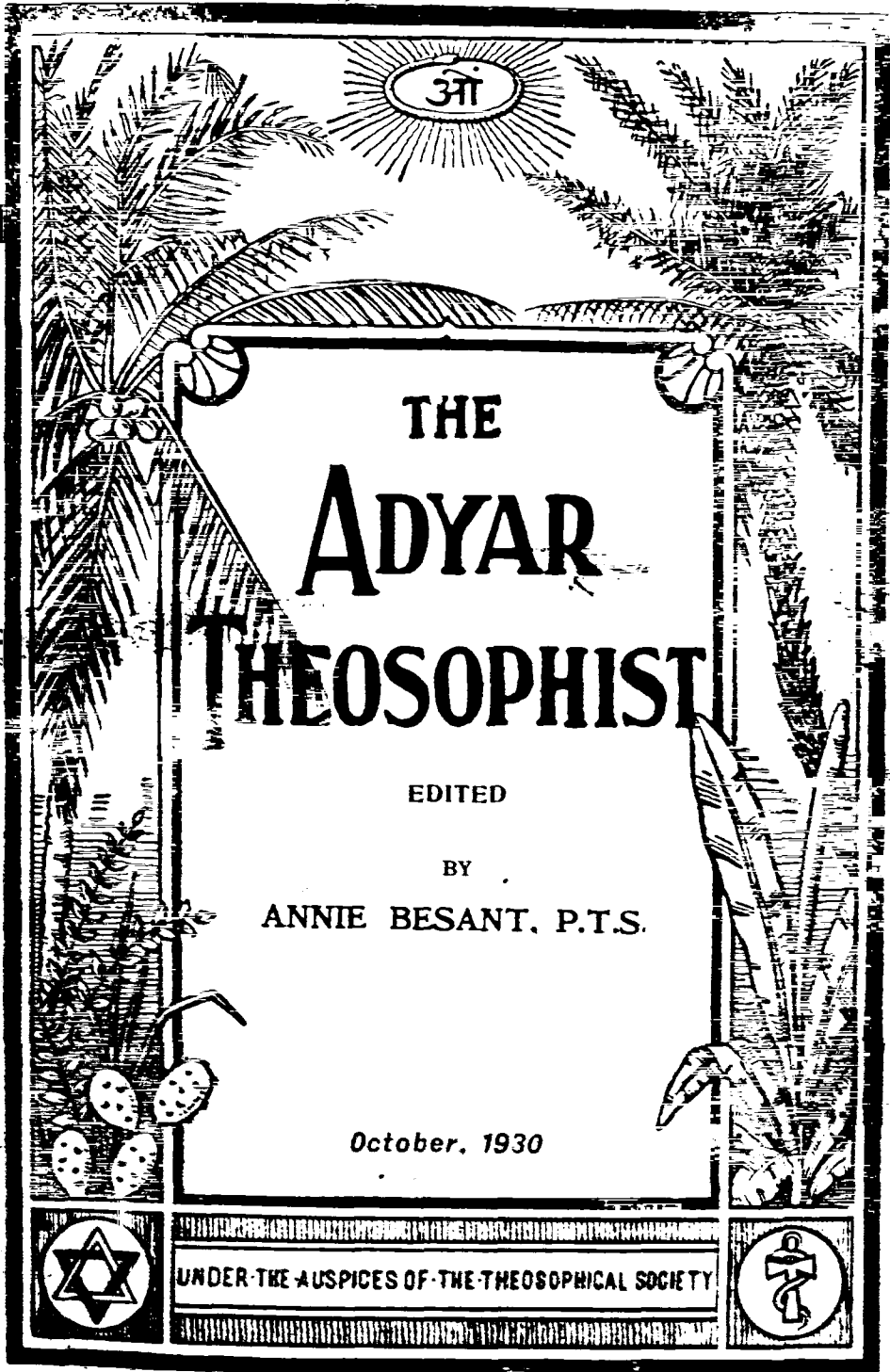


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THE
ADYAR
THEOSOPHIST

EDITED

BY

ANNIE BESANT, P.T.S.

October, 1930



UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY



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THE ADYAR THEOSOPHIST

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

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

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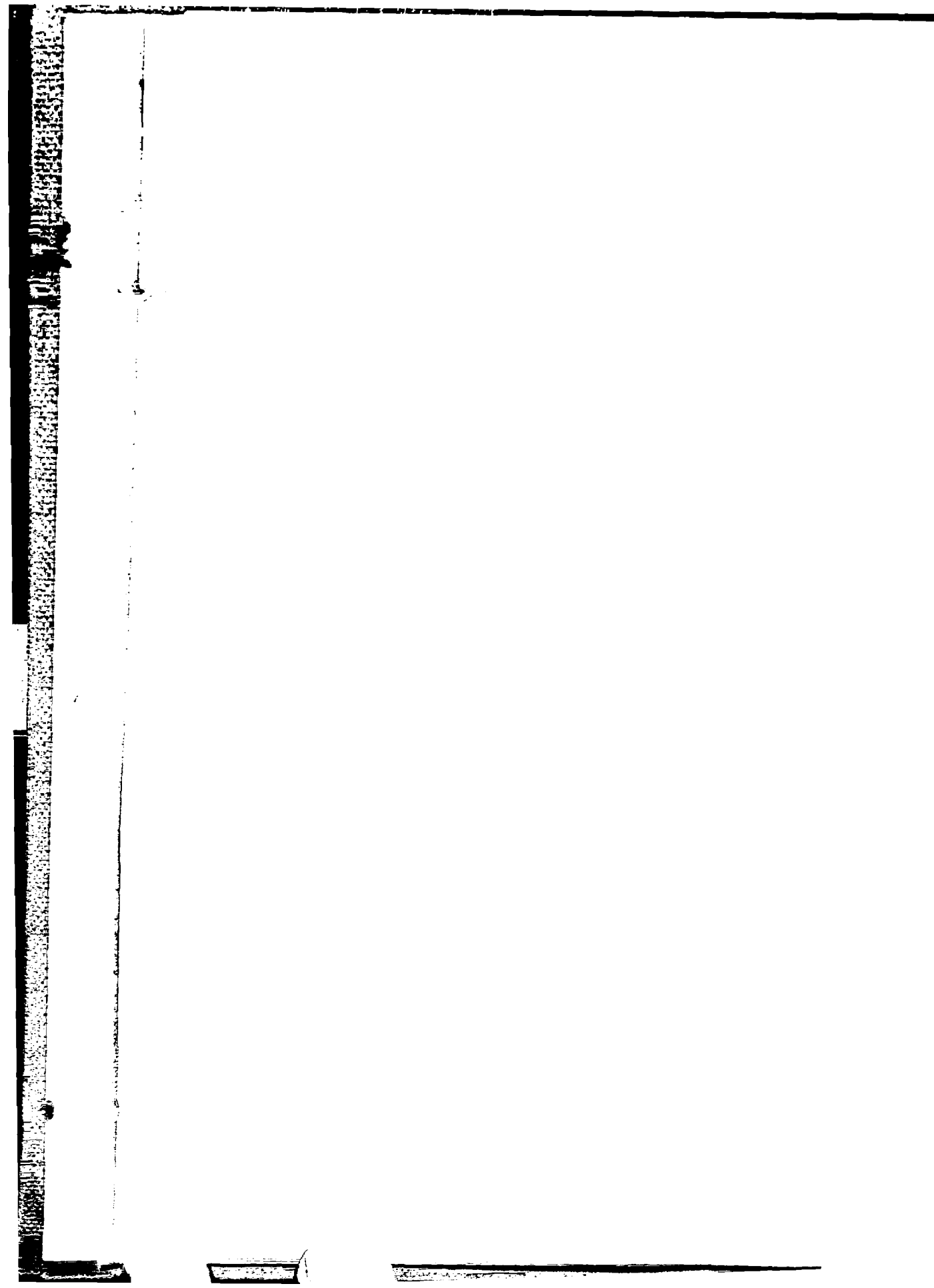
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THE THEOSOPHICAL PUBLISHING HOUSE

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Price: See Supplement, page *iv*





ON THE WATCH-TOWER

I have a special announcement to make about the international *Theosophist* issued at Hollywood, California, by the co-editor, Mrs. Hotchener, and published by Mr. Hotchener on our behalf. From a literary and artistic standpoint the magazine has been a complete success, and is not only being internationally appreciated, but is a real credit to our Society. It has subscribers in nearly all parts of the world, and is upon the tables of a large number of public libraries.

But from the financial point of view there are some factors to be considered. The preparing, printing, and publishing of such a magazine in America are exceedingly expensive, and at present the magazine is not only not meeting its costs, but it would have been impossible to continue its production during its first year had it not been that Mr. and Mrs. Hotchener gave not only their time but generously of their funds to augment what I contributed to start it.

* * *

I also again appeal to members everywhere to subscribe for it and thus to help me to place before the international public an attractive, modern magazine worthy of our Society. Among the approximately 40,000 members in our Society less than 2,000 new subscribers responded to my former appeal, and this makes the possibility of the continuance of the International magazine a doubtful matter.

* * *

In Chicago, at the World Congress last year, when I decided to move the publication of *The Theosophist* from Adyar to Hollywood, I did not remember that Col. Olcott some years before his death transferred the official magazine to the Society and requested its publication to continue at Adyar, and on my return to India this fact was brought to my attention. I was therefore compelled to continue the publication of the official organ there and in order to do so I discontinued *The Adyar Bulletin* and called the old magazine *The Adyar Theosophist* (to distinguish it from the International), and have been issuing it ever since.

It has now been brought to my notice that unfortunately there has arisen a certain amount of competition between the two magazines. It is quite natural that members should want the "home" magazine from Adyar, but it seems to me that there ought to be a sufficient number of them who would also want the splendid International issue, and who would desire to help me in carrying out my original intention to make it a modern magazine, assisting in the worldwide dissemination of Theosophy.

* * *

America has every facility for publishing magazines on a large scale, and seems to be leading the world in doing so, and I felt and still feel that there is a decided place in our Society for the present International, and that its influence on the work is much needed.

There is another fact that has militated against its financial success this year. The many subscriptions of my Hindū brothers, which expire with the September number, were transferred by me from the old *Theosophist* to the International. This meant that they were receiving it at very much below its present cost. For nine months it has continued to reach them for the same price as the old magazine formerly published at Adyar—Rs. 9, or about \$3—the price of the International

being \$4. This has meant a heavy loss to the International.

Again, in starting it, there was the necessity for large outlays for machinery and equipment for mailing the magazine, and for the extensive supplies and clerical assistance that are especially needed at the inception of such an enterprise.

*
* *

If the members had responded in the way I had hoped, there would have been no doubt of the continuance of the International. But still, the fact must be faced that it cannot continue at its present loss after January 1st of next year, unless many more subscriptions should come in before that date or some generous member or members should come forward and guarantee a sum sufficient to carry it on until it has time to establish itself on a paying basis.

In order to assist this plan, we propose now to reduce *The Adyar Theosophist* to about the same size as was the former *Adyar Bulletin* (32 pages, and on special occasions, such as Conventions, a little larger) but it will continue to be a monthly, instead of a quarterly, for official purposes and my own comments and otherwise.

So I leave it with the members to try to carry out my original plan for the *International*, and they will have from now until the first of January to see if they can send in two or three thousand more subscriptions or generous private donations to secure its continuance. If they respond, well and good, and I shall greatly rejoice.

*
* *

It is pleasant to read the report (to be found in the second half of this issue) of Captain Max Wardall's lectures in Brisbane. All who know him, know how fine he is as a worker and as a speaker. He was at one time elected Mayor of Seattle, and became very unpopular because of his

unflinching determination to clear away abuses which were supported by strong influences in the town. Nevertheless he won through the opposition he aroused, and became recognized as the city's best friend. He has certainly created some remarkably good titles, and I feel inclined to commit mental thefts. Good luck to him, wherever he goes, for he is a faithful and able servant of the Brotherhood. The union in one person between deep devotion and keen intelligence is rare, and therefore the more valuable when it exists, as it does in Captain Wardall.

* * *

It is very cheering to read the following from a Plymouth correspondent. His name is not given.

CONVICTS "AT HOME"

"At Home" days for the convicts are the latest feature of life at Dartmoor Prison.

For two hours on Saturday and Sunday evenings the prisoners are being allowed to receive visitors. These are not relatives or friends in the ordinary way, but members of the Tavistock branch of Toc H and of the Plymouth Rotary Club, who are taking part in an experiment which is being conducted at this and other prisons throughout the country. The visitors, naturally, have to observe a certain number of rules and regulations, and five prisoners are allotted to each "guest," this arrangement allowing for 20 minutes' informal chat with the individual "host".

It is found that the prisoners, who greatly appreciate these breaks in the prison routine, generally do most of the talking.

The idea is to bring the "human touch" into prison life as far as possible.

To bring in the human touch is likely to save many a convict from committing another offence. We wish the name of the paper had been given which reports this true charity.

A. B.

* * *

Our President reached the sum of eighty-three years in her present body on the first of this month. As advised at

the time of this writing, she was to sail from Marseilles two days later, by the R.M.S. "Rajputana", so that shortly after this issue appears we hope to welcome her in India, and present her with the cables and telegrams of greeting from all over the world. Dr. Anna Kamensky, General Secretary of the Russian Theosophical Society outside Russia, has sent the following beautiful greeting "in the name of Russian brethren all over the world."

The first of October is coming near and our beloved President, Dr. Annie Besant, will be 83 years old. Surely loving, reverent and grateful thoughts will fly to her from all corners of the world! In spite of her great age, she still accomplishes a superhuman work on earth. Like a celestial bell, resounding from invisible summits, her voice is awakening the conscience of nations. Like a luminous beacon on a hill, illuminating a stormy sea, her life shines as a perfect example of beauty and service. Like divine music, echoing the harmonies of the heavenly spheres, the song of her great heart is heard on earth, strengthening the weak, comforting the sorrowful, inspiring the strong. May our love and gratitude lighten the burden on her shoulders! May they strew with many exquisite and perfumed flowers her steep and beautiful path!

*
* *

The birthday was happily celebrated at Adyar, the programme including a dinner-party given by the residents to the employees and a public meeting in the Headquarter's Hall, which consisted of the "universal prayer", singing by girls of the National Theosophical School, recitation of Sanskrit poems composed especially for the occasion by Pandits of the Adyar Library, and several readings from Dr. Besant's writings. A special treat was given to the students of the Olcott Panchama Free Schools, through the bounty of two kind donors, who presented respectively Rs. 100 and Rs. 60, the former being given for an important Hindu festival occasion, which this year fell upon the same date as our President's birthday.

*
* *

The numerous friends of our Treasurer, Mr. Schwarz, will be sorry to hear that he had an unpleasant accident early in September, having been knocked down by a cyclist in Zürich. When he recovered consciousness he found himself in an ambulance on the way to hospital. Luckily he was uninjured, except for a slight wound above the right eye, so he was detained only three days. His own remark on the subject is very theosophical, for who holds the value of all experience as highly as we do? He calls it, "a novel experience, as I had never been in a hospital as a patient."

* * *

Theosophists and Spiritualists have been drawing nearer together for very many years. Sir Arthur Conan Doyle's views given to Mr. G. S. Viereck in an interview shortly before his death would have delighted Colonel Olcott. He said that he believed that the soul was born and reborn many times; he was not sure that it donned again the human form after having discarded that garment, but his thoughts inclined that way. He was not satisfied with vague pantheism, but wanted something near and real. In his opinion the survival of personalities was the basis for all religions, but all, with the exception of the Reincarnationists and the Spiritualists, were silent upon the nature of that survival.

* * *

Sir Oliver Lodge, speaking at Bristol, where he was attending the meetings of the British Association for the Advancement of Science, declared, "we are incarnations of spirit here and now, spiritual beings in contact with inert matter for a time." He added, "Earth life seems to be an episode of considerable importance in the history of a soul, and in many cases appears to be the beginning of an individual existence or personality." This would imply a belief that others were cases of reincarnation or some other form of individual pre-existence.

E. W.

UNITY; OR SEPARATION ?

BY A. P. WARRINGTON

(Vice-President, Theosophical Society)

IT does not require a very extended observation to enable one to perceive that the Theosophical Society at this time is beset with evidences of a near crisis quite as serious as any it has ever had. In former crises there had been somebody who was made the object of blame and unbrotherly treatment, but in the present the differences existing are created chiefly by a form of idealism, making it more deep-seated and vital. At present even old and devoted memberships are being cancelled and newly placed enthusiasms are being aroused. Those who are less wise have entered into their change of attitude with a fanatical zeal so one-pointed as to cause them to feel that every attitude, thought, or opinion that does not harmonize with their new one is wrong, unnatural and even an affront to the newly chosen leader. They are turning their backs upon things they once regarded as sacred, and in some cases even with feelings of antagonism and resentment against hands that gave them generous assistance in the past. This is what many of the less wise are doing even now.

Naturally this state of affairs has aroused in the more stable members of the Society feelings of amazement and even of alarm for the future welfare of the movement which has meant so much to them and still stands as the most important undertaking known to them in the world to-day.

It is not my purpose in this brief discussion to touch upon the general controversial topics which have arisen in this connection, but definitely to avoid them for reasons best known to myself. But what I do wish to remind my readers concerns rather the very great importance of the Theosophical Society to the generations of the future and how, in my belief, the new evangel which is being spread to a worldwide extent, in one of its aspects, should be allowed naturally to strengthen Theosophical idealism rather than otherwise.

During the past twenty years I have seen something of the very remarkable young Brahmin of whom we affectionately speak as Krishnaji, and who in the course of the work he happily feels called upon to do, has perhaps unwittingly been made the indirect cause of much of the disturbance in the Society, to which I have referred. Although during this period I only came into touch with him, for the most part, on certain widely separated occasions, yet there was a period—a period which no doubt may sometime be known as the most significant in his career—when my relationship to him was distinctly more than casual. The intimacy of that relationship enabled me to gain an advantage in a certain understanding of Krishnaji which few have had the privilege of enjoying. Thus I feel that perhaps I ought to be in a position to recognize whether or not there has ever been in him any modification of personality that would be significant, and why.

Now, with that as my background, I would respectfully venture to state that subsequently to the period referred to (the nature of which I at this time am not in a position to disclose) I *have* observed a difference in Krishnaji; there has been an atmosphere, a wealth of spiritual feeling about him which was not observable before, and which has had the effect upon me of arousing my deepest affections. I say deepest because there has seemed to be nothing peculiarly personal about the emotion, but rather something, shall I say, universal.

Indeed, there has scarcely been a meeting between Krishnaji and myself that did not afford to me this same rare and valued experience. Thus from personal experience I have come to recognize a new and uplifting power about him that has had a greatly appreciated value in my life.

And I have likewise observed the play of this new power over audiences addressed by Krishnaji. I have seen the people sitting with rapt attention and listening in a kind of ecstasy to words which, had they been expressed by another of wholly different degree, might never have bound them to such stillness and absorption; and I have asked myself while analyzing the thoughts Krishnaji was then expressing: "What is it that holds them so vitally?" And answering the question out of my own experience, I could but say: "It is what he *is*; it is the Life that he brings and pours out in such abundance." While many have said they did not understand him, yet there have been others who said they did. No doubt there was *an* understanding. Many of us have felt that way, and when we got away, were hard pressed to explain even feebly what that understanding was. The upliftment felt showed that we were under the influence of a compelling, beneficent force. Would it be out of place to compare it with that which Christian devotees feel at the elevation of the Host in the Eucharist; or with other ritualistic activities wherein conditions are made favorable for the abundant outpouring of Life usually called blessings?

It is because of my experience and observations that I have felt that the constructive side of Krishnaji's work might lie chiefly in his ability to make Life more abundant for the world at large, and for those nearest him in particular, accomplishing this as a vehicle or channel for that Life; and that, no matter how wise his teaching might be (and I could not discount a teaching that has been so uplifting to me) it was not what he said so much as what he *was* that gripped

his hearers, for after all his teaching is, for the most part, a much neglected and very important side of Theosophy itself, and, therefore, theoretically, at least, is not unfamiliar to Theosophists, especially to those who have been students of Buddhism. Furthermore, one can see that certain statements of his have been construed even in a disruptive way, as witness the present controversy in Theosophical ranks over the inclusion of our Society with ritualistic and creedal orders upon which he has placed the mark of spiritual futility.

Although there is much that I could say in discussing this side of the question, I shall not do so, for I am not particularly interested in controversial details; I am willing to see those who *are* carry on to the full limit of their sincerity, and I presume there will be many such. For my own part, I prefer to wait and discover what the teaching will be, say, ten or more years hence. Besides, my interest is really confined to that mystical manifestation of Life to which I have adverted, and for which Krishnaji is showing himself to be, in my humble judgment, a most wonderful channel. He brings to the world, if not a new concept, indeed a renewal of an ancient concept that beings highly developed in spirituality and constituting in their own person a veritable River of Life do sometimes exist on earth.

It is this that intrigues me. For it is this that unites, stimulates and vivifies one's finer qualities, whereas, socially considered at least, intellectual athletics, theological discussions, scriptural exegesis, and in general critical analysis, so universally practised in this old world of ours, have seldom escaped a harvest of division, separation and pain, since few have yet learned to stand up happily under vital differences of fundamental opinion. If they had, those who are leaving the Society because of a changed viewpoint, would not be separating themselves and criticizing their old friends for not following directly in their

footsteps. Many are quoted as saying : " I really can't understand how you can do other than what I am doing." Truly it has been said that the mind is the slayer of the Real, for the Real in this case is our fundamental solidarity, symbolized and expressed by the unity of our hearts and the tolerance of our minds ; through these there must constantly flow that River of Life when we can place ourselves in righteous relationship thereto.

One may ask why I lay so much stress upon the value of Krishnaji's presence and do not place equal emphasis upon what he says : how I can draw a distinction between the two, he being the origin and source of both ? Perhaps I cannot answer better than to quote the reply I gave recently to a friend who was interested to know my opinion of the situation that is causing so much discussion. I then said : " I feel no doubt that Krishnaji's inner self during the present life has become merged with Spiritual Reality, and that thus his Spiritual Self and that Reality are eternally one, so that merely to be in his presence is to be blessed. But I doubt that Krishnaji's outer self, which belongs to the world of time, has succeeded as yet in continually manifesting that inner reality, however fully this may be achieved as time goes on. The art of expressing intellectually in a time-fashioned structure that which is real and eternal is a stupendous feat on the part of the personality, and requires at least time for its perfection. Would not the critic do better, therefore, if he waited for the natural law of time to assert itself in the time-body before expecting it to manifest truly the divine miracle within ? "

I ventured the above personal opinion with a great deal of diffidence, as I really never feel that I am competent to judge one who is manifestly so greatly my superior ; and yet, Krishnaji himself has urged us to criticize him ; " Tear me to pieces," he would often say in his eagerness to have us

understand him from the standpoint of our own individual uniqueness. Well, I have merely taken advantage of that privilege and have expressed nothing more than an opinion, subject to fluctuation according as my understanding may grow deeper with time.

In view of all the above I have, for the time being at least, come to relate the mystery of the great and beautiful psychological outpouring that flows through Krishnaji with the heart side of nature, or the "direct path", understood by some as the Path of the Mystic; and to relate some of the teaching he gives (surely not all) with the head doctrine, or the "indirect path", sometimes called the Path of the Occultist. With this understanding I can appreciate better the worldwide blessing that proceeds from the mystery that has taken place in his Spiritual or timeless Self and is manifesting as direct heart force, a force so greatly needed in our present-day world. And I can also appreciate how phases of his counsel, pertaining as they do to the time body, or brain self, are necessarily limited by laws and inhibitions naturally imposed upon that time body by the time world in which it lives, and would require more or less time for perfection through understanding born of experience.

Krishnaji himself says that truth cannot be organized. Then it would be equally correct to say that truth cannot be organized into speech or teaching, would it not? Moreover, the moment someone attempts to teach what he believes to be truth, he becomes instantly an authority to someone else who determines to follow him as such, and thus a new cause of differences arises. We all know that Krishnaji does not wish to be considered an authority, any more than did the Lord Buddha. But he cannot escape it, any more than did the Buddha. For neither was the latter able to escape having followers, who created just one more island of teacher-following in the mass of humanity.

And so of the two aspects of Krishnaji's work I can see in the heart aspect, or that flow of divine Life through him, a feature tending toward social upliftment and solidarity, and this I do not yet see in the aspect of mind illustrated in some phases of his teaching.

Now, if Theosophists could but take some view of the situation kindred to that outlined in the above discussion, would they genuinely feel that they were justified in leaving the Society and becoming followers of a teacher who does not want them as such? Would they not rather see that, after all, Krishnaji's message is a spiritual one and that no truly spiritual message can really depart from the mere enunciation of principles; and that he does not usually undertake to enjoin people along lines of physical details of action? Would they not find that it was possible to remain in the Society and at the same time to maintain a perfectly free attitude toward life in all its relations, meditative, devotional, or actional, and thus be able first to prove for themselves on a logical basis how much of the truth of his teaching they are capable of realizing before taking an action they might come later to regret? If this practical suggestion were not wise, then what of the poor creature who did not happen to be a member of any church or ethical society? Would he be barred from spiritual progress merely because he had nothing from which to resign? Of course, looked at from this standpoint, the misunderstanding of Krishnaji's spiritual counsel leads to endless absurdities.

Why not let us stand by the ship that has brought us to such a beautiful harbor of Life? Why not realize that it was this ship that brought Krishnaji himself to the harbor, and has been of incalculable value to him and his work? And why not realize that if we continue to help this good ship to sail the seas of life, it will without doubt bring into the harbor other great spiritual teachers as time goes on, and thus

continue to help the world in this magnificent way age after age?

Those who see in Theosophy an ever-expanding avenue to truth will remain firm and help to deepen the unity, the solidarity of our very great movement; and those who only see in it a concrete system upon which to lean will naturally not be held by it any longer than some other concrete concept that shall appear to be more attractive to them. Theosophy is the essence of the highest tradition regarding Life that has ever been offered outwardly on this planet, so far as we can know at this time. It penetrates deeper, rises higher and extends over a vaster area than any known concept. That we should realize this is a very great privilege, for it carries with it the inestimable opportunity of co-operating with a movement of such priceless value to our unawakened race and the races of the future.

Brethren, let us remain; let us go on with the work; let us embrace all that we can of that pure heart force and spiritual idealism that emanates from Krishnaji, and let us express it in the vitalization of our Theosophical ideals and life; and let us leave to the futile theologian the discussion of those things which so distinctly do not matter. It is in the realization of the soul power that lies in the unity of the mass in which every man has his right to partake, and in the social living of the life of truth and love, that service, kindness, friendship and happiness have their true expression; from this they proceed as the shadow from the substance.

Note: Is not the fact well expressed in the text: "He has come that ye may have Life, and that ye may have it more abundantly"? A. B.

THE AUSTRALIAN EXPERIMENT

BY GEORGE S. ARUNDALE, M.A., LL.B.,
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THE Australian experiment in the midst of which we now are seems on the whole to be, from the standpoint of the Elder Brethren, succeeding—not that it has yet accomplished what it was sent forth into the world to do, but on the whole all apparently is going well. That being so, the Elder Brethren have, as it were, Australia behind Them to back Them in the outer world, in that of which the Australian experiment is but the beginning. They desire that the work we are trying to do in Australia, and which seems to be able to be done, should be done not merely in Australia but throughout the whole of the Empire, so that the Empire may rise to greater heights and fulfil the destiny which can be hers, provided she will walk steadily and straightly in the direction of that destiny, so that with the Australian background, with the Australian experience, and with the wisdom which has been learned in dealing with the situation in Australia, we shall probably be able to go further afield, beginning in the heart of Empire itself, Britain, endeavouring there to stimulate this larger patriotism, not merely confined to the Nation itself, which we are striving to stimulate here in Australia. If success can be achieved here, then it will be possible more easily to go further afield still, so that, little by little, the whole of the Empire may be impregnated with that New World Patriotism, which is different, broader than

the Old World Patriotism, more inclusive, non-aggressive, and upon the foundations of which the Empire may rise, if she will, to great heights.

We have endeavoured in Australia to conduct the experiment on fundamental lines, so that we lay stress far more on the life side than on the form side. Hence we allow it, in this particular setting of Australia, to take what form it will, and it has been interesting to see what forms the life takes as you pour it out into the Australian world. That life, thus generated for use in Australia, we shall hope to take over to the heart of the Empire, Britain, and let it work its will there, assuming its own forms, working in its own way, in ways different, no doubt, from the ways it works here in Australia, but with the One Life, and therefore with the very great hope of a closer comradeship between Britain and Australia, a greater co-ordination between the activities of those two Nations, and little by little an increasing comradeship between the various constituent dominions of the Empire as a whole. Of course the stage which thus is set for these larger developments was begun to be set at least fifty years ago. The first preparation for the setting was when our present President of the Theosophical Society was sent to India to awaken her from her sleep of many centuries, that she, as the great Eastern valve of the Empire heart, might begin to function actively, not merely for her own benefit, for her own personal national advantage, but for the wellbeing of the Empire as a whole. The work of awakening India is still going on. The work of preparing India for her free place within the Empire is still going on. But since that particular part of the work is in all probability shortly coming to fruition, it has been possible to begin other aspects of the work, and I have no doubt that in a very short time, comparatively speaking, a further development will take place beginning in the heart of Empire itself.

What one can speak about in this way in a few words is in fact a very mighty and a very wonderful process, and if I only could I would wield that magic which would enable you to enter into the spirit of a work than which there has been none greater, I think, since the beginning of the world; a work so great that while it is the work of a particular ray, it is a work to which the leaders of every ray give their attention and active co-operation. It is not too much to say that the great master of Occultism living in the outer world, Bishop Leadbeater, came home to Australia for the specific, and I think the unique, purpose of advancing that programme which I have just been outlining, and his stay in Sydney was concentrated on preparing the way in the inner worlds for the release of that larger amount of force which will be required in order that we may be able successfully to cope with the larger work before us. All powers, occult and otherwise, combine on occasions like these to fulfil the will of Him who is the great King of all the forces in the world. You and I are workers here in Australia specifically, and we are living in the heart of a movement which the world in the future will realize to have been one of the mightiest constructive movements for world progress that has been known for a very long time. While I was trying to contact something that might stir you to your very depths, that you might perceive how great a thing it is to be alive in such a time as this, and how wonderful it is to be, as we are, in the heart of things, two sets of thoughts came into my mind. With the first set I am more or less familiar, with the second I am not so familiar. The first set of thoughts comprises the well-known qualifications for greatness as given in the three Latin words *magnanimitas*, *equanimitas* and *pietas*. *Magnanimitas* means vision, *pietas* means poise, *equanimitas* means understanding. Vision of course means an absence of narrowmindedness, of myopia. Poise is the antithesis of pose, and if you want to understand the heart of

poise you can think of the poise of a bird in the air, and if you can get into the inner reality and into the inner wisdom and into the inner splendour and beauty of a beautiful bird poised in the air, you will then be able to understand what poise should mean to every one of us. Then understanding, getting down to the heart of things, the antithesis of superficiality. There we have three qualifications for an understanding of the great forces at work—the vision that makes us see into great distances, which makes us conversant with eternity, which makes us realize that the essence of time is eternity; then the poise which balances differences—we think of the simile; and then that understanding which pierces through into the heart of things, which must know things as they are, not as they appear, which is not content with forms, which discards forms, realizing that they are at the best negations, that understanding which goes down into the root of things and realizes the essential and universal unity.

The second set of thoughts showed another avenue of approach to a realization of greatness and of these vast undertakings of the Master Architect of life. The first, creative silence, and the second, the growth-sense. I found that when I wanted to contact and envisage these vastnesses of life, so vast that they go beyond our small imprisonments and limitations and narrownesses, I must retire into that silence which itself transcends our imprisonments, and I found that in that silence I could perceive the creative Spirit at work, I could perceive the construction of things eternal. You will never be able to enter into the spirit of these things which are normally [so much beyond our grasp, unless you have frequent and deep communion with that silence in which all life is born, in which you will have the needed understanding, and will perceive, in connection with the particular activities of which I have been speaking, whence they originate, what they really are, apart from the forms in which they

happen for the moment to be clothed. And you will also perceive their issue in the far distant future, that to which they lead. It will take you out of yourselves into that universal consciousness which will make you realize that evolution is indeed irresistible and perfect in its operation. That is a matter of understanding the science of Silence. It is not merely being still, being quiet, it involves listening, it involves dissecting, it involves perceiving. It is not the Silence of the absence of movement, or the absence of noise, it is not the Silence of a darkness. It is the Silence of a splendour, it is the Silence of a light, it is the Silence of the workshop of the universe.

With regard to this growth-sense, I can only say to you that if you have the growth-sense you will be able almost to hear the world grow. The growth-sense also means the discerning of ends in ways, and therefore of being content in ways, so that while you become a Dweller in Eternity, you lose no contact with time. So your power, instead of being to a certain extent frittered away in a desire for the ends, is able to become concentrated in the ways, so that you become infinitely more efficient because you realize that if you will take care of the ways the ends will take care of themselves, which is one of the great truths of the inner life.

This growth-sense also enables you to follow up threads, the threads of evolution. You are able to make little things contribute to great ends. In fact the sense of smallness, the sense of unimportance, disappears, because in everything there is the eternal end, in every piece of time there is illimitable eternity, and therefore there is no question of comparison, there is no question of something being more important than something else. Each thing in the wonderful compassion of God has its own importance, its own beauty, its own power, its own purpose. We make comparisons, God does not; any more than a truly great mechanic or engineer

would make comparisons between one part of a machine he may have constructed and some other part. Every part to him is, as it were, sacred. Every part to him is of equal importance, because he realizes the part that each part plays in the harmony and power of the whole. And we become Godlike as we, in our turn, realize the importance of all things. And so you are able to follow up even the tiniest threads, knowing that they contribute to the end to which you are directing your steps. That is the science of living in the Eternal in terms of time, because after all time is but a shadow of the Eternal. The Eternal has power. It is irresistible and omniscient and omnipresent, and if you wish to gain a sense of power, then it behoves you to harness your own sense of the Eternal to the terms of the time in which you are required to live. If you can do that, you will get that which the average individual rarely experiences, namely the tension-thrill of divinity. You will not acquire the tension-thrill completely, but you will gain an experience of that which is a tension-thrill, or perhaps one might say you will gain a sense of the fundamental vibration of things, the archetypal vibration of Life, which is indeed awesome and wonderful.

If you have followed this course of understanding, you will come to a sense of thrill, of excitement, a tension-thrill, so that you are able to oscillate between larger distances than normally. You get the sense of splendour, the sense of power, of purpose, and what perhaps is most helpful, you get the sense of the mosaic of Life. You know that you are a piece of that mosaic. You perceive yourself to be an inevitably necessary part of that splendid mosaic picture. Alone you make no picture, but become part of the mosaic and you realize your indispensibility and your glory, because the glory of the whole is dependent upon the contribution of the parts. When you realize that Life is a mosaic, you begin to

understand what you are for and what you can do. The inferiority-complex goes. The inferiority-complex is a reflection of ignorance. It means a lack of understanding. If you can gain the larger vision of things you begin to know that you have your place, your indispensibility and you begin to wonder what it is, what you are, and what you are for. If you will challenge yourselves with these questions you will find the answer. If you are really challenging yourselves you are brushing aside the time parts of you that you may enter into the Eternity parts of you. We all have our part to play in life. We are all parts of that great mosaic picture of God's fulfilment of Himself, and that does not depend on Initiation, it does not depend upon the Path, upon Theosophy. It is independent of these things. They may be aids to discovery, but you cannot know for what you are, nor can you know who you are, unless that knowledge is in some measure independent of persons, Masters, teachers, leaders, doctrines. You must learn the voice of your heart. These various aids will help, but when you have heard the voice of your heart, all things can go. They are, as Krishnaji has so often said, but crutches.

So we are in the midst of a mighty movement, brought into the outer world by the Elder Brethren, and it is for you and me to be equal to our privilege, to enter into it and so to order our lives in accordance with it. The very fact that we are all members of the Theosophical Society and of other kindred organizations means that we have our work to do. It is infinitely more important that the world should grow than that we should be given the advantages of personal progress. We are here to help the world to grow, to make the world great according to the eternal Plan. The Plan is before us, it is working its way in Australia and it will develop further afield by degrees. And the greatest happiness is to forget ourselves, to be one with this larger Plan, to seek to know it

as it is with as little intervention of personality as possible, to perceive it clearly and then to pursue it fearlessly with all the wisdom that we have, and with all the will at our disposal. Some can be active in the Plan in the outer world, some can think for it, some can feel for it. But if you will rid your various pathways of that fatal barrier of personality and self-interest, you will perceive the Plan and your own part in it. And your intention and your will must be to make yourselves more efficient, wiser, more full of will, more full of clear perception. You will travel along your own way, but you will make that way splendid and great whatever it may be. You will be discontented and restless until you have, as far as you can, perfected yourself in what you are doing to the greater glory of the Plan to which you belong. And with the help of the Elder Brethren there is nothing that you cannot achieve in that direction, because you are flowing with the stream, with the power of evolution. And even though you may feel that you have less than others, you have in yourself all that you need to give perfect service to Them. And the perfect service of one is not as the perfect service of another. We do not need to compare our respective services.

I ask all of you to have this sense of the unfolding Plan as part of your daily lives, that you may think of it, move towards it, try to understand your part in it. Nothing that you are doing is remote from the ends of that Plan. If you could realize that, your own life would become splendid. When one looks upon things from God's level there are neither mountains nor depths. We need to be constantly conscious of that splendour of which we are a part, and to fulfil within that splendour that light which makes the very splendour itself.

A BRIEF HISTORY OF MODERN THEOSOPHICAL THOUGHT

By ERNEST WOOD

THE general character of ancient theosophical thought is fairly well known, and need be mentioned only briefly as an introduction to our present subject. Every now and then it was brought before the public through the preaching of an individual who had sunk his well of thought deep into the field of knowledge, and perceived the relations between man and his environment, and the consequences of those relations. All those great preachers who announced that every man's life is rooted in one great life, from which he can never be entirely separated, no matter how much he may forget his own high nature and destiny, have come to be regarded as theosophists. Around that central teaching other ideas of lesser importance always circulated. It was the business of man to aim at the supreme good (in Samskr̥t, *Paramārtha*), but when he failed to reach that freedom, truth and unity of being, there was always for him opportunity after opportunity in the form of reincarnation and the experience of the consequences of his unfree, ununited and ununderstanding actions, appearing in the form of karma.

As is the case with all material things, these great announcements of truth, made from time to time, decayed. Sometimes great respect for the teacher of the truth, and great delight and rejoicings at the vision of the glorious goal

of human life announced by him, became transformed into gratitude towards a saviour upon whom people could lean, one who would temper to the shorn lamb even the kârmic storms which itself had raised. This degeneracy has been very well explained in the case of the Christian religion by Bishop Leadbeater, in his little book *The Christian Creed*, where he shows that of the three kinds of people who responded to the teaching of Christ (the wise, who wished to understand life; the morally strong, who were ready to march to victory over their own weaknesses; and the "poor men", economically crushed and helpless on the physical plane and morally weak, doubting their own capacity to reach any true greatness or self-control) it was the poor men, weak and full of fear and material desires, who grew in numbers and power until they claimed the teacher for their own and transformed his doctrine into mere religious materialism.

It was no new thing that was gradually launched by Madame Blavatsky in the recent period of what we call modern theosophy. It is no disparagement to her to say that the announcement was made in the beginning less clearly than the ancient pronouncements of the same truth. She made no claim to personal realization of the greatest thing, but presented herself as the humble mouthpiece of Mahâtmās who had attained the goal of human life and had no need to incarnate for their own gain.

For long, Madame Blavatsky tried to find a footing for theosophical truth. How hard it was to obtain a hearing, when the world's thought was almost entirely divided up between religious orthodoxy, which disapproved of all free thought in religious matters, and scientific materialism, which took it for granted that the chemical element was the foundation and creator of all forms. First, she tried to adapt the spiritualist movement to her purpose, intending to show that

forms were produced by thought, and later that thought itself was but an expression of that life which she often spoke of as "darkness", lest it should be confounded with the mere light of human consciousness, and again as "space", because in it all other things existed. But the spiritualists would not follow her so far; most of them were satisfied with the thought of a glorified earth after death.

Then came the experiment—and it was only that—of starting a new Society, but alas, there, too, the people wanted miracles and magic, and since Madame Blavatsky declined to produce these at the meetings of the Society in America, the organization dragged on for several years in feeble almost non-existence, until Madame Blavatsky and Colonel Olcott decided to come to India. Failing in one way, Madame Blavatsky continually tried a new, and during that hard period in America she wrote *Isis Unveiled*, in another attempt to start a new current in the thought of the world.

In India, it was not long before Madame Blavatsky found a new opportunity in the assistance of Mr. Sinnett and Mr. Hume. Mr. Sinnett was a well-known thinker and writer, and editor of a leading Anglo-Indian paper, *The Pioneer*. He became interested in Madame Blavatsky's statements, first of all because he wanted knowledge. That great desire of his, and its gratification, are indicated in the opening paragraph of the book which he afterwards wrote, entitled *The Occult World*:

There is a school of Philosophy still in existence of which modern culture has lost sight. Glimpses of it are discernible in the ancient philosophies with which all educated men are familiar, but these are hardly more intelligible than fragments of forgotten sculpture—less so, for we comprehend the human form, and can give imaginary limbs to a torso; but we can give no imaginary meaning to the hints coming down to us from Plato or Pythagoras, pointing, for those who hold a clue to their significance, to the secret knowledge of the ancient world.

Mr. Sinnett undertook to lend his name and to use his pen for the new movement, if he could be put into touch with the Mahātmās, of whom Madame Blavatsky spoke—the Elder Brothers, as she called them—and could receive a clear and satisfying statement from them of the truth about human life, and the meaning of its adventures. The result was that, through Madame Blavatsky's pleadings, the Mahātmās consented to hold written communication with Mr. Sinnett, in the form of precipitated letters.

Those letters were for the most part replies to Mr. Sinnett's questions, and attempts to correct his misunderstandings of what they called their abstruse doctrines. Almost from the beginning the letters were punctuated with despairing remarks. They did not find in their new pupil one eager first to assimilate their point of view, and only afterwards to criticize it, so much as one desirous of battling and contesting every inch of the way, with the idea of establishing the new truth on the basis of concepts of God and Nature acceptable to the Western world. Again and again the Mahātmās said that they would have to break off their correspondence which was proving so unsatisfactory to them, as they ultimately did.

Nevertheless, with great diligence and ability Mr. Sinnett drew out of those letters a series of doctrines about the constitution of man, the life after death, reincarnation and karma, and the globes or worlds on which human life is lived, which, though approximating to the general beliefs of the Hindūs and Buddhists, nevertheless contained elements of great psychological novelty and interest, such as the doctrine of *Devachan*. His *Esoteric Buddhism* was pronounced a useful document, though lacking a really deep understanding of the questions involved.

Madame Blavatsky herself was far from satisfied with Mr. Sinnett's book. Her half-Oriental mind wanted grander scope than this play with the superficial phenomena of the

human body and its little cycle of existence; so, once more, having left India, she made a new attempt to launch the doctrine in more dignified form, in the shape of her great work *The Secret Doctrine*. In that she tried to describe not only the superficial phenomena, but also the deeper psychological and spiritual truths which are the pivot of all our life, and the promise of our glorious destiny. Although she announced that her teaching was given with the assistance of the Mahātmās, she always appealed to the complete reasonableness and coherence of it as the test of its truth, as may be seen in her introductory chapter.

Wishing to correct the train of theosophical thought which had been set going very effectively by Mr. Sinnett, Madame Blavatsky wrote (*Secret Doctrine, vol. i, p. 192*) that in *Esoteric Buddhism* only a few of the doctrines were revealed, and in their broad outlines. She spoke of Aṭma Viḍyā as the true spiritual and divine Wisdom, without the help of which other sciences are superficial, like the soul, limbs and mind of a sleeping man. Then she said, which is of profound significance, that great perplexity was created in the minds of students by the incomplete exposition of the doctrine of the evolution of the Monads. She wrote :

To be fully realized, both this process and that of the birth of the Globes must be examined far more from their metaphysical aspect, than from what one might call a statistical standpoint, involving figures and numbers which are rarely permitted to be widely used. Unfortunately, there are few who are inclined to handle these doctrines only metaphysically. Even the best of the Western writers upon our doctrine declares in his work, when speaking of the evolution of the Monads, that "on pure metaphysics of that sort we are not now engaged." And in such case, as the Teacher remarks in a letter to him: "Why this preaching of our doctrines, all this uphill work and swimming 'in adversum flumen'? Why should the West . . . learn . . . from the East . . . that which can never meet the requirements of the special tastes of the æsthetics?" And he draws his correspondent's attention "to the

formidable difficulties encountered by us (the Adepts) in every attempt we make to explain our metaphysics to the Western mind."

And well he may; for outside of metaphysics, no Occult philosophy, no Esotericism is possible. It is like trying to explain the aspirations, and affections, love and hatred, the most private and sacred workings in the soul and mind of a living man, by an anatomical description of the thorax and brain of his dead body.

Emphasis must here be laid upon the word metaphysical, which is obviously used in reference to the life side as distinct from the form side of things.

Still, Mr. Sinnett's work is easy and pleasant to read, and few there be who take the trouble to read *The Secret Doctrine*; especially few to ponder upon the psychological and metaphysical teachings which it contains. The later literature of the modern theosophical movement carries on rather Mr. Sinnett's work and doctrines,¹ elaborated here and there with many details about the life after death, the previous existence of living persons, the phenomena of the astral and mental planes, and descriptions of courses of training and spheres of personal influence by means of which individuals and groups may come in contact consciously or unconsciously with the Mahātmās, for their own good and for the dissemination of their influences in the dark caverns of human life on earth.

There are two points in reference to the life and teachings of Madame Blavatsky which should find their place in this brief statement. She always asserted most emphatically that she had learnt her ideas from the Mahātmās—particularly one of them—men who lived in seclusion on the other side of the Himālayas, whom she met in the course of her travels, and with whom she was almost constantly in psychic contact—and she was ready to do anything they might suggest to further the spread of those ideas in the world. But she declared that

¹ I am not wishing to disparage these teachings, but I do desire to point out that unless they take a very subordinate place under the fundamental theosophical truth and purpose they are liable to form a new materialism, more dangerous than common materialism because it has many planes to its credit instead of only one.

the teaching stood on its own merits, not on their authority, and that it was open to direct realization as truth.

In her Russian way she spoke of her Master as the creator of her very soul, meaning, of course, that it was the light of his teaching which had made her life worth while. But it does not follow, as some have thought, that others must get those same teachings from Mahātmās in the way she did. Many of these things, like the famous letters to Mr. Sinnett, were abnormal efforts on their part. *The Secret Doctrine* having been written, why should people go to the Mahātmās to know what is in it, when they can read the book for themselves, and also when, if they are earnest, pure and intuitive, they are free to find great illumination in connection with their reading, which is itself incidentally an evidence of their own direct connection with the Mahātmās' life in that subjective region where there is no barrier between mind and mind? It seems to me a perilous thing to ignore the truth which can make us strong and free, and near to the nature of Mahātmās, and yet to be hungering for personal contact with them, as is so often done, even to the extent of personal supplications resembling not a little the prayers which one hears in churches.

The other item which must not be missed in Madame Blavatsky's efforts is that phase in which, mainly in India, she consented to exhibit, as a kind of advertisement, various psychic powers which she had acquired. She obtained her Teacher's approval of this scheme, which he gave with some reluctance, but in the end she regretted this excursion into the field of the lower psychic sciences, which she felt had done more harm than good, and was glad of the day when she could give them up and have no more to do with them. In one of her later letters she wrote :

It is my *heart's desire to be rid forever of any phenomena* but my own mental and personal communication with the Masters, I shall

no more have anything to do whatever with letters or phenomenal occurrences. This I swear on Masters' Holy Names, and may write a circular letter to that effect. Please read the present to all, even to . . . FINIS all, and now Theosophists who will come and ask me to tell them so and so *from Masters, may the karma fall on their heads*. I AM FREE. Master has just promised me this blessing!

Finally, I would venture to say that if the immediate future history of this movement is to be free of turmoil, or that worse disaster, a settlement into several comfortable but clannish groups, nothing will have to be held as sacred, neither personality nor doctrine. Even the Society itself is only an experiment, and it may go if some purer and broader movement can take its place. Its little fortresses, which we call Lodges, are not so necessary as before, in these days when the thinking world is willing to consider any truth to which no strings are attached. Only the purest free thought in all matters religious and philosophical can be our platform, leaving every one who has culture, dignity, and maturity of thought to state his own convictions. For myself, I would maintain without fear of displacement, that the central truth of theosophy is metaphysical, and that all the doctrines of reincarnation, karma, and the progress of individual and collective life should not be allowed to continue in the superficial form in which they are usually presented to enquirers, but must be re-examined and restated in the light of that central truth.

EXPERIMENTS IN TIME

BY GEOFFREY HODSON

I

[The author wishes to draw attention to the title of these articles. He offers them only as experiments in the study of the past, not as authoritative statements: they have not been checked by another, and as they are his first serious attempts to make an occult study of history, they are inevitably imperfect and incomplete.

Such occult study of history demands something more than a clairvoyant power of reading the Akâshic records. The faculty also is needed of uniting the past with the present, of transcending in some measure the limitations of time, of functioning in a state of consciousness in which past, present and future are blended into the eternal now.

The author's powers in this direction are extremely limited; limited therefore are the range and accuracy of his experimental explorations.

They are offered for publication, however, in the hope that they may contain material of interest to the student and to draw attention to the possibilities which lie in this method of historical research.]

AN EARLY EGYPTIAN COLONY

SEEKING in the past for the origin of the bond of affection which unites two members of the Theosophical Society, whom I will call M. and N., M. is found as the reigning prince (a son of N., the Queen-Mother) of an Atlantean colony established in Egypt. A great seismological change had occurred and the country is but newly risen from the waves. The colony is probably one of the very earliest beginnings of

Egyptian civilization in southern Egypt. Southwards stretch tremendous forests, reaching almost as far as the present Transvaal. It is summer-time and hundreds of miles of green trees, jungle and many wild animals are to be seen.

There is a large and powerful civilization in Central Africa at this time, an old Atlantean stronghold, separated from the new country by forest and jungle, and situated some distance to the south of the huge and shallow Sahara sea. This old civilization is connected with the retreating sea-coast by roads and canals. A line drawn due west from the southwestern point of Arabia would approximately skirt the irregularly shaped southern shore of the Sahara sea at this time. The old civilization was originally built on its shores on reclaimed land, and some of these buildings exist even to-day, partly under sand and partly under jungle. If this vision be at all accurate, a rich field awaits the archæologist in the region of Lake Tchad.

The new colony was established long before the first Āryan sub-race, and is a preparatory civilization in two senses. In one, because it is a preparation for the pre-historic and historic Egyptian civilizations which followed, and in the other, because some of the stock of the royal race was later taken to the Gobi centre, to be used as an admixture for the Āryan Root Race stock.

Our colonists came from the far west, probably from Atlantis itself, which is still a large island, surrounded by many smaller island groups in the Atlantic ocean. There is a strong sense of occult direction behind the young civilization, which is recognized both by the rulers and the people, who feel themselves to be a chosen race. The influence of the Manus of both the fourth and fifth Root Races is noticeable, as if They combined in this experiment.

The King of this colony had died whilst the Queen-Mother was still comparatively young, leaving the throne to

the young prince, M, then an infant. He grew up to become a great King, an absolute Monarch, adored by the Queen-Mother and his people, who were simple, frank and friendly, possessing a strong sense of unity of action and of the place of their Nation in the colonizing plan. They lived close to Nature and had an affinity with certain earth forces and nature spirits. Many possessed magical powers, were able to move objects from a distance and to use elementals of earth as messengers to some extent. They felt an affection and even a reverence for the royal race, the members of which they regarded as almost divine. The high Gods were very close to men in those earlier days of human evolution. Co-operation between angels and men was natural and instinctive, and the angels occasionally materialized, not always in their own forms, but in forms symbolical of the forces of Nature and the powers of which they were the agents. This perhaps is the origin of the animal and bird-headed Gods of Egypt.

The World-Mother, too, was close to men and was recognized quite naturally by the majority of the new civilization. Apparently She comes forward and reveals Herself to the consciousness of mankind at the birth of each new sub-race. Her brooding influence is strongly marked as perhaps the most noticeable power behind the young community, though, as stated previously, that of the Manus is also discernible.

The Queen-Mother became the physical symbol of the World-Mother in the eyes of the people. Indeed a link with Her is very marked in N. who seems to have been used by the Manu as mother of members of His race on a number of occasions. Part of her work in this twentieth century would seem to consist both of a physical and of a sublimated egoic Motherhood.

In the Egyptian incarnation, she is dark-skinned with jet black hair, belonging probably to the Turanian division of the

Atlantean Root Race. Her dark colour is tinged with copper, whilst in her son, a trace of yellow is observable. His features are regular and the cheek bones rather high and prominent. When grown to manhood he becomes rather stern, with early streaks of grey in his hair. The forehead is then lined, nose large and slightly aquiline, the eyebrows bushy, eyes deep sunk, and the mouth and chin very firm. The build of his body gives the impression of abnormal height from modern standards. He made an early marriage, had many children, and the Queen-Mother became the adored head of a large and closely united family.

When first observed, N. presents a beautiful picture of happy motherhood, with the infant prince in her arms, in the large garden around which the royal palace was built in the form of an enclosed square. It stands outside the city, which is now being constructed on land newly reclaimed from the desert, cultivated, irrigated and built upon. There are temporary houses, temples partly completed, and rough roads that lead out to the fields and the surrounding desert. The whole atmosphere is that of the birth of a new civilization, and not unlike that of America to-day. Three sides of the palace-garden are enclosed by huge walls in which rooms are built with pillared walks and cloisters underneath. On the fourth side is the palace itself; the building appears to be quite new and the colours fresh, whilst the garden is just being planned and planted.

N. is seated in the bright sunshine, beside a pool, with her son in her lap. She knows him as a messenger and ruler, realizes her privilege as Queen-Mother, and is therefore radiant with joy. The influence of Isis is all about the royal pair, the wonderful blue of the World-Mother shining in and through the auras of both. As the observer watches the scene, Isis Herself appears, hovering above and blessing mother and child, blending their egos and auras in a deep

spiritual unity and affection. She is a great Archangel, with aura of deep blue, and form outlined with silvery light, and Her glorious queenly presence seems to fill the whole heavens with the radiance of Her spiritual power. Many flowing forces play over and through Her aura, forming varied symbolical designs, such as the caduceus, the full moon and the winged sphere. Her divine nature seems also to be expressed as soft music like the crooning of a thousand lullabies and the merry laughter of children, combined with the joyous voices of the young in all the kingdoms of Nature at the time of infancy and youth. Around the head, the blue of the aura deepens to the indigo of the night sky, as if to veil Her immortal beauty from the gaze of mortal eyes. The faintly discerned features are delicate in the extreme, the brow is broad and noble, the face somewhat long and thin and the half closed eyes profoundly maternal in their expression, as She gazes down upon the royal mother and child. Behind and above are hosts of Devas, gathered about Her in a great throng, which extends upwards into invisible heights.

Drawing still closer, in an attempt to gain a deeper understanding of the mystery of Her nature, She is seen as the hidden Life in all forms, as if every atom in every world contained Her spiritual presence. She is the eternal spirit of fertility, the indwelling maternity of the Logos, Goddess of birth, Queen of the dark night of creation, Goddess also of the dawn. Changes in Her consciousness affect life in every form; each change also shows symbolically in Her archangelic vesture of light. A slender crescent moon with many stars appears above Her head, reproducing in Her deep blue aura the still beauty of the night sky.

Indeed no true picture of Her beauty and Her splendour can be given in words; the consciousness of the observer changes continually from the particular to the universal, from the symbol to the reality, from the relatively concrete form of

the World-Mother to the feminine principle of Nature, from the archangelic manifestation to the immanent and omnipresent God-the-Mother of the Universe. Under such auspices was formed the link between M. and N., a bond which surely will last for ever, blessed by the Holy Mother of the world.

WITHOUT the guidance of Theosophy, people aimlessly prepare for needless privation in future lives, suffering from themselves because of ignorance. But, having the knowledge of continued rebirths until human perfection is reached, and realizing that the unfailing Law of Cause and Effect governs the future, we have an important incentive for thinking and acting purposefully, so as to make our future lives what we prefer them to be.

Which is more to be desired, "the Philosopher's Stone", or that of Sisyphus? Theosophy repays thinkers who live what they learn. The wise stop drifting and wishing, and intentionally cultivate willing. The common sense of Theosophy is willingly to do what we know. When understood, reincarnation, as a means of evolutionary growth to perfection, gives assurance of full satisfaction to all, and offers sufficient reason for character-building in conscious cooperation with Nature.

Reincarnation being inevitable, and Compensation being invariable, why not so live now, always earnestly improving, that the more congenial will be the environment, the more important will be the opportunities, the more serviceable will be the faculties, the greater will be the wisdom, and the more inspiring will be the ideals, that will necessarily characterize our next period of functioning in this physical-world?

HAMILTON STARK

CHRISTIANITY IN MODERN THOUGHT

BY HILDA WOOD

III. INGE

I now turn to the Church itself for a writer and thinker who has been defining the new religion, William Ralph Inge, Dean of St. Paul's Cathedral, London, one of the most distinguished figures in the Anglican Church. In his essay *Confessio Fidei* he has examined Christianity in detail and drawn very striking deductions.

He first discusses the nature of the world and its relation to God. In the world he finds perfect material law. Some have said that this law is purely mechanical, that is to say that there is no intelligence or will behind it, that it is a mere machine and that man is also a mere machine. But even if it is said that it is mechanical there is no contradiction between mechanism and purpose as some people seem to suppose.

Let me explain what is meant. It is obvious that in the course of evolution the higher cannot come out of the lower, for that would be to say that something could be made out of nothing. For example, take the case of oxygen and hydrogen making water. We cannot account to the gases the entire power of creating something which had not yet existed in the world, and yet when they are combined they produce water, a more complicated form of substance with real qualities of its

own. So there is some hidden cause which produces water when these two gases are put together. This idea may be applied to all evolution. If the human brain is produced out of a jelly fish it is not that the jelly fish is clever enough gradually to produce a human brain, but that there is some hidden cause.

There can be no such thing as material potentiality because potentiality is contrary to the idea of exclusively material reality. The materialist says there is no reality but matter; now, if matter contains the possibility of changing into something new, that potentiality must be material reality, but if that is so how can it unfold? If the materialist theory were correct the jelly fish would contain, too fine for our microscopes to see, the perfect man, material man, which is absurd. Evolution, therefore, cannot be merely material; there must be life behind it exerting a pressure, and the matter only follows the impulses of this life.

Science has fully demonstrated the existence of a great change, commonly called evolution, but no religious thinker can admit that matter is creative, so there is a tendency to return from the theory of Darwin to the theory of Lamarck, who said that the changes in the structure of living beings are caused by the will of the individual which makes modifications in structure in order to live.

Take the case of the giraffe for example. Lamarck said that because giraffes wished to eat the leaves high up in the trees they stretched their necks till this wish produced the neck which was long enough to gratify the wish. This is different from the theory of Darwin, who took mind out of nature by saying that it just happened that some giraffes were born with longer necks than others and, because life was easier for them in the environment in which they happened to be, they survived, and so those varieties that had long necks were preserved. According to Darwin it is the environment that causes the change.

But we must go even beyond Lamarck, who talked of modification for the preservation of life, and must admit that life contains its own impulse to self-expansion, a theory that we have already seen approved by Shaw and Wells, which is similar to the creative evolution of Bergson, and is acceptable to the Dean of St. Paul's. That this evolution includes man is strongly impressed by the Dean, when he says: "No theory which separates man from the world of which he is an organic factor ought to satisfy us. The universe is 'all of a piece'; it was not made for us; nor are we 'the roof and crown of things'—at least it may be hoped that we are not. But the highest to which human nature can attain—all the intellectual, moral and spiritual endowments of the greatest human beings—are just as much part of nature as the primordial element or elements out of which the visible universe is woven."

An understanding of the principle of cause and effect will also help us to avoid the error of materialism when we study evolutionary progress. The Dean points out the deep truth that there is no such thing as material cause and effect. There is regularity of sequence only. For example, day follows night, but we all know that night is not the cause of day; there is something behind which causes the sequence, something which embraces both. In the same way the seed is not the cause of the tree, nor is the child the cause of the man; but that the seed should unfold into the tree and the child into the man is due to a cause which we must seek in the depth of the continuous life that includes both child and man, or both seed and tree. Ultimately this law, this cause of cause and effect is taken to be the will of God, immanent in his world. So the Dean declares that the whole of creation, with its laws, is the revelation of God.

Let us now return to the Dean's idea of the world as being mechanical yet still full of purpose. One may have a

good simile if one imagines the world as a motor-car, and God the man at the wheel. If one examines the crank case, for example, one seems to find nothing but mechanical continuity, but look further, or observe the whole in motion, and you will at last find the hand on the steering wheel. Every machine has a vital point where the life force directs it.

Then the question arises, granted God immanent, granted this man at the wheel, has he exhausted himself in making one motor-car, or can we complete the simile by saying that just as the man at the wheel made one motor, so he can make others. Inge says God is both immanent and transcendent.

The Dean calls himself a Christian Platonist and uses the old Platonic simile that just as the sun sheds many rays or the fountain overflows with water, so this world is only a part of what God is and what he can express. But how can we find the hand on the steering wheel of this universe, or how can the existence of God be known?

This question is a very difficult one. The process of this divine knowledge consists in calling into being a faculty all have but few use. In the Dean's own words: "At the core of our personality is a spark lighted at the altar of God in heaven—a something too holy ever to consent to evil, an inner light which can illuminate our whole being. To purify the eyes of the understanding by constant discipline, to detach ourselves from hampering worldly or fleshly desires, to accustom ourselves to ascend in heart and mind to the kingdom of the eternal values which are the thoughts and purposes of God—this is the quest of the mystic and the scheme of his progress through his earthly life. It carries with it its own proof and justification, in the increasing clearness and certainty with which the truths of the invisible worlds are revealed to him who diligently seeks for them."

This to the Dean is true prayer, not a request but an aspiration, and this experience is the bedrock of religious

faith. The eternal values of which he speaks are Goodness, Truth and Beauty.

This brings us to the question of religious authority. The Dean asserts that Christianity can only be founded on the experience of the individual, so he does away with the necessity of dogma and ceremonials, except in so far as they are reminders, and not only that, but he says that by this revelation the soul rises above itself, and asserts its claim to heaven, thereby maintaining that heaven is here and now; for "the organ by which we know God is our whole personality unified under the highest part of it," and we enter then into His world.

We can, therefore, to sum the matter up, think of (1) God the Father, the God transcendent to be realized by the mystical act of meditation and aspiration, as the man who can make more motor-cars but does not, who corresponds to the Veiled Being of Wells, then (2) God imminent, the man in the car directing it, Christ, the Invisible King of Wells, and (3) the motor itself, the world expressing the creative work of the third member of the trinity, or as the Dean says, "The world is a hymn sung by the creative Logos to the glory of God the Father."

Inge takes it that the whole purpose of evolutionary life is to manifest increasingly the nature of God in his three attributes of Goodness, Truth and Beauty. All creation participates in these attributes to a larger or smaller degree, and the degree determines evolutionary height. Man participates in them in proportion to his spiritual growth. "We do not make them; they are above us. It is rather they that make us immortal and blessed, if we can lay hold of them and the life in them."

The artist, following the beauty he sees all around him, is reaching upward to God. The scientist, with his love of the truth, is following God, as much as the devotee, who

worships God with all the love of which he is capable. But these three ideals of Goodness, Truth and Beauty must be followed without thought of self. The artist, if he is true to himself, follows art for the love of pure art; the seeker after knowledge must dedicate his whole life on the altar of truth; and unselfishness is the end of true devotion. Yet all these sacrifices for the sake of these ideals are found to be not really sacrifices at all, for very pure happiness attends the pursuit of them. The artists never tire of their work, nor the men of knowledge or love. The more we realize what Goodness, Truth and Beauty mean the more we enter into the spiritual life or God.

To want anything other than these is not true religion. To believe in a future life because the present one is enjoyable, says the Dean, and so to wish to perpetuate it, has nothing to do with religion; to desire a future life because the present one is miserable and one thinks one has a claim to compensation is not religion—nor to desire a future life because one has made some investments in the way of good works in this one and so hopes to make some profit, as in the words of the hymn,

Whatever Lord, we lend to Thee
Repaid a thousandfold will be,
Then gladly will we give to Thee
Who givest all.

The Dean emphatically asserts that true faith or true religion is a belief in the reality of these ideals. As a Greek philosopher said, "If a man seeks in the good life anything apart from itself, it is not the good life that he is seeking."

Thus the idea of heaven and hell are abandoned by the Dean, for orthodox rewards and punishments would make disinterestedness impossible. Moreover, science has killed all these ideas. Hell is not beneath our feet, and volcanic eruptions are not caused, as the Schoolmen suggested, by

overcrowding in the internal regions. Heaven cannot be reached by aeroplane. There is no religious geography. There is no place where God lives, and long before Galileo theologians declared without fear that God has his centre everywhere and his circumference nowhere.

In this matter traditional Teaching is flatly contradictory to facts of science, and the worthy Dean says: "Can we wonder that Christianity thus taught has lost all power to influence conduct or command real credence?"

The conflict of religion is not with science, but with the materialistic philosophy that has been built up on science, when it does not take into account the three spiritual ultimate values, Goodness, Truth and Beauty.

I have already said that the Dean calls himself a Christian Platonist. He makes the claim that the Christian Church is heir to the great Greek traditions, and in his emphasis on what he calls the three eternal values, we recognize his appreciation of the Good, the Beautiful and the True of Pythagorean and Platonic philosophy.

