.

Tao Teh King, trans. by I. MEARS

THE CHANGING PANORAMA

BY RUBY LORRAINE RADFORD

THOSE who live in the present age are seeing the period of greatest change which the world has ever known. We are living at the conjunction of cycles when these changes are so swift and so revolutionary that many who are caught in the midst of the cyclonic sweep see nothing but chaos. Only by figuratively rising into the spiritual stratosphere, unaffected by temporal, mundane changes may we get a full view and better perspective of this world-storm which is sweeping away all that holds back humanity from a more complete realization of its divine capacities. From this height we may watch threads of light, presaging a brighter dawn, weave their way through the passing dark clouds.

IN THE LIGHT OF THEOSOPHY

Theosophy gives discrimination to see beyond appearances the real, understanding to analyse trends of events, and detachment to keep level-headed in the midst of confusion. The Theosophist knows that even the seeming evil may be used by the Great Ones to further Their plan.

When we step aside in this attitude of detachment to view the

changing panorama, we find significant factors promising eventual order. What is happening in the fields of science, literature, art, politics and religion to indicate that we are progressing through these dark days toward a better dawn?

In the last century science has taken some of the longest strides of any of the departments of human activity, and so at this crucial period scientific inventions are helping greatly to speed up these world changes. It has even been suggested that science take a holiday and wait till the world catches up in other aspects of its development.

THE VALUE OF THE RADIO

We are living in an air age, with air travel and radio helping to eliminate time and space. These two inventions, the air-plane and the radio, are doing perhaps as much as any material thing to wipe out those barriers of ignorance that have so long kept the races of humanity separated and antagonistic.

Over sixty years ago the Ancient Wisdom was reproclaimed through Theosophy, with Brotherhood as its key-note. So the Theosophist

watches eagerly for all channels through which that ideal may emerge. There can be no doubt that radio is one of the instruments being used to develop the brotherhood consciousness. Through radio we are given an opportunity to transcend the bounds of national border lines, to live and feel with people at remote corners of the earth.

The tragedies enacted in Spain and East Asia are subjects of great concern to people of every nationality. How intently the radio world listened in on that great love drama of such vital importance to the whole British Empire! When Byrd was lost in the Antarctic, listeners sat far into the night, waiting for news of his welfare. As sympathy and understanding increase, the prejudices that have separated races and nations must gradually be broken down. Thus the radio plays its part in the development of a world consciousness.

Not only in the realm of mutual welfare interests is the radio proving a dynamic factor in this period of transition, but it speeds up the development of the intuitional consciousness through the uplifting power of music. The intuitional consciousness transcends the human phase, linking man with the Divine. When we can function in that consciousness, we shall lose our sense of separation, and come into a realization that all life is one.

Speaking from that plane, Christ said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

WORLD BROTHERHOOD

Those in the vanguard of the race are expressing a little of that ideal at the present time—the pioneers in world brotherhood; those who are leading movements for world peace, and all friendly international relationships; also those who are able to create a synthesis of life out of a multitude of confusing concepts, the creative artists in whatever field—music, drama, painting. They express universal ideals for the upliftment not alone of one nation, but all mankind.

There are still millions living almost wholly in physical and emotional realms, the younger brothers of the great world family, who must be looked after by those developing intellect and intuition. This great mass of humanity is being given an upward urge through the influence of the best music now so widely broadcast. Music brings us closer to the Divine than any of the arts. Music is a universal language. The music of all nations, coming through the radio, brings intuitional understanding of the moods, emotions and aspirations of people whom we have never seen.

Is there not something profoundly significant and suggestive of the coming world consciousness in the

idea of a beautiful symphony being broadcast? Its volume, its beauty, its harmony, is not diminished one iota whether it be heard through a thousand instruments or through one. It is prophetic of the New Age toward which we are moving through all this seeming chaos; an age of giving instead of taking, an age of unity instead of separation, an age whose emphasis will no longer be on material things. This illusion that material things are the only reality causes wars, internal strife and political upheavals. The real things, the finer things of life, are never diminished no matter how many tune in to receive them.

THE HIDDEN SIDE OF NATURE

The Theosophist, who watches for every channel through which more Truth may be given to the world, realizes that the radio is preparing the minds of men for greater understanding of the full nature of his being. The very wonder of this instrument, broadcasting symphonies and the voices of rulers around the globe, is making people more receptive to ideas of invisible and intangible worlds. Note that soon after radios came into popular use, American scientists began investigating telepathy. As a result of these tests and revelations, many who were formerly materialistic are forced to admit that clairvoyance and telepathic communication may

be experienced by normal people outside psychopathic wards.

Science, which for so long has been avowedly materialistic, is indeed opening the way to knowledge beyond the material. Surely the time cannot be far off when science will be forced to accept what Theosophists have long known—that matter results from the real. We now find such scientists as Dr. Alexis Carrel stating: "Our form is moulded by our physiological habits, and even by our usual thoughts." Already these ideas are being rather widely accepted and must surely pave the way for a more complete understanding of man as the actual product of his own long past.

The arts have ever been channels through which the higher consciousness emerges; they generalize about life, rising out of the mire of confusing experience into the realm of interpretation. Through new hearing given by music, and clearer vision awakened by art, we discover the significance of experience, and so become less immersed in personal aspects as our horizon widens.

NEW VALUES IN LITERATURE AND THE DRAMA

Literature and the drama have taken an increasingly important place in the changing panorama since the Middle Ages, until at the present time it should be difficult

to estimate the real influence upon the world consciousness of that vast volume of writing which is being poured from the presses each month. We may see some effects of causes, however, even in examining a brief wave of literary interest.

America has just passed through a period of realism in literature—much of it almost photographic realism—running the gamut from Main Street to Tobacco Road. With the passing of this phase, we have come to the realization that there are many Main Streets, and that Tobacco Roads wind their insidious way through every part of the nation, from the slums of New York and all the densely populated cities to the mountain fastnesses of Carolina, Tennessee and Kentucky, over the wind-swept plains of the Middle West, and down to the bayous of Mississippi and Louisiana. On these low roads of social life our morons and feeble-minded are born, our social diseases bred. From them come our lynching mobs, kidnappers and blind followers of foreign propaganda.

The public was fed stark realism until it revolted, and the tide is now turning to more idealistic fiction. But that period of bald truth about the under-privileged and the unmoral has roused the public consciousness to action. Note the widespread national campaign now being waged to wipe out the social diseases. Publicity is being dis-

seminated and information given out on a subject that for many years was only whispered in dark corners, but is now being exposed to the penetrating, purifying light of truth.

Long years ago Dickens published a novel revealing the horrors of debtors' prisons in England, and Oglethorpe was inspired to found a colony in America for those poor debtors. Pearl Buck has written a trilogy of novels of Chinese life, which has done as much to spread interest and understanding of the Chinese people as all the tracts of the missionaries down through the centuries.

Two of the prize-winning plays in New York recently were propaganda plays: "Winterset," a drama superbly acted on stage and screen, is a plea against social injustice, while "Idiot's Delight" reveals the colossal stupidity of war. Most of the youth movements on behalf of peace have been stimulated by the great number of stories and plays depicting the horrors of war. Plays like "High Tor," featuring astral experiences of both the living and the dead, and an increasing number of stories of similar type in the popular magazines, reveal the fact that Theosophical knowledge is gradually reaching the general public.

Present trends in the cinema world are certainly hopeful. Having been satiated with sex and the underworld, the public has demanded

something better. The fineness of human nature is asserting itself once more as large audiences support such pictures as "The Life of Emile Zola," "The Lost Horizon" and "Snow White." In "The Lost Horizon," though it is far from adequate to its possibilities, people have found temporary appeasement for that yearning within them for an inner retreat secure from the world's turmoil.

"Snow White and the Seven Dwarfs" is an epoch-making event in the picture-world. Its greatest significance is not alone in the unique method of its production, without the aid of a living actor, but in the fact that this deeply occult story has gripped the hearts of audiences everywhere. It is so beautiful in colouring and music, so simple in external form, that the smallest child may laugh and weep over it. Yet it is so truly occult that those acquainted with the Ancient Wisdom may see in it the complete drama of the human soul from the time it is sent forth from the divine kingdom, until it is awakened from its death-like sleep by the Higher Self. The average man could hardly doubt the undercurrent of divine guidance through things mundane, after watching such a picture.

THE PRESENT CRISIS AND OPPORTUNITY

In turning to another aspect of the changing panorama, the econ-

omic and political worlds, the present outlook is far from bright. It must seem utterly hopeless to those who have no knowledge or belief that Divine Minds guide the affairs of men. Politically, history has seldom known such swift changes as have been enacted among the nations in the last few years. Systems of government, seeking their own self-interest, rise and fall almost overnight.

Maybe the world is so politically ill because the more cultured are afraid to contaminate themselves with politics, leaving that to the self-seekers. But the very violence of the present upheaval is indicative of eventual order. Sooner or later the grafters will bring about their own self-destruction.

Theosophists, who have been given glimpses into the long past, know that just as drastic changes have been wrought before. By being able to look back and see the completed pattern of a movement we can understand how often seeming evil has led to good. So let us keep level heads, free from hasty judgments, and national condemnations. Who can foretell what far-reaching good may grow out of present horrors of Jewish persecution in Europe, both to the Jews themselves, and to the countries in which they take refuge? The United States is happy to receive under its protection such intellects as Einstein, and all those other creative

Jewish minds, whose genius is speeding up the evolution of humanity.

Steps are now being taken to make The United States a real refuge for these rejected people. Americans have not forgotten the ideals which brought them to these shores, and they are welcoming others who are now suffering for their ideals. To the Theosophist, who knows that this continent is to nourish the newly emerging race, the trend of these events seems profoundly significant.

HOW THEOSOPHY IS SPREADING

And how is this swiftly changing panorama of life affecting the religious outlook of American people? While science is breaking up the atom to reveal the one eternal unity of all life, will the Churches go on denying that there is one divine source, which has been the inspiration of all religions? As the universities announce the results of their experiments in telepathy, revealing evidences of the invisible and intangible, where will the dogmatist place, in this new scheme of things, his burning hell and the golden streets of his heaven?

The average Church member, who is intellectual, alert, and wide-awake in his social, economic and political life, still keeps his mind anæsthetized with creeds and dogmas on Sunday. The "scheme of salvation" by faith alone, and

belief in a saviour who would bear the brunt of all their mistakes and wrong-doing has created a vast army of religious weaklings, afraid to think for themselves.

The hard depression years, however, have done much to stir some out of this apathy, especially young people. In youth's need of a more rational religion is the Theosophists' opportunity to reveal those twin truths of Karma and Reincarnation.

It is interesting to note how these two truths, which Theosophy has reproclaimed to the world, are seeping through to the public. News-stands are filled with astrology magazines, which of necessity support these facts. These are read by thousands who would never pick up a book on philosophy. Though much of this writing is of doubtful value, there is still enough truth given out to widen the philosophical and religious horizons of these readers. Even the comic sheets play up the idea of contact with invisible worlds.

In most unexpected places do we find hints about reincarnation. A recent number of *Radio Guide* carried this statement: "Some believers in reincarnation will tell you that Hofmann is the revived spirit of Liszt . . . Maybe he is. Who knows?" Hitler and Mussolini are constantly referred to as twin incarnations of Napoleon. No matter how far-fetched these statements,

the significant fact is that hints about reincarnation are constantly being put before the public through other channels than the strictly Theosophical.

All this must inevitably make its impression on the narrow and dogmatic beliefs so long held by orthodox religionists. A new generation is coming forward, whose intellectual integrity is going to demand a wider outlook in religion. Already much of the old intolerance is being wiped out as Jews, Protestants and Catholics meet together in union services, and co-operate in civic enterprises. But the Churches still have far to travel toward those ideals which the Master proclaimed two thousand years ago.

Here is the greatest challenge to the Theosophist! The truth is all there in the heart of the Church, if we can only help to clear away

the crystallized dogmatic rubbish so that the light may shine through. It is a colossal task, requiring tact, patience, tolerance and understanding.

A survey of this kind cannot be complete in a time of such swift change. It can merely indicate by highlights here and there how the Truth which Theosophy has been trying to give to the world, is beginning to permeate many channels of life. One glorious aspect of the Ancient Wisdom is the knowledge that the Great Ones build for the ages. With slow and infinite pains the pattern of life is woven. Though ordinarily we see only a small section at a time, a knowledge of Theosophy enables us to raise our consciousness so that we may watch these threads of light weaving their way through the changing panorama.

That is why the self-controlled man says:

- If I act from Inner Life
the people will become transformed in themselves.
- If I love stillness
the people will become righteous in themselves.
- If I am occupied with Inner Life
the people will become enriched in themselves.
- If I love the Inner Life
the people will become pure in themselves.

Tao Teh King, trans. by I. MEARS

THE AWAKENING

Once I was happy, peaceful in my sleep,
Dreaming sweet rosy dreams of youth. You came
Like some strange thought of life, you called my name
With voice I never heard before, sweet, deep
In mystic breathlessness. You woke me up
With whispers in my ears, you bade me rise
To see the stars, you drew me with your eyes,
And made me drink the nectar from your cup.
I rose half-trembling, while I held my breast,
Lest it should burst with this new-found delight.
You showed me worlds, you made me tread on stars—
And then—and then—O Master, thief of rest!
You left me in the darkness of the night,
You left me with a thousand thousand scars!

I wish to sleep my peaceful sleep again,
I wish to dream my youthful dreams once more.
Why did you wake me up and make me soar
The heights I fear, the depths I dread to ken?
I thought you bring the joy of breaking morn,
The peace of twilight and the midnight dew.
Ah, Master, Master, if this had been true . . .
You brought instead the darkness and the thorn!
Why did you wake me up when sleep is sweet,
And dash my cup of dreams upon the floor?
Trusting, I kissed your footsteps when you came,
But failed to mark the star-prints of your feet—
Now I must seek you, Master, evermore,
Or I must languish calling for your name!

BENITO F. REYES

THE NIGHT BELL

A Case from the Casebook of an "Invisible" Helper: The Story of a Jew and a Gentile.

WHO needs compassion most—the persecuted or the persecutors? Often, surely, the persecutors even more than the persecuted.

Let me tell you a story.

DAMON AND PYTHIAS

In a totalitarian State in Europe, so become through rape—we do not conquer in these days, we steal—there was a fine young man who had a beloved friend.

The two of them lived together, played together, worked together, grew up together. They were all in all to each other, a veritable Damon and Pythias.

But one day either the seed of evil entered the soul of one of the young men, or, being there already, it yielded quickly to the appropriate external stimulus.

This young man came under the evil influences of the secret police in that totalitarian State, and they knew that in him they had a tool they could easily use for any atrocity, he being simple and deeply impressionable.

Playing upon the glamour they aroused in him, filling his mind and feelings with the most terrible

thoughts and surgings of passion against the supposed iniquities of the Jews, their diabolical cunning, and their secret outrages not only upon non-Jewish people but also upon the honour and happiness of the totalitarian State, which he himself loved so deeply and which they persuaded him to believe they had but come to save, they succeeded in inflaming him beyond all self-control against every Jew—man, woman and child—so that he hated with an overwhelming hatred, and could hold within himself no other desire than to wreak upon them, upon each and every one of them, his God-given duty of vengeance.

"Vengeance is mine," saith the Lord; yes, but to His chosen messengers He entrusts the execution of His vengeance.

So the secret police were able to use him as a spy, an *agent provocateur*, an informer, to ensnare within their bloody nets those whose manifest purity and innocence had so far been able to defy even the cruel unscrupulousness of the tyrants.

And all the time this unfortunate young man hides this other life of his from his bosom friend. Still do they seem to be the fastest of

friends, though the other young man sometimes allows himself to wonder if his friend has not changed, has not perhaps become depressed by the persecutions taking place all around them.

JEW AND GENTILE

This other young man seeks to comfort his comrade, saying that the blackness cannot last for ever, and pointing out that their own mutual affection is witness to this, for has it not, this affection between a Jew and a Gentile, beautifully survived through all the menacing and surging tragedies?

Has he, a Jew, once said a harsh word about the iniquities of the Gentiles, has he not gently urged when now and again they have unaccountably argued, that if his two thousand-year old ancestors crucified the Christ, surely has the crime been paid in full in the crucifixion of the Jews themselves for centuries by those who profess they are followers of the Christ, the Lord of Love?

Disastrously and strangely, the very truth of this becomes the final removal of the barrier between sanity and madness in the young man whose life had already been distorted to iniquity. No longer himself, he needed but this, this supreme sign of trust and love, to hurl him down into hell.

Through eyes grown cold with soul-lessness, he gazes upon his

Jewish comrade as never has he gazed upon him before. His love becomes soured into loathing. Still, with a cunning which only madness could conceive, he conceals his hatred of one whom he now begins to call "an infamous Jew," whose very words of tenderness he perceives to be but cunning manœuvres to deaden him into a false sense as to the real nature of all Jews everywhere.

He will meet cunning with cunning. He too will put on a mask of friendship, so that it may appear that the comradeship is as of old, but all the time he will plot the destruction of this foe of freedom, of this canker eating away the very life of his beloved country.

And so the dead and putrid comradeship goes on—the Jew still worshipping at its bare altar, the Gentile but waiting the moment to unmask a Jewish treachery.

TREACHERY

Soon the moment comes, since it is very easy for the secret police to arrange that compromising documents shall be found in the Jew's home—documents which shall damn the Jew beyond all human redemption.

The police tell their miserable dupe that he will find in the Jew's home, if only he will look for them, the proofs he needs of all that they have so constantly been telling him.

Being at home in his friend's home, there is plenty of opportunity to look. Secretly he searches . . . and finds. Secretly he goes to the secret police and tells them that they are indeed right. He arranges with them that on a certain signal they shall burst into the apartment of his friend. He returns to his friend's home, inveigles him into the discovery of the documents, and while the Jew stares amazedly at the terrible papers, wondering in ghastly agitation how they could ever have come into his room, and wondering in despair how he could have come to find them, the police appear, and both young men are kicked downstairs and hustled with every conceivable indignity into the car which is to take them to prison and to death.

But it is only the Jew who appears before the executioners—I cannot call them judges—as having been caught red-handed in a poisonous act of treachery against the State. Without delay he is sentenced to death, and is taken away wondering what has happened to his friend, apparently in the same toils and surely to be condemned to the same fate. In his hopeless helplessness he calls for his friend to come to him, if he can. Perhaps his friend has established his own innocence and can establish his innocence too, knowing how real it is.

But the call is in vain, and early one morning the Jew is taken into

the prison courtyard, and is made to kneel on the bare stone-floor, while the papers which damned and doomed him are scattered round about as if to justify his murder.

His eyes close in prayer, but open as he hears the feet of the approaching slayers.

Whom does he see before him but his old friend with a revolver pointed towards him in a hand which he thinks he had no reason to know as otherwise than friendly. In an ecstasy of joy and understanding he makes a half-movement to rise, and his lips murmur:

"Beloved, have they condemned you to this? So be it! Do they not know that our love will survive even this supreme test? And have I not the joy of seeing you, dearest of all friends, before I die? For me there is nothing but happiness. Grieve not for me, nor even for your own great torture. Never have you done, nor could you do, any injury to me, for your constant love renders holy even this last act."

REMORSE

In a sudden agony, the revolver wavers in the hand of the Gentile, only to be ruthlessly steadied by the fingers of the police which pull the trigger, once, twice, three times.

The Jew sinks dying on the stones, and with a terrible cry the Gentile snatches himself away from the grip of his torturers and flings himself upon the now unconscious

body of his friend. In an overwhelming agony of remorse, he seeks once again to be united with his friend, who is now within the mercy of death.

His wish is granted as laughingly the police make him a target for their devilish revolver practice, and death unites those who had apparently begun to be separated in life.

The Jew and the Gentile lie dead together. And hand in hand they rise together from the Valley of the Shadow of Death—one to expiate, the other to cherish and to comfort, both to be one in a love no evil could break but only cloud awhile.

THE FRIENDSHIP OF THE GODS NEVER FAILS

And the Angels of Compassion welcome them both, aiding each on the further way. For the friendship

of the Gods never fails, shining alike on the righteous and the unrighteous, so that none can ever be outside the Love of God.

And I? Had I not, as a messenger of compassion, to be in this tragic drama, the Jew, the Gentile and the police—all in one? How otherwise could I be truly compassionate to all, understanding of all, helping one to his self-made heaven, and in his self-made heaven, helping the others to their self-made hells, and in their self-made hells, watching over them all as children together in the family of Christ the Jew?

Thanks be to God, I could be the Jew in his glory, I could be the Gentile in his dreadful shame, I could be the police in their black iniquity.

Who needed my compassion most—the persecuted or the persecutors?

G.S.A.

Next month: Another Case . . . Music Explorations—
on the other side of sleep.

SOME SPECULATIONS ON THE HIDDEN SIDE OF HISTORY

BY HELEN VEALE

PROLOGUE

IN the Courts of Heaven the High Gods met, who preside over man's destiny, controlling his waywardness to some extent, checking his aims and fulfilments by the changeless standard of the One Will, of which all are agents in their varying degrees, consciously or unconsciously.

One who sat in the chief seat of authority said:

"What hath been engraven on the columns of time since last we met? Let the Keeper of the Records make his report."

So another rose from his place, with reverent gesture, and read from a book of which the leaves seemed to be of gold, and the letters traced in lines of living light. He read of vast changes on earth's surface, of lands submerged, or re-emerged from ocean, of peoples led in their ignorance, by urgencies that they recognized not, to leave old homes and known paths for new and untrodden ways. Among these had toiled and striven heroes, sages and saints, apprentices to the Gods and sent by Them to the great work,

where they should learn their craft. Of their labours the harvest, for this cyclic period, had now been reaped, and a new day was to dawn, for to the Gods a day is far other than that measured by the turning of Earth's face to and from her Sun, itself only one of the lesser lights, though truly great in majesty within his own system.

As Earth counts time, the year was A.D. 1282, and the period reviewed was some 4384 years, since Kali Yuga had set in. The review concluded, He who sat in the seat of authority said:

"It is well! Though evil seemeth to multiply on earth, and the light of spiritual knowledge to grow dim, almost to extinction, yet is it not extinct, but will in its time burn bright, to roll back the darkness. The Aryan race groweth in arrogance and selfishness, as is proper to its crude youth and stage of mental development. Its branches in Europe contend for their petty kingdoms and sways, and religion proves too weak to check the growth of disunity and violence. Yet some few in every land keep alight the torches lit by our Greater Messengers

in India, Palestine and Arabia, for the illumination of a darkened earth.

"The time is ripe for some new relief of that darkness, a lesser dawn. The western peoples are turning to the search for truth, and must be redirected to the sources of Wisdom, to the treasures of philosophy and science which are their Aryan heritage. Some secrets, hitherto guarded in the Mysteries, may be divulged, though the danger be great of their misuse and perversion. One Brother already labours in the body in that westernmost isle where thought is freer than in other countries of Europe. Even there prison and persecution have been his lot. Yet greater tortures await all those who take on themselves the role of light-bringers. But the work is blest. Who is ready?"

"Here am I, send me!" was the answer, from one after another in the assembly.

To each his post was assigned and his work set, yet with freedom to act as circumstances should prove fit, in fulfilment of the Great Purpose. They must be prepared to find even that Purpose obscured by the veils of the senses, going blindfold to the service of the world. But even so, their sacrifice was accepted, and they would go, taking on themselves the full consequences of their mistakes, that these might do no injury to the work. The

great drama of Renaissance was to begin on earth.

CHAPTER I THE THIRTEENTH CENTURY

The land in which Roger Bacon laboured in the thirteenth century took no high place among the peoples of Europe. Out of Romanized Celt, Anglo-Saxon, Dane and Norman was emerging an English type of people and institutions, cruder in refinements than the inhabitants of Italy and southern Europe, where the stamp of Greece and Rome was more clearly discernible, but in compensation for that boorishness, showing greater independence of spirit and mental courage, fostered by their insular security. Here were folk who would not suffer oppression dumbly, and could even dare to belittle their oppressors by healthy ridicule. Sly jokes and hearty gusts of English laughter at the expense of lazy monk, venal priest or supercilious baron long ante-dated the period of reforms in Church and State, and popular ballads occupied the place now held by the press, in giving voice to public wrongs. Robin Hood's exploits, in defiance of tyrannical authority, but always in assertion of rude justice and the vindication of human rights, were the favourite subjects of song and tale, and many a strolling ballad-monger belonged to that secret guild of Jongleurs or minstrels, who

in Europe were preserving some secrets of the earlier pagan mysteries in defiance of the ban of the all-powerful Church of Rome.

That Church in some ways had played a worthy part, in preserving art and letters through the feudal centuries, upholding a stern ethical code for the restraint of unbridled power, and providing some unifying link for the conflicting nations that had arisen from the break-up of the Roman Empire. But she had inherited from Imperial Rome a certain arrogance which had no sympathy with the advancing claims of freedom, political or religious. Also, some of her narrower pontiffs had succeeded in wholly removing traces of the earlier Gnosticism, that might have linked it to older indigenous cults, deep rooted in European soil. Much of the old Nature-worship survived in England, as elsewhere, though now condemned as witchcraft or sorcery, and it was the Church's loss if she chose to deny what her children's experience taught them to be true, or, in her leaning to asceticism, forbade even innocent indulgence of the claims of beauty and pleasure. Unpurified by religion, these sank into traps of "the world, the flesh and the Devil," and the average man either lived hypocritically professing adherence to a code too stern for him, or frankly turned irreligious so far as personal safety allowed.

In England the Roman authority had never been as repressive as on the Continent, for there was an earlier Christian tradition there than that brought from Rome, and York long maintained a rivalry with Canterbury. Norman kings at first had strengthened the links with Rome, but in their assertions of sovereign independence soon found it useful to rely somewhat on their subjects' keen appreciation of clerical shortcomings, and readiness to support the King's side in his quarrels with the Pope. Monkish chroniclers paint a terrible picture of the miseries of the land when John's contumacy caused the Interdict to be placed on all religious services for long years; but curiously this condition finds little expression in the old ballads, which continued to point homely wit at Abbot and Priest, and show sympathy rather with the King's side. A large proportion of the more intelligent countrymen belonged to one or other of the Guilds, as that of Masons, which had their own mysteries and tradition of spiritual knowledge, owning little but a formal submission to the Church.

Within the fold of the Church itself great men had founded orders which aimed at reviving spiritual zeal, to combat growing worldliness. Such were the two great Orders of Friars, Franciscan and Dominican, founded in the twelfth century, under the Pope's somewhat hesitating

approval. S. Francis of Assisi, a Christian Saint who seems truly to have been overshadowed by his compassionate Master, had achieved marvellous success at first in reviving the spirit of the early Church. Cheerfully embracing Lady Poverty, and full of brotherly love to all, not excluding animals and birds, Friars had wandered everywhere on foot, tending the diseased and outcast. But even before the death of their founder, he had begun to be disappointed at the growing frustration of his objects by the more worldly-minded of his followers, and after a hundred years had lapsed, the Order, like its Dominican rival, had become too wealthy and politically powerful to be left to the guidance of its more spiritually-minded members. The wisdom of the serpent was more in evidence than the harmlessness of the dove, and the chief use of the Order was that it afforded a refuge, under Church protection, to such men as wished to pursue disinterested studies in the sciences, and were disinclined for full monastic seclusion. As Brothers of this Order they could travel freely from one centre of learning to another, living in the Fraternity House in each, and dipping at will into the treasures of archaic wisdom which the Church kept jealously guarded from all secular eyes.

Roger Bacon was one who had made use of the Franciscan Order

for such purposes. He sought knowledge, in one university after another, being initiated in Oxford or Paris into the mysteries of Alchemy, a science which, under the guise of investigation into the nature and combinations of physical elements, veiled a deeper interest in the potentialities of the human mind and spirit. Popes and Cardinals looked askance at the Alchemists, but in their greed would not entirely suppress labours that might supply them with unlimited stores of gold. Dangling this bait of the Philosopher's Stone and the Elixir of Life before potentates, alchemists found sufficient toleration to enable them to pursue their studies, leading lives themselves of the barest penury and renunciation.

Most universities remained rigidly orthodox in their theological studies, but Oxford was freer, and even at Paris wandering philosophers were to be met, as Peter Peregrinus de Mahariscuria, to whom Roger Bacon acknowledged a great debt. The name seems reminiscent of Mahārṣi, and suggests that this was a Messenger from the East, planting some seeds of the Aryan Wisdom in western centres of learning.

Having been born in 1214, a year before King John signed the Magna Charta, Bacon lived mostly at Oxford during the stormy years of the Barons' War with Henry III. The heads of the Franciscan Order

suspected him of heretical opinions and even diabolical practices from time to time, calling him to Paris for enquiry, and complaining of him to the Pope, Clement IV, who in 1266 ordered him to send all his works, secretly and speedily, to Rome for investigation. Bacon seems to have rejoiced in this opportunity of winning acceptance for the truth, and he wrote and sent *Majus*, *Minus* and *Tertium Opera* successively. Unfortunately, that liberal-minded Pope died in 1268, and was succeeded by one more open to inimical influences; so Bacon was imprisoned, as a teacher of "suspected novelties," but released in 1292, when a friend became General of the Franciscans. He died soon after, having accomplished his task of laying the foundation-stone of modern experimental science. His anticipation of many later discoveries, chemical and physical, as well as the purity of his life and devotion to wisdom, mark him as one of a Brotherhood of Adepts, with Thomas Aquinas and Albertus Magnus, contemporaries who laboured in other fields to lighten the darkness of medievalism in the barbaric West.

Meanwhile England was being prepared in other ways to play her part in world history. She was to be taught to hold an even course between extremes, to find reasonably practicable compromises between the claims of Church and

State, of Catholicism and Protestantism, of Monarchy and Republicanism. So a great baronial leader, Simon de Montfort, Earl of Leicester, laid the foundation of representative government by calling the first Parliament in 1265, and taught Kingcraft, even to his own undoing, to a prince who was destined to be a noble king as Edward I.

1265 is also significant for the birth in Florence of Dante, the poet who was to shape for Italy a language in which to express her awakening soul. The Renaissance started in Italy with Dante, though he could find no room in his native city among the contending factions of Guelfs and Ghibellines, superiors of Pope and Emperor. His life of exile and hardship as well as the deep mysticism of his *Divine Comedy*, mark him as an Initiate of occult schools of wisdom.

CHAPTER II THE FOURTEENTH CENTURY

In the British Isles the work of preparation proceeded apace in the fourteenth century, though perhaps it is harder to pick out leaders who were consciously in touch with the Guardians of the world's destinies. It was a century of strife, for Scotland and Wales had to be brought into union with England, before Britain would be strong enough to play her part in Europe. Edward I was a wise king in his guidance

of his subjects, and if sometimes ruthless in his dealings with Scotland, it must be acknowledged that she was an ill neighbour, and that he tried to win her into union by diplomacy before trying coercion. The fact seems to have been that Scots and English had to learn to appreciate each other's qualities by long years of warfare, and finally come together by a contract of partnership rather than subjection, a first experiment in this method, which was later to weld the heterogeneous parts of a world-empire. Moreover it would seem that, in any heroic conflict, equally great leaders are sent to both sides, just as only a Rāvaṇa was worthy of leading the Rākṣasas to their destruction by a Rāma, and on the field of Kurukṣetra, the perfect knight Bhīṣma was on the side opposed to Arjuna. So in the smaller cycle, Wallace and Bruce were foes worthy of the steel of the princes who fought them, and when Edward III was lured by an ill-judged ambition to neglect his more important task in order to lay claim to the crown of France, Scotland kept her independence.

So began the Hundred Years' War with France, a country greater than England in wealth and prestige, but weakened by disunion and feudal corruptions. There England was pursuing false aims, not led by the star of her destiny, and she suffered for it by the importa-

tion into England of some of the evils from which France was bleeding, the Black Death and its succeeding miseries and dislocation of industry. This price she had to pay for the glorious triumphs of Crecy and Poitiers, and perhaps the only permanent gain achieved was the growth of solidarity in the nation behind its king, the yeomen-archers of the English countryside having won their way by their doughty fighting to a comradeship in arms with nobles and gentles.

Two figures seem to stand out significantly in this century, as torches lighting the way of future advance, the one being Geoffrey Chaucer, the poet, and the other John Wyclif, the Morning Star of the Reformation. Like Dante in Italy, though less illustrious because working with ruder material, Chaucer had to fashion the English tongue into a medium for literary expression, for the Renaissance was to be a revival of Art and Letters, as well as the dawn of a new social and political order. Chaucer is often termed the "Father of English Poetry" and though gaps in the line may occur and for a long period the sword over-ruled the pen, without Chaucer there could have been no Shakespeare.

Chaucer was an elusive personality, and even the dates of his birth are variously given, as far apart as 1328 and 1340. Though the son only of a London merchant,

a vintner, his wife, Philippa, seems to have been connected highly, perhaps related to that Catherine Swynford who was John of Gaunt's third wife, having previously been his mistress. Geoffrey Chaucer held posts in the households successively of two sons of Edward III, the Duke of Clarence and the Duke of Lancaster, and, like Wyclif, owed much to the powerful protection of the latter. He served, and was for a short time a captive, in France before the Treaty of 1360, and subsequently was sent on diplomatic errands by the English court both to France and Italy, so meeting prominent men of letters in those countries, and probably winning initiation into more than one occult brotherhood. Certainly his writings show his familiarity with astrology, and with Rosicrucian philosophy, a long poem being called "The Romaunt of the Rose," a translation of a French mystical work. He also translated into English prose *The Consolations of Boethius*. *The Canterbury Tales* give a wonderfully clear picture of English society at the time, and a fearlessly frank exposure of the wrongs that afflicted it. It is truly

a Renaissance work, stamped with the seal of pagan philosophy, Italian culture and the new spirit of free criticism, even of Holy Church herself.

John Wyclif in the same century was more definitely a religious reformer, but that his teachings were wide in their scope and potent in their later developments is proved by the fact that his followers, called Lollards, were soon to be legislated against as most dangerous heretics, subversive of State as well as of Church, and only John of Gaunt's protection saved him from martyrdom. Certainly, Lollards were the first Socialists, and the heresy for which they made themselves most disliked by authority was expressed in their doggerel:

When Adam delved and Eve span,
Where was then the gentleman?

It is significant that in England great social or political revolutions have not been the result of desperate misery rising against oppression, but have been inspired and led by disinterested thinkers and servants of humanity. From such efforts good arises, even though ideals may clash.

(To be concluded)

THE VITALITY GLOBULES

BY A. J. PHILLIPS

THERE is a story to the effect that when *The Secret Doctrine* was first published, a number of enthusiasts read it to the accompaniment of such adjectives as marvellous, stupendous, magnificent and superb, then closed up the volumes and replaced them on the bookshelves. They could neither grasp nor comprehend the text. The average person with some chemical knowledge is in somewhat the same position with regard to occult chemistry, that is, the results of clairvoyant observations on the structure and behaviour of atoms and molecules.

We have been told that the book, *Occult Chemistry*, was designed, not to prove anything to the scientific world, but rather to show that there is a Divine Mind at work even in the structure of the tiniest atom. However, in spite of this warning it becomes a matter of interest when some link is found between occult and orthodox science. And it seems possible that some such link between the vitality globules of occult chemistry and the ionized air molecules of science has been established by the work of Yaglou, Benjamin and Choate,

at the Harvard School of Public Health.²⁷

A newspaper summary of their work read like a description of the vitality globules, but a detailed examination showed that while there were some similarities there were also many discrepancies. However, it was thought desirable to collect the somewhat scattered literature on the vitality globules and to make a detailed comparison of their behaviour with that of the ions of science, since both are etheric phenomena, to serve as a basis for further work.

The authors' work was concerned with the determination of the specific cause of deadness or lack of stimulating quality in the air of occupied rooms even when temperature and humidity are controlled, as compared with the air of the open country. Houstoun⁷ has pointed out that "what exactly constitutes fresh air, is not known. It is not sufficient to diminish the carbon dioxide content—there are subtle changes in the conditions of the molecules which defy chemical analysis and yet conduce to our

²⁷ The references are given at the end of the article.

feeling of health." According to the work of the above-mentioned authors, this freshness in the air has been attributed to the presence of an air-soluble vitamin, or more specifically to ionized air molecules.

A gas in its normal state is a good insulator for electricity, but the action of an ionizing agent expels an electron from a molecule of gas, leaving the latter with an excess of positive electricity. This is a positive ion. The electron which is free may attach itself to a neutral molecule to form a negative ion. The result of an ionization process is thus the formation of positive and negative ions. This is a statement from the scientific side but as we have no detailed information as to the process of ionization or the exact nature of an electron from the occult standpoint, this statement cannot be used to interpret the ionization of a gas, from the occult point of view.

In the authors' experimental work a stream of air was drawn through a cylinder containing a central rod,

which was charged with a polarity opposite to that of the ions to be counted. (Negatively charged for positive ions and vice versa.) The charged rod was insulated and connected to the quartz fibres of an electrometer. As the air passed through the cylinder, ions of opposite sign were attracted to the rod and on striking it extracted a charge equal to their own. From the rate of discharge of the electrometer and rate of air-flow, the number of ions per unit value of air was computed.

Now it is in the conditions which increased or decreased the number of ions, that a certain similarity is found to those conditions which increase or decrease the number of vitality globules in the air. And we are concerned with a comparison of the results of physical and occult investigations where the results are directly or partially comparable or in direct disagreement. Unless otherwise noted, the scientific results are quoted from the work of Yaglou, Benjamin and Choate.

IONS

Scientific

(a) Much theoretical opinion leads to the idea that ionized air constitutes the air-soluble vitamin which makes air fresh and healthful.

(b) Ionization is much higher on clear days than on rainy, foggy or gray days.

VITALITY GLOBULES

Occult

The sun pours out a force as yet unsuspected by modern science . . . a force which has been given the name of vitality.¹⁰

In brilliant sunshine the globules are generated with great rapidity . . . in cloudy weather there is a great diminution in the number formed.^{11, 12}

(c) As a general rule ionization is higher in the daytime than in the night.

(d) Atmospheric ionization undergoes great diurnal variations depending upon local and general meteorologic conditions.

Daily variations are found in high latitudes (Akureyi, Iceland) during summer while the sun is permanently above the horizon.⁵

Ionization is about a maximum at noon and decreases steadily as sunset approaches.²¹

(e) Ionization is much higher in summer than in winter.

(f) The ions do not appear predominantly in any well defined sizes, but there is a continuous distribution in size from very small to very large.

Normal or small ions consist of groups of ten molecules more or less grouped round a central charged molecule.⁶

(g) Heating the air increased the number of both positive and negative ions in all experiments. Cooling decreased the number.

(h) The loss of ions in these experiments cannot be accounted for by respiratory processes alone—transpiratory processes through the skin and clothing may account for a considerable portion of the loss.

In brilliant sunshine the globules are generated with great rapidity... During the night the operation appears to be entirely suspended.¹¹

In the daily cycle the supply of globules is at its lowest ebb in the small hours of the morning before sunrise.¹²

Vitality is at a lower ebb in the winter than in summer.¹¹

The vitality globules are... a number of brilliant sparks dancing like motes in a sunbeam... as the dust in a ray of light coming through a shutter.¹

They boil up in intense solar rays as small equal-sized discs. They are in rapid motion and seem to be associated in groups or chains of from two to five.²²

Etheric matter (vitality globule) is still purely physical and can therefore be affected by cold and heat.¹⁰

Heat, light and electricity act upon the atom from without.¹⁷

Animals, plants and even minerals absorb these vitality globules.²

Mechanical ventilation changed the ionic content from 0 to 30% by diffusion and absorption by metallic conductors.

(i) Ions are produced by solar radiation (ultra-violet light), cosmic rays and radioactive changes in the soil of the earth. Minor influences are the collision of air molecules, X-rays and lightning.

(j) Large inactive ions are formed by the agglomeration of small ions with condensation nuclei such as drops of water, dust, fumes or smoke.

The usual methods of washing, humidifying or dehumidifying by means of water sprays, deprived the air of all small ions.

(k) The charge carried by positive and negative ions is the elementary charge, namely, 4.77×10^{-10} electrostatic units.