The question now arises, what is the special contribution of Christianity to this ancient religion? The Dean maintains that the link binding Christianity with Platonism cannot be broken without tearing Christianity to pieces. But the special contribution of Christianity was the idea of an all-loving as well as all-great God. The Dean holds that the personal incarnation revealed, as nothing else could, that love. That life lived in possession of the eternal values must be free from suffering was the doctrine of Greece, but that a perfect life can and must suffer pain without impairing the joy of the beatific vision is the doctrine of Christianity, he considers. And the incarnation, taking the form of a human life, was the only way to benefit mankind and show that the whole process of Christ is and was meant as a dramatic representation of the normal progress of the soul, which has to gain through pain

the glory of the spirit. It demonstrated the idea that just as in physical creation birth comes through pain, so in spiritual creation there is the law of victory through defeat. And this idea of the supreme sacrifice demonstrating the love of God, was the contribution of Christianity to the Greek traditions.

The Dean of St. Paul's places the miracles, said to have been performed by Christ during his life, and other such abnormal events, as outside the range of religious belief and purely a scientific question. He goes so far as to say that Christ did not wish to give a dramatic evidence of God's omnipotence in the world.

To sum up briefly the ideas in the Dean's confession of faith—the Dean though holding strongly to the orthodox conceptions of Christ as a Divine Incarnation, and his Crucifixion as the central doctrine of his faith, yet says that the faith of true religion is the most spiritual view of reality that each individual can realize and live. He does away with all ceremonies except as they assist this spiritual realization, he denounces the immobility of dogmas, and regards scientific discoveries as imposing religious and moral obligations and duties, which up to now have been ignored by the Church, but which will be fully realized in the future. As an illustration of the above statement, he takes the discovery of Lamarck that animals were not made for man. Christians are to modify their opinions accordingly, as they have had to yield, for example, to the discoveries of astronomy, which asserts that the earth is round, not flat.

We can now see how near is the faith of this eminent Churchman to that of the two great thinkers outside the Church, Shaw and Wells. In fact they all seem to be engaged in the one great work of formulating a religion of life, a religion in which science and devotion are blended in practical life.

THE WORLD LEAGUE OF AHIMSA¹

EX ORIENTE LUX

By E. F. UDNY

"LIGHT cometh from the East." How does this apply to the question of love for animals? Let us consider. Here is a world indulging in the cruelty of killing for food, and blissfully unconscious that anything is wrong. What is lacking is the bond of kindness and gentleness for all living things. Till that is recognized, naught can be done. All nature bows to the love within, seated in the mysterious depths of the human soul, but the divine love in each will and can only manifest with our free consent. "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and sup with him, and he with me."

The world may do the wrong, but it can by no means evade payment of the price, in widespread disease and premature death, and, worse still, in staying the inflow of God's love into its own heart. How is it to be brought to the knowledge that is lacking? How but through the Eastern religions that have never lost it, however imperfectly the followers of those religions may be practising it at present? Is it not to meet this pressing need that East and West have been brought by divine providence into close contact in India?

The Indian problem, which is knocking insistently at our doors, is part of the world problem, and not the least important part just now. When that has been happily settled, by our giving India the freedom to manage her own affairs that we value so ourselves, then, and not till then, will the hoary wisdom of the East become available for the healing of the nations. And it is so little she asks—not complete independence, though some, in despair of our good faith, have made that their goal, but only Dominion Status, or equal

¹ Ahimsa means "not hurting".

partnership with us in a great commonwealth of free nations under one crown. Such partnership as the other dominions already enjoy—Australia, Canada, New Zealand, the Cape.

And when the time is ripe, India being our willing partner and friend, who will be great enough to carry to the whole world the knowledge it sadly needs? Who but the Lord of Love Himself, the World-Teacher? He is already at work, though few are aware of it, ploughing before He sows the seed. He does not come to tell us what we can hear from all the pulpits, but to say what we do not hear, and cannot glean from the books, from which, as some believe, it was carefully removed in the early centuries—before the new religion, thus lightened of its most precious burden, could spread over the world (see *The Original Christianity*, to be had from the C. W. Daniel Publishing Co.)

God grant that we may do as we would be done by to India before it is too late, and before she goes the way of the United States, the way that Ireland has almost gone, and that Egypt may go if we are not careful, for no nation can keep another permanently in bonds.

The great teacher can hardly deliver His message while we look on India as our inferior, our "great dependency"—for to do it He must quote her Scriptures, and under present conditions who would listen? But He is saying: "Throw away your crutches—your religions, creeds, rituals, and so-called holy books—and seek with all your hearts the truth that lies within you, and can there alone be found." He must of necessity plough before He can reap. The ground is hard. People who are quite unaware that anything is wrong, and persuaded that their religion, as already taught and believed, is the truth, the whole truth, and nothing but the truth—people in that mood would be quite unmoved by anything He might say. But if a few can be led to open their minds to truth, from whatever source it may come, they may be willing to listen to the great truth that all life comes from God, is essentially divine, and should be sacred.

Can we not imagine His saying to us, when India is our partner and friend: "Now think of your new allies. They can learn from you somewhat of the practical, outward-turned thinking of the West, but cannot you in your turn learn with advantage somewhat of their ancient philosophy? Hear the wisdom still enshrined in their books." To such a Teacher, and such truth, the world cannot be permanently indifferent, and all the League of Ahimsa seeks to do is to be, as it were, the thin end of the wedge, preparing to some small extent the public mind for what is to come—striving, however inefficiently, to

"prepare the way of the Lord, make straight in the desert a highway for our God." (Isaiah XL, 3).

Comparatively few are listening now as He ploughs (though many more in the New World than in the Old), for He confines Himself of necessity to subtler truths not readily grasped by the many, but if love for all living things is the message He has come to deliver, and will deliver when the time is ripe, that message will be simple enough for a child to understand. and will surely include abstinence from killing for food or eating the bodies of the slain. The following lines express this truth :

"Who sheddeth blood, be it of man or beast,
By actual deed or custom and consent,
Is aiding evil, being its high priest,
And earning for himself just punishment.
The crime of killing is man's greatest sin
Against his spirit and the creature slain ;
Let him abjure it, soon shall he begin
His spiritual kingdom to regain.
He will progress where now he's standing still,
He will achieve where now he can but fail,
The light divine, now dim, his soul will fill,
His quest be ended for ' the Holy Grail '."—PERCY HILL

Only a tiny minority will have the understanding and courage to accept His invitation and think for themselves (whatever their teachers or books may say) but those who do will be taking the shorter road instead of the longer, while the enormous majority who prefer to abide by the teaching they already have will continue to receive the unfailing help that He is giving all the time to the Churches, through the blessed Sacrament and in many other ways.

Joy reigns a king when all's forgot,
Save Life in motion round us ;
When friends with us will share their lot
Nor let divisions wound us.

For what is Envy's lurid pain
But ignorance of oneness ?
A neighbour's loss is no man's gain
When hearts all blend in kindness.

M. A. ANDERSON

THE THEOSOPHICAL FIELD

CAPTAIN AND MRS. WARDALL IN BRISBANE

CAPTAIN MAX WARDALL arrived in Brisbane by air on a wet and stormy day and began at once a programme of intensive activity. On the evening of his arrival, Sunday, June 22, he spoke at Vasanta Hall on "Reincarnation." On Monday, at 3 p.m. he was broadcasted on "Personal Impressions of Gandhi." The talk was psychological in character, carefully avoiding controversial issues.

On Tuesday morning he talked to the Executive Council of Women on "Political Reforms in Seattle," instituted by him when Mayor of that City. These women constituted the executives of the leading clubs and women's institutions of Queensland. At 3 p.m. he was broadcasted on "The Psychology of Hollywood," and at 8 p.m., at Vasanta Hall, a reception was given by the members of the Brisbane Lodge, at which he discussed the management and conduct of Lodges.

On Wednesday Captain Wardall gave an address at the Teachers' Training College, to about 250 young people, who were training for instructors, on "Idealism in Education." The young people received this talk with immense enthusiasm. At 3 p.m. a talk on "Mind Radio" was broadcasted, and at 8 p.m. at Vasanta Hall there was a public lecture on "Conquering Fear."

On Thursday Captain Wardall gave a talk before the Constitutional Club on "Idealism in Business," a subject which awakened the keenest interest among the businessmen of Brisbane. At 3 p.m. "America—Her Vices and Virtues" was broadcasted (the concluding talk in the radio series), and Captain Wardall was most cordially thanked by the management of the station.

On Friday, the 26th, at 1 p.m., before the Wider Educational Society of the University of Brisbane, Captain Wardall gave a lecture on "Gandhi and What He Means to Civilization." At 4 p.m. he spoke

to the annual meeting of the Queensland Press Institute on "Anglo-American Relations." This talk, which dealt with the psychology of goodwill between English-speaking peoples, was received by the editors and newspaper writers of Queensland with extraordinary interest, and Major-General Spencer Brown, in moving the vote of thanks, commended the address as one that should be heard round the world, and as one containing much new, original and inspiring material. At 6.45 that evening, Captain Wardall spoke to the members of the Round Table, about twenty-five in number, on "The Value of an Ideal."

On Saturday, at 10 a.m., before the Queensland Teachers' Association, he gave an address on "Idealism in Education," which so stirred and impressed the teachers that they earnestly requested him to give it before a general assembly of all the teachers at Brisbane, but this he was unable to arrange. At 7.30, Sunday evening, at Vasanta Hall, a lecture on "Sleep and its Mysteries" was attended by a full house, in spite of a violent rainstorm. On Monday the 30th, at 2.30 p.m., Captain Wardall addressed the members of the Theosophical Order of Service on "Ways of Work," suggesting some new and interesting paths of activity opening up for the members of the T.O.S., and commenting also on the excellent social work and fine services rendered by the Order of Service in Brisbane to the poor and needy. At 8 p.m., before the National Council of Women, he spoke on "Peace or Perish." A large audience greeted him and at the conclusion Mr. Barnes, State Treasurer, speaking for the Premier, said that he had rarely heard so clear an exposition of the perils of civilization.

On Tuesday, July 1st, at 7.45 p.m., an address was given to the Prohibition League of Queensland on "Drink and Happiness," in which Captain Wardall gave the philosophical and psychological groundwork for prohibition, ending by making a survey of what Prohibition has really accomplished in America, if anything. On Wednesday, at 7.30 p.m., Captain Wardall spoke to a yet larger audience at Vasanta Hall on "Health Triumphant," a lecture dealing with the need of spiritual and physical health and co-ordination. On Friday, July 4th, the visitor spoke at the weekly luncheon meeting of Brisbane Lodge on "Highways of the Ego."

At the present writing there are several lectures yet to come, including three on Sunday—one at the Liberal Catholic Church on "What Ceremonial Means to Me," one at the Methodist Church at Brisbane at 3 p.m. on "The New Internationalism," and the concluding lecture of the series at Vasanta Hall in the evening on "The Truth about Theosophy."

Mrs. Wardall has also given several informal talks, which were received with keenest interest—one to the Friday luncheon meeting of Brisbane Lodge on "Ojai the Beautiful," one to the members of the Lodge at a reception in her honor on "The Inner Workings of the T.O.S.," and one to the Women's Club of Brisbane on the subject of "Woman's Responsibility."

Many informal visits with the members and personal conferences with them have been enjoyed by Captain and Mrs. Wardall. The visitors have expressed to the General Secretary their extreme appreciation of the hospitality, kindness and interest of the members of the Theosophical Society in Brisbane.

MRS. HOTCHENER AT GENEVA

(The following is a summary of Mrs. Hotchener's contribution to the discussion on 'The Future of the Theosophical Society' at the recent European Congress at Geneva.)

I feel that the near and the far future of the Society is safe. The present can be made safe because of what the past has taught. A synthesis of the past must be the basis to indicate what is necessary for the future. In referring to that past I must of necessity be personal, for how otherwise can we speak of that which we *know*?

I ask you to remember that at the death of Colonel Olcott the Great Ones appeared to him physically. They told him that our revered President was the one to carry on the Society for us, that she was Their chosen channel for that, and that They would overshadow her.

What more have we needed so far as the safety of the Society is concerned? I heard Them assure Colonel Olcott that the future of the Society was safe. Its growth has been safe because of the "revelations" They had given through H.P.B., and the guidance They gave her in the beginning concerning the Great Wisdom of the ages.

We have also seen how often the revelations that They made through H.P.B. have been fulfilled, and the physical plane revelations which They made to the Colonel at the time of his death have also been fulfilled in a greater measure than I then thought possible.

We have heard of the revelations which They have made through our later leaders' lips, when They spoke to them of what was to be, and gave them messages of guidance for the Society. I ask Mr. van

der Leeuw where would our Society have been had not visible and invisible revelations from unseen "Authorities" been given to H.P.B. and later leaders and given out by them as such? It was such a revelation which caused Krishnaji to be "discovered," protected, and educated by Dr. Besant and Bishop Leadbeater.

I was at Adyar when our Krishnaji was found. We went with him and worshipped before the Masters' pictures in the Shrine Room there. We followed his teachings as he wrote *At the Feet of the Master*. We learned from him, as well as from our leaders, how to worship the Masters. We read his books for years, and studied also the "Preparation Group" pamphlets, in which he gave us full directions for building our personalities—our bodies, our emotions, and our minds. Thousands upon thousands of people in all parts of the world have been helped through the revelations from the invisible Master that were given to Krishnaji at that time.

I was at a recent meeting when he said that he wrote *At the Feet of the Master* as a child, and that later he found he must always return from the Master's feet unto himself. But that, to me, does not preclude Theosophical service in the long path between the feet of the Master and one's own.

For many years, and until quite recently, Krishnaji gave Theosophical teachings. Read in *The Star* magazine, published in America, for December, 1929, his article, "The Spark and the Flame," where he speaks of our personality, of our three bodies and the beings in them, the elementals, and how we should deal with them. This is Theosophical teaching, most beautifully expressed, and in perfect harmony with our literature.

When recently I said to Krishnaji in Hollywood: "You speak of reincarnation, of evolution, of karma, of life after death, and in your earlier books you taught the Ancient Wisdom as a Theosophist, so where am I wrong in following those teachings?" He answered: "They are facts in Nature, they are explanations, but one does not need them."

I say frankly that this I cannot understand. For I feel that if Krishnaji has lived as a Theosophist so many years, taught us of the Masters, and been what he has been to us as a Theosophist, if he is now a great liberated One, which I thoroughly believe, how are we making a mistake in teaching Theosophy and working for humanity as Theosophists, as he did all his earlier life until his liberation and unity with Life itself?

I would ask no greater privilege than that for lives ahead, before I can reach the stage of liberation that he has reached, I may live and teach the beautiful ideals of Theosophy that he taught us at Adyar and since, before he attained liberation. If it did not hinder his moment of liberation, will it hinder ours?

If Theosophy did not turn him from his great achievement, from his great work, from his triumph on the "mountain top," I believe humbly that you and I can make no mistake in following along this beautiful path of the Ancient Wisdom that we understand, whereon his sacred feet have walked in the earlier phases of his work, keeping the eventual ideals of liberation before us.

Let us not endanger our Society's future by unrest and doubt, but open our hearts and minds to Krishnaji's teachings, and take and apply what we *can* understand. When, some lives hence, we are nearer liberation perhaps we shall understand more.

THE T. W. U. A.

The International Council of the Theosophical World University Association held a Conference at Geneva in July. Belgium, England, France, Germany, Holland, India, Italy, Jugoslavia, Russia, Scotland, and U.S.A. were represented. The Secretary, Miss Conder, reported the work done by Austria, Belgium, Bulgaria, France, Germany, Holland, Jugoslavia, Russia, Switzerland and the U.S.A.; Dr. Cousins spoke about India; Prof. Marcault about England. The work done in all these countries includes classes, lectures given in outside universities, publications, and help given by individual members to outside educational institutions. The Association's ideals are slowly spreading among the public. Prof. Marcault was invited to congresses of the universities in England, and "the King's physician had asked him to collaborate in an application of these ideals for education to Medicine and Health, and himself organised a Conference in the hall of the British Medical Association". Some of the proposals made at the Conference were (1) to establish scientifically the "Psychology of Evolution", (2) to start magazines, (3) to form a link between the T.W.U.A. and Dr. G. de Purucker's work. Miss Harvey was elected the new secretary-treasurer.

REVIEWS

The People of the Blue Mountains, by H. P. Blavatsky. (The Theosophical Press, Wheaton. Price \$2.00.)

This volume comes like a bolt from the blue, without any introduction or data as to where or when it had been written, until one recalls the probability that it is a reprint of articles which H.P.B. had written for the Russian papers, to make money in one of her periodical states of out-of-pocketness. Under the title of *Mysterious Tribes* by Radha Bai (H.P.B.) appeared a series of articles running through *The Theosophist* of 1909-10. They were translated, as a footnote indicates, from the German version, published by Arthur Weber. This new book seems to be a retranslation of the German with some omissions, which are on the whole quite legitimate, as the public for whom the book was written has naturally changed during the course of time.

The contents were gathered by H.P.B. from Governmental Reports, added to by her own personal experiences and inferences. At first sight one is confronted with what appears to be a fantastic tale for children, told in inimitable language, with exhilarating gusto, unflagging humour and delicious sarcasm. The pen of her vivid imagination clothes every incident with a vital meaning; her picturesque descriptions give the impression that rocks, animals and human beings all belong to the same category of existence, whether real or unreal. The Todas, the Kourombs, the Moulou-Kourombs, the Baddagues and the sub-tribes, the Chotts and the Erroulars, lived together in a remarkable companionship with such strange comrades as the gigantic buffaloes, whom the Todas worship and with whom they converse. Into this almost paradoxical or paradisaical sanctuary, (consisting of the brotherhood of the lion and the lamb, not to mention the ferocious yet all-knowing buffaloes) enter the peculiar tribe of the "bara-saabs", proverbial spoil-sports, with their sun-helmets, spindle legs, and insistence on maintaining British prestige.

The story deals principally with a tribe of demi-gods and one of sorcerers, the last survivors of pre-historic races settled in the Nilgherries, and their discovery through the penetration of the British into their mountain-fastnesses, which occurrence was only possible by the permission of the buffaloes. The tale related round such a remarkable theme sounds unconvincing enough, did not Madame Blavatsky's profound intellect reveal itself at times, as if someone from a higher sphere entered into a region inferior to itself, found it a medley, but proceeded to unravel the meaning and convey its lesson.

H.P.B. shows that the story of King Rāma of Aoude, (hence Outta Kamand) and avatār of Vishnu, his stolen wife Sītā and the four initiates with whose help he invaded Lañka (Ceylon), to rescue her from King Rāvaṇa and his army of giants, is true history, for here in the Blue Mountains is the proof in the existence of the descendants of those initiates and those giants of long ago, the Todas, holy men, and the Moulou-Kourombs, relics of the sorcerers, the so-called dwarf or monkey-men, now three feet high, who still pursue their vile powers, when not under control of the Todas, and also the Baddagues, descendants of the Brahmins, who all took part in that memorable battle of seven thousand years ago! They were granted the refuge of these isolated heights in return for their aid; the buffaloes and the Todas voluntarily vowed to restrain under personal supervision the remnants of the sorcerers, rather than connive in the cruelty of killing them outright.

"A Toda Cremation, or Green Funeral on the Blue Mountains" published in *The Theosophist* of February, 1891 by G. R. B. is a commentary on some of the statements in this book. To conclude, one cannot forbear quoting a nonsensical verse, with which Chapter I began in the original series, though it is not included in the book.

A green oak stands near the sea,
 With the splendour of a golden chain.
 A Tom-cat, wise through profound teachings,
 Walks round it by day and night.
 When going to the right he sings his songs,
 When going to the left he weaves fairy tales.—(PUSCHKIN)

Everything that H.P.B. wrote is, of course, of value to those who love and admire her, and are interested in the peculiarities of her many-sided temperament.

I. HARPER MOLL

Meditation: Its Practice and Results, by Clara M. Codd. (The Theosophical Press, Wheaton. Price, cloth, 75 cents.)

"Meditation and Its Goal" is the heading of the first Chapter, and in the opening pages the writer takes pains to explain "What Meditation is." She encouragingly tells us it is not the very difficult practice commonly supposed, and that all people if they so desire can practise meditation in its simplest form; that the process of the early stages in no way differs from that in use to solve the problems of everyday life. She declares we all practise meditation to a certain extent, especially when the emotions work in company with the mind; when the mind plans out and the emotions supply the energy to achieve.

When the pondering in deep thought is along spiritual lines, thought and emotion become purified and the powers of mind and heart develop and are brought under control. To quote the author: "Meditation is an attempt to develop and utilise these powers, and to direct them towards the realization of spiritual aims." Heart and mind working together for the attainment of spiritual understanding bring about a change in consciousness and other powers are brought into play.

For effective meditation the writer considers we should know something more about ourselves than the ordinary person, who does not dissociate himself in thought from the physical body; she therefore puts before us the three-fold classification of body, soul and spirit as being the simplest and most helpful in the understanding of the inner man, the real man, the spirit clothed in its ethereal garment of the soul, the man of thought and feeling so potent in his own realm of being. Two little practices are given to assist in the identifying of ourselves to a larger extent with this inner man. "Here we find the true goal of meditation. It is Self-realization," the finding of the Divine Self within.

Through successive chapters the writer develops her subject in detail, unfolding progressive stages of meditation, showing ever a closer union of mind and heart and more perfect control over their expression. The book offers gracious help to all those who have become disappointed and discouraged in their attempts at meditation, but who still wish to make another effort, and as they read the book I think hope will again be born, and aspiration to achieve.

J. WHITTAM

Eggs and Olives, by Marsyas. (Coulls Somerville Wilkie Limited, Crawford Street, Dunedin, N.Z.)

The first poem of this book of verse is called "The Entremets". It explains the title and the contents: Eggs and Olives, unconsidered trifles interspersed among the sumptuous viands at the feasts of Rome's luxurious days. So the writer modestly estimates his book among the glory of English song, or rather, as we should say nowadays, of English-speaking song. No doubt one seems to recollect that poets dwell on the splendour of Parnassus, breathing Olympian airs, and nourished on the food of gods, and give of their pearls impregnated thus with the spirit of beauty, but if there is only one life, one plane of being, there must be places where the estimable readers of suburban libraries exist, to whom this book will afford much pleasure.

The sentiment is true and good, the rhymes are correct, the technique is up to a high mark, but the whole lacks music; it is written in a monotone, and instead of lifting one up even to the knowledge of the existence of those above-mentioned heights, one is kept plodding on the ground feeding on everyday eggs and olives.

I. HARPER MOLL

MAGAZINES RECEIVED

O Theosophista (May, June), *The Canadian Theosophist* (August), *Tahoen Magazine* (June, July, August, September), *The Gramani* (August, September), *The Vedic Magazine* (May, August, September), *Rural India* (June), *Theosophy in New Zealand* (July, August), *Theosophy in India* (July, August, September), *The Bhārata Dharma* (June, July, September), *The Sind Herald* (September), *La Revue Théosophique*, *Le Lotus Bleu* (August), *Modern Astrology* (September), *Toronto Theosophical News* (August), *Theosophy in South Africa* (August), *Trials, Orations and Belles Letters* No. 1, *The Occult Review* (October), *The Christian Theosophist* (September), *The British Buddhist* (August), *The International Star Bulletin* (September), *Theosophia* (September), *International Colonial Exhibition, Paris, 1931, Handbook*, *El Mexico Teosofico* (March, April, June), *The Mahā-Boḍhi* (October).



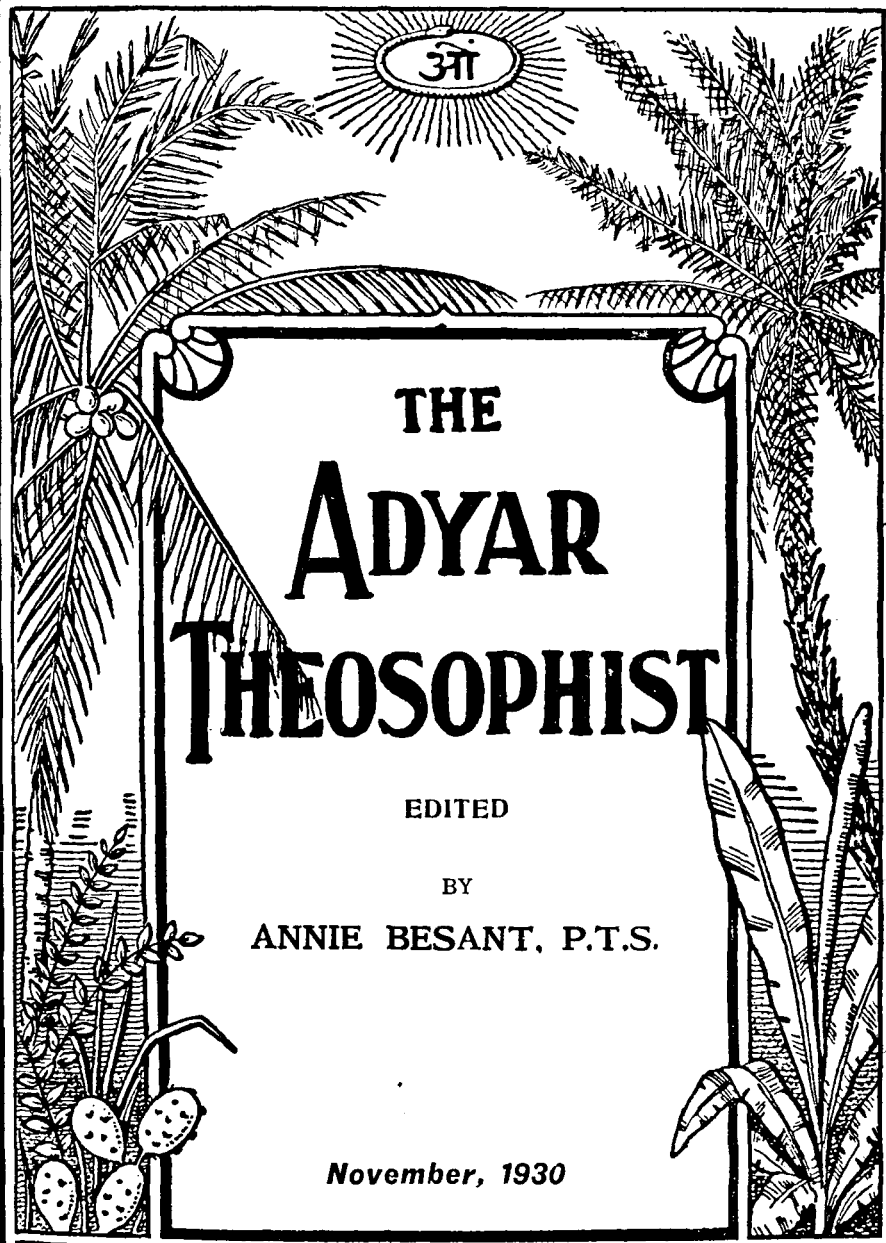
THE ADYAR THEOSOPHIST

EDITED
BY
ANNIE BESANT, P.T.S.

November, 1930



UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY



THE ADYAR THEOSOPHIST

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

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

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

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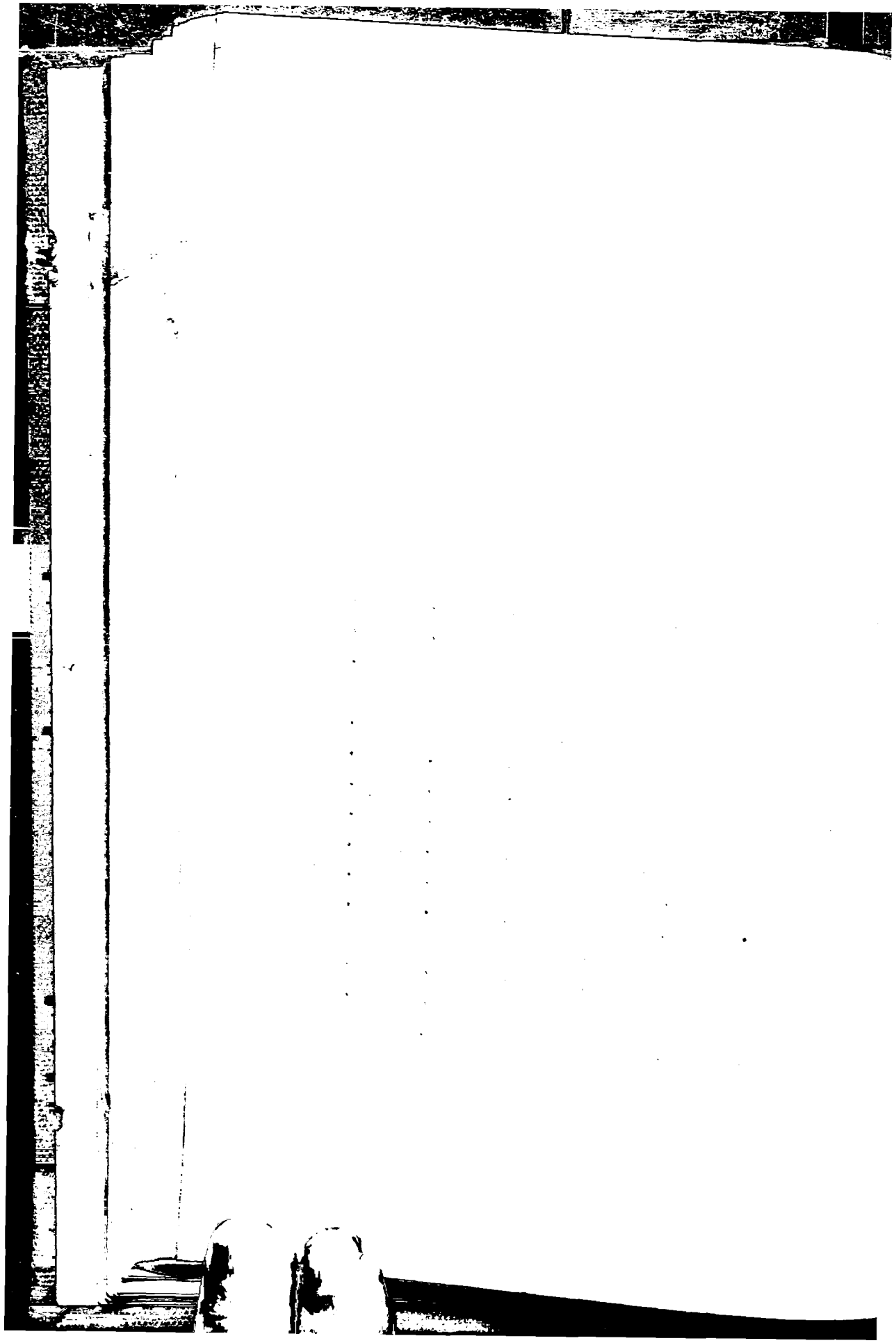
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ON THE WATCH-TOWER

LAST January, the then General Secretary for Sweden wrote to me as follows :

May I ask you to advise about a rather delicate thing? After the death of Mrs. Katherine Tingley, her successor, Dr. de Purucker, has changed the name of their Society from "The Universal Brotherhood and Theosophical Society" to "The Theosophical Society" only. This gives rise to much confusion, of course. I dare say there is no country in Europe that has been the subject of so many violent attacks from the "U.B." as Sweden.

If there be some fair means to disarm our antagonists without struggling with them, it would be very good. Could we not here in Sweden (as well as in other countries where these our theosophical brothers are at work) add something to our name, for instance *Adyar*, thus: "T.S., Adyar, in Sweden"? Before taking any steps for avoiding the danger, I felt it my duty to write to you. Our Executive Committee approves of my doing so.

* * *

My reply is as follows :

THEOSOPHICAL SOCIETY,

Adyar, Madras, S. India,

Nov. 8, 1930.

DEAR MRS. EDSTROM,

A mass of correspondence has accumulated, from various causes, and I am clearing it off. I enclose a letter from you, dated 26-1-1930, in case you have no copy.

I do not see any reason for disputing over names. Dr. Purucker seems to be friendly. We remain simply, "The

Theosophical Society". The address on our paper (see above) shows that we are still in our original home, purchased by Colonel Olcott, chosen by the Masters as the first President. The word "Christianity" covers many Churches and sects; so does "Theosophy". Any one of these—like the Roman Catholics—may claim to be the only one. What does it matter? Keep kind feeling. That is the really important thing.

A. B.

* * *

The Annual Convention will be held this year at Benares, beginning on December 25th. The four Convention Lectures will be given respectively by Dr. Besant, Prof. B. Sanjiva Rao, Prof. Ernest Wood, and Mr. Jinarājādāsa. The Subjects will be announced later. Information for members and delegates intending to go to Convention will be found in our supplement.

* * *

Since our last number appeared our President has returned to Adyar. She had a perfectly calm voyage from Marseilles to Bombay, where she stayed for five days, observing the new conditions in the city of Bombay, where hundreds of people are being injured and arrested every day because they insist upon the right of meeting together in public places in defiance of authority.

It is a commentary on the character and courage of the people that day after day and month after month thousands after thousands go forth to have heads and arms broken and to be carried off into imprisonment often of the most rigorous kind, and all that done in perfect calm both physically and emotionally. This looks like a new thing in the history of the world.

We have heard of revolutions in which the popular mind was worked up into a passion of hatred and violence, but not before of this calm courting of unrecognized personal disaster. Seeing all this, and feeling compassion as she does, it is no

wonder that our President spoke to us sadly on her arrival, though the Headquarters was garlanded with strings of flowers for her reception.

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* * *

With her came Mr. Jinarājadāsa, and with him, which is always interesting when he returns periodically to Adyar, a large collection of various new plants for our experimental nurseries and gardens.

*
* * *

Several days later Bishop Leadbeater arrived, accompanied by Mr. Frei who used to hold the fort, Theosophically speaking, in Colombo, and Mrs. Jackson, General Secretary of the Theosophical Society in England. They travelled from Europe via Toulon and Colombo, and broke their journey for a week in Ceylon. Bishop Leadbeater last Friday night re-assumed his "roof meetings", in which Mr. Jinarājadāsa will also take part. When a number of students gather here to make use of the Adyar Library during the daytime—this which is now probably the best Oriental Library in India—the evening meetings will be increased, for there are several persons here who are competent to conduct them for students who want to learn, to understand and to progress.

*
* * *

We still feel the absence of Mr. Schwarz, our Treasurer—though, fortunately, the money which he so skilfully handles has not taken a vacation—and Mr. Zuurman, head of our workshop and electrical plant. We have persuaded the former to enjoy the coming winter in his beautiful homeland, while the latter has been lent for a year to the Star Camp at Ommen, in order to provide some of that material light with which even liberated persons cannot dispense when they submit themselves to the gloomy limitations of the physical plane.

*
* * *

We have received an urgent appeal—by no means overstated as such—from the International Theosophical Centre at Geneva, the great meeting place of the nations. In that town no less than seventy societies with international aims have established their own permanent offices, in order that their thought may find its place in this new kind of melting pot, which is not physical but mental and emotional.

The International Theosophical Centre was established there in 1928, with the blessing of the European Federation and a handsome donation of £100 from our President. It has gone on doing excellent work, and is co-operating with other movements working for peace and fraternity.

The original donation and promises have now melted away, and it is necessary for some Theosophists who have the peace of the world at heart to come forward with handsome donations in support of this portion of our work, which is bound to become increasingly important as time goes on. Helpers, both in services and money, should communicate with Dr. Anna Kamensky, the Secretary, at 14 Boul. des Philosophes, Geneva, Switzerland.

* * *

The Hind Vijaya Gymkhana is holding its 12th All-India Athletic Tournaments in the third week of December, 1930. The programme shows over a hundred items for competition for men and women, and young boys and girls; and many prizes. "As the tournaments are an all-India function," and its aims worthy, the organizers write that their information should be widely circulated. For particulars application should be made to Secretary, Hind Vijaya Gymkhana, Baroda.

E. W.

YOUTH AND THE MASSES

BY C. JINARĀJADĀSA, M.A.

JUST now, in the world, young men and young women have unusual opportunities to mould the life of their country. In many ways this is the day of youth, because the World-Spirit is reconstructing the world into a new mould. Religions are losing their hold over cultured men and women, and particularly over boys and girls as they come to manhood and womanhood. There is a spirit of rebellion abroad everywhere, but there is also an idealism towards reconstruction. This reconstruction of the world must come from the young people of to-day, though those of us who are the elders have done our part to prepare the ground for them to begin their work.

The particular fact which I would like to put before young men and young women is that they can find great inspiration for their activities from the masses. Usually youth looks to the finest products of culture in order to gain the inspiration which it needs. Literature is often considered as an indication of the movements of the Time-Spirit. But I think a far truer indication is to be found in the thoughts and feelings of the masses. The World-Spirit certainly produces flowers of culture from the classes called "educated," but that same Spirit is all the time working upon the ignorant masses also.

There is a great inspiration which can be gained by those who care to dedicate themselves to understand the masses.

The masses may be ignorant, and in deepest poverty, yet with their ignorance and poverty go seeds of great beauty. The suffering masses are one expression of humanity, and wherever there is humanity there is also Divinity latent. Therefore, I would recommend young men and women who want to become leaders in the world, never to forget the masses.

We know by experience how a great musical composition inspires us, how looking at a sunset is like a balm on a wound. In exactly the same way, to him who has the right understanding, to wander among the masses and to try to comprehend their difficulties, and specially to sympathize with their suffering, is an inspiration which leads to greater self-discovery.

Though at first sight culture seems to be generated from the educated classes, we must remember that those educated classes are themselves rooted in the masses. Therefore, in these times of change, if one finds no inspiration in the culture of to-day, I feel certain that he can always find that inspiration, if he will go with a sense of reverence towards the masses, and aim to be united with their sufferings and their ideals.

THE PROBLEM OF EVIL

BY SHRIMAN NARAYAN AGARWALA

IT is oftentimes observed that people regard evil as something detestable and unholy which exterminates good from the world. Evil, to most of us, is the common enemy of humanity, the creator of all misery and tribulations. But, to my mind, regarding evil as something despicable, is wrong, for I maintain that without evil there can be no good in the world. To me, evil is the glorious means of attaining the Truth, because evil creates resistance which is indispensable for real progress and advancement. If a seed is thrown on the surface of the ground, naturally, it will have to overcome no resistance at all, and the result will be that no plant will come out of it. But, on the contrary, if that seed is put under the surface of the ground, it will be required to overcome some resistance before coming out of the earth, and then the plant will decidedly be strong and lively. Likewise, an individual cannot acquire firmness of will and strength of character without fighting against the resistance produced by the evil.

If a bicycle is suspended to a tree by means of a rope, and the wheels are revolved violently, obviously then, the bicycle will not move an inch forward. But the moment its wheels are brought in contact with the surface of the ground, it will move forward on account of the resistance thus produced. This example very well illustrates the fact that evil is absolutely essential for the creation of the good. As a matter of truth, without the bulwark of sorrow and suffering, or in other words, evil, human evolution is merely a dream, and

not a reality. Who would ever think of goodness and love, if there were no misery in the world? Who would ever care to be righteous if there were no inexorable buffets of evil? Naturally, therefore, the existence of evil becomes of great importance and value so far as the evolution of humanity is concerned.

The theory of Karma is in absolute conformity with this philosophy of evil. Human nature being what it is, we tend to court evil, as it were, automatically and unconsciously. We need not bother with the finding out of the cause of this automatic courtship. Probably the cause lies in our forgetfulness of the true nature of the Self. Human beings become entangled in the intricate meshes of mundane seductions on account of their forgetfulness and intoxication due to ignorance. We go on continuously in the pursuit of worldly pleasures and joys, knowing not that they are but like the shadows of the passing clouds. In accordance with the Law of Karma we inevitably suffer for our wrong doings. Thus our personal and selfish actions, by creating barriers and cavalcades of sorrow and suffering between ourselves and the Truth, the eventual goal of individual existence, produce great resistance, which must be overcome in order to proceed further on the Path. The individual, in this way, keeps on treading the *Pravyṭṭi Mārga* for a long time. But, eventually, when the force of resistance becomes too great to sustain, the individual begins to have glimpses of Truth through experience of evil. The sun of Wisdom and Righteousness dispels ignorance, and the ego is enlightened. The individual then gains strength to overcome evil, and at last attains his glorious goal. Thus he conquers evil through evil, and hence the importance of evil in the world.

This is why we are asked to live in the world, and face its difficulties boldly. It is unwise and futile to renounce the world of activity and retire into jungles and valleys, away from the daily turmoil. To do this is to fly away from the

enemy that you must conquer in order to achieve your desired object. Really, we must pity those who, out of sheer ignorance and folly, go away into the forests, in quest of Truth and Happiness. Shrī Kṛṣṇa wants us to be free from actions—and by actions, here, he means selfish actions—by means of actions, and not through inaction or cessation of activity. Cessation of unhappiness and misery can come only through the rich experience of unhappiness. Mahātmā Gandhi is a living example of this great truth. It is only by means of the rich experience of evil and sorrow that the Mahātmā has attained to freedom from evil. He did not flee away from the work-a-day world in search of Truth. He said that we cannot have the vision of Truth by sitting in a snug chair, but must go to the field where the farmer tills the land in hot sun, meaning thereby, that we must struggle strenuously, with tenacity of purpose, in order to attain Truth. This, certainly, is a great truth, which we must fully understand and well establish in mind.

From this it necessarily follows that the experience of evil is the best teacher, the most reliable and faithful guide on the Path to Truth. As a matter of fact, it is of very little importance and value to have spiritual *gurus* and leaders, for we must understand that there can be no guide greater than our own experience of sorrow and suffering. A man may not belong to any religion, may not be a member of any "spiritual organization," but if he is wise enough to learn from his own experience of the daily events of life, always on the alert to extract from everything new experience and hence knowledge, he will assuredly reach his goal soon. I firmly maintain that one who belongs to no religion and to no system of belief, but learns from his own daily experience, is a thousand times better than a man who belongs to one or other of the different religious societies, but who has not the capacity to learn independently by his own careful observation

and experiment. It is no use joining various societies in order to eradicate some evil in us.

It is of no practical importance to belong to different religious faiths in order to attain Truth. We have simply to be always on the alert, watching every phenomenon carefully and intelligently, and thus gaining experience. The very experience of evil will take us to the highest summit of glory and Truth. It is no use asking a habitual drunkard to give up the vice by telling him that drinking is bad. He can never be beyond the evil without conquering it fully. The drunkard will, in due course, gain the necessary experience of drinking, and after some time—this time may vary from a short period to a long period, but this does not matter—he will himself give up that bad habit, and will be free from it *for ever*. The very evil in him will help him to overcome the evil; no amount of advice from outside will be of any use. And therefore true it is that true and lasting knowledge comes only from within; it can never be received from without.

These considerations can help us to be thoroughly optimistic. When any sorrow or suffering comes to us we must receive it cheerfully, without the least murmur, thinking that all evil is for the better. Every misfortune that befalls us is the result of our past actions, and is meant to create greater resistance on our way, thus helping us to get the vision of Truth soon. We must therefore cheerfully suffer all evil that befalls us.

People weep and grumble constantly
At the approaches of sorrow and suffering,
But, O my dear brother, they know not
That all sorrow culminates in eternal bliss.

Why detest evil, therefore, when it teaches us so many lessons? Ah! evil is the common benefactor of all, without any distinctions of caste, creed or colour. Is it wrong to hug it to the breast when it so kindly comes to us? How happy are those who regard evil as their best well-wisher!

THEOSOPHY—AT PRESENT AND AHEAD

By A. RANGASWAMI AIYAR

TO the future historian or student of human culture, the present stage in the career of the Theosophical Society must present features of uniqueness and interest unlike the incidents which have crowded into the first half century of its history. There have been eruptions and upheavals in the past. The Coulomb affair, the Judge secession, the Leadbeater resignation, the Narayaniah litigation, and similar incidents provoked or threatened to provoke crises in the onward progress of the Society, but they were mainly physical and external, and centred round personalities. And though the first force of these impacts threatened to convulse the Society apparently to its foundations, the Society recovered after the initial force spent itself, and it marched on with greater vigour in the line of its original progress.

The ideals of the Society have remained the same, though its external activities may have varied from time to time or from country to country. In its early days in America it tried to support the spiritualistic movement. In its later days in the West, it explained the occult basis of Christianity and Masonry, through the writings of its chief exponents. In Ceylon, it explained Buddhism and inaugurated a widespread Buddhist Educational Movement. In India its work was manifold, whether in the field of translation and publication of Samskr̥t Literature, or in the establishment of Educational Institutions for the training of future citizens, imbued with

the new ideals for which the Theosophical Society stands, or in the reform of social customs and usages which would enable the ancient Hindū social structure to adapt itself to modern conditions of growth and progress. Its contribution through the work of its leading exponents to the political progress of the country and the awakening of its people has been vital and profound, though it has not been as fully recognized as it deserves to be, even by those who have benefited by it.

In spite of the different forms which the work of the Theosophical Society has taken during these five decades, and the sweeping changes seen in the world, between the materialistic attitude with which life's problems were met and understood in the middle of the last century, and the spiritual and idealistic outlook characteristic of the present time, in causing which, the Theosophical Society is one of the main factors, if not the most important, the work of the Society has been essentially in furtherance of the ideals with which it was founded. Its Inner Founders are the two mighty Beings who amongst Hindūs are called R̥shis, or men made perfect. The Wisdom-Religion which it proclaims is the basis or the foundation for all the great religions of the world.

The Universe is guided and controlled by laws not only in the physical, but in subtler worlds as well. Evolution is the Path which leads to perfection. Each great religion in its purity is a concrete presentation of some aspects of these great truths of manifestation fitted to guide humanity along this great pathway of evolution, and suited for the perfecting of man's complex physical, emotional, mental and spiritual nature. All these ideas are found in some form or other and in varying degrees in the great religions of the world, and it has been the unique function of Theosophy to present them as parts of a connected whole, and satisfy the natural craving of our intellectual nature for the presentation of a system which would explain the problems of life and of the future,

otherwise remaining as enigmas to us, and with the help of which we can work our way towards the goal.

Theosophy has been the universal, shedding illumination on the particular of each religion. It has been the great synthesis, illustrated in parts by the great religions in the world. Its relation to these religions is in a way similar to the relation which the science of Algebra bears to Arithmetic. Just as the great religions of the world had their validity and support in revelations, scriptures, leaders and authorities of different kinds, and presented their own peculiar systems of disciplines, organizations, methods and dogmas, it was inevitable that Theosophy should present similar features but on a higher spiral of intellectual appeal and understanding.

It was but natural that when it was proclaimed that the World-Teacher was going to manifest Himself amongst men and guide them in their onward progress in a manner suited to their present rather than to their past, His future work amongst men was planned and spoken about amongst us as if it would lie along ways familiar to us in the old religions, and in our own Theosophical Society, which presents the spiritual basis of those ancient faiths. Most of us thought that as the one great feature of the great religions of the world and of the Theosophical Society concerned itself with the relationship between the more knowing, and the less knowing, the teacher and the taught, the guru and the disciple, the illuminator and the ignorant deserving enlightenment, the World-Teacher, when He manifested Himself amongst men, would appear as the supreme guide or authority, to follow whom with whole faith, loyalty and devotion would ensure the speedy attainment of the goal. We verily believed that His mere glance of compassion would chase away our doubts and delusions, and His gesture of silence would illuminate our hearts and understanding. We thought He would beckon with His hand to the unexpecting man at the plough or casting nets, to forsake all

and to follow Him, and he would so follow. To another anxious to follow He would set the well-nigh impossible task of forsaking all his worldly possessions. Some might have gone to the length of believing that in His wake would be manifested miracles, signs and wonders to attest His greatness and proclaim His authority amongst men. We conceived His field of work to lie in our familiar arithmetical plane and hoped our organization of the Star, our conception of a world religion and a world university would further His religious and educational work. In short, we pictured the form of His work and teachings on our own familiar lines, and naturally did not think it would be different, as the unknown lines of the higher space are strange to our three-dimensional world.

But Krishnamurti in his talks and teachings, his presentation of life's eternal problems, the goal and its achievement, has taken a line not anticipated by any of us beforehand. It is outwardly dissimilar to the methods familiar in the great religions in the past, and in Theosophy also, but yet in quite a subtle manner it is in remarkable harmony with the intellectual tendencies of modern times and the inner moral and spiritual aspirations of present-day humanity, and it comes opportunely to fill a void which the religions and philosophical systems of the past and the present do not seem adequately to fulfil.

He is strangely destructive and creative. He does not promulgate a system of religion or philosophy. He does not want disciples or followers. He wants every one of us to cultivate true understanding and detached harmony in our triple nature of mind, desires and actions. True liberation and happiness consist in facing the problems of life with purified reason and love, which, burning as an intense flame, necessarily brings about beautiful action. Liberation is thus a dynamic process and not a static end of human endeavour. Krishnamurti is a discoverer and originator, and not a *Tathāgata*. He has nothing to do with systems, creeds, dogmas, or

ceremonies. He does not make a distinction between those which have come down to us through the gateway of the great religions of the past, or through Theosophy. From his standpoint all systems, creeds, dogmas or ceremonies belong to the same class or genus. For he comes to give a new power to the human spirit which in its essential nature is greater than any system, creed, dogma or ceremony, and for whose use alone the latter have been devised and formulated. He asks us to criticize what he says and to hold fast to that which survives through the fire of that criticism which should be positive and not negative.

Our reason tells us that systems, creeds, dogmas and ceremonies have their own value in their peculiar fields, as physical inventions and contrivances subserve our physical comforts. We are not asked now to surrender this right to reason but to exercise it to its fullest extent, after making it detached and unprejudiced. If we had discovered something of value and inspiration for noble living from our belief in the existence of the Masters, the Initiations, the Inner Government of the World, the laws and phenomena of other worlds than the physical, Reincarnation and the Law of Karma, as many of us have found, and if our reasoning faculty still tells us that they are facts, even though we may not have direct perception of them, we are entitled, nay bound to act on the basis that they are facts.

Though they are facts, it does not follow that our belief that they are facts would easily lead to correct action, true behaviour, and poise of love and reason. Herein lies the supreme value of Krishnamurti's message and teaching, *viz.*, the comparative unimportance of our beliefs, even though based on facts, and the all-importance of the harmonious attainment of our triple nature. In the daily increasing controversies, it appears to me that we are laying stress unduly and therefore erroneously on the quite concrete aspects of the bearing of Krishnamurti's message and teachings, on the truth or validity

of certain beliefs, whether in the great religions of the world or in the Theosophical Society, as if those message and teachings negative such truth or validity for certain limited purposes.

Therefore difficulties are raised as to whether what Bishop Leadbeater has said accords with Krishnamurti's teachings, whether crutches are unnecessary in Life's progress, and whether the Theosophical Society has outrun its course. But without dragging down the splendid universality of Krishnamurti's message and in a wooden fashion applying it to the arena of material facts, and trying to measure it by the foot-rule of the petty logicity of the concrete mind always conceiving the abstract in terms of the concrete, we should rise to his level, and understand his message to consist in imparting a new power to our self to understand life and to work in the light of that understanding, and in helping to set up new standards of thought which would vitally affect our conceptions about God, the world, spirituality, ethics, evolution and human institutions. For this is pre-eminently an age of new ideals, new standards and new values.

As a spacious background to his message, Krishnamurti presents Life which is universal, which is Truth, which is God, and which encloses in its all-embracing grasp everything great and small, what we regard as noble and vile, in thought, emotion or action. He is obliterating the age-long distinction between material and spiritual, worldly and unworldly matters. Asceticism in the clear atmosphere of his message is as much an exaggeration on one side as material selfishness is on the other. Killing out desire is as much to be shunned as indulging in selfish desires. Desires should be pure, vast and mighty, as actions should be noble and beautiful, and mind should be spacious, unprejudiced and clear. His message is not new, but yet in its setting it is *profoundly* new.

If we take a great sweep of the history of human progress and culture, we find at certain stages of that history, new

forces stepping in to accelerate that progress and enrich that culture, forces out of all comparison with what existed before. Coming to historical times we can visualize before us the era of rationalism inaugurated by the advent of Gauṭama the Buddha, the displacement of Force by Love after the Christ appeared on earth, and the sovereign independence of the human mind after Luther raised his banner of revolt against papal infallibility. These forces and the ruling ideas standing behind them bear no comparison with the creeds and dogmas associated with those religions, or of the religions which preceded them, or the theological opinions of Martin Luther, because they belong to different categories and therefore cannot be compared one with the other.

Though we are all sparks from the same flame, and exist in the bosom of the One Life, we are yet constituted each in his own way, and therefore each one of us has his own individual uniqueness. We can partake of this new force imparted to us by Krishnamurti, and inhale the fresh breezes wafted to us in his message and talks, each in his own unique way, without quarrelling about how our neighbour responds to them.

Krishnamurti stands alone, attached to no organization or body of followers or disciples, and promulgates no new creeds, dogmas or ceremonies. He spreads an atmosphere of peace, love and beauty all around, but it has no tinge of personality. No one is nearer liberation because he is physically nearer to him or receives from him tokens of love and affection more manifest than one who lives and moves afar. Even presence at the Star camps is not essential, as Krishnamurti often says, for one to benefit by his message and teachings. The work for each is individual and an individual can come in contact with the mind of Krishnamurti through his writings, and mind transcends physical distances. Societies and organizations fetter the wings of the mind and the spirit, and by confining one to the common grooves of

thought, emotion and action prevent one from rising to the perfection of his individual uniqueness. More than in the past the world problem is now an individual problem.

Very likely the manifestation of the World-Teacher at the present time, and His work now must proceed on lines different from the past, inasmuch as the world now is different from what it was at previous times when He manifested, and there must be a uniqueness attending His manifestation and work amongst us now. Our understanding of Krishnamurti's message and teachings on the basis of their own inherent value to us will help us to develop our individual uniqueness, and not their appeal to us as the message and teachings of the World-Teacher. Hence arises his ignoring of the manifestation of the World-Teacher in himself, and his asking us to cultivate true understanding.

The Theosophical Society, as I remarked before, bears to the great religions of the world a relation similar to the relation of the science of Algebra to Arithmetic. The great teachings of religions do not lose their essential validity because Theosophy shows their inner meanings and the bases underlying them. It is said that a man understands his religion and its teachings more clearly and completely in the light of Theosophy than without it. Krishnamurti's teachings bear to Theosophy a relation similar to what a kind of higher Algebra working in subtler and more universal symbols would bear to our ordinary algebraical science. By a true understanding of Krishnamurti's message and teachings we should be enabled to understand more clearly and more completely the teachings of Theosophy, just as Theosophy enabled us to understand more clearly and more completely the teachings of the religion in which we were born or which we came in contact with. Just as religions are partial presentations of the wisdom-religion of Theosophy in more concrete forms, so Theosophy itself should be a partial presentation of the more universal Life about which Krishnamurti often speaks.

It is said that one is not able to see the wood for the trees. Perhaps seeing the trees is a process that takes place before one can have a conception of the wood as a whole. True understanding grows from the stage of seeing individual trees without seeing the wood as a whole, to the stage when each tree sinks into its true proportions as parts of the wood which emerges as a distinct entity. So we are growing in our understanding of Krishnamurti's message and teachings. In the early stages, his concrete illustrations taken separately may have a tendency to produce in each of us doubts as to the validity or helpfulness of all those facts or beliefs on which we relied so much in our Theosophic life, and a consequent paralysis of our Theosophical activities. Sometimes in the beginning Theosophical membership acted as a damper to the previous religious activities of the member concerned. But later the true understanding of Theosophy became a source of strength to true religious activity. Similarly we can hope that the true understanding of Krishnamurti's message and teachings will help us to understand more correctly the teachings of Theosophy and to give a new meaning and a new value to them which would more profoundly affect us in the growth of our inner nature and our outer activities.

There is a higher reconciliation, above the reconciliation which is often condemned by Krishnamurti. It is the reconciliation by which the divergent parts are seen in their respective places as parts of a harmonious whole, and is quite different from the reconciliation which would seek to harmonize ill-assorting parts. That higher reconciliation would enable us to understand the value of Theosophy in Krishnamurti's teaching of Life and the Goal. Then most of the controversies of the present would, it appears to me, sink into their proper place, and fade into the past, as a passing episode of partial understanding.

AN ANSWER TO DR. VAN DER LEEUW

BY HELENA PISSAREVA

ON considering one after the other all the points of the letter of Dr. van der Leeuw, it becomes evident that they all come from a mistaken fundamental thought: that the one aim of the T.S. was meant to be the experience of the Eternal by man in himself. "To awaken the Eternal in man" is the aim of the whole spiritual evolution of mankind, the reason of his existence in the manifested worlds; the religions and philosophical systems of all times and nations had this aim. But we must not forget that this "eternal goal" is to be attained in time and space, and it is necessary to take into consideration the moment of the historical process and also the conditions of the epoch, if we wish to define the methods of realization. All we know of the past of humanity, shows a gradual expansion of its consciousness through the ages. The seeking of the Eternal was different in various epochs, and the forms of the search were always in connection with some special spiritual problems.

At the time of the foundation of the T.S., as the elder generation remembers well, the chief aim of the T.S. was the "necessity of collecting and diffusing a knowledge of the Laws, which govern the universe" and only in 1878, after union with the Ārya Samāj, the idea of brotherhood became the basis of the Society's activities. The first programme,

under the title: "The T.S., its Origin, Plan and Aims," was "to oppose the materialism of science and every form of dogmatic theology, to make known among Western nations the long suppressed facts about Oriental religions, philosophies, their ethics, chronology, esoterism, symbolism; to disseminate a knowledge of the sublime teachings of that pure esoteric system, which are mirrored in the oldest Vedas and the philosophy of Gauṭama Buddha, Zoroaster and Confucius; finally to aid in the institution of a brotherhood of humanity, wherein all good and pure men of every race shall recognize each other as the equal effects (upon this planet) of the one Uncreated Universal, Infinite and Everlasting Cause".¹

This shows us that the time of the foundation of the T.S. was an epoch of growing materialism amidst the intellectual classes and of fanatical intolerance of the clergy. The methods of H. P. B. to which Dr. van der Leeuw is opposed were the consequence of the necessity of breaking the double crust of materialism and fanaticism, which kept back the free development of the European consciousness of the time. A powerful impulse was needed. H. P. B., who possessed an exceptional organization, decided to show to men the possibility of communion with the invisible worlds. It was a "revelation," but it had the needed effect: it broke the obstacles to the development of our consciousness. Probably Dr. van der Leeuw does not know the beginnings of the T.S. and the "raison d'être" of its birth; otherwise he would not have written in such a strange and negative way of the world-mission of H. P. B.: "All the element of revelation in Theosophy *with all its attendant evils* dates from the time of H. P. B. and finds its origin in her." Truly in her heroic self-sacrifice lies the source of the expansion of consciousness, which we now possess. She was the first who opened for the West a vista on the boundless horizons of the

¹The Golden Book of the Theosophical Society.

Absolute (Eternal), and prepared the conditions which made possible the coming of the World-Teacher.

Dr. van der Leeuw begins his letter with a severe judgment of the Society: "Either the T. S. must perish, or she must conquer the conflict in herself and start work with fresh aims and methods." These words may perhaps frighten or trouble some weak members of the Society, unable to understand the real causes of the conflict which has arisen between two groups of members: those who realize the help Theosophy has brought to the world and who do not see any essential difference between the teachings of Theosophy and of Mr. Krishnamurti; and those who have forgotten her help and who wish to block all the ways to spiritual growth with the exception of the one to which the World-Teacher alludes.

We stand on the threshold of the old and the new era. Western consciousness was directed entirely on external aims, and men sought to solve their problems and to understand life without going deeply into their own heart and reason. It is very natural that the World-Teacher, through the lips of Mr. Krishnamurti, who represents the new era, calls us so energetically to turn our attention from the external to the inner things, and to concentrate on our own source of divine consciousness, which for a long time was inactive in us. But he does not deny other roads, and when asked about them, answered that he is neither for nor against them, but that they are of no use to him and to those who will go his way. At the same time he puts precise conditions for those who wish to go that way. "You must have a strong and pure heart; you must possess wisdom, experience, intuition; if not, the sun will set many times before you will see Truth."

The most astonishing thing in this "conflict" is the oblivion of the evident connection between the "aims and methods" of the President, who has been during twenty-three

years the soul of the Society, and the coming of the World-Teacher. If there had been no "revelation" to which Dr. van der Leeuw is so much opposed, there could not have been also a change in the destiny of the youth Krishnamurti—no education for him outside Hindū caste, and no preparation to create the world-wide platform, which he now uses. Very plainly are to be seen the same happenings which always accompanied the Coming. "I am of Paul," "I am of Apollos"—those cries are heard in the present time, as of old. While a hearty harmony prevails between the President and the World-Teacher, in spite of differences in their points of view, there arise groups of fanatics in the surrounding crowd, who through intolerance create conflicts; they lose an objective estimate of the situation and are carried away by violent emotions.

To all the points of Dr. van der Leeuw's letter, the historical quotation taken from *The Golden Book of the Theosophical Society* is a complete answer. In paragraphs 6 and 7 of the letter, speaking of the 3rd Object of the Society, which is for investigation of unknown forces and laws in man and nature, Dr. van der Leeuw says that this object is a "purely scientific" one and "has nothing to do with man's spiritual life and aims". This definition is very near to the old point of view of those scientists in whose consciousness life was divided into matter and spirit, and whose method could be applied only to matter, torn away from the life that animates it. The result of separation of science from spiritual life, as we well know, has been that science is often serving aims of destruction. In this question Dr. van der Leeuw is forgetting that Theosophy wishes to "spiritualize the scientific methods," and also he forsakes Krishnaji's point of view, which affirms the unity of spirit and matter. ("To me there is no separation of form and life, of spirit and matter; they are all one." "You cannot divide matter and spirit; you will be led into many complications,

whereas if you realize matter and spirit as one, many problems will be solved." ¹)

As to the occult researches of the leaders among the Theosophists, made in the field of invisible subtle matter, which cannot be tested by physical senses and wants a finer organization and the help of intuition, they are not taken into account by the men of science. But neither Dr. Besant nor Bishop Leadbeater have ever considered this finer method of research as a "revelation"; they consider it as a natural expansion of the field of knowledge, which needs the same attention, observation and collaboration as the physical sciences. Dr. Besant has never spoken of her observations as infallible, but considers them simply as the first attempts at developing in us organs of knowledge for research in the superphysical worlds—the first steps of the science of the future. If Dr. van der Leeuw has seen such undesirable things as "worshipping the leaders of the T. S. with almost divine honours, and looking upon them as infallible," then he has seen things which were entirely opposed to Dr. Besant's convictions and which could only hurt her. Her activity for many years in politics, in journalism and Theosophy is well known as perfectly selfless and always in defence of freedom of thought and word. Does not Dr. van der Leeuw know that such things are happening again and again each time when at the head of a big social movement stands a prominent and mighty individuality? Do we not see the same around Mr. Krishnamurti, although he is so antagonistic to personal worship?

Revelation, to which Dr. van der Leeuw is so much opposed, has indeed taken place in relation to the World-Teacher. In connection with this event there was also given to the Society, ² through revelation, the task of purifying the ritual of

¹ *Star Bulletin*, November, 1929.

² Surely not, but only to some Theosophists.—Ed.

the Christian Church and of restoring the true spirit of Masonry. We know that the realization of this task has become the chief cause of the actual conflict between the members of the T. S. We need not be troubled by the difference of opinion, on this subject, between Dr. Besant and Mr. Krishnamurti, for we know how very incomplete is our idea of the real nature of the high Being, whom we in the West call the Christ and who in the East is known as Lord Maitreya. According to the Ancient Wisdom, as taught by Dr. Besant and Bishop Leadbeater, Lord Maitreya is at the head of all the religions of the world, and at a critical moment of transition, when human consciousness is rising to a new level, He appears Himself to give to the World His new Gospel. If we were able to include in our circle of consciousness the needs of the whole world, we should probably be able to understand better the great events which are happening, but our limited consciousness is concentrated on a small part of the whole and the rest remains for us in darkness. The energetic call of Mr. Krishnamurti to "leave all forms and mediators," and to ravish by our own efforts the Kingdom of Happiness which is hidden in us, awakes our enthusiasm, and we do not ask ourselves how many souls are able to answer the call. We forget that the great majority still seek the help of mediators and of religious rites. Mr. Krishnamurti himself bears testimony to this when he says that he would be happy if he could find two or three persons who would understand and realize his ideal.

If we recognize that probably in addition to the exceptional mission of Mr. Krishnamurti, through whom Lord Maitreya sends His help to the world, there are other channels through which this help is given, we shall feel that there is no more probability of feeling doubts and anxiety as to the contradiction of the Theosophical Society¹ and the Message of Mr. Krishnamurti.

¹ Not the Society, which makes no pronouncements on any doctrine.—ED.

Further Dr. van der Leeuw reproaches the Society for its methods, based on "discipleship and initiation. The whole forms a hierarchic system of mediation, which is in direct contradiction to Theosophy, as experience of the Eternal in ourselves, without mediators and help from outside". This reproach sounds strange, when you feel that Dr. van der Leeuw's definition is of recent origin, inspired by Mr. Krishnamurti, while the system mentioned was proclaimed fifty years ago and is based on the testimony of thousands of centuries as to the help it has brought to the world. It would be more helpful and just to try to see what the T. S. has already realized, and then we should be able to see that the objects of the Society and the aims of Mr. Krishnamurti are identical. The aim is "to awaken God in man," as says Theosophy, to lead to "the experience of the Eternal," as says the World-Teacher. The attaining of perfection through the "liberation from all fetters" is another way of putting the problem of the "destruction of the separate self," and leads exactly to the same result, the "union with the Source of the One Life," or the "union of the spark with the flame".