A force projected from the sun gets into an ultimate physical atom... it endows it with additional life... it draws round it six other ultimate physical atoms.¹³

When the sky is covered by a funereal pall of heavy cloud it does not altogether hinder its passage (vitality) but sensibly diminishes its amount.¹¹

It would seem that these ions (vitality globules) consist of some form of rarefied gas which when electrically charged, splits up into separate entities which then become endowed with locomotion... these bodies are or seem to be electrically charged.¹⁴

Under (a) no direct statement connecting freshness and vitality has been found in occult literature. In fact, Jinarājādāsa⁹ is of the opinion that the purity of mountain air is in part due to the presence of the positive variety of ozone. However, ozone may be produced by the ionization of oxygen, and it remains to be seen if ionization is connected with the production of vitality globules.

Under (c), the statement of physical science requires some qualification. It is known that the observed ionization of the air is due to a multiplicity of ionizing agencies, solar radiation, radioactive changes in the soil of the earth, cosmic rays, lightning, X-rays and collisions between air molecules. The problem is therefore to determine which of these ionizing agencies may be compared directly with the

agent responsible for the formation of vitality globules.

Ionization due to cosmic radiation may be eliminated, since according to Hess⁵ it acts equally strongly by day and by night. That is, the presence or absence of sunlight has no effect. Ionization due to solar radiation will of course be greater by day than by night, but a complication is introduced by the ionization due to radioactive substances in the earth. The soil emanation is retained near the ground during the night by stagnant air, while by day the circulation of air carries it to higher levels; so that ionization due to radioactive substances in the soil is at least 30% higher by night than by day, as reported by scientists of the Carnegie Institute.⁸ For comparison purposes, therefore, this type of ionization may be eliminated, leaving solar radiation for chief consideration.

Under item (f) there is an interesting comparison in that Hess found from electrical measurements an indication of the grouping of molecules about a centrally charged molecule, while Leadbeater¹⁵ states that one atom draws round it six other atoms which it arranges in a definite form.

It is not without interest that the globules have been compared "to the dust in a ray of sunshine coming through a shutter."¹ Now it is known that dust particles are too

small to be seen with the naked eye, and what we really see is a diffraction ring of light around the dust particle. Likewise it is probable that the vitality globules are too small to be seen but what is observed is some sort of illusory diffraction pattern.

It is of importance to remember in connection with item (g) that although the vitality which informs the globules is of a different nature from electricity and is not affected by the latter, what is actually being compared is the ions of science and the etheric atoms making up the vehicle of vitality. We are concerned with the body, not the soul. Since we are dealing with groups of etheric atoms, and according to Strong²³ with chains of these groups, it is possible that the increase in kinetic energy, as a result of heat, might reduce the size of these chains and therefore increase the number of individual globules. Cold would of course work in the opposite manner. This would make the globules correspond more nearly with the small and large ions of science.

Under item (h) the suggestion that ions are absorbed by the skin is of interest in comparison with the occult statement that the vitality globules are absorbed at the spleen centre in the etheric body.¹⁸ There is therefore a basis for comparison in the absorption of ions through the skin and by metallic conductors

with the absorption of vitality globules by humans and minerals.

In considering item (i), cosmic radiation and radioactive changes in the soil of the earth have been eliminated for comparison purposes. There is left for discussion the action of ultra-violet light resulting from solar radiation. The action of ultra-violet light fits in with the behaviour of ionization by day and night, in winter and summer, on cloudy and clear days.

On the occult side an extremely significant observation has been recorded by Slater.²⁰ He states: "I have seen vitality globules produced at night by an artificial sun lamp." It is to be noted that the phenomenon was not observed with an ordinary incandescent bulb but with a mercury vapour lamp. In addition the observation was made at night when there was no opportunity for interference by sunlight. The light emitted by these lamps is rich in ultra-violet rays and the ultra-violet ionizes the air with the production of the ions known to science. It might therefore be inferred that it is the ultra-violet portion, and not the visible portion of the solar spectrum, which is essential in the production of vitality globules.

With regard to item (j) from the scientific side it has been found that the condensation of ions on nuclei of water, smoke or dust may result in the formation of large inactive

ions. Inactive, that is, with regard to withdrawing a charge from a charged rod. On the occult side there is little information as to the action of water droplets on etheric matter. Both Besant¹ and Leadbeater¹⁹ direct the observer to look out over the sea in order to see the vitality globules clearly, so that water vapour has apparently little effect. On the other hand with regard to the action of water vapour on etheric matter, it is known that spiritualistic manifestations take place with greater difficulty, or more rarely, under moist humid conditions than under clear dry conditions, pointing to some sort of action by water vapour.

Wilson²⁶ states that the physical and etheric globes have a diameter of about 50 thousand miles; so that not more than 25 thousand miles above us will etheric matter be found, and at not more than this height may we expect to find vitality globules. Leadbeater points out that "when the sky is covered by a funereal pall of heavy cloud—it does not altogether hinder its passage (vitality) but sensibly diminishes the amount." Now it is obvious that above the cloud levels in clear sunlight, immense quantities of the globules will be generated. It is at the cloud level, however, that the passage of vitality toward the earth is hindered so that the number generated below the clouds becomes small. In addition sunlight is linked with

the welling up of vitality within an anu to form the vitality globule, and below the clouds, there being less sunlight, fewer globules will be generated.

The information found concerns only vitality and sunlight. No statements concerning the effect of clouds on the vitality globules, or their ability to diffuse downward through the clouds, has been found. In view of the immense number generated in the far reaches above the clouds, one naturally wonders what becomes of them. Do they remain as a sort of blanket in the position at or near where they were generated or do they diffuse downward? Here we find a more or less parallel position with respect to the ions of science. There is no general agreement as to whether the ions near the surface of the earth, which have been formed by ultra-violet light from solar radiation, have been formed in position or have diffused downward from higher levels.

An important relation between ions and etheric matter has been brought out by Compton,⁴ who in speaking of the glowing discharges of electricity at high voltages, states: "It was these phenomena which led Crookes to postulate the existence of a mysterious fourth state of matter different from the solid, liquid or gaseous states. Of course we know now that Crookes' fourth state of matter is simply

the ionized state." In Theosophical terminology ionized matter is etheric matter, and it is of interest to see if the etheric state of the ions can be deduced.

According to Dr. Besant,⁵ "there is one density of ether the motion of which is the kind of electricity by which a tram-car moves, the vibrations of which kill a human body. In that same kind of ether are the vibrations of sound which set the air waves going which are sound (E_4). Another density of ether is thrown into the vibrations we call light and by these you see (E_3). There are others yet which are recognized as the swift and short waves which give the finer forms of electricity (E_2)."

If a chart of etheric vibrations, using wave-lengths in centimetres, is constructed, it will be found that electrical phenomena run through the entire table. The long waves of alternating currents, wireless waves, sounds including supersonics, and odours will be found at one end of the chart—the E_4 region. Short electrical, heat and light waves in the middle—the E_3 region; and ultra-violet, X, gamma, Bequerel, canal and cathode rays at the other end in the E_2 region. It is not until the wave lengths in the ultra-violet and beyond are reached, that ionization takes place. The potential necessary for ionization is associated with the energy of these short waves and is absent in the

case of the longer waves. Thus the process of ionization may be definitely linked with E_2 . There is, however, no definite assurance that an ion is an E_2 combination. Definite occult statements make the vitality globule a subatomic combination produced by the integration of ultimate physical atoms. The ion, however, may be either an integration or a disintegration product—something is taken away from or added to a gas molecule to form an ion. So that with regard to formation, at least, there is little similarity between ions and vitality globules.

In this connection Wilson²⁶ suggests that the formation of ions and globules may be a co-lateral process. He states: "The production of vitality globules might go on side by side with the production of ions and the presence of many ions might indicate the presence of many vitality globules, without the two being identical. Or again, if the conditions suitable for the ionization of air molecules and for the production of vitality globules are the same, we might be right in supposing that the electrons expelled by the ionizing agent are readily seized upon by the vital force for the formation of the globules. This would suggest a possible link between the anu and the electron." This last point is of interest for among the many speculations concerning the electron,

from the occult standpoint, it has been suggested that the electron may be a group of anu-s.

With regard to item (*k*), there is practically no information as to the electrical behaviour of the vitality globules. Thorp²⁴ has reported that they appear to be electrically charged, but reports no data to substantiate his statement. On the scientific side, the ions being positively and negatively charged tend to combine with each other with consequent reduction in the number of free ions. In connection with charged bodies, it has been pointed out by Speakman²² that in the past it has been loosely stated that atoms are reactive chemically because they are "very positive" and "very negative." It is now seen that they are positive and negative because they are reactive; the charge is an almost incidental result—not the cause of a rearrangement.

In the above survey of ions and vitality globules some similarities and many dissimilarities are noted, but those scientific observations on ions which seem to fit in with occult observations on the vitality globules might be taken as possibly connected and worth further study in the hope of establishing further agreement.

The chief difficulty is that in the case of the ions we are concerned with electrical phenomena. We do not really know yet what the precise meaning of the words "electrically

charged" is. Certain bodies under certain circumstances behave in certain ways and then it is said they are electrically charged. But we have very little notion of what this electrical charging really consists. It is a point on which some reliable occult investigation would be of extraordinary interest.

In the absence of a trained occultist, it would seem to be a relatively simple matter for a group of peo-

ple to examine the behaviour of the vitality globules in the neighbourhood of a glass rod which had been rubbed with a silk handkerchief. The results of tests by a number of observers would be necessary, since the globules are affected by the human will and a single strong-minded individual might inadvertently will a positively charged etheric combination into contact with a positively charged rod and vice versa.

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IS THERE LIFE IN OTHER WORLDS?

BY E. W. PRESTON, M.Sc.

THEOSOPHY has certain information to give concerning the subject of life on the other planets, and science is still gathering information which may have an important bearing upon it. The present consensus of opinion among astronomers has been clearly stated in an article by the Astronomer Royal in the January number of *Discovery*.¹

The problem is twofold, first as to the possibility of the existence of biological life in the form of plants or animals, and secondly as to human life. There is of course a third possibility, that man may exist as a psychological entity independent of form.²

The necessary conditions for the existence of *biological* life include satisfactory conditions of temperature, the presence of water, and in most cases, some oxygen and carbon dioxide. Many other gases, such as ammonia, marsh gas and carbon mon-oxide are toxic, and their presence would militate against the existence of life using forms as we know them here.

¹ Article by H. Spencer Jones, F.R.S., Astronomer Royal, in *Discovery*, January 1939. Camb. Univ. Press. (See footnote on p. 242.)

² See Stapledon, *First and Last Men*. Penguin Series.

Various methods are used by science to obtain information as to the conditions existing on the other planets. From considerations of the size of the planets and their gravitational pull as opposed to the motion of the molecules, it can be deduced that the molecules of the lighter gases will escape from the attraction of the smaller planetary bodies. Thus the earth has lost all its gaseous hydrogen while the moon has not been able to keep any oxygen or nitrogen, and has also lost its water vapour. Mercury is not much better situated in this respect than the moon, but Jupiter on the other hand would be able to retain even the lighter gases in its atmosphere. Scientists are now able by the use of the bolometer to obtain some idea of the temperatures prevailing on the planets, while another powerful instrument of research into the nature of the planetary atmosphere is the spectroscope. By examination of absorption spectra, the presence or absence of a gas such as oxygen or ammonia can be detected. Recent photographs taken on plates sensitive to infra-red or ultra-violet light have given much additional information.

The following is a summary of the scientific and occult views, the planets being considered in the order of their distance from the sun.

1. MERCURY

Scientific Evidence

This planet turns only one face to the sun, so that one side is intensely hot and the other equally cold. It is probably devoid of any atmosphere, and appears to be a uniform, arid plain. No biological life could exist upon it.

*Occult Statements*¹

The temperature on this planet is not so high as might be expected, owing to the presence of a layer of gas on the outskirts of the Mercurian atmosphere which prevents most of the heat from penetrating. Storms sometimes cause a break in this gaseous layer, and the sun striking directly on to the surface destroys any life in its path.

This planet is the fifth Globe of our Chain, and as such is in a period of obscurity, though the life on it is beginning to awaken as the time approaches for the life-wave to pass from the earth to Mercury on the fourth Round. On this planet and on Mars the consciousness of man would be centred at the etheric or

higher physical level. His body, therefore, is not likely to be so dense as that used by us, and is for that reason more able to stand the conditions.

At present there is some plant and animal life on the planet, but the human beings are very limited in number and belong to the inner Round. All the human inhabitants possess etheric sight. They are similar to ourselves but smaller.

Occult investigations would appear to be somewhat at variance with the conclusions so far reached by science. The existence of the protecting envelope is important but it may be etheric, and therefore not detected by the spectroscope.

2. VENUS

Scientific Evidence

This planet, which is the one nearest the earth in size, is covered with a deep layer of cloud which is impenetrable even by infra-red rays. It rotates on its axis very slowly, taking about thirty of our days, so that there is some considerable difference in temperature between night and day from about -10°F to 90°F . This variation however, is not sufficient to prevent the existence of life. There appears to be a scarcity of oxygen in the atmosphere, but an abundance of carbon dioxide and probably of water vapour. Dr. Spencer Jones considers that "Venus is a cooling

planet and that the conditions are somewhat similar to those that the earth passed through millions of years ago. Life may be on the verge of coming into existence, or be a primitive form of plant life. It is possible that life may be in a process of gradual development and that millions of years hence Venus may be the home of higher and higher types of life."

Occult Statements

Venus is the physical planet associated with an evolution which is in the seventh Round of its fifth Chain. In such a Chain there is, if we take the analogy of the Earth Chain, only one physical planet, and that should be on the higher physical or etheric level, especially by the time the seventh Round is reached.

It is thus in a state which will be reached later by the earth, and not at an earlier stage than the earth as suggested by science. There is, however, an analogy between the conditions of the third and fifth Rounds which may account for what appears as a return to previous conditions. Some biological life in the form of plants and animals would be expected to exist, but man, and to a lesser extent the other kingdoms, would by the end of the fifth Chain have become etherealized. We are told that six and a half million years ago a number of advanced human

Beings came to us from Venus. With them came about a hundred ordinary human beings and also bees and ants, thus showing that the plant, animal and human kingdoms then existed on that planet.

3. THE EARTH

Occult Statements

In the fourth Round of its fourth Chain. All kingdoms of nature represented. This planet belongs to the same Chain as Mercury and Mars.

4. MARS

Scientific Evidence

This planet has a very tenuous atmosphere containing some water vapour and a little oxygen. Again we find a great variation of temperature between day and night, from about -130°F . to 50°F ., which makes it doubtful if animal life could exist there. Most people will be familiar with the pictures of Mars showing markings or "canals." It must be remembered, however, that these are drawings and not photographs of the planet. Such sharply defined lines "have not been confirmed by the most keen-sighted observers with the largest telescopes." In the telescope "the planet appears as a beautiful orange coloured object, on which misty dark markings can be seen. These markings are permanent, but undergo changes both of form

¹All these and the following occult statements are taken from *The Inner Life*, by C. W. Leadbeater, and *Man: Whence, How and Whither*, by Annie Besant and C. W. Leadbeater. *The Inner Life*, II, pp. 273-282; 355-370; 410-425. Published in 1910, by T. P. H., Adyar.

and colour, which are in part seasonal in character. Photographs of Mars published with the article by Dr. Jones, which were taken by ultra-violet and infra-red rays, show an atmosphere, a cloud and markings on the surface of the planet, but no straight lines. Dr. Jones considers that "in Mars we see a world where conditions resemble those that will probably prevail on our earth many millions of years hence. Mars appears to be a planet of spent or nearly spent life."

Occult Statements

Mr. Fritz Kunz and his collaborators are preparing a detailed study of the Theosophical information available concerning this planet in anticipation of further discoveries which may be made with the new 200-inch telescope now under construction in America. The following is a brief account of what appear to be the relevant facts concerning the life on that planet according to the occult teachings.

Mars is the third Globe of our Chain, and as such is indeed a planet of spent or nearly spent life. This stage is however only temporary, for Mars will be revived some 600 million years hence when the life-wave returns to it in the fifth Round.

At present there is far less water surface than land on Mars, and large areas are covered by a bright orange sand. This sand is fertile

when irrigated, and canals, not necessarily very many, were constructed during this fourth Round. These canals are sometimes double to prevent floods. From them radiate smaller streamlets, so that a wide strip of land is irrigated. It is these belts of forest which are visible to us as markings. The water is not salt. The temperature during the day at the equator is about 70°F., falling to about 20°F. at night.

There is a rarefied atmosphere containing less oxygen than on the earth, and the inhabitants have to breathe deeply to oxygenate the blood. Clouds, rain and snow are almost unknown, and seasonal variations are slight.

There are at present few human inhabitants, those there are being mainly on the inner Round. They are like ourselves but smaller. They appear to be all of one race and have a common language. They have flowers in their gardens and keep domesticated animals. The houses look as if built of coloured glass of a fluted material so that no one from outside can see in. To make the houses the material is poured into a mould. This suggests an extension of our modern plastics. Electricity is the sole source of power, and doors are opened and shut by stepping on a spot in the floor.

From the occult point of view, therefore, Mars is alleged to be inhabited by all classes of biological life.

5. JUPITER

Scientific Evidence

Here as in the case of Venus we can see only the gaseous envelope, and not the surface of the planet. The temperature is about -200°F . Presumably this means the temperature of the atmosphere. The atmosphere contains no oxygen, moisture or carbon dioxide, but consists mainly of ammonia and marsh gas, and in such conditions life as we know it is impossible.

Occult Statements

This planet is in an early stage, being in the second Round of its third Chain. It is much too hot for life and its surface has seas of molten metal. What we see is the outside of a mass of cloud. It has no life, but its satellites are inhabited.

6. SATURN

Scientific Evidence

This planet is too cold to maintain life. It is large enough to retain its hydrogen in the atmosphere, which also contains much marsh gas, but not much ammonia, owing to the low temperature which freezes the ammonia gas. There can be no life.

Occult Statements

Saturn is in an early stage of its third Round, and is thus in much the same stage of evolution as Jupiter.

The surface of the planet consists of a sea of molten metal. It develops slowly.

It will be seen that in this case, as in that of Jupiter, the scientific and occult statements in regard to the temperature prevailing on the planets are at variance.

7. URANUS

Scientific Evidence

The temperature on this planet is very low. The atmosphere contains marsh gas but very little ammonia. No life can exist there.

Occult Statement

Uranus is probably in its third Chain, and conditions are very different from those on the earth.

8. NEPTUNE

Scientific Evidence

Owing to its distance from the sun, Neptune is so cold that even nitrogen would be frozen solid. No life could exist there.

Occult Statements

Neptune is said to be in its fourth Chain, and Pluto and X belong to this Chain also, as do Mars and Mercury to the Earth Chain.

Little information regarding these planets is to be found in Theosophic literature. Conditions upon them are said to be very different from those on the inner

planets. It may be noted that the existence of still undiscovered planets in the Solar System was suggested by H. P. Blavatsky, and that both Pluto and X were referred to in the diagram of the Solar System published by Mr. Jinarāja-

dāsa in his *First Principles of Theosophy* first published in 1921, Fig. 3, where these planets are called "O" and "P."

The occult teaching concerning the ten planets may be summarized in the following table:

Planet	Chain	Round	Globe	Life
Venus	5	7	4	Plant, Animal, Human.
{ Mercury	4	4	5	Some Plants and Animals.
{ Earth	4	4	4	Plant, Animal, Human.
{ Mars	4	4	3	Some Plant, Animal, and Human.
Jupiter	3	2	4	None, some on satellites.
Saturn	3	2?	4	None.
Uranus	3		4	None.
{ Neptune	4		4	None.
{ Pluto	4		5?	None.
{ X	4		3?	None.

OTHER SYSTEMS

Life on the stars is, of course, impossible owing to the heat. The possibility of the formation of planetary systems like our own is small. Dr. Spencer Jones¹ concludes that

¹ Dr. H. Spencer Jones, the Astronomer Royal, has just published his material in a book entitled *Life in Other Worlds*. Illustrated. Ox. Un. Press. Price: 7s. 6d.

it is possible that there does exist a considerable number of planets on which conditions would be suitable for life, though such life may be entirely different from any form of life with which we are familiar.

Such a conception is quite in harmony with the Theosophic ideas of the complexity and variety of our manifested universe.

THE PURPOSE OF LIFE *

The Theosophical Viewpoint in Biology

BY ALEXANDER HORNE

SO far we have discussed the functioning of the living organism, its coming into being through embryological development, and its evolution as a member of a species. We have seen mysterious forces at work creating organisms, repairing tissues and organs, as well as impelling individuals and whole species in a direction of organic progress. We are now ready to ask ourselves the question toward which we have been leading, the answer to which was sketchily indicated at the conclusion of the last article. The question is: Can we discern a guiding power behind the evolutionary process? Is there Plan and Intelligence behind cosmic events? Does the universe have an aim? What sort of an answer do philosophically-minded biologists make to all these questions?

I. THE CRUELTY OF NATURE

An apparently strong case against a spiritual view of life has been made by materialistic biologists

* The last of a series of three articles. The first article, on "The Mechanism of Consciousness," appeared in our April issue; the second, on "The Progress of Life," in May.

who point to the evident cruelty of nature. The geologic ages show physical cataclysms following one another with devastating regularity. Animate Nature, to make matters worse, is "red in tooth and claw with ravin." But as to the first, Cunningham has pointed out that a constantly changing environment is the very *sine qua non* of all organic progress, and struggle for existence is thus an ideal circumstance from the evolutionary point of view.¹ "Even struggle and suffering and death have their value," says E. G. Conklin, similarly, "if in the long course of evolution they lead to progress."² "And if this is so," say Thomson and Geddes, commenting on this same phenomenon, "is not all this a fresh confirmation, from plant and animal life, of the old adage . . . 'Sweet are the uses of adversity'?"³ My own suggestion would be somewhat as follows:

The seeming cruelty of Nature, where it does exist, is seen to be the result, in one aspect, of the competition engendered by overpopulation. Very well. But suppose

¹ See Bibliography at the end of the article.

Nature had not been as prolific as she is found to be? Then both the fit and the unfit would survive, since there now was room for all. But to bring about any evolutionary progress under such circumstances would necessitate an inconceivable amount of personal selection and direction on the part of the Creative Powers, assuming They exist; and without such an assumption, progress without competition might not be possible at all. Evolution has thus been made possible without any attendant complexity by the comparatively simple device of "over-production" and "survival" (together with other attendant factors), whereby the evolutionary process (at least on the levels below Man) has been made to some extent an automatic and self-regulating one. But after all, since organic adaptation to environment is shown in so many ways to be the result of *striving* on the part of the organism, the responsibility for living up to the demands of Nature is thrown squarely in the lap of the individual organism and of the group-type to which it belongs. It is as if Nature had said to her numerous offspring: "Increase and multiply! But adapt yourselves!"—with an added admonition: "*Or else . . . !*" It would seem to me, therefore, that, giving Natural Selection its due, Nature—or shall we say, the collective Creative Intelligence behind Nature

—had gone about the business of evolution in the most direct and simple manner.

But further than that, it has been shown, by Cope,²¹ Osborn, Berg,¹⁹ Broom, and others, that there is a formative principle in Nature that brings about the *arrival* of the fittest as a preliminary step to their *survival*, so that Natural Selection, according to this latter view, assumes a very secondary role. In the opinion of Berg and others, its activity in the creation of organic forms is entirely negligible, its function being purely lethal—the sawing off of dead branches in the tree of life. H. F. Osborn has this interesting remark to make on the subject: "Palæontology denies absolutely the origin of species according to the original conceptions and literal interpretations of either Lamarck or Darwin. Palæontology forces upon us this new creational definition and conception of evolution, namely, of a *continuous creative unfolding of life fitted to a continuously changing environment*. It is remarkable," he adds, "that through palæontological research the original Latin word 'evolution' becomes inadequate and the old Samskr̥t word *kar* [root of the word 'create'] reasserts itself," denying fortuity in the evolutionary process, and substituting, for the original Lamarckian and Darwinian factors, the principle of a

"firm and undeviating order in biomechanical adaptation, of which we have at present no conceivable explanation as to causes."²²

But whether we allow a greater or smaller role to the process of Natural Selection, the apparent cruelty of Nature is a real difficulty, and cannot be merely argued away. Thomson has given a good deal of thought to this question, and his Gifford Lecture under the title "Dis-harmonies and Other Shadows" should be read by every thoughtful student of the phenomena of life. He closes his lecture on an optimistic rather than a pessimistic note:

If our view of Animate Nature presented no difficulties, it would be justly regarded with suspicion. Truly, it presents difficulties. There is often lack of plasticity; there are imperfect adaptations; there are taxes on progress; there are many parasites; there is some suffering and many a domestic tragedy; there is the astonishing spectacle of the demolition of masterpieces that millions of years have gone to fashion; and there is often a note of wildness that startles us. No one can shut his eyes to the difficulties; our protest is against allowing them to blot out the sun. The plasticity, the adaptations, the progress, the inter-linkages, the joy, the happiness, the masterpieces, the note of gentleness, how they make the shadows shrink! Our thesis stands that the facts of an accurate Natural History are not incongruent with an interpretation of Nature in higher terms.

We have, moreover, to bear in mind that the evolution is still in progress . . . The ladder of evolution is often very steep and organisms may slip down into disintegrative phases, but the bigger fact is that the main trend of evolution is essentially integrative. . . . That there are shadows is admitted, but it is significant that they tend to disappear in the light of increasing knowledge. They do not force us to conclude that there is any radical incongruity between a scientific description and a religious interpretation of Nature."

And as to the question of *pain*, aside from the obvious consideration that pain is a warning signal in the interests of self-preservation, as Dr. Besant has said,²⁰ Wallace has shown, in the case of death at the hands of the beasts of prey, how erroneously we attribute our own sensitivity to pain to the lower organisms. Many of these animals can hardly have any sensitivity to pain at all, owing to insufficient complexity of organization. This, Wallace says, is true of practically all aquatic animals up to fishes, the molluscs, worms and insects. As to higher animals, the attack of a beast of prey produces either instantaneous death or at least paralysis of the nerve-centres. As a result of these and other considerations, Wallace thinks that "the widespread idea of the cruelty of Nature is almost wholly imaginary."²³

As regards *death* itself, Julian S. Huxley²⁴ and J. S. Haldane²⁵ have

both demonstrated its beneficent character, since it makes life and progress possible. It is not even a necessary accident in the cosmic scheme, since the germ-plasm has been demonstrated by Weismann to have potential immortality, and some forms of life (like the infusoria) can exist indefinitely without dying. Death, where it does exist, seems to be part of the plan of Life.

II. THE CO-OPERATIVENESS OF LIFE

Opposed to such seeming cruelty as is unavoidably present, biologists have pointed out the wonderful inter-relatedness of life, the numerous examples of partnership and co-operation, sometimes even between forms of life ordinarily at war with one another. Darwin himself, it seems, strongly stressed the Web of Life, the dependence of one form on another; and Thomson and Geddes, in our own generation, have beautifully developed this idea.⁷ Co-operation, they have shown, pervades every form of life, and, according to Professor Kepner, it is present even among the micro-organisms.⁸ Not so long ago, a newspaper item described a discovery of two scientists in Washington, who found that among four species of bacteria (a type of life ordinarily believed to act with ruthless savagery), co-operative endeavour be-

comes the order of the day when conditions begin to threaten their individual existence.⁹ "In the course of Nature's tactics," say Thomson and Geddes, "survival and success have rewarded not only the strong and self-assertive, but also—and yet more—the loving and self-forgetful. Especially among the fine types, part of the fitness of the survivors has been their capacity for self-sacrifice. . . ."⁷

This concept of co-operation and unifying action as the basis of all organic activity has been worked out with many ramifications in Wm. Patten's *The Grand Strategy of Evolution*, in which he demonstrates that, not only what we ordinarily call organic life, but the entire cosmic scheme, is founded on a strategy of co-operative endeavour. "Cosmic evolution and organic evolution," he says, "the growth of suns and stars, of earth, and plant, and man, are continuous parts of one process." "Progressive union and stability, progressive co-operation, organization, service and discipline are inherent properties of life and matter."¹⁰

This phenomenon of co-operation and self-sacrifice is interestingly shown in colonies of compound animals, the individuals of which, in banding themselves together, sacrifice for the common good all but one of their usual functions. Some of them will concentrate on locomotion, some on

procuring food, others on the process of reproduction.¹⁰ Among the ants and termites, also, we have the "workers," the "soldiers," and the males and females who perpetuate the colony, all working in perfect harmony.¹¹

Such co-operative endeavour, says Vernon Kellogg, is more potent than competitive endeavour in the march of progress. As proof, he points out that Man has progressed to an enormously greater extent in the 30,000 years that have elapsed since the Old Stone Age as compared with the entire 300,000 years that led up to it. And the progress has been largely due, he thinks, to the development of social endeavour.¹²

III. THE PURPOSE OF LIFE

Conklin, Wallace and Broom, following a similar line of reasoning, come to the conclusion that the aim of life has been just this march toward social integration. First apparently in the history of life comes *biologic evolution*, on a competitive basis, as a necessary preparation for what is to come. Then comes *societal evolution*, on a co-operative basis. In the same way Theosophists seem to see in the eternal progress of the soul first a selfish, personal type of progress; then, many incarnations later, a self-less, social-minded type.

R. Broom, surveying the biologic field, finds that the evolution of forms has now virtually ceased, and

therefore thinks that the spiritual powers responsible for the evolutionary process may now have turned their attention to another phase of it, namely, the perfecting of human personality—a suggestive thought. And, like our own Geoffrey Hodson, this palæontologist thinks that man can further his own evolution by striving to come into conscious contact with the creative entities that are behind Nature.¹³ E. G. Conklin, from another point of view, thinks, on the other hand, that the striving for individual salvation is a stage that we have already left behind. Further progress now, he thinks, will be made by the salvation of society as a whole.¹⁴ This thought, voiced by a modern professor of biology, has its parallel in the Buddhist legend—that of the Buddha's renunciation of Nirvāṇa, until all mankind shall be ready to enter it with him.

All progress in Nature and in human society, Conklin thinks, shows evidence of purpose and design. In fact, it seems to him that we have done even Charles Darwin a grave injustice in imputing to him materialistic and atheistic notions. For in one of his letters, Darwin confesses to occasional speculations on the origin of things, and dwells on the impossibility of conceiving this immense and wonderful universe as the result of blind chance. "When thus reflecting," he says, "I feel compelled to look to a First

Cause having an intelligent mind in some degree analogous to that of man; and I deserve to be called a Theist."¹⁵

Such, then, are some of the conclusions that are inevitably forced upon the idealistic biologist—and even upon the agnostic when in an occasional idealistic mood. Biology does not present us with a choice between a scientific materialism and an unscientific idealism; but merely with a choice between two types of explanation, both of them having scientific validity.¹⁶ And many leading biologists, as we have seen, prefer the Theosophical or idealistic explanation as being more in agreement with the demands of their intellect and the dictates of their intuition. This is well brought out in a work by Joseph Le Conte, *Evolution and Its Relation to Religious Thought* (1892), which H. H. Lane has used as a basis for his shorter and more recent work, *Evolution and Christian Faith* (1923). Both works are based on the theistic view of the Divine Nature, a view which maintains the sustaining and operating presence of God in all the phenomena of nature, while at the same time "affirming the existence of a real distinction between God and his works" (Hibben). It is thus contrasted with the deistic view, wherein God is seen as merely transcendent, creating the universe once and for all and then resting,

free from all further contact with His own creation. It is also contrasted, on the other hand, with the pantheistic view, according to which God is seen as wholly immanent in, and in a sense identical with, Nature. Evolution, on the theistic-scientific view, according to Le Conte and Lane, boils itself down to a process of "creation by Divine Will through natural process" (Le Conte), a view that, Lane thinks, is an improvement over "the idea of creation by Divine Will without natural process" as well as "the opposite materialistic view of creation by natural processes without Divine Will." It is a view, moreover, that both the scientist, on the one hand, and the devotee, on the other, can find acceptable, as a reconciliation of the traditional conflict between science and theology.²¹ To such spirits, scientist and devotee alike, scientific laws as a whole are merely "the methods which God, the spiritual power and eternal force, has used and is using to effect His Will in Nature," as Dr. Mather so admirably puts it,¹⁷ though perhaps a little more anthropomorphically than some might be inclined to express the same thought. Conklin thinks that such a view is actually more reverent than the naïve view of *Genesis*, since it demonstrates even more of the omnipotence, omnipresence, and omniscience of an Infinite Being. In fact, far from science proving the

uselessness of the God-idea, the entire universe, he thinks, bears testimony to the immanent presence of God.

Such is Life, and such is Evolution—"a great world movement

..." as Professor Conklin puts it, "an infinite process . . . in which the 'whole creation groaneth and travaileth in pain . . . waiting for the manifestation of the Sons of God.'"¹⁸

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THE MYSTERY-TRADITION OF OUR RACE

BY JEAN DELAIRE

(Concluded from page 136)

HOW far does this universal theme, this mystery-tradition of the Journey of the Soul, find a place in Christianity? Did it find a place in early Christianity? Can it be traced, if not in the Gospels, at least in those extra-canonical books which—like the ancient *Gospel according to the Hebrews*—were once held in almost equal honour with the four Gospels themselves?

THE MYSTERIES IN CHRISTIANITY

Although strict orthodoxy has ever repudiated the fact, early Christianity had its esoteric, its inner teaching, given by the Master to His tried and tested disciples, those to whom He could say: "Unto you it is given to know the mystery of the Kingdom of God, but unto them that are without, all these things are done in parables."¹

"Mysteries are delivered mystically," the great Christian Initiate, S. Clement of Alexandria, reminds us; and for many years after the death and resurrection of the Lord,

¹ S. Mark, iv, 11.

His secret teaching was transmitted in the "Mysteries of Jesus," as they came to be called, or the "Mystery of the Kingdom." And when we remember the words of Jesus Himself: "The Kingdom of God is within you," we begin to understand that the Christian Mysteries, like those which had preceded them, aimed at revealing in yet fuller measure the latent powers within each human soul, aimed at "the discovery and the deliverance of the God hidden in the heart of man."

The more esoteric Epistles of S. Paul teem with allusions to this secret teaching, as also with words borrowed from the Mysteries of his day. His frequent use of the word "perfect," in the sense of an Initiate, makes his connection with these Mysteries—his own status as an Initiate—perfectly clear: for, to look no further than the Essene communities, we know that they consisted of three well-defined orders: the neophytes, the brethren, and *the perfect*, or fully initiated brethren. The appellation of "little children," so frequently used in the

Gospels and S. John's Epistles, was a technical term either for the neophytes or the newly-initiated, those who had but recently passed through the "second birth"—another term borrowed from the Mysteries of antiquity. That S. Paul himself committed this secret teaching to some of his disciples is evident from the solemn adjuration wherein he recalls the sacred "words" which Timothy had received from him:

Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Jesus Christ. That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us."¹

A little later, S. Ignatius,² Bishop of Antioch, says of himself that he is "not yet *perfect* in Jesus Christ," while those whom he addresses are already "initiated into the Mysteries of the Gospel."³

Yet even they were not yet fully initiated in all the Mysteries, but were still "neophytes" or "little children," for in another Epistle⁴ S. Ignatius says:

Might I not write to you things more full of mystery? But I fear to do so, lest I should inflict injury on you who are but babes. Pardon me in this respect, lest, as not being able to receive their weighty import, ye be strangled by them. For even I, though I am

¹ II Timothy, 13, 14.

² Circa A.D. 115.

³ Epistle of Ignatius to the Ephesians.

⁴ *ibid.*, to the Trallians.

bound (for Christ) and am able to understand heavenly things, the angelic orders and the different sorts of angels and hosts, the distinction between powers and dominions, and the diversities between thrones and authorities, the mightiness of the æons and the pre-eminence of the cherubim and seraphim, the sublimity of the Spirit, the kingdom of the Lord, and above all the incomparable majesty of Almighty God—though I am acquainted with these things, yet am I not therefore by any means perfect, nor am such a disciple as Paul or Peter.

In this remarkable passage S. Ignatius seems definitely to imply that while he has been given knowledge of the outer world, even of its divinest aspects, yet the inner world is still closed to him: he has not yet "seen his God face to face," he has not yet stood at the very centre of his own being and there perceived, unveiled, the Presence of the living Lord.

Later on S. Clement of Alexandria⁵ wrote still more openly in his *Stromata*:⁶

The Lord allowed us to communicate of these divine Mysteries, and of that holy light, to those who are able to receive them. He certainly did not disclose to the many what did not belong to the many, but to the few to whom He knew that they belonged, who were capable of receiving and being moulded according to them. But *secret*

⁵ Circa A.D. 190.

⁶ Vol. IV, Book 1.

things are entrusted to speech, not to writing.

The Mysteries are delivered mystically. . . The writing of these memoranda of mine, I well know, is weak when compared with that spirit, full of grace, which I was privileged to hear. But it will be an image to recall the archetype to him who was struck with the Thyrsus.

As the *thyrsus* was the wand carried by Initiates, with which they were touched during the ceremony of Initiation, S. Clement's allusion to the Mysteries of Jesus, or the Mysteries of the Kingdom, could not be clearer or more definite; for, as he says elsewhere in his great work, "it is requisite to hide in a Mystery the spoken wisdom taught by the Son of God." To divulge to all, indiscriminately, these mysteries of the faith "would be, as the proverb says, *reaching a sword to a child*."

S. Clement of Alexandria's great pupil, Origen,¹ was no less explicit in his defence of the esoteric, the inner side of Christianity. In his famous controversy *Contra Celsum*, he writes:

To speak of the Christian doctrine as a *secret* system is altogether absurd. But that there should be certain doctrines, not made known to the multitude which are (revealed) after the exoteric ones have been taught, is not a peculiarity of Christianity alone, but also of philosophic systems, in which certain truths are exoteric and others esoteric . . .

¹ Circa A.D. 200.

And in another passage he makes this significant statement:

God the Word was sent as a Physician to sinners, but as a Teacher of Divine Mysteries to those who are pure and sin no more.'

THE HIDDEN GNOSIS

Down the ages this mystery-tradition has persisted, mostly outside the Christian Churches, often obscured or distorted, but never wholly lost, appearing as the hidden Gnosis in many an ancient sect, as the inner teaching in many a so-called heresy, reappearing in our own days, sometimes sadly misunderstood, in more than one occult school or secret society.

In some of the New Testament Apocrypha we find this mystery-tradition in a dramatic setting curiously reminiscent of the myths and legends of antiquity. In the *Hymn of the Soul*, a very ancient fragment attributed to the great Gnostic Bardasanes, and found embedded, with little regard to the context, in the *Acts of Thomas*, we have what might be described as an amplified and deeply esoteric version of the parable of the Prodigal.

Two brothers dwell in the East, their native country, and the younger brother—who tells the story—is sent by his parents on a perilous journey to a far land, the land of Egypt, which symbolizes the material world, and by implication the

² *Contra Celsum*, Book III.

physical body of man, in antithesis to the East, the "Place of Light" in ancient allegory as in modern Freemasonry: "I called my son out of Egypt. . . ."¹

The younger son goes forth on the supreme adventure of bringing back to his Father's house "the one pearl which is there, girt about by the devouring serpent," that pearl of great price compared with which all else is as dross—man's realization of his own Divinity, his direct perception of the divine presence within himself—the pearl hemmed in by that devouring serpent whose coils ever typify the life of the senses.

But before he sets forth on his journey he must divest himself of his royal robes: "They took off from me the garment set with gems, spangled with gold, which they had made for me because they loved me. And the robe that was yellow in hue, made for my stature"—a clear allusion to the subtle bodies of man, the mental sheath and causal body, the radiant *augoeides*. . . .

"And they made a covenant with me, and inscribed it on my understanding, that I should not forget it, and said: 'If thou go down into Egypt, and bring back thence the one pearl which is there, girt about by the devouring serpent, thou shalt put on again the garment set with gems . . . and become with thy Brother, who is next unto us, an Heir in our Kingdom'."

¹ *Hosea*, II, 1.

The youth goes out of the East "by a road difficult and fearful," but two guides journey with him until he reaches the land of Egypt; then he sets forth by the quickest way to the serpent, that he might take the pearl from him while he is asleep. . . .