It would be also very useful for us to remember the activity of the Society during all these years. It ran along three lines: (1) Revelation led to the education and tutorship of Krishnamurti and to the creation of a world-wide platform for his teaching. (2) The problems of life of the present time led in India to an entire reform of education and to a fight with the old forms of life; in the West, to the birth of the Order of Service, whose influence strives to spiritualize all the departments of modern life; to the foundation of the Educational Trust with new methods (Letchworth School), and to the birth of the Theosophical World-University, which is a daring attempt to create in science a universal Synthesis. Dr. van der Leeuw seems to ignore all these activities. (3) The Esoteric School.

We cannot avoid mentioning it, because it represents precisely the very system of realization to which Dr. van der Leeuw aspires, but he forgets that we have it already in the E.S. and proposes to *introduce* it, whereas it has existed for years and was rightly called the "heart of the Theosophical movement" for it gave to it that spiritual impulse, which leads to the realization of the Theosophical ideals of life.

For the ordinary European public, immersed in material problems and little interested in "rites, gods, mediators and gurus," the allusions of Mr. Krishnamurti must be entirely incomprehensible. They can be understood only by a Hindū, who has been from childhood surrounded by this "paraphernalia," as he expresses it, and who is longing to liberate the human spirit from all external fetters. Even amongst members of the T.S., only a very small percentage has had esoteric experience and knows something of gurus. If Dr. van der Leeuw thinks of the E.S., when he alludes to those "who were misled by false ideals" then he does really little realize how identical the E.S. methods are with the teachings of the World-Teacher. A harmonious development of the physical, astral and mental bodies, the necessity of purification to attain perfection, the teaching of the "progressive and of the eternal I," the necessity of bringing reason and heart to an entire harmony, the call of self-discipline, the advice for a constant change and for a passionate never-ending search for Truth, all these conditions of a noble life are set out in the very beginnings of the Path, before the E.S. candidate, and the *realization* cannot come from outside, but must be attained through inner discipline and inner creative effort. Meditation is the individual way of gaining the "inner experience of the Eternal"; this can be done only by oneself, never by another. Another can only point the way. I who have been twenty years in the E.S., bear testimony that I never felt any pressure on my inner freedom, but I cannot

measure with any measure the help which I have received, which has transformed me, deepened my reason, purified my heart and given me strength to go with serenity through the tragic destiny of a Russian refugee.

If there are among Theosophists young souls, who repeat in a childish way the teachings of wisdom, is it the fault of Wisdom? If Krishnamurti sends his fiery call to ascend the heights of perfection, and if there are so many who continue to live a futile life, is it the fault of the Teacher?

It may be also that confusion has been born because of misunderstandings. Often Mr. Krishnamurti looks at the world from the height of the higher, synthetic consciousness, and unites all things in one indivisible Whole, not caring for "unessentials"; and we with our analytical mind do not understand and distort the meaning of his words. For instance, when he speaks of such noble qualities as gratitude and loyalty, it seems that they have no value to him; but his purified feeling of love has no personal element any more, therefore he is above all its manifestations, so to say. It does not mean that we are so high. He always speaks from his, not from our, point of view; he is on the mountain-top, and we are in the valley. We must never forget this.

There is one thought in Dr. van der Leeuw's letter, which I welcome with all my heart, and that is the wish that the Society may never let the "free waters of life become stagnant", but to me this can be fulfilled only on the condition that we guard reverently our flag; brotherhood of life and brotherhood of man. It needs the culture of world-wide thought, great tolerance, perfect freedom of thought and mutual trust and goodwill. This (and not mutual criticism) is the chief condition of success of our future collaboration in our spiritual work.

AN APOLOGIA

BY E. A. WODEHOUSE

ONE by one the leading occultists of the Theosophical Society are coming forward with explanations of their attitude towards Krishnamurti. Recently we had Bishop Wedgwood's. The latest in the field is Bishop Leadbeater, who, in the May number of the *Liberal Catholic*, publishes a *Message* on this subject, addressed to members of the Liberal Catholic Church. The aim of the *Message* is to smoothe matters out. As is usual in the Bishop's writings, there is a tone of sweet reasonableness; and his attitude towards those who have been worried about the general situation is almost that of a soothing and comfortable nurse. "There, there!" he seems to say, "don't worry; it will all come right." Agitation is a sign of ignorance. About such a matter, says the Bishop, "no man should allow himself to be troubled or worried."

The first thing which strikes the casual reader of the *Message* is, how much more Bishop Leadbeater appears to know about Krishnamurti than Krishnamurti knows about himself. The explanation is, of course, simple—Krishnamurti, for the Bishop, has no importance except as the puppet at the end of a string, or, at best, the telephone through which a Voice is occasionally, but by no means always, speaking. The Bishop, claiming to know the greater Power behind, is thereby able to obtain information about the whole situation,

which far supersedes in authority anything that Krishnamurti may have to tell us himself. And the information thus elicited is, curiously enough, always such as to justify the Bishop in his position and to show how narrow and ill-informed are Krishnaji's own views. These colloquies with an unseen Authority are, needless to say, supported by no authenticating evidence. (How could they be?) They are stated, with an almost naïve simplicity, as things which have of course happened. It is clear that the Bishop entertains no idea of the possibility of any of his readers questioning their genuineness, or of their wondering whether perhaps, in such cases, the wish may not have been father to the thought. He seems to take for granted his acceptance as sufficient authority. Not, of course, that he approves of authority from the impersonal point of view—far from it. Even should a World-Teacher make a statement, he tells us in another place, "we must take it upon its inherent value and not upon the authority of the speaker." It is unfortunate that the Bishop, holding this eminently sane and admirable view, should not be a little more sparing, in his own case, of statements which can only have meaning or value if accepted on the strength of his own unverified *ipse dixit*. "The Lord said this", or "the Lord did that" are statements which come frequently in this *Message*, and are evidently intended to have persuasory force. We are aware that, if challenged, the Bishop would say that no one need believe such statements unless he wants to. But if so, why be so lavish of them? It is obviously *expected* that they will be believed.

But it is not in every connection that Bishop Leadbeater will allow himself to be quoted as an authority. For instance, there is the uncomfortable fact that many people accepted Krishnamurti as a teacher, solely on the strength of the occult predictions that had been made about him. Here somebody else must shoulder the responsibility, or at least

the giant's share of it. "On what grounds," the Bishop asks, "are our friends accepting Krishnaji as the World-Teacher? Unquestionably chiefly on the testimony of our great President." The best commentary on this sentence would be a reprint of selected passages in the Bishop's own writings and addresses of from twenty to five years ago. Moreover, everybody who is conversant with the facts knows that in those days nothing, in the nature of an occult pronouncement, was ever given out by the President without the closest previous consultation with Bishop Leadbeater. Further, it is well known that, in occult matters, members of the T.S. have seldom accepted anything with full confidence, unless they were satisfied that it had been "confirmed by C.W.L." He has always been the ultimate court of reference; and, if he had not concurred, we should undoubtedly have heard little about the forthcoming destiny of Krishnamurti. The Bishop cannot thus minimize his share of the responsibility.

The assumption of knowing more about Krishnaji and his mission than Krishnaji knows himself comes out strongly when we turn to the writer's explanation of what Krishnaji's teachings mean, and why he is giving them. Here little or no reference is made to Krishnaji's own words; nor is any attention paid to the statements, in many cases frequently reiterated, which he has himself made in elucidation of the more difficult parts of his teaching. These are tacitly put on one side; and the Bishop gives us a series of "explanations" which, one imagines, will make no one rub his eyes more vigorously than Krishnamurti himself.

Take, for instance, Krishnaji's well-known utterances about the single Path that leads up to the summit of the mountain, when all the other Paths have been left behind. This, we now learn, is the Occult Path; and "what some of our members seem to forget is that they are supposed to be

already on that direct path". The italics are the Bishop's own. Further we are informed that "when they take to occult study or when they decide earnestly to devote themselves to such a life as religion prescribes, they distinctly enter upon this path, and forsake the carriage-road." The distinction, then, between the Path mentioned by Krishnaji and all other Paths amounts, it would appear, to nothing more than the familiar distinction, mentioned scores of times in the Theosophical books, between the Path that goes straight up the mountain-side and the broad and easy way which winds round and round it. The information should be passed on to Krishnamurti without delay. It will mean the deletion of many passages from his printed teachings.

We then come to a very interesting attempt to explain Krishnamurti and his teachings by means of a formula—that formula being none other than the time-honoured dualism of the Occultist and the Mystic. This has the further advantage of enabling the Bishop to dovetail Krishnamurti into a neatly arranged scheme. As usual, Authority is quoted with the evident assurance of its being unquestioningly accepted. "The Lord," writes Bishop Leadbeater, "in His graciousness has chosen to give a tremendous impetus to each of those types. Only a few years ago He, the same great World-Teacher, ordered the formation of the Liberal Catholic Church, and at the same time He also set in motion, or perhaps I should say especially energized, another scheme of ceremonial called Co-Masonry. He thereby gave a very great impetus and encouragement to those who were moving along that particular line called, sometimes, the ceremonial line. It is necessary to give a similar impulse along the other line, the line of the Mystic." Hence, says the Bishop, Krishnamurti and his teachings. Regardless of the many occasions on which Krishnamurti himself has refused to allow his teachings to be identified with either Occultism or

Mysticism, he is here put forward as the essential Mystic, and his teachings are declared to have as their object the balancing up, on the mystic side of the equation, of the "tremendous impetus" recently given to the occult and ceremonial side. "This is why," writes the Bishop, "Krishnaji is throwing all his energy into giving an impulse to that Mystic line."

The temptation to rub the eyes once more comes over us here. But we curb it until we have read further and have discovered what kind of person Bishop Leadbeater holds the Mystic to be. We are told this on pages 8 and 9. The Mystic is the man "who flies straight to his goal." He can "see his goal in a flash"; and this seeing of the goal is identified by the Bishop with "what is called in some Christian sects by the name of conversion." Such conversion, we are informed, "is a very real experience, even though in some cases it may be but a temporary excitement." There is a further danger for the Mystic, also: "He may forget others", and the example is adduced of the Yogi "who constantly strives to become one with Vishnu, often through the medium of a thought-image of Him," and spends his whole life in ecstatic meditation. Such introversion is, in point of fact, a leading characteristic of the Mystic, whose consciousness "is more inward-turned, while the Occultist turns more outward." And the Bishop makes no secret of his greater sympathy with the more useful outward-turnedness of the Occultist (page 9). "If Madame Blavatsky had chosen this latter line (the Mystic line) there would have been no *Secret Doctrine* and no Theosophical Society." The Occultist, as distinguished from the Mystic, is, according to the Bishop, the man who is all the time "consciously thinking of doing good to others."

Now, we would like to ask anybody, who has even a rudimentary acquaintance with Krishnamurti's teachings, whether the above picture of the Mystic, as outlined by the

Bishop, bears any resemblance to anything that Krishnaji has anywhere either depicted or enjoined. Is it not rather a conventional picture of the extreme introverted type of Mystic—bent on obtaining release from the world of the phenomenal and concentrating all his energies upon an ecstatic enhancement of his higher consciousness—drawn from the pages of William James, Evelyn Underhill, and other writers of the kind? Where, in Krishnamurti's writings or addresses, do we find this type held up to us as an ideal? What becomes of his central teaching about individual uniqueness, the whole point of which is that every man and woman should go freely out into the world of manifestation, working with the outward-thrusting impulse of the manifesting Life, until they have fashioned themselves into the one thing that that Life means them to be? What about the fastidious perfection, which he has always enjoined, in the shaping of the outward life—the passionate attention to details, even down to the minutiae of physical things? Finally (to mention no other points) what about his teachings on the subject of that perfected and purified individuality, which ever flows outward and which knows no reaction—which acts, and never recoils upon itself?

About all these things Bishop Leadbeater says no word. One wonders if he has ever heard of them. The truth is that he is anxious to find a formula for Krishnamurti which shall, as it were, pigeon-hole him and confine his scope; and for this purpose he finds the "Mystic" label convenient. Mystic and Occultist—what antithesis could dispose of the problem more adroitly? And so, in bland disregard of almost everything that Krishnaji has ever said, the dualism is put forward as though it cleared up all difficulties. Further, in order to clinch matters decisively, the admirable arrangement is, in characteristic fashion, attributed to august Authority. It was planned, we are told, by the World-Teacher

Himself. The critic can only remark here, with all respect, that if it was the aim of the World-Teacher to give a "tremendous impetus" to the mysticism of the introverted or Yogi type, as described by the Bishop, He could have selected no more unsuitable instrument for His purpose than Krishnamurti.

A similar turning of the blind eye to Krishnaji's actual teachings is to be found in an earlier place (page 5) in connection with Liberation. A passage is quoted by the Bishop from a speech of Dr. Besant's, in which she repudiates eloquently the idea of a Liberation which shall remove her from the service of mankind. The implication is that this is the kind of Liberation that Krishnamurti preaches. But students of Krishnaji's works have always been under the impression that he preached Liberation as opening the doors to a perfected world-service. "When you have seen the goal", he has told us, "you cannot help serving." Again, has he not often said that with five or six companions, liberated like himself, he could change the face of the world?

We pass, at length, to what is perhaps the most astounding of all the Bishop's attempts to define and "place" Krishnamurti. It is on page 10. The question, which it seeks to answer, is how Krishnaji can possibly represent the World-Teacher when he "makes these extravagant statements (about ceremonies, gurus, etc.), which we know by experience to be untrue?" The answer given is so interesting that we are tempted to quote it in full.

"Cannot you see", says the Bishop, "that if a great reformer is to move a supine and inattentive world, he *must* speak strongly, he *must* insist upon the particular point which he is emphasizing, he *must* ignore all the considerations which tell against it? He must be entirely one-pointed, he must see no side but his own—in short he must be fanatical. Away from his physical vehicle he can afford to be tolerant and

magnanimous; but the brain must see only his own side, or he will never strike hard enough to make the necessary impression upon a pachydermatous public. *Krishnaji is not speaking primarily to you or to me* (the italics are mine)—men who have accustomed ourselves for years to think of higher things, who realize something of the relative importance of the inner life; *he is aiming* (again, our italics) *at the average unawakened entity whose thoughts centre chiefly round horse-racing, prize-fighting, football, business or pleasure; he must find a phraseology which will penetrate a fairly solid shell.*”

And so (one cannot but exclaim) this is all that an occultist, long hailed as an authority on the things of the spiritual life, can find to say about Krishnamurti's teaching!—perhaps one of the richest, the subtlest and, in many respects, the most difficult bodies of teaching that have been given to the world; a teaching whose doctrines of perfection (as distinct from evolutionary stature), of the creative poise between reason and love, of “formless creation”, and of the liberation of the Absolute Life by Its rediscovery, after long obscurity, of Its own absoluteness, in the perfected uniqueness of the particular—to mention no others—are such as may well test to the utmost even the keenest of metaphysical brains. Bishop Leadbeater has passed this body of teaching in review. And what is his considered judgment? The fanatical hammering of a mystical introvert upon the hard skulls of an audience of prize-fight and football fans!

It is a pity, in many ways, that this *Message* should have been published. But in another way it serves, perhaps, a useful purpose. For it shews clearly why it is that so many earnest people, who for years had been keen members of the Theosophical Society and who are still faithful to Theosophy, have been alienated from the influences at present dominant in the Society. It is not with Theosophy that these people have quarrelled. Nor was there any quarrel, so long as

information merely was required from their leaders. But there came a time when something more was asked of them—namely wisdom, intuition, spiritual insight, true perception. It is here that, in the opinion of these people, they have failed. Krishnaji's teaching gave them a splendid opportunity. They have not taken it. They have either sought refuge in questions of authority—such as the question as to the precise degree in which Krishnamurti can be said to be, or not to be, the passive vehicle of a Higher Power; or they have sought to circumscribe the application of the teaching, by telling us that it is not for everybody, that it is for the *profanum vulgus*, that it is for the next age and the next sub-race, and so forth; or, like Bishop Leadbeater in this *Message*, they have sought to explain away the teaching by putting upon it an interpretation which is absolutely foreign to it, and which Krishnaji himself would be the first to reject. And the result has been that many, who would have been only too ready to listen respectfully, have been disappointed and have turned sadly away.

That this has not been a pleasant experience for such members need hardly be said. With most of them the emotional attachment has survived long after the intellect has finally relinquished all hope. To call such people disloyal would be profoundly unjust. They are people who have clung loyally to their allegiance as long as they could, and who have only abandoned it when they saw that the thing was impossible. And there could be no better way of illustrating what "impossibility" means here, than by turning to the pamphlet which I have been reviewing. If inquirers want to know why, in the Theosophical world, certain influences, once powerful, are to-day on the wane, and why so many pairs of erstwhile loyal shoulders are nowadays being shrugged in disillusionment, they cannot do better than peruse the pages of *A Message*, by Bishop C. W. Leadbeater.

THE ETERNAL PRINCIPLE

BY NINA SUTTON

WHENCE comes our conception of Beauty? Is it the outcome of arbitrary laws evolved entirely from man's own consciousness? What guided our forefathers to the belief that certain forms are more graceful, colours more agreeable, harmonies more sweetly blended than others? Surely there is an eternal principle of beauty, existing before any law of man, a golden thread linking us through the far ages, to the earliest times, and leading ever in one direction.

Beauty in Nature is perfect self-expression. The oak growing year by year in silent strength, budding into green leaf in season, and testifying to the Force of life within, the butterfly flitting in the sunshine, and busily making its tiny mark on the sands of time, the young animal joyous with health and vitality, amid its natural surroundings, all these appealed to the dim imagination of early man, as objects of beauty; and faintly, faintly a voice spoke from the consciousness animating at once himself and these other creatures. "Obey My laws, grow and expand as My idea has formed you, seek to be ever, each living thing after its kind, the noblest expression of My thought. This is the law of Beauty." Symmetry of form and rhythm of motion are perhaps the most obvious outward expression of the Life Force. Man soon perceived the grace of curve and line, the lovely shape, of Nature's growth, and tried to reproduce them in his own crude art; soon felt the rhythm of the natural movements of his own limbs, and fashioned patterns thereof, the first primitive dance, to depict his varying emotions. Thus the forms and colours expressing perfection of fulfilment became for him symbols and examples of beauty.

Deadened by the pitiful struggle of animal existence, his dark soul awoke with fitful flashes of intuition and dimly he felt that the lowliest creature pursuing its own humble ends, after the manifold purpose of Nature, was an expression of a spiritual Force of tender and awful Beauty—a Force within man himself, so that all his nature thrilled with a joyous and unconscious realization of subtle contact. Humbly the Artist within him responded, and framed ideals that down the ages are carrying the message of man's unity with God.

THE ENCOUNTER

BY THE REV. F. H. ALDHOUSE, M.A., F.R.S.A.

ST. MACOMOCK the anchorite entered his cell with a swinging step and humming a psalm. He was a tall dark man about fifty years of age, but not a grey lock was to be seen in his black hair, tonsured in the Celtic mode from ear to ear across the front of the head. He was dressed like a Culdee, in a whitish habit of woven sheep's wool, a belt of leather was about his waist and in a leather book-cover, hanging from it, tooled and plated, was an illuminated psalter which he recited in its entirety daily.

The Saint was weather-beaten from his many and long journeys, and you could tell from his whole appearance and his abrupt but ordered actions that he was a man well disciplined and courageous. He was one neither human nor superhuman opponents could intimidate, yet there was a look in his clear, grey eyes that attracted children and even the most timid animals to him. Wild birds built beside his cell; the mother hare would lead her leverets fearlessly to his feet for a caress. Small birds lit on his hand to peck the crumbs he offered. The most squally of babies ceased its wailing, and laughed and jumped—did the Saint take it in his arms. He was regarded with affection and respect everywhere in Eirinn.

St. Macomock stirred up the turf fire, lit a rush-light in an iron stand and placed an egg to cook in the hot ashes and some bannocks to brown on the griddle. With a pleasurable anticipation of supper, he sat in his chair of woven oziars and recalled in agreeable reverie the work of the last twelve hours. He smiled pleasantly, for it was indeed the end of a perfect day. He had sung his office at the proper hours, saved a pigeon from a hawk, laid his hands on two sick people, both of whom declared themselves greatly benefited thereby, had ploughed an old widow's field for her, had worked with pleasure and success at the copy of the gospels he was illuminating, and last but not most wonderful of all, had cast out a devil.

The smith Goban McCarthy's boy had been afflicted for years with a trouble resembling epilepsy, and now he, Saint Macomock, had

compelled the fiend to tell him its name, had vanquished all its artifices to avoid expulsion. With lifted hand he had cried in his sonorous voice: "Begone, to hills on which God's sun never shines, to trackless wildernesses, to the dark depths of forests, or the great deep. Begone thou enemy of Christ; the Lion of the tribe of Judah hath prevailed. Fly accursed and trouble no more this child of God." And the evil thing had departed and the child was freed from his infirmity. No wonder the Saint was so cheerful that twice he had to check himself from whistling, and that he felt as lazily comfortable as it became a Saint to feel, in his now warm and lighted cell, with its pleasant smell of toasting bannocks.

At the same time a chirruping sounded close to the earth, the Saint smiled and addressed the insect musicians. "Brother and sister crickets, you do well to say your office now, praising the Great King of the Elements who is our common Father. Presently it behoves you to be silent while I do my best to melodiously warble the psalms, and you eat the crumbs I will spread for you." The crickets all were dumb while the Saint spoke, and when he ended broke into a joyous stridulation of chirruping, as if they understood every word he had addressed to them.

The Saint ate his frugal meal, regaled the crickets with crumbs as he had promised, and in his deep and melodious voice sung that portion of the psalter that in his day was used as Nocturnes.

Thou, Lord, shalt save both man and beast,
How excellent is Thy goodness O Lord.

He chanted the familiar words which caused him just for a second to wonder what exactly the beast was, but he went on.

And the children of men shall find their refuge
Under the shadow of Thy wings.

Ah! how good God was, how all-embracing was His love. The Nocturnes were over at last and the Saint, after listening to the howling and moaning of the storm, heavy with half frozen rain and sleet, sat warming his hands before the fire, for it was too early for him to retire to sleep, and his life was a disciplined one. Every hour of the twenty-four had its duty and its appointed portion of life to be fulfilled.

A louder gust hammered the door. "Deo gratias," said the Saint, "I am sheltered. I would not leave a dog out in that awful night." He smiled, "I pity even that Evil Spirit if he has made this wilderness his shelter—even he has his feelings, I suppose."

As the idle thought passed through Saint Macomock's mind, a gentle and timid knock sounded on the door. "It must be a child, if

is so low down on the wood," he thought. "Benedicite, I shall be delighted to give it shelter, the poor wee thing."

The Saint crossed his floor in two strides, flung wide the door and called in a soft voice, not to intimidate the little suppliant. "Come in, my dear, come in and a hundred welcomes before you. Don't be afraid of me, old Father Macomock. I love all children."

There was no one to be seen in the outer darkness, probably the child was some gipsy brat, perhaps a little thievish wastrel, frightened of his priestly raiment. The kind-hearted Saint was resolved to leave no creature in that storm. "Come in, alana," he wheedled. "Come in and warm yourself. Sure, if it's an imp itself you are, I bid you have no fear but come in out of the cold and the darkness."

This time his appeal was not in vain, a small, vague figure could be seen advancing, timorous and doubtful. The Saint was pleased. "Come on, alana," he cried, "as I said, little tramp, fairy," he laughed, "or imp itself. It's a warm corner by the fire and a toasted bannock that I have for you, whoever you are."

The small visitor, evidently encouraged by this cordial invitation, at once took the Saint at his word. The Saint rubbed his eyes hard, and looked with utter amazement at his invited guest, now fully revealed by the blazing fire and the rush-light. Could those feet be hoofs? Yes, hoofs they certainly were, though small and dainty ones. The pretty and pathetic little head had short goat-like horns on its forehead, and a tail, a most undoubted tail, dragged dejectedly behind the child demon.

The Saint's first inclination was to empty his Holy Water stoop on this unchancy little being, or hurl his aspergillum at him. He even stretched out his hand with that intention, but the utter misery of the suppliant—his dripping and shuddering limbs—and the childish face, innocent enough, despite its horns, puckered in an almost despairing appeal, made him pause.

"Is it a fawn or pan ye are, my lad?" the Saint enquired, with some asperity.

"No sir," the wretched little thing replied. "It's an imp I am, and sure I can't help it, can I? I was born one. O don't drive me back into that storm, if I was a human I could die in it; as it is I can only suffer. O do, do have pity! You said you wouldn't leave even a devil out such a night. Let me have a warm at the fire."

The Saint hesitated for a moment but only for a moment, for he was, as I have said, a very kind man, and the misery of the child imp's appearance appealed to his real and wide sympathy.

"Well, dear," he said, "even if it's an imp itself ye are, come in and warm yourself, and if you can take them, here's a bannock and a cup of warm milk for you. Ye are too young, I'm thinking, to have much harm in ye."

His guest, with cheerful acquiescence, at once advanced to the fire and, to the momentary consternation of the Saint, got into it; casting the glowing embers over himself much as a hen dusts herself. His small, pointed face glowed in the very heart of the blaze and his two little horns shot up sparks.

"Thank you so much, sir," he said. "I'm feeling just as if I were in my own home, so warm and cosy, and I'm much beholden for your offer of refreshment: but our people neither eat nor drink."

"Your parents must be glad of that: it can't cost much to keep ye," the Saint remarked. "Ye wear no clothes and ye want no food."

The Saint watched the now thoroughly restored little creature with a wistful pity. "Would ye not think of mending your ways, m'lad?" he said. "I'm suspecting it was you I cast out of that McCarthy child, is that so?"

"Oh yes, sir," the imp replied, "it was me sure enough, you got me out of him so easily I was afraid to go back home. Our people expect a better fight than I was able to put up. I'll tell them about you to-morrow, and they'll understand. It must be nice to be a Saint," he sighed.

The Saint faced his guest, "I'm only a poor, sinful man, little imp," he remarked. "It was a Power from on High gave me might to drive you out of that poor child. Why not serve Him like me? Why do you delight in mischief? There's hope for all that repent, m'lad."

The imp's eyes sparkled in their blaze.

"I too have my work, sir," he said, "for which I am perfectly adapted. We are not like poor men, changing from one thing to another, full of vague moods, unstable as water. We have the perfect peace a hawk has in doing that for which he was created. Did not your Master make me, even as He made you? Good? Evil? Which is which? Perfect action, isn't that good? Black has its right place in the total effect of a picture. A song needs contrast.

In indolent enjoyment man would live,
And a companion who I therefore give
Goads, urges, drives, is Devil and will not nest.

"It was Him above said that. We are Energy. We break defective forms, test everything. We are Energy to drive fool men.

We are also Inertia to delay all plans. We are the Shadow of the Great Light. I have no doubts and no regrets. No more than you have yourself, sir. We do the same thing, in different ways. You are His right hand, I and mine His left."

The Saint was pained. "Nothing of the kind," he replied, "and anyway, why did ye annoy that poor boy?"

"Why, sir," the imp answered, "he's a retrograde anyway, I only agitated his fits a little; it's an old debt he has to pay and I would have made him pay it now. You've only put off the day of reckoning. He'll be his own devil yet, and you'll see it. I'd have broken him, which would have been best for him, and that's a fact."

The Saint blessed himself. "I'll say no more, ye poor, ignorant boy-imp," he answered. "The Light shall yet dissolve the darkness, and ye are on the losing side. However, take your rest now and rejoice in your fiery element. I'll put more turf on." The Saint spoke kindly and gently. "Sleep—if ye do sleep—but rest anyway; to-morrow we'll part. We'll be good soldiers each of us, as mend ye will not. I'll fight for the Light, ye for the Darkness, and when I win—and win I will—ye'll find a friend in me still, little imp. So good night, and if I can't say God bless ye, still I wish ye pleasant dreams and a change of heart and will."

"Thank you kindly, sir, and may you rest well also." Just as a human child would answer, answered the small reprobate.

Next day the Saint was quite sorry to find himself alone. "I should have urged him more strongly to repent," he thought. "He was grateful and mannerly and there was something in what he said"

Since God suffers him to be
He is His servant too;
And labours for some good,
By us not understood.

WHEN all is done, both well and ill,
Will He not make His work complete?
Existence is by contrasts still.
Shadows and sunbeams yet compete
In pictures, which perfections fill.
Darkness and Light at length shall rest
In unity within His breast.

"Well, dear," he said, "even if it's an imp itself ye are, come in and warm yourself, and if you can take them, here's a bannock and a cup of warm milk for you. Ye are too young, I'm thinking, to have much harm in ye."

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The Saint faced his guest, "I'm only a poor, sinful man, little imp," he remarked. "It was a Power from on High gave me might to drive you out of that poor child. Why not serve Him like me? Why do you delight in mischief? There's hope for all that repent, m'lad."

The imp's eyes sparkled in their blaze.

"I too have my work, sir," he said, "for which I am perfectly adapted. We are not like poor men, changing from one thing to another, full of vague moods, unstable as water. We have the perfect peace a hawk has in doing that for which he was created. Did not your Master make me, even as He made you? Good? Evil? Which is which? Perfect action, isn't that good? Black has its right place in the total effect of a picture. A song needs contrast.

In indolent enjoyment man would live,
And a companion who I therefore give
Goads, urges, drives, is Devil and will not nest.

"It was Him above said that. We are Energy. We break defective forms, test everything. We are Energy to drive fool men.

We are also Inertia to delay all plans. We are the Shadow of the Great Light. I have no doubts and no regrets. No more than you have yourself, sir. We do the same thing, in different ways. You are His right hand, I and mine His left."

The Saint was pained. "Nothing of the kind," he replied, "and anyway, why did ye annoy that poor boy?"

"Why, sir," the imp answered, "he's a retrograde anyway, I only agitated his fits a little; it's an old debt he has to pay and I would have made him pay it now. You've only put off the day of reckoning. He'll be his own devil yet, and you'll see it. I'd have broken him, which would have been best for him, and that's a fact."

The Saint blessed himself. "I'll say no more, ye poor, ignorant boy-imp," he answered. "The Light shall yet dissolve the darkness, and ye are on the losing side. However, take your rest now and rejoice in your fiery element. I'll put more turf on." The Saint spoke kindly and gently. "Sleep—if ye do sleep—but rest anyway; to-morrow we'll part. We'll be good soldiers each of us, as mend ye will not. I'll fight for the Light, ye for the Darkness, and when I win—and win I will—ye'll find a friend in me still, little imp. So good night, and if I can't say God bless ye, still I wish ye pleasant dreams and a change of heart and will."

"Thank you kindly, sir, and may you rest well also." Just as a human child would answer, answered the small reprobate.

Next day the Saint was quite sorry to find himself alone. "I should have urged him more strongly to repent," he thought. "He was grateful and mannerly and there was something in what he said"

Since God suffers him to be
He is His servant too;
And labours for some good,
By us not understood.

WHEN all is done, both well and ill,
Will He not make His work complete?
Existence is by contrasts still.
Shadows and sunbeams yet compete
In pictures, which perfections fill.
Darkness and Light at length shall rest
In unity within His breast.

HILARION CIGALEN

ARCHBISHOP OF CYPRUS (1674-78)

By NICOS B. MACRIS

THE Archbishop of Cyprus, Hilarion Cigalen, or more correctly Hilarion Kigalas, was one of the most learned Greeks of his time, and the most erudite of the Archbishops of Cyprus during the occupation of this Island by the Turks.

He was born at Nicosia, the capital of Cyprus, on the 4th October, 1624, his father being Matthaïos Kigalas and his mother Aimilia, and he was baptized in the Monastery of St. Napa in Famagusta, as it appears from his baptistery published by Legrand.

Hilarion's father served as priest and chief secretary to the Archbishopric of Cyprus, having published some popular writings. On the 15th October, 1635, Hilarion entered the Greek College of St. Athanasius at Rome. In this College he studied grammar for four years, humanistic sciences for one year, rhetoric for two years and divinity for three years. He was ordained priest before leaving the College in May, 1648, having changed his name into Hilarion, instead of Ieronymous as he was formerly called.

In order to continue his studies he went to Padoua. There he took charge of the management of the Greek College, being invited by the founder of this College "for his exemplary life and his deep knowledge of the Greek letters" and because he was "pious and learned". A contemporary chronicler, referring to Hilarion's appointment, writes: "Kottounios (the founder of the college) appointed Hilarion Kigalas, afterwards Archbishop of the Autocephalous Church of Cyprus, then a monk, for he was a most capable man, having studied in Rome, being accustomed to fasting and holy vigilance, experienced in the language as well as in Greek poetry to such an extent that few in ancient times could match him and nobody in

recent years could write more skilfully Greek poems up to a myriad verses".

Having resigned his post as Headmaster of the Greek College, he started on a trip to Levant, founding schools. He visited, among other cities, Constantinople, where he founded a school and was appointed preacher. Three months after the founding of the school, the Ecumenical Patriarch issued a long eulogistic letter praising the virtues and the wisdom of Hilarion. From this document we learn that he wrote a work in twenty parts and had refused "a high prelatial throne" offered him by the Patriarch.

Hilarion was appointed "Great Theologian and Inspector of all Masters", a post corresponding to the Minister of Education. In 1663 he went to Cephalonia, where he set himself to found "a University in which an unpaid staff should teach every kind of science, *i.e.*, grammar, encyclopædia, rhetoric, poetry, dialectic, philosophy, mathematics, every kind of Greek lessons, Latin, etc." On leaving Cephalonia, Hilarion visited many towns of Greece, founding schools. In 1660 he was appointed again in Constantinople "Inspector of all Masters", and from Constantinople Kigalas came to Cyprus.

The time when he arrived at Cyprus is not well known. It is, however, certain that during April, 1668, he was actually in Cyprus, and took a prominent part in the Synod in which the Cyprus Church condemned the Calvinists.

At the beginning of 1670 he returned again to Constantinople, and he asked of the Ecumenical Patriarch the confirmation of his office. It is interesting to study his views regarding the differences between the Roman and the Orthodox Churches. About 1671 he went to Jerusalem. From Jerusalem it is not certain whether he returned to Constantinople or if he came to Cyprus, with a view to returning to Constantinople. Certain it is that in 1674 he was consecrated Archbishop of Cyprus, and was unanimously elected owing to his great merit.

Hilarion, after becoming Archbishop, among his other activities restored the old Church of Apostle Varnavas which had been changed "into a stable and a nest of snakes". In 1678 he left for Constantinople for unknown reasons. A Greek historian maintains that "he was in communication with the Roman Catholic Church and he had a narrow escape from his countrymen." There is, however, no historical evidence about his action, and we consider this information baseless. The only thing we know is that he had an attack of cholera

in Constantinople and died there in 1681, while he was looking after his brother Demetrius.

Hilarion was one of the most distinguished Greeks of the seventeenth century. Although he flourished at a time during which intolerance was causing a great strain between the Western and Eastern Churches, both parties unanimously agree about his great virtues and merits.

Nicola Bouboulius, writing to Domenico Ottolini, rector of the Greek College in Rome, states that Hilarion "practised continually in strict temperance and in prolonged prayers; rude mortification of the body, and nocturnal vigils were consumed in prayers and kneelings prone, according to the custom of ancient hermits, up to the number of 500 between day and night, he being content with a few hours for sleep, and for thirty years had never used a bed but only a seat (*sedia*) wearing an uncomely shirt with an iron carcan, bare-footed, with only slippers on the feet to protect them, besides the charities and the other philanthropic actions." He further states that Hilarion was adorned with unique virtues and wisdom and zeal for the union of the two Churches. It should be observed that Bouboulius was one of his students in Padoua and he knew his master's character and virtues well.

Giovanni d'Alviani, in his letter to Ottolini, relates also that "Hilarion Kigalas was a man of perfect goodness and of unique virtue; I hear that he is a very just, wise and sagacious man."

Pompilius Rodota, in his book *Rito Greco in Italia*, although praising Hilarion's shrewdness and wisdom, and his exemplary life, accuses him however of having agreed to become Archbishop of Cyprus and consequently to serve the Orthodox Church, being moved by ambition, and his desire to ameliorate his situation, an action which, in Rodota's opinion, was not worthy of Hilarion.

Unfortunately this man of vast knowledge and of great virtue was misunderstood by his contemporaries, as regards his religious convictions. The Roman Church claimed him as her own. The Orthodox Church did the same, and both were in doubt about his real belief.

Legrand characterizes him as "amphibious". The truth, however, is that Hilarion was moderate. A man of high learning and of wide conception, he was above passions and the narrow-minded fanaticism which characterized his contemporaries, and for this reason he was misunderstood by them.

THE THEOSOPHICAL FIELD

A REPORT OF THE INTERNATIONAL CENTRE IN GENEVA FOR 1929—30

THE International Centre in Geneva met regularly nearly every month, on the whole seven times.

At the first gathering the Secretary, Dr. A. Kamensky, who was delegated by the International Centre to the T.S. Congress in Budapest, related that the International Centre's minutes having been read at the General Council of the Federation, Mr. Cochius explained that the help of the Federation (£ 50) was promised only for one year and that there was not sufficient cash to uphold the I.C. any longer. Then the Secretary having mentioned the financial difficulties of the Swiss Section, due to the change of local, the P.T.S. made a gift of £ 100—" for the international work in Geneva ".

This gift saved the situation, as later on it was known that the sum of £ 50 promised by a group of English friends to be paid yearly, was not received, so that the Centre could not reckon on any external help. The International Centre decided to make an appeal amongst the T.S. Sections and to form a " circle of friends of the International Centre " for their help. One English member presented himself as such.

In October the International Centre had the pleasure to welcome Miss Wisser, a Dutch lady, as the resident for the coming year. Miss Wisser stayed at the Centre under the same conditions as did Miss Andrews, *i.e.*, paying 50 frs. for her room and looking after the premises. She kept the local in perfect order. She also helped the work of the International Centre, making propaganda of lectures, selling books, arranging teas. We owe her our heartiest thanks.

The other events of the year were :

(1) The arrival of Miss Selever and Mr. Cochius in October in order to organize the preparations for the Congress and they formed

all the necessary Committees and filled us with their energy and enthusiasm.

(2) The arrival of our international lecturers namely (a) Mr. Polak who gave three public lectures and several talks; (b) Miss Serge Brizy who gave during a six weeks' stay six public lectures, several talks and one theatrical performance. She also lectured in the lodges of Lausanne, Morges and La Chaux-de-Fonds.

(3) Dr. J. H. Cousins arrived at the end of May. He gave two public lectures on India and opened an exhibition of Indian pictures in the Palace of Arts (Palais des Beaux-Arts).

(4) The Order of Service has again been busy with the organization of international work; the International Centre has given to this end the local T. S. every Friday. During February, March and April, a series of public lectures were organized (a lecture on India by Mr. Sinha, a Hindu speaker; a lecture on Education by two well-known teachers, Mlle. J. Roget and Mme. Schehay; a Russian evening with a concert; a lecture of Dr. A. Kamensky on Mystical Russia; a lecture on Thought-Power, by Mr. A. Sassi; a lecture by Dr. Bertholet on Magnetism).

(5) To help the preparation of the Congress Dr. A. Kamensky arranged an "Inquirers' Hour" in February, March and April.

(6) Dr. A. Kamensky made a tour in Switzerland, visiting La Chaux-de-Fonds, Neuchâtel, Berne, Bale, Zurich, St. Gall, Locarno, Ascone, giving public lectures and talks to members. Visiting Italy, she spoke of the Congress in Trieste. In May at the invitation of the French and Belgian Sections she gave 6 public lectures—4 in French, and 2 in Russian.

(7) After the Congress the I.A.T.W.U. arranged a "Students' Week" under the direction of Dr. J. H. Cousins and with the help of Prof. E. Marcault and Dr. Anna Kamensky.

(8) The International Centre was affiliated to the Federation of International Associations in Geneva.

As we conclude this report, we wish to express once more our gratitude to Mrs. M. E. Cousins, who was the initiator of the International Centre in Geneva, and who has been the whole time helping us financially, collecting gifts and donations.

As the work in Geneva is becoming more and more important, the International Centre hopes to receive further help, so as to be able to make a greater expansion next year.

A. KAMENSKY, *Secretary.*

REVIEWS

Pawnee Music, by Francis Densmore. (Smithsonian Institution, Bureau of American Ethnology, Washington).

This book is a monument to the American method of research and its craze for conclusions from figures. It is an exhaustive study of the Folk Songs and the music of the Pawnee tribe of American Red Indians who now live in a reservation area around Oklahoma. In 1838 they numbered 10,000 persons; in 1928 they had dwindled to 2,766. The opening chapter gives an interesting resume of the history and life of this tragically ousted people, whose gifts of beauty are now being carefully collected by their conquerors. The Red Indians are noted for their love of nature, their poetic and imaginative minds, their love of art, bright colours, quaint designs, skill in pottery, weaving, jewellery, and music. Over 100 songs are analyzed in this book, but in a very cut and dried manner, very technical also. However the names of the songs shed romance over a strangely unmusical book about music—"My Trust is in Mother Corn," "O Expanse of the Heavens," "the Thunder Spoke Quietly," "the Band of the Dead is Coming," "It is Mine, this Country Wide" "How Near is the Morning." The Pawnee considered song as sacred, with evocative effect, and used it very carefully and consciously; in much the same way as the people of India use mantric chanting. Many of the melodies were heard in dream and thus came to be used in ceremonies, with special dances and poems. A characteristic of the melody is that it starts on high sounds and descends by leaps not by scale passages.

This book gives the reader a valuable glimpse into the nature of a dying race through the window of its emotional expression, and cannot but interest students of human nature.

M. E. COUSINS

One Hundred Poems of Tāyumānavar, translated from the original Tamil by N. R. Subramania Pillai. (Desabandu Press, Coimbatore, South India. Price cloth, gilt, Re. 1-4.)

The translator has done a service to the whole Tamil country by his worthy publication of the quintessence of Tāyumānavar's ecstatic outpourings of his ethical and spiritual intuitions. *Tāyumānavar* is a household word in this country, and his sweet and thrilling songs of deep devotion and high spiritual aspiration and enlightenment are heard in every household with enthusiasm and satisfaction. Tāyumānavar was a profound scholar of Tamil and Samskr̥t as well as a deep mystic and great philosopher. His poems spread an aroma of loveliness and holiness wherever they are sung and heard with their radiant richness of devotion. The translator (whose English suffers a little through a too close subservience to the Tamil idioms) has been fortunate in securing Mr. K. S. Ramaswami Sastriar, so well known for scholarship and culture, to write the foreword. As he truly observes, "Most leaders of religion make the spiritual life distasteful and rouse opposition by the way in which they dissociate loveliness from holiness. His songs and poems have subtle sweet refrains that go singing through our souls after the reading of his poems." He points out how "if we love God, God Himself reveals Himself in our heart and becomes our Teacher."

The saint-poet's transcendental mysticism can be seen all through his poems. He rises above the different creeds and contending philosophies. In this selection there are poems which show his humility and rigorous self-examination, his disgust at the mere learning, his great principle of non-violence, and his denunciation of pretenders.

The saint's songs should be carefully studied and brooded over, for full satisfaction.

S. R. R.

BOOKS AND MAGAZINES RECEIVED

Scientific Religion, by G. N. Gokhale, B.Sc., L.C.E., M.T.E. (Ind.), (The Educational Publishing Co., Karachi); *Social Efficiency*, by Professor S. N. Pherwani (The Modern Publishing Co., Bombay); *When the Sun Moves Northward*, by Mabel Collins (The Theosophical Press, Wheaton, Ill., U.S.A.); *Theosophy, Past and Future*, four Convention Lectures, 1929; *Lecture Notes*, by C. Jinarājadāsa; *A Bird's*

Eye-Vision of Swedish Post as to Connation to Latin Words. F
 Dr. Anna Esam. This Year. Edited by George Thomson (L.P.S.).
 Advs: The History and Legend of Aborigines. by George Thomson
 (Harold Smythe). London: New List in the History of Mankind. by
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 Beach Printing Press. Massachusetts: *Uitendacle* *Uitendacle*. by
 D. Small. Gentry. H. N. Press. Maass.

The *Uitendacle* *Uitendacle* June 1901. *Uitendacle* June 1901,
 August. *Uitendacle* October. *Uitendacle* August. *Uitendacle*
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 September.

How shall I have to do
 In the surface of the world
 How shall I have to do
 In the surface of the world
 How shall I have to do
 In the surface of the world
 How shall I have to do
 In the surface of the world
 With a thought of the world

One Hundred Poems of Tāyumānavar, translated from the original Tamil by N. R. Subramania Pillai. (Desabandu Press, Coimbatore, South India. Price cloth, gilt, Re. 1-4.)

The translator has done a service to the whole Tamil country by his worthy publication of the quintessence of Tāyumānavar's ecstatic outpourings of his ethical and spiritual intuitions. *Tāyumānavar* is a household word in this country, and his sweet and thrilling songs of deep devotion and high spiritual aspiration and enlightenment are heard in every household with enthusiasm and satisfaction. Tāyumānavar was a profound scholar of Tamil and Saṁskṛt as well as a deep mystic and great philosopher. His poems spread an aroma of loveliness and holiness wherever they are sung and heard with their radiant richness of devotion. The translator (whose English suffers a little through a too close subservience to the Tamil idioms) has been fortunate in securing Mr. K. S. Ramaswami Sastriar, so well known for scholarship and culture, to write the foreword. As he truly observes, "Most leaders of religion make the spiritual life distasteful and rouse opposition by the way in which they dissociate loveliness from holiness. His songs and poems have subtle sweet refrains that go singing through our souls after the reading of his poems." He points out how "if we love God, God Himself reveals Himself in our heart and becomes our Teacher."

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Eye-View of India's Past as the Foundation for India's Future, by Dr. Annie Besant; *Thus Have I Heard*, by Geoffrey Hodson (T.P.H., Adyar); *The Mystery and Lore of Apparitions*, by C. J. S. Thompson (Harold Shaylor, London); *New Light on the Problem of Disease*, by Geoffrey Hodson (T.P.H., London); *Akbar Ashram*, Tract No. 1, Oct. (Bharat Printing Press, Karachi); *Chidambaram Rahasyam Revealed*, by D. Gopaul Chetty (B. N. Press, Madras).

The Cambridge Bulletin (June, 1930), *Liberacion* (June, July, August), *Stri Dharma* (October), *The Meher Message* (August), *The Theosophist* (September), *Koemandan Theosofie* (October), *The Beacon* (September), *Teosofi* (September), *News and Notes* (October), *The American Co-Mason* (August), *Reincarnation* (January—August), *Toronto Theosophical News* (September), *Persatoean Hedoeep* (October), *The Canadian Theosophist* (September), *The Occult Review* (November), *De Theosofische Beweging* (October), *Modern Astrology* (October), *International Star Bulletin* (October), *Theosophy in South Africa* (September).

WORK

How shall I know my work ?

By the selfless voice of intuition.

How shall I plan my work ?

In the fashion of the artist with his vision.

How shall I do my work ?

In a spirit of faith and absolute devotion.

How glorify my work ?

With a thought to help His plan of Evolution.

P. S. JIVANNA RAO

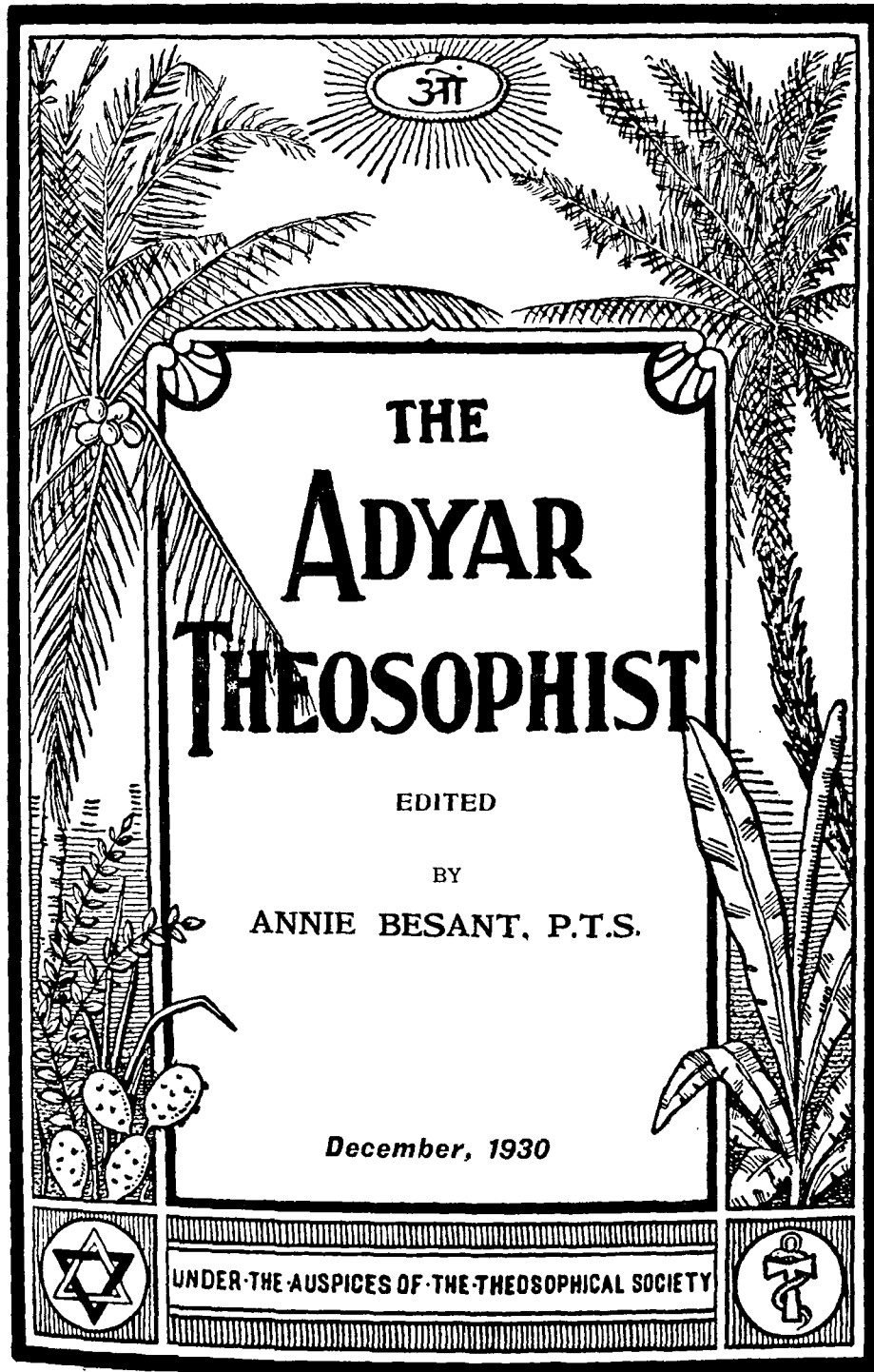
THE ENCHANTED STREAM

THERE is a gentle music haunts the little flowing stream
Remote and eerie, softly played, the echo of a dream.
Sometimes it is a Song of Joy that moves the magic strings,
Sometimes a plaintive, low refrain bewails all mortal things.

It is the Fairy Minstrels, who despite their life of joy,
With pity look on human woe, and all their powers employ,
In calling us to turn aside from chasing shadows vain,
And seek the land of Happiness where is no doubt or pain.

We live immersed in shadows, and with shadows blindly strive,
We drift and turn as shadows flit, we scarcely are alive,
And so the Elfin Music calls; if we would only heed
The life of beauty may be ours, and that is life indeed.

F. H. A



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VOL. LII

No. 3

THE ADYAR THEOSOPHIST

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

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

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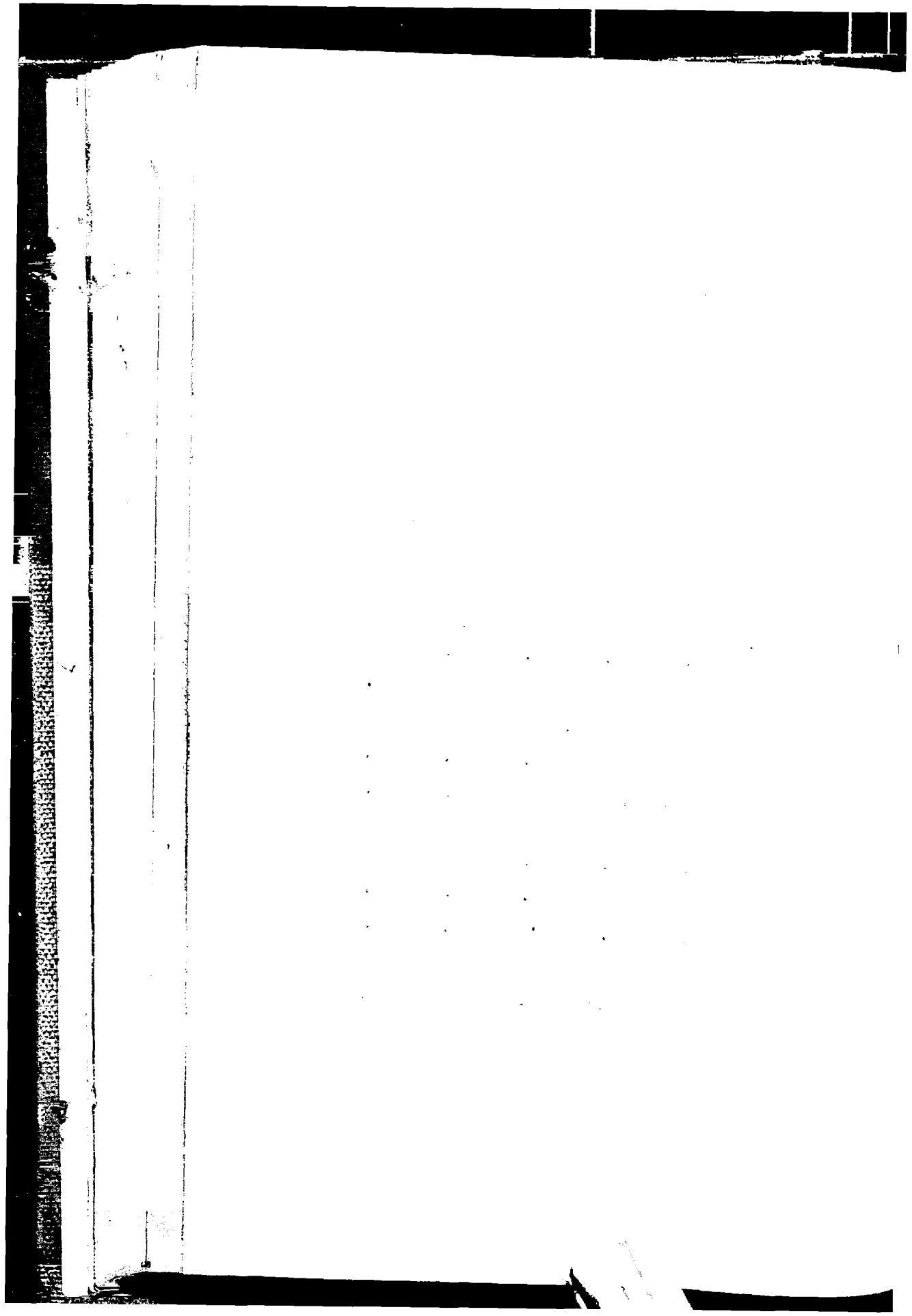
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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See Supplement, page xa





ON THE WATCH-TOWER

THE numberless friends and admirers of Dr. and Mrs. Arundale will like to hear that they are having a most successful and happy time in far off New Zealand. They always carry with them inspiration, and New Zealand, one of our T.S. outposts, thoroughly deserves the blessing of their presence, with what a Master once called the "magnificent enthusiasm of George". Our Rukmini also has her special work—that exaltation of Motherhood, on which the future of the Nations depends, and that has preserved the life of India through millennia, as naught else could have done. They send "many happy returns of the birthday of our beloved Society". Let each of us remember the promise that the Society cannot die as long as three men are in it who are worthy our Lord's blessing. "Men," be it remembered, represent human beings, not necessarily of the masculine type, and let each member, man or woman, determine to be "one of the three".

* * *

The 54th Annual General Report of the Theosophical Society was published in February last, being the record of the year 1929. It contains the Presidential Address, which is a summary of the year, showing 47 National Societies, each forming an autonomous Section. There are also three Federations, one in Canada, a Russian one in Finland, and one in Egypt; Canada has ten Lodges, Egypt three, and also

ten Lodges that are scattered too widely apart to be linked up with anything except Headquarters. They are like candles in cottage windows—a spark of light in the surrounding darkness, and the blessing of the Masters, our Founders, finds its way to each. The U.S.A. has the largest number of members—nearly 7,000. India comes second, with a hundred odd less, and England third. The Third World Congress took place in Chicago in August, and was a delightful function; 27 countries were represented—very good, we think, when the great distances which separate them are considered, and there was a Summer School at Wheaton, the pleasant home of the National Society which was a great success. Every Lodge in the Society should have a copy of the Annual Report, if only for the fellow-feeling arising from its perusal. It costs only Rs. 2, nicely bound in boards.

A. B.

* * *

Madras has been visited by a severe storm—at Adyar Headquarters much damage has been done to the fruit gardens; and buildings, trees, shrubs and flowers have suffered much. The excessive rain has caused part of the compound to be submerged and our drainage was not sufficient to cope with the excessive water. Our one canal has done its work splendidly, other parts of the compound need a similar one. At Guindy College 25 huts came down, the children have been put up in the T.S. compound until a restored train service makes it possible to send them home.

* * *

Theosofisch Maandblad, a monthly which has been published for almost 30 years at Weltevreden in Java is making way for a new monthly *De Pioneer*. The editors of the old magazine feel that the time has come to give voice, next to Theosophical literature, to the ideals and longings and wisdom of those who think "otherwise". In this way a wider field will

be open to those who aim at spreading spiritual ideals and who attempt to solve some of the problems of the present times.

The publishers will be the same. The editorial staff contains names well-known in Java. May the new monthly prove a success and thus help to spread those ideals without which the human race cannot exist.

* * *

The Theosophical Forum, published under the authority of the T. S. at Point Loma, mentions that the members of several Lodges of the T. S., Point Loma and of the T. S., Adyar, American Section met at different places in the U. S. A. on White Lotus Day—we read of such meetings at Boston, San Francisco, Chicago, New York City, Minneapolis, Seattle. While the 2 Lodges at St. Louis and San Diego report meetings at other times. It is pleasant to read of this friendly relationship.

* * *

The following is from the Circular sent regularly by the General Secretary to the members of the T. S. in Central S. Africa :

General Smuts suggested a few days ago, that perhaps the greatest benefactor to this country would be the man (or woman) who could effectively use a large "Oil-can". There is so much friction in this country, he said, and people get into a frenzy over the slightest thing. "Our country," he went on to say, "is hopelessly divided" on almost every topic.

I believe that the present dharma for the T. S. in this country is to be an Oil-can. At any rate, that is part of its dharma. There is quite sufficient destruction tearing down and uprooting, without our adding to it. The T. S. fulfils, in its day, many functions, and one of those functions from time to time, is undoubtedly that of the iconoclast. But that is not our function at present. Destruction, frenzy, tearing away of landmarks, upheavels in religion and politics—all this is being done, but the special contribution which we should be able to give is one of Harmony, Good-Will, Love and Understanding. Is it too big a claim to make—remembering the occult significance of the T. S.—that a strong, steady Harmony within our own ranks (small,

numerically, though they are) would very definitely re-act on the political and social life of the whole country? We have to demonstrate that a group of 200 members can form a living nucleus for the expression of Brotherhood. If we can form such a nucleus, then through it will pour the blessings of the DIVINE LIFE. The Oil-Can, then, must be freely used in all our Lodges, at all our meetings, and in all our feelings and thoughts for one another.

* * *

We have been asked to mention that the All-India Swadeshi Exhibition at Bombay has been postponed till February—March, 1931. Address: Great Western Hotel Bldg., Old Customs House Rd., Bombay.

J. v. l.

A ROSE FOR EACH

OF a morning I love to rejoice
Just in the freshness of earth and the air,
And my greeting to Morning I voice :
Thou, as the tuberose, art fragrant and fair.

Of a noon I aspire to reflect
Some of the glory of sun and the sea,
As my thought of a Noon I select :
Thou, as the wild-rose, art joyous and free.

Of an evening I love to enjoy
Dreams, as the shadows advance,
And my praise of an Evening is coy :
Thou, as the primrose, art charm and romance.

Of a night I retire to my heart
Right in the land of reviews and retreat,
So with message to Night I depart :
Thou, as the red-rose, art dark and discreet.

D. R. DINSHAW

THE THEORY AS TO WORLD TEACHERS

By C. JINARĀJADĀSA

THE theory concerning World Teachers, as expounded by many Theosophists to-day, contains elements derived from several sources. They are :

1. The Hindu tradition of Avatāras.
2. The Buddhist tradition concerning Bodhisattvas.
3. The Christian tradition concerning the Christ as the Second Aspect of the Trinity of God.
4. The tradition of Occultism, as stated by Annie Besant and C. W. Leadbeater, concerning the World Teacher, the second member of the Occult Triangle of the Hierarchy which governs the world.

1. AVATĀRAS

The word Avatāra means "descent," and is used in one especial sense, that of a descent or Incarnation of God. Hinduism states that the Divine incarnates periodically on earth, in order to help mankind. Ten such Avatāras are recognised in Hinduism. They are, 1. Fish, 2. Tortoise, 3. Boar, 4. Man-Lion, 5. Dwarf, 6. Rāma with the Axe, 7. King Rāma, 8. Shrī Krishna, 9. Buddha, and 10. Kalki. Some Hindus are not quite sure whether Buddha was an Avatāra, in the ordinary acceptance of the word. The Avatāra

of Shrī Krishna overshadows all others, in the mind of Hindus. The Kalki Avatāra is still to come.

All these Avatāras are only of Vishnu, the Second Person of the Hindu Trinity. There are no Avatāras of the First Person, Brahmā, or of the Third Person, Shiva.

The reason why periodic Divine Incarnations are necessary is stated by Shrī Krishna the Avatāra in *Bhagavad-Gītā*, IV, 7, 8. "Whenever there is decay of Righteousness, and there is exaltation of Unrighteousness, then I come forth; for the protection of the good, for the destruction of evil-doers, for the sake of firmly establishing Righteousness, I am born from age to age."

An Avatāra is therefore a *direct* manifestation of God Himself, without an intermediary. God *descends* to establish Righteousness whenever during evolution Unrighteousness begins to prevail. The coming then of an Avatāra is a sign that a new epoch has begun in human progression. Without the coming of the Avatāra, mankind that is tending to retrograde, because its spiritual energies are on the wane, would indeed go backward completely.

Hinduism considers that certain of the Avatāras, like King Rāma and Shrī Krishna, are "Pūrna Avatāras," *i. e.*, "full Avatāras," while the others are not so "full". In addition, certain Hindus believe that Shrī Krishna Himself manifests as a kind of minor Avatāra through disciples, sometimes more fully, sometimes less. In Bengal, the followers of Shrī Chaitanya consider that he was an Incarnation of Shrī Krishna.

2. BODHISATTVAS

The word Bodhisattva means "a Bodhi (wisdom) being," that is, one who is destined to attain to fullest enlightenment. The Bodhisattva concept is exactly the reverse of that of an

Avatāra, in that a Bodhisattva is an *ascent* from man upwards. A Bodhisattva is a perfected human being, who is so unified with the sufferings of mankind that, out of purest compassion, he renounces the Liberation (Nirvāna or Moksha) which he has won, in order to tread the long and arduous path which leads to Buddhahood, and thereafter give to men the Perfect Wisdom. Every Bodhisattva therefore becomes in time a Buddha, but to achieve he must take "the vow to become a Buddha" before a Buddha living on earth.

It is only as the Buddha that the Bodhisattva gives any teaching to mankind. During all the lives that he lives on earth, from the time of taking the vow, he works at his own purification, acquiring the "Ten Perfections" which will lead him to Buddhahood. But he gives no teaching, and in the intervals between lives on earth he lives in the Tusita Heaven. When a Buddha gives his teaching to mankind, it is the same teaching which was given by previous Buddhas, for there is only one Way to Liberation.

Buddhism states that so far twenty-eight Buddhas have appeared on earth, and proclaimed the Law, the same Law, to mankind. The last Buddha was Gautama; His successor is the Bodhisattva Maitreya, who in His own appointed time will appear as the Buddha. There is no idea in Buddhist traditions, at least of Southern Buddhism, that the Bodhisattva Maitreya appears on earth to teach, before His final appearance as the Buddha.

Each Buddha teaches the Law not only to mankind but also to the Devas or Angels. A Buddha is called "the Teacher of Devas and men". Buddhism states that a person, after "entering on the Path," may, if he so likes, enter the kingdom of the Devas and live thenceforth as a Deva. He will not then incarnate as a human being. But since the problem of Liberation or attaining Nirvāna is exactly the

same for the Devas as for men, the Devas too require a Teacher to teach the "Way". When therefore a Buddha appears on earth to teach mankind, He teaches at the same time the Devas. The Devas attend on a Buddha, just as human disciples attend on a human Guru.

3. THE LOGOS CONCEPTION OF THE CHRIST

Christianity states that Jesus came from God, and is His son. He is both equal to the Father and inferior to the Father; and this mystical relation is alluded to by the statement that it is the Father who "sends" the Son. The Christ as the Son acts as the Mediator between mankind and the Father. He came to atone for the sins of mankind, and therefore His life and death constitute a voluntary sacrifice.

Blended with this idea of the Christ is another stream of ideas, found in the Gospel of S. John, which is closely allied to the mystical ideas of Philo Judaeus concerning the Logos or the "Word". Some have questioned whether S. John does not indeed derive his ideas from Philo, who in his turn, it is well known, derives his main thought from Plato's conception of the Demiurge, or Fashioner of the Universe. As the Logos, Christ is "the Word made flesh". It is a part of God's Plan from the beginning of time that the Logos should come. "But for this cause came I unto this hour." In so appearing, the Logos Christ performs a cosmic sacrifice, and is "the Lamb slain from the foundation of the world". As the Logos lives in the Father, so all men live in the Logos. "I am in my Father, and ye in me, and I in you." None can see the Highest Godhead directly, but only except as It is reflected in the Logos or Son. "Not that any man has seen the Father save he which is of God." Therefore Christ is the sole Mediator between man and God, and hence He is "the Resurrection and the Life".

In popular religion He is called the King of the Angels. They carry out His orders in the helping of mankind.

4. THE OCCULT TRADITION

This states that there is an Inner Government of the world, which is called the Great Hierarchy. The three chief executive officers of this Hierarchy are: 1. The Lord of the World; 2. The Bodhisattva; 3. The Mahāchohan. Each of these Three is in some mystical way a manifestation of one Aspect of the Solar Logos. The Lord of the World is a manifestation of the First Aspect which is Power; He is represented in the Hindu Trinity by Shiva, and in the Christian by God the Father. The Second Aspect of the Logos is always dual, Wisdom-Love, and reflects itself in the Bodhisattva. In Hinduism this Aspect is Vishnu, and in Christianity God the Son. The Third Aspect, which is represented by the Mahāchohan, is Creative Mind; in Hinduism it is Brahmā, and in Christianity God the Holy Ghost.

The occult tradition states that during the several millions of years covered by the evolution of mankind on a globe, like our Earth, there are three Lords of the World, seven Bodhisattvas who attain Buddhahood, and a larger number still of Mahāchohans. Each of these holds office in the Hierarchy one after the other. Each is the product of human evolution, except that, just now, humanity not being sufficiently advanced to produce Lords of the World, this grade has been filled from the Adepts of the humanity of the planet Venus.

These members of the Hierarchy are not Avatāras, that is "*descents*" of the Divine; each is an *ascent*, from man to Adept and Dhyānchohan. Yet whoever holds one of these three offices in the Hierarchy becomes for the time an "Incarnation," because an Aspect of the Logos blends with his being, and he represents that Divine Aspect to humanity.

It is the function of the Bodhisattva to guide the spiritual growth of mankind, and of the Devas associated with this globe, during the period of his office. This period is the duration of a Root Race. During that time, every religion and every educational movement in every land is under his supervision. He arranges for the appearance of religion after religion, in accordance with a Plan set before him by the Solar Logos. When he takes office, he takes over the direction of such existing religions as were established by his predecessors; and he founds new religions of his own bearing his own particular type of influence.

As all the sixty thousand millions of human egos are in his charge, his work is on all planes, visible and invisible. In a mysterious way, they all live in him; as a mother supplies to the child in her womb the nourishment which it cannot yet gain for itself, so the Bodhisattva enables humanity to grow by his action far more swiftly than it would unaided. He has been called "the Heart of the World," because all the sufferings of men are reflected in his being.

The Bodhisattva has as assistants under him Adepts and Devas, as also such souls as have "entered on the Path". These are aware of his Plan, and are consciously co-operating with him to carry it out; but there are also thousands who are unaware of his plan who are his unconscious agents. These are the priests of the religions, and also all teachers who are dedicating themselves to education. He never forces any person to serve his plans, but watches for opportunities of inspiring and guiding in the right direction the unselfish ministers of religion and those dedicated to the education of children.

At long intervals of time, the Bodhisattva gives a new impulse to mankind affecting the domains of religion and education. He does this, either by incarnating on earth and founding new activities, or by using the vehicle of a disciple who has been trained for that purpose. The former method

is rare. Whenever he descends to earth, either in a direct incarnation, or through a disciple, only a tiny part of his consciousness as the Second Aspect of the Logos can manifest on earth, as no human organism can give adequate expression to the splendid being of a Bodhisattva as he lives and works on the invisible planes for the sixty thousand millions of egos who are in his charge. All the religions are always his channels; whether he is incarnated directly, or is working through a disciple, his work for all humanity continues uninterrupted.

Occult tradition asserts that the Buddha Gautama, during His lives as the Bodhisattva, appeared many times on earth as a teacher and founder of religions. Of the many occasions when He appeared to the Aryan Root Race, five are especially noteworthy, as He then initiated religious movements of an unusual kind. He was known in the past as: 1. Vyāsa, at the beginning of the first or Hindū sub-race of the Aryan Root Race; 2. Tehuti or Thoth, when He gave a new religious impulse to the Aryanised Egyptians who belonged to the second sub-race; 3. the first Zoroaster, who came to the third sub-race in Persia; 4. Orpheus of Greece, the teacher of the fourth or Celtic sub-race; 5. as Gautama, when He came once again in the Hindu sub-race, but with a message not only to Hindu religion, but one which was to form a World Religion going beyond the boundaries of India.

The long and arduous task of a Bodhisattva culminates, so far as the lower planes are concerned, with the giving of his message as the Buddha. He then hands over that part of the work of his department to his successor, who has acted as his lieutenant. The Buddha Gautama, having finished His work, handed over the work of His department to His successor, the Bodhisattva Maitreya.

The Bodhisattva Maitreya appeared in India, about the second or third century before Christ, as Shri Krishna, the

Teacher of Devotion. This was a direct incarnation, the great Teacher living as the Divine Child. He next appeared in Palestine, but on this occasion He occupied the body of a disciple, Jesus, when that disciple was thirty-one years old. Later still, He inspired and guided His disciple Muhammad, without however occupying that body, in order to give the teachings of Islām.

As the Bodhisattva works, directly or through disciples as intermediaries, all the religious teachings in the world are in a way His teachings, though He is not responsible for the aberrations from the Divine Wisdom which appear in them from time to time.

THE NEW SPIRITUAL IMPULSE OF TO-DAY

The fact that the early part of this century was to see a manifestation of the Bodhisattva was first mentioned by C. W. Leadbeater in London in 1901, at a meeting of esoteric students, which was held by him soon after his return from his first visit to the United States. A report of this address, published eight years later by C. Jinarājadāsa, appears in *The Theosophic Messenger* of Chicago for March, 1909. He said then in his address:

Part of the scheme very shortly to be realised is the drawing together of the various branches of our fifth sub-race, the Teutonic . . . A much closer drawing together of all these is to be brought about for a definite purpose. And that purpose is the preparing of the way for the coming of a new Messiah, a great spiritual teacher bringing a new religion. The time is approaching when this shall be launched—a teaching which, as compared with the other religions, shall stand upon a broader basis and keep its purity longer. But before this can come about we must have got rid of the incubus of war, always hanging over our heads like a great spectre, paralysing the best intellects of all countries as regards social experiments, and making it impossible for our statesmen to try new plans and methods. Therefore one essential towards carrying out the scheme is a period of

universal peace. Many efforts have been made in various ways to bring this about—for example, the [Hague] Peace Conference. Another way will have to be tried . . . How then, can, this peace be brought about? By making it to the self-interest of these nations to insist on universal peace. Trade suffers during war. We, the Teutons, are of the greatest trading nations of the world, and we shall shortly realise that it is to our interest to bind ourselves together and to stand for peace. Not a high motive truly is this, a motive of self-interest; but on these and on similar and parallel lines the next effort is to be made . . . When peace is assured, then shall the spiritual teacher take his rise. The very place of His birth (or coming forth) is already arranged.

Towards the end of the year 1909, after the boy Krishnamurti, then fourteen years old, came with his father to live at Headquarters of the Theosophical Society at Adyar, Madras, Dr. Annie Besant with the concurrence of C. W. Leadbeater announced publicly that Krishnamurti was destined in the plans of the Occult Hierarchy to be the disciple who was to offer his body to the Lord Maitreya, the Bodhisattva, when He should begin His mission of giving a new spiritual impulse to the world. The new impulse was necessitated by three factors: first, to establish a world peace which should endure for several centuries; second, to give the spiritual teaching necessary for the new sub-race being born, the sixth sub-race appearing in the United States and elsewhere; and third, to bring a closer co-operation between Devas and men, as a particular type of the energy of the Solar Logos, called the influence of the Seventh Ray, was about to begin a special type of work for mankind.

* * * * *

In the modern Theosophical conception of who is the World Teacher, and what is His work, all these elements: 1. the conception of Avatāras, 2. the conception of Bodhisattvas, 3. the nature of the Christ, and 4. the statements of Dr. Annie Besant and C. W. Leadbeater as to the work of an Occult Hierarchy for men, are blended.

ISLĀM: A STUDY

BY ABDUL KARIM

So many castes, so many creeds,
So many paths that wind and wind,
When just the art of being kind,
Is all this sad world needs.

THESE lines sum up the attitude, as regards religious requirements, of most earnest people; of men and women, who, outside their own reason and cultured consciences, can recognise no higher authority. To uphold kindly behaviour, an understanding helpfulness towards all, the denial of temporary pleasures for the larger good, in short, the identification of our narrower individualities with the Self of all, should be the sole and true function of religion. Its basis is the fundamental unity of all life, the visible universe being the manifestation of that One life. Allāh, Īshvara, God, we variously call *It*. In the words of the *Qurān* :

He is the beginning and He is the end ; He is the manifest and He is the unmanifest.

In whatever direction you turn, there is present the face of Allah.

God alone abides.

Although, thus the highest religious thought has always stood for a loving association of all creatures, yet the mass of mankind have in practice largely employed religion as a tool of oppression, as a means to restricting the freedom of life, for the purpose of emphasising separateness and of unreasonably exalting one community over another. As they all owe

allegiance—conventional, it is true, but nevertheless very strongly sentimental—to one or other of the great religions, a sympathetic interpretation of their diverse creeds and scriptures, with a view to bring out the underlying unity *in their common urge to a noble life*, and divested of incrustations and non-essentials, should be of great help.

The present essay is an attempt in this direction in regard to Islām. When the construction of a building is taken in hand, a scaffolding is often found necessary; to protect a young sapling, a temporary support is useful; in the seedling stage, a forest tree may be the better for a temporary overhead cover. Yet none of these excellent accessories—it is needless to point out—are ever confounded in practice with the main, the essential objects. Useful at one stage, they are unwanted at another. This analogy is true equally of much that passes for religion, in Islām as in other faiths—much that cannot properly apply to all times and to all people.

WHAT IS ISLĀM? It is the form of faith which we owe to the great prophet Muhammad. Some thirteen hundred years ago, a mighty Arab of noble birth, felt an irresistible call to lead his people to light; and his inspired talks are gathered in the *Qurān*—the holy book of the Muslims. But remember that Islām does not profess to be new. “The same is in the scriptures of the ancients.” It is a re-adaptation of the one ancient faith. But how? The *Qurān* gives the assurance that :

God did not send an apostle but one with the language of the people, so that he may explain to them clearly.

It became time that the Arabic speaking people needed helping. To quote the Holy book :

And thus we have revealed to you an Arabic *Qurān* that you may warn the mother city (Mecca) and those around it.

And if we had made it in a foreign tongue, they would certainly have said: Why have not its communications been made clear?

Consider the tremendous significance of these sacred verses. Had these been better appreciated, there would not now be that exaggerated importance often attached to mere forms of belief, which though undoubtedly useful in the circumstances of their origin, are not, on that account, essential for all times and conditions. May not one very correctly infer from these holy words that, beyond the fundamental truth of the one Divine life, and its corollary of brotherly conduct, the Qurānic religion, in details, was only intended to apply to the *Arabic people*? To them, it was a treatise on the practice of life in all its branches, as circumstances then demanded. Who knows but that Jalaludin Rumi—the great sage of Islām—was not thinking of this, when in impatience, he burst out :

I take the marrow from the *Qurān* and throw the bones before dogs.

WHO IS A MUSLIM? One who declares his faith in the divine unity and the messengership of Muhammad is a Muslim. The declaration is in the well-known form : *La-ilaha-illallah Muhammadarrasulallah*. Translated, it means “There is none worthy of worship, except Allāh, and Muhammad is His Messenger.” Taking the first implication in this declaration and considering it in the light of the Immanence of God in His world, it amounts to the obligation each one has of worshipping, *i.e.*, identifying himself with, that One Life, in whatever manifestation ; and of ceaselessly developing one’s understanding, so that, in thought, in emotion and in action, we conform to the Divine Will in evolution. It is a duty, truly, of increasing Self-realization. For, is not the Muslim taught in what is known as the *Kalme shahadat*, to bear personal witness—how else bear witness except by the truth realized in his own heart—to “the Divine Oneness without a second”? It is also interesting to find that this realization has not remained the privilege of any chosen people, the property of any particular

creed. While the Muslim Mansur met his martyrdom protesting "*Anal-Haq*, I am the Truth," the English poet Coleridge, in happier times, sang of the "One Universal breeze, at once the soul of each and God of all". And has not *Ekam advitīyam Brahman*, the exact equivalent of *Wahdahula sharika-lahu*, been proclaimed from time immemorial by the *Upanishads*?

Now the word "Islām" means endeavour, submission, harmony and peace. A Muslim therefore, far from standing out as a conflicting element in creation, should strenuously endeavour to identify himself with it, aim to glimpse at the purpose behind it; he should then undergo self-preparation by weeding out the merely personal desires and other elements of discords; and finally, he should find peace in the happy fulfilment of that purpose. But be cautioned. Peace, as described here, is not cessation from effort; it is the very reverse of it. It indicates a state of balance, the riddance of a sense of futility and of meaningless suffering. It stands for efficiency multiplied a thousandfold and for purposefulness of life. We are then "hand in action, heart with God". For then, in the beautiful words of the *Qurān* :

My prayer, my sacrifice, my life and death are all for Allāh, the sustainer of the Universe.

Innasalati wa nuski wamahyaya wamamati lillahi rabbilalamin.

On that day you will see the faithful men and women—their lights running before them.

Mark the words, their lights, not some others' lights!

As to the second part of the Muslim article of faith, that Muhammad is God's Messenger, may we not safely presume that no thinking man will deny that the prophet had a mighty mission, which he carried out truly and well? An insistence on its belief was no doubt, necessary in the mental and political conditions of the Prophet's times. For man's salvation, it was however not indispensable. A believer, alone in the

unity of God, without reference to the Prophet's position, was yet a *Mumin*, one who had reached safety. God forbids the fire of hell to touch such a one, says a *Hadis*. A rare pearl from the *Qurān* which deserves to be better known and appreciated is :

It did not beseem God to have destroyed towns for wrong belief, while they were the doers of good.

The allusion is to national depravity depicted in the Hebrew scriptures, visited with divine wrath. Is not that positive proof that in Islām, *creeds* are of minor importance, and what counts is right conduct? That is a point one cannot too strongly emphasise. That and the wonderful example of the Prophet's noble life should disarm the suspicion one associates generally with creeds and religions.

Of not fundamental importance then are the "institutions" of Islām. We find prescribed particular modes and times for prayers, fasting, compulsory alms, the pilgrimage of the Haj. Intended as a means of nearness to God, of self-recollection and self-discipline and of promoting unity, they are magnificent for their purpose. But they are not the only means; for, says the *Qurān* :

To every nation we have appointed acts of devotion.

It is not righteousness that you turn your face to the east or the west, but that you believe in Allāh and practise the noble virtues.

An anecdote from the Prophet's life will bear this out. Ali, the Prophet's son-in-law, one evening arrived late at the mosque for prayers, a thing unusual with him. It became then known that a decrepit *non-Muslim* was the cause. Ali, who had an instinctive sympathy and respect for physical weakness and old age, would not permit himself, in the pride of manhood, to pass the non-Muslim in the street. The Prophet was struck with this act of humanity, and praised it as above a thousand devotional prayers!

BROTHERHOOD. Before the advent of Islām, we meet in history only with philosophic conceptions of brotherhood—denied largely in every-day practice. For the first time, the world was given an actual demonstration of it—of true democracy—by the founder of Islām and his followers.

May we not then justifiably ascribe the secret of that marvellous culture, that advance in science, philosophy and art, which we associate with the early Muslims to this: that under the Prophet's courageous guidance, they attained the freedom of mind and emotion which enabled them, as a nation, to tear from the eyes the veil of blinding traditions, superstitions and prejudices, which had so long barred the recognition of our common humanity, under differences of colour, customs and language? Says the *Qurān* in sweet reasonableness:

To every one have we given a law and a way, and if God had pleased, he would have made you all one people; wherefore press forward in good deeds.

Because we Muslims, in common with others, have since ignored this salutary advice, we are now experiencing deplorable set-backs in all walks of life.

ANIMAL SACRIFICES. True, the *Qurān* authorised animal sacrifices. The substitution of animal in place of human victims was a necessary step in weaning a people from practices sanctified by age-long traditions. The non-essentialness of these is, nevertheless, clearly hinted at in the *Qurān*:

Neither the flesh nor the blood of these—the victims—reaches Allāh. What reaches Him is that you keep yourself pure.

Yet while they lasted, they were made to symbolise the continual sacrifices we are called upon to make of our lower self with its mere desires of the flesh to the nobler aspirations of the spirit.

FUTURE LIFE. Much stress is placed in the *Qurān* on a belief in a future life. This was natural, seeing that ordinary men needed some spur to just and unselfish conduct—the

nature of that future remaining undefined, except symbolically. But one thing is made clear, that, what we sow, we shall also reap. Says the *Qurān* :

Whatever of misfortune troubles one, it is the result of one's own doing.

The atom of good you did, that you will see ; the atom of evil you wrought, that also you will meet.

So this day no soul shall be dealt with unjustly in the least, and you shall not be requited with aught but that which you did.

The *Qurān* describes the life of this world as " sport and play " compared to the real life which is to come. This, to my mind, has more than one significance. In the first place, it points to the high destiny of the growing soul ; secondly, it is a demand for the service alone of the highest Ideal ; lastly, the Eternal, underlying the mutable, is emphasised. Those, who accept re-incarnation as a reasonable hypothesis of a future, may perhaps find support in the following verses, though, to my mind such a hypothesis is not of very great practical importance.

He begins creation, then he reproduces it, that he may recompense with justice those who believe and do good.

As we originated the first creation, so we shall reproduce it.

He creates you in the wombs of your mothers, a creation after creation.

Those, who oppose reincarnation on the authority of the *Qurān*, may object :

It is written that, the soul of man, dying out of its body and soon becoming aware of the deficiencies of its earth life, longs to go back with a view to rectify it. It is then definitely told that it cannot.

The answer is, although the soul cannot immediately return to earth to function in its erstwhile body, now in a state of disintegration, what is there to prevent it from being born, say 500 years hence, with a new one, more in accord with its past achievements and future work ?

THE GOAL OF MAN. The following verses—with my comments—from the Holy book should throw light on man's goal.

Allāh's is the end of affairs.

There is no one in heaven or earth, but will come to the beneficent God as a servant.

All make obeisance to Allāh only.

That is working *consciously or unconsciously* in the direction led by His Will: a conception, magnificent in range and far-reaching consequences. The just man's reward, we are further assured, is that he finds himself in the "seat of truth on the right hand of God," who, be it remembered, is Himself the Truth—a state of waking merging of the human in the Divine consciousness. "On that day, you will see the faithful men and *the faithful women*"—more especially the women—"their lights running before them". They stand, in short, Self-realized.

OUR RELATION WITH ANIMALS. The *Qurān* is very emphatic on the subject of our relation with animals.

There is no beast on earth nor bird which flies with its two wings, but they are a people like you and to the Lord shall they return.

There are rewards, for benefiting every animal having a moist liver.

The result is that, even to this day, there is not a single Muslim, ever so benighted, who will not prepare to kill an animal by first tenderly offering it a drink. Muslims, on the whole are more kindly towards their draught-animals, than most others in this country.

IDOLATRY. The idolatry that is condemned in Islām in the strongest terms is the exaltation of our separate personal existence, with its narrowness and its yielding to fleeting pleasures. A spiritual segregation in *space*, as in *time*, is what is here disapproved :

Woe be to the idolators, who give not the appointed alms and believe not in the life to come.

Idolatry in Arabia, at the Prophet's advent, took very objectionable forms. In despair does the *Qurān* ask :

Have you seen him who takes his low desires as God worthy of worship ?

Allāh is the Truth and that which they call upon is falsehood.

Apparently, idols were set up as instruments of greed, images served not as symbols of the all pervasiveness of the Divine Life, but hypocritically to perpetuate mental bondage and to exploit ignorance and superstition. The release that Islām effected from this vampirism and from the distracting worship of spirits which had so long dissipated their energy, amounted literally to a new birth to the Arab races, who with their minds and emotions thus *freed and nascent*, started on their amazing career, which has enriched the world with its inspiring and beautiful monuments. Incidentally, this fact of history is also pregnant with a great lesson for the moment : that, for us too, if we dare break away from the prejudices, the meaningless traditions, that now hamper our association and joint progress, there waits a career which is destined similarly to startle the world.

WAR AND PEACE. The correct position of Islām in regard to conversion and to war and peace should be obvious from the following Qurānic verses :

- (1) There is no compulsion in religion.
- (2) Conquer evil with good.
- (3) There is no blame in one defending himself against oppression.
- (4) And fight with them *until there is no more persecution*.
- (5) If the enemy incline to peace, then incline to it (you too), and trust in Allāh.

Can you yet imagine Islām, in the face of this evidence, as a religion of the sword ? Defence of homesteads, of places of worship and the freedom of conscience were alone proper

causes for "Islāmic" wars. Is it fair to confound then political ambitions of men which led to wars, with their religious duties?

MUSLIM LAW. Muslim law stands to this day as one of the most perfect codes of civil law so far evolved. It gave woman a right and a status, which no other law had so far given her. Sons and relatives all have a just share in the property of deceased persons. Bequests to the needy and the orphans are not forgotten.

THE PROPHET. The noblest gift of Islām is its Prophet. Never were strength and courage of the highest order wedded to the tenderest compassion as in him. Friends and foes alike recognised his sincerity and greatness. Here is his wife's testimony:

Thou speakest the truth, returnest not evil for evil, keepest faith, art of good life and kind to thy relations and friends, neither art thou a babbler in the market places.

The utmost his enemy could say of him is:

Muhammad, I do not say you are a liar, but whatever you preach is untrue.

He is known as the *Al-amin*, the trustworthy. I referred elsewhere to the high value he placed on considerateness to an old non-Muslim. "Do you love God?", he used to say, "then love His creatures"—including, of course, all mankind, irrespective of colour and creed. Here is an exquisite saying of his, in evidence of his wonderful humanity: "To smile in your brother's face is charity." He restored purity to life by raising the status of women and exalting motherhood. "Paradise is at the feet of the mother" is one of his well-known sayings. Non-Muslims—those of them who did not actively oppose his mission—found in him a strong and faithful protector. Though he was forced into war by his enemies, he always said that the great *Jihad* was the one waged against one's own lower nature. Accustomed as we now are to

communal warfare, it would surprise us to know that there were occasions, when Muslims were actually enjoined by the Prophet to help in the rebuilding of non-Muslim places of worship. "The ink of the scholar is holier than the blood of the martyr" is another of his sayings, which goes to prove that he valued man's intellectual and moral progress far above religious enthusiasm.

In the foregoing paragraphs, I have drawn up a very sketchy view of Islām, as I have learnt to love, and as I wish it to be recognised. It has many points of contact with the secret beliefs of the Sūfīs; though, none perhaps with those conventional observances which pass under the name of the Muslim religion in this country. Mansur, Jalaluddin Rumi, Akbar, Dara Shiko, and Kabir—only to mention a few—are the types it bred. Khaja Hasan Nizami, one of the acknowledged leaders of Sūfism in India, confessed to me not long ago that, he counted hundreds of disciples from among the Hindūs, and that in his system conversions had no place.

To bridge the gulf between our "episodal" personalities and the larger Self of Man is the true function of religion. Except in the initial stages, no outside authority, whether of books or of teachers, can very largely help. A perfect freedom of judgment unhampered by traditions however hoary, a purity of emotions, an intelligence keenly alive—these alone can remain our safest companions in our quest. Our "professional" faiths, on the other hand, are not only a denial of faith in anything synthetic, but are the deification of mass ignorance, mass superstitions and mass prejudices, of customs and traditions imbibed from childhood, which because of the bonds of sentiment, are made to take the place of reason. Human understanding, when freed from the burden of externally imposed beliefs and superstitions, will become nascent; and, like the freshly liberated atom of oxygen, will go forth to rejuvenate the world. That, is my reading of Islāmic history.

THE MASTERS AS TRAVELLERS

BY MARY K. NEFF

Those who work with Shamballa, the initiates and the messengers of Shamballa, do not sit in seclusion—they travel everywhere. Very often people do not recognise them, and sometimes they do not even recognise each other.¹ But they perform their works not for themselves, but for the great Shamballa; and all of them know the great symbol of anonymity. They sometimes seem wealthy, yet they are without possessions. Everything is for them, but they take nothing for themselves.—*Shamballa*, by NICHOLAS ROERICH.

THE truth of this statement is amply borne out by a study of the letters from Master Koot Hoomi, for instance. We know that in the 1870's he was in Europe, a young man securing a Western education. Professor Fechner and Dr. Hugo Wernekke speak of his attendance at the University of Leipzig, and of his later visit to Zurich. Mme. Blavatsky in 1885 specified other cities honoured by his presence :

I like Würzburg. It is near Heidelberg and Nürnberg and all the centres one of the Masters lived in, and it is he who advised my Master to send me there.²

Beginning with 1880, one can trace the Master's journeyings about Asia in the letters which he addressed to Messrs. Sinnett and Hume.

On the first letter from the Master, Mr. Sinnett has noted that it was received about October 15th, 1880. Mme. Blavatsky,

¹ Thus Mme. Blavatsky relates that in the late 1850's, " Master ordered me to go to Java for a certain business. There were two whom I suspected always of being *chelas* there. I saw one of them in 1869 at the Mahatma's house and recognised him, but he denied ".

² *The Letters of H. P. Blavatsky to A. P. Sinnett*, p 105.

writing in 1881, says: "Toling is where K. H. was when he first wrote to you." She adds that Capt. Banon of the 39th of Gwalior had written to her about the "grand monastery at Toling, where the head lamas have great occult powers," and proposed going there shortly. She comments on this plan :

There are only *chelas* of the first degree there, and I doubt whether they would tell or show him anything. However, it is a good thing if he goes there.¹

On October 20th, the Master writes :

Please remark that the present is not dated from a "Lodge," but from a Kashmir valley ;²

and on the 29th of that month :

The other day I was coming down the defiles of the Kouenlun—you call them the Karakorum—and saw an avalanche tumble. I had gone personally to our chief to submit Mr. Hume's important offer, and was crossing over to Lhadak on my way home.³

About February 20th, 1881, Master Koot Hoomi, being in "an irremediable paperless condition," remarks :

I, being far away from home and at a place where a stationer's shop is less needed than breathing air, our correspondence threatens to break very abruptly.⁴

Very soon after that, Mr. Sinnett went to England, and in London on March 26th a letter reached him which said :

It is from the depths of an unknown valley, amid the crags and glaciers of Terich-Mir—a vale never trodden by European foot since the day its parent mount was itself breathed out from within our Mother Earth's bosom—that your friend sends you these lines. For it is there K. H. received your "affectionate homage," and there he intends passing his "summer holidays".⁵

While in England, Mr. Sinnett published his first book, *The Occult World*. After his return to India, he received a

¹ *The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 11.

² *The Mahatma Letters*, p. 11.

³ *Ibid.*, p. 12.

⁴ *Ibid.*, p. 33.

⁵ *Ibid.*, p. 240.

long letter from which the following excerpts will indicate something of the Master's travels :

Just home . . . I come now from Sakkyajong. To you the name will remain meaningless. Repeat it before the "Old Lady"¹ and—observe the result . . . I hope these disjointed reflections may be pardoned in one who remained for over nine days in his stirrups without dismounting. From Ghalaring-Tcho Lamasery (where your *Occult World* was discussed and commented upon—Heaven save the mark! you will think) I crossed to the Horpa Pa La territory—"the unexplored regions of Turki tribes" say your maps, ignorant of the fact that there are no tribes at all—and thence home. In October I will be in Bhutan.²

However, by October the Mahatma writes :

I have to give up my projected voyage to Bhutan, and my Brother M. is to take my place. We are at the end of September . . . My chiefs desire me particularly to be present at our New Year's Festivals February next, and in order to be prepared for it I have to avail myself of the three intervening months. I will therefore bid you good bye, my good friend . . . January next I hope to be able to let you have news from me . . . I have but a few hours before me to prepare for my long, very long journey.³

That "very long journey" was both physical and otherwise. Its physical destination Master Morya (who carried on the correspondence during his Brother's absence) pictures thus :

At a certain spot, not to be mentioned to outsiders, there is a chasm spanned by a frail bridge of woven grasses and with a raging torrent beneath. The bravest member of your Alpine clubs would scarcely dare to venture the passage, for it hangs like a spider's web, and seems to be rotten and impassable. Yet it is not; and he who dares the trial and succeeds—as he will if it is right that he should be permitted—comes into a gorge of surpassing beauty of scenery—to one of our places and to some of our people, of which and whom there is no note or minute among European geographers. At a stone's throw from the Old Lamasery stands the old tower, within whose bosom have gestated generations of Bodhisattvas.⁴ It is there where

¹ A title humorously applied to Mme. Blavatsky by herself and others.

² *Ibid.*, p. 280-286.

³ *Ibid.*, p. 441.

⁴ The signification of the word "Bodhisattwa" as used here and in the Letters generally is indicated in the phrase found on page 98 of *The Mahatma Letters* : "Unless one had become in the interim a Bodhisattva, an Arhat."

now rests your lifeless friend—my Brother, the light of my soul, to whom I made a faithful promise to watch during his absence over his work.¹

Of its occult destination Master Morya says :

Koot-Hoomi went to see him (as he is his *chela*),² before going into "Tong-pa-ngi"—the state in which he now is.³

In January, 1882, "the Disinherited" (now Master Djwal Khool) wrote a long letter to Mr. Sinnett, beginning with the words, "The Master has waked and bids me write"; and in February there came a letter from the Master K. H. himself, opening thus :

My brother, I have been on a long journey after supreme knowledge; I took a long time to rest. Then upon coming back, I had to give all my time to duty and all my thoughts to the Great Problem. It is all over now; the New Year's Festivities are at an end, and I am "Self" once more. But what is *Self*? Only a passing guest, whose concerns are all like a mirage of the great desert.⁴

This year marked the beginning of trouble in Egypt which necessitated a very considerable movement on the part of various members of the Brotherhood. Master K.H., at the end of June, informs Mr. Sinnett that

The Egyptian operations of your *blessed* countrymen involve such local consequences to the body of Occultists still remaining there and to what they are guarding, that two of our adepts are already there, having joined some Druze brethren, and three more on their way. I was offered the agreeable privilege of becoming an eye-witness to the human butchery, but—declined with thanks.⁵

On which H. P. B. comments to Mr. Sinnett :

Your K. H. *refused* going to Egypt, and thereby displeased *his* authorities.⁶

She herself (though not a Master, yet she was a "messenger of Shamballa" and a member of the Brotherhood; and

¹ *The Mahatma Letters*, p. 219.

² Damodar K. Mavalankar.

³ *The Mahatma Letters*, p. 375.

⁴ *Ibid.*, p. 264.

⁵ *Ibid.*, p. 116.

⁶ *The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 27.

so her travels during the years under consideration come within the range of this article, more especially as they co-ordinate with the journeyings of the Masters) having been nearly four years in India, was longing to pay a visit to the Ashram of her Master, and had evidently obtained his permission, when the troubled state of affairs put a stop to the proposed visit. Master K. H. writes to Mr. Sinnett that

H. P. B. is in despair; the Chohan refused permission to M. to let her come farther than the Black Rock, and M. very coolly made her unpack her trunks. Try to console her if you can. Besides, she is really wanted more at Bombay than at Penlor.¹

Before Mr. Sinnett's consolatory letter could reach her, she had written to him, pouring out the vials of her wrath and disappointment :

My plans are *burst*. The "Old One" won't let me go, doesn't want me. Says all kinds of "serenades"—bad times; the English will be behind me (for they believe more in the Russians than the Brothers); their presence will prevent any Brother to come to me *visibly*, and *invisibly* I can just as well see them from where I am; wanted here and elsewhere, but not in Tibet, etc., etc. I had all ready, the whole itinerary was sent from Calcutta, M. gave me permission, and Deb was ready. Well, you won't prevent me from saying, *now* at least from the bottom of my heart—DAMN MY FATE. I tell you death is preferable. Work, work, work, and no thanks. Well, if I do feel crazy, it is *theirs* not my fault—not poor M. or K.H.'s *but theirs*, those heartless dried up big-bugs; and I must call them that if they had to pulverize me for this. What do I care now for life! Annihilation is 10,000 times better.²

By September she was seriously ill, and the longed-for visit to the Himālayas became a necessity. She wrote to Mr. Sinnett :

I am afraid you will soon have to bid me goodbye—whether to Heaven or Hell *connais pas*. This time I have it well and good—Bright's disease . . . and other pretty extras and *et ceteras*. This is *primo* brought by Bombay dampness and heat, and *secundo* by fretting and bothering . . . [Dr.] Dudley says that I can last a

¹ *The Mahatma Letters*, p. 116.

² *The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 28.

year or two, and perhaps but a few days, for I can kick the bucket at any time in consequence of *an emotion*. Ye lords of creation! Of such emotions I have twenty a day—how can I last then? . . . Boss wants me to prepare and go somewhere for a month or so. He sent a *chela* here, Gārgya Deva from Nilgirri Hills, and he is to take me off—where I don't know, but of course somewhere in the Himālayas.¹

Later she writes :

This morning I got up from my bed for the first time this week. But never mind *me* . . . Read this: "I will remain about 23 miles off Darjeeling till September 26th—and if you come you will find me in the old place . . . K. H."²

Returned to Darjeeling, on October 9th she tells of her joyous experience with the Masters :

How did you know I was here? . . . Well, now that there is no more danger from your *blessed* Government and its officials, I was going to write to you myself and explain the motive for the *secrecy* "which is so very repulsive generally to your European feelings". The fact is that had I not left Bombay in the greatest secrecy—even some Theosophists who visit us believing me at home but busy and invisible as usual—had I not gone *incognito* till I reached the hills and turned off the railway to enter Sikkim, I *would have never been allowed to enter it* unmolested, and would not have seen M. and K. H. in *their bodies* both. Lord, I would have been dead by this time!

Oh, the blessed two days! It was like the old times when the bear paid me a visit. The same kind of wooden hut, a box divided into three compartments for rooms, and standing in a jungle on four pelican's legs; the same yellow *chelas* gliding noiselessly; the same eternal "gul-gul-gul" sound of my Boss's inextinguishable chelum pipe; the old familiar sweet voice of your K. H. (whose voice is still sweeter and face thinner and more transparent); the same *entourage* for furniture—skins, yak-tail stuffed pillows, and dishes for salt tea, etc. etc.

Well, when I went to Darjeeling, sent away by them—out of reach of the *chelas*, who might fall in love with my "beauty" said my polite Boss—on the following day already I received a note I enclose from the Deputy Commissioner, warning me not to go to Tibet! He locked the stable door after the horse had been already out. Very

¹ *The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 37.

² *Ibid.*, p. 34.

luckily; because the six or seven *Babus*, who stuck to me like parasites, went to ask passes for Sikkim; they were refused point blank, and the Theosophical Society abused and jeered at. But I had my revenge. I wrote to the Deputy Commissioner and told him that I had permission from Government—the fact of Government not answering for my safety being of little importance, since I would be safer in Tibet than in London; that after all I *did* go twenty or thirty miles beyond Sikkim territory and remained there two days, and nothing happened bad to me and there I was.

Several ladies and gentlemen, anxious to see “the remarkable woman,” pester me to death with their visits, but I have refused persistently to see any of them. Let them be offended. What the d— do I care? *I won't see anyone*. I came here for our Brothers and *chelas*, and the rest may go and be hanged.

Thanks for your offer. I do mean to pay you a visit, but I cannot leave Darjeeling while my Boss is hovering near by. He goes away in a week or ten days, and then I will leave Darjeeling, and if you permit me to wait for you at your house, I will do so with real pleasure . . . I am very weak and must stop. Boss gives you his love—I saw him last night at the Lama's house.¹

Somewhat later, in a letter to M. Biliere of Paris, she says of this visit to Tibet:

My Mahatma and Guru has already twice patched me up. Last year the doctors condemned me. I had Bright's disease in the last phase . . . Well, I went to Sikkim, to the entrance to Tibet, and there my beloved Master repaired kidneys and liver, and in three days' time I was as healthy as ever. They say it was a miracle. He only gave a potion to drink seven times a day, from a plant of the Himālayas.

That H. P. B. did actually see the two Mahatmas in Their physical bodies is corroborated by Master K. H. In a letter addressed to Mr. Sinnett shortly before her expedition into Tibet, He says:

I am not at home at present, but quite near to Darjeeling in the Lamasery, the object of poor H. P. B.'s longings. I thought of leaving by the end of September, but . . . I will have to interview in my own skin the “Old Lady” if M. brings her here. And

¹ *The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 38.

he has to bring her or lose her forever—at least, as far as the physical triad is concerned.¹

Very fortunately we are able to catch a glimpse of that meeting, and through the eyes of the Master Koot Hoomi himself, since in a letter of defence of H. P. B. against certain accusations made by a Theosophist in Europe, he writes :

Most undeniably she is given to exaggeration in general ; and when it comes to a question of " puffing up " those she is devoted to, her enthusiasm knows no limits. Thus she has made of M. an Appollo of Belvedere, the glowing description of whose physical beauty made him more than once start in anger, and break his pipe while swearing like a true—Christian ; and thus under her eloquent phraseology, I myself had the pleasure of hearing myself metamorphosed into an " angel of purity and light "—shorn of his wings. We cannot help feeling at times angry with, oftener—laughing at her. Yet the feeling that dictates all this ridiculous effusion is too ardent, too sincere and true not to be respected . . .

I do not believe I was ever so profoundly touched by anything I witnessed in all my life, as I was with the poor old creature's ecstatic rapture when meeting us recently, both in our natural bodies, one—after three years, the other—nearly two years' absence and separation in flesh. Even our phlegmatic M. was thrown off his balance by such an exhibition—of which he was chief hero. He had to use his *power*, and plunge her into a profound sleep ; otherwise she would have burst some blood vessel . . . in her delirious attempts to flatten her nose against his riding mantle besmeared with Sikkim mud ! We both laughed, yet could we feel otherwise but touched ? . . . You can never know her as we do ; therefore—none of you will ever be able to judge her impartially or correctly. You see the surface of things, and what you would term " virtue," holding but to appearances ; we judge but after having fathomed the object to its profoundest depth, and generally leave the appearances to take care of themselves.

Toward the close of 1883 and extending into 1884, Master Koot Hoomi made a far-reaching tour, visiting many countries in Asia. It may be traced by a reference here and there in his letters and those of Mme. Blavatsky, also in Col. Olcott's Diary. H.P.B., writing September 27th to Mr. Sinnett, then returned to England, says :

¹ *The Mahatma Letters*, p. 190.

Olcott is gone day before yesterday on his northern tour. Maharajah of Kashmir sent for him, and K.H. ordered him to go to a certain pass where he will be led by a *chela* he will send for him . . . I believe Mr. Brown will rejoin Olcott somewhere . . . I am glad that Olcott will see and converse with him. He is in raptures with the expectation. It appears that it is Maha Chohan (the big one) who insisted with the Chohan that Olcott should be allowed to meet *personally* two or three of the adepts besides his guru M. So much the better. I will not be called the only *liar* when asserting Their actual existence.¹

Col. Olcott took the Marathi youth, Damodar K. Mavalankar, with him on this tour to act as secretary, while he himself lectured on Theosophy and organised Branches of the Theosophical Society. Many phenomena occurred, of which the Colonel gives a detailed account in his *Old Diary Leaves*, Vol. III. On November 4th, he reports the Master K.H. as being at Lake Manasarovara in the Himālayas. While the party were at Lahore camped in tents, and the Colonel was busily lecturing and interviewing all day and far into the nights, Master Koot Hoomi paid them a visit, having begun his southward journey. Mr. W. T. Brown *had* rejoined them, as will be seen by the following entry :

November 20th. K.H. came in body to my tent, woke me suddenly out of sleep, pressed a note into my hand, and laid his hand upon my head. He then passed into Brown's compartment, and integrated another note in his hand. He spoke to me. Was sent by Maha Chohan. 1.55 a.m.

November 20th, 10 p.m. After lecture K.H. and Benjamin [now Master Djwal Kool, then the youngest Initiate in the Brotherhood and hence called Benjamin] showed themselves back of the camp to Damodar, Brown and myself. Both dressed in white.

Another exciting incident occurred on November 25th at Jammu, the winter capital of the Maharajah of Kashmir, which is thus entered in the Colonel's Diary :

November 25th. Dear Damodar left with his guru K.H. for the Ashram. [I] Telegraphed H. P. B. and received word that the Masters

¹ *The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 62.

promised D. K. shall return. November 27th p.m. Damodar returned.

Meantime H. P. B. had written excitedly to Mr. Sinnett:

Well, there's news again. Day before yesterday I received a telegram from Jammu from Olcott, "Damodar taken away by the Masters". Disappeared! I thought and feared as much, though it is strange for it is hardly four years he is a *chela*. I send you both telegrams, from Olcott and Mr. Brown's second one. Why should Brown be so favoured—is what I cannot understand. He may be a good man, but what the devil has *he* done so holy and good! That's all I know about him, that it seems to be K.H.'s second visit *personally* to him.¹

Damodar having returned, the little party of three devoted workers went on with their lecture tour. They visited Wazirabad, Jeypore, Baroda, Bombay, Gooty and Kurnool, and only returned to Madras on December 15th. Meanwhile Master Koot Hoomi preceded them southward on his long journey. H. P. B. in the same letter says:

He is expected here or in the neighbourhood by two of his *chelas*, who have come from Mysore to meet him. He is going somewhere to the Buddhists of the Southern Church. Shall *we* see him? I do not know. But there's a commotion here among the *chelas*. Well, strange things are taking place: earthquakes, blue and green sun, Damodar spirited away, and Mahatma coming. And now what *shall* we do in the office without Damodar? Ye gods and powers of Heaven and Hell, we didn't have work and trouble enough! Well, well, Their will be done, not mine.

Yours ever in hot water,

H. P. BLAVATSKY.

They *did* see him. Mr. Sinnett received an epistle from him, saying:

This day week I will be in Madras, *en route* to Singapore and Ceylon and Burma. I will answer you through one of the *chelas* at Headquarters.²

Mysore is an Independent State bordering on Madras Presidency; its capital is also called Mysore. On December 7th

¹ *The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 72.

² *The Mahatma Letters*, p. 428.

from Mysore, the Master wrote a letter addressed to the London Lodge, Theosophical Society,¹ enclosed in another to Mr. Sinnett in which he declares that

The journey before me is long and tedious, and the mission nearly hopeless. Yet *some* good will be done.²

On the same day H. P. B. wrote to Mr. Sinnett:

Mahatma K. H. sent a letter from Sanangerri to Damodar and Dharani Dar Kauthumi, with a copy of some passages from his big letter to you . . . On February 17th, Olcott will probably sail for England on various business, and Mahatma K. H. sends his *chela*, under the guise of Mohini Mohun Chatterjee, to explain every or nearly every mooted point . . . You better show Mohini all the Master's letters of a non-private character, saith the Lord my Boss . . . Do not make the mistake of taking *the Mohini you knew* for the Mohini who will come. There is more than one Mâyâ in this world, of which neither you nor your friends are cognisant. The ambassador will be invested with an *inner* as well as an *outer* clothing. *Dixit.*³

Apparently the Master's visit to Mysore preceded that to Madras, as will be seen by a letter which he wrote on December 17th to Mr. Brown:

I have left Madras a week ago [therefore December 10th], and where I am going you cannot go, since I am on my journey and will cross over at the end of my travels to China and thence home.⁴

As to the Master's visit to China, H. P. B. says in a letter addressed to an E. S. member and dated November 29th, 1889:

Master K.H. every two years goes to Japan and China, and my own blessed Master [Morya] comes sometimes to India.⁵

The last news of Master Koot Hoomi's long journey is furnished by his Brother, Master Morya, who once more wrote to Mr. Sinnett during his absence:

He is in the far-off woods of Cambodia now.⁶

¹ *The Mahatma Letters*, p. 402.

² *Ibid.*, p. 405.

³ *The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 64.

⁴ *Letters of the Masters*, by C. Jinarājadāsa, First Series, p. 64.

⁵ *Canadian Theosophist*, November, 1923.

⁶ *The Mahatma Letters*, p. 432.

“Now” is unidentified; for this letter, like all of Master Morya’s, is undated.

MASTER MORYA’S TRAVELS

Thus far only the journeyings of Master Koot Hoomi have been considered, except a mention by Mme. Blavatsky of the fact that her “own blessed Master comes sometimes to India.” She continues in that letter:

In 1879 he passed a week in Bombay and came twice to visit us, when Col. Olcott and others saw him.

Elsewhere she speaks of this visit:

When we arrived in India, Master coming daily to Bombay paid a visit to me at Girgaum, and several persons saw him, Wimbridge for one.

Col. Olcott also describes this visit in his Diary:

July 15th. Had a visit in body of the Sahib! Sent Babula to my room to call me to H.P.B.’s bungalow, and there we had a most important interview. Alas, how puerile and vain these men make one feel by contrast with them!

In 1875 Master Morya travelled to the extreme south of India, to Ramesvaram; and was seen by at least four persons in Madras when he passed through that city on His way south.

That he was in Europe in 1867 is evidenced by H.P.B.’s statement, written at Würzburg in 1886:

The Hospodar [of Servia] was killed in the beginning of 1868, I think (see Encyclopædia), when I was in Florence after Mentana¹ and on my way to India with Master from Constantinople.²

Of her first meeting with her Master in London, she tells in that same letter:

I saw Master in my visions ever since my childhood. In the year of the first Nepaul Embassy (when?)³ saw and recognised him.

¹ The battle of Mentana, October, 1867, at which H. P. B. was terribly wounded. She convalesced at Florence.

² *The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 151.

³ 1850-51, when the new ruler, Jung Bahadur, paid a visit to England.

Saw him twice. Once he came out of the crowd, than he ordered me to meet him in Hyde Park. *I cannot, I must not speak of this.*¹

On one or other of these visits to Europe, Countess Wachtmeister also met Master Morya. H.P.B. relates the fact in a letter to Mr. N. D. Khandalavala, dated July 12, 1888:

Constance Watchmeister joined the T.S. because she recognised in the portrait of my Master *her living Master*, who saved her on several occasions, whom she saw in his physical body when he was in England, whom she saw in his astral body a number of times, and who wrote to her from the first in the same handwriting he uses for our Society. When she assured herself of this, she joined the T. S. at his advice; and now for three years and more she lives with and takes care of me.

In a letter written about October, 1885, Mme. Blavatsky surmises that Master Morya is in Europe. She says:

To this I listened in silent dismay, and would have remained dumb on the subject forever had not Master's far away tones struck me on the ear, coming from the N. W. direction (for a wonder! He must be roaming somewhere in Europe, my Boss), and saying: "Now, don't you let Sinnett go off again on the wrong track. Explain." Just as though *I had led you on the wrong tracks!*²

MASTER HILARION'S TRAVELS

The earliest mention of Master Hilarion, or Illarion as H. P. B. more often calls him, relates to 1870 or 1871. In the Würzburg letter of 1886, giving data for Mr. Sinnett's *Incidents in the Life of Madame Blavatsky*, she states:

I did come back from India in one of the early steamers. But first I went to Greece and saw Illarion, in what place I cannot and must not say. Then to Piree and from that port to Speggia, in view of which we were blown up.³ Then I went to Egypt, first to Alexandria, where I had no money and won a few thousand francs on the No. 27; then went to Cairo where I stopped from October or

¹ *The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 150.

² *Ibid.*, p. 244.

³ The ship was blown up, the passengers escaped with only their clothing, and were landed in Egypt by a passing vessel.

November, 1871 to April, 1872, and returned to Odessa in July, as I went to Syria and Constantinople first and some other places.¹

One may hazard a guess at the place where she met Master Hilarion, in view of the fact that elsewhere she speaks of Him as "the Cyprian Adept," and the further fact that He signed a story "The Ensouled Violin" which He contributed to *The Theosophist* of January, 1880: "By Hilarion Smerdis, F.T.S., Cyprus, October 1, 1879."

Another letter from Würzburg, dated "Saturday, 13th, '86," giving more data to Mr. Sinnett, relates the death of a friend thus:

I was warned by Illarion, then *bodily* in Egypt—and made Agardi Metrovitch come direct to me, and never leave the house for ten days. He was a brave and daring man, and could not bear it; so he went to Alexandria *quand même*, and I went after him with my monkeys, doing as Illarion told me, who said he saw death for him and that he had to die on April 19th (I think) . . . I went to Ramleh and found him in a small hotel in typhoid fever . . . Then I took care of him for ten days—an agony incessant and terrible, during which he saw his wife apparently and called loudly for her. I never left him, for I knew he was going to die as Illarion said, and so he did. Then no Church would bury him, saying he was a *larbonar*. I appealed to some Free Masons, but they were afraid. Then I took an Abyssinian—a pupil of Illarion, and with the hotel servant we dug him a grave under a tree on the sea shore, and I hired *fellahs* to carry him in the evening, and we buried his poor body.

I was then a Russian subject, and had a row for it with the Consul at Alexandria (the one at Cairo was always my friend). Then I took Mme. Sebir and my monkeys, and went back to Odessa. That's all. The Consul told me I had no business to be friends with revolutionaries and Mazzinists, and that people said he was my lover. I answered that since he (Metrovitch) had come from Russia with a regular passport, was a friend of my relatives, and had done nothing against *my country*, I had a right to be friends with him, and with whomsoever I chose. As to the dirty talk about me, I was accustomed to it and could only regret that my reputation clashed with facts—*avoir la reputation sans en avoir les plaisirs*—(if any) has always been my fate. Last year Olcott wrote to my aunt about this poor man, and

¹ *The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 153.

she answered him telling him that they all had known Metrovitch and his wife, whom he adored and who had just died when she asked him to go to Egypt, etc. But all this is flapdoodle.¹

Master Hilarion visited the United States of America in company with another Adept. There is an entry to this effect as a marginal note in H. P. B.'s Scrapbook No. I, a comment on a short article dated "New York, May 27, 1875":

At . . . and Ill . . . passed through New York and Boston, thence through California and Japan, back. M. appearing in Kāma Rūpa daily.

"Ill . . ." is evidently meant for "Illarian", the identity of "At . . ." is established in a statement of Master Koot Hoomi's:

It was H.P.B. who, acting under the orders of Atrya (one whom you do not know), was the first to explain in the *Spiritualist* the difference there was between *psyche* and *nous*, *nefesh* and *ruach*, Soul and Spirit. She had to bring the whole arsenal of proofs with her, quotations from Paul and Plato, from Plutarch and James, etc., before the *Spiritualists* admitted that the Theosophists were right. It was then that she was ordered to write *Isis*—just a year after the Society had been founded. And as there happened such a war over it, endless polemics and objections to the effect that *there could not be in man two souls*, we thought it premature to give the public more than they could possibly assimilate, and before they had digested the "two souls";—and thus the subdivision of the trinity into seven principles was left unmentioned in *Isis* . . . She obeyed our orders, and wrote purposely veiling some of her facts.²

In 1881 Master Hilarion came to the Theosophical Headquarters at Bombay. Col. Olcott mentions this in his Diary:

February 19th. Hilarion is here *en route* for Tibet, and has been looking over, in and through the situation. Views on India, Bombay, the T.S. in Bombay, Ceylon, England, Europe, Christianity and other subjects highly interesting.

Master Koot Hoomi also speaks incidentally of this incident in a letter which Mr. Sinnett received February 20th, 1881:

¹ *The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 189.

² *The Mahatma Letters*, p. 289.

Missus B.'s trouble is (apart from physical ailment) that she sometimes listens to two or more of our voices at once; e.g., this morning while the "Disinherited" [now Master Djwal Kool] was talking with her on an important matter, she lent an ear to one of ours, who is passing through Bombay from Cyprus, on his way to Tibet—and so got both in an inextricable confusion. *Women* do lack the power of concentration.¹

Instances of other Masters' travels might be cited; for example, Colonel's mention in his Diary of February 3, 1879, while he and H. P. B. were on their way from New York to India:

The venerable T. [uitit] B. [ey], passing near the [Suez] Canal, sends me his greetings.

Or H. P. B.'s explanation to Mr. Sinnett of the doll which she gave to his little son Denny at Simla, saying that Djwal Kool had purchased it in the bazaar and forwarded it to her, because she had forgotten to bring a gift for the little child. Or again, Master Koot Hoomi's mention of the fact that

The Chohan was then in India [1793], and he was an eye-witness to the beginning of horrors.²

However, enough has been said to establish the truth of Nicholas Roerich's statement:

This is the Teaching of Shamballa. Verily, each one may attain it. Verily, each one may hear the pronunciation of the word, *Kalagiya!* But to attain this, a man must dedicate himself entirely to creative labor. Those who work with Shamballa, the initiates and the messengers of Shamballa, do not sit in seclusion—they travel everywhere.³

¹ *The Mahatma Letters*, p. 36.

² *Ibid.*, p. 490.

³ *Shamballa*, p. 29.

THE THEOSOPHICAL FIELD

BISHOP LEADBEATER'S EUROPEAN TOUR

WHEN I returned from Adyar in the early part of 1926 quite a number of members from different parts of Europe said that what they envied most was that I had had an opportunity of seeing Bishop Leadbeater ; and so I found that one of the dreams of my own Theosophical life was shared by many others, who had grown to appreciate and love Bishop Leadbeater, as I had done, through his articles and his books. The wish was then born in my heart that some day, somehow, he would visit us in person, but it seemed a remote hope.

When I revisited Adyar last Christmas, however, and found Bishop Leadbeater in such wonderfully good health, I thought that at last one might dare venture the suggestion of a possible visit in the warm months of the year. It was at once a great relief and a great joy to me that he received the suggestion, not only with his usual courteous kindness, but with a certain amount of favour. In his usual humble way he seemed to doubt his power of interesting members sufficiently to justify the expense of such a trip, but we were able to assure him that he would receive a really warm welcome, and that such a visit would be of great benefit to large numbers of our members. After discussing the matter with the President, who also thought that such a visit would be of real use at the present time, he finally agreed to come.

Bishop Leadbeater came on to Europe straight from a visit to Australia and Java, where he had had a very strenuous time and, as the President and Mr. Jinarājadāsa were also coming to Europe, they were able to join the Bishop at Colombo. He reached Toulon on the 30th of May, and was met there by Bishop Wedgwood and myself (who were to accompany him on his tour) and several other friends, including Mr. and Mrs. Oscar Kollerstrom, Mr. and Mrs. St. John, Mons. Chas. Blech and Bishop Hounsfield. He disembarked about

10 a.m. and in the afternoon plunged straight into work, taking a members' meeting in the Grand Hotel at Toulon. It was a crowded meeting, mostly of members from the South of France, and the warmth of his welcome seemed to me to be a good augury for the arduous tour in front of us.

The following morning we left for Marseilles, where meetings were held in the morning and the afternoon, and we arrived back at Toulon between 8 and 9 p.m. The next morning early, at least early for all but Bishop Leadbeater, we left for the first stage of our long and rapid tour, starting at 6 o'clock for Milan en route for Budapesth. The weather was warm and sunny, and Bishop Leadbeater had quite a happy time picking up old landmarks as we travelled along the south coast of France. At several stations we were met by groups of friends who were anxious to catch a glimpse of the Bishop and perhaps receive a handshake. We arrived at Milan about 10.30 p.m. and had to leave at six the next morning, so had not an opportunity of seeing anything of Milan, though we caught a glimpse of the beautiful Cathedral from our bedroom windows.

Our next stop was at Venice, where a group of friends (including Mr. Grant Greenham) again awaited us. One would have liked to linger in beautiful Venice, but the tour programme allowed of no relaxation, and so in the early afternoon we were off again on the final stage of that part of the journey, arriving at Budapesth at 10 o'clock the following morning. Some of our Italian brethren greeting us on our way past Trieste.

At Budapesth we all stayed with Mrs. de Rathonyi, the energetic General Secretary of the Hungarian Section. As the Theosophical Headquarters were under the same roof (except for a brief visit to the new Headquarters, which had just been purchased) we had very little opportunity of seeing anything of that very wonderful city.

We had a crowded programme, and very enthusiastic audiences, Bishop Leadbeater capturing all hearts, as indeed he did wherever he went, by his kindly good humour and his geniality, as well as by his inimitable way of answering questions and solving difficulties.

Our party left in the afternoon of the 6th of June for Vienna, where we stayed at the Imperial Hotel. I really think I ought to say *slept* at the Imperial Hotel, for we were out on work of various kinds from early morning till late at night. There we had the usual variety of meetings, public meetings, members' meetings, meetings for young people, Church meetings of various kinds, and one Masonic meeting.

Vienna, like most of the famous towns of Central Europe, has changed a good deal since Bishop Leadbeater last visited it 64 years ago. Vienna, for example, has grown larger, and much of its gaiety and the joyousness and light laughter of its people seem to have vanished, beautiful buildings have a certain atmosphere of decay, but there is still warmth and love in the hearts of the people, and we received a real welcome from our Theosophical friends. Bishop Leadbeater was greatly interested in the *Theosophenheim*, a Community Home managed by Bishop Cordes, where a group of happy young folks live and work.

From Vienna we went on to Cracow. We left on the evening of the 11th, which happened to be a Festival day in Vienna, so that the streets were brilliantly lit up and so densely crowded with people that traffic was almost impossible. As we had been attending meetings right up to the last moment, it was quite a task to get our large amount of luggage loaded up and piloted to the station. The care of the luggage was quite a feature of our programme. There was a considerable assortment of packages of all sorts and shapes, large and small, and I feel quite proud of the fact that we finished our tour and arrived back at Adyar without the loss of a single article.

Our visit to Cracow was very brief, as we really only called there on our way to Warsaw to visit the Cathedral, where a talisman is said to be buried. It was on this journey that we had our first, and I am happy to say, only accident. In boiling some water for tea in the early morning, a sudden jolt of the train upset the boiling water over Captain Clarke's hand and Bishop Wedgwood's foot. The latter proved to be quite a severe scald, and did not heal for several weeks.

Miss Wanda Dynowska, the late General Secretary of Poland, and General Prince Michael Tokarzewski, with several other friends, were awaiting us, and after a hasty bath and lunch at the French Hotel we set out in real warmth and sunshine for our visit to the Cathedral.

We left Cracow at 2.15 and reached Warsaw at 8.55. Here we stayed at the Community House, which is so capably carried on under the management of Miss Dynowska, and spent there several busy days. The members' meetings were very well attended, and everyone worked hard to make our visit happy and successful. In spite of having a full programme to carry out, Bishop Leadbeater took advantage of a very few hours of leisure to tackle a growing pile of correspondence, and from that day, with very rare exceptions, work of this sort was somehow squeezed into even our busiest days.

On the evening of the 15th we left Warsaw for Berlin, arriving on the morning of the 16th. Most of our party were the guests of Frau Andreae in her palatial and charming home, and proceedings in Berlin opened with a reception which was held in the beautiful grounds there. This gave us a splendid opportunity of meeting many old friends, and helped us in a pleasant and more informal manner to form new ones. All the meetings in Berlin were crowded, and we had a number of unusually original questions, which was rather a joy, for in nearly every town we visited we found that on the whole the same sort of questions were asked, showing indeed that our members were all thinking along similar lines.

From Berlin we went on to Holland to attend the Dutch Convention, arriving at Amersfoort in the early morning of June 19th. In spite of the hour a number of friends were waiting for us, and Bishop Leadbeater was especially happy to find among them some members of his own special group of young people.

The programme of the Dutch Convention included a Reception to Bishop Leadbeater on the evening of the 21st and a talk to members from the Bishop on the afternoon of the 22nd. Bishop Leadbeater recalled the time when during a month's visit to Holland he was presented with list of ninety-one lectures, all but four of which were carried out.

As we had to leave for Paris on the evening of the 22nd our visit to Amsterdam was brief. In Paris, Bishop Leadbeater stayed with Mons. Chas. Blech, the General Secretary for France, in the same house in which he had stayed thirty years before. There were no unusual features in the Paris programme; just the same kindly welcome, the same sort of questioning in the hearts and minds of members, but I found that wherever Bishop Leadbeater went members were happier because " he had passed that way ".

In order to attend a special meeting at Geneva on the afternoon of the 26th of June Bishop Leadbeater and Captain Clarke travelled by air, while I remained behind with Bishop Wedgwood for another day to complete the programme. Our arrival in Paris was made especially memorable because Mr. and Mrs. Hotchener were waiting for us, glad to link up again in love and friendship with old and tried friends of earlier years.

The European Congress was held at Geneva, and we were fortunate in having an unusually large number of our best known leaders and workers present. It was here that many of us for the first time

saw Dr. Besant and Bishop Leadbeater together. The memory of seeing our two veteran leaders together at Adyar is one which I shall myself always cherish, so I understood something of what it would mean to others. Several accounts have already been published of the proceedings of the Congress, so I feel that there is nothing further to add.

We left Geneva on the evening of July 2nd, and reached London on the evening of the 3rd, in time to attend the English Convention. Miss Bright, Mrs. Sharpe and several other old friends were on the platform to greet us and welcome the Bishop home again. The Bishop's first task in England was to attend the General Secretary's Reception on the afternoon of the 4th, and on this occasion many devoted workers had an opportunity of being presented to him.

The English Convention programme is always a crowded one, and although we were unable to procure a really suitable hall for all our meetings, members were good enough to make the best of it. When Bishop Leadbeater first rose to speak he had a wonderfully enthusiastic reception, quite an ovation—a welcome which rose quite spontaneously from the hearts of the large gathering, and I must confess to having a suspicious but happy lump in my throat just to know that after such a long absence he should get a really hearty and loving welcome back to his home-land—a welcome too which indicated to some extent the gratitude we all felt for the many years of hard work on our behalf which lay behind him. I think that in London, almost more than anywhere the Bishop caught something from the warm glow in our hearts, for he seemed especially at one with his audiences there.

Bishop Leadbeater's further engagements in England included a visit to the Northern Federation held at Harrogate on July 22, 23rd. Here he once again renewed old links with the past and met after an absence of a quarter of a century friends like Captain Hodgson-Smith of Harrogate and Mr. Harrison of Bradford—two of the staunch and faithful workers in the North.

From Harrogate we went on to Birmingham to meet the members of the Midland Federation, and here again another old friend from the past was waiting to greet the Bishop, Mr. Bernard Old, for many years President of the Birmingham Lodge. Then we went on to Cardiff, where Bishop Leadbeater presided over the Welsh Convention.

The next journey was over to Ommen at the end of the month, where Bishop Leadbeater had the pleasure of attending his first Star

Camp. He was much touched and delighted by the warmth of the welcome extended to him, not only by Krishnaji himself, but by all the leading Star officials.

The holiday month of August was spent at Huizen, where we all stayed together at St. Michael's under the very hospitable roof and ceaseless care of Mevrouw Mary van Eeghen, who has done so much to make the work of the Huizen Centre a success. Although it was supposed to be a holiday month, it was in fact a time of unusually hard work for us all, but especially for the Bishop, and it was towards the end of this month that the symptoms of eye-strain, which later became more serious, first appeared. Nevertheless on September 1st we set out again for Brussels, where several meetings had been arranged. On reaching London, however, on the 4th of September, Bishop Leadbeater was at last forced to have medical attention and a complete rest was ordered, which unfortunately necessitated cancelling his engagements to meet the members of the Eastern Federation at Letchworth, the Southern Federation at Bath and the members of the Scottish Section in Edinburgh.

After a fortnight's rest the Bishop was able to return by aeroplane to Holland, as he had work still to complete there, but unfortunately most of this time had to be spent in bed to enable him to be well enough to take the journey back to India. He left Toulon on the 3rd of October, and though I had intended originally to accompany him only as far as Naples, I finally extended my journey to Adyar, so I was able to see him safely back again after his very strenuous tour.

I think if I had to sum up in a few words the impression Bishop Leadbeater left wherever he went and the gist of his message, I should describe it in the two words "carry on". The Society has its own special work to do far off into the future. The Masters exist, and Their Society is Their outpost in the outer world. Within its fold aspirants are trained for this especial work, and to be drawn some day into closer relationship as the reward of faithful and devoted service to Their great Cause. From time to time throughout the years that lie ahead new tasks, new branches of the work for the helping of the world will no doubt be undertaken by different groups but the main work will still go on. So what we have to do my friends, is to learn daily to become better servants of these Great Ones, and, come what may, do what They always do--faithfully "carry on".

M. JACKSON,
Gen. Sec., English Section.

THE RATH

BY THE REV. F. H. ALDHOUSE

THERE is a little river called in modern days the Nanny, which flows from a source near Tara. On through the rich pasture lands of Meath it goes, past hill and dale, 'neath woods and over-hanging banks, down to the sea. In the long ago, it burst forth from Nectan's enchanted caldron; a girl who was unworthy plucked off the lid, and the stream burst forth in vengeance and pursued her to her death by drowning. That is the legend. He who could uncover the spring from whence the Nanny flows would find the enchanted caldron of Nectan the magician. He would have the giver of all plenty, for the caldron gave every gift its owner desired. It was the Sangraal of the Gael.

Above the Nanny, a mound upon a hill, stands a rath. It is almost half a mile from the sea, and is close to the village of Laytown. A wistful beauty, delicate and elusive, lies over that place; river, woods and hilly banks seem part of a dream world. The gulls cry, the larks soar and sing, the call of the curlew rings. Those, and the eternal murmur of the sea, are the music of that fairy-haunted valley. For where a rath is, there the fairies are. The 'Fair holy hills of Erin' are their dominion; a rath is their special fort, a place of contact between their world and ours.

I have known the rath at Laytown as long as I have known anything, I have as a child sat beside it, hoping its green door would open and its sweet immortal inhabitants show themselves. But I have never (except in dreams) had that vision glorious. None the less, to others has been granted what to me has been denied. I will give the narrative of Bridie Corner, whose father and brother were fishers.