Although his guides had left him, the youth nevertheless is not alone: the Elder Brother—in some versions of the story, called "his kinsman from the East"—comes unto him and dwells with him. . . . Yet the inevitable tragedy overtakes him—the fall from Eden, the drama of all our human race:

"I put on the raiment of these unclean men (the Egyptians) lest I should seem strange, as one that had come from without to recover the pearl; and lest the Egyptians should awaken the serpent against me. . . . But they learned that I was not of their country, and with guile they mingled for me a deceit, and I tasted of their food. And I knew no more that I was a King's son, and I became a servant unto their king. And I forgot also the pearl for which my fathers had sent me. And by means of the heaviness of their food I fell into a deep sleep. . . ."

Here we have the death-like trance which overtakes the hero, or the heroine, of so many folklore stories, and also the partaking of food, which recalls the grains of pomegranate eaten by Koré in the

underworld, binding her thenceforth to dwell for many a season among the shades. . . .

The youth has fallen under the yoke of bondage; he has drunk the waters of Lethe; he dwells in the wilderness and is not aware of it. But with him is his Elder Brother, the immortal Spirit that ever recalls the wayward soul to her "Fatherland in the East." A proclamation is made in the Kingdom and a messenger bearing a letter from the King Himself is sent to the erring youth:

From thy Father the King of Kings,
and thy Mother that ruleth the East,

And thy Brother that is second
unto us: unto our son that is in Egypt,
peace!

Rise up and awake out of sleep,
and hearken unto the words of the letter,

And remember that thou art a son
of Kings: lo, thou hast come under
the yoke of bondage!

Remember the Pearl for the sake
of which thou wast sent into Egypt.

Remember thy garment spangled
with gold, and the glorious vesture
wherewith thou shouldst adorn thyself.

Thy name is named in the Book
of Life,

And with thy Brother thou shalt
be in our Kingdom.

The youth hears the call: he breaks the seal of the letter and reads it: "And it was written concerning that which was recorded in mine heart. And I remembered forthwith that I was a son of Kings, and my freedom yearned after its

kind. I remembered also the Pearl for which I was sent down into Egypt; and I began with charms against the terrible serpent, and I overcame him by naming the name of my Father upon him. And I caught away the Pearl and turned back to bear it unto my Fathers. And I stripped off the filthy garment and left it in their land, and directed my way forthwith to the light of my Fatherland in the East. . . ."

ARROGANT AND SOPHIA

Here we may leave the royal youth, although the *Hymn of the Soul* continues through many verses; but the tale is told, as it has been told in myths and legends, folklore and fairy tales, without number, as it is told, often obscurely and with many wearisome repetitions and commentaries, in that Bible of Christian Gnosticism, *The Pistis Sophia*.

There we are face to face once more with the two dramatis personæ that play so vital a role in all the mystery-cults; but there, for the first time, and under the influence of the new religion, Christianity, the fall of Eve, Pistis Sophia, the World-Soul, is given an ethical significance which directly connects it with the old Hebraic conceptions of Good and Evil.

The *Hymn of the Soul*, although embedded in a New Testament apocryphon, might in its universal scope

belong to any religion: if its origin is not, in its main lines, pre-Christian, its reputed author, Bardasanes, undoubtedly drew his inspiration from the Wisdom-tradition of his age—of all ages—a tradition in which Christianity held an honoured, but not a unique, place.

In *The Pistis Sophia*, however, Satan, under the name of the god Arrogant, "the disobedient one," appears in the guise of the Tempter, and leads Sophia astray for the same reason that, in the Miltonian drama, the serpent tempted Eve: Arrogant and his minions are envious of Sophia's position in the Thirteenth Æon, the Place of Righteousness—the celestial region beyond the Twelve Æons or concentric spheres which in Gnostic cosmology surround (and interpenetrate) the earth, "from the Interior of the Interiors to the Exterior of the Exteriors."

Thus, like the subtle beast in *Genesis*, Arrogant seduces Sophia by guile, causing a reflection of the divine radiance to appear in chaos, so that Sophia, perceiving it, mistakes it for the true light, and, sphere upon sphere, æon upon æon, falls into the great abyss. . . .

"It came to pass . . . that she gazed below: she saw the light-power of Arrogant in the lower parts, and she knew not that it belonged to this triple power Arrogant, but thought that it came from the light which she had seen from

the beginning in the Height, which came from the Veil of the Treasure of Light; and she thought to herself: 'I will go into that region, without my Consort, to take the light which the Æons of Light have produced for me, so that I may go to the Light of Lights which is in the Height of Heights.'

"Thus pondering, she went forth from her own region, the Thirteenth Æon, and came into the Twelve Æons. She went forth from the Twelve Æons and came into the region of the Chaos. . . ."

In that region of darkness and fire Sophia becomes entirely subject to "the lion-faced power," Arrogant, and in an agony of repentance she calls to the Height for deliverance:

"Hear me, O Light . . . and look upon me according to the great mercy of thy light; turn not thy face from me, for I am exceedingly tormented . . . Light of Lights, in whom I have trusted, leave me not in the darkness until the end of my time. Aid me and save me in thy mysteries . . . May the power of thy light protect me and carry me to the Æons of the Height . . . Preserve me, O Light, from the hand of this lion-faced power . . . Thine is the Light in which I have trusted; I have trusted in thy light from the beginning; I have trusted in it from the hour when it sent me forth . . . Light of my salvation, I send forth a

song unto thee in the region of the Height, and also in Chaos. I will hymn thee in my song which I sang in the Height, which I have sung too in Chaos . . . Give heed, O Light, to my repentance, for my power is filled with darkness, and my light hath come into Chaos. I am become also like as the Rulers of Chaos, they who go into the lower darkness, I have become as a material body, which hath no one to save it in the Height. I am become also like matter from which the power hath been taken, cast into chaos. . . . Yet am I not utterly ruined, though my light is diminished in me, I have cried to the Light with all the light that was in me, and I have stretched forth my hands unto thee. . . .

"Give heed unto me, O Light, and save me, for they have taken my name from me in Chaos. . . .

"I have placed my heart on thee, O Light, leave me not in the Chaos. Save me and deliver me by thy Gnosis . . . Be unto me a Saviour, O Light, and preserve me; lead me unto the Light, for thou art my Saviour, and thou shalt lead me unto thee. Because of the mystery of thy Name, lead me; give unto me thy mystery. Thou shalt save me from this lion-faced power, with which they have lain in wait for me, for thou art my Saviour; and I will give the glory of my light into thy hands. . . ."

"In this hour," Jesus tells His disciples, "her repentance was accepted, the First Mystery heard her, and I was sent by His Commandment . . . I led her out of the Chaos, in that she had repented and that she had also trusted in the Light; that she had endured these great tribulations and these great perils; that they had tried to deceive her by the orders of this god Arrogant, and had not been able to deceive her in anything, save by a stream of light, because of its resemblance to the Light in which she had trusted. For this cause was I sent by order of the First Mystery . . . It came to pass, therefore, on my entering into Chaos to succour her, that she saw me . . . and she saw that I was full of compassion for her, and she knew that I had come forth from the Height of the Heights, from Him in whose Light she had trusted from the beginning. . . ."

The allusion in this passage to the *reflected* light—the solid-seeming universe which is but a projection of our thought—presents an interesting and significant parallel to other ancient myths and legends where the hero is drowned, like Narcissus, through looking at his own image reflected in a pool, or, like Dionysos, is slain by the Titans while he contemplates his face in a mirror.

Now is the long penance ended: Pistis Sophia stands on the

threshold of her own place, the Thirteenth Æon, and utters her last repentance:

"O Light of Lights, I have transgressed in the Twelve Æons, I have descended from them. Therefore have I uttered these twelve repentances, one for each æon. Now, therefore, O Light of Lights, forgive me for my transgression, for it is exceeding great, for I have left behind me the regions of the Height, I have come to dwell in the regions of Chaos . . . Hear me when I sing a song unto thee, O Light of Lights, hear me when I make my repentance for the Thirteenth Æon, the region whence I came forth . . . Save me, O Light, by thy great mystery; pardon me my transgression in thy remission; give unto me the Baptism; remit my sins and purify me from my transgression. . . ."

After the ascent of Pistis Sophia, the Saviour, summoning Michael and Gabriel, and with them forming "a single stream of light which shone exceedingly," descends into the nethermost sphere, into Chaos, there to vanquish the powers of darkness that have so long held Sophia in thrall.

"And the moment that the light-stream was led into Chaos, it lit up mightily the whole of Chaos, and extended itself in all their regions . . . And Gabriel and Michael led the light-stream over the material body of Pistis Sophia; they infused

into it all the light-powers which had been taken from her. And her material body became shining throughout; and also all the powers which were in her, and from which the light had been taken, became radiant . . . It came to pass, therefore, when the light-stream had infused into Pistis Sophia all her light-powers which it had taken from the hands of the emanations of Arrogant, that she became entirely radiant. . . ."

In a last effort of hate and envy, Arrogant, "the disobedient one," calls to his help Adamas the Tyrant and makes a supreme attempt to recapture Sophia; but Jesus gives command to Michael and Gabriel to bear her in their hands: "And the great light-stream surrounded Pistis Sophia on every side, on the right and on the left, on every side, and became a crown of light upon her head . . . And the stream ceased not to surround her on every side; and Pistis Sophia no longer feared the emanations of Arrogant which were in Chaos, nor did she any more fear that new power of Arrogant which he had cast into Chaos like a winged arrow; nor did she tremble before the daemonic power of Adamas which had come from the Æons. . . . And Pistis Sophia was tabernacled in the midst of the Light, a mighty light being on her left and on her right and on all sides, forming a crown upon her head. . . ."

In the ecstasy of her final deliverance she sings the song of victory:

"I have been rescued from Chaos: I have been loosed from the bonds of darkness. I have come unto thee, O Light, for thou hast been for me light on all sides, preserving and helping me. . . .

"I will confess thee, O Light, for thou art a Saviour, thou art a deliverer for all time. . . . Thou hast preserved me in all the regions, thou hast preserved me in the heights and in the depths of Chaos, and in all the Æons of the Rulers of the Spheres. . . . I will confess thee, O Light, for thou hast preserved me, and thy wonderful works in the race of men. When I had need of my power, thou didst give my power unto me; and when I had need of my light, thou didst fill me with pure light. . . . I will confess thee, O Light, for thou hast preserved me, and thy wonders have been wrought in the race of men; thou hast shattered the proud gates of darkness and the hard bolts of Chaos, and thou hast turned me away from the region where I had transgressed, when they had taken my light away from me, because I had transgressed and had ceased to perform my mystery. . . . I will confess thee, O Light, for thou hast preserved me, and thy wonders have been done in the race of men!"

Thus Pistis Sophia, fallen into matter, into oblivion of her real

Self, recovers her divine consciousness and so returns to the Place of Light whence she came forth; and, with her return, matter itself becomes transmuted into light: when "the race of men" has recovered the Gnosis, the knowledge of its own Divinity, nature, fallen with the fall of man, partakes in its redemption.

THE REAL GNOSIS

The book closes with a magnificent discourse upon the Mysteries of the Heights.

Even as in the dramatic story of Pistis Sophia she was seen to rise, plane after plane, sphere after sphere, traversing in turn all the Four-and-Twenty Æons until she had regained her place in the Thirteenth Æon, "the Place of Righteousness," so the Saviour takes His disciples step by step through all the planes and sub-planes of the heavenly worlds—the great concentric rings of Gnostic cosmology which surround the earth as a vast aura and reach upwards to the stars—until they stand at the portals of the last and greatest Mystery.

Most of the descriptions given of these worlds of pure light and of their inhabitants are couched in a language so profoundly esoteric that many a time we seek, and in vain, the key that will unlock these ancient Mysteries. . . . Who are the Twelve Saviours, and the Nine

Guardians of the Treasure of Light? Who is Ieou, and who the Guardian of the Veil? What mean the five voices, the seven *amens*, the three *amens* and the five trees?

Dimly we perceive, as in some ancient apocalypse, titanic shapes of gods and demi-gods, planetary spirits, rulers of the spheres, beings of light moving creatively in the vast interstellar spaces, until at last we reach the First and Last Mystery, that which is beyond "the firmament with all its veils," the absolute Mystery of the Ineffable. . . . And as the rapt disciples are about to gaze within the veil, fear overtakes them: tremblingly Andrew approaches his Master and confesses that he cannot understand how mortal man may ever reach the transcendental heights He has described. Then is the last veil suddenly, and surprisingly, drawn aside, and Jesus utters the words which are the crux of all Gnosis, of all true Christianity, the heart of every religion the world has ever known:

Know ye not, and do ye not understand, that ye are all angels, archangels, gods and lords, rulers, invisibles . . . great ones of the Emanations of the Light with all their glory?

Is not this the Gnostic way of reiterating the words of old: "The Kingdom of Heaven is within you. . . . For ye are gods"?

The First Mystery has decreed that the "light-sparks," which are the Souls of men, shall dwell for a time in matter—be "poured into different bodies," as *The Pistis Sophia* quaintly puts it—so that through struggle and the strength born of struggle they may win their way back, enriched by all their experiences in the "cycle of generation," to the Heights whence they came.

Then shall the Younger Son in the Parable of the Prodigal be brought back with exceeding joy to the House of His Father, amid a glory unknown to the Elder Son who had never left the "Fatherland in the East."

Then shall Pistis Sophia no longer fear the darkness of Chaos and the wiles of the tempter, or be content with the reflected light, but she will for ever dwell with her peers in the world of divine Plenitude. . . .

It is this going forth and this return which is the central, nay, the only theme in the great mystery-tradition of our race.

MEN AND WOMEN—REAL AND IDEAL

BY C. JINARAJADASA

SOME thirty years ago, a friend narrated an incident which made a profound impression upon me.

SHE LIVED IN A DREAM

She said that she had a friend, an old lady, who was most devoted to one of her sons. This old lady had several children, but the one whom she idolized most was a son, who, as it happened, was an unworthy character. He was a drunkard, and not honest, and in most ways was a disgrace to his family. But his mother knew nothing of this side of his character, and in a ridiculous fashion went on idolizing him. One day when my informant was present, an acquaintance dropped in, and in the course of the habitual gossiping, mentioned several things about the actions of the old lady's son. For the first time, the mother heard what the rest of the world thought of her son. Then, said my friend, she saw a sight which she would never forget. The old lady's face blanched, a strange look came into her eyes, and her face became as if frozen. From then, she was a broken woman;

a son whom she loved, who was as her very life, became dead to her.

Of course the old lady had lived in a dream; she did not know the truth about her beloved son. The world was better informed than she; his own brothers and sisters, his own wife and children, had a truer estimate of his character than his mother. Yet all the same, when the truth was told her, her son died to her, the son of her dreams.

WHO HAD THE FULL TRUTH?

Still, who knew the full truth about the son—the mother, or his wife and children and friends? Never for one moment do I doubt that it was the mother who had the full truth, and not those who "saw" clearly, as the world "sees." For the embodied soul is dual, of heaven and of earth; the pure soul is of heaven alone. And while in flesh, in this process of evolution, the soul needs must put on vesture after vesture. Enveloped by these vestures, the soul's light seems clouded, except to those "other larger eyes" which love alone gives. Those who see our faults see our vestures; those who love us see

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our souls. Of all those who knew so well the disreputable son of this old lady, only one saw him *as soul*, that foolish doting old woman, whose idealizing of her child seemed to be based on no foundation whatsoever.

IN DEVACHAN

When I heard of this incident, my mind swiftly flew to the future, when the old woman would be in her Devachan and there her son would be with her. But, because of the shock received before she died, that image of the son would not be as splendid as it might have been, had she only been allowed to remain in ignorance of the "full truth" as to her beloved. Into the image made by her in the heaven-world, the soul of the son, the Divine Fragment, would be able to pour less of his true divine nature, for it would be a shrunken image now. And all because "the truth" was told her.

ANOTHER INCIDENT

This reminded me of a very striking incident which took place about the year 1897. At that time our two late leaders, Mrs. Besant and Mr. Leadbeater, as they then were, were busy investigating the conditions of the Devachanic plane. The result of their joint investigations was written out by the latter in the manual *The Devachanic Plane*. I was present during some

of these investigations, and recall their wonder at seeing the curious state of the heaven-world of one prominent Theosophist. As this lady passed away many years ago, and all her children also are dead, I can mention her name. She was Frau Mary Gebhard, who was the heart and soul of the young Theosophical Movement in Germany in 1884. Many striking events took place while H. P. Blavatsky was staying with her in Elberfeld. She was a staunch believer in H.P.B., and gave her teacher her full trust. But certain events which later happened, of which I have no details, slowly made Frau Gebhard lose some of her fervent faith in H.P.B. The result of this diminution of her trust in her leader was shown in the heaven-life, which is described in *The Devachanic Plane* (p. 61) as follows:

Another instance from our ranks which was encountered on this level illustrates the terrible effect of harbouring unfounded and uncharitable suspicions. It was the case of a devoted and self-sacrificing student who towards the end of her life had unfortunately fallen into an attitude of quite unworthy and unjustifiable distrust of the motives of her old friend and teacher, Madame Blavatsky; and it was sad to notice how this feeling had shut out to a considerable extent the higher influence and teaching which she might have enjoyed in her Devachan. It was not that the influence and teaching were in any way withheld from her, but that

her own mental attitude rendered her to some extent unreceptive of them. She was of course quite unconscious of this, and seemed to herself to be enjoying the fullest and most perfect communion with the Masters, yet it was obvious to the investigators that but for this unfortunate self-limitation she would have reaped far greater advantage from her stay on this level.

It is these facts as to the "real" and the "unreal" that made me hammer out for myself these lines:

Who love us give us their love-
liness
With which to deck our souls;
Who love us give us God's eyes
to read
Our fate writ on His scrolls.

FLOWERS

On a rough mountain path, a young peasant woman knelt before a wayside shrine.

It was early Spring; the snows had melted, and the warmth of the sun blessed the land.

In simple thanksgiving she raised her eyes to the Figure lifted up upon the Cross—to her the symbol of divine compassion and benediction.

And in the realms where feeling and thought take shape, her devotion appeared as a flower.

Deep in the earth around her, the roots and bulbs felt also the message of the Spring.

Pushing up their first green shoots, like tiny periscopes to see that all was well, the life within them swelled with joy, and rose spontaneously, in ecstasy towards the sun.

And these aspirations from the growing things, rising to the sphere where Life finds form, appeared to the delighted eyes of men as flowers.

ELWIN HUGHES

THEOSOPHY FOR CHILDREN

BY A YOUNG NON-THEOSOPHIST

IN the April issue of THE THEOSOPHIST there is a request that people interested should submit statements of views and knowledge on the subject of presenting Theosophical ideas to children. It has therefore occurred to me to set on paper some of my own views and experiences. I write not as a person who has experience of dealing with children, but as one who has himself been recently a child and who is perhaps still young enough not yet to have reached the fullest adult stature in mind or body. I am not a member of The Theosophical Society, and I do not claim to be a Theosophist. I have nevertheless given a lot of thought to this subject of presenting Theosophy to children, and in what follows I have drawn on my personal recollections, and on my diary in which the first entries were made when I was eight years old.

PERSONAL REMINISCENCES

My parents became acquainted with Theosophical literature when I was not more than two years old. Although Theosophical ideas came rapidly to have a central place in their scheme of things, they were too busy to wish to devote any of

their spare time to The Theosophical Society which they never joined. At first they went to a number of meetings, and my father was even invited, probably because of his position in the community outside The Society, to take the chair at Theosophical meetings. Pressure of other work, however, and warfare in the locality which made journeys to meetings inconvenient, led to the breaking off of this connection, and for many years my parents have had no contact with Theosophical thought or movements except through books and magazines.

I grew up as an only child with this background. No definite attempt was made to convey Theosophical ideas to me. I listened to my elders and watched their attitude to things. I heard Mrs. Besant mentioned, and for a time I mixed her up with Mrs. Beeton who wrote the famous cookery book. I gradually picked up vague notions about Karma and Reincarnation. They did not seem very important ideas. Once when I had ear-ache my father put to me the suggestion that it is one's body that suffers aches and pains and not one's real self. This idea did not impress me greatly. I

took it for granted that aches and pains happened in the nature of things and that to trouble about them would be foolish. I did not therefore need to have them explained away philosophically or Theosophically.

Towards religion I very early became distinctly hostile. It was incomprehensible and dull. From early childhood I was an observant, critical, quietly irreverent little boy. As I grew older my irreverence and capacity for destructive criticism became more aggressive.