"We all know, sir, the sidhe does be in the green rath. It's many the times I've heard people, mostly ould ones, telling how they saw

them hurling beside it on the meadow, or sailing their little white-sailed skiffs on the Nanny, or dancing to the grandest music in the world beneath the great white moon, when it is full. They say that music would make the lame dance and fling away their crutches if they came within the sound of it. Aye, that's nothing.

"Sure, one night, when the McCarty's were bringing their ould father's coffin to leave it in the chapel of St. Mary, they passed the rath at the full moon of May. It is a season when there is great rejoicing in Fairydom whatever is the cause of it. It is coming down the road they were, and not far from the rath, when the full blast of the fairy music came over them. Like a wave of joy it fell on them and, for all the grief that they had, they could not forbear but to jig it, and leap and whirl there on the dusty white road, beneath the round silver moon,

"Aye, sir! and as they hopped and twirled the ould ass let a most tremendous bray, and burst out of his harness and began bouncing and gallivanting, the creature, and he nigh twenty years old. And it wan't long till they heard a knocking in the coffin and then father was calling out to them 'let me out, boys, let me out. I can't be lying here, with that grand dance band playing, it's a jig I must have, even though I'm dead myself. So make no delay but let me out.' And when they were unable to do the same, partly from being unable to stop dancing and partly from pure fear, the ould fellow gave one kick and a pounce that knocked the coffin lid flying twenty feet; and out with himself on the road and started jiggling. 'Ah' says he, 'good luck to myself and nobody else; it's ould I am, and it's dead I am, but I'll dance the two of youse down, so I will, before the dawn shows itself.'

"And its the true word he spoke, for when the pale rim of the morning showed above the sky over the sea to the last, it was lying on the green grass of the roadside they both were, and the ould man still holding his own. When he saw the rim of the morning, says he, 'Well, I've danced me last dance in this world, I suppose. God be with the ould times when men could dance. I've the two of youse beat. Rest, me lads, rest, and I'll put all to rights.' And he reharnessed the ould ass, Tommy, and got back into his own coffin and pulled back the lid on himself; and when they woke out of the heavy sleep that fell on them, they took him to the chapel of St. Mary.

"And another time the widow Maccassin was driving her pig into Drogheda to the fair, and it was early in morning on midsummer day. She sat down by the rath and the pig sat down beside her.

'Mavrone,' says she, 'Mavrone (my sorrow), to think me darling pig, that you and I must part. Its only for lack of money I let you go from me,' says she, 'me own darling pig.' At that moment out of the rath came a little woman, just like the widow Maccassin herself, but only two feet high. 'So, Mam,' say the womaneen, 'its want of money is parting you from your darling pig; how much do you expect to get for the same?' says she. 'Ah, bless ye, Mam,' says the widow Maccassin, not a bit daunted, 'it's five pounds I hope to get for the pig,' says she, 'but its only me poverty and necessity makes me part from him.'

"So with that the Fairy hands her a purse 'I give you the money,' says she, 'but keep the pig, as you have such a wish for him'; and with that she vanished. Now the widow Maccassin drove the pig home, but she had only a mile to go. And about midday says she to herself, 'I'll have two prices for the pig,' says she, 'and the Fairies are all asleep now, for our midday is their midnight.' Weren't she the old avaricious villain; and she started to drive the pig into Drogheda again; but when she came to the rath the pig gave a grunt that would startle you, and tugged the rope out of the widow's hand, and its a straight run he made for the rath, and into it he went. And its neither tale nor tidings she ever heard of him again. Bad luck to her, the miserable creature, but to cheat the fairies was beyond her.

"But there are all kinds of fairies, some like the little womaneen that talked to the widow Maccassin, some fine as the greatest nobles in the land, and there is the King and Queen, Finvara and Mave. They are the most beautiful and most gracious, and the kindest monarchs in the world. There is no human sovereign like them.

"It was one summer that my father went fishing and brought my brother Donogh with him, they had two other men with them, and they sailed out of the Nanny in the smack. There was a bit of a breeze, and the sky was a little stormy looking, but not much. It was after the herring they were. If you are anyway slow in going after them, it's away with themselves they will be, and its long you may wait for them to come back again. Then the sky got angry and fierce looking, and the sun had a bad pale, storm-wrapped setting. Then the sea rose and the wind roared and the cold white sheet-lightning flamed and flickered. And it's the wives of the fishermen had no sleep, watching and waiting, and praying.

"Mother was rocking herself in the chair and it's of father and Donogh she was thinking. She never saw me slip out of the door; its in bed she thought I was. Twice the wind nearly levelled me on

the road, but it's on to the Rath I made my way. My cloak was drenched; if I had been swimming in the white waves of the sea it's not more wet I would have been. But at last it's to the rath I got. And through the rack of the clouds the big white full moon shone. It's down on my two bare knees I went. 'O, sweet Queen,' I called, 'Shining Branch of Beauty. Great Mave, have pity on a human child. My father and brother will drown, and it will break my mother's heart. O, bright Queen; that never knew sorrow, your joys are all the days of all the years, have pity, O Flower of Flowers, or there will be a shadow on my life for ever. I, a child, cry to you, a queen and a mother.'

"Sure, sir, as sure as the earth is beneath my feet this minute, and heaven above us both. I had no sooner said that, than Queen Mave stood before me. She was just as big as a girl of twelve, but she was so lovely and shapely and perfect, she seemed bigger. She was dressed in a white dress of some soft stuff, as white as mist and as filmy as mist; she had a cloak of green threaded with gold on her shoulders. There was a circle of gold, and gems of as many colours as the rainbow round her forehead. And above her head there hung a star. Aye, a real star, about six inches above her it hung, ardent and white and silvery. But the queen was fairer than the gems, and more wonderful than the star.

"'Poor child,' she said, 'what is the grief that is on you?'

"Then, sir, I told her: for blow as the wind might, it could not shake a curl of her shapely head, or move the light cloak of green upon her.

"'It is the storm, O, gracious queen,' I said, 'it will sweep the sailors to destruction.'

"I don't think she knew there was a storm till I told her.

"'Oh yes,' she said 'the clouds are rushing about the sky, they veil the lady moon, and then unveil her again and the lightning is dancing its reel.'

"She took a silver whistle from her neck, where it was hanging by a silver chain. She blew that whistle, and two fairy boys came out of nothing at all and bowed low and stood before her.

"'Tell the King I would speak to him, ; she said, and they were gone like shadows.'

"A minute later the King suddenly stepped out of the moonshine. He was taller than the queen, he had a beard, black, short and pointed and black hair; her's was like gold of the sunlight.

But in all things he was the most gallant and courtly and gentle king in the world. A flame he was, and a king beyond compare. He took Mave's hand; he raised it to his lips, and on me he smiled.

"'I am here, my love,' he said to the queen. 'State your wishes and I will gratify them.'

"The Queen said, 'My lord, see this child. There is a storm in the world of the sorrowful shadows. Her brother and father are out on that wild sea. If we do not help, they will be lost to her.'

"The King looked at me, and when I saw his look I was not anxious or sorrowful any more, for I saw he had the love and the power, and that he would use them both for me.

"'Do not fear, child,' he said. 'I am king of the people of the waves, as well as of the sidhe of the land.'

"And he shot up into the air like a shooting star. He was gone but a few minutes, and then the star came back, and the king stood beside the queen.

"'You will see your father and brother safe to-morrow,' he said, and he and the Queen were gone.

"Well, sir, you know, there came in a most terrible rain storm, then, and the wind fell. It was nearly washed off the road I was, before I got home. I slipped in, and mother never knew I went out or came back.

"Next day back came the 'Spray of the Sea' which is the name of father's smack. There was no hurt to her, and father and Donogh and the men were unharmed, but weary. Father said 'We were in great peril. I thought the ship would sink under my feet when suddenly a meteor shone over us. It must have been the climax of the storm; then the rain fell, and the wind sank, and it's home we are, and the boat.'

"I never let on what I did, but I shall always love the fairy king, so gracious and helpful, and the sweet gentle, pitiful fairy queen."

CORRESPONDENCE

DR. BESANT writes : I have been going through a number of duplicate copies of the *Theosophist* which have gradually accumulated, and a list of these will be given. I will with pleasure send to any owner of an incomplete set of the old *Theosophist* a copy of any number missing from his set, so far as such copies are with me, and the stamps cover the postage of the copies required. The offer is made, of course, only to old subscribers.

* * * * *

Theosophy in Australia for September, 1923, gives the following hymn to Osiris :

“Unveil O Thou, who art the support of the Universe, from whom all comes forth, to whom all returns, that face of the True Sun whose face is now hidden by a ball of golden light that we may know the truth and do our whole duty on the way to Thy sacred feet.”

This is almost the translation of the following verse which forms part of the *Īshāvāsya Upaniṣad* and the *Yajurvēda Samhitā* :

हिरण्यमेन पात्रेण सत्यस्यापिहितं मुखम् । तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥

It would go to show that the prayer travelled from India to Egypt or *vice versa* more than 3,500 years ago.

Could any reader kindly say whence the above Osiris hymn is taken ? It would be interesting to know when it entered the Egyptian religion.

PANDA BAIJNATH

* * * * *

REPLY of the Sra. Victoria Gucovsky to the information asked for by the Commission of International Survey of the Christian Association.

From the observations made from time to time, and questions put to different people, I have received answers which impel me to reply in the following form.

I believe that the most serious difficulties which the Association has to contend with are the hostility, and also passive resistance of

elements whose entrance into the Association would be very beneficial.

(1) The Young Men's Christian Association is accused of having a mission of religious proselytism.

(2) The entrance fee and monthly subscription are suitable to those who are well off, but exclude the greater part of the population.

The first charge I consider of major importance, since every declaration of a definite religious aim raises a barrier between those who show this tendency and those who see in every definite religious tendency a system which is limitation.

Every definite religious system is one division more among men. With a wider horizon one perceives that all religions have some great thought that can fraternize with the others, and the problem is how to transform into action some universal thought that is akin to universal feeling.

The teachings of Christ were from his mouth a living fire but they were never used to create any religion or church. Religions aim at being paths that lead to a goal, but they soon cease to be paths by becoming synthesized institutions and bureaucracies which do not sustain the truth which is spiritual, but which exist at the cost of that spirituality.

Not religious democraton, but spirituality well understood, which is the science of happiness, should be the aim; and, since happiness is the aspiration common to all, the endeavour to reach it would be the realization of a universal desire. Working the problem in this form, all barriers would fall.

The Triangle, which is the symbol of the Institution would continue to express the truth that in order to attain spirituality, which is the science of happiness, the will must be in accord with simplicity of body, mind and emotions. To accomplish this one should induce, and endeavour to help the youths to find that harmony expressed in themselves.

I propose that the question relating to the religion of the applicant should be omitted. Christ certainly never asked the religion of those who came to him; and I also propose that all special mention of religious tendencies be omitted from the prospectus, while the highest concept of spirituality, which embraces all Christian teachings perfectly, be introduced.

BOOKS AND MAGAZINES RECEIVED

Heaven, by Frank Townshend (Alfred A. Knopf, London); *The White Dove*, by "Taffy" (The Health and Cleanliness Council, London); *The Gītā Idea of God*, by Brahmachari Gitanand (B. G. Paul & Co., Madras); *A Guide to the Study of Hinduism*, by S. Soundararaja Aiyengar, B.A., B.L. (Vaman & Co., Madras); *Meditation Its Practice and Results*, by Clara M. Codd (The Theosophical Press, Wheaton); *Renascent India*, by K. S. Venkataramani (Svetaranya Ashrama, (Mylapore); *One Hundred Poems of Tāyumanavar*, by N. R. Subramania Pillai, (M. F. C., Coimbatore); *Akbar Ashram, Tract No. 2, If Truth at Last Be Told* (Bharat Printing Press, Karachi); *Vibrations*, by Carlos J. Carretto (Colombia); Leaflets: *The Christobuddhist Friend*, 1. *The Roadbook* 2; *The Main Text of Buddhism* (M. Geo. Tremont, Paris).

The American Co-Mason (September), *Prohibition* (July-October), *Teosofi* (October), *The Theosophist* (October), *Bulletin Theosophique* (August, September, October, November), *Theosophia* (October), *the Messenger* (October), *The Gramani* (November), *Official Bulletin, The American Federation of Human Rights* (September), *El Loto Blanco* (June, July, August), *The Mahā-Bodhi* (November), *Stri Dharma* (November), *The Indian News* (October 21st), *News and Notes* (November), *Modern Astrology* (November), *Theosophisch Maandblad* (November), *Persatoean Hindoeŋ* (November), *The Occult Review* (December), *El Mexico Teosofico* (August), *The Madras Christian College Magazine* (October), *Rural India* (September, October), *The Bhārata Dharma* (November), *International Star Bulletin* (November), *The Canadian Theosophist* (October), *The Modern Librarian* (November), *Toronto Theosophical News* (October), *The Vedic Magazine* (October), *Theosophy in India* (November), *The British Buddhist* (September), *La Revue Theosophique La Lotus Bleu* (October), *Theosophy in South Africa* (October).

Registered M. 91

THE
THEOSOPHIST

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EDITED
BY
ANNIE BESANT, P. T. S.

January, 1931

UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY

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18. Switzerland	Mms. Louisa Rollier—15 rue St. Jean, Geneva	... BULLETIN THEOSOPHIQUE SUISSE.
19. Belgium	Monsieur Gaston Polak—51 Rue du Commerce, Brussels	... BULLETIN THEOSOPHIQUE BELGE.
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Founded by H. P. BLAVATSKY and H. S. OLCOTT

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Edited by ANNIE BESANT, P.T.S.

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ON THE WATCH-TOWER

H. P. B.'S CENTENARY

I have decided to celebrate H. P. B.'s Centenary at Adyar on August 11, 1931. Adyar was chosen by the Hierarchy as the Centre for the Movement inaugurated in the last quarter of the Nineteenth Century, and Their faithful Brother and Messenger for that fateful period was H. P. B. Her whole-souled devotion to her Master and her lion-hearted courage knew no delay, no hesitation, when He spoke. His Word was Law, because He was Law embodied, and when He said: "It is the Law," His disciples rendered and still render to Him immediate unquestioning obedience. That the world regarded their obedience as "hasty," "blind," "fanatical," moved them not at all. There are times when in such obedience lies the only safety. As criticism of a Master is like a criticism of a Law in Nature, it is idle to indulge in it.

ANNIE BESANT

P. S.—Last July, in Geneva, I accepted the invitation of Dr. de Purucker of Point Loma to attend the celebration which he was organizing. But as he has pointed out that my acceptance of his invitation was too precipitate, and as I think that his criticism was just, this change of plan and the decision to celebrate the Anniversary at Adyar should suit him.

* * *

I have decided to issue the international *Theosophist*—**The Theosophist**—once again from Adyar, the Headquarters of the Theosophical Society. The change made a year ago of publishing it in the United States has helped that National Society, but the other National Societies have suffered by not receiving direct from Adyar that inspiration for their work which only Adyar, the Centre on earth for the forces of Shamballa, can send.

*
*
*

The most important present matter for full and frank discussion seems to me to be "The Future of the Theosophical Society". We need to distinguish between essentials and non-essentials, a matter on which our old and experienced member, Mr. Kingsland, has already written a very useful article. We shall all agree, I think, that every member must possess the unchallenged freedom of thought, which is our protection against sectarianism, and will defend in others the freedom which he takes for himself. Without this open door, we shall always be liable to the danger of becoming a sect. The Divine Wisdom "mightily and sweetly ordereth all things". Each of us must do his utmost to keep the door of his mind open to all new thought, while carefully scrutinizing each that knocks for admission, ere he permits it to take its place as part of his mental furniture. Our Search for Truth must be continuous, and we have the joy of believing that time is limitless. "From everlasting" is the One Life, and that lives in the heart of each of us. Hence we may march fearlessly onward, confident that every mistake made is a new experience to add to our ever-increasing knowledge. So far as we can see, Nature is an ever-unfolding Life, of which each of us is a part. Our present task seems to be to cooperate with the purpose of that Life, so far as we can understand it, and to stretch out a helping hand to anyone with whom we come into contact, so far as we are able to be

useful. Above all let us study the young people around us, and try to co-operate with them so far as we can do it wisely, using our longer experience in the present life-period to help and not to hinder. In them is the opening bud of the immediate future. They may often be crude, but their crudeness is due to immaturity, not to decay.

* * *

It is with profound regret that we have to announce the very serious illness of our brother Bishop Wedgwood. His immediate fellow-workers have long been aware that he was overworking in the most merciless manner, recklessly pouring out his strength—nay, his very life—in the service of those whom he was helping with such unselfish ardour. His friends have during the last few months become more and more anxious about him, and have with ever-increasing insistence begged him to spare himself all unnecessary effort; but in his utter selflessness he declined to listen to their well-intentioned remonstrances, and now at last their fears have been realized, and the long strain has culminated in a most serious nervous collapse. The best medical advice has of course been secured; but the specialists take a very grave view of his case, and hold out little hope of complete recovery. They prescribe absolute rest, and in compliance with their decision he is at present in a nursing-home where he receives every attention and constant supervision. We are sure that his many well-wishers will send him strengthening thought and the heartiest good wishes. Whether he will in this incarnation be able to resume the work to which he has given his life, it is impossible as yet to say, but of him, if of anyone, it is true that, as St. Paul wrote to the Romans: "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's."

* * *

A Colony for Ojai.—We print in this issue an outline of a proposed "Industrial Co-operative Colony in the Happy Valley, Ojai". Mr. Zalk and Mr. George Hall are good enough to look after things for me there, and have my full confidence. The Valley has a great future before it, but its history has yet to be written in the physical world, where the plan for that future will be realized, more or less perfectly according to the intuition and the devotion of those in whose hands the working out is placed. Mr. Holland has kindly promised to help in the legal arrangements necessary under the law of the United States.

* * *

An Unveiling.—There was a pleasant little ceremony on the 16th November, at the Bhojanashāla, Adyar, in which our Brother Charles Leadbeater unveiled an oil painting of Brother Srinivasa Rao, in the Bhojanashāla over which he had for so long presided. Adyar has become a real Theosophical Home, consecrated by marriages, by family lives, by births and deaths. As the centuries pass slowly by its story will continue, for more and more memories will gather round it. Our great Teacher, H.P.B., our first President, H. S. Olcott, these have their names attached to Blavatsky Gardens and Olcott Gardens, and their statues, side by side, consecrate our Central Hall. Their memories can never pass out of the story of the Theosophical Society, which owes its very existence to their faithful carrying out of the instructions given to them by their Master. All over the world it has spread, and forty-seven countries now possess their National Theosophical organizations, each National organization being autonomous under the General Constitution, which is their bond of union. Colonel Olcott built that Constitution on the model of that of the United States of North America, and it has been duly considered,

amended and confirmed at various General Meetings since held.

* * *

Two dreams have been recorded which give what appears to be very good evidence—if such evidence be still needed—of the fact that dreams may be experiences of physical events, occurring far from the dreamer, at which he was present none the less, so far as his consciousness was concerned. Here they are, as recorded in the *News-Chronicle* (London).

BOY'S DREAM OF THE DISASTER

A premonition of the R 101 disaster, as conveyed in a dream last Thursday night, was told to the *News-Chronicle* yesterday by a 15-year old reader, J. Platten-Woodhouse, of Baker-street, Luton.

He writes: "I dreamt I stood on the top of a hill with a woman dressed in mourning. We saw airships coming from the direction of Cardington (as I guessed).

"As they drew nearer they turned sideways so that we saw their length—and one was distinctly longer than the other.

"'That is R 101,' the woman said, pointing to the longer one . . .

"We grew very anxious as it approached the hill, rapidly sinking lower and lower. Suddenly the woman shrieked . . . It loomed over us, dropping until it burst into flames."

"Then I awoke!"

The *News-Chronicle* verified the fact that Mr. Platten-Woodhouse told his mother of the dream before the actual disaster occurred.

THE SOUND OF A GONG

Another account of a dream foreshadowing the disaster is told by Mr. Ashworth Barlow, of Claremont-Avenue, Hull.

"I could not sleep on Saturday night," he said, "and at two o'clock in the morning I got up and sat on the edge of the bed, smoking a cigarette.

"I seemed to be in a dream. I had a vision that I was on the airship. I could hear the whirr of the engines. Lord Thomson, who was close beside me, made a passing remark upon the smooth running of the engines.

"Then there was a sound of a gong and suddenly a terrific explosion. I felt that I was imprisoned. I smashed a window and scrambled free, running over fields until I was exhausted."

Mr. Barlow said that he was so convinced of disaster that he roused his daughter and her friend, and, speaking to a passing constable, said: "You may think I am crazy, constable, but from the experience I have gone through to-night I am convinced the R 101 has crashed in France."

It is quite likely that the Hull constable may have thought that Mr. Barlow was crazy at the time, but he must surely have been impressed when he afterwards read in the daily papers of the crashing of the giant air-ship, and remembered that he had been told of the "dream" which Mr. Barlow had had before the catastrophe had taken place. In the case of Mr. J. Platten Woodhouse, a boy of fifteen, speaking of his "dream," many discussions will probably be held as to how the dream could have occurred before the accident took place. I will not start such a discussion, but will gladly print any interesting details which may reach me.

A. B.

Merely as a matter of record, it is worth noting how this year the Catholic Church is making a determined attack on Theosophy. A Roman Catholic magazine published in New York, *The Messenger of the Sacred Heart*, in its September issue, "Our Lady's Number," has an article by the Rt. Rev. E. A. Pace, Vice-Rector of the Catholic University of America on "The Rejection of Theosophy". The same month, in far-off Nicaragua, in the town of Granada, the Catholic magazine, "El Mensajero del Corazon de Jesus en Centro America"—

"The Messenger of the Heart of Jesus in Central America" publishes an article "La Lucha contra la Teosofia"—"The Fight Against Theosophy," by the Rev. José O. Rossi, S. J. What is remarkable is that both these magazines, divided geographically by thousands of miles, should conclude their respective articles against Theosophy with the same prayer! The prayer in Spanish, as given in the Nicaraguan magazine is the same as that in English in the New York magazine, and is as follows :

THE MORNING OFFERING

O Jesus, through the Immaculate Heart of Mary I offer Thee my prayers, works and sufferings of this day, for all the intentions of Thy Sacred Heart, in union with the Holy Sacrifice of the Mass throughout the world, in reparation for my sins, for the intentions of all our Associates, and in particular for the rejection of Theosophy.

Evidently this prayer is to be repeated daily during the month of September, for it is again printed in the "Calendar of Monthly Intentions". The Spanish magazine "goes one better," for after the above prayer, it adds a "Resolución apostólica"—an "apostolic resolution"—as follows :

Not to belong to any theosophical society, nor to read books on theosophy.

It has long been known that the Roman Catholic Church had an excellent organisation, perhaps the best in the world for concerted action ; and occultists have always asserted that the Church knew a good deal of practical magic, and never scrupled to use it. But what can be the occult effect when a pious and innocent-minded Catholic is asked, in the name of Jesus, and in the name of the most sacred of the Holy Sacraments, to practise black magic ?

C. J.

Our beloved President and Mr. Jinarājadāsa left Madras for Benares on the 19th of December, Miss Willson and Mr. Ranga Reddy accompanying them. A communication since received from Mr. Jinarājadāsa brings us the welcome news that the journey passed without incident, and that the President was not unduly fatigued by it.

* * *

Bishop Arundale has for some years now been doing wonderfully good work in Australia. He has stirred the Theosophical Section there into much useful and fruitful activity, creating among other new departures a Theosophical Broadcasting Station which not only daily spreads our teaching far and wide over the country-side, but has also won for itself a recognized position among other institutions of the same kind, and a reputation for providing a better class of entertainment and mental food than most of its rivals. Incidentally, it contrives to pay its way handsomely and to make a profit, which is not invariably the case with Theosophical enterprises! He has also done yeoman service, quite apart from the Theosophical Society, in connection with another part of the Great Plan, for he has been vigorously promoting the cause of political and social reform, urging upon the citizens of that land to abandon party strife and concentrate their energies upon securing good and pure government which will enable the country to take its place among the other States of the world and exercise its due influence for peace and good-will in International affairs.

He has just returned to Sydney from a most successful two months tour in New Zealand, where he has had overflowing audiences in the principal cities, and has twice been officially welcomed by the Civic authorities. It is probable that he may pay a flying visit to Europe and America in the course of the year.

C. W. L.

ESOTERIC TEACHINGS OF H. P. BLAVATSKY

(Note by C. Jinarājadāsa)

It is a matter of history that, soon after the inception of the Theosophical Society, members were divided into grades called "Sections". The aim of H. P. B., under the direction of the Masters, was to organise 1. an idealistic Society, such as the T. S. is now, with membership open to all, and 2. within that body to create a nucleus of serious students who would seek the way to the Masters, and be ready to carry out Their plans for the welfare of Humanity. So the T. S. was constituted into three "Sections"; the first Section, the highest, had as members the Adept Teachers; the second, in its lowest "degree" or division, those who definitely sought occult knowledge and training; and the third, general members drawn to the Society by its broad platform of tolerance and investigation.

Very soon, however, the scheme of three Sections was found unworkable, and was abandoned. But the idea of a band of occult students was never given up by H. P. B. The next event was the organization of an "Inner Group" in 1884. The "covenant" concerning its organisation, signed on the one side by a small band of Theosophists who offered themselves to work for the Masters, and on the other by the Masters M. and K. H. who accepted them, is published as Letter V. in *Letters from the Masters of the Wisdom*, First Series. This scheme too fell to the ground. The last stage was the organisation by H. P. B. of "The Esoteric Section of the Theosophical Society," on October 9, 1888. The name of this body was later changed to "The Eastern School of Theosophy," and it is now known as the "E. S." or Esoteric School.

When the E. S. was definitely organised, H. P. B. began giving to its members more profound teachings than she gave in her writings. The members of the E. S. were bound by a pledge, and therefore H. P. B. entrusted to them teachings concerning Occultism, which were too dangerous to reveal to the public at large, who would inevitably injure themselves by attempting occult practices without the supervision of a teacher.

These teachings were recorded, and have been reserved hitherto to the members of the E. S. But during the last forty

years, the public itself has grown bit by bit in understanding, and much that had then to be kept secret can be, and has been, revealed. There have been such constant warnings against "dabbling in" occult practices, almost in every Theosophical manual, that the risk of incautious students injuring themselves rashly is less.

It is because of this fact that certain of H. P. B.'s teachings of an esoteric nature will now be published in *The Theosophist*. The instructions now published were given by her to her first E. S. Group in London. They were recorded by the late Isobel Cooper-Oakley, in a special minute book of the Group. The instructions are now published with the permission of Dr. Annie Besant, the successor of H. P. B. as the Outer Head of the Esoteric School. The only changes are that verbal errors have been corrected, and a clearer punctuation put in.

C. J.

FIRST MEETING

Sept. 10th, 1890

H. P. B. explained the extreme seriousness of the pledge to be taken by members of the Inner Group. Occultism must be everything or nothing. This pledge once taken, resignation avails nothing; its breach means the most terrible consequences in the present life and in future incarnations. It was a more serious pledge than the voluntary initial pledge given by the Chela to the Master: for the Master might make allowances and forgive. But *this* was taken in the presence of all the Emanations that surround the Higher Self. All these would be against the breaker of the pledge.

The Countess [Wachtmeister] asked whether any had broken the E.S. pledge. Yes, but H.P.B. would not say who. Some had kept it, some had not. The breaches had been involuntary. This new pledge would colour all the life here, and hereafter in all future births. Those who kept on the right way will be helped. They need not fear. If they were faithful, no external things could harm them. But each must be sure of himself before taking the pledge, as there is no going back. The responsibility is terrible, and cannot be evaded. Once taken, the pledge can never be recalled.

The pledge was taken by each in turn. H.P.B. said: "It is in the presence of the 'Master' that you have taken it." (After a pause :) "Now I am your servant and must answer your questions." H.P.B. then pointed out that we should not at first recognise the extreme seriousness of the instructions given, but little by little the importance would be seen by us. We must study, work hard, miss no point.

Night was bad for practical work, for we were tired physically, mentally and morally. The morning was the best time, at sunrise, or three hours after. Never take even hours after sunrise, always the uneven, the "hours of the Gods".

The seven physical Nadis extend up the vertebral column from Sacrum to Atlas; then begins the superphysical of which the 4th is the Pituitary Gland. The three higher are between the Pituitary and the Pineal glands.¹ . . . If before this any physical effects are felt, *stop. Think the stages in colour.*

Blue	...	Auric Egg (for Sthūla Sharīra)
Violet	...	Linga Sharīra
Orange	...	Prāna
Red	...	Kāma
Green	...	Lower Manas
Indigo	...	Higher Manas
Yellow	...	Buddhi

On entering the Cranium the passage is from the physical to the psycho-spiritual planes. Again seven stages, the colours being taken in the same way as far as the 4th, but not so much to be thought as physical colours, but as the essence of colour, the pure bright hues seen in the sky. The shade of the colour depends on the predominance of the psychic or the spiritual. At the 4th, the Pituitary body, stop; the three higher colours of the

¹ Here follow a few remarks on the awakening of Kundalini, which I omit.—C. J.

superphysical septenary are not to be pictured, only the pulsating of the interblended essence of colour should be thought.

After the physical come the psychic, the spiritual and the Divine planes. It depends on the intensity of the will and thought, the purity and sublimity of the Aspirations which plane is reached. Only enter on the experiment after shutting out all worldly thoughts, worries or troubles.

It is the pure Akās that passes up Sushumnā, its two aspects in Īda and Pingala. These are the three vital airs, and are symbolised by the Brahminical thread; they are ruled by the Will.

Will and Desire are the higher and lower aspects of one and the same thing. Hence the importance of the purity of the Canals, for if they soil the vital airs energised by the Will, black magic results. *This* is the reason why all sexual intercourse is forbidden in practical occultism. From Sushumnā, Īda and Pingala, a circulation is set up, and from the central canal passes into the whole body.

Man is a Tree; he has in him the Macrocosm and the Microcosm. Hence the Trees are used as symbols. The Dhyān Chohanīc body is thus figured.

The Auric Egg is formed in curves which may be conceived from the curves formed by sand on a vibrating metal disc. Each atom, as each body, has its Auric Egg, each centre forming its own. This Auric Egg with the appropriate materials thrown into it, is a defence; no wild animals, however ferocious, will approach the Yogī thus guarded; it flings back from its surface all malignant influences.

No Will power is manifested through the Auric Egg. Get wool of the seven colours. Wind round the 4th finger of the left hand a piece corresponding to the colour of the day, while meditating, and record the results. This is to discover the day to which the student belongs.

(To be continued)

“NOT ALL OF ME SHALL DIE”

BY ANNIE BESANT, D.L.

(A Lecture delivered at Queen's Hall, London, June 9, 1929)

IF you were going to travel to a foreign country which, so far as your knowledge extends, you had not visited before, you would naturally, I think, and quite rightly, try to find out something about that country. If you were quite certain that you *must* go there at some period of your life and would have no opportunity of returning, so far as you could tell, to your own country, you would desire all the more to know something definite about it; and you would probably take one or other of several different ways to become acquainted, to some extent at least, with that foreign land. You might read books about it, but they might not tell you exactly what you wanted to know. You might talk to people who had travelled there, or to people who were natives of the country, and so acquaint yourself, partially at least, with the conditions into which you were passing. How much more then, if we have to travel into a country inevitably, although we may not know the date of our journey, how much more should we endeavour to find out something about that land, asking what are the ways of making ourselves acquainted with it, and what are the conditions that will surround us there.

Now, just as there are different ways of becoming partially acquainted with foreign countries where you have not been before to your knowledge, so when you consider that last

journey, which you will take in your physical body to begin with, when the moment of death arrives, and then in the other subtler clothing with which you may be more or less acquainted on this side of death, surely it is rational that you should ask: "Can I know anything definite about it, and what are the different ways in this case?"

The answer to that question is partially found in the great religions of the world, but they are very various in their statements, as might be expected; sometimes even within their own limits they contradict each other; but on one point they are entirely at one, and that is, that there *is* a life on the other side of death. There is one very fine phrase that you may read in the Hebrew Scriptures, put among the Apocrypha—I do not know why—in which a key to the riddle is offered to you, and that phrase is, that: God made man in the image of His own Eternity, and had created him to be Immortal. The two phrases there, the two words rather, have a somewhat different meaning if carefully examined—the word "Immortal" and the word "Eternity".

"Immortality" is generally used to express a lengthy period of time, but "Eternity" . . . If you ask the metaphysicians who have tried to put into ordinary human language some of the mysteries of our life, you will find that they will tell you that Eternity is not the same as Immortality—that Immortality, as generally understood, is a lengthy period to which you cannot assign any end within your own knowledge, but that Eternity is something radically different. It is a state, not a period, a state in which everything exists simultaneously. It is that in which everything exists—everything that has been conceived or is at present regarded as inconceivable—all things that *can* exist or that have existed. In Eternity you have one mighty Existence not subject to space or time—one Existence, Self-Existence, beyond which human reason cannot climb, nay, nor touch the very fringe of that Existence,

concerning which a great Hindū Scripture has said : "The intellect falls back silent."

In the thoughts of some highly-evolved spiritual men of all religions, those who are described sometimes as Mystics, seeking union with the One Life, and others who are spoken of as Occultists, that is, those who seek to know the hidden things by study, by experiment, by continual and varied tests of the experiment, still the answer is always the same. Until comparatively modern times all over the Eastern world, which is the cradle of the world's religions, you will find that hand-in-hand with the knowledge as to what befalls a man on the other side of death, they speak also of what happens when that man returns again to earth. The doctrine of Reincarnation is part and parcel of all the great religions, philosophies and thoughts of metaphysicians that you find scattered over the world. And that thought carries with it the idea of a long evolution of the human being, and of all things in the world in which he lives, to which he comes again, over and over again, to attend the school of Life. Truly, he passes through different worlds even on this side of death, each fraught with its own peculiar function in human evolution.

Coming back for his next lesson in the school of Life, he is passed into a higher class, having in one of those intermediate states suffered to a considerable extent for the wrongs he has done, the suffering temporarily purifying him and giving him strength. Then in another of those worlds which lie beyond, he finds all that was noblest in his past, his highest thoughts, his greatest aspirations, all that is most human in the man who is "the Image of God's Eternity"; he finds that there all the thought which was noble thought in the life closed by death has gone with him into that higher world, to be changed into powers, into faculties, into characteristics, building up his character in itself, making the conditions that will surround him in the

circumstances of the next earthly life. So in very truth these stages are much like classes in a school through which the youth may pass to larger and larger knowledge, except that in this School of Life he must come back again and again until he has fully learnt all the lessons, until he reaches human perfection, the perfection of which the Christ spoke when He bade His disciples "Be ye therefore perfect: as your Father in heaven is perfect". And then as we read and study more and learn more how to know for ourselves, we find that on that "other side" of death, having conquered death, there is a great company, familiar to you who are Christian by the name of the "Just Men made Perfect," familiar in the other more ancient religions as the men who form the Inner Government—of which all forms of outer government are mere shadows, sometimes distorted, sometimes better reflected, an Inner Government that, as Matthew Arnold said in that famous phrase, "makes for righteousness". You have in a Hindû phrase that same idea where, it is said that "falsehood is transient, truth is lasting"; and there are phrases scattered over the great books of the world, showing that men are trying to catch some glimpse of that "other side of death," sometimes in noble poetry, sometimes in mystic trance, sometimes by the harder way of experiment, continually re-verified until certainty is gained; there are many ways leading to a similar goal, which is certainly possible of attainment for all those who are willing to pay the price.

But just as in worldly education there must be some faculties brought through the gateway of birth which fit the babe, when grown into youth and manhood, for special lines of work and of knowledge, those for which the faculties he has brought with him prepare him, so also, if you would possess for yourself the secrets of the other side of death, you must be willing to study the Great Science, to go through many

difficulties, to solve many problems, to follow out suggestions from above made by Those who have trodden the path before you, until you learn the realities of the unseen world and can carry on investigations for yourselves.

Now Those who wrote the great Scriptures of the world were men and women who had passed through one or other of the courses that fit the human being for gaining first-hand knowledge of the invisible worlds, so-called. Therefore you find different degrees of thought when you read the various Scriptures of the world. Every religion will tell you that its own Scriptures are written or taken down by the disciples of inspired men, and in them you read of Sages, you read of Prophets, men who have spoken of things not known to the majority, and not provable by them at their present stage.

In the great science of eschatology, as it has been studied for many ages in India, you find special rules laid down, whereby a person may fit himself to gain knowledge for himself; and those rules are rigid. They depend on the stage of evolution in which the person is, and in some of those books is given the particular discipline which must be followed if you would have this first-hand knowledge.

Now it is perfectly true that an enormous amount of the knowledge that we take for granted and live by in daily life deals with matters that most of us cannot prove. We all of us, I suppose, although we see the sun rise in the east and set in the west, know that the sun does nothing of the kind. We know that the sun stays, so far as we are concerned in the solar system, and it is we who go whirling round and round on our own axis, although our senses do not teach us that and we have to take it for granted. When we were at school we learnt many of the proofs about this, but for the most part we did not trouble about it, we took it on the general statement of scientific men; and so is it with a good many of the statements that are made by people who have studied along the lines of

the science of the subtler bodies, as they are called in Hindūism, bodies of subtler matter, bodies of which in the Christian Scriptures S. Paul says : " There is a natural body and there is a spiritual body." The Scriptures of the world do not confine the human being to the physical body with its limbs and senses and nerves and so on ; all greater teachings of religion speak of other vehicles also. And in the East, as you know, these have been very critically studied, and a great master of Yoga, Paṇḍit Patanjali, has laid down certain broad principles by which man may know whether he is or is not fit for Yoga. He puts people into four classes :

No. 1 class is that of the child-state, the " butterfly " stage he calls it, because just as a butterfly searches for honey from one flower to the other, so the child runs from one thing to another, tires of each and goes to something else. That type of mind is not confined to children, of course ; it is found in very many grown-up people, it is a marked type of all ages, and that type, Patanjali says, is not fit for this science of Yoga, as it is called.

Then he says the next stage is the Youth stage, having the mind of the youth, the confused mind, a mind that is pushed here and there blindly, and lives in a half-fog through the clouds and mists of passions. *That* type of man, says Patanjali, is not fit for Yoga.

Then there is the third condition of mind, where there is a fixed idea that possesses the man. If that fixed idea is something true and good, then the man becomes the hero, the sage, the saint ; but if it is false and largely untrue and trivial, then it may lead him to destruction if it is fixed on a falsity or if it deals only with trifles.

But when you come to the stage where a man *possesses* an idea instead of being possessed by it, then if that idea is false he becomes mad, and if it be true, there is the man who is fit for Yoga.

Now what is this science of Yoga, known very widely in theory in Eastern lands, practised by the great Mystics of Christendom with rules, the same in essence, although differing very much in detail? It is a discipline; the word means "Union". The Union is the union with God. The discipline imposed, if a man wants to go far, is rigid, strict; and unless you are strongly possessed by the determination to gain knowledge, you are hardly likely to persevere to a point that will give you satisfaction. Many, however, have trodden that path—and if you will forgive for a moment a personal remark, I have followed it for forty years; that makes one know a good deal more, but still the unknown lies ahead. But even what I have done has enabled me to test anything that I shall say to you now or in my lectures on the next two Sundays. So that in speaking to you, I am speaking of what I know, just as I should say with regard to my study of various branches of science when I was younger, that I learnt many things of which I myself was sure, because I had tried the experiments that proved them, and many other things I accepted on the authority of experts who had gone much further than I had; but I took them as probably true, as I knew the kind of pathway they had travelled and I was willing to act on their knowledge, knowing that it was accurate as far as I was able to judge.

Well, the same kind of discrimination must be exercised if you are going to deal with the spiritual science of Yoga. There are many Yogis who perform very remarkable feats, but that does not prove that they have any of the higher spiritual knowledge. There was a man over here called, rather uncomfortably I think, the Tiger Mahātmā—like talking of a round triangle—who could do some extraordinary things. He could stop his heart and lungs from working, and do all kinds of physical things of that kind; but to be able to do curious things with your body does not prove that the

statements you make of the knowledge that you claim really is what may fairly be called knowledge of the higher life.

I might tell you of a funny little experiment I made when I was studying evolution a long time ago. I was reading Darwin, and he mentioned that human beings have a certain number of nerves that have gradually become inoperative, because they are not wanted by men. One instance was the way in which a horse or a dog could wag his ears backwards and forwards; that struck me as interesting and curious, and I thought: "I will try whether that small statement is accurate, as we still have these muscles in connection with our own ears." So I stood before a looking-glass for a considerable time each day, trying to wag my ears. Well, they would not wag. But after a few weeks they began to move, and I went on until I could wag them quite easily. I am not asking *you* to do that kind of thing; I just wanted to test that statement, as I happen to be rather an experimental kind of person. I have lost the faculty now, but I had it for a considerable time, much to my own amusement and that of those who were looking at me. When people were troublesome with their questions, I sometimes tried it; they were generally taken so much aback that they became muddled in their questions. I do not say follow these ways of mine, for they are not essential!

When you want to practise Yoga, if you want to do it safely, if you want in your investigations in the higher worlds to be fearless, which is of very great importance in your earlier experience, then you must be longing to tread the Path others have trodden; and perhaps if you are persevering and show some facility in the subject—for it is not everyone who can be a senior or junior wrangler—you can begin to train yourself definitely along the lines which, if followed persistently, will allow you to test for yourself the states on the other side of death.

Let me put it to you quite briefly that you must have a rigid discipline of the body for your own safety. The reason for that discipline is that if your emotions are not under your control, if you are not able to concentrate and control your thoughts, you would be exposed to a number of dangers on the other side, from the people who have passed through death, or from creatures who belong to other orders of Nature, like the nature-spirits, or the spirits which are called angels on a higher level and demons on the lower; for you have good, bad and indifferent. And if you enter and meet demons on the lower worlds on the other side of death, the first of which we call the astral plane—not a good name, but so called because the matter in it is rather luminous, a subtler form of matter than the physical—you go into very mixed company, and unless you know how to take care of yourself and to drive away anything that would like to attack you, and how to choose those who are in every way trustworthy, you had better not go.

There is a much easier way of coming into touch with that first world on the other side—the intermediate world as I call it—and I shall speak of that in detail when I come to deal with it; and that is the way used by the great body of men and women you know as Spiritualists, who, not generally having studied how to go into that world for themselves, utilize the services of men and women who are called "mediums"—that is, men or women who have a peculiar constitution of the two parts of their physical body, the physical or tangible, and the etheric, and who are able to separate the one from the other (which is not a sign of good health) and who can therefore afford to give part of the material which is needed if a dead man is present and wants to materialize himself, so that you can see him and talk with him. That is, he comes back to you and accommodates himself to your conditions. The other way is to go to him and learn

to put yourself into his conditions, a much safer way, though more difficult.

I think we must admit the enormous service which has been done by the great body of Spiritualists in helping to destroy materialism, the doctrine that man ended at death. They have faced ridicule of every kind, and there have been charges of fraud, sometimes true and sometimes false; but they have made it practically impossible for a thoughtful and educated person, who is willing to face the experiments they will conduct, not to know that intelligence, individual intelligence, can exist after the physical body has died. That they have done, knowing there *is* a great deal of fraud, not always intentional fraud, that comes from the other side; it is not wise to refuse a great mass of evidence, because you know there is some error mixed with it in individual cases. The position that Professor Huxley took with regard to Spiritualism was, I submit, entirely unscientific. He said that he did not care to go to a certain tea-party at Clapham, which was what the French call bourgeois, middle-class; and further, that he did not care to hear the same sort of drivel when it was supposed to come from the other side at a spiritualistic séance. But surely if even drivel *did* come from the other side, it was some sort of evidence of an intelligent agency. I do not say it is particularly interesting to hear, but supposing you are a materialist and you know a person who talked drivel in the physical life, and you hear him speak similar drivel from the other side, it does tell you that he is not altogether dead.

The words of my subject this evening, "not all of me shall die," I took as a sub-title to my lecture. Now if you want to understand what part of you survives and what part of you dies, if you really want to know and follow anyone through the stages, then the very first thing you must try to do is to understand the body in which you are living at the

present time. I do not mean so much that you must understand it from the standpoint of anatomy, but certainly from the standpoint of physiology, so that you can separate the results of disordered nerves from spirit-phenomena, and for this you need a very balanced mind, well under your control, and still more you need your emotions under your control.

Let me for a moment ask you to ask yourselves what happens to you when you go to sleep every night. For it was by the study of dreams that people in the West were led into paths of investigation that caused the results that are sometimes called the higher psychology. It is not a very good name, but this investigation convinced those who studied that the brain was not the only vehicle of thought or of emotion, as then materialists were inclined to think. Of course there has been a good deal of progress made in scientific materialism since the time when Carl Vogt said that the brain secretes thought in the same way as the liver secretes bile. It is a ridiculous statement, seeing that both the liver and the bile were material, whereas, so far as people knew, the brain might be material but thought clearly was not.

The beginning of really scientific understanding of phenomena connected with the brain had its starting-point in 1830, when the scientific study of dreams began. I say definitely the scientific study of dreams began when psychologists tried to produce dreams (with very considerable success) and when they came to their first great discovery that Space and Time were different in the dream-world from Space and Time as they are known in our world. That is, that there was something about the brain that they did not understand, and that if they could manage to talk to a person while he was dreaming, they might be able to get a little further in their knowledge, and one of their methods was to try to provoke a dream. That was fairly successful in many cases. Sprinkling a little water on the

subject was shown in many cases to produce a dream of a shower of rain. And in more elaborate experiments, as in a case where a man had a dream which was started by a knife touching the back of his neck, he awakened at the touch of the knife, but he had had a long dream in between. He was asked what he had dreamed, and he declared that he had dreamed he had committed a murder, that he had been brought to trial for the murder, that he had been before the judge and jury and had been doomed to death; that he had been taken to the condemned cell, where he remained for many days, and that he was then led to the place of execution; and that just as the knife of the guillotine touched his neck, he awoke! (See Du Prel's *The Philosophy of Mysticism*.) They had a number of séances like that, which showed that the working of consciousness when the mind was not confined by the brain was very different from its ordinary working and produced very different results. Then they tried to catch the dreamer talking, and they would ask him to describe what he saw, and they would have answers from him while the brain was quiescent. And that proved that thought and the brain were distinct.

(Here followed a description of an experiment with the galvanometer which proved that the current passed through the man in trance without affecting his brain. The notes are incomplete here.)

The whole study of dreams and trance has practically proved that man can think when he is separated from his physical brain, and in fact he can think very much better when the brain is in a state of coma than when he is in his waking consciousness. I daresay many of you have tried the experiment of putting a problem into the mind when going to sleep, and you have found it solved when you awoke. I have done that when I was working at mathematics, and all sorts of experiments have been tried with which I need not trouble

you. The thing I want to fix in your minds is that the brain is not the only vehicle of thought, but that by mesmeric and hypnotic trance it has been proved that a man in this trance is conscious and can leave his body, so that you can send him to visit people, or to a distant place to get information about it. It has been done over and over again; that is a step forward.

Now suppose that you want to go much further than that, and to take yourself out of your body; that is wanted if you are going to study the after-death states, but then you have to go through a previous discipline which begins with the control of the emotions. The emotions uncontrolled make experiments in the world on the other side of death practically futile. You may say, why? Take it for granted for the moment that you have a body more subtle than the physical—the body in which your feelings work; we call it the astral body. There is clearly some part of your physical body which your feelings may affect. Despair may stop the heart. Emotion may at any time affect the body, and a strong emotion is dangerous for a person with heart-disease.

Now what is the medium between the physical matter you know and the hyper-physical matter in which the emotions vibrate? Obviously you must know that, so that you can manage to control the emotions in a way that will not affect the physical body. That is one of the first things you have to learn, and if you succeed in going out of your physical body into the subtler body, and happen to feel rather irritated or excited, then this more subtle body of yours, the body of dream, vibrates very strongly, and if it does so you cannot approach anyone in the world on the other side of death.

I very often tell a person who is yearning for a friend who has gone on, that if he can think of his friend calmly and quietly before going to sleep, without any violent emotion, full of affection, but of quiet calm affection, he will be very likely to dream about that friend. Plenty of people have

tried that and found it to be so, but the difficulty is that they become excited, and if they have a violent emotion in the dream-body, the other person who is in a similar body is driven away from them.

I came across a case of that not long ago—a widow who dreamt of her husband, who always disappeared when she came near him. The reason is very simple, for her own dream-body was vibrating furiously, and the effect was that it drove away the person with whom she wanted to communicate, for her vibrations would so affect the person that his only chance of safety was to flee out of her way.

That is why people cannot be trusted on the astral plane by themselves unless they can control their emotions. You *must* learn to control your feelings; and then you have to learn to control your mind, and to think steadily on one thing without wavering, to hold your mind empty, but in a condition of alert attention, so that you can receive the thought. You must be able to do this for some little time, for that is a necessary condition of reliable communication.

These things are very tiresome to learn, and you cannot communicate with people on the other side (unless you are mediumistic or they can materialize) without having this control over emotion and mind. When your physical body goes into a trance, or when you send it intentionally into trance, so that you leave it in full consciousness, then you *must* have control over the finer bodies, and be able to manage both the emotions and the thoughts, which cause vibrations in the astral body and in the mental body. You need to know more about this constitution of your own bodies before you can very well begin any experiments on the other side of death. It is a very valuable control to obtain, quite apart from any investigations in other worlds. To have complete control of emotions does not mean that you are to kill out emotion; that is the worst thing you can do—to kill out emotion because emotion

makes you suffer—as, for example in the case of unreturned love; if you cannot bear the pain of that, and therefore let the love go, you will not go very far in Yoga. You have to train yourself so that you become more and more unselfish in your feelings and your thoughts; only then can you be trusted with powers which are dangerous in the hands of the uncontrolled in either of those respects; and that is the first great preliminary danger.

Then there is another physical thing upon which they insist in the East; it has been followed by the great Mystics in the West, though less strongly, but it is the only thing which will make you quite safe in the astral world; and that is, that you must no longer live on the dead bodies of your fellow-creatures. That is not a nice way of putting it, I know. You must give up eating meat, and in the western world few are ready to do this. I will deal with the results of it and the feelings towards yourself which you evoke when I come to speak of that intermediate world; at the moment I will say only that the antagonism between many forms of animal life and man is because the nature-spirits regard with warm affection the forms of animal and vegetable life, and therefore very much dislike human beings because of their treatment of plants and animals. And it is no wonder, when you see a man going along a beautiful lane and striking off the heads of the flowers with his stick as he goes. From what? Foolishness! He spoils some of nature's beauties from sheer thoughtlessness.

Sir Chandra Bose has proved fairly clearly that there is only One Life. As he said at the Royal Society, he had learnt that fact from what his ancestors had sung on the banks of the Gangā, that there is only the One Life in everything, and that nothing is outside that Life. It is manifestly less in feeling as it becomes denser and denser; but if there is only One Life, whether it be a world or a universe that is outbreathed,

then everything that is in that universe is a part of that One Life; that is the teaching, of course, that you will find in every Scripture. This idea of the One Life permeates the Hindū Scriptures everywhere, and on that is based the Brotherhood of all that lives—and there is nothing that does not live. And so gradually, if you want to penetrate into the other worlds, you must purify your body, as well as control your emotions and your thoughts. You must not cause suffering unless sometimes it might be your duty, as a doctor calls it, to save the life of the body of his patient. No human being has the right to inflict pain on another human being, except in order to help that human being to some better condition, or to avoid danger.

If that were really believed, if Brotherhood were anything more than a pretence and a sham in our civilization, how changed our world would be! It is far off, but it will come, for fortunately we cannot injure our brother without that injury reacting on us, who share the same life with him; and so the slum of the city sends its diseases, often through the seamstress working on a starvation wage, into the mansion of the noble, as we go about from one place to another. Science tells us of a physical Brotherhood that we forget at our peril. For just in the same way as there are infectious diseases that scatter noxious particles on all that come near their victims, so you are all the time scattering particles of your body everywhere, and those of others fall on you; not one of us will go out of this hall this evening exactly the same physically as we came into it; and this is the justification, of course, for segregating diseased people, and for making laws to check the poison of alcohol. It is not only that the drunkard is the enemy of himself and of his family; he is the enemy of everyone that comes near him, because his infected particles fall on the bodies of others. This is a good thing in Nature; it

teaches us by pain and suffering, if we will not learn by love. Gradually we shall come to know and understand, perhaps, that the law is good, and that only by obedience to the law can we be really and safely happy.

I do not know that anything proves that more truly than the development of the power to appreciate and examine the things that are invisible, for we may then see the results that otherwise we should not see. Think of the aura, the part of the invisible body that surrounds a man; if you see in it a sudden blaze of scarlet, you know that he has lost his temper, that he lacks self-control; and if you see a jagged flash of scarlet, you know that physical harm may be done to anyone who is sensitive, who comes near him. If you see him glowing with a beautiful rose colour, you know that he has kindly feeling and is shedding it about him. So we carry with us our thoughts and feelings visibly to those whose eyes have been purified.

It does not need much development to be able to see astral colours. Many people see them when they hear music. H. M. Sylvia, who was Queen of Roumania, wrote much about the colours she saw when she heard music. All these subtler things that are around us and that open to us as we become more and more healthily sensitive—these are all lines along which we can come into touch with the more ethereal world, which lies on the other side of death. But there is another way which you can use without going through this kind of training of which I have been speaking, and that is, by loving the dead and by sending them kindly thoughts. The people on the other side are conscious of you, though you are not always conscious of them. They are often grieved for lack of the love of those they love, while those who are left behind think they have passed beyond their reach. And so it is well for all of us to send out kind and pure thoughts, for they will help the world and help sufferers in it, and gradually we

shall learn to be a benediction wherever we go, carrying peace and calm and kindly thoughts into any company which we enter.

All that training of emotion and thought is necessary for your safety if you would pass consciously into the next intermediate world, into which all our loved ones pass, and into which we shall pass so soon as the cord of life is broken. They say: "he is dead"; yet he is far more alive than before!

But there is one thing about the death moment that I ought to say to you; do not surround that moment with thoughts of grief, however great may be the suffering you feel on the passing over of someone that you love; for their sakes, do not let yourself have a strong feeling of sorrow, when they are passing out of this world into the next. Surround them with peace and love and happiness; so will you help them on their way. Above all, do not be afraid. There is nothing to fear if you realize the One Life. Nothing to fear, because others share that Life with you, and if there be any who are hostile to you, you can send them love, and so neutralize their hostility. If they have any feeling of anger, send them thoughts of friendship, not by talking but by thought; thus you can work out old enmities, brought over perhaps from other lives.

It is true that if you feel a constant shrinking, or even dislike when meeting a person, it is wise to avoid that person, because there is a wrong between you on one side or the other, and you may not know of it. But think about him kindly. Send him thoughts of goodwill, and that antagonism will gradually disappear on both sides. If you can train yourself so that your astral body acts automatically, just as you may train your physical body to do things by itself without your thinking about them, if you can train that body of emotions automatically to return love for hatred, kindness for unkindness, so that you do not need to think about it, but as

soon as the thought is formed the body responds with goodwill, you will find your life becoming very much more peaceful.

I used to have a very hot temper, and I frightened myself on one occasion by that hot temper, for I was so angry with a person that I thought for a moment I could kill him, and that so shocked me that after that I tried not to feel so passionately angry. When I learnt about Theosophy, I knew what to do, and how to do it ; and as I had a stormy life then, I had plenty of opportunity to practise these things and to send out kindly thoughts, and it became so automatic and it is now so adjusted that I do not need to bother about it. There is so much in which you can train these bodies of yours, if you will only take the trouble to make the effort.

All that will serve you on the other side of death, and it will serve you now by bringing your dead friends near to you. Remember, they are about us all the time if we love them, and then they do not feel lonely or forgotten ; but we may give them that neglected feeling unless we keep our love alive and warm and flowing out to them.

So, taking that general view of the world on the other side of death, I would ask you to accept, as a hypothesis for these lectures, that we have to study especially the two worlds on the other side of death, the astral or emotional, which we shall take in detail on Sunday next, with its phenomena, and then the mental or heaven-world, in the subtler matter of which thought-forms are creative powers.

Thus life becomes to us large and beautiful and rich, and if you can add to that a belief in the plan of the Great Architect of the Universe, carried out perfectly by Those who live to do His will in the other worlds and in this, if you can trust that Architect and believe in that Plan, then you have learnt the secret of Peace. For if you really believe that, it does not matter what happens to you, whether you live or die, or whether you succeed or fail on the physical plane.

Put your best into what you think is a good work, are you to be down-hearted when sometimes you fail? No! It may not fit in with the Plan at the time, but the force you have put into it of love, of spiritual energy, that will go on endlessly into some form which *is* in the Plan. It cannot waste, it cannot fail; and so gradually you become entirely indifferent, whether the things you do succeed or fail. You work your very best. You work your hardest. As it is put in *Light on the Path*: "Work as those work who are ambitious." But you work in the confidence that there really is only one Worker, God Himself. His Life works in you. Let that Life work, and then whether *your* schemes fail or succeed is a matter of utter indifference, for the One Worker turns all to great ends and noble uses, and life becomes joyous, as our Krishnaji tells us it should, because we become the channels of the One Life that lives in the world. And that Life can never fail, no matter what *our* failures may be.

(To be continued)

GET into the game of life with enthusiasm. It is better occasionally to be deceived in people than to be always distrustful.

This world would be a happier and a better place if only we could learn to be one-half as alive to our neighbours' excellencies as we are to our own, and one-half as blind to our neighbours' faults as we are to our own.

Masonic News

THE CENTRE AT ADYAR

BY THE RT. REV. C. W. LEADBEATER

OUR Theosophical Society has many and various lines of activity; in many and various ways it is meant to be—and it ought to be—of use to the outer world as well as to its members. We have heard and read many times that the Occult Hierarchy, which is the true Inner Government of the world, has some time ago established the custom of sending out into that world a new evolutionary impulse at the beginning of the last quarter of each century, and that the Theosophical Society, which was founded in 1875, was the special effort made in that direction in the nineteenth of those centuries.

So far as it concerned what are called the Western countries—Europe, America, Australia, etc.—its mission at first was principally didactic; true, its chief object was the promotion of Universal Brotherhood, but the very proclamation of that involved the expounding of the system of philosophy upon which that doctrine of Brotherhood is based. Here in India the great facts of Nature were already known, though perhaps in the course of the ages they had come to be regarded rather as a splendid tradition or a counsel of perfection than as a living reality influencing our action at every moment of our daily life.

All of us, in East or West, had to realize the facts first before we could modify our lives in accordance with them.

The scheme of life which Theosophy propounded came to us in Europe as a dazzling revelation, a wonderful outburst of light in what had been Cimmerian darkness. First we had to study and understand, and then came the inevitable urge to share that marvellous illumination with our brethren, to go forth and preach this new and glorious gospel.

This duty of spreading the light is still incumbent upon us; it will remain our duty so long as there is in the world one soul still dwelling in the darkness of ignorance. But as we came to know more of the Great Plan we began to perceive that there were other ways in which we could offer ourselves as channels of the Divine Power, as ready instruments in the hands of Those who help the world. We found that these Masters to whom we owed so much would deign to use us in Their work; it was revealed to us as part of the grand scheme of the Logos that those of us who partially comprehended it should be allowed the privilege of helping in its execution—that one who would yield himself selflessly into the hands of the Master might be drawn into closer communion with Him. One who receives this honour is called a *Chela* or pupil of the Master, though (as I have often said) the title of apprentice really describes the relation more accurately, for its object is not merely to instruct the younger soul, but to fit him as quickly as possible to take a part, however humble, in the service of humanity, in the working out of the Divine Plan.

He can help in this Great Plan in several ways, not only by the work which he himself does, but by making himself a suitable channel for the force which his Master desires to pour out in this lower world, and so saving that Master a good deal of trouble. And what a single pupil can do in this way for his own Master, a number of pupils gathered together can do for the glorious and mighty Hierarchy to which I have already referred. That Hierarchy is constantly pouring down all kinds of high and noble

influences upon the world, and It also, like the individual Master, needs channels through which Its influence can readily flow, centres at which Its force can be stored, and from which it can be conveniently distributed.

The establishment of such centres is one of the pieces of work which have been confided to the Theosophical Society; it is in pursuance of that trust that communities have already arisen at Sydney in Australia and at Huizen in Holland. Tentative efforts are being made at some other places to lay foundations, to provide suitable conditions, to sow seeds which shall presently develop and blossom out into full florescence.

But it should be most explicitly and emphatically asserted that all these are subsidiary to Adyar, the true centre chosen by the Masters fifty years ago, the only centre in which Their emissary, our great founder Madame Blavatsky, was directed to reside for that purpose. Our Society is world-wide, yet its root is in this sacred soil of India, the Motherland of the two Adepts who were jointly responsible for its foundation. Distracted though this country may be at the moment, forgetful though many of her sons may be of her glorious past and of her spiritual heritage, she still remains the land most suited to reflect the majesty of Shamballa, the spot of earth through which the light and life of higher planes may be most easily transmitted. The centres of commerce and material civilization (so-called) may be elsewhere, but this is still the focus of spiritual power, and an influence flows hence which no other country in the world can give.

So this beautiful estate of Adyar abides as the Head-Centre of all centres, the Mecca of Theosophical pilgrimage, the true heart of our Society in the outer world. Yet this centre has of late been somewhat neglected, and the inestimable advantages which it offers to students, to pupils and helpers have not been fully appreciated. Some years ago its accommodation was taxed to the uttermost, and crowds of

happy people filled its lecture-hall, studied in its unique libraries, perambulated its picturesque palm-groves, and bathed in its marvellous magnetism. Now there are but few to profit by its pre-eminence, to steep themselves in its strange sweet Oriental atmosphere, to carry out with vigour and efficiency the various activities which our Masters desire to promote.

Brothers, these things ought not so to be ; there must be many in our Society who, if approved by our President, could reside here for a longer or shorter period and help in the work of the Centre. I know that for most of us karma does not permit so fine an opportunity ; we have business to which we must attend, family duties which we must fulfil ; these things are our dharma, and we should be wrong to neglect them. But I think there must be some who could contrive to give assistance, who could meet the requirements, who, hearing the Master's call, would whole-heartedly reply : " Here am I, Lord ; send me ".

Yet let them think well before they offer, for the Masters want no half-hearted servers, but rather those who are willing to make sacrifices for Theosophy, to follow where our Commander leads. Remember also that there are certain physical-plane conditions, about which it is necessary to make application to our President, without whose express permission no one can be received here.

I have often been asked by members in various countries how they should go to work if they wish to try to found a spiritual centre. The only way is to gather together a few people who are really keenly interested in Theosophical ideas, and anxious to devote their lives to the service of humanity, and let them live together, or as nearly together as possible, and do their work. But it is very necessary for the successful achievement of spiritual work by and through such a centre that those people should all be on good terms with one

another, for this perfect harmony is one of the most important factors.

Naturally those whom you gather together will be people who are all working for similar objects, and all thinking to a large extent about the same things. But it is also necessary that, besides this general agreement, they should set up a very high standard of brotherly feeling among themselves, otherwise you will be liable to constant small frictions which will absolutely prevent the working of such an influence as that of which I have been writing. It is a very delicate and difficult matter to bring any centre into such working order that it can be used for this higher work as well as for the lower.

Theosophists are necessarily people with some individuality—otherwise they would scarcely have broken away from ordinary orthodox or worldly thought sufficiently to join the Society. So when you bring together a number of people who have decided and perhaps strong individualities, friction or even squabbling would be certain to arise unless there were real affection among all the people concerned. They must all be firmly resolved to make allowances for the peculiarities of others, and they must strongly endeavour never to misjudge or misunderstand one another, so that each will always recognize in the other the same earnestness, sincerity and good intention which he feels within himself. It is not in the least required, nor is it even desirable, that there should be no differences of opinion; but such differences must always be expressed in a fairly good-tempered and courteous manner.

Some years ago it fell to my lot to have to assist in the formation of a group of students whom some of our Masters wished to weld especially closely together in order that through them as a group certain unusually difficult pieces of work might be done. The group was to be a channel as nearly perfect as it could be made, always available for the

use of the Hierarchy; They even spoke of it as a weapon always ready to Their hands. The Chohan Kuthumi announced to us this decision of the Hierarchy, and in doing so He was gracious enough to give us a full and very interesting explanation as to why it was needful that the link between its members should be so extraordinarily close; and He furthermore illustrated His remarks by making a very wonderful thought-form to aid us in our comprehension of them.

We wrote down as well as we could the information that had been given to us, and we circulated it among certain private groups of pledged students. We could not of course reproduce the thought-form, but we made the best drawing of it that we could, so as to give some idea of what was meant, though naturally it falls infinitely short of the symmetry and expressiveness of the original thought-model. I have asked His permission to publish in this magazine our report of the instruction which He gave (with of course certain necessary reservations) with a drawing of our illustration of it. He has been so gracious as to consent, and I therefore append it here. I cannot guarantee it as a verbatim report; but I can certify that the gist of what was said is accurately rendered.

He began by congratulating the members on the effort at unity and mutual understanding which they had already made, and encouraged them to persevere with it and perfect it. He told them that because of this effort He had been able to advance some of the newer members much more rapidly than would otherwise have been possible, and He expressed the hope that by their activity in service they would take full advantage of the opportunity which this advancement offered to them.

He explained that they had been brought together because of the work that such a specially trained group could do in the future. He said: "It will be interesting, beautiful

and most valuable work, but it will not be easy to do; so you must prepare yourselves for it carefully and thoroughly. The work has two aspects—what you can do in the outer world, and what your Masters can do through you in the inner world. For both of these unity is the first necessity. I am much pleased with the mutual affection which you have shown; already it is beautiful and refreshing; make it still more radiant and resplendent. Already it is a flaming fire; make it now a splendid sun. Even now it illuminates your household and neighbourhood; let it grow until it enlightens the city and country in which you live.