I was thus first drawn to read Theosophical books, not by moral problems, pious aspirations or deep intuition. I was attracted to Theosophical ideas by intellectual curiosity, by the same quality in me that led me to dissect clocks or to dissect the characters of people that I met, or the history or fiction that I read. This curiosity was not orderly or scientific, and it was not negative. I never dissected a clock without trying to put the wheels together again in a different way, and I have used my dissection of human character to write fiction or to guide me in personal intrigue.

A quiet, aloof little boy with an arrogant mind, I was left free by my parents to discuss all subjects and to study any books, to exercise my own will and choice wherever I was competent to do so. I attended a large co-educational school. I had access to a couple of thousand

books at home and to anything that I wanted out of a library in the town. The first Theosophical book that I turned to was *The Lives of Alcyone*. I was eleven years old. I saw that the work was about the consecutive incarnations of somebody, and, as I had heard about re-incarnation before, I read the book through out of curiosity. I had heard of Alcyone before. My father had given me a copy of *At the Feet of the Master*. It had looked dull, religious and preachy, and I had put it away unread.

I read all through *The Lives of Alcyone* with great pleasure very quickly. I had a vivid imagination, and the earlier lives in particular had an atmosphere that was fresh and congenial to me. Yet the book left me very dissatisfied. It told me nothing about what happened to the characters between incarnations and gave no information as to how the lives were seen and recorded. My father gave me C. W. Leadbeater's little book *The Astral Plane*. There I got great interest, for it brought the structure of things suggested by the lives to a further state of order and completeness, and it gave a reasonable and satisfactory explanation of many of my own personal experiences, my vivid dreams and my sensitiveness to atmosphere.

From *The Astral Plane* I passed quickly to *A Textbook of Theosophy* by the same author, to

Man: Whence, How and Whither and to *The Devachanic Plane*. By the time I was thirteen I had a fairly complete idea of the Theosophical explanation of evolution. I could be quite glib on Rounds and Chains and Planes and the like. This knowledge of the phenomenological aspect of Theosophy was consolidated by further reading, mainly in the works of C. W. Leadbeater. This mass of material shaped itself into a single large structure in my mind, and I saw the exquisite self-consistency of it all. I did not begin to think about its ethical and metaphysical implications till I was sixteen when I read *Talks on the Path of Occultism*. From that I began to struggle also to understand the mystical aspect, the way of approach to the centre of things which sometimes attracts a rational type of mind. Before I left school I had become acquainted with many of the classics of Theosophical literature. I had read between thirty and forty works on the subject, and read many of the larger ones as often as five or six times. When I was eighteen I bought a copy of *The Secret Doctrine* and read a lot by Krishnamurti.

My reading had been extending equally rapidly in other directions. I handled the material I gained from my reading with a kind of jesuitical cunning and a self-confident power of analysis and synthesis whose emergence I think owed a

great deal to my Theosophical reading and thinking. I passed into the university intellectually more sophisticated than my contemporaries who had read more widely on more orthodox lines and had spent less time day-dreaming.

I cannot easily say how far this kind of Theosophical upbringing and my readiness to accept Theosophical ideas has influenced my life. I have never held any Theosophical idea as exclusive or final, and I have made neither a complete philosophy nor a religion of Theosophy. Superficially, a member of The Theosophical Society would probably regard my sensitiveness to certain matters, my vegetarianism, my refraining from tobacco and stimulants, and my other negative virtues as good Theosophical orthodoxy; but there are other qualities in me that I am afraid would make some Theosophists uncomfortable.

To my account of the manner of my early approach to Theosophical literature I must add one important detail about a personal idiosyncrasy. I have always been sensitive to style and manner in literature, and I rather dislike anything but an absolutely plain style. The prose style that has most favourably impressed me is that of Voltaire. Emotional prose is most uncongenial to me. Mrs. Besant's poetic passages quite repelled me when I was a child. When I first

read *The Ancient Wisdom* I was irritated to find that she used the archaic word "builded" where I should write "built." And I was slow to forgive her things like that. Similarly, I was not favourably impressed by Dr. Arundale's habit of writing his paragraphs with a kind of refrain coming in again and again, and my very high respect for him as a man has not always prevented me from personally deploring some of his literary mannerisms. These considerations led me all the more to study the works of C. W. Leadbeater, whose style, though sometimes flat and limited, is always clear and simple, and sometimes has very great distinction.

So much for my personal reminiscences and experiences. I wish now to set down briefly some general observations that arise from them.

WHAT THE CHILD WANTS

Morality like wisdom cannot usually be taught, or rather evoked, by the printed or spoken word alone. If children are to come to express naturally and easily such qualities as kindness, unselfishness and intelligence, qualities of which Theosophists would approve, they can be more effectively helped, not by being given nice books telling them to be kind, unselfish and intelligent, but by the companionship of older people who are already spontaneously expressing those qualities.

Young children are interested mainly in phenomena, in things that happen round them and the way they work. Emotional development does not usually advance far in its outward expression till the late teens. The minds of small children indeed sometimes seem remarkably unemotional and almost cold-blooded. Young children also prefer the concrete to the abstract, the particular example to the general law, information to ideas. They are not usually deeply conscious of moral obligations. They are still engaged in collecting the material on which moral concepts are based.

Children are conscious of being children. They prefer in many cases that grown-up people should come to decisions for them. They often prefer dogmatic direct statements to hypotheses and the responsibility of reserving assent. They are subconsciously aware that they have not yet gathered enough material or experience to enable them to come to certain decisions for themselves. Yet at the same time they are very sensitive about being talked down to. The nearer they can get to a grown-up approach to a subject the better pleased they are. If, when I was a small child, I had been presented with a story book intended to present Theosophical ideas I should have met it with suspicion and some contempt. When I was very young we were taught history in the form of little

stories about boys and girls of long ago. The class reacted with a mixture of boredom and mild derision and the book was wisely withdrawn from use. The young people wanted real history, not child's play. A child will react more favourably to something that is a little above his intellect than to something that is a little below it, and it is a great mistake to underestimate the intellectual capacities of children. It is well known that publishers, in producing children's books, are not guided by the consideration of what children will actually appreciate, but by the consideration of what the grown-up relatives and friends of the children will think that they ought to appreciate. I should like to think that in the present case Theosophists will avoid such business cynicism.

AN IDEAL BOOK FOR CHILDREN

In my opinion the ideal Theosophical book for young children is a simple, straightforward account of exactly the same things that are put in Theosophical books for grown-up people. In my own case I found that in the books of C. W. Leadbeater. An ideal book for children would be a greatly simplified version of C. Jinarājadāsa's *First Principles of Theosophy*. On the other hand, one book for children is not enough. Like most people who have studied Theosophy intellectually, I entered the subject at

one point and expanded over such a wide territory that it could not be covered by one book or a dozen books. When the pace of learning is not forced for a child it is sometimes a very fast pace.

With a child or a grown-up person the book that makes the deepest impression is one that not only presents a subject or sets out information competently, but also strikes the clear key-note of a single strong personality. Such a book is far more effective than a compilation from a number of authors or a work written in the impersonal style of the competent journalist. A Theosophical book for children should not be compiled by a journalist or by a committee. *It should be written by one man or woman.*

A CHILD NEEDS FREEDOM MOST

There are particular circumstances in a child's life which may make it advisable not to give it early information about Theosophy. There are some things that are sometimes better not communicated to children until they have gained a certain power of self-defence against the hurts and conflicts of the world. I have probably gone further in Theosophical study because I was allowed to find it and pursue it at my own time and in my own way entirely by my own choice and on my own initiative. I do not believe that Theosophy can be conveyed surreptitiously,

that it can be presented in stories, that it can be disguised as sugar candy. Theosophy is ultimately a doctrine of the sword and not a fairy tale. It is a stuff that will not be diluted by water and those who make the attempt to dilute it do it no service and gain nothing by it.

Two things I should like to say finally. First, in the teaching of children, men and women are infinitely more important than books

or methods. Weight of character, simplicity of motive, and strength of intelligence are deeply creative; while nice books and efficient methods do not go below the surface. Secondly, if you are a Theosophist you may give Theosophical teaching to a child, and that child may reject your Theosophy and grow up in opposition to your most cherished ideals and notions. Yet that child may, none the less, be a better man than you.

THE MYSTERY OF ARMERGIN¹

I am the wind upon the sea,
I am the ocean-wave,
I am the song of the billows,
I am the bull of seven combats,
I am an eagle upon the rocks,
I am a ray of the sun,
I am the fairest of flowers,
I am a fierce boar in courage,
I am a salmon in the river,
I am a lake in the land,
I am the word of Wisdom,
I am the spear-point in battle,
I am God thinking in man.

Who gives light in the meeting on the mountain,
Who tells the periods of the moon,
Who knows the sun's resting-place?
I, even I,
Ochone a Ree!

Ancient Erse, re-trans. by F. H. ALDHOUSE

¹ Armergin was the Arch-Druid of Clan Milly, the Milesian race who entered Elre and are now its people.

INTUITION

BY A. F. JOBBINS

IN writing his Gospel, S. John has made the bold claim: "We speak that we do know and testify that we have seen." It would be an ideal state of things if every writer and every speaker could truly preface his words with such a statement. On such a subject as Intuition there are but few who would venture to do so; but I have been careful to add to the thoughts I wish to put before you, some given by those whom you will undoubtedly consider to be among those who could make in all sincerity a similar claim to that of the writer of the fourth Gospel.

WAYS OF UNDERSTANDING

All human activities are functions of the One Life; therefore, one way of understanding a particular function is by studying the vehicle through which it works; for example, I imagine man's first conception of that Life at all was through the perception of its various activities in the world of nature, and particularly in his own body; his sensations were correlated entirely to his physical structure. By those who have the psychic vision, emotions can be studied through their effect on the astral body; we are only conscious of thought as it

materializes in the brain—or at least in the mind; we can hardly consider these things at all except through their manifestation, and each form of manifestation has a particular vehicle.

And yet real, full understanding can hardly be gained in this way—it is the easier method of working from the known, or at least partially known, to the unknown.

You hold a manufactured article in your hand and you want to know more about it than can be revealed to a casual glance. What do you do? You take it to pieces and you learn a great deal; but the real test of your knowledge lies in your power to reassemble the parts, a much more tricky thing, as many of you have probably discovered when experimenting with a clock or a typewriter. How much more difficult when dealing with a living organism! By dissection much can be learnt, but the essential still escapes us. If we could only capture the real being and spirit of it, the whole complicated structure would be understood.

A QUALITY OF THE SOUL

Intuition is often considered to be a product of the intellect; but closer consideration leads to the

conclusion that, although it may be perfectly true that genuine intuition cannot function except through a well and rather highly developed intellect—Higher Manas, if you will—it is not a *product* of intellect at all. I would rather say that *intuitive knowledge is an inherent quality of the Soul*, and therefore cannot function until man has come into conscious contact with his own Soul.

Professor Marcault has given us these illuminating passages: "The psychology of intuition is the psychology of the spiritual self." And again: "Intuition is the specific consciousness of spiritual man, the manifestation of man's inner god." This is in line with the conception of evolutionary consciousness known as "psychology of the levels," which would apply distinctly to the evolution of intuition, anything being regarded as intuition which came through from a higher level than the actual normal consciousness of the being.

THE THREE LOWER PLANES

The evolved man of today is definitely not at all, or at most only slightly, conscious in his physical body; if he is more than this, it is an abnormal condition, showing something is wrong. The heart-beat, the digestive process, etc. are only felt when the functioning is irregular.

Now, is man conscious in the emotions? I think it is indeed here

that his most acute consciousness is temporarily centred. It lies mainly in "like" and "dislike," pleasure and pain, joy and sorrow. He is conscious of the physical as it butts in to help on, or more often to hinder, his enjoyment. He is conscious of the mental, to a large extent, when it joins in to reason with him that there are higher things than enjoyment, a higher joy than emotional pleasure. This preponderance of the emotional consciousness is manifest in man's attitude towards his everyday duties, his willingness to do "nice" things, and avoidance of unpleasant ones.

Are we conscious on the mental plane? Yes, certainly, on the lower mental especially. No action can be done without thought, though a large number can be carried out without conscious thought. Conscious thought most often takes the form of memory or of reason; but to be conscious on the higher mental plane involves consciousness of oneself as the *thinker*—a conscious thinking which can control memory, reason, emotions and sensations, just as far as the thinker realizes his power to do so.

THE PLANE OF INTUITION

When we come to the intuitional consciousness, we find ourselves hampered by all these lower consciousnesses; for we can actually be fully conscious in any one of them only when the others are, at least

momentarily, subdued. It is for this reason that the first instructions for meditation, the object of which practice is to prepare the way for intuitional consciousness, are always to put the physical body in such a posture that it can be entirely forgotten—as I said, we are only conscious of it when it is uncomfortable; then to calm the emotional consciousness, to put away all thought—this because intuition acts like a flash of lightning and the lower consciousnesses too often act only as distorted lightning-conductors, carrying the flash in devious ways, when it becomes ineffective, if not definitely harmful. There must be no barriers, for intuition is the manifestation of *Buddhi*, if I may so put it, realized *directly* in the consciousness.

This raises the question, What is *Buddhi*? It is one of the most impossible things to put into words, for words belong to the world of forms, and man in his Buddhist state is formless. To understand it at all, I think we must glance at the whole constitution of man and the evolution of consciousness. To recapitulate: the consciousness in primitive man is centred in the physical body and its sensations; then it rises to the astral level, centring itself in the emotions; again it rises to the mental level and focusses in thought; again to Manas, or the higher mind, realizing abstract thought. Here we

seem to come to a line dividing spiritual man from the personality, and to me it would appear that there is something like a real gap in evolution here. This Soul, or Higher Manas, is often spoken of as the *bridge*; there must then be something to span; and, at least in our present state of evolution, it seems impossible to conceive of the consciousness passing from the level of thought to that of intuition—from the mental to the Buddhist level. It would appear that the small spark of Divine Life which comes right down into the densest matter is occupied, chiefly unconsciously, with the building and development of the vehicles of evolution—physical, emotional, mental; whilst, at the same time, the probably eternally conscious Ego is also meditating and evolving without any acute consciousness of what is going on in those vehicles; it is from this Egoic or Buddhist plane that intuition comes.

THE STATE OF BLISS

Buddhi is often called the bliss-body or bliss-consciousness, and it would seem to be an appropriate name. It is the first conscious state and, if the purpose of creation was the desire of the Creator to know Himself, then indeed great must be the bliss of this condition of universal consciousness. "Male and female created He them"; there is duality, an absolute essential of consciousness,

for without its opposite can nothing be known. A state almost impossible for us now to conceive—in spite of duality, positive and negative, male and female, good and evil, no idea of separateness—Eve was part of Adam; it was only after the mind principle had begun to work that he could say: "The woman thou gavest me" did so and so, seeing the woman as something distinct from himself, even hostile to him—good and evil as opposite and antagonistic, rather than complementary one to the other.

On the purely Buddhist plane all knowledge is by identity, a most important thing to realize if we are going to consider intuition in connection with the Buddhist consciousness—a realization of unity.

In a beautiful passage in *The Bhagavad-Gita* we find a description of the real state of Buddhist consciousness:

He who hath found the Peace within, and who hath been so illumined that he findeth his joy and happiness within himself—and knoweth that within him is the Kingdom of Heaven—verily he gaineth the Peace of the Real Self, because he hath blended himself with the Real Self. They from whom the illusion of duality and separation hath been removed, see all Life as One, and emanating from One. The welfare of the All becomes the welfare of the One to them, and to such cometh the Peace of the One. This Peace which passeth all Understanding, cometh to those who know themselves for what

they are, rather than for what they seem to the smoke-blinded eyes of the world. Being freed from the bondage of desire and sense-passion they master their thoughts by their Wisdom—and their senses by their thoughts.

That wonderful spiritual consciousness is the real man; but while, during incarnation, he is not always aware of it in its perfect state, yet he senses it; in its Love-aspect, as love for another being, as emotion, as passion; in its Wisdom-aspect, as intelligence, cleverness, knowledge, complexity, and the like. But again I would emphasize that man is Spirit, however many forms that Spirit may ensoul. On the Buddhist plane he is eternally conscious of the bliss of unity.

THE PRESENT STAGE

Coming back to the evolutionary theory of intuition, we see that consciousness has worked its way up to Higher Manas, or synthetic mind; but it can rise no further. The Ego has also evolved to a certain stage; individual men now stand—at least the most evolved of them—it seems to me, in one respect, at the same point as the human race as an entity, today. The evolution of the race as a whole cannot progress until there comes a fusion of East and West; individual man can go no higher until there be a fusion of spirit and matter, from which spiritual man would emerge. For this, Spirit must consciously come

down into form; and it can only do so when the form is adequate.

This conception is borne out by a passage in *The Secret Doctrine*:

Buddhi has no hold upon mere form. It is like the breeze where there is no tree or branch to harbour it. It cannot affect the form where there is no agent of transmission. Therefore, it cannot enter into the Personality of man, but hovers over it; while in the lower vehicles, the "four wicks," the consciousness evolves. Only Manas can cognize it. When the wicks are prepared, then Manas can act as the spark to carry to them the flame of Buddhi, and the whole man becomes an illuminated soul—the purpose of his life is fulfilled.

That is the state of man who has fully attained Buddhist consciousness; we are far from it as yet. However, flashes of Buddhist consciousness, or intuition, may and do occasionally pierce. The personality can rise no higher; but Spirit descends.

As the life principle in man has first forced its way down into the three lower principles, so the time comes when man must begin with determination to send his consciousness up into the higher planes. Unless the lower vehicles are strongly developed, this will be too difficult a task to achieve. The consciousness must be raised gradually, and only a strongly developed and controlled mind can accomplish this, and that after ages of effort and

constant determination. In this way only is it possible for man to attain to intuitive knowledge and become conscious in the spiritual mind.

To quote again from Professor Marcault:

Intuition is not a rising of the personality towards the Ego, but a coming forth, an emanation of the Ego towards the world, through the personality. In intuition the self objectivizes himself—projects a portion of himself outward and downward (object, emanate, express, project are all equally descriptive of the true direction of the flow of life).

How is this intuition received? Often unexpectedly. Why? Because there is relaxation, no opposition of the mind and reason. Thus, when we are not thinking about a problem that has been puzzling us, the solution comes like a flash. This applies both to mathematical or scientific problems and to any decision in life.

In the *Sutras* of Patanjali, there is this passage:

Experience of the pairs of opposites comes from the inability of the soul to distinguish between the personal self and the Spirit. The objective forms exist for the use and experience of the spiritual man. By meditation upon this arises the intuitive perception of the spiritual man.

Intuition might indeed be called consciousness of God in His Love-Wisdom aspect. God in all His

aspects is Unity. Directly reason is applied, there is duality and there results confusion and complexity. This is, I think, why Krishnamurti so often insists on the unwisdom of comparing different aspects of Truth and trying to reconcile them.

It is essential to remember that Intuition is the result of constant recollectedness; that is, a constant realization of the Self or Soul as the real man, and the lower vehicles as his instruments. This can be attained only by concentrated and continual awareness of the relationship in which the Soul stands to the mind and to the brain, and by realization, through meditation, of the plan of evolution. It comes back again, perhaps, to one of the wisest and most enlightening injunctions ever given to man, "Know thyself." When, and only when, the lower and the higher consciousness are in complete harmony, can the illumination of the Soul pour down.

AN IMPERIOUS SENSE

Now, how can intuition be recognized so that it may be trusted? First of all, being a manifestation of Egoic energy, it has nothing to do with the form side of life, and we can therefore know that nothing is true intuition which comes from any emotional or mental contact. It is often entirely *unreasonable*, in fact, that is one of its main characteristics, the other being *persistence*. Because of its unreasonableness,

there is often great difficulty in explaining it to another. It may be an intuition connected with some line of action. The decision is inevitable; is, in fact, taken in that first flash. For nothing could perhaps describe intuition better than the word "*imperious*." The *cons* from the point of view of the reason are strong and numerous; but leave it alone, and in a little while reason will understand; follow intuition, it is the only sure guide, for it is *you*. It is a flash of your true self, of which no one else can come to a thousandth part of even that minute knowledge which you yourself have.