“I want you to see in symbol exactly how and why that close affection and unity is so valuable. It has already been explained to you that each pupil becomes a channel for the spiritual force which his Master is always pouring forth; and he makes himself such a channel by two separate actions constantly repeated. You understand, I hope, that it is part of the work of a pupil to reach upward towards his Master, to try to raise his consciousness until it blends itself with that of the Master, so that he lays himself fully open to that Master's influence; and the fact that he thus turns his thoughts and feelings upwards renders him impervious to the vibrations of undesirable thoughts and feelings at lower levels.

“He may be imagined as a funnel, open always to the higher influence, but closed to everything which comes from below. That is the first action; and the second is that at the same time he learns to be utterly unselfish; instead of thinking of himself, and thus turning all his force inwards, he trains himself to think first of others, and so all his powers instinctively radiate outwards for the helping of the world. This makes him a valuable instrument in the Master's hand; the Master has simply to pour His force into the pupil at the highest level which that pupil can reach, and it is automatically received, conveyed down to the lower

level, and radiated out in all directions—or perhaps in some special direction—according to the Master's will.

“Yet more; the pupil is himself full of zeal and fervent goodwill. So as soon as he realizes that his Master is using him in this way, the earnest desire and power to help is awakened in him, and he adds every ounce of his own little strength to the infinitely greater power of the Master's force; so that it is a fact that the amount of energy which issues from the bottom of the funnel is actually greater than that which was poured in at the top, for at each level of the pupil's consciousness a little rill is thus added to the mighty stream.

“Imagine that the funnel is constructed of some transparent material, and that the successive planes through which it descends are indicated by different colours in that material. The tremendous energy rushing through it renders it rigid while it is being used, and therefore absolutely impermeable by vibrations from without, entirely unaffected by the stormy sea of lower thought and feeling which is always futilely raging in the world around us.

“But it is not impermeable from within. Take an analogy to help your thought. Represent the Master's energy as a torrent of white-hot metal poured through that transparent funnel; no drop of that molten metal would be lost in transit, but light and heat would unquestionably be radiated horizontally through the sides of the funnel. Just so the Master's power loses no iota of its efficiency in passing through the pupil—indeed, as I have said, it is even increased; but nevertheless the neighbourhood is flooded with the golden light of the higher intellect and the crimson glow of unselfish love.

“This funnel will grow as the pupil progresses, and that in two ways—in width and in length. As the ego grows stronger, as his intellect and his love develop, the funnel will gradually widen; as in character and in life he draws nearer to his Master, more and more of that grace from on high can

be received and transmitted, and so a larger vehicle is required. Meantime the pupil, practising meditation upon his Master, will steadily raise the level of his consciousness higher and higher, from subplane to subplane, so that the funnel will lengthen in the upward direction also.

"Its mouth will lie at first in the middle of the mental plane; his Master must make the channel as far down as the pupil's ego, and the disciple will then receive and carry on the force. Even that will already save the Master much trouble, for it is so much harder to deal with the denser matter than with the subtler; but as soon as the pupil is full of unselfish love and devotion his buddhic body will rapidly develop, and, the mouth of his funnel being now on that higher plane, the Master can pour down His force into it in far greater quantity and with far less exertion.

"Still further unfoldment will make the link with the *ātmā* of the disciple on the nirvānic plane from which his Master habitually works, and for the first time that Master can use the consciousness of the pupil, (then a high Initiate) absolutely as though it were His own and without the slightest effort. There is no method of progress so rapid and so stimulating for the pupil as this more and more intimate association with the work of his Master.

"Now I want you to extend the idea, to see how you can be utilized as a group. Imagine that your funnels are laid side by side in a ring, so as to make one larger funnel. The tops of the individual funnels would then have to bend outwards in order to make the proper shape for the combined group-funnel. Those individual tubes are still being used just as before—indeed, the enormous rush of force down the central tube creates a kind of suction which even increases the downpour through the subsidiary tubes, so that the pressure stretches their elastic mouths into quadrilateral figures, which fit in perfectly with one another, as shown in the accompanying

illustration. But to make such a perfect compound funnel as is pictured here needs almost superhuman love, selflessness—yes, and self-sacrifice. Sometimes in India we find a group of chelas which we can utilize in this way, but it is very rare in Western lands.

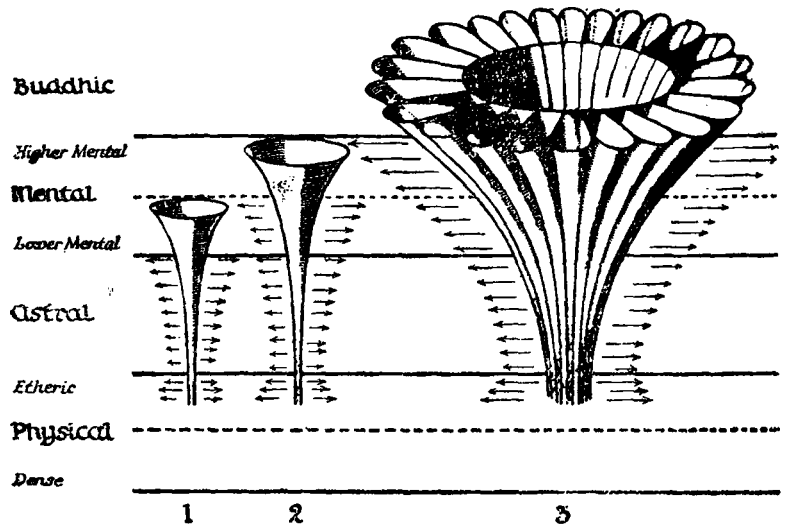


DIAGRAM OF THE FUNNELS

Funnel No. 1 represents the earlier stage, when the pupil has as yet only the ordinary consciousness in the physical, astral and mental bodies; therefore its mouth is at the middle of the mental plane, between the higher and lower manas.

Funnel No. 2 shows a second stage, when the consciousness is already linked with the ego. The funnel will be extended to the lower part of the buddhic plane as soon as the pupil develops that consciousness.

Funnel No. 3 is an attempt to show the appearance of the compound funnel made by a truly united group. It will be noted that the individual funnels have been altered in shape by the compression.

The arrows darting out horizontally are intended to represent the unconscious radiation of love and mental power through the sides of the funnels.

"You see at once how very closely the individual funnels must fit together; the tiniest crack would instantly become a formidable leak. If they were laid together loosely the Master would lose half the power through the interstices; and besides that, the pressure of that tremendous force would drive the tubes apart. An ordinary, untrained person can hardly make a funnel at all, and certainly cannot make a funnel which is smooth exteriorly. He is covered with prejudices and uncharitable thoughts which project in all directions like great spikes, and would make it absolutely impossible for him to fit into a mechanism of this kind. All these must be carefully and thoroughly filed down before he can offer himself for such marvellously close application to his fellow-disciples, and for adults this is often the work of years, though for old souls in young bodies it is much easier.

"Even when all these rough spikes, which indicate prejudices and evil thoughts, are finally eliminated, there still remain certain rounded contours and swelling curves by which one funnel differs slightly from another. These too would prevent perfect adaptation, yet they cannot and indeed should not be flattened out, for they represent the special characteristics of the different Rays and the idiosyncrasies which the Logos has stamped upon each individual for the fuller expression of the many facets of His glory. Every brother remains always an individual, and to kill out his individuality would not be progress, for it would be levelling him down instead of leading him upwards.

"How then can you obtain the perfect apposition which is necessary? You must learn to make your wonderful funnels, which are so rigid to distractions from without, to a certain extent elastic and adaptable to these natural peculiarities of your brethren. Here you see the need not only of abundant love but also of perfect mutual understanding. You must know your brother so well, you must

trust him so utterly, that it is impossible for you to misunderstand him. Only then is gained the complete unity in which the disciples have become 'as fingers of one hand.'

"You have seen how this affects the work which your Master can do through you; note also how it affects what you yourselves do in the physical world. As I have said, you have been brought together here in order to give you, who have been associated in the great work in other lives, the opportunity of forming this group, of welding yourselves together in this special way. Later you will probably find yourselves widely separated, bearing the Theosophical standard in many parts of the world. Men will malign you, will try by false reports to sow discord between you, as they do always with those who try to help them; but you should so know one another, so trust one another, that you will merely smile at their calumnies, saying:

'I *know* my brothers, my sisters; they have *not* said or done this evil thing.' Learn to make allowances; learn to trust.

"It will be well for you to qualify yourselves for this work in other and more definitely physical ways. You should all know thoroughly the broad outlines of the Eternal Truth, not only that you may guide your lives thereby, but that you may be the better able to help and instruct others. Be thoroughly efficient in every-day life; all that you do should be well done. See that your language is perfect, free from vulgarity, slang or grammatical error; to that end you should study the best models. The nectar of Theosophy is always pure and invigorating; yet does it please men more when offered in a beautiful cup. So will you give to men always the Eternal Truth; yet it will attract them more readily if you clothe it in suitable words.

"Be always happy and full of joy, yet never frivolous. Be quiet and graceful in all your movements, never noisy, hurried or jerky. Ever gentle and patient and courteous, you

will bring men to the feet of the Master by persuasion, not by acerbity. Do not blame or criticize people; when you see their faults, think helpfully and not disdainfully of them. In teaching, learn to state facts simply, clearly and convincingly; try to enter into the minds of your audience, so that you may see how best to put what you wish to say. Pupils should remember that from the moment of Acceptance the force of the Master will always be flowing through them, and His blessing will ever be upon them—to be passed on to others.”

This instruction was given to a specially selected group—a number of developed egos chosen with great care for a definite purpose. We cannot hope to attain quickly to such success as is here pictured; but at least the teaching indicates to us very clearly the direction in which we must make our effort, the line along which we have to travel if we wish to become soldiers of the Spiritual King, striving under His banner to resist the evil, and to strengthen the good. It is not an easy road to tread; it is not for the sybarite or the lotus-eater; yet it leads those who follow it to bliss far beyond the comprehension of the ordinary man of the world. One who has trodden it persistently and with triumphant success through a long and stormy life has written of it:

“Even those who are treading its earlier stages know that its sorrow is joy as compared with the joy of earth, and the very smallest of its flowers is worth every jewel that earth could give. One gleam of the Light which shines always upon it and grows ever brighter as the disciple treads onwards—one gleam of that makes all earth’s sunshine but as darkness; they who tread it know the peace that passeth understanding, the joy that earthly sorrow can never take away, the rest that is on the rock that no earthquake may shiver, the place within the Temple where forever there is bliss.”¹

¹ *In the Outer Court*, by Annie Besant, p. 164.

LETTERS OF W. Q. JUDGE¹

*(From the Archives at the Headquarters of the T.S.,
Adyar, Madras, with notes by C. Jinarājādāsa)*

I

[The first letter on record bears the date "New York, August 7 1877". It deals with certain inner difficulties and failures of Mr. Judge, of which Colonel Olcott was aware, and is here published as showing the close bond which existed between the two. I omit all of the letter, except the conclusion. Mr. Judge speaks of himself in the third person.—C. J.]

MY DEAR OLCOTT,

. . . While he² feels that he has lost much of your regard, he desires to express his regard and love, as well as admiration, for you.

Yours,
WILLIAM Q. JUDGE.

II

71 BROADWAY,
New York,
April 2, 1879.

MY DEAR OLCOTT,

Yours of 24th February³ came duly to hand. But what a meagre letter! I do not mean as to news, but on the subject of most importance—the T.S. "Keep the Society alive and

¹ At the formation of the T.S., William Quan Judge, then a young lawyer twenty-four years old, was elected "Counsel to the Society".

² Mr. Judge himself.

³ H. P. B. and Col. Olcott arrived in Bombay on February 16, 1879; so the letter was written eight days after landing.

active." Is that all? No names, no directions, nothing. How am I to keep the thing alive unless it is by keeping it closely preserved? We are entirely without money, and without money we cannot do much. It's all very well to have newspapers, but I cannot agree with you that it is the proper way in which to carry the Society on. I hope to hear from you at length on the subject . . . Write me on all those topics you mentioned when we parted, and chiefly as to the conduct of the T.S. Doubleday¹ is a very good man and will work, but we do not like to incubate a plan of our own. At least I do not want to, because I know the . . .² should have some say in the matter, and Doubleday acknowledges the same thing in a blind sort of way, although he does not know as much as I do. As to Curtis, he is all right in his place, but I find him exceedingly skeptical and not the man to swallow holus-bolus the kind of authority the . . . wants to exercise over us. It will rest as it did always with a few of us: Doubleday, myself, John,³ etc. But you and they will of course see that H.P.B. *et al.* being gone we are as children without parents or guardians. So have some instructions sent us. From Los Angeles a man asks for permission to establish a Branch Society. Shall he be authorised? I have put him off until I hear from your end of the cable . . . I wish I was with you all. Am glad you have been so fêted, but sorry you have not written me more fully. Do not forget the members' names. Remind H.P.B. about the pictures, and give my regards to Miss Bates⁴ and Wimbridge. Present my sincere salaam to M . . . and also to the

¹ When the two Founders of the T. S. left New York for India, General Abner Doubleday was designated "President *ad interim*" to conduct the Society's affairs in U.S.A.

² The Master.

³ John Judge, brother of William.

⁴ Miss Rosa Bates and Mr. E. Wimbridge sailed from New York with the two Founders. After arrival in India, they quarrelled with the Founders and left the Society.

voyageur, and to all my unseen Indian brethren, and believe me ever theirs and yours,

W. Q. JUDGE

III

N. Y., April 9, 1879.

MY DEAR OLCOTT,

Duly recd. yours of 10th today and hasten to reply. It was truly welcome, but you do not send us the list of members' names. Have you not yet opened your boxes and found them? . . .

Why the devil doesn't H. P. B. or "Co" write, and why don't you give some idea as to how we should carry on T. S.? When you were going away you said to wait in that respect until we heard from you. Now Doubleday is getting impatient and wants meetings held, and I am holding him off 'till we hear from you, and here comes your letter with no instructions in it. Well, I'll be d—d. × × ×¹ J. C. What the deuce does it mean that H. C.² has failed, and badly? I take it there must be some moral badness or ∴ would not desert him. Would they throw a man over for a mere physical failure? What did he do? Has he gone over to the dark ones, or what? He has not written of late, but has sent his little tract on Theism to all the members. I will return anything he may write. When you give me such news as that, please also say to whom I can impart it. I do not know whether to tell Doubleday or not. I am not wise enough to know in such a case. Please inform me.

. . . Oh! how I wish I was with you at 108 Girgaum Back Road in your Bungalows. Have you been to any place where there were elephants in the grounds and a tame tiger? Such a vision has been seen by Walker of stock fame. Both

¹ These crosses are in the original.

² Presumably Hurrychund Chintamon. See *Old Diary Leaves*, Second Series, for the story of H.C.'s connection with the Founders, and his attitude to them after their arrival in India.

you and H. P. B. offered him cigarettes and you were guests at the place.

Am glad you are well thought of . . . Glad too that you are in good health. Hope you will send me a copy if reported of your speech. Give the damned missionaries hell. Expose the follies and the hollowness of Xtianity here. Tell them that Brother Talmage is being tried here by the Presbyters for deceit and lies with a fair chance of conviction, and I am defending a case where the plaintiff is one of the Presbyters, Rev.— and I expect to prove him a liar and a fraud, and win the case, as I have his own handwriting which he thinks is lost to prove it.

Will H. C. matter make any difference with Wim and Miss Bates? I hope not. I will write him. Give him my love. Harry sent letters to him. I still hold out, but Oh God! one moment I wonder "how long" and the next am brave as a lion and only waiting to go on higher. I do not waver though as between T. S. and the opposite. As to that I am as a rock, but sometimes on the question of practical results in the future I am mentally much tempted . . . often there is much sorrow and longing in my heart after the little one gone away.¹

Well, Good Bye, my boy.

Yours in Buddha,

WILLIAM Q. JUDGE

IV

Dec. 3, 1870

DEAR OLCOTT,

. . . I cannot understand how it is you have misunderstood me in regard to the ritual.² If we are to have it, then prudence dictates that we wait for it before admitting men, for we would only get them in to have them drop out. I

¹ Referring to the death of his little child.

² See later, the letter of Pandit Dayanand Saraswati.

decidedly disagree with you about it, for I do not think it would be good policy to go ahead thus ; and must say that your memory must be short, for the very last thing you and H. P. B. said to me before going was to wait, to refuse new candidates, to say number was limited, until we received instructions from Bombay. Those instructions were to "wait for a ritual". That has never come, and I have no desire to go ahead unless I can have all the responsibility. I do not desire to do something and then be blamed. I have looked upon the thing as a reality, and I do not care to go at it in a rush and thus botch it. I do not propose to come under the censure I heard from . . . of you by reason of mistakes of this character. I am opposed to wholesale admissions and publicity when we have nothing to give. They will not be satisfied with a mere name and the injunction to "know thyself"; and all this I most emphatically declare you yourself and H. P. B. have already uttered or concurred in. Look at the hellish epistle—the last one—I received from H. P. B. I was blown hell low or sky high, which you please, and it would have driven off anyone else ; though if it had, according to its utterances, none of you would have cared a damn.

Furthermore I have to live and must work. Already I have suffered in pocket through letting business slip to look after T. S. and was told one day at 47th St. that I was a fool to do that, as no one was expected to injure himself in that way.

If there is to be no ritual, say so—damn it, and end it ; and I can go to work myself and cook up a good enough one ; but I'll be quartered before I do anything about it as the matter stands, and in any event I am so driven to get a dollar that I can attend to nothing just now except matters of business for you and myself . . . I have resolved to do as Gus does ; poke along and do my best letting consequences go to the devil. I have had a bad habit of dwelling on what I would do if

business got bad and worrying over things on hand because there was great delay. But I have had excuses as positively I have been at times so hard up as not to know where to get money to buy necessaries of life . . . I herewith enclose subscription of W. H. Hoisington the blind member of Wisconsin, please see that he gets all after Oct. 20 that I delivered him in person.

Yours,
W. Q. J.

V

[Though out of its proper place, I transcribe the following letter of Pandit Dayanand Saraswati, regarding a Ritual for members of the T.S.—C. J.]

Meerut, 16th May, 1879.

MAJOR GENERAL ABNER DOUBLEDAY,

President ad interim, etc., etc.

New York, America.

DEAR SIR AND BROTHER,

It gives me great joy to put myself in direct communication with one so sincere and worthy as yourself, to superintend the interests of the Theosophical Society and Arya Samāj in America. I send you my brotherly greeting. A happy meeting has just occurred between our Brother Olcott and Sister Blavatsky and myself, at which by comparing notes it is found that the two Societies have from the beginning been teaching identical truths—the eternal and divine truth which is found in the Vedas. Till such time as our American brothers after studying Sanskrit translate the Aryan philosophy into English, the Americans should read *Isis Unveiled*, because from what I have heard of the book and from the conversation which we have had, it appears to me that sister

Blavatsky will have written the book in accordance with Vedic philosophy.

I will soon send you the manuscript of three ceremonial degrees based upon Aryan Masonry, which will teach Western inquirers who may join the Theosophical Society of the Arya Samāj the fundamental principles of primitive Aryan philosophy. Our Brother Olcott will in time advise you fully upon this subject.

A great responsibility rests upon you, but from your known public character, and more especially from what we see within your heart, we are confident that your whole duty will be intelligently and courageously done. Great future results to the East and West depend upon the work of the present directors of our Aryan Societies. Let us have courage then, and persevere against every obstacle.

I hope you will send a reply to this through Brother Olcott, who will be informed from time to time of my address, because I am always in journey.

I salute you, my Brother, after the manner of the Aryans—Namaste. I am, my beloved Brother,

Yours sincerely,
DYA NAND SARASWATI

DEAR OLCOTT,

Doubleday is dead. Just found the above in his papers. It supports my view, as also do your old letters, as to the ritual. I send it as requested.

JUDGE

(To be continued)

KARMA-LESS-NESS

BY C. JINARĀJADĀSA

THE world has many types of idealists, and they call themselves by different names. But, to me, they are united in one common work, which can be very briefly described as "releasing Divinity". Many idealists clearly recognise that the Divine Life dwells in the heart of man; Theosophy asserts that Divinity resides in the human Monad. Krishnamurti states the same truth by pointing out that "Liberation" is not a matter of trusting in others, however great, but of finding out what is one's true self.

Whether we turn to the one ideal or to the other placed before mankind—Liberation by Krishnamurti, or Adeptship by the theosophist—one factor is common to both ideals; it is, that man has within him the great Light, since man is himself "the Way, the Truth and the Life". Hence it follows that our duty to our fellowmen is to release the Divinity within them. For, men are like prisoners bound by the chains of ignorance, and our work is to release them from their bondage.

If we examine all the processes of life, we shall find that everything in life is arranged so as to release the Divinity in the individual. When we look at life and note its pleasant things, we say that God is good, that He is love, that He is trying to make us open out or evolve by love. But since there is also much evil and suffering, we are forced to look a little deeper. It is then that we realise that the same beneficent

work of love is being done by the Divine Plan, even through pain and suffering.

From without the individual and from within him, the work of releasing Divinity is ever taking place. Let us first examine the way that the work of releasing Divinity proceeds from without the man.

Each of us, as he moves in a world of law, often breaks the laws of nature, thereby making what is called Karma. When we have "made Karma," we have generated a series of forces which disturb the equilibrium of the universe. It is therefore necessary that the equilibrium shall be restored. But this restoration is impossible for us where we stand now, because we lack the knowledge of how to do it. Yet, since it is necessary that we shall restore the equilibrium, the Lords of Karma enter from without into our problem. They arrange for us the way to restore the equilibrium. Therefore the Lords of Karma arrange our environment—the country, the race, the family, the religion and the culture into which we are born; They guide us into one family rather than into another; They arrange the distribution during an individual's lifetime of the good and the evil reaping of his past.

Now all this careful arrangement of the Lords of Karma is intended to release the Divinity within the individual. Every Kārmic difficulty, every pain, every trouble which we have, which we call the reaping of an evil sowing, is not intended merely to pay a "debt to Karma" in a mechanical kind of way; it has also the purpose of drawing out of us the Divine Nature which is in us. It is true that we seem to be as helpless logs which float on the tide of Kārmic waters, for we cannot guide ourselves, and destiny seems to be our master. But, all the time, if we look deeper, the purpose of our environment is to release Divinity.

There is also a second process which is equally necessary for the individual's growth. It is to release the Divinity

within him by his own action. That work must proceed from within the individual. How does it happen? It happens when the individual takes ideas as tools or instruments with which to break the fetters which bind him. Ideas must become his tools—the ideas of religion or science or philosophy which he finds. Every idea, either of right or wrong, of progression or of retrogression, when accepted by the individual, is a tool which he can use to release the Divine Nature within him. Take Theosophy, for example, as a body of ideas. What is the value of Theosophy? Not solely that it gives us a beautifully clear, intellectual philosophy, but much more that it rouses a power from within us to call out the Divinity which is latent in us.

So then, either from within or from without, the work of the release of Divinity takes place. But there is one aspect of this release of Divinity which is not sufficiently recognised. It is, that man does not release Divinity except by *creating*. We say in Theosophy that the true theosophist must always be building a perfect character. But what is character-building but creation? The character of the theosophist has to be utilised in order that he may create serviceable actions.

But there is a second type of creation which is not usually recognised in theosophical studies, and it is that on which I want to lay special emphasis. There is a type of creation which has not primarily in view the aim of Service, but what we can term Liberation. But I do not desire in any way to contrast Liberation and Service. Both are interdependent, for Service leads to Liberation, and there is no Liberation possible without Service. But there exist two types of creation; one type is of serviceable actions which release the Divinity in others, and so by reaction releases the Divinity in oneself. The other type of creation releases the Divinity

in oneself in another way. That mode of release is by Art, and it is that particular way which I want to make clear to those who are studying Theosophy.

Now the word "Liberation" means becoming free. But all life, such as we live, is, on the other hand, a process of making bonds. We cannot stir our little finger without creating a disturbance in the universe; and once having set a force going, and so having brought about a new combination in the universe, we must ourselves bring back again the harmony which we have disturbed (if we have disturbed it by evil), or we must be there to receive the fruits of the harmony (if we have added to it by good). All the time, our whole process of living is one of making bonds. Just now, we are meeting in this hall and are listening to talks on Liberation; but every smile which we give to each other makes bonds between us. If I inspire you by my address, you become bound to me, and I to you.

So life is purposely binding us together in all kinds of ways. Yet Liberation is our goal. How can this contrast be avoided? Now, Liberation can be described by a new term which I am coining. It does not sound pretty, and I hope when translating it into other languages you will not make something equally unæsthetic, equally unlovely. The word is Karma-less-ness. It is the state where the Karma which we have created in the past no longer affects us. Of course, we cannot annihilate any kind of force, when once it is generated; but we can stand apart from the reaction of that force on ourselves. That is Karma-less-ness.

First let me deal with the fact that, wherever there is true Art, in it is found the quality of Liberation, or of becoming free. And I will take as an instance one which you can put to the test. Consider those periods when you are sad and depressed, when all the time you are surrounded by dark thoughts, and you seem to be in the depths. If at those times,

you will manifest any artistic instinct which you possess, you can take your depression and create something out of it. One way to do it is to write a poem.

When you have so written a poem describing your depression, you will find that you have become liberated from your depression. That does not mean that, after you have written your poem, you may not still have your sadness; but it will no longer be a kind of sadness which binds you. It will no longer be the same sadness which held you before. Though your astral body may still be sad, you will have stepped outside the astral body, for you will have created out of your depression a thing which stands apart from you. And as you look at your work of creation, you will no longer be bound to your depression.

Or if you will compose a melody, or, if you have the ability, you will paint—it does not matter what your gift is, provided you utilise your ability to create—, you can take the circumstances surrounding you and create something of art out of them; and in so creating, you will be free of that particular set of circumstances. That is, of course, what all the poets do. At the time of creation, they are, as it were, one with their subject; but as creation proceeds, there comes for them more and more detachment.

Now this detachment, which is necessary for the artist, is exactly like the Yoga which is described in India. Take, for instance, an artist who is going to paint a landscape. If he is going to paint, he has to become detached from the world of noise, from the world of movement around him. He has his brushes, his palette, his canvas; but he must concentrate himself. Therefore, while he is painting, he must be detached from the world. He must be looking all the time, judging, drawing out of the landscape, so to say, what he wants, and it has to be done while he is detached from his environment.

Just as the Yogi in India goes to some quiet place, and metaphorically "stops up" his ears, and closes his eyes, in order that he may meditate with detachment, so too must the artist. You will find, if you mean to be a good painter, that you have to train yourself in the Yoga of detachment—not the detachment of sitting cross-legged and concentrating—but the detachment of sitting on a camp-stool, detached from noises, detached from the movements around you, and such things, which you do not want. You must not listen to the melodies of the air, if you are to see and realise what is before you. It is only at such high times of detachment that you have the real vision of the landscape before you; the landscape then becomes a window, as it were, through which you look into another world.

Now it is exactly the same in any other department of Art. It is only in so far as the artist becomes detached, that he begins to understand the possibilities of creation. That may seem curious, because artists are very emotional people. Nevertheless, as they create, they must for the time separate themselves from their emotion.

It will thus be seen that Art is always necessary for us as a means to Liberation. We must therefore create a work of art out of our griefs and out of our joys. We cannot come to Liberation till we have freed ourselves by creation.

Karma insists that, if I have injured somebody, I am bound to serve him. But I cannot merely say, "I forgive you," and thereby break the Kārmic bond. Yet I have to be free. But my real freedom only begins when I look at him, my enemy, and see something artistic in him. I then look at something which has no relation to me. That means that Karma ends.

All the time as we go towards Liberation, we must create. Our whole world must be created and re-created by us again and again. When a great spiritual message comes to us, we

know how sometimes our life seems shattered, and how we must begin our life all over again. That is re-creation, and such re-creation is absolutely essential, if we mean to be free. But as we re-create, if only we know how to create *artistically*, then, once having created anew, we are free.

None of us will really come to Liberation, till we have separated ourselves from our past. In every action of ours, in every thought, in every feeling, our past is influencing us; and we know that our past, that unseen past of earlier lives, has not been a pretty thing. All kinds of ugly things are behind us, and to-day all those things are influencing us. But when we come to the door of Liberation, we cannot go through that door until we free ourselves from our past. So then, if we are to free ourselves from the past, we must make a work of art of all our past, from the time we issued out of the Absolute, to the time we are on the threshold of Divinity.

This involves that mysterious process of living once again in the past, and thereby changing that past. For, till I have changed my past and made that past of mine a work of art, beautiful and therefore detached from my present, I shall always have that past dragging me back, like an impediment, like a chain. I cannot really be free, I cannot be liberated, while among my memories are memories of the evil deeds which I did a million years ago. For my eternal memory must be one and continuous. So I must begin changing my memories, I must change my deeds of the past, I must change everything inartistic in my past from the time that I issued out of the Absolute. I must recreate it all. When I have re-created it all as a beautiful thing, then I stand apart from all my past, and then it is that I can go onward to Liberation.

All this necessitates introspection. But what is the good of digging into oneself, and finding out all the wicked things one is? Surely one becomes more and more depressed. On

the other hand, one but deludes oneself if one covers up the evil that is within, and says that it does not exist.

We have, therefore, to find a mode of introspection by which we stand apart from the past; and that is why Art is absolutely necessary. If you will permit me to say so, you will not attain to Liberation until you become to some extent artists, not technical artists such as singers, painters and so on, but artists in the sense that you have learned the mystery of re-creating the universe. Certainly we are in one sense forced to accept the universe as it is; yet we can change it. And we change the universe, that is, our own universe which is within us—the only one that matters—, by taking up once again those impressions which constitute our universe, and by making something beautiful out of them.

(To be concluded)

A PROPHET

I HEARD a linnnet, ere the dawn
Had lit the eastern sky with gold.
Before the stars had yet withdrawn
His hope, his joy, in song he told.

And later when the hills grew bright
A hundred songsters joined his lay.
They all acclaimed the waxing light
The glory of the breaking day.

O prophets, who alone proclaim,
Darkness is transient, this is true
Though others wait the sun's clear flame,
All shall at last rejoice with you.

F. H. ALDHOUSE

THE SYMBOLISM OF THE BOROBUDUR

BY THE REV. A. J. HAMERSTER

FOR those who have not had the opportunity of visiting those far-off, distant lands, and of seeing with their own eyes the splendid structures which the faith of the people there erected to the sacred memory of the Buddha, the Light of Asia, the Great Soul who showed them the way out of the misery of this world to the glorious, blissful state of Nirvāṇa—for those, I repeat, who have not had that good fortune, I must commence by telling something of the surroundings.

Between the continents of Asia in the West and Australia in the East, separating the vast Pacific Ocean to the North from the hardly less vast Indian Ocean to the South, there lies a broken bridge, as it were, of small and larger islands, which many a time have been compared to strings of pearls or jewels—strings of emeralds rather, as a Dutch poet has beautifully and graphically described them.

For, if on board ship you make your way through the Eastern Archipelago, as vast as the whole continent of Europe,—or better still, if in an aeroplane you glide above it, between sun and water (between fire and water, perhaps I should say) the view of those isles, decked with dark green forests of valuable timber and cocoanut-palms—the illusion is complete that you see before or beneath you a treasure of emeralds, here strung together in long chains, there spread pell-mell, all

lying dreamily and happily on the still cushion of the dark blue velvet of the ocean.

And one of these jewels, elongated in shape, lying in the middle, perfectly fitting in the most southern string leading from Burma to New Guinee, is the island of Java, its size about four times that of Switzerland, and its population counting now about thirty-five millions of Javanese, not including several millions of Chinese and other Eastern and Western races.

To this fertile land—extremely fertile, otherwise it could not have produced and fed such a dense population without occasionally suffering from famines (which, however, are unknown over there)—to this earthly paradise, before Western navigators ventured on the high seas to conquer the world, came the Buddhist pilgrims from Āryan India, to bring the people the glad tidings of the Tathāgata, “He who has reached the Goal,” and to tell them of the Noble (Āryan means noble) Eightfold Path which leads to it.

In the course of time the people, having been won over from what was then the rather terrible cult of Shivaitic Hindūism, to which they had been converted in much earlier times—to the gentle ways of the Enlightened One, they erected to his memory, in the eighth century or thereabouts, the monument known as the *Borobudur*.

If we wish to comprehend, that is to know and feel the real living meaning, which this structure had for the people who built it—now long dead and forgotten, for the Javanese nowadays are Muhammadans—we must first guard ourselves against some misconceptions that may easily arise.

The first of these, and the most ordinary one, is to regard the Borobudur simply as an expression of religious piety, clothed in beautiful robes of sculptural and architectural art, much in the same way as many of us in these modern days read Dante's famous ‘Trilogy’ as a work of deep religious

fervour and sublime poetical art. It is this, of course, but it is at the same time much more than this. It also embodies a well-defined system of thought, a conception of the universe and a philosophy of life, which wrap themselves in the cloak of an elaborate symbolic design. The same is true of the Borobudur.

This monument has been planted as a token, as a sign for the ages, in the middle of Java, on the top of a hill, in a beautiful green valley surrounded by high blue mountains, where two rivers meet and encircle the foot of the hill in the loving embrace of their clear cool waters. And from this eminence it not only shows itself as an enduring witness of the religious enthusiasm and artistic ability of its master-builders, but like a lighthouse in the night, so in the darkness of human ignorance it sheds the rays of the Wisdom of the Tathāgata.

Clear-cut in stone, it gives in the symbolic ordering of its component parts a transparent exposition of the doctrines of Mahāyāna Buddhism. It indicates to the vision of all who fain would know the way of deliverance from this earthly vale of woe and strife, the Path uphill to the mountain-top where peace and bliss serene reign supreme. It is built like a pyramid, broad at the base, pointed at the top, but differing from the Egyptian pyramid in that its sides do not rise as smoothly and evenly, nor as steeply; more like the famous Tower of Babel, it is composed of different terraces, each one placed on top of the one below, and smaller than that one, leaving thus a pathway on each gradient, every pathway leading all around the structure.

By this and other very elaborate devices the Borobudur indicates the different stages of man's spiritual evolution, of man's conquest over his lower animal nature, thereby, as he rises higher and higher, also gaining victory after victory over the known and unknown forces of nature, until at the

end of all striving, at the highest point of realization of the meaning of life, he himself has become Buddha, liberated, free from the ceaselessly revolving wheel of sorrow and rebirth on this earth.

Then joyously bursts forth from the lips of such an One the immortal song of triumph, sung by every human being, who has become a Buddha :

Many a house of life
Hath held me—seeking ever him who wrought
These prisons of the senses, sorrow-fraught ;
Sore was my ceaseless strife !

But now,
Thou builder of this tabernacle—Thou !
I know thee ! Never shalt thou build again
These walls of pain.

The second point which I want to make clear to you is that the Borobudur is not a temple, like our Christian Churches, or Muhammadan mosques, or Hindū shrines, into which you can enter for purposes of worship ; it is not a place where you can go inside through one or more doors. It has no doors, it has no inside, except the solid earth of the hilltop, over which it is built like a stone capping.

You may walk *on* it, but you cannot go *into* it. You may climb the staircases which lead from the four points of the compass on to the top ; you may on each of the different terraces circumambulate the whole structure, but you will always remain on the outside of the monument, with the blue sky overhead and open nature all around you, where sun or wind or rain are ever with you.

There are no roofs anywhere to shut out heaven's splendour, though on some of the terraces there are high walls on the outside, which temporarily, as we climb on high, cut off from our sight the view of the outside world. The symbolical significance of this arrangement I shall afterwards fully explain.

The third and last point I must impress upon you, before passing on to a more detailed explanation of the symbolism, is that you must not regard the Borobudur as an interesting object for sight-seeing tourists, as a dead relic of the past with no longer any real meaning for us in these days. You should rather keep in thought that the truth which the Buddha found and taught, which the Buddhist architects and sculptors hewed in stone, is a living truth unto this day, and will remain so unto the end of days, whether that end for each of us lies in a far future as we let ourselves drift along the current of worldly desires and attractions, or whether that end lies in the immediate future, in the present, in the now, as we take ourselves resolutely in hand and fight our way across the stream in order to reach the further shore.

Please evoke before your mind's eye a picture of the scene which this structure offered in days of yore when, clad in raiments of all colours, preferably of the brightest hues of red and blue and green and orange and purple, long rows of pilgrims, monks and faithful laymen climbed its steps and walked along its galleries, contemplating the scenes from the lives of Gautama the Buddha, and the other Bodhisattvas who preceded him, endless rows of scenes sculptured in relief on the walls of the lower part of the monument.

Slowly rising higher and higher from terrace to terrace, they went mentally and symbolically through the succeeding stages of emotional purification, mental elevation and spiritual enlightenment—the same stages through which the Lord Buddha too had passed in his former lives—and after having descended again to the ordinary world, strengthened in will and purpose, they tried to realize in their own daily lives the example set by their great Teacher. This is what the Borobudur meant to the people of old, and what it still may mean to us when we visit it, or contemplate its symbolism with our minds, as we are trying to do now—

not with the coldly curious eye of a tourist, but with the warm and loving heart of one who believes in Buddhas, Christs and Kṛshṇas, of one who feels that he also has that in him which can make of him, of each of us in fact, a Buddha, a Christ, a Kṛshṇa.

After this general introduction we will pass on to details. If you stand on the plateau on the top of the hill, where the Borobudur rises before you, you see it as a perfectly square structure, each of its four sides has a length of more than 150 yards, and you will be struck by the perfect unity of conception of the monument as a whole, notwithstanding the Eastern richness of detail.

But when you climb one of the narrow stairways, which you will find just in the middle of the four sides, and which lead exactly from the East, West, South and North straight to the highest terrace, there to converge on the large bellshaped cupola in the centre, which crowns the structure and gives the finishing touch to its unity as a whole—or when you rise above it in an aeroplane—then that unity appears in a very conspicuous way to hide in itself a duality.

For, whereas the lower terraces are all square and remain true to this design till about halfway up, the upper terraces are all as perfectly circular in form as the others are square. And this curious difference, or let us rather say, this sharp contrast—the joining of these opposites of circle and square—is the striking consequence of the basic symbolic idea that underlies the whole structure.

Tradition has it that from the lips of the Buddha have come the words that whenever his followers should erect a monument to the honour of the faith, they should take as their model the two distinctives of the Buddhist monk—the only two possessions in this world which a man has who dedicates himself to the Buddha-life—namely the begging-bowl and the yellow robe, and that these two should be placed in the

following order: the circular bowl on top of the squarely folded garment.

Now, in the symbolic language of all ages and all climes, circle and square have ever stood for the opposites of heaven and earth, spirit and matter, life and form, light and darkness, wisdom and ignorance, God and man, and so on. Man has to climb through the lower worlds of matter first, in order to reach the higher worlds of the spirit, to come from imperfection to perfection.

Yet in another way the builders have accentuated the contrast between these two parts of the monument, to indicate its symbolical meaning. For while the square lower half is richly decorated in true Eastern fashion with pinnacles, spires, small cupolas, niches with Buddha-statues (of which by the way there are precisely 505), magnificently carved stairways and those interminable rows of sculptures in relief of which I have already spoken—the circular top part, on the contrary, is absolutely destitute of any decoration, void of all form, so to say, as the worlds of the spirit in reality are. By the Buddhists and Hindūs these spiritual worlds are therefore called the formless worlds or *arūpa-loka*, in contradistinction to the material worlds, which are called the worlds of form, the *rūpa-loka*, also called *rūpa* and *arūpa-dhātu* or *āvachara*.

Though these different worlds in fact interpenetrate each other, spirit never being without matter, which is its outer garment as it were, and life never being without form, of which it is the inner core, yet is the one symbolically rightly placed above the other. Call the one soul and the other body, both of which also never are without each other, and we may well ask with Mr. Krishnamurti: "Which is of greater value, to feed the body or to ennoble the soul? Both are essential, but *you must not begin at the wrong end.*"¹ Indeed the one is primary, the other secondary, and so the builders placed

¹ *International Star Bulletin*, 1929, December, pp. 10-11.

them rightly one on top of the other, earth the base, the footstool of heaven.

Keeping then these two original parts of the monument well in mind, and looking each of them over more closely, you will find that each divides itself also into two quite different parts so that now we have a fourfold division of the structure. We will give specific names to these different parts to keep them well separated.

The base divides itself into what we may justly call the foot of the monument, consisting of two circuits, one above the other, and above that we have what we will designate as the four galleries, each one also above the other. The top of the structure in the same way shows two different parts. First, directly above the galleries, are what we will call the three terraces, also one above the other, and then, as the last and central and dominating part, the great dagoba, the great bell-shaped cupola in the middle on the top, which I have already mentioned.

As we shall afterwards see, the difference in architectural design between these four parts: the *double* foot, the *four* galleries, the *three* terraces and the *one* dagoba, is also very pronounced.

I also call your attention to the fact that the monument embodies a considerable amount of number-symbolism, which has many points in common—naturally, because symbolism is a universal language—with the Pythagorean number-symbolism. For example: the tenfold division we have just found, $1+2+3+4=10$, the divine number of manifestation. Again, the even numbers are called the material numbers, the odd ones the spiritual numbers, by the old mystic philosophers. Accordingly, we find here the numbers 2 and 4 at the base, and the numbers 1 and 3 on the top.

I will try to give you a fuller explanation of some of the symbolism—mind! only some of it, only a small part of it,

for an exhaustive treatment would take far more space than I have at my disposal.

Borobudur	Top	Centre	{ Dagoba }	1	{ Buddha }	Nirvāṇa
		Terraces	3rd terrace	3	{	Boḍhisattva
	2nd terrace		Chohan			
	1st terrace		Asekha			
	Base	Galleries	4th gallery	4	{	Arhaṭ
3rd gallery			Anāgāmi			
2nd gallery	Sakadāgami					
1st gallery	Sōtapanna					
Foot	2nd circuit	2	{	Acceptance	} Kāma loka	
	1st circuit			Probation		

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The most striking difference between the double foot and the four galleries is that the foot has only low, simple balustrades on the outside, by which our view over the surrounding country is not in any way impeded, while the galleries on the other hand have high walls on the outside, which shut out completely all view of the outer world and the sides of which bear the scenes from the lives of the Buddha.

There is another very curious thing about the foot. The wall on the inside, which is also the outside wall of the first gallery, continues itself underneath the foot, or rather at the back of it, and on this subterranean part it bears also long series of sculptured scenes, which are thus absolutely hidden from view. They have only been rediscovered when, during the restoration of the monument by the Dutch Government, parts of the foot were temporarily taken away. But after having photographed the whole series of bas-reliefs, the foot was completely restored to its place.

The symbolical meaning of this curious device I will explain in a moment. Just now I will only note another difference, namely, that between the scenes depicted on the invisible part of the wall beneath the foot and those on the

visible part above the foot. The first shows scenes from what we may call the hell life, that is to say, from the life of retribution after death for the man who has given way to animal passions and has done bad deeds during earth-life, whereas the upper and visible part of the wall depicts scenes of heaven-life, that is to say, the life of happiness among the gods or devas after death, as the reward, as the consequence of the conquering of the lower nature, and of having done good works during earth-life.

Now by covering up by the foot of the monument that first series of pictures of hell-life, the builders undoubtedly had in mind symbolically to indicate to the earnest seeker of the higher life the first of the truths which he has to learn, that is: that you must shut your eyes to the coarse attractions which this world has for our sensual nature, that you must trample those animal passions under foot by ascending the first steps of the way up to the mountain top, and lift up your eyes to the glorious life among the devas in heaven, which awaits him who has conquered his animal nature.

But both hell-life and heaven-life belong to the worlds of desire, to *kāma-loka* as the Buddhists call them, the lowest part of *rūpa-loka*, and life there, whether in hell or in heaven, is transient, evanescent, passing, not enduring, no more than earth-life, no more than day or night. Even after the day of the gods, there follows the twilight of the gods, the *Götterdämmerung*, as our German brothers call it, which ultimately ends in the night of the gods, in darkness and death, succeeded by a renewed birth, growth, matureness, decay and death, in an endless series of change after change. And has not the Buddha said :

All that is transient is suffering, all that is suffering is not I, all that is not I is not mine; that I am not, that is not myself.¹

The whole world (heaven and hell included) is not self.²

¹ Samyutta Nikāya, 4, 1.

² Dhammapaḍa, 279.

Therefore we have to look for the real, enduring happiness and everlasting peace even beyond the heavens and the company of the gods. And in order to reach this, we should climb the next steps of the mountain of life, which will lead us to the galleries above the foot. There we find ourselves in long narrow corridors or alleys, between high walls on each side of us, which now completely shut out the view of the outside world, thereby indicating that in these stages of his development the seeker after truth has resolutely to banish, not only from his actions but even from his thoughts, all the allurements of the outer world, and has to look for his happiness solely in the innermost recesses of his heart and mind.

The contemplation of the long rows of scenes from the Buddha's life which accompany him on the walls on each side as he walks all round the monument, will help him in the arduous task that awaits him, by holding before his admiring eyes the splendid example of the Lord, of one whose life did not aim at obtaining earthly or heavenly rewards for his actions, of one who was not bound to the fruit of his actions, who lived a pure and noble life, not for the sake of happiness and bliss in the after-life, who did good not for the sake of acquiring merit, but for the sake of the good itself, finding happiness and bliss in the doing of it.

Let me quote in this connection some words of the Dutch philosopher Spinoza, who has so well expressed the truth underlying the life of the Arhat, the deeply and truly unselfish man, who has given up all longing for personal reward or happiness—all thought of self, in short. Spinoza says:

Happiness is not the wages of virtue, but virtue itself.¹

Of course, this elevated state of pureness and deep insight into the purpose of life is not reached at once, but is only

¹ Ethics, V, 42.

gradually realized. Four stages mark the progress of the pilgrim, symbolized by the four galleries lying one above the other, and these he has to climb one after the other, passing through four beautifully carved portals, as he does so, each time liberating himself from some of the ten fetters or *sanyojana*, as they are called in Pāli, the sacred language of Buddhism, fetters which still bind him to the ever-revolving wheel of birth and death on this earth.

I have no time to tell you of those fetters; I will only give you the names and the ideas which Buddhism attaches to these four stages, the first four initiations into the higher life, as they are also called. The two gradients of the foot of the monument may then be likened to probationary stages, which lead to the first portal of initiation.

The first of the higher stages then (symbolized by the first gallery) or rather the man who has passed the first portal of initiation, is called the *sōtapanna*, this word meaning "one who has entered the stream," that is to say the stream which separates these worlds of sorrow from the worlds of true bliss on the other side, which stream he tries to cross in order to reach the further shore.

The second stage, symbolized by the second gallery, is called that of the *sakadāgami*, meaning one who, after having completed his course through this stage and having liberated himself from the first three *sanyojana* or fetters, has only one more birth on earth lying before him.

The third stage, or the third gallery, is that of the *anāgami*, the man who shakes off two more of the fetters, and thereby is not constrained any longer to return to the earth for his final liberation, but may complete his evolutionary progress in the higher, invisible worlds.

And lastly, the fourth stage, represented by the fourth gallery, is that of the *Arhat* who frees himself from the remaining five fetters, and thereby is entitled to enter the

spiritual state of *Nirvāṇa*, where sorrow and strife are left behind, and peace and bliss only remain in the fullest measure of realization.

The visitor to the monument, who symbolically goes through these stages by climbing the different gradients, accomplishes the last step by leaving the last gallery and ascending to the top part of the Borobudur. This upper part of the monument also has only a low balustrade, so that the pilgrim who has ascended thus far has again an unobstructed view of the outside world. And why should not he? The world and its attractions now have lost their hold on him. He can now look at it freely, without danger of being enslaved by it. And he not only can but he also *wills* to look at that world, where he has left behind so many of his fellow-creatures who have not yet freed themselves, who are still struggling in its entangling net of evanescent pleasures and pains.

He *will* look on that world and see how he can help his fellow-beings to reach those lofty regions to which he has attained and by this service to mankind he himself will mount higher and higher still through those formless worlds, where life is not bound to any form known here below. Henceforth no protecting walls are needed any longer. Indeed, they would be a hindrance. Therefore the three circular terraces he has still to climb in order to reach the ultimate goal, lie all open and unprotected, without walls or even low balustrades. They only bear each of them one circular row of Buddha-statues, enclosed within small open-worked cupolas.

I can deal only very cursorily with these last stages. They represent such subtle states of being and consciousness that they transcend ordinary thought. I will only mention their names. The first terrace then symbolizes the fifth initiation into the deepest mysteries of life, or the state of the *Asekha*; the second terrace is that of the *Chohan*, reached

through the sixth initiation, while the third terrace is that of the *Bodhisattva*, the seventh and last initiation before the end is reached.

That end, the final goal of life, the true *Buddha-hood*,¹ life itself in its fullest realization, is then represented by the great dagoba, the central crowning glory of the monument, where all paths from all sides come together and merge into the one and all, the beginning and end of all existence.

A deep mystery is symbolically concealed in this great cupola. Unlike the much smaller cupola's on the three terraces just below it, which as we have seen are open—or lace-worked, the great dagoba is completely closed, without openings on the outside. You cannot look into it as into the others, each of which hides the statue of a Buddha, sitting there serene and peaceful. And yet this great cupola also hides a statue of the Buddha, though made invisible to the visitor by the closed walls of the dagoba which cover it up.

What was meant by this strange device? It is the subtlest point of the whole symbolism of the Borobudur, of the inner meaning of its construction. It indicates that this highest point of existence which is sometimes called *nirvāna*, wherein even the state of perfect bliss of the *arūpa-loka* is transcended, of which the ignorant have sometimes thought as complete extinction, as nothingness, as the absolute void, in reality hides within itself the principle as well as the consummation of all life and form, symbolized by the invisible, still figure of the Buddha concealed in it.

It is not life and form as the lower, manifested worlds show them to us, but it is the seed as well as the fulfilment of that life and form, and therefore in a sense it is with as well as without form, being above form and yet embodying the possibility of all forms, even as the triangle is without any

¹ These last four stages of the *Arūpa-loka* are also called: *Akāṅānautya*, *Vijñānautya*, *Ākiñchanya* and *Naivasañjñā-nāsañjñā*.

definite form and yet may manifest itself as any given sort of triangle, equilateral or rectangular, isosceles or obtuseangled, and so on.

Even this abstract idea the builders of the Borobudur knew how to express symbolically, by leaving this hidden statue of the Buddha unfinished, only giving the rough outlines of the figure, but not perfecting the feet and toes for example, nor the hands and fingers, nor the features of the face, nor any other part of the bodily form.

I should add finally that when the Borobudur was restored, this unfinished statue was taken from its mysterious hiding-place, and put on the plateau near the foot of the monument, for every curious eye to see, and perhaps to laugh at the quaint ideas of those ancient Buddhist sculptors and architects, who toiled at long rows of bas-reliefs only to cover them up by the foot of the structure, who made an imperfect statue of their Buddha, the Light of the world, only to put it under a bushel, so to say.

Should not we say that those who thus laugh in ignorance lose altogether the fine point, fraught with such a deep symbolical meaning, namely, that earthly fame and acknowledgment of one's labour must count for nothing if one wishes to live the Buddha-life. And this is what the Borobudur means to teach us, this is what I have tried to convey to you, as a tribute to that fair land of Java, to its people who erected this wonderful structure, and to the Great One who inspired their labour, the Eternal Buddha.

UNITY

BY A. N. INGAMELLS

"Kill out all sense of separateness."

Light on the Path.

IN considering such a supreme state of consciousness as Unity, one needs to perpetually bear in mind the exhortation of The Lord Buddha :

"Sink not the string of thought into the Fathomless."

To attempt a description of what Unity means would be to attempt to describe all that is taking place, has taken place and is to take place on all the planes of all solar systems—taking place both as regards consciousness and matter. All thoughts, arts, philosophies, religions, sciences, etc., are but as symbols, pathways, and pointers, etc., to this goal of Unity—they are not "the thing in itself". To the writer, the greatest music comes nearer than any other earthly expression to this Essence and Substance that we call Unity. Ordered sound one might call the Supreme expression of the Universal Soul, and, occultly, we know that it is said to be the builder of all the Archetypal forms in the Kosmos.

The word symbol, Unity, expresses, as part of itself, boundless joy, peace, light, power, knowledge, wisdom and love. Study the greatest Seers and we find them using such expressions as: "I and my Father are One." "I am the gambling of the cheat." "There is *nought* exists bereft of me, etc.," revealing a recognition of a unity with the sinner as much as with the saint, with the darkness, as with the

light. In such a supreme state of consciousness is it that *all* sense of separateness disappears.

In the art world, such creations as Schiller's *Ode to Joy*, used by Beethoven in his colossal 9th Symphony, and the 2nd and 3rd Acts of Wagner's music-drama, *Tristram and Isolde*, give expression to the state of consciousness we are considering.

Unity is a state far beyond the state of union—we may have a union of differences, but Unity is complete identity. It is the human dewdrops (souls) slipping into the Shining Sea of Boundless Celestial Light, or the Boundless Sea slipping into the dewdrop. In this state, any uniqueness becomes all other uniqueness and vice versa.

To understand this Unity we must have attained it, there is *no other way*—this is an intellectual truism, for like can only know like.

The sublime Plotinus says in his *Essay on the Beautiful*:

For, it is here necessary that the perceiver and the thing perceived should be similar to each other before true vision can exist. Thus the sensitive eye can never be able to survey the orb of the sun, unless strongly endued with solar fire, and participating largely of the vivid ray. Everyone therefore must become divine, and of godlike beauty, before he can gaze upon a god and the beautiful itself.

How may we take the next step on our "Jacob's Ladder" towards this greatest of all mysteries? For the lower strings of our human harps to respond to the supreme overtones there must be a very fine tuning of our strings or bodies—otherwise the Master Musicians (The Spirits) playing will become distorted and our spirit's pure music will be veiled. Plotinus may help us again, he says:

But you will ask, after what manner is this beauty of a worthy soul to be perceived? It is thus. Recall your thoughts inward, and if while contemplating yourself, you do not perceive yourself beautiful, imitate the sculptor; who when he desires a beautiful statue cuts away what is superfluous, smooths and polishes what is rough, and never desists until he has given it all the beauty his art is able to effect. In this manner must you proceed, by lopping what is luxuriant,

directing what is oblique, and, by purgation, illustrating what is obscure, and thus continue to polish and beautify your statue until the divine splendour of Virtue shines upon you, and Temperance seated in pure and holy majesty rises to your view. If you become thus purified residing in yourself, and having nothing any longer to impede this unity of mind, and no farther mixture to be found within, but perceiving your whole self to be a true light, and light alone; a light which though immense is not measured by any magnitude, nor limited by any circumscribing figure, but is everywhere immeasurable, as being greater than every measure, and more excellent than every quantity; if, perceiving yourself thus improved, and trusting solely to yourself, as no longer requiring a guide, fix now steadfastly your mental view . . . But if your eye is yet infected with any sordid concern, and not thoroughly refined, while it is on the stretch to behold this most shining spectacle, it will be immediately darkened and incapable of intuition, though someone should declare the spectacle present, which it might be otherwise able to discern.

To experience this, the physical, astral, and mental bodies need to be under a nice control and the physical body must be fed only with bland non-exciting foods. From this we perceive that there must be a spiritual orientation of all the soul's vestures and of the soul itself—all must be turned and kept pointing to the symbolical East, from which place we meet the light of the Sun's rising. Esoterically this means a retreating ever inwards, veil after veil being pierced even to the great First Cause itself—the unveiled glory. To the writer the royal method of obtaining this Union would be the practice of the Indian Rāja Yoga discipline.

The best music may help us, the Beethoven symphonies, the Wagner music-dramas and the music of Bach and Mozart contain much which may aid us in our unfoldment. The words of Beethoven's *Choral Fantasia* suggest what music may do for us:

Soft and sweet, thro' ether winging,
 Sound the harmonies of life,
 Their immortal flowers springing,
 Where the soul is free from strife.

Peace and joy are sweetly blended,
 Like the waves' alternate play;
 What for mastery contended,
 Learns to yield and to obey.

When on music's mighty pinion,
 Souls of men to Heaven rise—
 Then doth vanish earth's dominion,
 Man is native to the skies.

Calm without and joy within us,
 Is the bliss for which we long ;
 If of art the magic win us,
 Joy and calm are turn'd to song.

With its tide of joy unbroken,
 Music's flood our life surrounds ;
 What a master mind hath spoken,
 Thro' eternity resounds.

Oh receive, ye joy invited
 All its blessings without guile ;
 When to love is pow'r united,
 Then the Gods approving smile.

Some find especial aid in the Masonic ritual or the Mass, some in pondering upon the great myths of the various nations, but the fundamental condition must always be our own search for and efforts at living the spiritual life, for most aids are rather of the nature of stimulants, and they cannot keep the soul on the Olympian mountain top.

It is this linking up with the Oversoul that gives the great artists and mystics of the world their wonderful experiences, and it is this that gives them their greatness and places them so far above the purely clever or purely intellectual artist, for no art creation, howsoever expert it be, can be Immortal unless it is smitten with this Divine afflatus, proceeding from Olympus, the spiritual mountain.

For one to be established in this state would mean that one has reached the stature of the perfect man—a very high stage of spiritual, mental and emotional development, implying a considerable knowledge of religion, science, philosophy, and art, and a mastery of most of the planes of our Solar System namely, the Physical, Astral (emotional) Mental (Heaven) Buddhic, Nirvāṇic, Para-Nirvāṇic, and Mahā-Para-Nirvāṇic

planes ; the two latter of course being planes of Logic or Solar Lord consciousness.

In this Unity, this Soul garden of eternal extasy, only Love reigns—there are no enemies there—the pains that come to one through others one there sees are but the re-action to some ill we ourselves have done, maybe long forgotten by us. One accepts the pain as equal with the joy, even demanding it, for it is due. Here too, all thought of war as revenge could not be, for revenge is dead, for all such feelings just do not exist in the bliss-gales that beat about the soul here.

To some, a physical plane illustration might assist the mind in forming a concept of this Unity, and for this purpose a city's electric-lighting system will serve for an example.

In this imaginary city there may be a searchlight installed, there will be powerful street illumination, hall, cathedral, theatre lighting, and the myriad lights in the homes of the people, etc. Some of our lights will be in artistically formed globes and shades, some not, some will be spotlessly clean and beautifully coloured, others beclouded with dust and dirt and burning dimly—yet, *all* will be but expressions of the one power in the central generating house—is that one power.

If we consider the various globes as representing human personalities, and the lights themselves as representing life, or our indwelling consciousness, we will see that we all without exception are expressions of the one Universal life of God. He has His abode in His own Broken Body (the myriad forms He emanates in His system). We find in all the great scriptures of the Race an expression of this Unity. The Muhammadan exclaims: "There is nought but Allāh," "I am all that is, that was, and that shall be," says an Egyptian Temple inscription. The Christian postulates the Divine Immanence, and so on through all the faiths.

God takes up His residence in the sinner equally as in the Saint, in the plant, the bird, the jewel, and in all the Solar systems of space, for there is only One Life, though it reveals more of itself in us as we climb the evolutionary ladder. It is The One Life that sustains hell (pain) and heaven (happiness) and those who are experiencing these states, and God "hath laid upon Himself the iniquity of us all," for we are all parts of Him. Heaven is hell transmitted as I see it, for one might regard hell as the base metal that is to be refined into the spiritual gold of Unity. Outside this Unity all passes away, all the *forms* of life, however beautiful or great, and in howsoever glorified a world, are passing shadows—even the great Solar Systems seem to come and go endlessly. Herein lies the reason of the continual exhortation to "live in the Eternal".

This seems to be the central and ever repeated theme of Mr. Krishnamurti, *i.e.*, "establish yourself in the Eternal," the state of Unity with the Beloved of all. On the summit of this spiritual mountain one feels the joy of the flower, the bird, and all great and small joyous things and sees all the pain and discord of man and of other life as an effort and urge towards the happiness of Unity, however blind and astray these discords be—yet, as Gods as well as men are at work, it may not be quite so blind as it seems—for I believe all forms are The Great Architect's tools by which "He" is fashioning this building or consummation of Unity.

THE ROSE MUST RE-BECOME THE BUD

BY M. E. DEANE

The rose must re-become the bud, born of its parent stem, before the parasite has eaten through its heart and drunk its life-sap.

The golden tree puts forth its jewel-buds before its trunk is withered by the storm.

The pupil must regain the child-state he has lost ere the first sound can fall upon his ear.

The Voice of the Silence.

Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

St. Matt., xviii, 3.

“THE rose must re-become the bud.” Is not this a “hard saying”? To announce that a flower which has passed through all the stages of development and opened its petals to the outer world should return to a condition which, though beautiful, means immaturity.

The eastern metaphor continues: “The golden tree puts forth its jewel-buds before its trunk is withered by the storm.”

Early spring, with its crystalline purity of delicate color, its dewy mornings and songs of birds, is, in these verses, indicated by a master-hand. This sparkling, joyous beauty of nature expresses itself also in the freshness and innocence of a young child. Such is the goal of the aspirant for a high initiation. “The pupil must regain the child-state he has lost ere the first sound can fall upon his ear.”

The same qualification for entrance into the kingdom of heaven is given by the Christ in the words, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven". "Heaven" in this sense is synonymous with "Nirvāṇa," and entry into the kingdom of heaven, or attainment of Nirvāṇa, is the object of those for whom these lines are written.

The candidate has trodden far along the Way. Neither the innocence of childhood nor its ignorance of the troubles and difficulties of physical life are his. He has wrestled with the shortcomings of his personality and essayed to fill his being with the light of true love and wisdom; he has mounted the lower stairs of the ladder of Life, and all his aspirations and efforts are now directed towards the upper rungs where can be heard the "mystic sounds of the ākāshic heights," spoken of elsewhere in *The Voice of the Silence*. As we look up to him who stands at this level we are naturally astonished to find, with this teaching, the instruction to kill out aversion. To us it is inconceivable that at this great height any man could be capable of so base and unbrotherly a feeling.

The solution may be as follows: Having worked on the emotional nature and obtained a certain command over it, the disciple moves forward in his attempt to conquer the sub-planes of the mental world. He is no longer a child-soul but a man, standing free from the passions which shake average people. He is himself a challenge to the forces of darkness and ignorance for he is ready to take the steps which will lead him to supermanhood. And he does not challenge in vain! Attack upon attack, hurled at his most vulnerable points, keeps the aspirant actively on the watch. His antagonists are both seen and unseen; those of the physical plane being symbolized in our text by the "storm," while the subtlety of the psychic temptations of "the hosts of Māra" is suitably portrayed by the "parasite" which eats through the

heart and drinks the life-sap of the rose. The position is analogous to that of an owner of a garden, its barriers broken down, who is obliged to defend himself against wild beasts, to plant new flowers, and, at the same time, rebuild the wall with only his two hands to perform the whole operation. Not until this new state is fully established can there be security from the enemy.

The heaviest blows are those which are apparently undeserved. Hatred, persecution and betrayal from persons for whom one has felt goodwill seem too much to bear; the temptation to hate back, to feel aversion, is almost overwhelming. This phase is well epitomised by Kipling in his poem *If*, or, "Being hated, don't give way to hating." It is a crucial test of the man's realisation of the action of kármic law, of long-suffering, and of the measure of his compassion and love for humanity. Surging so speedily after the struggle and victory over the lower nature, these storms are well-nigh intolerable, but they must be subdued; the full energies of soul and body must be aroused to fight, to win. Little wonder that the man's appearance becomes rugged, that he cannot display a "superiority complex". In this life-and-death battle there is no time to think about looks, for his lesson is running on the meaning of those cryptic words: "And that power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men."

The sense of being unjustly treated by his fellows presses hard on the candidate, but knowing he is discharging an old debt, he recognizes the opportunity to make a bold bid for liberation. His adversaries are merely agents of Karma; they are what William Blake, the poet-artist-mystic, described as "spiritual friends," even if "corporeal enemies"; at their stage of evolution such conduct is excusable. Holding this idea in his mind, the aspirant gradually acquires the ability to say, "Father, forgive them".

The tempest subsides, but the sea of emotional thought is not yet at peace. The lower vehicles retain their roughness and show signs of what the disciple has gone through in the attempt to keep his feet and conserve his magnetism. He cannot thus enter into the Masters' presence, nor is he qualified to tread those higher paths which imply the capacity to give forth a great message. "The rose must re-become the bud," the man must be "converted," re-juvenated, re-born.

To accomplish this evidently backward step is the next consideration. How can the "pupil" unlearn his knowledge of the world and forget his disagreeable experiences? While appreciating their value in his evolutionary process, some resentment and repugnance linger.

The most effective method is to examine himself carefully to find out what unrealised links may still bind to sensuous existence. (1) The body must be the servant of the Higher Self, active, alert, quick and prompt, "Waiting the Word of the Master." (2) Emotionally, the note struck should be positive, joyous, kindly, serene, and mood-less. (3) Mentally, the humility of a child should be the mark of the chela, with all traces of snobbery eradicated and the attitude free from "hope and greed". An inflexible resolution to cast off these fetters will bring about an expansion of consciousness which will assist him in this endeavour.

Hints of especial value to aspirants for the higher degrees of the Path may be found all through *The Voice of the Silence*. The flesh must be "passive, head cool, the Soul as firm and pure as flaming diamond" . . . "Silence thy thoughts and fix thy whole attention on thy Master." Thoughts must be made "harmless", no "slightest breeze of passion or desire" may "stir the steady light upon the pure white walls of Soul". This is an arduous task, but to the persevering candidate the reward is certain. His aim must be to strike

back every thought which is not of the most perfect purity and kindness, to turn in devotion to the Divine Self alone, to "reach that fixity of mind in which no breeze, however strong, can waft an earthly thought within". The rule to "Kill in thyself all memory of past experiences" is made, not only that desire for material things may be stifled, but that the bodies, ceasing to reproduce these vibrations by longing or remorse (either of which perpetuates such emotions and incidents), may become a mirror in which the Higher Self is reflected in the lower and the junction of the two attained.

At last the day dawns when, with surprise and relief, the man finds himself free from the petty feelings and fears which have, for so long, acted as a drag on his life and burdened his shoulders. He "can stand upright now"; it is springtime once more, the world is full of joy and beauty; the rose has re-become the bud. As an initiate, he understands the cause of sorrow and wickedness and is "acquainted with the five impediments"; he knows, also, that having overcome them himself so, ultimately, all mankind will achieve liberation.

The last portal to be passed before the Arya gate swings open is called *Dhyāna*. This is likened to "an alabaster vase, white and transparent, wherein there burns a steady golden fire, the flame of *Prajna*, which radiates from *Ātma*". Henceforward, the Divine Wisdom, directed by the Spiritual Will, governs every action of the disciple. The Flame illuminates the way through the final and sharpest trials of the Path; It disperses the remaining clouds and, radiating compassion, shines forth on the Resurrection morning, the Sun of Righteousness Itself. "Joy unto You, O Men of Myalba, a pilgrim hath returned back from the other shore. A new Arhan is born."

THE MENACE OF THE MACHINE

By M. R. St. JOHN

Shall we not some day reach a point where the machine becomes all powerful and the man of no consequence . . . The machine may swallow the man, or again it may not, no one can know.

If the machine in the end triumphs and man loses, then we shall have learned something of high importance. We shall be able to give experience of value to another civilization which will be built on our ruins. Civilization has followed civilization and we are only one of a series. If we fail, we shall have gained experience which is all we can gain anyway.—HENRY FORD.

THUS does Henry Ford, one of the greatest producers of machines, conclude his remarkable book *The Great Today The Greater Future*.

Of what was in his mind when he wrote that, no explanation is given, for, while it is a warning and might be considered prophetic, the reader is left to form his own conjectures.

The destruction of a civilization owing to its being conquered by the machine appears to be incredible and more in the nature of a phantasy suited to the pen of H. G. Wells, yet it might not be amiss to emphasise the modern trend in regard to the use and misuse of machinery and that more important aspect of the question which is affecting human psychology.

Everyone is aware that the replacement of manual labour by the more efficient and economical machine is one of the contributory causes of unemployment, the dole and consequent moral degeneration of those unfortunates who have been superseded by mechanism; on the other hand it is detrimental for men still employed in manufacturing processes who tend

machines for they subserve and are *ipso facto* subordinate to such.

Those whose sole work consists of looking after pieces of mechanism are thereby deprived of mankind's greatest attribute, the creative faculty, with the inevitable result of unrest, strikes and class warfare.

In warfare, the machine is responsible for great holocausts and, with its ever increasing efficiency, the destruction of humanity on future occasions will assume proportions unpleasant to contemplate.

In regard to motor traffic, Sir Charles Harris in *The Times* states that we are already killing in Great Britain over 6,000 persons yearly and injuring anything between 125,000 and 150,000. In the United States and Australia, they are not behind us in this respect, that is relative to population.

But, while death and disablement is certain to increase and is, in these days, taken very much as a matter of course, as a necessary evil, there is a more insidious menace both to pedestrians and motorists alike which has certainly not received the attention which it deserves.

I refer to the enormous quantities of carbon monoxide gas, which in cities is incessantly being mixed with the air we breathe and to an even greater extent where the traffic is congested and held up.

According to the prediction of Dr. Bonewitz, Professor of Intestinal Surgery at New York Medical College and Major-in-charge of the aviation service of the New York police, the inhabitants of big cities are slowly poisoning themselves by daily doses of monoxide, which forms in invisible clouds at busy street intersections.

Some little time back experiments on guinea pigs during a traffic jam showed that gas intoxication took place within three minutes and was not entirely dissipated at a height of 200 feet above the streets.

Dr. Bonewitz attributes the impatience of motorists in traffic jams, signalised by excessive "honking," to irritation due to slow gas-poisoning.

The above is culled from a leading Daily.

Dr. Leonard Hill in a letter to *The Times* writes: As one part of carbon monoxide in a thousand parts of air is a deadly mixture, the danger of the exhaust fumes of motor-cars cannot be too widely known. The poison is insidious and gives no warning. Professor J. S. Haldane is in entire agreement with Dr. Leonard Hill.

Now let us consider what effect motoring has on the psychology of our species when applied, as it is to-day, not only for human convenience but so largely for pleasure.

Those of both sexes who have become obsessed with the mania for speed are, though they know it not, as subservient to the car as the workman is to the machine he is compelled to tend. The motor-car dominates the man but he is quite oblivious of this metaphysical fact. Certainly he controls its mechanism and direction, but, once seated at the wheel, what proportion of his thought and attention is given to the car and its progress, how much to the humble wayfarer and other users of the public highways? By no means does this indictment apply to every owner of a car for there are and always will be a proportion of considerate and careful drivers, but my reference is applicable to the immense numbers of those whose hobby and pastime it mainly is.

The foregoing may be taken as an indication of the present, but what of future developments? As to what these are likely to be, the reader will form his own conclusions.

Will civilization become more and more enmeshed in the coils it is winding about itself, or will it, owing to a process of saturation, gradually loosen the hold and finally emerge untrammelled, free?

So far, I have endeavoured to put before my readers the more material and psychological aspects of the present day tendencies in this era of the machine and will now suggest, from the occult side, what I imagine is likely to happen if these persist.

The evolution of what are known as the lower kingdoms of nature is always accelerated by association with the higher. The life of the mineral (Sir J. Bose) in its natural states is undergoing normal, if very slow, expansion which is accentuated after its manipulation by man into definite form such as the component parts of a machine and a still further expansion of its life is furthered when the capacity of automatism is imparted to that mechanism. By increased automatic perfection made so by the use of a non-material force (electricity), the machine and its hypnotised manipulator become an instrument that can be utilised by occult intelligencies inimical to certain types of humans and, maybe, to human evolution altogether.

A few years ago two accidents were reported as having occurred at a certain spot on Dartmoor, one of the drivers being killed; in the case of the other, who escaped with nothing worse than a bad shaking, the report gave out that he felt as if some force compelled him to steer into the side of the road.

There was also the story of the man motoring at night in some unfrequented part of Ireland whose car, for no apparent reason suddenly stopped and it was only when he got it round to return the way he came that he was able to start the engine. In the meantime, having walked on some little way, a serious default was found on the road ahead which, had he proceeded, might have caused a fatal accident. In this case the intelligence responsible could hardly be considered malevolent.

These stories may or may not have been true, but, if there is much further increase in the number of motor-vehicles, the

opportunity will be afforded to occult intelligences inimical to human evolution and that particular purpose which it furthers.

Such an assumption is by no means unwarranted for we live, move and have our being in a duality, where the pairs of opposites are continually playing upon us, the two poles are always present, light and darkness, good and evil, God and Satan, by whatever terms we may choose to express this all-pervading fact.

Now, occult investigation has revealed that, in a remote period of the world's history, a mighty civilization was destroyed because the direction of its progress was not in accord with Divine Will or contrary to the plan laid down for spiritual development of humanity on this little globe on which its particular schooling is carried out.

A study of the various publications dealing with the Atlantean civilization, its downfall and subsequent destruction affords much interest for there are ominous signs in these times that our civilization, which has gone even deeper into matter than its great predecessor, may approximate very closely in direction to those conditions which brought about that former great catastrophe.

It is unfortunate that the danger likely to arise from the excessive use of mechanism is not apprehended by humanity at large, in spite of Henry Ford's warning and the implication given in that clever and instructive drama R. U. R. in which man's existence was in jeopardy owing to the Robots or mechanical men.

Nevertheless, I will conclude in lighter vein by quoting the following letter which appeared in the *Daily Mail*:

Sir, I read reports of two more pedestrians being "injured on the pavement" by a modern juggernaut. Is it impossible to provide kerbs that cars cannot mount?

It is significant that no direct reflection is cast on the driver of the vehicle.

INTERESTING CASES, I.

IT occurred recently that our friend A.K.—a most indefatigable worker who has done yeoman service to the Theosophical Society for nearly forty years—related to us a curious example of the use of a certain semi-psychic power of which he found himself possessed, and demanded some elucidation of its mechanism. He has a considerable reputation among a large circle of friends as an old and sagacious student, upon whom those who are in any trouble or difficulty can usually rely for sound and helpful advice. One case in which he was recently consulted was that of an old friend who was in some perplexity as to how he should deal with a fractious and turbulent grandson—a boy of about fourteen years of age. He had always been a docile child and was much loved by all members of his family, but after the death of his mother a few years ago his character gradually changed for the worse, and he became selfish and unreasonable in his attitude, constantly demanding all sorts of luxuries which his father, though very kindly and indulgent, was unable to provide. When these were denied, however gently, the boy showed an evil temper and became either sulky or insubordinate, so that the father and the grandfather did not know what to do with him and became very anxious as to his future development.

Meeting A.K. one day, the grandfather mentioned his solicitude about the boy, and A.K. suggested to him to try the influence of thought-power to bring about an improvement. He advised the grandfather to take occasion to speak to the

boy, preferably when he was about to fall asleep in the evening, and represent to him very kindly and gently that there was great room for improvement in his behaviour, and that it would really be very easy for him to change it. The old man thought well of the advice and tried to put it into practice; but, finding no appreciable result after a few days, became tired of it and gave it up.

A little later the friends met again, and A.K. enquired whether the suggested treatment had met with any success. The grandfather related how he had tried and apparently failed; but A.K. exhorted him to continue the treatment in the most tactful manner, assuring him that some favourable result must eventually follow, and that he himself (A.K.) would endeavour to help by thought-power.

A.K. had for years cultivated the habit of trying to send out currents of helpful thought in cases where he felt that it would be of use, and had achieved a considerable amount of success along these lines. In doing this he began by forming a strong thought-image or mental picture of the person upon whom he wished to operate. But it often happened that he heard of a case where help was required by some person whom he had never met—who was entirely unknown to him in his waking consciousness. He found that in such cases if he concentrated strongly upon the person, some sort of figure of that person would build itself up before his closed eyes. He regarded this at first as a mere effort of the imagination, but in several cases he had the opportunity afterwards of meeting physically the person whom he had been trying to help, and was surprised to find that his thought-image had been a remarkably accurate portrait. He seems to have been somewhat sceptical about this, and disposed to attribute it to coincidence; but after repeated experiences of this kind he found that he could rely upon this curious faculty.

In the case of this unruly boy he employed his usual method, daily calling up before his mind the image of the boy and trying to induce in him a feeling of friendliness and comradeship, and then gently but persistently impressing upon him the advisability of curbing his exorbitant desires and establishing more intimate and friendly relations with the members of his family. At the same time he supplemented his treatment by specially invoking the blessing of his Master upon his efforts, so that the stubbornness of his young patient might be overcome.

When he was working at this a thought suddenly entered his mind (perhaps a suggestion from without) that he should endeavour to find some school-friend of the troublesome boy to whom the latter was very strongly attached—the idea being that this friend might prove to be far more readily impressible, and that through him influence could be brought to bear upon the recalcitrant patient. So A.K. set himself in earnest concentration to find the supposititious friend, if such a person really existed; and, somewhat to his own surprise, he found a distinct figure looming before him, gradually becoming more and more definite and life-like. He fixed his thought firmly upon this figure, trying with all his strength to impress upon him the idea of persuading the school-mate whom he loved to soften his character and show the better side of it in family life.

This was all very strange and hypothetical; but A.K. persevered in his efforts, and the figure of the imaginary school-friend became daily more definite and responsive. Meeting the grandfather one day, A.K. told him that the grandson must have a school-friend whom he described in detail, whose influence would be exceedingly useful in this matter. The grandfather was absolutely astounded, but at once admitted the existence of the friend and the extreme accuracy of A.K.'s description of him; but not unnaturally he

could not in the least understand how A.K. could have discovered the facts. Whencesoever it may have come, the suggestion to utilize that school-friend and work through him proved an excellent one, for through that influence the patient has now become cheerful, pleasant and happy, courteous and docile, loving and lovable, so that the experiment is a triumphant success.

What A.K. wanted to know was how it was possible for him to find and to make an accurate image of a boy of whose very existence he knew nothing. Well, it is obvious that several hypotheses might be suggested; short of actually hunting up akâshic records it would be difficult to discover which of them comes nearest to the truth.

The idea that there might be such a friend, and that if there were it might be feasible to work upon the patient through him, seems to have been dropped into A.K.'s mind; it may have come from his own higher self or from some one (probably a departed relative of the patient) who was deeply interested in the case. If we adopt the latter alternative, it is easy and reasonable to infer that the departed relative knew of the existence of the friendship and of the superior sensitiveness of the friend. Seeing that his suggestion had penetrated, that A.K. was making an effort to carry it out, and that in order to do so he needed a thought-image, would it not be very natural that, being acquainted with the appearance of the friend, he should supply that image?

It is, however, by no means impossible, though somewhat less likely, that A. K. managed the entire business for himself. Questing about for some means of accomplishing a difficult task, it may have occurred to him that, as direct action seemed fruitless, an indirect approach might have better fortune. As

A. K. had never seen the patient on the physical plane, his thought-image of the boy was most likely largely a reflection of that in the mind of the grandfather, which may or may not have been a fair and unprejudiced representation; people misjudge and misunderstand each other to such an amazing extent that the thought-form which the average man makes of his neighbour is often unrecognizable by a third person. But in this case it was at any rate sufficient to bring A. K. into touch with his patient, and when that contact was once established his own astral observation would soon enable him to correct the defects of the thought-form.

The strong affection of the patient for his school-fellow could not but be prominent in his aura, and the very sight of it may well have suggested the idea of utilizing it. Away from the heavy clogging physical brain, thought is far more alert, able and resourceful, as is shown by the fact, familiar to us all, that one who has puzzled unavailingly over some problem in the evening often wakes next morning with the solution clearly in his mind. Conditions in that astral world are different in so many ways; here, for example, we habitually conceal our feelings; there, camouflage of that sort is impossible. Deep affection, violent dislike or even intense annoyance may here be successfully hidden, so long as no physical expression of them is permitted; there, they flash out in flaming colours which are instantly obvious to every one. So the love existing between the two friends of our little story would be so conspicuous as to thrust itself immediately upon the attention of the observer; so the idea that he might be able to make use of it for his object would naturally occur to him.

Another possibility, suggested by our President, is that in looking astrally at his patient, A. K. might have observed in his aura that patient's thought-form of the friend he loved so dearly, and that the sight of that thought-form might have

guided A. K. in the right direction and helped him to form his own.

Those who wish, as I am sure we all do, to become really useful workers in the astral world at night, and to use effectively during the day the mighty power of thought which is at our command, will assuredly find it well worth their while to study carefully all available information about the condition of that world.

C. W. L.

DO I BELIEVE IN FAIRIES?¹

Do I believe in fairies? No,
Because "believe" means just to me
That I would like it to be so,
But am not sure and can not be.

Then what? Why, this; I say I *know*;
Fairies are real as you and me,
And can be seen where e'er you go,
That is, by those with power to see.

But how? Why, thus; of course you know
That owls come out at set of sun
And spread as they fly to and fro,
Good luck on all and everyone.

And as with lucky owls, just so
It is with Fairies; few can see
Them flit about, but still I *know*
That they are real as you and me.

GRAHAM HOPE

¹ Written on a fly-leaf of Geoffrey Hodson's *Fairies at work and play*.

THE KITCHEN

WAKING LIFE CONFIRMATION OF ASTRAL WORK

By GRAHAM HOPE

THE Invisible Helper was at the time fully visible to physical sight, as he happened to be having tea, one November Sunday afternoon, with an old friend, Rose Keyes, who had recently married Cathcart Keyes, who is an extremely well known Harley Street consultant physician. As an occult student is somewhat of a rare bird in Harley Street, at least, it is rare that one actually shows his true plumage there, the conversation ran a good deal on the subject of his work, and in taking his share in it, Cathcart Keyes showed himself to be of a type extremely unusual in his profession. He said quite frankly that he knew nothing whatever about occult matters, as they had never been a matter of practical interest to him, and he had always had quite enough to occupy his mind without them. But, in violent opposition to the orthodox attitude of his profession, he did not on that account declare that what he did not know had no existence and was all hysteria, diseased imagination, and so on, but was very keen to hear what the Invisible Helper had to say on the subject and asked a good many questions. The Invisible Helper wished now and then that the questions asked at his T. S. Lodge meetings could always maintain the level of those of this Harley Street doctor, which were a pleasure to answer.

Presently the subject of the work which gives him his description came up and Rose Keyes sat up.

"Then I do wish you would do something for my kitchen," she said, and her husband nodded and echoed her request.

"What is the matter with it?" asked the I. H.

"Hate, quarrelling, and rows generally," she replied, "There has been nothing else ever since we came here. We've got two servants, quite nice girls individually, a cook and a house-parlourmaid, but they quarrel and fight from morning till night, when they go up to bed snarling at each other on the stairs. They are everlastingly telling

tales about each other, and if we go away for a week-end I am sure to come back into the middle of a furious row, with each one of them bubbling over with complaints about the other."

Cathcart nodded.

"That's perfectly true," he said. "Rose simply gets no peace at all, thanks to the rows downstairs."

"Well, if they can't get on, why not change one of them, and see if a new one gets on better with the other?" suggested the I. H.

"I've tried that half a dozen times or more," said Rose. "Sometimes I've had to sack one of them, sometimes she has given warning on her own account, and a new girl has come. Occasionally, there has been comparative peace for two or three days, and then the same rows have started again, but more than once the two girls have started fighting the same evening that the new one arrived. Do see if you can do something about it, Atom." His friends often call the I. H. "Atom," largely on the *lucus e non lucendo* principle.

"I shall be uncommonly grateful if you will try," joined in Cathcart. "I know nothing about such things, as I said, but I do know that it is not natural for every single pair of girls who come here to fly at each other's throats on sight: they've actually done so, once or twice. It sounds something in your line."

The Atom thought it was too: it was obviously quite unnatural that *all* the girls without exception should fight in that kitchen, and it seemed clear that something must be done about it. But he is always cautious, being a Scot, and never promises anything.

"It certainly looks as if it was in my line," he said. "Mind you I promise nothing. Until I actually get down to it, when I am out of my physical body, I can't tell whether it is within our scope or not. But this much I will do: as soon as I meet Nani to-night," (Nani is the lady with whom he works most often at night, whom he has not seen in waking life for over a dozen years) "I will get her to come here with me and we will do what we can. If we can we will make a clean sweep of the cause of all this hate and ill-feeling. Could I see the kitchen now?"

This needed a little manoeuvring, as ladies do not usually show their afternoon tea guests into their kitchens, even when those same guests are such very old friends. But an excuse was invented, something to do with bath-heating apparatus, and Rose conducted the Atom down.

The Atom is not clairvoyant, but he is distinctly "sensitive," and he was soon able to have a shrewd idea of what was the matter, and the discovery made him feel more confident.

"I should not be surprised if we were able to tackle this job all right," he said. "Any how, we will come to-night and if we don't settle it to-night, we will come again till we do. But remember: we will do our best, but we promise nothing."

As the word is ordinarily understood, the Atom hardly ever remembers anything of his astral work, it may be to some extent because he makes no sort of effort to do so, and is quite indifferent as to whether he does or not. But when he remembered Rose Keyes' kitchen on going to sleep on Monday night, he had a very strong feeling that the work had been done the previous night and that there was nothing more to do there.

"Better just look in to make sure," he said to himself, and a couple of minutes later he was out of his body, *i.e.*, asleep.

He saw nothing of Rose Keyes till early in the following January, when he went to tea there again. He did not ask any questions of Rose about the kitchen, but when Cathcart came in he had something to say about it at once.

"Atom," said Cathcart, as he shook hands. "I've got to thank you very much indeed for clearing up our kitchen."

"It's all right, then?" said the Atom. "I thought it was. No more rows, I suppose?"

"No more rows!" Rose laughed. "They had quite a good one that very Sunday evening, and Cathcart and I found ourselves in a sort of way clinging to you as our only and last hope. Well, Monday came, and out of habit every time one of them came upstairs I expected a complaint, and when I went down I expected to hear them going for one another as soon as I reached the kitchen stairs. But neither of them told a single tale about the other that day, and they certainly seemed friendly when I went down: anyhow, I never heard or saw a sign of one of the usual rows. I tell you, it felt quite queer, and at first I became quite nervous and expected the usual storm to burst every minute. But it never did burst, and the next week-end we went away, feeling sure that the spell would be broken then. But it was not: we came back to find everything perfectly peaceful, and the girls evidently on quite good terms, the first time I have ever known that happen."

"And has it been kept up?" asked the Atom.

"Kept up! I'll just tell you a little story to show you the sort of change you have made, you and Nani. Two or three weeks afterwards the cook asked if she might have a 'boy friend' in one evening, and of course I said she might. Well, it appears that the 'boy friend' and the parlourmaid fell in love with each other on sight. As far as I can gather, when the cook introduced them, they stared at each other in amazement without saying anything."

"Obviously very intimate friends, if not lovers, in a recent life," remarked the Atom.

"That's the only way you can account for it," said Rose. "Well, to make a long story short, not only did the cook not resent the other girl's annexation of her 'boy friend,' in the very least, but when she realised that they were in love, which did not take her long, she helped them in every way she could. They were married three weeks ago, and the cook remains an intimate friend of them both."

"I should be inclined to call that rather a good test," said the Atom. "What about the parlourmaid's successor?"

"There are two, another H. P. M., and a tweeny, and the cook received them with open arms, did her best to make them feel at home, and they go upstairs the three together with their arms round each other's waists."

"It's a fact, I met them like that one night," said Cathcart.

"Now can you tell me exactly what you did, Atom?"

"As a matter of fact, I have no definite recollection of it at all in the ordinary sense," replied the Atom. "All the same, I know pretty well what was the matter and what we did, at least, I think I do. Some time ago, before you had the house, there was certainly a servant down here who was a woman of tremendous will power, which she used in the way of hate and ill will, tyrannizing, probably, over the other servants in the most brutal way, for sheer malice and love of bullying, and calling out all the powers of hate and ill will that they possessed in return. Mind you, this is only a surmise, judging from the state of things we found, but what ever it was, it was something of that kind, for the astral atmosphere was as bad as it could be, and there was an extremely active thought form which inspired everyone who lived there with hate and malice and an over-powering inclination to fight."

"Then what did you do?"

"Broke up the thought form and swept out the bad astral matter, dissipating it, and replaced the lot by a thought form of mutual love and friendship with astral matter to match generally. It looked very formidable, but it only took us the one night, and I don't think anything like the whole of that."

"Well, I am uncommonly grateful to you, for Rose's sake," said Cathcart. "The incessant rows were making her quite ill. And also on my own. As I told you, these things are quite outside my province, but I can see that they are real enough and that you know what you are doing. The facts are as clear as day, and there's no escaping them."

"And you are a doctor, and a Harley Street doctor at that," said the Atom with a grin.

"Don't pull my leg about that," said Cathcart. "Have some more tea."

AURAS THAT I HAVE SEEN

MRS. VIOLET TWEEDALE, in one of her books, *Ghosts I Have Known*, says she was born with the power to see auras, and had attained a "grown-up" age before she discovered that not everyone could see them. "The biggest aura I ever saw," she says, "was that of the late Mr. Sexton, a great orator whom I once heard in the House of Commons. Some people have mean, tight little auras, others have great spreading haloes of brilliant light." She often met King Edward, who was "blessed with a very fine aura of colour, of power and greatness". The colours in his aura changed as he discussed one topic after another with varying intensity. While she was staying at Hawarden with the Gladstones during the Irish troubles of 1882 Mr. Gladstone flew into a rage while reading a poster and was "suddenly wrapped in a brilliant crimson cloud, through which sharp flashes like lightning darted hither and thither". The red of anger, the blue of devotion, the yellow of intellect, the green of sympathy, the grey of fear—all those colours show in the aura, so that what we are we cannot hide from those who have the open vision of the clairvoyant. On another occasion, Mrs. Tweedale writes: "I happened to be passing a glove shop in the south of France, and as I strolled slowly past the door a blaze of yellow gold inside the shop caught my eye. I paused at once and looked through the open door. This great golden aura belonged to the Empress Elizabeth of Austria, who was standing at the counter."

Everything has an aura, the earth, mountains, trees. A man's aura is composed of etheric and still finer matter of different rates of vibration which can not only be seen by clairvoyants, but is nowadays made visible in the laboratory. Dr. Kilner's experiments in a dark room rendering the human aura visible to the "naked eye" as we term it, are described in his classic book on the aura; other scientists have since extended his researches.

Dr. Wentworth-Shields, the late Bishop of Armidale, referred to the existence of auras in a remarkable sermon on death. "There are clairvoyants," said he, "who tell us that even here on earth every human being is surrounded by an etheric aura, which interpenetrates the physical body and can be seen by those sensitive enough to encircle and stand out beyond the margin of our flesh, and its tints and colours betray our character." Just as white light is split up

into colours by the spectrum, so is the white light of the spirit of man split up by the refractory medium of his personality.

A sensitive person can feel at a distance the emanations from another person, and he may feel delight if they radiate goodwill and intellectual or spiritual power, or he will be uncomfortable if the other person is sending out vibrations of anger or hatred. As we travel in trains and tramcars we do not overlap physically, but we do psychically, and our auras may blend or they may collide with those of our neighbours. However we may disguise our thoughts and our feelings on the surface, we cannot disguise them in our inner constitution, in the world of the real.

Even the state of our health is reflected in our auras, the normal health aura radiating at right angles to the body, whereas in disease or weakness or fatigue the lines of the health-aura droop, and the body's system of defence becomes dangerously weak.

Remember too that cities have a local atmosphere, the imperial vigour of Rome being entirely different from the terrible pall of depression which hangs over a city of slaughter-houses like Chicago. So have buildings their peculiar aura, libraries, hospitals and prisons. Few places have a more unpleasant aura than a gaol, which reeks with black spots. Cemeteries, because of the depression and helplessness which so frequently permeate them, are eminently undesirable places to visit. A crematorium is much more hopeful.

Australian News Service.

In lone country houses, where friends are few, in crowded city streets, amid greetings where no kindness is, thank God for books. Dearest, best of friends, soothing, comforting, teaching, carrying us far away from the briars of this working-day world, never importunate and never impatient, may we learn to use you, as you use us.

CANON AINGER

INSIDE AN ANCIENT VOLCANO

A REAL EXPERIENCE

By STANLEY ROGERS

THE heat of the desert lessened rapidly as we made our way into the darkness of the crooked tunnel. Among abandoned gold mines, this was a most unusual place. The tunnel was high enough to allow us to walk without stooping over. Its crookedness reflected the fact that the man who blasted his way more than two hundred feet into the heart of the old volcano had a spirit guide, and its length proclaimed his perseverance. A premature explosion deafened him and caused him to relinquish the fruitless result of fifteen years of labor.

He used to tell me of many queer things he heard and saw, but I, remembering that he was a spiritualist, discounted his stories. I was, however, about to learn that he was a truthful man. Scarcely had I turned on the flashlight when we heard an ungodly noise like an old Ford climbing a steep hill in low gear. It seemed to swell out of the lava below us, it screamed down the gallery toward us, the rock walls roared with it until I felt like a condemned spirit imprisoned in some demoniacal siren. The tone rose until it passed out of audibility, leaving us in a terrible silence, an insecure silence in which we felt utterly helpless. That voice from hell which had swept up from the depths had left us suspended from the top of an elemental silence of awful depth.

A raucous remark from a passing crow outside reminded us that we had bodies. Craunching rocks under our feet sounded natural and made us feel better as we forced ourselves to continue on to our goal—the end of the tunnel and the chamber of complete darkness. A heavy growl, so low that it was all but inaudible, rooted our feet to the lava floor. I wanted to run, but was ashamed to retreat from a mere noise. The grumbings recurred several times, re-echoing through subterranean worlds like a stupendous case of terrestrial indigestion.

Having at last reached the end of the passageway, I turned off the light, and we made ourselves as comfortable as possible on the sharp stones. The darkness soon dissolved the walls of lava and obliterated our sense of position; the stillness isolated us from the world of men. Blood roaring through our ears astounded us with its din.

Then, without warning, a clear metallic note rang flatly inside the mountain. A gnome pounding an iron rail with a light hammer

could have produced the same sound. The noise continued with irregular breaks in the rhythmical strokes for some fifteen minutes. Tonk...! tonk...! tonk...! tonk...! We were alone in an unfrequented part of the desert, and yet somebody or something was pounding on an iron rail. Tonk...! tonk...! resounded loudly through the abyss of blackness. God only knew what was making that tonking, but I intended to find out. Carefully aiming the powerful light at the invisible worker, I pressed the button only to be blinded by the glare reflected from the dust covered wall. The hammering stopt; the world of men returned with a few pointed observations from my friend who took the light away from me.

WHAT IS CRIME?

By W. H. JACOBSEN

I HAVE just consulted my dictionary, and I have got pretty well what I expected. As a rule a dictionary does not err on the side of a luxurious imaginativeness. Its duty is to offer the minimum of information in the fewest possible words. This course does not make for strict accuracy. Literalness seldom does.

In the case before us, crime is "any breach of law; a gross offence; a great wrong". Thus there is a selection almost bordering on the grotesque. If I murder my mother-in-law I am a criminal. If I omit to pay my dog license I am also a criminal.

A French writer has said "if poverty is the mother of crime, want of sense is the father". How this definition could apply to the above illustrations I do not know. Perhaps the less said the better. But to be quite serious and solemn as befits the nature of our inquiry, it is evident that very loose notions are prevalent as to the nature and character of what is called crime. As a matter of fact our ingrained paganism in relation to the matter successfully holds the field. For, bear in mind, we draw a deep distinction between offences against God, and offences against man. I am in no humour to employ sharp limitations as to when and how offences are respectively associated. But I think I see some kind of division.

Let me illustrate my meaning. There is the man who makes his home hell, by reason of his unsocial qualities. His temper; his indifference; his contempt, all lead to an atmosphere of intense household misery. He is rude to his wife, harsh to his children, unjust to his servants. Yet all the time he escapes the censure of the dictionary censor, for he has committed no breach of law, nor gross offence, and has done no great wrong. But hasn't he? The truth is that his conduct has sinned only against the moral law. Only!

Take the case of his neighbour. His character is entirely the reverse. Kind, sympathetic, unselfish, loving. But one fine day he forgets to carry his motor license. Result: police court, publicity, punishment. He has committed a breach of the law. In other words he has become a criminal.

Of course, the very absurdity of the matter speaks for itself. Yet it is but a confirmation of the dictionary dictum. A breach of the law constitutes a crime. May we pursue the argument a little further? Who would deny that the home wrecker is guilty of a heinous offence against divine law? And if indeed exception be taken to such terms let us substitute common humanity. Personally I admit no difference, for I believe one is a reflection of the other. However, we all know that the law, as generally understood, allows a tyrant and bully a great deal of liberty. But if this being of unlovely attributes happens, presuming he is a grocer, to give short weight in a pound of sugar, he is at once liable to the pains and penalties of the criminal law.

God as an emblem of moral purity can be safely flouted. The State must at all costs be obeyed. Of course, it will be said that no man can defy justice, secular or divine, and escape free. That is not our point. Our suggestion is that the charge of crime is frequently misplaced, and often directed in very narrow channels.

It is evident that the public conscience is getting somewhat uneasy about the designation applied to the so-called wrongdoer. And also to the treatment. As civilisation progresses, and intelligence makes more headway, it is apparent that many cases in our prisons are more fit for the wise doctor, than the impetuous magistrate.

The more one thinks of it the more one is assured that the dispenser of justice should be one of extraordinary qualities. I use the term deliberately. It is surely no light matter to pass judgment on a fellow being. A knowledge of psychology should be necessary. An impartial mind ought to govern, much experience and wide information are needed. And perhaps chiefly there should be a calm contempt for the vagaries of convention. There is yet another necessary qualification. The intelligent magistrate should not feel himself to be too dependent on the opinion of the legal clerk. I know perfectly well that some clerks are beyond all praise. There is a minority that cannot claim the judgment.

If it is agreed that the wise doctor *understands* various phases of criminology, then the question of crime and the criminal takes up an unusual position. Under such circumstances it would seem that in many cases it is the infirmary rather than the cell which is required.

There is another aspect worth consideration. It is generally admitted that unemployment is the fruitful cause of crime. The saying that while the Devil tempts the busy man, the idle man tempts the Devil, has much truth in it. Society tolerates the idle man. It

gives him food and shelter, about enough to awaken demands for a bigger supply. Society ignores the natural claim for a livable existence.

The victim is apt to retaliate. Many men and particularly many boys, are forced into crime by reason of the utter inability to procure a decent living. Remove unemployment and you remove much that is called crime. If mankind is ruled to a large extent by circumstances—and who will deny it?—it follows that adverse circumstances are largely responsible for the presence of a prison population.

We know what the strict moralists have to say on the matter. But are they always in a fit position to judge? Given a comfortable home and enough to eat and drink, there is not an undue temptation to stray from the paths of virtue. It is said that opportunity makes the thief. One would like to know something about the origin of the opportunity.

A well-fed youngster will not be inclined to steal a twopenny cob from a baker's counter. A starving man or boy only wants the chance. Nobody would dream of calling it a virtuous action on the part of the former in resisting an unnatural impulse. Is it quite fair to charge the latter with criminal intentions and deeds in failing to resist a very natural temptation?

Yet from this class of the community do we get many of the inmates of our prisons. The writer of this article is one of the last to attempt to minimise wrong doing. But a plea for discrimination is set up. A plea for discrimination takes into account the various causes which lead to the unfortunate effects. Such a plea stresses the presence of influences which bear very hardly upon the enemies of society.

When Society has admitted its own responsibility for much that is called crime we shall find a general betterment of affairs. We must needs be grateful to the Howard Society for prompting a better, saner, more intelligent view on the whole question. Far too long have we remained under the comfortable delusion that the one sovereign remedy for crime was to clap the criminal into a gaol. "Thank God we have finished with him." Rather should we thank God that we have not finished with him—on those terms.

The Howard Society suggest the open mind, the sympathetic attitude, the reasonable view on punishment and crime. The Howard League for Penal Reform is a standing witness to the strength of social forces which make for social progress.

John Bright once said "Force is no remedy." The fools and bigots of his time hotly resisted the implications. It is beginning to be seen that mere physical force is of little effect in bringing reformation. After all said and done there is a stronger force than repression and a more mighty engine of strength than the criminal law. That power lies in a more just estimate of the dignity of human nature.

VIVISECTION IN CHARGE

BY ROBERT R. LOGAN

THERE appeared in the January, 1930 number of *The Theosophist* an article entitled "President Hoover and Child Welfare" by George Shibley, F.T.S., Director of the Research Institute of Washington, D.C., explaining the preliminary work which has been started and which is to lead to a final meeting of experts to be known as *The White House Conference on Child Health and Protection*. The preliminary work of gathering statistics in regard to the present status of the nation's children and of the health and protection measures now in operation is to be conducted by a Planning Committee divided into four sections each of which is headed by a qualified and trustworthy expert. Two of the sections will be devoted to *Education and Training* and *The Handicapped Child*, the other two to *Medical Service* and *Public Health Service and Administration*. Over the last named section Surgeon-General Hugh S. Cumming, head of the Federal Public Health Service, will preside, while of the *Medical Service* section Dr. Samuel McC. Hamill, of Philadelphia has been appointed head.

That the welfare of the nation's children is of supreme importance goes without saying, and that President Hoover is intensely sincere in his desire to further that welfare is equally certain but that such a programme of nation-wide investigation leading to federal and state control of the child may contain the seeds of great danger to health and morals is not so obvious. It may perhaps occur to some theosophists that the appointment of the head of the Federal Health Service over one of the sections is likely to limit that section's work to the study and recommendation of purely orthodox medical measures and they may wonder how Osteopathy, Chiropractic, Naturopathy, the Abrams Treatment and some of the other "cults" are going to have a chance to present their theories and their programmes for child welfare. Probably, however, they will assume that the general care and protection of children does not materially differ in the different schools and that the actual treatment of the sick whether by drugs or otherwise will be of secondary importance.

If, however, our readers were aware that the Dr. Samuel McC. Hamill, appointed to head the Medical Service section is the same Dr. Hamill who in 1906 performed vivisectional experiments upon some hundred and fifty orphans, foundlings and destitute children without their consent or that of their guardians, they would realize that good intentions are not enough and that the means employed to a good end must be themselves of the right nature.

Dr. Hamill's experiments were reported (too late for prosecution under the statutes of limitations) in the Archives of 'Internal Medicine' for December, 1908, and were afterward defended by the American Medical Association against nation-wide antivivisection condemnation in the Journal of the American Medical Association for February 28th, 1914. The experiments consisted of inoculating the eyes and rubbing into the skin a tuberculin preparation intended to serve as a means of diagnosis. Most of these children were quite free from any symptoms of tuberculosis and were deliberately used as "material" for research which it was thought might prove of value.

These children who were under the age of eight years suffered from the tests in various degrees and some of those who had their eyes inoculated developed very sore eyes with severe conjunctivities, pustules and even corneal ulcers leading to permanent impairment of vision. In their report Dr. Hamill and his associates Dr. Carpenter and Dr. Cope, after asserting that they had not suspected that serious results might follow the tests, proceeded to supplement their own experience with references to former unfortunate experiments by other investigators with whose work they should have been familiar.

By these experiments on the children placed in his power by the unsuspecting Sisters of St. Vincent's Home, Dr. Hamill proved himself a victim of that false doctrine of vivisection that we may do evil for the sake of good to come or inflict cruelty for the sake of knowledge. A nation-wide protest has been launched against his appointment and is being respectfully brought to President Hoover's attention in the form of a resolution passed at its November meeting in New York by the International Conference for the Investigation of Vivisection which now numbers over a hundred constituent societies. This protest is being circulated through the press of each state under the publicity machinery of the newly formed National Anti-Vivisection Society of Chicago and whether or not the protest is heeded by the President, its echoes will certainly be heard in the entire field of child welfare and will penetrate the walls of asylums, hospitals and other institutions where human beings as well as animals may be used as "material" for research.

The science of healing, if there be such, is in its infancy, every theory is contradicted, every fashion superseded, every doctrine exploded while death defies the most glittering reputations and nature performs her magical cures for the herbalist, the Christian Scientist or the osteopath as frequently as for the most orthodox M. D.

It is well that living conditions should be made clean and wholesome, that fresh air, sunshine, right food and exercise should be provided for every child in America, but no institution or profession of men has yet been found into whose exclusive charge the lives and liberties of others could safely be entrusted.

When Priest and Puritan have tried and failed, will the Vivisector prove more worthy of his trust?

AN INDUSTRIAL CO-OPERATIVE COLONY FOR OJAI¹

I. THE LAND.

The bit of real estate on which this Colony will begin should be a tract not far from the Civic Centre, say one or two miles East or West, on the flatter land of the Ojai Valley. A tract under consideration is especially adapted to oranges, avocados, and other orchard fruits, and has ample water. It also is suitable for truck-gardening and flower-raising of all kinds. There is special need in Ojai for fresh vegetables. Gas and Electric Power are laid on in Ojai, and available for the above tracts of land.

II. ACTIVITIES.

- HOUSING. (1) There would be cottages for rent, simple but neat.
- (2) There would even be rooms for rent, for those who do not wish to do housekeeping.
- (3) There should be a cabin court hotel, for transients as well as newcomers to the Colony.
- (4) A cafeteria would be run in connection with this.

SALES. A grocery store would buy and sell for the Colony. There might even be delivery wagons for delivery of produce in the Valley, or a branch market in the City of Ojai.

GARAGE. As the place would need machinery of various kinds, and transportation, there should be a garage and repair-shop for automobiles and general machinery.

A filling station is necessary, so that the Colony could buy its gasoline wholesale, but sell, also, to members and the public, outside of its own requirements.

ORCHARDS. An income for the Colony, as a whole, would be made from such orchards and gardens as were run by the Colony;

¹ See note in Watch-Tower.

but individual acres would be rented to capable people, who would manage without requiring supervision, and this on a profit-sharing basis. There would also be garden plots rented with the cottages, for those who wish to have the joy of working in a garden.

STAFF. The necessary staff for the Colony, whether on pumps, trucks, orchards, etc., would have a wage, and a percentage of the year's profits. But people who had other employment elsewhere in the Valley could rent cottages, rooms, or even cottages with gardens, but they would have to manage to make their own living on their own hook.

III. POSSIBLE INDUSTRIES.

All the workshops would be in the nature of cottage industries, with co-operative production, co-operative buying of raw material, co-operative marketing; thus saving much at each turn. It would be perfectly feasible to start any of the well-known cottage industries, such as weaving, fancy metal-work, the making of clothes, laundry, or, in fact, any activity that would turn an honest penny.

IV. WOODWORKING.

There is room for employment here in the Ojai for woodworkers of all kinds. Quite a cabinet-making, joinery, and general planing-mill business could possibly be built up; even shipping to towns in neighbouring counties by truck or by railroad. The staff could be also concerned in contracting for house-building anywhere within reasonable distance. All kinds of built-in furniture could be made. And it is possible that very artistic furniture, carvings, etc., could be developed, if those came who were experts in that line.

V. PRINTING AND BINDING.

There is a printing-press in Ojai. A shop here could be established to print and bind books, and do all kinds of fancy and artistic printing. There is no reason why a great deal could not be done with motto cards, and special original illuminated cards, as well as the printing from wood blocks, lino-cuts, etc. This could very possibly grow into quite a printing business, under proper management.

VI. SCHOOLS.

The chief aim of the schools will be to develop intuition and foster initiative in every child. Thus alone can the highest type of human being be developed; but every child will be trained with hand and foot, as well as head and heart, so that there will be a proper articulation of the human body as well as of the mind and character.

It is planned to have a school on the Colony as soon as a sufficient number of children are available. There would also be

a boarding-school for children from a distance. There would also be schools of art of every kind, as already in the Ojai are a number of clever and capable artists in wood, metal, painting, music, etc. This department would remain in as close a relation as possible with the Ojai Valley Arts and Crafts League, which already has a number of artists and patrons gathering together to push such activities.

VII. HEALTH FOOD.

The community would consist entirely of vegetarians. In connection with the catering to workers and public, quite a large business might be possible for that part of the Valley, such as a bakery, the making of crackers, biscuits, health-foods of all kinds; also the preserving of fruits, the drying and preparation of vegetables, etc. If such a cannery could be started, it might be able to buy a considerable amount of material from other farms in the Valley. As far as possible, experts in any particular line would be given opportunity to create special articles, with their individual brand; the attempt being made at all points in the Colony to produce a finer article, a more particular article, than that produced elsewhere in mass production. That would apply even to the making of cakes or pickles.

VIII. RECREATION.

There will be ample playground for children and adults; a complete outdoor gymnasium, and both basketball and tennis courts.

Mental recreation will be provided in the community halls by musical, dramatic, film, and other entertainments, if such in the city are inadequate. Every effort will be made to develop the talent of all in the neighbourhood. As far as possible, a library and reading-room will be maintained in conjunction with the courses of lectures and the schools, for children and adults.

IX. VOCATIONAL SCHOOLS.

Having established as many vocations as the individual members are capable of bringing to the Colony, a system will be built up, in which the children of the Colony, and of the surrounding country, if they wish it, will have an opportunity, as apprentices, to see the processes, take part in the processes, and thus find their best expression and their most congenial lifework.

REVIEWS

An Indian Diary, by Edwin S. Montagu, Secretary of State for India, 1917—1922. (Heinemann, London.)

A book strictly on Indian politics has scarcely a place among the books reviewed in a Theosophical magazine. But there is an exception, and that is when the book constantly mentions the President of the Theosophical Society, Dr. Annie Besant.

Dr. Besant's rôle in Indian politics will be understood better by future historians than by the present. She has been accused of "disloyalty," "helping the Germans to win the war," "stirring up rebellion," and so on, by the "die-hard" British elements in India, and their friends in England. She has on the other hand been praised as one of the greatest leaders of the Indian National Movement, fiery in her Indian patriotism, more Indian than many Indians themselves, and yet a true exponent of British ideals. But perhaps only a few have realised that all her political activities have been inspired by the "Great Plan," the vision given to her by her occult Gurus of the needs of the world. So we find her on the one hand denouncing ruthlessly England's mismanagement of India, and yet at the same time uttering, in the face of extreme Nationalist sentiment, that the future of India must be inside, and not outside, the British Commonwealth of Nations, and that the "link with Britain" must not be broken. She stirred up Indian opinion against England's misrule, till the British Government interned her in order to suppress her. She was then promptly elected the President of the Indian National Congress. Yet she stoutly opposed the policies of Mr. Gandhi, as tending in the long run to disorder and anarchy, and within twelve months she was denounced at Nationalist meetings. She has "played her own game," and that game has been a puzzle both to India and to England, just because it was not hers, but of an Occult Hierarchy which she serves.

If very few among the Indians themselves have understood her policies, one can scarcely expect an English Secretary of State for India to do so. Mr. Montagu fails in understanding her, but he succeeds admirably in understanding what she denounced so

vigorously! Every page of his book is an eloquent testimonial to the need of the political agitation which Dr. Besant initiated in 1914 with her daily *New India*. Not a single denunciation of hers, but is justified by what Mr. Montagu describes. The wooden-headedness of British officials, in spite of their devotion to duty, and sacrifices according to their lights on behalf of the Indian people; the British determination not to budge an inch, and the acceptance of the principle of "muddling through"; the gulf between Indian and Briton purposely maintained; these and other characteristics of a ram-rod like unbending administration are quickly evident as one reads Mr. Montagu.

So powerful throughout India became the agitation when Dr. Besant was interned by the Madras Government, that at last England determined to send out the Secretary of State for India, for the first time, to India to see with his own eyes what the situation was, and what solution could be suggested. As a preliminary, in order to produce an atmosphere of partial peace, Dr. Besant and her two colleagues, Messrs. Arundale and Wadia, were released from internment. Mr. Montagu came, and went from place to place receiving deputations with grievances and remedies; he interviewed most of the public men in India; he lived with the Viceroy and with the various Governors of Provinces, and heard their views. And he wrote down his impressions week by week, to send them to Mr. Lloyd George, then the Prime Minister of England.

The book consists of a series of brilliant pen pictures of individuals. He is frank and ruthless, because his memoranda were private and not intended to be published. They are published by his family, after his death, because much that he noted is apposite just now, in connection with the Round Table Conference sitting in London.

The reviewer will confine himself to Mr. Montagu's remarks on Dr. Besant. First there is a graphic picture of her.

And then at six we saw Mrs. Besant herself. This was an interesting interview, if ever I had one. She gave me the history of the Home Rule League, how she felt it necessary to get hold of the young boys; how if the Home Rule League policy could be carried out she was certain that they would forswear anarchy and come on to the side of the constitutional movement. She assured us solemnly that India would have, and insisted upon having, the power of the purse and the control of the Executive. She fought shy of all the financial problems. She

said she was not a financial expert. She got over the difficulties that way. She kept her silvery, quiet voice, and really impressed me enormously. If only the Government had kept this old woman on our side! If only she had been well handled from the beginning! If only her vanity had been appealed to! She is an amusing old thing, in that, knowing perfectly well that the interview was to be in Chelmsford's [the Viceroy's] room (because they take good care that I should never see anybody important without him), she turned up and sat in my tent, and, coming in from dressing, I found her waiting there. I told her the interview was in Chelmsford's room, and she drove me up in her motor car, and explained to me that the fact that I had not received a welcome from the Indian people was simply due to their recognition that the Government would not allow it. She implored us to come to the Congress. Oh, if only Lloyd George were in charge of this thing! He would, of course, dash down to the Congress and make them a great oration. I am prevented from doing this. It might save the whole situation. But the Government of India have carefully arranged our plans so that we shall be in Bombay when the Congress, the real political movement, is in Calcutta, and now they plead plans as an excuse for not accepting the invitation which is showered on us.

Those last lines of Mr. Montagu reveal the blunder which the Bureaucracy has made throughout, in belittling the influence of the Congress. That blunder still is the policy of the Government evidently, for the Congress to-day is banned and declared an illegal body, and one Congress leader after another arrested and sent to gaol.

Dr. Besant had later another interview, which is reported by Mr. Montagu.

She then told me that she did not much care what scheme we adopted, provided that it led automatically to complete Home Rule within a short time. I urged her to use her influence with the Congress to put that test to any scheme that was submitted. She said she would, but they would take anything which gave them elected majorities and the power of the purse. I told her that the power of the purse meant everything, and she said: "Not with reasonable people." I said I could not defend a policy in the House of Commons on the ground that it was meant for reasonable people, and I reiterated that the sole test which she ought to apply was whether it led assuredly to self-government. She then said that there must also be some restriction of coercive legislation, and that she never knew when and how security was to be demanded for a paper and for what reasons.

All this was in 1917. It is now 1931. The vital things which Dr. Besant asked for then are still being asked for now. Can any one wonder if India to-day is in a turmoil?

Throughout the book, Dr. Besant appears again and again, here mentioned with approbation, and there with strong condemnation. Like Socrates who, because of his questionings, was called the "gad-fly" of Athens, so Dr. Besant appears like the uneasy conscience of the Bureaucracy, whenever its plans are mooted.

In one place Mr. Montagu sees in a flash of illumination her true rôle, when she led her Home Rule agitation—that she was indeed a mouthpiece voicing what hundreds of thousands felt, and not the "agitator" which the Government made her out to be.

The Elephanta Caves are interesting on a small scale, with very nice carvings in the rock of the life of Shiva. I particularly liked that Shiva who cut his wife into fifty-two pieces, only to discover that he had fifty-two wives! This is really what happens to the Government of India when it interns Mrs. Besant.

Much more could be quoted, showing Dr. Besant's stand on behalf of India. But enough has been quoted to show how she stood for policies that no reasonable man or woman could have challenged in principle, unless he or she possessed that peculiar mentality which starts to survey all things in India from the standpoint of a God-given right of the British to rule and a God-imposed duty of the Indians to obey. But from the Viceroy down to the Governor of Madras (described by Mr. Montagu as a "Victorian Governor in a post-War India") and Collectors, that mentality was the rule. And that mentality was expounded in the English-owned newspapers of India, and, with very rare exceptions, was possessed by all the British residents in India also.

The reviewer has limited himself in his review to the parts of the book referring to Dr. Besant. But to anyone in touch with Indian politics, the remarks on the political men of India—Indians and Britons—are full of interest, for their sharp criticisms. Whether those criticisms are just, the reviewer cannot say, for he is not a politician. But the book is fascinating, and its fascination can be gauged from the fact that he read it through at one sitting.

C. J.

The Rationale of Reincarnation, by A. E. Powell. (Theosophical Society in England. Price 1s.)

Many writers have tried their hand at this theory, and here is the latest of them: Colonel Powell, who has already a wide reading public. This book too is a readable one and will surely receive the credit it deserves.

The theory of reincarnation cannot be disposed of in a few remarks, or by known mathematical or logical laws, such as: The first life, the cause: A., the second life, its effect: B., the third life: the result: A B-C, and so on with divisions and subtractions, etc. The intricacies in a living organism are impossible of enumeration. Consider the complicated characteristics of a person, it would be comparatively easy, if we could say such and such a characteristic results from one or several lives as a slave or vice versa as a slave-driver, as the case may be, or from that of a soldier, whose career was cut short or crowned by victory. Perhaps ultimately the scheme when synthesised by time's accumulations will look simpler than it appears at present, and the various lives fall into major divisions of love- and hate-producers, and yet recognising the 'individual uniqueness' of the human race even such obvious classification seems outrageous.

The book is divided into three sections dealing with Birth, Life and Death, a trinity affecting the child in a threefold capacity of its heredity, environment, and possessions. Past, present and future come up for purview. The causes are sought that account for such anomalies as untraceable heredities, seemingly unwarrantable happenings, painful experiences, etc. Modern science, in its latest dictum of Sir Arthur Keith, has corroborated the idea in one particular, namely that the germ-plasm takes only that which it needs from heredity as a scaffolding for the building of the body. The ego in theosophical parlance, the thinker behind the germ-plasm takes the musician's ear, the mathematical intellect, or, if a poet, the poet's organism to satisfy its purpose adding that which it lacks to express it under material conditions.

Karma as a corollary to reincarnation is pointed out to be an unfailling law, at every moment of time we stand before the judgment seat, as well as when after death the ego enters into the detailed examination of itself and decrees its own future acquiescing in the plan of education necessary.

There is a chapter on authenticated cases of memory of previous lives, and some books recommended to those unacquainted with the subject, shewing how wonderfully and fearfully the human being is made, and which, when realised, compel him to stand in awe before his Maker.

Mysticism in Bhagavad-Gītā, by Mahendranath Sircar, M.A., Ph.D.
(Longmans, Green & Co., Ltd., Calcutta, Price Rs. 5.)

This work presents a practical philosophy of mysticism. The arguments and explanations shew a blend of both Eastern and

Western teachings, in that sense it foreshadows a valuable contribution to the study of the subject.

In the Christian science of mysticism grace and mercy hold a large place, whereas rigorous discipline and duty are emphasised in the East generally and in the *Bhagavad-Gītā*; it must be recalled that Buddha severed the bonds of ancestral ties and assumed cosmic ones, and Jesus endeavoured his utmost to inculcate the fact of human brotherhood as a unit.

The slight difference between the teachings of the Sāṅkhya and the Gītā is explained in relation to action and consciousness, and to spirit and cosmos. The evolution of the cosmos is the purpose of spirit, says the Gītā, and spirit is therefore infused in matter and supplies the moral order as well as the cosmic urge, whereas the Sāṅkhya places spirit beyond all categories as not being at all interested in evolution; and this difference can be accounted for as a passing one in time and place, or in other words as in immanence and transcendence, the reign of spirit being the goal of the evolutionary cosmos.

The nature of will or determinism is carried to greater heights than is met with in most Western tabulations, and deserves careful study, and also the nature of adaptability applied not only to the method of approach but also to upper layers of divine consciousness, bringing in "individual uniqueness," the One and the Many. Another interesting feature is the *Prāṇāyāma* system only now known to the West as vitalism, which being a concrete system, its development must become effective unconsciously in the course of the ascent of spiritual realisation.

Then again there is an insistence on concentration and radiation as one act of cognition, the point extending to the circumference contrasted by and preceding to the realisation of a transcendental consciousness. The fear is expressed that the mystic may mistake a vague mental-spiritual content (perhaps an explanation of the term "being out in the void") for the silence and quietude felt in rarefied atmospheres, when the deeps within and the heights above converge in an equilibrium.

It has been said that some by a leap attain to immeasurable heights of consciousness and are newborn in one instantaneous act to a divinely clarified perfection, a dynamic at-one-ment in a transcendental understanding of archetypal laws, of eternal Beingness. While others by a slow sloughing of skins work at the establishing of the moral law and the destruction of germinated seeds of kārmic actions

and reactions, till the gradual lighting up of the Christmas tree, complete illumination is accomplished; green leaf in winter, light in darkness, until the thrice-born (or is it the thirtieth?) is caught up in the fullness of God; a long and arduous process, one which, according to the author, requires several lives of dedication. He clearly discriminates between concrete and absolute illumination, indeed he even considers all revelations as concrete. What he is evidently in search of is a book written on Cosmic Life itself, a dynamic Now resolving itself into Eternal Being, whereas most books are concerned with cosmic life in relation with physical life. The ancient phrase that includes Silence among its dicta probably still holds good, as also the interpretation of Buddha's death due to the symbolic eating of Boar's flesh.

This book can be thoroughly recommended to those needing a handbook on Mysticism in the *Gītā*. The two chapters on the Mystic Ideal, and the Ascent are particularly fine, perhaps they include the writer's own experiences on the sublime quest, and a part of the book recalls in its detailed application the old alchemical formulæ.

The Gītā Idea of God, by Brahmachari Gitananad. (B. G. Paul & Co., Madras. Price Rs. 5.)

This book is steeped in intricate subtleties and minute differences in the study of the *Gītā* Idea of God. One is struck by the resemblance to the Literature on Buddhism of half a century ago. Much excellent matter is crowded into each paragraph as if the author feared omitting anything at all. It was Whittier who said he preferred a religion that left the half untold. Would in this book that the reader be left occasionally to pick up some austere reasoning and follow it up in his own mind from the well-known knowledge of the theme, or that he could be guided tranquilly to place his foot across some half-veiled threshold into a not wholly expressed region of immeasurable infinities. But the writer is tireless and restless and even pitiless, and keeps himself in the full flood of noontide loquacity. Indeed one is conscious of the inadequacies of the English language to express his variable meanings, for it requires long strings of verbiages in capital letters.

The book exists in a realm of words and ideas as overwhelming as an avalanche or more like a concertina expanding and synthesising the moral-mystical psychology-philosophy of the *Gītā*.

The aspiring prayer prefacing the book shows true depths of understanding and a power of clear thought, and further there are many

passages of blissful beauties of rhythmically-rhythmic heart-satisfactions, and glorious revellings of Instantaneous Self-initiative Divinely-unifying Totality Self-Surrenderings.

An eminent Professor characterises the book as "a most valuable and original contribution to the Literature of the Gīta in English, ... and can be placed side by side with the best recent works on the subject". Certainly the author knows everything there is to be known on this subject, but in abounding redundancy.

The Mystery and Lore of Apparitions, by C. J. S. Thompson. (Harold Shaylor, London. Price 12s. 6d.)

This is an excellent book of its kind containing a collection of ghost stories. Some are old, dating from Egyptian and Chaldean times, others are as recent as the late war. There are very few people who have not at one time or another seen or heard queer things not to be accounted for by known laws of physical matter. In a couple of chapters at the end of the book the compiler tries to explain some of the happenings. The psychological factor seems to be his main solution, as when people in a highly strung frame of mind build up phantasies by an excited imagination, as expressed in the well-known quotation from Shakespeare. But there is as well a scientific aspect to the whole problem, which C. W. Leadbeater particularly has put forth in many of his writings. Photographs in the air, dynamos, storage batteries, phonographs, etc., reappear visibly when the atmosphere takes on the same tension as when the picture was originally stamped on it. This happens under its own conditions, or by means of wireless waves when a powerful psychic state is brought to bear upon it, such as is induced by fear, anger, prolonged melancholia, hatred, intense thought, a shock of any kind, etc. The entity, however passed over, has also to be taken into consideration. Flammarion's books on this subject have fairly well established that at the moment of death an intense desire carries the discarnate person to his determined goal, either then or after a few days, when the unconscious state, which supervenes on entry into another plane and withdrawal from this, has passed away. There is a very large literature on the subjects of Psychic Phenomena and Spiritualism, which account for many other apparitions. The investigations of the substance of Ether will ultimately lead to further revelations, convincing to the most sceptical.

Heaven, by Frank Townshend. (Alfred A. Knopf, London. Price 6s.)

"In the Universe live I, in my heart lives Heaven."

This motto prefacing the book is very fine, but the Heaven depicted in the book is surely not the one meant. In it are found among many pigeon-holes the House of Madness and a very original and interesting Torture Chamber. There are enumerated the vast complexities of the human mind, all neatly tied up in packets, each with its appropriate prismatic label, and which are also symbolised by the kind of instrument the seeker is armed with in order to understand their significance.

Thoughts and things are cast into a glorified exhibition of man's shortcomings, into a maelstrom, where the Eternal Mother reigns. Further, after meeting God, who, though complaining of the characterizations heaped on himself by man, says: "I live in all things, I am in every man," and directs the author to make an exploration into Eternal Life. This place consists of three cities, those of Creation, Understanding and Rhythm. They are ultimately summarised as underlying the bewildering melodrama of life, and in a dream he accepts life gladly as it is, instead of rejecting it as heretofore. However even beyond all this, reached by help of a wise man in the House of Meditation, lies a Garden and the Being inhabiting that garden is Man.

It is the Pilgrim's Progress of Understanding of an original thinker, a psychologist, who has the ability to cast his philosophy with much ease and humour into pleasant and excellent language, though somewhat too colloquial for verse and his rhythm accumulates into the sound of a hammer with a hard metallic measure.

Renascant India, by K. S. Venkataramani. (Svetāranya Āshrama, Mylapore, Madras. Price Re. 1.)

A charming preface, that at once places the reader on a right footing with the book. It is like the morning salute of a fine day, and the day is good throughout. Rare sanity, loveableness, independent thought, true insight into causes and a clean understanding of remedies to be applied characterises this book.

The destructive evidences produced by a prolonged severe storm, (a visitation of God's wrath, as the old writers called it) that uproots ancient landmarks, and leaves a long series of wreckage in its wake, have to be removed and made sightly once more, and further tendencies of disintegrations forestalled.

The green oases of a simple clean village life have to be reconstructed on a solid basis to admit of practical ideals of the day and year of grace. Nature is ever ready to reproduce fair blossoms on the

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The green oases of a simple clean village life have to be reconstructed on a solid basis to admit of practical ideals of the day and year of grace. Nature is ever ready to reproduce fair blossoms on the

ravaged fields of war, thus shewing her inherent beauty indomitable in face of all disasters, and such is India to her lovers. Her deep wide soil arouses in them worship and devotion, and the necessary determined will has to be brought to bear on the problem, so as to help to rear everywhere that rarity in Nature, the wise gentleman, sufficient unto himself, in spirituality, understanding, integrity and activity, that only a vitally contented country-life peaceful to the core can bring forth.

On these and other points the author discourses, fearlessly facing difficulties he admits that an economic scaffolding is necessary to surround the scheme; this is the crux now on the board; village industries and interests, regulated interaction between producer and consumer, etc.

A complete system of ordered Government is outlined from base to topmost pinnacle, every department is carefully scrutinised and assigned its place, and meaningless decorations discarded, the structure is firm throughout and as such the book deserves every attention.

Mahātmā Gandhi. (G. A. Natesan & Co., Madras. Price Re. 1.)

It is hardly necessary to review a book now in its 8th edition, that speaks for itself. It contains a full account of the life and times of the Mahātmā. It has been brought up-to-date to October of this year 1930; it has been enlarged with appreciations by well-known people, and includes even the rules and regulations of his Satyāgrāshrama. The language in which it is written is on the whole simple and straightforward, but that of a newspaper, and has numerous excerpts from newspapers; it is the career of the man that supplies the dramatic.

Wherever Mahātmā Gandhi entered with various Governments on behalf of his countrymen, he became a centre for action; his throwing down the gauntlet has been sufficient to bring out of their stronghold a number of problems, far-reaching and wide-spreading in their scope, that are awaiting a workable solution throughout the British Empire and also throughout the world. Some of these need intellectual testing prior to application, both of which Governments shirk too frequently and seek to pat into oblivion, and of which the Mahātmā is rightly palpably impatient.

On the other hand although the great nationalist sought to revert to ancient ideals, yet his policy has accentuated the painful struggling among ancestral roots, and the slow drawing out of those not in

keeping with modernism, which roots the British Government has let lie, and which have hitherto acted as a screen against the full blast of Internationalism, now sweeping throughout the country, and vice versa they have served to bring about that deterring ignorance of India prevailing in the world.

Those who do not know the contents of this book, or have not lived in the happenings related therein, cannot be said to know how India is meeting all her difficulties.

I. HARPER MOLL

Hindu-Muslim Unity and *If Truth at Last be Told* are two tracts published by the Akbar Ashram at Karachi. In both tracts much is said worth thinking over by those who strive after unity and who desire to bring reforms wherever these are needed.

Superiority of Vegetarian Diet from the Scientific and Hygienic Standpoint, by S. A. Azariah, B.A., B.L. This pamphlet has been awarded a prize by the Madras Vegetarian Association and has been published by them, hoping that the arguments in the booklet may convince many of the advantages of vegetarianism. A good deal of information is given in its 60 pages, of value to those who live in India and who are non-vegetarian or who wish to change their diet.

Tristan and Isolde, Wagner's Music-drama, by A. N. Ingamells. Readers of THE THEOSOPHIST will remember that some articles under this heading appeared recently in its pages. This pamphlet contains the same matter in an enlarged form. The occult significance of the drama is pointed out by the writer. Copies can be obtained from Blavatsky Lodge, Bligh Street, Sidney, Australia.

O.

BIRD'S-EYE VIEWS

THAT the earth is not dead, but pulsing with vital force in its most quiet places, is a truism to men of science, and also to many of our theosophical students who begin to realise that life is everywhere. It is, however, given to few to examine for themselves; for only recently have the aeroplane and the photographer enabled explorers to see, and to record, regions otherwise unknowable to the multitude.

We can now sit at ease on our verandah, or by the fireside, and see for ourselves what men in the past have given their lives to discover. North and South Poles, lofty mountains and continents and countries above the equator; deserts and seas and lovely lands below it, are reproduced for us in *The National Geographic Magazine*. It is a delight to read this monthly. Therein we see pack animals forced to swim mountain torrents while a couple of ropes and a loop serve as a bridge for the explorer. We have read of it before, but the photographs give a vivid reality to it all.

We look down on the North and South Poles and have maps of them, and we see into the craters of extinct volcanoes, so high that no one has explored them. The huge glaciers with their crevasses and rocks are now known to us by sight. The deserts with their camel trains and burning sands are no longer mere words, we can see them. We see also the inhabitants of hitherto unknown lands, in their everyday dress and at work. Men, women and children with the flora and fauna they know. In many cases the flowers have their natural colours.

"Carrying the Color Camera through unmapped China", "France's Pageant on the Loire", "The Glories of Minya Konka", "The Borders of China and Tibet", "The First Airship Flight around the World", "The Snows and Flowers of Peru", "The Unexplored Philippines from the Air", "Norway", "The Fjords and Fjells of Viking Land", "The Yukon Trail", "The Conquest of Antarctica by Air", who can resist such a monthly treat? We can get it for \$3.50 a year.