A practical question is whether we can even now make some practical use of this embryonic Buddhist consciousness, manifesting as yet only in infrequent flashes of intuition? I think we can. The greatest incentive in life is an ideal, a goal. And it is only man who can gradually and by sustained effort raise his consciousness from matter to spirit, from the unreal to the real, from earth to heaven.

THE FUTURE

We are frequently being told recently that in the near future the progress of humanity will depend on group-work, and that for this purpose group-consciousness is being evolved. This would seem at first to lessen the responsibility of the individual and to decrease his

value. But this is not really so, for surely the strength of the group depends upon each individual unit, and to make the group effective, each member must be effective. The past has certainly known the conflict between the thinking mind of the individual and the fettered collective mind. But the problem has never presented itself in the same way as today, because the collective mind, imprisoned as it is in modern organizations, modern apathy and modern national emotions, is a unique phenomenon. These fetters can be broken only by the emancipation of individual minds comprising the group; and it is, of course, evident that the higher the thought, the more effective it will be for good; so that those thinkers who can tap the realm of intuitional knowledge will

become the real saviours (although probably unknown) of the civilization in which they live.

Finally, all thought of separateness in any aspect is the greatest enemy to the progress of the man who would attain the realization of the intuitive consciousness. To attain it he must constantly hold the thought of it; he must, by co-operation, by sympathy, by harmony, work it out in every department of life—thus will those "wicks" of the lower personality of which I spoke, be filled with oil which will one day be so purified by wisdom and love as to become that spoken of in the Koran as "the oil which would well-nigh give light of itself, though no fire touched it." It is when man has lost the idea of separateness and feels himself one with all life that the eyes of his intuition are opened.

In proportion as he simplifies his life . . . solitude will not be solitude, nor poverty, poverty, nor weakness, weakness. . . . If the day and the night are such that you greet them with joy, and life emits a fragrance like flowers and sweet-scented herbs—is more elastic, starry, and immortal—that is your success.

THOREAU

THE SPIRITUAL POWER THAT IS HAPPINESS

BY GEORGE S. ARUNDALE

THERE are three types of people living in the world. There are those who "ask to see the distant scene," who desire to move towards it, who are both restless and venturesome. There are those for whom "one step" suffices—a short step, a step fully safeguarded on all sides: these are cautious, yet conventionally dissatisfied, and must, therefore, move, though preferably in grooves and ruts. There are those who have no urge even to take a single step: they are content where they are, and are convinced that any change would involve disaster.

There are also three types of teachers living in the world. There are those whose objective is to help the individual to discover and tread his own particular way, and who, therefore, seek to help him to find it—as far as possible effacing themselves and their own particular ways. There are those who combine certitude as to a particular outlook on life with strong denunciation of any outlook which conflicts with it. There are those who ignore all other outlooks, being self-centred in their own individual outlook and requiring conformity, perfect conformity,

and nothing but conformity, with such outlook.

In other words, there are those who hold that all roads lead to Truth, and that all travellers, no matter what their roads, are approaching Truth. Hence every traveller must be helped where he is to take his own next step. There are those who hold that certain roads do not lead to Truth, and that such roads must, therefore, be denounced. Finally, there are those who hold that there is but one road to Truth, their road, and that all other roads are positively false.

This is written by one who has been taught by the first type of teacher, by those who are wise enough to take each pupil where he is and to help him on his own road. He has trodden his own individual way more quickly by reason of the understanding with which he has been surrounded, and also because he has been encouraged to take hold of himself where he is, with the physical, emotional and mental equipment ready to hand, and to build the edifice of his future upon the known. It is his experience, therefore, that unfoldment develops most

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surely, most quickly, and most safely, when the individual is helped to develop the faculties and powers he already has rather than to seek to awaken faculties still lying dormant, and the right awakening of which would seem to depend upon the fullest use being made of powers already more or less awake.

There are very few in the world who have no urge whatever to penetrate into the unknown, into the hidden, who have no desire at all to strengthen the faculties they already possess, or to see if perchance there are not yet other faculties which might be developed—whether for personal or for altruistic ends. The modern world teems with persons and organizations pretending to be able to satisfy such urge, just as it teems with individuals who are eager to clutch any straw which seems to offer help in reaching the mysterious, the occult, the marvellous.

There are people who style themselves Yogis and offer tuition to all and sundry for money payments. There are organizations which give themselves high-sounding names, publish subtly suggestive literature full of mysterious allusions, but always ending in money equivalents for so-called revelations and training in the development of hidden powers. Certain publications reek with the cunning advertisements of these exploiters of the common and very natural human characteristic

of seeking any escape whatever from the devastating darkness in which so often a life sentence seems as if it had to be served.

Ever is there the demand for Light! More Light! And there are those in the world who have no shame to pretend to satisfy this yearning with bread when in fact they provide but stones. Neither lasting happiness nor spiritual power can be bought with money. Nor can they be achieved through correspondence courses. Nor can they be gained save at a price—the price of a transmutation of the coarse into the fine, the lower into the higher, the less into the more. It is true that fleeting happiness can be bought with money. It is true that certain powers can be acquired through money payments. And both can be gained by the aid of the mind and physical experimentation.

But enduring happiness, the happiness that blesses others even more than it blesses its possessor, must be won by sacrifice, that is by making more holy those things of life which are less holy, by making whole those things that are but parts, that express the less instead of reflecting the more. Such happiness is the outward and visible sign of spiritual power. Spiritual power endows its possessor with happiness, the happiness which passeth the understanding of those whose happiness comes and goes impermanent.

Hence, spiritual power is the outcome of sacrifice, of an ever-increasing adjustment of ignorance to wisdom, of chaos to cosmos, of weakness to strength, of ugliness to beauty, of dis-ease to ease, of frustration to triumph, of sorrow to joy, of storm to peace.

A TRUTH EXCHANGE

Our work is not to announce truth but to establish a home for truths—these at the choice of the members themselves. Our Society is a Truth-Exchange.

We have the duty of encouraging in each member both a positive interest in his fellow-members, whoever, wherever, whatever they may be, and a positive appreciation of his fellow-members' beliefs and convictions, whatever these may be.

The Society has no call to sit in judgment upon the beliefs of its constituent membership, but to collect as many varieties of truth as it can and to weld them all into an unbreakable solidarity.

Every one has truth, and has a measure of the Truth—if we can thus suggest a particularization of Truth. Nothing living is other than an expression of Truth. Be his faith what it may, be his political views what they may, be his outlook on life what it may—each is a shadow of the Eternal Reality, distorted it may be, a caricature it may be, yet a reflection in some degree.

The Theosophical Society is founded upon this fact, and welcomes to membership all who in some way recognize this fact and are willing to try to live it by taking interest in and appreciating expressions of Truth other than their own.

And no individual member with his own individual certainties must imagine that the all-inclusiveness of The Society is in any way compromised by the existence within it of certainties diametrically opposed to his own.

No truth can ever suffer from proximity to falsehood, assuming there is such a thing as falsehood. I think we ought to speak of all-inclusiveness instead of neutrality. And we must not imagine that all-inclusiveness can be threatened by any expression, however vehement, of something which it includes.

Let it also be realized that dislike is a form of ignorance. Nature dislikes nothing, for it includes everything. We dislike that which we do not know or that which we are not wise enough, strong enough, to appreciate. The wise have no dislikes. If you dislike, remember that you are contacting in that dislike an expression of your ignorance.

G.S.A.

LEAVES FROM THE ARCHIVES

XII. H.P.B. Lived Here

ON Easter Sunday last a simple ceremony took place on the "Roof," with which such happy memories are connected from the past. Happy and glorious memories of the feet of the Masters having trodden that holy spot, of our leaders having lived round about that centre, in the upper story of the Headquarters Building; of the Friday-evening meetings and the talks on esoteric and allied subjects near to the heart of every sincere Theosophist. But also sad memories of passings and of goings, of H.P.B. and C.W.L. who left Adyar to die in far-off lands, of H.S.O. and A.B. whose left-off bodies for the last time passed the "Roof" on their way to the cremation-grounds.

The little ceremony referred to was the unveiling by Dr. G. S. Arundale of the H.P.B. memorial stone, placed in the eastern wall of her old study-and-bedroom, between the two windows that look out upon the "Roof." In 1889 a new bedroom was constructed, also abutting on the "Roof" and later rebuilt by Colonel Olcott.¹ In the course of the years several changes

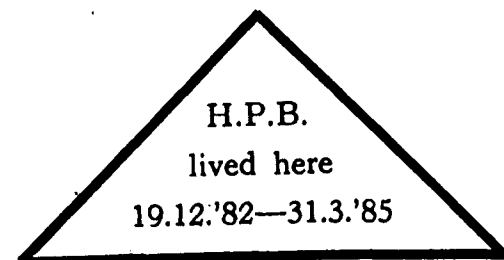
had been made to H.P.B.'s old study, among others the erection of a partition wall to divide the once fairly large-sized room off into two separate rooms. This wall has now been taken down, and the room, in other respects too, restored to its original state,² as nearly as was compatible with present conditions. It has been furnished also with some of the furniture used by H.P.B., among which are her large writing-table, given to her by old Subbaiah Chetty, and a curious carved cupboard. The lower part of the latter consists of a chest of drawers, of which the upper drawer is an *escritoire*. The upper part is an ordinary cupboard, but with glass-doors. Besides another carved cupboard, there is also a chair of H.P.B. and a chair of Colonel Olcott. The room will be used as a kind of museum for some more precious and personal relics of the early times.

The memorial stone is of a triangular shape, somewhat in the form of the tympanum of a Greek temple,

² As sketched in the ground-plan, published with the notorious Report of the Society for Psychological Research in the Coulomb-Missionary conspiracy.

¹ *Old Diary Leaves*, III, 75, 379 (2nd ed.).

and the inscription it bears is as follows:



The dates mark the time that H.P.B. lived here, at Adyar, the centre of its occult life, but therefore also a storm-centre, as we shall see.

When the Founders reached India in 1879, they settled in Bombay, where for the next three years was established the first Headquarters of The Society in the Motherland. On 17th December 1882 the Founders left the town by train, and two days later "reached Madras early in the morning. Met at station by about fifty Fellows including the leading ones. And, strange to say, Raja Gajapaty also came. A lot of them escorted us to Adyar. Our beautiful home seemed a fairy-place to us. Happy days are in store for us here."

Thus Colonel Olcott gave vent to his enthusiasm in his personal diary under 19th December. And though the next day he had to record "petty tribulations about servants, etc.," and on the following days again that they "are now filled with petty details of purchases, etc., etc.," or with "bother

about getting mechanics to work in the holidays," and so on, his ardour never a moment flagged, so that on the last day of the year he was even obliged to write:

"For the first time within my recollection I let the old year go out without noticing it. I was hard at work at my desk upon a review of Mr. Hume's correspondence with myself and others.¹ At 1.47 a.m., January 1, 1883, I first observed it."

Of exceeding interest is the fact that apparently from the very first the place was hallowed by visits from the real Founders behind the scenes. I make no apology for giving the Diary-note of the 29th in full:

"Iyaloo Naidu went home after a visit to us until now. What a good heart is this man's! To him we owe the possession of the new home, as it was bought in his name and he advanced Rs. 3,500 towards its purchase. [The Master] Morya comes to see H.P.B. every day. She made me promise that if she should die no one but myself should be allowed to see her face. I am to sew her up in a cloth and have her burnt." In margin the Colonel later wrote in blue pencil in Hindi: 'Apna ekeen manfik *aram ho!*' [May peace be yours which you deserve!]

I skip the next years, till we come to the last days of March

¹ Published under the title *Hindus on Esoteric Theosophy* in April 1882, and "slightly enlarged" in July of the same year.

1885. The infamous Coulomb-Missionary attack on H.P.B.'s veracity and the genuineness of her occult powers, had left her health impaired, and her name tarnished in the eyes of the ordinary world, so that it was thought advisable—whether wisely or otherwise, we shall here leave undecided—that she should say farewell to Adyar and India altogether, and for some time at least go into retreat in some quiet spot in Europe. The Colonel wrote in his Diary on the 29th:

"H.P.B. finally handed in her resignation as Corr [esponding] Sec [retary] and concluded to go abroad somewhere for her health, as this constant excitement is killing her. Discussing places and plans"; on the 30th: "H.P.B. and party preparing to go. Bawaji received orders [from the real Founders] last night to go along... Hartmann and I went to town and took tickets and I negotiated loan of funds."

And then, in the evening of the 31st after the party has left, or in the morning of the next day, we may picture the Colonel writing down that cry from the heart for his friend, his teacher, and his collaborator, sitting alone in his office, facing alone the dark future, and carrying alone the burden of the Organization he had created ten years before, and would still have to govern for twice that time more, with the help of the real Founders,

if not of H.P.B. His Diary-note says:

"H.P.B. sailed for Naples, with Miss Flynn, Bawaji, and Dr. Hartmann. Poor, dear, old chum of ten years' collaboration: thus we part because of the results of your own indiscretion as to the recipients of your confidence. A curse upon traitors! And now I am left to face the future alone. Master, Father—with *thy* help I conquer! I slept for the first time in H.P.B.'s room, by her request."

If Colonel Olcott had understood better the more intricate workings of karma, he would probably not have called H.P.B.'s relationship with the Coulombs a mere "indiscretion." However, his feeling for the harm done to his child, The Society, was evidently not directed to her but to the miserable traitors.

Of special importance for our present purpose is the last sentence of his Diary-note, indicating that H.P.B. apparently charged him to stand guard, as it were, over her bedroom, the one built in 1884. He did so faithfully till his death.¹ And whether by design or unconsciously, but the significant fact is there that his successors in the Presidential Office have up till now faithfully kept to that room (now rooms) as their work-room and bedroom (Dr. Besant), or their work-room alone (Dr. Arundale).

¹ Cf. *Old Diary Leaves*, III, 222-3.

NEUTRALITY OR . . . ?¹

VII

"Neutrality: America Supports the President"²

AS one who thought that, provided we did not endanger those of our members still in Germany, The Society should have made a bold declaration on the question of the horrible atrocities and penalties inflicted in Germany upon Jews and political victims, one feels somewhat surprised, in view of the reference to the Theosophical Order of Service, that no approach to the Order has been made with a view to the issue of such a declaration. The reasons usually given against a positive declaration—which could have been even more condemnatory and effective if mere denunciation had been avoided—did not and do not apply in the case of the Theosophical Order of Service.

The Theosophical Order of Service is a piece of machinery that might have been used for such a purpose in the present case.

I do not know what Mr. Cook has in mind when he claims that The Theosophical Society "is in a unique way the outer world organization of the Inner Brotherhood," or what he means when he follows this up by saying that The Society "in other words to remain . . . silent and neutral, since all is within the Great Law." Whether it is de-

sirable to claim that The Theosophical Society is in a unique way the organization of the Inner Brotherhood *at any time* in view of the evident fact that we are quite ignorant of what an "outer world organization of the Inner Brotherhood" might be or can be, is open to question. What is claimed in that phrase is surely something *ex cathedra*? It is surely open to another member of The Theosophical Society to say that since the Theosophical Society is in a unique way the outer world organization of the Inner Brotherhood, it is cowardly for The Society to be silent and neutral in face of the German brutalities. Both points of view are equally valid, but both are irrelevant, to my mind.

If we wish The Society to be silent in face of cruelty since all "is within the Great Law," why not also be silent in face of ignorance, unwisdom, bigotry and the twin-brother of cruelty—spiritual blindness? Would it not be better to say in any case that "all is *presumed by us* to be within the Great Law," and that therefore The Society should remain silent and neutral in the circumstances in question?

Would it not also be better to say that since *we presume* that The Theosophical Society is in a unique way an (not "the") outer world organization of the Inner Brotherhood, therefore we think The Society should be silent and neutral?

But do we not sometimes presume too much?

D. JEFFREY WILLIAMS, *London*

¹ The six previous statements on this subject will be found in THE THEOSOPHIST: February, page 400; April, page 94; May, page 182.

² See the April THEOSOPHIST, p. 94.

VIII

With reference to the letter from Mr. Cook in the April THEOSOPHIST dealing with the question of the neutrality of The Society, I do not think it meets the reasoned statement on this matter made by Dr. Besant in her address *The Changing Outlook*, first published in THE THEOSOPHIST for November 1916, and reprinted on page 376 of THE THEOSOPHIST for January 1938. Neither does it meet the explicit statement made in what is stated to be a communication from a Master, published in *The Theosophical World* for April 1937, and reprinted on page 383 of THE THEOSOPHIST for August 1937.

The statement made by Dr. Besant on the neutrality is a considered statement, and as far as I know none of those who maintain that The Society should be neutral have shown wherein the reasoning in that statement is faulty. Although one naturally agrees that the statement should not be accepted *merely* because Dr. Besant made it, one must take into account the authority carried, and rightly carried, by any statement of Dr. Besant on this question of The Society's neutrality. This applied in even greater degree to a statement said to have originated with the Masters Themselves.

Until, therefore, it is clearly shown that Dr. Besant's argument is based upon faulty premises or illogical reasoning, those who, like myself, think that the neutrality of The Society is a mis-

taken policy and not in accordance with its Constitution, will remain unconvinced with the arguments advanced by Mr. Cook and others in its support.

Mr. Cook's letter raises a further issue, the implications of which he does not appear to have realized. If The Society, *qua* a Society, is to be a neutral body and "to remain as a body silent and neutral, since all is within the Great Law," what is the *raison d'être* for its continued existence? All the activities that at present are conducted within its framework could be equally well conducted by its members in their individual capacities without the necessity of a Society. Lectures, classes, etc. could equally well be carried on, especially if the sentence quoted above were to be strictly interpreted, which would mean that The Society should definitely stop teaching from its platforms reincarnation, karma, the life after death, the existence of the Masters, etc., on which The Society *as a body* is at the moment certainly *not* neutral, since the freedom of its platforms, classes and publishing organizations would certainly not be given to those who would wish to present a reasoned argument against the existence of these things.

If The Society is to be neutral as a body, it must be honest about its neutrality, and it is not honest to say that it is neutral to teach certain things from its platforms and in its classes and books, saying that the individual member is free to accept or reject them as he pleases.

LEONARD C. SOPER, *London*

NOTES AND COMMENTS

THE INDIAN SCIENCE CONGRESS

MAY I draw the attention of the overseas members who wish to visit Adyar some time this year or the next to the fact that the Indian Science Congress is to hold its next annual Session in Madras in the first week of January 1940 (from 2-1-'40 to 8-1-'40). This will be immediately after our International Convention which happens this time to be also in Adyar, Madras, in the last week of December 1939. Thus, this will be a unique opportunity to our delegates from overseas who are interested both in Theosophy and Science to visit India and attend both these functions, also to renew old contacts and make fresh ones. There will be, very probably, a symposium on "Science and Social Relations" in the Science Congress Sessions. We could avail ourselves of this occasion to pass a comprehensive Resolution which would give a correct lead to the scientific thought of the world and go a much further way than the resolutions passed by the American and British Associations for the Advancement of Science at their recent annual meetings. A Committee has been appointed by me at Adyar to go into this matter. All who are keenly interested in the above question are requested to send their well-considered views to Prof. Kanga, The Theosophical Society, Adyar, Madras, who is the chairman of the committee.

G.S.A.

HOW ONE BECOMES A THEOSOPHIST

Dr. Anna Kamensky writes in *L'Action Théosophique* for October 1938:

There comes a moment in life when all pleasures lose their savour, and when we feel the suffering of the world as our own pain, so much so that this suffering becomes an obsession, and we are no longer able to dream of repose or of personal good fortune. Then we begin to search with passion for the cause of this suffering and the way to relieve it. We feel alert to help every noble cause; we approach beings to protect or instruct, but the thirst which devours us cannot be quenched, for we are only able to help in an imperfect and temporary fashion, as long as we do not see the true reasons for that suffering.

However, we continue our efforts with ardour, without allowing ourselves to be rebuffed by the obstacles, ready for all sacrifice sooner than abandon the object of our quest. We become the friends of the feeble and the oppressed, the protectors of life which would grow and expand, the defenders of justice and of truth. So in the middle of the blackest night we continue to open up a way towards the Light.

And one day in an unexpected and marvellous fashion a flash of lightning illumines our night and a beacon-light is lit. We have found THEOSOPHY.

1939

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What a radiant vision! What a revelation! Human evolution throughout the centuries appears to us as an ascension toward a luminous peak where shines the Temple of Divine Wisdom. Great is our joy to know that we can become conscious collaborators with the Great Plan, that we can change effects by working on causes, and that we can become the apostles of the great Message by befriending all beings in the universe.

Then we enter The Theosophical Society, for we feel that it is there *the first step* is to be made, and every day a new force comes to inspire us, and new horizons unroll themselves majestically before our eyes. Our dream is realized; we become, in truth, useful helpers of humanity, knights of Service and of Truth.

BLINDFOLD, HE SEES THROUGH HIS SKIN

The Sunday Referee for 12 March 1939 tells of the strange powers of Mr. Brown, Corporation employee of Canning Road, Walthamstow, London, E. 17, who can read a book or newspaper, ride a motor-cycle, play darts or billiards, table-tennis, cricket and football, with his eyes covered first with dough, then with cotton-wool, and then with as many bandages as a sceptical one may wish to wind.

He is a groundsman on the Walthamstow Corporation sports-ground, and often marks the white straight lines on a football pitch blindfolded. He has had this power from childhood and does not like "capitalizing my uncanny power."

As for explanations: "I've seen all sorts of doctors and specialists, and each has different theories to account for it. I myself do not try to explain it. It just happens—that's all."

It is hoped that some Theosophist will show Mr. Brown a copy of *Clairvoyance* by C.W. Leadbeater, in which his particular type of clear-seeing is catalogued among a number of other equally interesting types.

GERMANY TODAY

A correspondent writes:

I completely agree with what you have written in the Watch-Tower notes during the last year. What you say there is quite in accordance with my impressions and personal experiences. It is dreadful that my country is for the second time in this century in the grip of the dark forces, and I have often asked myself how it will come out of it? There are still such wonderful qualities in my countrymen, especially in young people (whose idealism is shamelessly abused), that I cannot think that the situation is hopeless, but I wonder *how* they can free themselves as long as *every* activity, except the officially allowed one, is suppressed.

How can I personally be of any use to my country in the present situation, except in trying to send out as pure and kind thoughts as possible? This is often exceedingly difficult in the midst of waves of hatred by which one is constantly surrounded. I know now by experience what it means to be threatened by demons of hatred and destruction. Probably it is my Karma to stand this poison without being adversely affected by it.

I wish I could help you in your work *outside* my country because there is no possibility at all at present to do it on its territory.

Whatever may happen, I shall stand on the side of the Masters.

PARLIAMENT OF MAN AND FEDERATION OF THE WORLD

"The Coming World State" is the chief theme of this month's Watch-Tower notes. *The Modern Review* for May just received as we go to press, also has a fine editorial note on the same subject, as follows:

Considering the state of the world country by country, if there be some robberies or murders in a civilized country with a settled government, people do not despair of the future of civilization in that country. For the number, power and influence of those there who obey or are prepared to obey the moral laws and laws of the State are greater than those of persons of the opposite kind. The former can control and sometimes reform the latter.

Similarly when some nations or their masters transgress moral and international laws, we need not despair of the future of civilization in the world. What is wanted is such a great combination of States which obey moral and international laws as would be able to keep in check and reform States or combinations of States which break these laws. Such a great combination is yet to be. Great thinkers and idealists have dreamt of it, still dream of it. The dream will be a reality some day. What form it will take cannot be definitely forecasted.

The power of combination and of obedience to the lower self displayed by

bad men must be exceeded and surpassed by the power of combination and obedience to the higher self of man put in practice by the good. God has endowed man with this power and with freedom to develop and exert this power. It is for man individually and mankind collectively to be more and more perfect in this way. It is the glory of human nature that, though he is free to fall or rise, he perceives the beauty of the ascent and, difficult though it be, tries to ascend and reach the summit.

It is better that God has given man the power to dream of the Ideal World, State and to build it up step by step by his free exertions than if He had given it ready-made, to some impeccable, instinct-bound, machine-like creature.

THE WHITE HOUSE IS A LITTLE GHOSTLY

This is a Reuter's news-item taken from *The Indian Express*, Madras, for 23-4-'39:

Mrs. Roosevelt sometime finds the White House a little ghostly, she revealed when describing life in the President's home in Washington.

Sometimes, she said, she experienced a "curious feeling" when working at night in a room where many past Presidents have worked.

"You get a curious feeling that the upstairs rooms of the White House are a place where people have lived, and lived hard," she told an audience before which she was lecturing.

"Old houses get an atmosphere of their own. And old houses have noises at night. Sometimes when I am working late in my room, I feel there is somebody in the room."

CORRESPONDENCE

ITALY

YOU have published in THE THEOSOPHIST of March the letter of Avv. Castellani dated 24th January.

I say that this letter is absolutely inaccurate, because if it is true that the political Authorities have dissolved The Theosophical Society, it is not absolutely true that The Society's assets (books, files, membership list, etc.), have been consigned to the Authorities. I can say that the Authorities declared that such things did not interest them.

And so, everything remained in the hands of Mr. Castellani and his friends to whom belongs the great responsibility of the dispersion of The Theosophical Society's property.

That is sorrowful and shameful, but it is necessary to tell all the truth.

DOTT. GIUSEPPE GASCO

Moodovi Breo,
28 March 1939

QUERY TO MR. COOK

On page 94 of the April THEOSOPHIST there is published a letter from Mr. Sidney Cook of America.

The letter deals with the neutrality of The Theosophical Society, but I am not here concerned with that question.

My purpose in writing is to see if you will allow me the privilege of asking Mr. Cook—through your journal—what he means by, . . . "there have been in the past years persecution of

the Germans by the Jews; though those persecutions have been of an entirely different nature. . . ."

Will Mr. Cook please tell us where and when the Jewish persecutions of the Germans took place?

Thanking you in anticipation for allowing me the privilege I solicit,

Edinburgh, JACK GOLDMAN
24 April 1939

A CORRECTION AND AN APPRECIATION

I have the March THEOSOPHIST containing my "Approach to *The Secret Doctrine*." Probably the mistake is mine, but I notice on page 442 that the passage about the nuptial number is assigned to the *Timaeus*, but of course it occurs in the *Republic*. I am very sorry this slip occurred.

I also noticed that there is omitted from the printed article my emphasis upon the fact that *The Book of the Secret Wisdom of the World* is actually a sort of laboratory manual. It is clear to me that such is its character, the ideographs being actual drawings of nature's processes, whereas the Stanzas are the text and descriptive matter. I wished to emphasize this on account of present developments in The Society, such as Dr. Arundale's book on Yoga (*The Lotus Fire*), etc.

I take the opportunity to congratulate all concerned on the real beauty and

thoroughness of the new edition of *The Secret Doctrine*. The index and glossary are particularly fine.

Lansing, Mich.
6 April 1939

FRITZ KUNZ

THE FOURTH DIMENSION

In Mr. A. C. Hanlon's article in the March THEOSOPHIST entitled "Immortality and the Fourth Dimension" it is stated that "the fourth dimension . . . is the symbol . . . of that spaceless Reality . . . the Absolute" (p. 444). On the following page this is said to be "Immeasurable."

Spaceless and immeasurable—yet having dimensions of which the fourth symbolizes the Absolute?

The word "dimension" means measurement, magnitude—and relates to extensions of matter which are of course measurable. The word has no meaning otherwise except in a rhetorical sense occasionally.

Again, a two-dimensioned world is said to be imaginable as "a calm sea with flat creatures of exceeding thinness" (p. 447). No degree of thinness can make a creature two-dimensional. All must be three or nothing. An immeasurable fourth dimension and creatures of two dimensions only, are unnecessarily confusing.

In *The Secret Doctrine* Mme. Blavatsky, fifty years ago, protested against the mis-use of the term "fourth dimension," concluding a lengthy reference with—" . . . the expression is far more incorrect than even the familiar phrase of the sun's rising and setting" (I, 271-2; Adyar ed. I, 295-6).

Mr. Hanlon's article is most interesting and thought-provoking but surely would gain greatly by the frank acceptance of consciousness as without dimension, and the omission of a misleading term.

Wimbledon,
25 March 1939

E. L. GARDNER

Heat that produces light may be destroyed, but the light goes on for ever, even to the uttermost reaches of space. If you take a candle out in the night, its flickering flame hardly illuminates the nearest bush. And yet its radiant energy begins an eternal journey. Blow out your candle and soon the heat is gone, but the light that has started on its way moves ceaselessly past the farthest stars. While in the flame, the heat and light are one and indivisible. The moment the physical body of the flame is gone, with it goes the heat. Its temporal life is spent. But nothing can destroy the light that once lived in that flame. It is immortal, its journey endless.

DAVID SEABURY in *Adventures in Self-Discovery*

BOOK REVIEWS

A New and Authentic History of the Rosicrucians. Compiled by Fr. Wittemans, Advocate and Member of the Belgian Senate. Translated with Documentation by Durvad (Francis Graem Davis). The Aries Press, Chicago, 1938. Pp. 244. Price \$3.00 net.

It is a pity to see a perfectly honest book, an old acquaintance, spoilt in its new garb by American mystery-mongery. The history here offered is neither "new" nor "authentic." In the original Dutch edition, which appeared at the Hague fifteen years ago, published by L. C. Boucher in the "Noord-einde," it bore the simple and honest title *History of the Rosicrucians (Geschiedenis der Rozenkruisers)*. I knew both the writer and the publisher at the time, we were brother-Theosophists then, I do not know how it is now. But the book was the product of a serious student of Theosophy and allied movements like Masonry and Rosicrucianism. I think the author would be the first to repudiate the bombastic outer garb under which his work is now offered to the English-reading world. As already said, there is nothing new nor authentic in the history. It was "compiled," as the title-page itself reveals, nearly twenty years ago, from ordinary historical sources, open to every student, and it embodies not a scrap of "authentic," i.e., of the author's own direct first-hand knowledge, either from secret documents, or from occult sources.

When therefore the Editor of "*The Aries Press*, Chicago" writes in a typed "Notice for the Critic," which accompanies the book, that the author's "writings evidence a much closer first-hand knowledge and authority" than other writers on the subject, I must flatly contradict him.

The book itself is prefaced by a "Note" from the Translator with his mystical sounding name of Durvad (but has it actually any meaning or sense?), which deals in further mystifications: "While the Translator was in Brussels in 1932, one presenting satisfactory credentials and with proper affiliations [presumably, a member of one or other of the many Rosicrucian Fellowships which have come to swarm the world], brought to him a manuscript revision of Fr. Wittemans' work, requesting that it be translated into English [presumably by request or at least with the consent of the author, or of the original publisher] and the manuscript returned before the Translator left Europe. This task was done in Brussels, Heidelberg and Paris," etc.

The translation into English was made from the translation of the book into French. I have no means here to compare the former with the Dutch original, and to judge how far it is a faithful translation, and how far the "revision" of the original mentioned in the "Translator's Note" goes, but so much is evident that many of the titles of Dutch, French and German

books mentioned in the "References and Bibliography," have been very carefully corrected, most of them showing mistakes in orthography. In several places the *Dictionnaire Maçonnique* of Carpentier Alting is mentioned (e.g., on p. 111), but such a *Dictionnaire* does not exist, only a *Woordenboek voor Vrijmetselaren*.

Finally, there is "A Supplementary Chapter on the Golden Dawn," "contributed" it is said, but not by whom, certainly not by the author meseems. It seems nothing more nor less than an effort to re-boost the particular brand of Rosicrucianism of an Israel Regardie, described as an "eruption from the Collective Psyche" (p. 205). May mankind be soon cured of these eruptions.

Yet, notwithstanding that the American Translator and Editor both have sinned against the book, fortunately only against its more or less outward form, it is still a good, honest, serious work, a work of good faith, written by a Theosophist, and therefore not only full of faith in the Brotherhood, of which it is a study, but also of a certain insight into the hidden, occult powers, of which the Brotherhoods that have become known to the outer world, are only the attenuated shadows. That indeed the book comes from a Theosophical workshop is shown on many a page, as for example in such chapters as "Bacon and the English Rosicrucians," "Saint-Germain and the Rosicrucians of France," "Rosicrucianism and Theosophy." May such parts of the book, then, and in general the whole book as it came from the author's pen, without the American mystifications, and many readers, for it will repay

their study, and might prove inspirational to bring them one day into the real Rosicrucian Brotherhood. A.J.H.

The Therapeutics of Fasting, by Edmond Székely. This and the following two booklets published by the C. W. Daniel Co. Ltd., London. Price each 1/- net.

In view of our unnatural habits, even a short fast helps the organism very greatly. This remarkable book gives one the most sensible and practical way of fasting in the circumstances of ordinary life, particularly when it is impossible to have fresh air, sun and water.

A. C.

Wheelhouse Good Health Recipes, by Cathie Semple.

The world today is full of people who are ashamed of killing animals for food, but who fear their physical bodies would suffer if they gave up meat.

This little book will dissipate such fears as it aptly shows how to cook food properly, tastefully, so that it is nourishing and easily digested. A. C.

Natural Remedies for Everyday Ills, by Purcell Weaver.

This booklet gives simple and practical suggestions for the treatment of the most common ailments by natural means. The last page under "Mental Exercises" has the following:

"Simple exercises of auto-suggestion, the reading of constructive books, seeing good (but not bad) films, plays, etc., good music, are all valuable aids to the attainment of a mental equilibrium which will increase your resistance to physical illness and help you to

get well more quickly if you are temporarily unwell for some physical cause."

D.

ADYAR PUBLICATIONS

The Besant Spirit, Three Volumes. Price: 10 As. each; overseas 1s. 6d.

These little volumes are compiled from the writings and addresses of Dr. Annie Besant on various occasions. In the first volume, the extracts are of world-wide application. The second volume deals with Education, and the third with Indian Politics, outlining the course of Dr. Besant's work for India, and its culmination in the Commonwealth of India Bill, which with a few alterations would meet the needs of India today as well as it did in 1924.

These volumes should have a wide circulation among all who love India and wish to work for her. E. M. A.

Gem-Stones of the Seven Rays, by C. Nelson Stewart, M.A. Price: Re. 1-4; overseas 2sh.

Readers of almost any of C. W. Leadbeater's books will constantly find themselves asking: "What is my Ray?" The question is not easily answered, and there are many different ways of attempting to discover the truth. Colours, qualities, sounds, likings, antipathies, professions and favourite pursuits all offer suggestions, but perhaps the indications to be drawn from the precious stones are clearer than most of the others.

In this volume Mr. Stewart deals with all the stones mentioned by Bishop Leadbeater and others in this connection, and adds many suggestions of his own.

He treats of the chemical composition of the stones, showing their relationship to one another and tells much of the mythology and folk-lore that shows how their magical qualities have been regarded in the past.

Perhaps the most valuable parts of the book, to those who are not merely curious about their Ray, but wish to study the subject more deeply, are the chapters on Crystals, and Occult Mineralogy.

Altogether a most fascinating little book. E. M. A.

A Guardian Wall of Will, by George S. Arundale. Price: Rs. 2; overseas 3sh.

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It is to be hoped that many will read this little book and be induced to pass on from it to Dr. Bhagavan Das's larger treatise.

E. M. A.

A Study in Consciousness, by Annie Besant. New Adyar Edition. Price: Rs. 2-12; overseas 4s. 6d.

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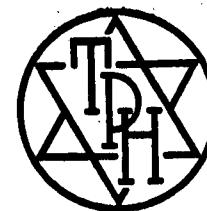
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man's lawyer," told her many tales of the unhappy plight of the mine workers—child labour, and other enormities. She was further aroused through the arrest and summary conviction and execution of three Fenian leaders whom Roberts vainly tried to save.

IN AGONY OF DOUBT

At the age of twenty-two, Annie Besant was struggling in the throes of theological doubt. Three years before, she had started a comparative study of the Gospels which had disclosed to her startling discrepancies. These she had vainly suppressed, but in the atmosphere of rigid orthodoxy in which she now found herself, her keen mind tormented her with many questionings. The suffering of her baby through many weeks struck a stunning blow upon her belief in a merciful God. She describes the "agony of the struggle of those nineteen months . . . which transformed me from a Christian into an Atheist. . . . Nothing but an imperious intellectual and moral necessity can drive into doubt a religious mind, for it is as though an earthquake shook the foundations of the soul, and the very being quivers and sways under the shock. . . . The endless torture of hell, the vicarious sacrifice of Christ, the trustworthiness of revelation, doubts on all these hitherto accepted doctrines grew and heaped themselves on my bewildered soul." During this period of doubt she bravely kept her struggle to herself, finding some relief from the mental strain in practical parish work, nursing the sick, trying to brighten the lot of the poor.

SHE CLUNG FAST TO TRUTH

Finally, in 1872 came rejection of Christianity, a refusal to communicate, and a complete loss of social position. Though her nearest and dearest pleaded with her to return, she refused to "live a lie. . . . In the worst crisis of blinding agony my will clung fast to Truth." But what her family lost the world gained, for at twenty-five she entered world work in a series of Free-thought essays published by Thomas Scott as pamphlets under the *nom de plume* "Ajax," symbolizing the cry of the world: "Give light."

Her magnificent defence of the position of the Atheist was a telling protest against the tyranny and superstition of Orthodoxy. But if she was "without a knowledge of God," (for never did her Atheism deny Deity—it was rather agnostic than atheistic), her Credo proclaimed a triumphant belief in Man: "I believe in Man. In man's redeeming power; in man's remoulding energy; in man's approaching triumph through knowledge, love, and work," and she bent her energies to a release in man of his innate Selfhood which she did not term Divinity.

Under her "Gospel of Atheism" she taught the Prayer of "deep and silent adoration of the greatness and beauty and order around us, as revealed in the realms of non-rational life and in Humanity . . . and that other part of prayer . . . work; from contemplation to labour, from the forest to the street. Study nature's laws, conform to them, work in harmony with them, and work becomes a prayer and a thanksgiving, an adoration of

the universal wisdom, and a true obedience to the universal law."

Always she preached the duty of man to man and the importance of conduct. And ever "enshrined in the 'Atheist's' heart" was the light of a perfected Humanity "in form strong and fair, perfect in physical development as the Hercules of Grecian art, radiant with love, glorious in self-reliant power; with lips bent firm to resist oppression, and melting into soft curves of passion and of pity; with deep far-seeing eyes, gazing piercingly into secrets of the unknown, and resting lovingly on the beauties around him; with hands strong to work in the present; with heart full of hope which the future shall realize; making earth glad with his labour." Ah, truly was *such* Atheism a vision of the Real, a memory of past lives lived in the Presence of the Great Ones, a knowledge which could suffer no conception of Deity or Man, His reflection, as less than the Highest!

WORK FOR JUSTICE AND FREEDOM

With such magnificent ideals she attacked not only the incrustations of damnable dogmas covering the hidden light of Christianity, but the materialistic trend of unthinking Atheism, and herself was the bridge between. She joined forces in the National Secular Society, 1874, with a brilliant Free-thought leader, Charles Bradlaugh; and their active and militant propaganda in the *National Reformer*, in books and pamphlets, was a vital factor in bringing about the freedom in which men and women are now able to speak and think openly, the broader spirit visible in the

Churches, and a tolerance that no longer regards heresy as morally disgraceful.

As regards the attitude she held towards politics, she says: "Politics, as such, I cared for not at all, for the necessary compromises of political life were intolerable to me; but wherever they touched on the life of the people they became to me of burning interest. The land question, the incidence of taxation, the cost of Royalty, the obstructive power of the House of Lords—these were matters to which I put my hand; I was a Home Ruler, too, of course, and a passionate opponent of all injustice to nations weaker than ourselves, so that I found myself always in opposition to the Government of the day. Against war, against capital punishment, against flogging, demanding national education instead of big guns, public libraries instead of warships—no wonder I was denounced as an agitator, a firebrand, and that all orthodox society turned up at me its most respectable nose."

In 1874 Mrs. Besant took up her greatest weapon, her gift of speech, which led Bernard Shaw to term her "the world's greatest woman orator." From that time forward it was used in the defence and for the upliftment of mankind and won for her in the world's great cities plaudits from the multitudes—the most critical reviews in newspapers never failing to mention the magic spell of her oratory.

In 1875 she dedicated herself wholly to the work of propaganda as a Free-thinker and social reformer, knowing that a fully avowed defence of these unpopular causes