A. J. W.

BOOKS AND MAGAZINES RECEIVED

Early Pueblo Ruins in the Piedra District Southwestern Colorado, by Frank H. H. Roberts Jr.; *Contributions to Fox Ethnology*, 11, by Truman Michelson, Smithsonian Institution Bureau of American Ethnology (Washington: 1930); *The Rationale of Reincarnation*, by Lieut.-Colonel A. E. Powell (T. P. H., London); *Tristan and Isolde*, by Norman Ingamells (George A. Jones Printer, Sydney, Australia); *Superiority of Vegetarian Diet from the Scientific and Hygienic Stand-point*, by S. A. Azariah, B.A., B.L (Pub. by The Madras Vegetarian Association.)

Stri Dharma (December), *Theosophia* (November), *The Messenger* (November), *The British Buddhist* (October, November), *Theosophisch Maandblad* (October), *Gnosi* (October), *The American Co-Mason* (October), *The Calcutta Review* (November, December), *The Mahā-Bodhi* (December), *The Theosophist* (November), *Teosofi* (November), *Toronto Theosophical News* (November), *The Beacon* (November), *Dawn* (December), *Persatoean Hindoeŕ* (December), *Histoire de la Philosophie Boletin Interncional de la Estrella* (October), *Heraldo Teosofico* (August), *The Meher Message* (November), *El Loto Blanco* (October), *The Bhāraṭa Dharma* (December), *Theosophy in India* (December), *De Pionier* (December), *The Canadian Theosophist* (November), *News and Notes* (December), *La Revue Theosophique Le Lotus Bleu* (November), *Modern Astrology* (December), *International Star Bulletin* (December), *Koemandang-Theosofie* (December), *Revista Teosofica Cubana* (September, October), *Bulletin Théosophique* (December), *De Theosofische Beweging* (December), *The Vedic Magazine* (November), *General Secretary's Circular in South Africa* (November).

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Experience and Conduct

J. KRISHNAMURTI

Registered M. 91

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

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

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

Edited by ANNIE BESANT, P.T.S.

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ON THE WATCH-TOWER

WELL may we, who *know* the truth, think of H. P. Blavatsky—who was the Messenger from the White Lodge for the last quarter of the nineteenth century—with a passionate gratitude too great for words—all words are too feeble to express it—a gratitude due to the One who brought to us Theosophy, the “Divine Wisdom,” that we might grasp it and live it, and make it our own, changing a dim hope into a radiant, a living certainty. I, who recognized the Divine Wisdom as I eagerly read *The Secret Doctrine*, and promptly sought the writer—who refused me as pupil till I had read the childish Hodgson Report. I accepted Theosophy at once at 42 years of age—and I am now on the verge of my 84th year and have never had a doubt—for I *remembered* it, and gave myself as pupil to the writer. All over the world I have taught it, and it has never failed me; I know my Teacher, to whom Mme. Blavatsky led me, and have laid my life at His Feet. Is it then wonderful that I, having passed through many changes and many storms, having found Theosophy and with it found Peace, remain steadfast to Theosophy? My belief is based on knowledge, not on authority, though I gratefully study any line of study recommended to me by my Teacher.

A. B.



Among those who have "gone to the Light" in the past year, one name stands out, because of its close association with H.P.B. It is that of Dr. Archibald Keightley. When H.P.B. settled in Europe in 1885, one by one there gathered round her Countess Constance Wachtmeister, Bertram Keightley and Archibald Keightley, Isabel Cooper-Oakley, Laura Cooper, G. R. S. Mead, C. F. Wright, Annie Besant, and others. Among the earliest to come to H.P.B.'s help were the two, uncle and nephew, Bertram Keightley and Dr. Archibald Keightley. They had both independent means, which they offered unreservedly in H.P.B.'s service. Both young men, they helped her in every possible way, surrounding her with material comforts, and assisting her literary work also, particularly in connection with *The Secret Doctrine*. In 1895, when a division of opinion arose as to the *bona fides* of the then Vice-President, W. Q. Judge, uncle and nephew took opposite sides, Bertram Keightley against, and Dr. Archibald Keightley for Mr. Judge. When Mr. Judge led his secession from the T.S., and formed the independent organization "The Theosophical Society in America," Dr. Keightley joined him. Mr. Bertram Keightley is still living, a member of the Parent Society.

Another who has "passed on" is James Scott, M.A. who leaves behind him a splendid record of service. He was General Secretary of the T.S. in Australia 1897-8. Later he came to India, and was one of the band round Dr. Besant who built up the Central Hindu College. Then he took up the post of Principal of the College in Junagadh State, Kathiawar. On retirement, he returned to England where, at the time of his death, he was one of the National Lecturers, and travelled all over the world in its service, being specially welcomed in the Universities of many countries.

A less distinguished personality was Mrs. Merton, who passed away in England. As a young woman she saw much

of H.P.B., for she was then the wife of Herr H. Schmiechen, who painted the two portraits now at Adyar of the Masters M. and K.H., and the portrait of H.P.B. now at Benares. Mrs. Merton, then Frau Schmiechen, had the rare distinction of being one of the twenty-one who in 1884 offered themselves to the Masters as the "Oriental Group," and were formally accepted as such by the two Masters in a document signed by both. (See Letter V., *Letters from the Masters of the Wisdom, First Series*). For some years, Mrs. Merton "dropped out," but resumed her interest again in the T.S., and particularly in the Star Movement, to which she was a generous contributor.

It was once said by the Master K.H.: "Ingratitude is not one of our vices." Those who serve Theosophy, "the cause of Humanity," from whatever organisation they serve, will know as a wonderful experience how that gratitude will come to them. So to those who "go to the Light," still "in the ranks," we have but one greeting: "Happy are you, friend, that you have earned Their gratitude."

C. J.

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The Vacation Course of study held in Geneva, after the Congress of the Federation of Theosophical Societies in Europe, was a marked success. It was attended by sixty-five registered students, two of them being Professors of the University of Geneva. Three public lectures were given in the Hall of the University. The first consisted of three expositions of the ideals and methods of the course by Dr. Anna Kamensky, Dr. James H. Cousins, and Professor Marcault. This was graciously opened by Professor C. Werner, Rector of the University of Geneva, who welcomed the lecturers and students of the Course as fellow searchers for Reality, between

whom and himself, as a Platonist in philosophy, he saw no difference in ultimate aim. The second public lecture was by Professor Marcault on "The Psychology of Human Evolution"; the third, by Dr. Cousins, was on "The Symbolical Representation of Cosmic Verity illustrated by lantern slides of Hindū architecture, sculpture and painting".

Morning studies on the premises of the International Theosophical Centre were devoted to religion, art, philosophy and science in the light of synthetical understanding. These were given by Dr. Kamensky, Dr. Cousins and Professor Marcault. In the afternoons, excursions were made to local art galleries, or to some beauty spot by boat or tram, where refreshments were partaken of and free discussions by lecturers and students were held. A whole-day excursion was made to Mount Salève and discussions held at various intervals. The discussions not only touched on the subjects of study, but also on the repetition of so valuable a gathering annually, with a view to its ultimately being made a permanent institution. The need of a common language was much felt. A dozen Nationalities were represented among the students. Their warm fraternal relationship, and mutual enthusiasm for work, that brought illumination and joy to all, was most inspiring.

* * *

The Seva Samiṭi Boy Scouts Association, U. P., held a display at Benares on December 29th in connection with the Educational Conference. Dr. Besant, Honorary Scout Commissioner of India, unfurled the association's flag, which was duly saluted.

After the flag salutation, the VANDE MĀṬARAM song, drill signalling and other items, Mr. Anand Rao, Provincial Organising Scout Commissioner, requested Dr. Besant to give a message to the Indian Scouts on the occasion.

She gave the following message :

The supreme duty of the Scouts of each Nation is to their native land. Indian Scouts have good karma, which has brought them to be born in India, the world's sacred land. Therefore, they must think nobly and act nobly, if they would be worthy of their birthplace and if India is once more to take her place as the leading Nation of the world. It is to you, the Youths of India, that we elders have to look to put her in her right place among the peoples. Brother-Scouts, let us win back our birthright, and let the Indian Scout be the model of a good citizen in the faithful discharge of his duties to God and to his Motherland.

The Leader

* * *

A friend in Bangalore (India) who signs his letter, "An old subscriber to THE THEOSOPHIST," writes :

Being convinced that one of the best ways of Theosophical propaganda is to increase the circulation of the President's magazine, THE THEOSOPHIST, I intend to dedicate Rs. 50 as a humble offering towards the attainment of that object during this year. Especially, it should be the objective of Theosophists to see that every Lodge gets a copy, whatever other extra work he may or may not be doing. I offer to grant a subvention of half the cost, viz., Rs. 4-8 to ten Lodges that will newly subscribe for this year's THEOSOPHIST. The offer is made primarily to Lodges in Karnāṭaka (Mysore, South India) but other Lodge Secretaries are invited to come in ! On hearing from the Lodges through the Superintendent, T.P.H., the money will be remitted to the said Superintendent.

* * *

To Protect Animals.—We are just back from Shrirangam, an island of the Cauvery river close to Trichinopoly. Here Dr. Besant had been invited to preside over the Sixth Session of the All-India Humanitarian Conference, held in the world-famed Temple buildings. I am still filled with wonder at the mighty architecture, with passages 43 feet high, exclusive of the roof, and vast stone monoliths over 40 feet high used as uprights. How did the men of past centuries manipulate such huge masses. The Gopuram, on the north is 152 feet high !

(An older and more artistic Temple, dedicated to Shiva Jambukeswar, is on the same island, but we did not see it.)

The more often humanitarian meetings are held the better. People have grown so accustomed to torture the creatures around them that conscience is dead on these matters. Who can go for a drive of a few miles without seeing cows with heads close tied to leg, unable to do more than hobble along; or a donkey crippled and lame, with marks of overloading all over its poor thin body; or dogs covered with sores; or bullocks and horses dragged by the head and beaten—the former often terribly poked and pricked at the tail?

The proceedings of the Conference began on Jan. 18th with a procession, through the streets and the temple grounds, to the huge and beautiful pandal of the meeting.

Three monster and ancient temple elephants headed the procession in gold and embroidered cloths, after first bowing to Dr. Besant and trumpeting to greet her with raised trunks. Then came banners with pictures of cows and cocks and other creatures to be protected, while musicians called the attention of visible and invisible inhabitants of Shrirangam to the effort to do good that was on foot.

The whole march through such ancient grandeur recalled the memories of the wonderful Past of the country, and engrossed our minds until the work of the day began.

Sir T. Desikachariar, the able and distinguished Chairman of the Reception Committee, opened the proceedings, and Dr. Besant then gave her Presidential address, in which she showed that real humanity extends to all sentient things, and that the exercise of love and protection to all around is the noblest quality of advanced mankind. Dr. Besant pointed out that great opportunities will never come to us unless we take advantage of every little daily opportunity. The higher we ourselves climb, the more capable are we of ever expanding service.

In the afternoon Mr. Singam Iyengar, who works so hard in Municipal, Educational and other work, opened the

proceedings, and papers were read and speeches made by many members; also animal sacrifice *versus* meat eating was discussed.

On the second day, thanks were voted to those Rulers who had given active sympathy and support to the Conference and especially for prohibition of the Deva Dasi system. Also to all others who had helped the movement—including the S. P. C. A.

In her closing remarks Dr. Besant stressed the fact that we must work *tirelessly* to influence public opinion, and each must return home with a conscious burden of responsibility in regard to suffering of all kinds: "If each left the Conference with the steadfast resolution that each in his own place would become a centre for the work of carrying out its resolutions we should be able to look back, at the next Conference, on a year well spent."

Sir T. Desikachariar, so well known as a worker for all good causes, then closed the Conference with a few words of appreciation and hope.

A. J. WILLSON

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In these days when, as the result of Krishnaji's teachings, "traditions" are being discarded, one tradition at least was perpetuated concerning Krishnaji himself. This was a pleasant little party under the Banyan Tree on January 11th given to the residents by the President. As the invitations were being sent out, Mr. Jinarājadāsa remarked to the President that she would come under the grave charge of being superstitious, desiring to keep up as a "festival" the 11th of January. Her remark with a twinkle in her eye was: "I like this particular superstition." Mr. Jinarājadāsa hurriedly brought out from his "Records" a few exhibits of pictures and manuscripts concerning Krishnaji, and exhibited them at the

gathering. The President suggested sending a cable of greetings to Krishnaji "from the Banyan Tree," and this duly done, sending the Banyan Tree's affection and hope that Krishnaji would soon be under its shade once more.

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As we go to press, Adyar has just lost the services of one of its most valued workers—C. Ramaiya. His career was that of a schoolmaster, in which he distinguished himself, till he became headmaster of the High Schools at Cuddapah, Proddutur and Madanapalle. He gave up his career then to dedicate himself to Theosophy. As a Telugu lecturer and author he drew large audiences.

He was a "man of the old school"—courteous and ever making allowances for the weaknesses of others. He settled down in Adyar ten years ago, and helped in the work of the T. S., E. S., and Bhārata Samāj. At the time of his passing he was Joint General Secretary of the Indian Section for South India, and both Mr. Jinarājadāsa's secretary for international E. S. work and Corresponding Secretary for South India as well. He was also secretary of the Bhārata Samāj.

Thirteen years ago, he fell a victim to diabetes, and during the last five years, the malady brought him much discomfort and suffering. Yet in spite of it, he did a certain amount of travelling, and was always at work.

A cultured broad-minded Theosophist, a faithful worker in the cause of humanity, and a most loyal colleague—this is a high record for one life time. He was a Freemason, and the brethren led the procession to the burning ground. At the time of his death he was in his sixty-fourth year.

C. J.

ESOTERIC TEACHINGS OF H. P. BLAVATSKY

(Continued from p. 174)

September, —, 1890

H. P. B. said :

The first question ¹ is the last word in magic.

(1) It is Kundalini, known to the Adept only. To us, if it were told, it would be useless and might kill.

(2) How could it be karmic if the Adept put into it anything but what belongs to the personality? The A. E. [Auric Envelope] is purely karmic.

The Adept can draw upon the planet to which he belongs into his A. E. and also from around him.

A child's Auric Envelope contains only the Tanhas from a previous incarnation, and is not responsible until seven years old. The Auric Envelope is the transmitter from one series of lives to the one Life. Like a sensitive plate. An idiot has no Auric Envelope at all; he has only the material envelope. The great sin in the R. C. [Roman Catholic] and Greek religions is the confessional; it passes external matter into the Auric Envelope and thereby infuses foreign elements as the confessor interferes with the A. E.

(3) The Higher Manas chooses its rebirth within karmic limits, the Tanhas; [that and] the environment all decide the constitution of the Lower Manas.

¹There were evidently three questions presented to H. P. B. They are not recorded in the minutes.—C. J.

All that is good-intentioned must have a good effect, it is unconscious White Magic. The question is, which will be strongest. Intention is everything. No moral karma can reach a child until the age of seven. Only that of his parents can affect him: for instance, a child being born with a hunchback.

The Auric Envelope is to the man		
As Akaz	„ „	Ether
As Ether	„ „	Astral Light
As Astral Light	„ „	Earth

Desires and passions may be so intense that they do not fade out in the ordinary way in Kama Loka, but there may be so much personality attached to them that they may become the "Dweller on the Threshold" to the re-incarnating ego, by strengthening through affinity the Kamic element in him, thus lending him a dangerous potency.

H.P.B. said: "I have known Adepts of not more than average intellect who are the highest Adepts; it is goodness, purity and virtue which give the highest Adeptship. Intellectuality leads to pride. You must be too spiritual to have pride. For spirituality prevents pride and vanity.

Kama Manasic thinking is the material brain functioning. Kama Manas is the material thinking entity. Manas is the metaphysical Entity.

The Metaphysician will master mathematics and apply them. Kama has to do with physics; Manas with metaphysics.

September. —, 1890

Teaching suspended by order.

November 12, 1890

It was thought necessary to form the group into a permanent band, and after prolonged discussion the group resolved to bind itself together by a special pledge. There was a

of opinion as to how far the pledge should extend, and finally the following form was adopted and signed by all present. (— and —¹ had severally taken the pledge of the Inner Group during the suspension).

FORM OF PLEDGE TAKEN NOVEMBER 12, 1890

We, the undersigned, pledge ourselves, each to each, to remain and work together in Occultism for the remainder of our lives.

We pledge ourselves to make the residence of the majority of the members of our Body, after the death of H.P.B., the Headquarters of the Society.

We pledge ourselves to refer to the judgment of our Body any private matter that may directly, or indirectly, affect our common interest—Theosophy.

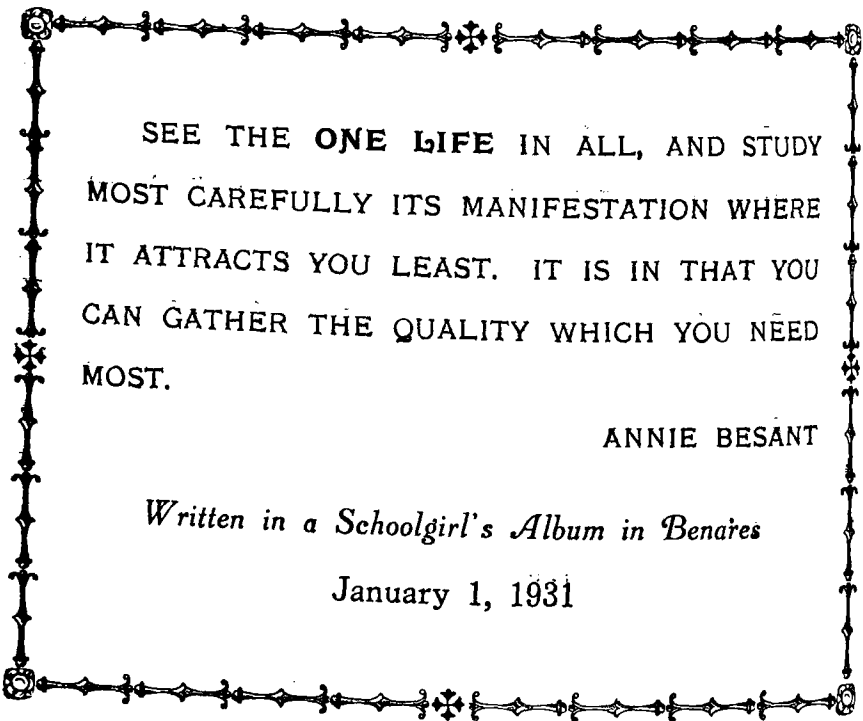
We pledge ourselves to be ready to give a frank explanation to our Body on any matter which has given rise to question, and generally to cultivate frankness of dealing with each other.

[Here follow ten names of those signing.]¹

H. P. B. said that the Inner Group was the Manas of the T.S. The E.S. was the Lower Manas; the T.S. the Quaternary.

(To be continued)

¹ Names omitted by me.—C. J.



SEE THE ONE LIFE IN ALL, AND STUDY
MOST CAREFULLY ITS MANIFESTATION WHERE
IT ATTRACTS YOU LEAST. IT IS IN THAT YOU
CAN GATHER THE QUALITY WHICH YOU NEED
MOST.

ANNIE BESANT

Written in a Schoolgirl's Album in Benares

January 1, 1931

THE FUTURE OF THE T. S.

BY ANNIE BESANT, P.T.S., D.L.

The First Convention Lecture, Benares, December 22, 1930

FRIENDS:

We have met here this morning as members of a world-wide society, the Theosophical Society. I have often wished that we had translated that name into English, and we should then have had as our name the "Society of the Divine Wisdom". We should thus have avoided a danger. For when a Society has existed for many years, there is always a certain peril that it will become crystallized in its thought and in its methods of activity. If that danger should overbear freedom of thought and of discussion, then the Society will become a danger to the progress of the world, instead of being an inspiration. We cannot avoid facing that danger, as we go on year after year; but, to recognize it is really half the victory.

We must everywhere, in our influence upon the world and our influence over our young members, remember that the life of the Society depends on its remaining a Society in which thought is entirely free, and frank discussion is encouraged. Anyone who has—as he or she may believe—an idea, a truth, to give to the world, should be encouraged in its delivery, so that every member may exercise his own free judgment as to the truth or error which that idea conveys. The intellect of man is, or should be, the great motive power in the world of thought; and that intellect, if it is to act

usefully upon the world, must make the common good, the common welfare of the world at large, its inspiration to activity.

There is but one thing, as you know, which must be accepted by everyone who comes into the Theosophical Society, and that is the existence of Universal Brotherhood as a law of Nature. But merely to profess acceptance of Universal Brotherhood is a small part of our work. Every member of the Society should be doing his utmost to *live* Universal Brotherhood, to carry it out in his ordinary everyday life, not only to use it as a great light, a light thrown on the road of right thinking, but also to realize that Brotherhood must embody itself in brotherly activity, if it is to be worthy of its name.

Hence, it is well to be awake to the dangers which threaten every movement that goes on year after year, decade after decade. The great danger which threatens every such movement is what we may call crystallization; putting it in a common phrase, the getting into a particular rut, because it is found more easy to run along a pathway which is already made, than to strike out pathways which are new. But the vitality of any Society, as regards intellect, must depend on the intellect being open to the entry of new thought, new ideas, judging each entirely by its value, as it does or does not subserve the welfare of all, ultimately of the world at large. We must then be on our guard against becoming crystallized. That is the first danger. We must encourage the expression of new thought, the open expression of any new idea. Every intellectual advance is initiated by an individual, by some one person who has caught a glimpse of a truth from an angle differing from that of others who are around him.

We must make it easy for new thought to express itself in the Theosophical Society; we must encourage it actively.

For instance, we should welcome it in our Lodges. In a Lodge, any subject of interest which may be brought up should be thoroughly discussed from every angle of thought of which the members are capable. To think freely is a very difficult thing, especially as the Society gets older and older. It is easier to go along a trodden path than to cut out a new way through the boundless forest of truth. We must make it easy for our members to express a new thought. The mind has—as you must know from your own thinking—a very strong tendency to repeat itself, to make a difference which, when you come to analyze it, is only a difference of words, not a difference of thought. I consider that the life of the T.S. depends very very largely on the encouragement that we give to thought which is new, however repugnant it may happen to be to some idea that we already hold, that we may cherish as being very noble. It is true what Milton once said: "Let Truth and Falsehood grapple. Who ever knew truth put to the worse in a free and open encounter?" You must lay stress on the words "free and open". You must not have a man shouted down by a number of opponents, who are too prejudiced to listen to some new thought that he may wish to express. Encourage him even if he be only groping. Neither must you be too ready to accept a new thought until you have carefully examined it, analyzed it as far as your intellectual power goes, tested it, seen that it is what has been called "right thinking". For, there are so many things that lead us astray from right thinking, such as old prejudices we may have; so many of our prejudices are inherited, or spring from the conventions that surround us, which become so many of them dangers rather than helps to the usefulness of our Society.

And regarding this, there is one answer that I read many many years ago by a great man who put it in the form of a question that was asked him by God. If God, he said,

were to ask him: "Which will you have, absolute truth or the search for truth?" his answer would be: "I choose the Search for Truth, for, absolute Truth is for Thee alone." That is the answer of a man who seems to me to be as wise as he was humble. Absolute truth is illimitable, has no boundaries, no kind of barrier which should not be faced and over-climbed.

Where you doubt, suspend your judgment; do not reject the idea. Keep an open mind continually, a mind that tries to see whether any belief needs fresh revision, so as to adapt itself to new circumstances. See whether your beliefs are becoming habitual, lifeless, instead of throbbing with new intellectual life.

Let us realize that as our Society grows older and older, we have to be on our guard against a special danger—the repetition of a phrase which is not really a living expression of our own thought, and thus let ideas grow into dogmas. Now, a dogma means an opinion which rests on authority. Examine it. Do not accept it blindly, without a very careful examination of the credentials, intellectual, emotional, spiritual, which are shown by the person who propounds it.

One great duty we old people have to the youth of a country is to remember that the forward advance of a country depends on the thinking of its youth. Expressions of new thought by the young should not be hindered in any way by the older people. Elders may ask questions to help the young thinker, leading him to test the value of his thought, but it should not be repressed by authority. Let it be considered, even encouraged to go out into the world to make its own way, or to fail to make it, according to its real value. What we call a mistake is, as Ford pointed out, a lack of experience merely, and the lack is supplied by the so-called mistake. Youth is necessary for the continuing life and growth of the Theosophical Movement.

Then, there is another danger which may be regarded as more contentious than the one noted, and that is fear. We need fearlessness. It is true that danger sometimes exercises a sort of fascination for some people, and this dulls the purely intellectual judgment. Yet this may not be an essential part of a thought, but attractive from its outer appearance. Nor must we fear to suspend our judgment, and to say so frankly. There is no necessity that we should express an opinion on everything; but it is vitally important that we should have some great central principles that guide our life. But even these we should not fear to re-examine from time to time, in case other outside circumstances, or our own youth, rather than our own growth by evolution, should bring about the possibility of some fresh angle of vision which we feel has a right to careful examination.

There are some ideas which seem to me to be vital to the growth of the T.S. Personally, I consider that the growth of the T.S. very largely depends on the existence of a proportion of the members who believe strongly in the existence of the Masters; but these must never try to enforce that opinion on others, while, at the same time, they are always ready to give the reasons for their own strong belief. The moment any idea falls back on authority as a reason for blind acceptance, that moment you should begin to suspect that authority. Truth should be able to face every difficulty, to try to meet every question; and if one is unable to meet a question, we ought frankly to say that we are not able at present to decide in favour of a definite opinion. We ought to examine and re-examine our convictions, being always ready to listen to arguments against them, and to weigh those arguments fairly and without prejudice, as far as we can. It is quite possible that we are not yet sufficiently developed to weigh the value of a thing at first sight. We feel a certain repugnance to weighing it fairly in the

balance of the intellect ; but, unless we try to examine and re-examine our convictions, we shall check our intellectual growth.

There is one phrase which I very often quote from the Hebrew Scriptures, because to me it has an enormous importance, whether you put it in an allegorical form, such as is sometimes used for its expression, or whether you put it in ordinary plain and simple language. Take for instance the striking illustration of the allegorical form in the thinker occupied in the search for God: "If I ascend up to heaven, Thou art there"—that seems natural enough ; but : "If I make my bed in hell, behold, Thou art there also." That is put in what I may call an allegorical form ; but it contains a profound truth. The only thing that enables a falsehood to live is the fragment of truth that the falsehood contains. A very well known Hindū Scripture says that "truth alone continues ; falsehood passeth away". In matters of enormous importance to ourselves or, still more, to others, we must be scrupulously careful to exclude, as far as we possibly can, our own preconceptions, our own inherited ideas ; to examine them and to see how far they are our own, or are the mere echo of the thinkings of others.

There is never any danger in examining and re-examining a truth. It comes out the more illuminating the more we test it by each new light. Hence, we should, every one of us, be careful, especially with those over whom we may have some authority, either from age or from experience, to test and re-test our intellectual and emotional conclusions, to give to every idea propounded to us its fair weight. Some problems you may decide very quickly. Some, though of no use to yourself, may be useful to other people. Now and then, in the Hebrew Scriptures to which I just alluded, you have one of these deep thoughts flashing out ; "The Divine Wisdom," we are told, "mightily and sweetly ordereth *all things*." So

that everything is worth examining from the very fact of its existence by virtue of a truth, however fragmentary, that it may contain. Or again: "Shall there be evil in a city, and the Lord hath not done it?" Does not that suggest that evil is only imperfect good? That it will grow into good?

Keeping that as a rule of life, we are likely to avoid prejudices to some extent, and I am inclined to say: examine every new idea which comes to you, which appeals to you or repels you. Each is growing; do not reject it without consideration; even if you cannot see in it anything useful or good, you will fulfil your duty by leaving it on one side. We cannot, without danger of error, make our own knowledge, our own thought, the measure for the truth that another may have glimpsed. When there is an opinion that is repugnant to us, we should look into it the more carefully, and see first whether our personal repugnance is not making a barrier to a fair examination, or whether perhaps it is only repeating some old idea in a new form of words.

Freedom of thought then, is vital for the Future of the Theosophical Society. Encourage discussion; listen to it fairly and patiently; be willing to test your own opinion again. You might have grown between the time when you formed an opinion and your present stage of consciousness. It does not follow that, because it is true under one set of circumstances, it is necessarily true under another set of circumstances. A certain congruity is necessary before we should act upon a thought.

The other main danger that we have to avoid, I think, is letting the superiority of our own belief in a particular truth that we hold, lessen the keenness of the analysis that should enter into the examination, and in this way carefully exclude it, even if cognate to the subject under discussion. There are some beliefs we have which are so useful to us, that some of us think that infallibly they must be useful to everyone.

We are a little inclined to force them unduly. Whether a truth is useful to a person or not is determined by his own stage of consciousness; whether he can respond to it or not, that is the real test. If he cannot respond to it, either he has passed beyond it, or has not yet grown up to its height. Above all else, let us never discourage the free thinking of a brother. Let his thought go its own way, unless you can add to it a helpful idea. It may be that the holder is struggling after a fragment of truth enveloped in a husk of error; that sometimes a truth, the most difficult to find, is the most valuable when found. Let us in thinking of the future of the Society, make freedom of thought within it an essential condition.

There is another point which is very much more debatable than those mentioned, and that is when we hold an opinion very strongly which is congruous to our own, but lessen its value in expression, because we have a certain prejudice lurking in the mind. It may be a national prejudice, it may be an inherited prejudice, it may be the general force of opinion all round us which dulls our perception of an error. Thus, it all comes back really to the idea: "Keep an open mind."

There is one point that arises that I think I can quite frankly mention to you, that I once heard put by a Master, when He said, that if people held what may be a true idea, but one which would not be suitable to the person to whom it was expressed, you might hinder that person instead of helping him. It arose out of a curious discussion whether it was a good thing for people to see both sides of a question. Most people would say hastily: "Certainly it is. Let us always help people to see both sides." The idea which was put forth was: "Suppose an ordinary person were to see both sides quite equally, so that each of them has a similar attraction or repulsion for him, then he probably would not act at all. That is an idea of the value of one-sidedness that you might think over."

There is a deep truth in it. It is quite possible to be inactive, because you see both sides either so imperfectly, or so very perfectly, that the mind fails to perform its real function of thought, the direction of activity. It might paralyze instead of guide. It struck me so much, because I had not thought of that particular difficulty. When one comes to think of it, one sees that a certain amount of one-sidedness is necessary for action, except in the case of the perfect. It would be for others like putting equal weights into the balance of a weighing-machine.

Test your thought in every way possible ; you cannot do it perfectly, I know ; none of us can. But use your utmost discrimination, especially if you know that the person who propounds a statement is very much more advanced in his knowledge than you are. We must, as a matter of fact, accept many things on the authority of the expert. We are unable to go into everything from the beginning by experiments made by ourselves ; in that way, there grows to be a certain body of accepted truths, but even with those, I think we should examine ourselves to see whether some imperfections in ourselves is not our difficulty in accepting a truth presented to us.

For a Society like the Theosophical, keenness of intellectual perception is of enormous importance. There are so many Theosophical teachings which fascinate us naturally and inevitably. I do not think that any of Krishnaji's many valuable teachings is more valuable than his exhortation to examine everything before you accept it. If you find you cannot understand it with your best efforts, wait until you grow a little more, and try again. Keep an open door, even though it be risky. But take care what kinds of thought they are which are coming through the open door, and are establishing themselves as pieces of permanent furniture in your mind. An idea may be true when it came in, but it may come into

contact with something in you which diminishes and destroys its present value for you.

So, let us stand in the Society for complete Free Thought. I do not say there is no risk in it; there is. But the risk is a lesser risk than the acceptance of everything, unless the authority relied upon is that of One who is infallible. We may take authority as a guide to experiment; but I do not think that we do wisely to take it as an authority for action, unless we have tested our own capacity to judge it, and are not overpowered by some fascination it may have, possibly because it confirms a prejudice of our own. That is one question that you may well discuss at present, and that is the reason why I am speaking about it.

There is one other question that I would ask you to think over very carefully, and that is a question which to me is of vital importance for the future of the Society: "What is your own attitude to the Masters?" If you have really thought over that as strongly and as carefully as you are able to do, if you arrive at a decision, or if you do not, have you the courage to say frankly to yourself: "I have"—or, "I have not—sufficient evidence, either to convince me of the existence of the Masters, or to enable me to say that They do not exist" It is a far better method to cultivate the suspension of judgment than to deny too hastily. The question arises for those of us who believe in Them, or know Them. If we know Them, and if we find that knowledge beneficial to us, we should not, even then, try to impose it on anybody who does not want it. But also we should never withhold our testimony from fear of ridicule, from that kind of fear which does not appear in its own ugly guise, but only as a "precaution". The existence of the Masters is such a question that seems to me unwise to leave untested, without examining it to the very utmost of our power, and re-examining again later on, when we may hope we

grown somewhat more. If we know it, I think then, without unduly pressing it on anyone, we should, if the question arises, very quietly say that we know of Their existence, and quite frankly and readily answer the question: "Do you know of your own judgment, of your own experience, or only on the authority of some one whom you think superior to yourself?" It is better, I think, to wait, without coming to a full decision, for the time when no lurking doubts remain in the heart. If They exist, your belief or non-belief makes no difference to Them. But it makes an enormous difference to you. They do not press Themselves on any one. Probably you know that beautiful picture, in which the figure of the Christ is standing at a closed door and knocks. You may have observed in the picture that there have grown across the lower part of the closed door a number of thorns and prickly growths of the jungle. It is worth while always to see whether we have a jungle in our own minds which has shut out a Great One; that we do not wish to believe, because the implications of that belief would make demands which we are not ready to answer. We should do well to examine whether it is not that kind of an inner reluctance, which arises from the possible implications, which is the unworthy cause of our inability to believe. Almost above all other questions, this question as to the existence of the Masters seems to me one for which we should ever be seeking an answer, or have come possibly to a temporary decision upon on one side or the other. That it has tremendous inspiration there is no doubt; that inspiration may grow into fanaticism, seeing only one side of the case. If that is so, it is better to seek for more evidence, and not to let the mere fascination carry you away.

I do not for a moment hide from you, or wish to hide, that my devotion to my Master is the dominant motive power in my mind and heart. It is so, because from experience,

which has now lasted for a little more than half my life, I have had the joy of knowing what it is to live with Them. That that will expand and increase, I have no doubt. It is the ruling motive in my life for service.

Everyone had better make his choice. No one has a right to dictate to another. Only this I can say : it is my own experience that the more I have believed in Them, the more I have found that I understand, and that I serve. I propose to cling to that belief, and only to put it by if I find it hampering further service. But I close with the statement: "Do not believe because some one else believes; out of your own knowledge you should judge." That was the advice of the Lord Buddha, the most illuminated so far of our human race. The longer you are in the Society, you love it the more. That is my experience.

A MATHEMATICAL PRESENTMENT OF KARMA

BY C. W. LEADBEATER¹

IT is a fundamental article in our Theosophical teaching that perfect justice rules the world. We have heard a great deal about "God's holy law that changes not," the Law of Karma, of cause and effect, of action and reaction, or of readjustment; and those of us who have succeeded to some extent in opening the faculties of the soul (and have thereby obtained the power to see upon other planes than the physical) have seen enough to convince us absolutely of the existence and perfection of its working.

We have not the smallest doubt as to that, and those who do not yet see on higher planes, if they will follow the argument out logically and carefully, will realize, I think, that this law is a necessity. It is a great truth that "God is not mocked, and that as a man soweth so shall he also reap." Even without the inner sight one may arrive at a very reasonable certainty with regard to the fact of that law. But as to the method of its working little is known, and it is not easy for us to form even a rudimentary conception upon the subject.

We know that its administration is in the hands of the four great beings who in India are called the Four Devarājas. (Devarāja means Angel-King, or King of the Angels.) Sometimes those four are spoken of as the Four Regents of the Earth or of the Elements, or sometimes of the four quarters of the globe. You will remember that Sir Edwin Arnold speaks

¹ I can claim no originality for this paper; the argument of it was shown to me many many years ago; I now share it with my brethren.—C. W. L.

of them in that way in a picturesque passage in *The Light of Asia*:

. . . the four Regents of the Earth, come down
From Mount Sumeru—they who write men's deeds
On brazen plates—the Angel of the East,
Whose hosts are clad in silver robes, and bear
Targets of pearl; the Angel of the South,
Whose horsemen, the Kumbhandas, ride blue steeds,
With sapphire shields; the Angel of the West,
By Nagas followed, riding steeds blood-red,
With coral shields; the Angel of the North,
Environed by his Yakshas, all in gold,
On yellow horses, bearing shields of gold.

A poetical Oriental description, you will say; yet it has a definite foundation in fact. The form in which it is cast is obviously merely traditional—a sort of fairy tale; but always there is a fact behind. Those Great Ones are surrounded by, and in constant communication with, vast hosts of agents and assistants, but they do not take the form of a guard of horsemen; yet the colours of the respective hosts are correctly given.

The evangelist St. John, in one of his visions, sees these strange Beings, and makes an effort to describe them. He speaks of them as four "beasts" (meaning of course simply creatures) full of eyes before and behind. He says that the first "beast" was like a lion, and the second like a calf, while the third had a face as a man, and the fourth was like a flying eagle. Each of them had six wings about him, and they were full of eyes within; and they were in the midst of the throne and round about the throne. If we try to imagine them to ourselves we cannot do it. We cannot understand how there could be four creatures there in the midst of the throne, and yet round about the throne, and how they could be full of eyes within, each having six wings. Yet all this has a definite symbolical meaning. The "beast" with a face like a man stands for the physical body (the earth); the ox or the bull (as in the case of the bull of Mithra) typifies the emotional or astral body (water); the lion symbolizes the

will, or the mental aspect (air); and the soaring eagle is taken to indicate the spiritual side of man's nature (fire).

We find that symbolism in all the religions. There is a four-faced Brahmā; there is the four-fold Jupiter, who is aerial, fulgorant, marine and terrestrial. These are the Mystical Four; and they are full of eyes within, because they are the Lipika, the Scribes, the Recorders; they watch all that is, all that happens, all that is done, all that is written or spoken or thought in all these worlds.

The prophet Ezekiel saw them also, but he pictured them a little differently. Though equally impressed by their tremendous inherent vitality, he did not envisage them as animals, but as wheels, and he tries very hard to give a description of that which is indescribable. He says that they are wheels within wheels, as though they were set at right angles to each other, making a sort of skeleton of a ball or sphere. According to him, each one has all the four faces, because each man has within him all these characteristics which are symbolized by the man, the lion, the ox and the eagle. He was evidently greatly impressed by the readiness and smoothness of their movement, for he specially emphasizes that "they turned not as they went," but in whatever direction they wished to move they followed the face that pointed that way. He too says that the wheels were full of eyes. I would advise all who are interested to read the first and tenth chapters of Ezekiel, and to compare them with St. John's description in the fourth chapter of the Revelations.

These Lords of Karma are all definitely represented in each one of us. Each one of us has in him something of each of them—something which comes under their domination. Each of us has in his body solid matter, liquid matter, gaseous matter, and etheric or fiery matter; and so in every one of us is what is truly a part of one of these mighty Four. Each of them has six wings about him. In the poetry of the ancient

scriptures, wings are always symbolical of powers, just as are the superfluous arms of the statues of Indian divinities. In this case these are clearly intended to indicate the six forces or Powers of Nature of which we read in *The Secret Doctrine*; and perhaps there may also be a reference to the six directions of space in which these Powers may be exercised.

These are the Four Holy Ones for whom, and for their armies, Fohat builds four winged wheels. Madame Blavatsky writes of them in *The Secret Doctrine* :

These are the Four Maharajas or great Kings of the Dhyan Chohans, the Devas, who preside each over one of the four cardinal points. They are the Regents or Angels who rule over the cosmical forces of north, south, east and west—forces having each a distinct occult property. These Beings are also connected with Karma, as the latter needs physical and material agents to carry out its decrees—such as the four kinds of winds, for instance, professedly admitted by science to have their respective evil and beneficent influences upon the health of mankind and every living thing.

Vossius writes to the same effect :

Though St. Augustine has said that every visible thing in this world has an angelic virtue as an overseer near it, it is not individuals but entire species of things that must be understood, each such species having indeed its particular Angel to watch it.

All these descriptions are sufficiently incomprehensible, and yet no one who has seen these strange and wondrous potencies can doubt for a moment, when reading these accounts that those men of old had seen them too. But even this vivid description gives us no hint of the manner of their action, the way in which They do their wonderful work.

They are full of eyes within, typifying unceasing watchfulness on all planes and in all dimensions ; yet They never see the millions of human beings for whom They legislate with such amazing accuracy—never see them, I mean human beings, as individuals, as entities of any kind. How then do they see them, and how do they carry out their work ?

Perhaps the nearest that we can come to the truth is to say that to the Lipika the whole of our evolution

stupendous mathematical problem, a vast equation to be solved, a kind of sum, but a sum so immense that all heaven and earth are but the slate upon which it is written ; and that in that vast sum each man is a little subsidiary calculation, a tiny, yet quite necessary part of that inconceivable whole, a single item in a colossal celestial account—infinitesimal in itself, and yet indispensable to the balance and symmetry of that tremendous total, and therefore to be treated with uttermost care and respect, and worked out with meticulous accuracy.

That is no doubt a somewhat mechanical view, but we must observe that this law of Karma is one of the great laws of Nature, and that it does thus act mechanically, and that there is a close and real analogy between the mathematical idea and this idea of the working out of Karma. When the One becomes many, when the Logos puts Himself down into matter, He may be said to state that prodigious problem. Indeed, He makes an almost infinite number of separate statements which He throws forth in ever greater and greater quantity as the universe passes onward ; and all these influence one another, borrow factors one from another, act and react upon one another, creating ever increasing complexities until all possible combinations and permutations have been made, until the fullest expression has been attained. This is the Pravritti Mārga, the Path of Outgoing.

When this has been trodden, when its results have been fully achieved, then commences the Nivritti Mārga, the Path of Return—the process of simplification and solution. Each minor equation balances itself, cancels itself out ; one by one these are withdrawn as men attain Adeptship, until finally *all* is withdrawn ; the great effort is over, the Hidden Work is done, and nothing is left upon the lower planes. Each one who achieves Adeptship reduces the complexity and lessens the pressure for all the others, until finally all is balanced ; the operation has succeeded, the harvest is garnered, the victory

is won, the purpose of the Logos is accomplished in the consummation of the ages.

That statement of karma may be new to some, but I think it will be found an illuminative statement; and if we follow it out carefully and fully it will be seen that the analogy is a close and real one. I do not know the higher mathematics sufficiently well to trace it fully, but I am sure that along that line there is illumination to be attained. As Plato said long ago "God geometrizes," and he will surely get some hint who thinks of man, the variable, always drawing nearer and nearer to the limit, but never fully touching it—if he thinks of the different variables and of the constantly changing relation between them which in mathematics is called the differential, which has to be calculated at every moment by these great Lords of Karma.

Meantime we are in the midst of all this intricate calculation, and far as yet from that great fulfilment. Each man is still striving to find expression for himself—that full expression of what the Logos means him to be which is needed for the realization of the Divine Plan. And because as yet we are so far from the goal, man finds his expression often in unbalanced forms, in incomplete statements, leaving many reactions for the present unsatisfied, putting aside one part of the sum until another has been worked out.

The whole problem, with all its manifold ramifications, is before the Lipika; that is their work, and they are fully competent to deal with it. But they can give it to us only bit by bit, as we come to it and as we are capable of handling it.

As each man ends his life in the heaven-world, they glance over the state of his account and its relation to scores—perhaps hundreds—of other accounts around it; and they at once decide for him two things—the kind of physical body which he has earned for his next birth and the amount of

karma that he can work out during the forthcoming incarnation. This is his *Prārabdha Karma*, the destiny which he has to work out during that life.

The design of the future body is thrown out in the shape of a thought-form into which, as into a mould, the matter of his etheric body will be poured; the prescribed karma presents itself as a mathematical problem to be solved by the legion of agents of the Lipika on the various planes, who have to find suitable methods for its application. In each birth some advancement is made towards the working out of the greater problem, and some of its factors are resolved; but necessarily in this process fresh karma is generated and certain new factors are introduced, which have to be resolved or adjusted in turn. Often some sort of surd or apparently irreducible quantity will be left over, and will have to be handed on from life to life, until some factor turns up which will balance or absorb it. Sometimes quite a large amount of entirely fresh but reducible karma has to be introduced in order to get rid of that surd—thus creating fresh complications in order to solve others, but always bringing the whole nearer to the final solution.

Thus it is that these great Lords of Karma envisage the magnificent task which is entrusted to them; complexity which no human mind could grasp is simplicity to them. All is absolutely impersonal, for they see men only as equations, and the law which they administer works with flawless accuracy. Remember how it said in *The Light of Asia*:

It knows not wrath nor pardon; utter-true
Its measures mete, its faultless balance weighs;
Times are as naught; tomorrow it will judge,
Or after many days.

Their ingenuity is taxed, if we can reverently put it in that way, to find the readiest solution for each man's problem, giving due consideration to all the myriad influences involved, and ever taking heed that the weight of long past evil shall

not press too hardly in any one incarnation, and so defeat the ultimate object of human evolution.

When the end is reached, perfect justice has been done to all, even in the most minute particular. But that very fact implies that to our consciousness, limited as it is by our illusion of space and time, there must be intermediate points at which justice is not yet complete, at which we still have many debts to pay to others, and many compensations to receive from them. Observing this, as sometimes we must, let us not allow ourselves to be misled by the appearance of the moment into doubting the perfect working of the Divine Law. So many people have said to themselves: "Because I cannot see perfect justice in all that exists around me, therefore there is no perfect justice." It is not so. We might as well say that the limit of the horizon which we can see from any given point is the limit of the whole world. Of course it is not. It is the limit of our vision, but that is all. So first make sure for yourselves that there is this law of perfect justice, and then trust your conviction in cases where for the time you are not able to see how that justice is working. Be sure that it is there:

Though the mills of God grind slowly,
Yet they grind exceeding small.
Though in patience stands He waiting,
With exactness grinds He all.

But it is only at the end that the perfect consummation shall be seen. Yet all the way through, at every point, un-sleeping vigilance is being exercised. Every man has his little quota to contribute to this great sum; every man is a necessary part of that august and sacred plan. Therefore it is that we lean upon His justice as upon a pillar of His throne; therefore we know that all is well even when roads are rough and skies seem dark; for behind all clouds shines always the Sun of Righteousness and above our heads gleams ever the Star of the King.

LETTERS OF W. Q. JUDGE

(Continued from p. 214)

VI

FROM W. Q. JUDGE TO DAMODAR K. MAVLANKAR

71 BROADWAY, NEW YORK,
March 1, 1880.

MY DEAR FRIEND AND BROTHER,

It was with great pleasure that I received and read your favor of 24th ult. Let me refer to its closing words first, where you hope soon to see me. That is my hope too, but alas, I am afraid it will not soon be gratified, but that I shall have to possess my soul in patience for a long while. I would give much, had I it, to be with you and see Olcott and H. P. B. and spend my time in work, and study of that subject which I see is equally dear to the heart of each of us. Ever since I was born, I may say, my aspirations have turned me towards the East, but an adverse fate has seemed to inexorably drive me West. For, being a native of Ireland, I came here with my father when thirteen years of age. Perhaps though it is the natural movement of my physical cycle; for only a year ago I had an offer, which I am now sorry I refused, of a good position in the Kingdom of Hawaii, in the Sandwich Islands, off our western coast.

That would have taken me further west, but of course nearer India, in the direction of Hong Kong. Astrologically speaking, I was born with what they call a "natural" figure; that is, with the first sign of the Zodiac, Aries, rising in the

east in the first house, and with Mars, my significator, a planet that designates me in the figure, just moved toward the first house and bound to go toward the west in order to make his Zodiacal circuit. That is to say, as the Zodiacal signs rise in the east, the planets go in the opposite direction through the Zodiac while moving through the Zodiacal signs—or from east to west, when they start as they do in my natal figure. Now, as light, or knowledge, comes from the east, so I infer ignorance comes from the west. And as I am ignorant, I must move on to the west far enough to reach that place which I called the East when I was in the West. I do not know but that you will laugh at me, but I am inclined to think there is some grain of truth in this.

And I think so all the more when I reflect that I was once in the East and was reborn in Ireland. This explains to me, too, why I have so little sympathy with the people here and so much with India, and such a profound desire to go there. And that naturally leads me to what you say "Maji" said of Olcott. That I was told some time ago, but did not mention it to him. It is easy however to believe when one considers his leaning that way, and the very aggressive and warlike—or Kshatriya—bent of his mind.

So you will not wonder that I wish to reach India. I am sure that in you I would meet one most congenial and sympathetic, for I perceive from your letter that your mind acts in precisely the way mine does, for you have arrived at your conclusions in just the way I arrived at the same before H. P. B. left here. Yes, I am satisfied that both you and I, when we talk or have talked to her, have unwittingly at first talked with one or more of the *higher ones*. And now that we know it, how careful we should be to improve the golden opportunity.

And speaking of having lived before, I think I have seen the place where I lived or else where I may have visited: in

this way. H.P.B. had in her room in New York a photograph of a Thibetan or Indian place. She told me one day to look at it carefully, which I did. And that is all I could get from her about it. It is either the place I was in, or it is the residence of one of the Brothers. Will you read this portion of this to her carefully and watch its effect, and if allowed tell me what she says? If she does not prohibit your repeating it, do not go to the trouble of asking her permission to tell, because if I should not know she would quickly enough tell you.

While I am on this personal subject, allow me to say that I cannot accept the lofty position you give me when you say that you find I am far superior to you in intellect and have made greater progress. And I am sorry that you should have failed to give me any reflections you had because of such an assumed superiority of mine. It is all assumed, for I am no one's superior that I know of in the Society. And as to having made greater progress than you, I think I have some positive knowledge on that point. At one time I *may* have been further than you, but not now. Oh, how I am cramped, how I am chained here! Indiscretions of years not far past have forged their chains, and I find them strong. Oh, how strong!

Perhaps I may have mistaken views of duty and honor, but one cannot take the very marrow out of one's bones. And so I live on here, as it were in a dream; for I look upon this stage of my existence as a dream. I only hope this body will endure, for should it fail before I have been able to leave these shores, I will have lost my last chance. And that it is my last chance I am sure, for my information comes from a source that cannot err. If I only had some idea of what the future will be, I might get more patience; and yet, on the other hand, it might have the opposite effect. I feel within me, just as you felt about Mme., a voice telling me that one day I will be in India. But then whether in the body or out of it, I know not. I would prefer to go there in the body, for

I do not wish to come under Karma out of the body, but rather while I am in it and have the chances to restore the equilibrium which a mortal existence gives.

I know just where I stand—at least I think so—and what has to be changed, and what the gordian knot that has to be cut; and it does seem that if I stay in the position many years, the result will be bad for me. H.P.B. knows where I am and has given me the proper advice; but as I said before, it seems to be an impossibility.

I can easily see that, if your end is to become of the elect, you must stay by H.P.B. Whatever else, you will find her a faithful friend; and as she says, alone you might become insane, for truly the great science is not one that a man can easily study alone. Your idea of rushing off into a jungle I should say is not a good one. The first efforts should, I suppose, be directed toward getting an insight into oneself, and that can be more easily and calmly done in the city. Neither, it seems to me, is it good to walk in the way of temptation, but rather to find the key of one's own mind and imagination. A friend of mind once said he thought that in order to acquire power to resist sensuality it would be good for him to remain in company with women and sleep with them for months, all the while resisting desire, and thus at length becoming callous. But I thought and still think that is a very poor, in fact a useless, thing to do. The right way is to watch the avenues of the mind, so that entrance may be denied to the first sensual thought and thus the demon may be always kept out. For by his way you would be working from the flesh to the spirit, whereas the natural and proper way is from the spirit to the flesh.

To refer again to H.P.B. and the things you relate. Your explanation of the five-legged cow is good. I supposed it had a meaning, but did not know what it was. I can easily believe all these things, for I have seen them all and others far more wonderful. Look on the ring H. P. B. wears and

you will see three letters. Do they not mean *Satya*, and is not that the spiritual or holy state? Does it not mark the possessor as an adept? I have seen her cause objects in the room to move without aid from anyone. Once a silver spoon came from the furthest room through two walls and three rooms into her hands before our eyes, at her simple silent will. Another time, she—or he—produced out of the wall a dozen bottles of paint that I desired to use in making a picture in her room. At another time a letter was taken by her unopened, sealed, and in a moment the letter lay in her hand, while the envelope was unbroken; again the same letter was taken in the fingers and instantly its duplicate was lifted of it, thus leaving in her hands two letters, facsimiles of each other. Still further, her three-stoned sapphire ring was taken off, given to a lady who wanted it to wear for a while, taken away by her, and yet on her departure the real ring remained on H. P. B.'s finger, only an illusion was taken by the lady. And so on for hundreds of instances.

But all that paled and grew dim before the glorious hours spent in listening to the words of those illuminated Ones who came often late at night when all was still, and talked to H.S.O. and myself by the hour. I am persuaded such was the case, because there were many indications, too slight for ordinary sight but easily seen and recognised when one is expectant and on the alert for such things, that led me to believe others were occupying that body and either watching or instructing us. But that some pre-eminently great One comes there or occupies there I am sure, though not informed. Be sure of this, however, for I had it from them, that your intuitions are more reliable in these matters than your ratiocinations can be.

Well, here I am only on my third page and with almost nothing more to say in repayment for your five pages. But think, I am alone here with nothing of interest occurring,

while you are with H.P.B. and the rest. Do for Brahm's sake give me a letter now and then with some of the things detailed that happen in the evening or are said when you are present. It was after twelve midnight until 4 a.m. that I heard and saw most while with her in New York. The habit cannot be much changed, for there must be European Brothers who now and then come and occupy that deserted home. Or else Brothers from the secret Benares. Ask, ask all you can. Get all the valuable hints you can, and now and then drop me a few crumbs from your full table and I will bless. Olcott is a dear friend, but he is too busy to give me any particulars, and as for H.P.B. of course I do not expect it.

Some day I may get there—and I hear behind me now a voice say, "Perhaps sooner than you think"—but until I do I want the encouragement which news from home always gives the absent traveller. I am now striving to accumulate money enough to be able to go there, independent of circumstances, and leave my wife with enough, or take her if she will come. Already have I asked her to go with me, but met with a refusal. Perhaps you, a Hindoo, cannot understand that, but Olcott will explain it if you ask him.

Herewith I send you my photograph, and beg that you will send me one of yourself, for I desire very much to see your face and cannot in any other way. It is not a good one, but it is the best, because it is the only one I have and was taken not sixty days ago.

Give my love to Olcott and H.P.B. and Wimbridge and all the others. And believe me that my prodigal soul longs to return to the house of its father.

Sincerely and fraternally yours,

WILLIAM Q. JUDGE

By accident I see that ∴ is over my heart in the photograph.

KARMA-LESS-NESS

By C. JINARAJADĀSA

(Concluded from p. 222)

EACH one of us who is in earnest must examine this problem, of how he is to accept life as it is, and yet somehow to change it. Here the scientist helps, the philosopher helps, all the arts help; but we must remember all the time that we must stand detached, if we are to change the thing which is outside of us. But we stand detached only when we know how to take each circumstance of our life, each event in the world, and fashion it into something beautiful, something artistic.

Let me read you a short article which I wrote at the Star Camp in Ommen, which gives this same thought in another way. So many people say, "Oh, but I am not an artist; I cannot even bring out a decent note when I open my mouth and try to sing; still I love music." True; but if you love music, if you love a beautiful sky, if you love the tone of a child's voice, well, the very fact that you love those things makes you something of an artist. Love is the beginning; it is only a question then of going on and on.

WHAT THE FLOWERS SAY

*"They said, God meant the flowers He made—
Blossom and leaf and stem—
Something like what the lilies said
When Jesus looked at them."*

—GEORGE MACDONALD

Among the desires in our hearts, there is an intense longing to achieve something that is perfect. Those who are bound by the fetters of impurity long for perfect purity; those who are carried away by anger long for perfect self-control. The hundred and one faults and failings in our human nature do at least this much service for us—they make us long for the hundred and one virtues which reflect perfection.

But who may achieve absolute perfection? Which of the greatest painters can draw the perfect line, which musician call out the perfect chord when he strikes his instrument? Perfection ever eludes us. So when we contemplate the perfect character which we desire to offer to Life, it seems as if we should never achieve it, for so many are the virtues, each with its perfection, which are necessary for the perfect character of our dreams. The Liberation which requires the perfect character seems unrealisable.

Such a Liberation is indeed unrealisable by us, until we stand on the threshold of Divinity. And to come to that threshold, we must carve our way through many a thick and tangled forest of experience. Yet though it may take a dozen lives, or a hundred, before we build the perfect character, it is nevertheless possible for us, even where we now stand, to sense the glory of perfection. The *volume* of perfection which Liberation requires may be for us still far out of our reach; nevertheless, the *quality* of that perfection can be known and sensed by us even now.

For perfection is not a matter of heaping virtue upon virtue, but of touching Absolute Perfection even in one virtue. The daisy of the fields is as perfect as the most exquisite product of the expert gardener; the tiny heather-bell at our feet in Ommen fields can give us as pure and as deep a joy as the golden-hearted lotus of Indian pools. Little things can be perfect, and the perfection in them is as full of Divinity as the greatest creation of a great character.

Often our hearts ache because of the exquisite smile of some God-like woman; but our hearts can ache just the same—if we will let them—at the exquisite smile of a little child. The quality of perfection just then in the child is as regal, as full of power to release Divinity in us, as the smile of the goddess. Such a *quality* of perfection is everywhere, though its *volume* may need to increase age by age, before the Perfect Universe is fashioned.

Little folk though we be, yet we can each achieve perfection, though small in volume, still unsurpassable in its intrinsic beauty. The man or woman incapable of intellectual heights may yet sense perfection through the performance of humble duties. One little vice sublimated into a little virtue can be a mirror, small though it be, of all the perfections which the universe contains.

So the beginning of the Path to Liberation lies in the perfection which we achieve in some one little thing in our character. When once such perfection has begun, it will grow in volume, till the

whole character is involved, and the great day of Liberation is at hand. Just as the sun's noon-day glory is but a continuation of the dawning which, at its commencement, was scarce distinguishable from the night, so the making of the Adept begins with the perfection achieved in one little virtue.

Therefore, in these lives of ours, so full of limitation to-day, so full of pain and disappointment, Liberation can begin even now, if somewhere in our character, somewhere in our life, we make some one thing utterly perfect.

That is what we can all do. Exactly where we are, with our limitations, even with our little cultural training, it is possible for us to create something that is beautiful. Do not think it is only the poets who can write poetry. They write great poetry for all mankind; but we can write little poems for ourselves. Do not think it is only the great painters who can paint; we can paint for ourselves. We must try; we must take ourselves exactly where we are, and train the eye, the hand, to see and then to draw a line, the shape of a leaf. We have a voice; we can do something to train that voice. We have the eye; we can train the eye to find out what is beautiful in life, and educate the ear to distinguish a chord from a discord, and so on. We can utilise our senses one by one, and it is only as we do so utilise them, that slowly we begin to understand what real freedom means.

I pass from this particular phase of my subject, to deal with another phase which especially applies to us as Theosophists, that is, men and women who are working to give a Wisdom to the world. Theosophy is not merely a philosophy which is to be written down in books. It is an embodiment of the Divine Thought, it is an expression of the never-ceasing Divine Creation in worlds above which we are to call down in music, in painting, in dancing, in whatever is the creative activity which humanity evolves race by race. Every aspect of creation is in very truth a *Secret Doctrine* of the Divine Wisdom. Therefore, we who are Theosophists, who have been helped by a great philosophy, must pass from the mere philosophical

aspect of Theosophy, and realise that the Wisdom is a Life that God is living. His Wisdom is not merely the way that He thinks; it is also the way that He acts and energises. We say that Theosophy is the Divine Wisdom; but far more it is the Divine Energy that we label as Theosophy. So we must understand the hundreds of ways in which this Divine Energy manifests itself. One great way is what is called in civilisation "Art".

I want Theosophists to realise that our progress in Theosophy, our further unfoldment in the spiritual life, depends upon the recognition by us of this fact, that we must learn to create in some fashion. But not only must we who are Theosophists become creators through art, we must also make artists into Theosophists. Now here I may be easily misunderstood, and so I want to explain that I do not mean by this the inducing of artists to join Theosophical Lodges, or to accept a particular statement of Truth which is called Theosophy.

The artist has two aspects in himself: first, the aspect as the man involved in Karma, and in duty; and secondly, the aspect as the creator, the artist not involved either in Karma or in duty. When the artist works in his true function, in this latter aspect, none of us has any kind of message for him. As artist, he communes directly with the Divine Mind, with the Divine Energy. So wherever an artist creates something, not following any tradition but by going direct into his inmost nature, he must be given freedom to express himself; we must not bind the artist in any way. When we take the great musicians—or the little musicians, it does not matter—so long as they are truly sincere, that is, have gone into their own recesses as they create, their message stands by itself, and no one, not even the greatest of critics, has the right to say, "This is right, that is wrong." The artist *as artist* deals with a world which cannot be measured by philosophical measuring rules; art and philosophy are two distinct things.

In his function as the artist, he is himself the revealer; and so our aim must be to understand what is his revelation.

On the other hand, the artist has another aspect. He is also a man, a human being involved in the Kārmic process; and so he is slowly unfolding, stage by stage, his spiritual life and going towards Liberation. The artist too is a brother-man, bound on the wheel of life and death as we all are. It is there that we Theosophists can approach him as man; we can give him a philosophy which, though it will not specially inspire him in his art creations—because his inspiration must come not from any outward philosophy, but from something which he has found within himself—yet can inspire him as a human being who has evil debts of Karma to pay. We can lead him to find in himself a strength to stand loyally by his work.

We know how artists fly up, as it were, to the mountaintops in their moments of inspiration, and then fall back. It is as they fall back that we as brother-men can approach them, and give them a philosophy which will make them steady and purposeful. We know that artists are often vacillating, not steady in their character. Their waywardness is due to the lack of a great philosophy by which to live their daily life. The day may come, in a future Root Race, when, from the world of Art itself, artists will create a great philosophy for themselves; but they have not found it yet. The only one who has at all given something of a philosophy for the artist is Plato, with his concept of the Archetype. But the modern artist is not looking where Plato looked and found the strength for all artists.

Hence it is that we Theosophists can help the artist by meeting him as man, and by giving him our sympathy as man to man. In each Theosophical Lodge there should be an atmosphere of sympathy towards artists; wherever there is any Theosophical Lodge, the artists of the place should have the feeling, "Oh, those Theosophists, curious people, you know,

but so friendly to us". That is the attitude which we need to have; so that, when an artist feels that the world is not inspiring him, is giving him discouragement, when his own Karma has depressed him, he will know that he can come to a Theosophical Lodge, and though not a member, meet with people who will recognise that the artist is the prophet of a new age to come. If we Theosophists realise the value of artists to help mankind towards Liberation, we shall be thankful to welcome not only priests to give us their blessing, but also artists to give us their inspiration.

I am dealing with a subject which does not become clearer by long explanations. I feel sometimes that we really understand things only when we do not talk about them; I know that is the experience of many when they sit in perfect silence after Mr. Krishnamurti's addresses. For the quality of his message penetrates them deeper when there is utter silence. Similarly it is with this great problem of creation; we have to solve the mystery of it, each for himself. I am only expounding and telling you that there is a mystery, trying to make you understand that if you would fathom the beauty of the Divine Wisdom, it must not be merely by studying, not even merely, shall I say, by service, but also by trying to re-create the universe.

It may seem rather daring for us little men to attempt to do better than God has been able to do; yet that is exactly what God wants us to do. When He created this universe, do you suppose He was satisfied? Surely He said, "I am going to send these fragments of Myself, and see if, through them, with their aid, I can create something more glorious still." Surely, He intends us to work with Him. He intends that we all take our thoughts and actions, even the whole material of civilisation, and change and change them all. But the philosophy of it all, how we are to induce those changes, that comes from the inmost depths of our own heart.

I have said that it is our duty to re-create our own past, as also the entire universe. Now there is a word in English—I do not know whether it exists in any other language—which is interesting, and that is “recreation”. The word “recreation” usually means seeking pleasurable activities; when we are tired, we seek “recreation”. So the idea of recreation usually involves getting away from the business routine of living, and going to Nature, and there once again sensing the joy of life. But recreation is *re-creation*. When we go out into the woods, we re-create ourselves. When we look at the stars and admire the beauty of the evening, we re-create our self. When we go to a concert, our friends may call it recreation, but we have the right to call it *re-creation*. Every embodiment of art is a re-creation, but a re-creation which is not through agony but through joy.

It is quite true that we can carve out of our griefs a statue, fashion out of them a melody, or compose a poem; but there is little joy then in our creation. Yet we shall find sooner or later that there is a kind of subtle satisfaction in creation when we have freed ourselves from our greatest enemy—our past—which gives birth to another enemy, grief. There awaits us all a sense of victory, a sense of joyousness, if we will not be Theosophists merely in name, but if we will be Theosophists in deed, that is, those who re-create themselves continually. In that re-creation we shall find the joy which comes from within—not a joy which is the result of outer circumstances, of pleasant comradeship, of whatever Karma brings to us from without, but a joy which wells up from within.

All these and many other truths exist in the Wisdom which we call Theosophy. My greatest interest—one of them, at least—is to make people realise that the Wisdom is a mighty creative Energy, not something negative, like a placid lake which we contemplate, but a great Force at work, which is creating through our hearts and through our minds. If we

become one with that act of creation of the Divine, we become artists.

So often when we look at ourselves, we say, "Oh! we are not artists at all; what beautiful thing can we make or do?" Ah, if you will unite yourself in a spirit of love and tenderness and desire to offer yourself to the uttermost to your Ideal, you will find that He who is the Great Artist will create through you; and out of you, the non-artist as you think, He will make something of an artist.

There are many, many joys for us all waiting, and one of the greatest joys is to know that we are not just mere ordinary people, suffering, enduring, but beings able to make out of our world something that is beautiful—beautiful for ourselves, beautiful for others, and yet ourselves free. Once we have created any beauty, it remains as a part of the Perfect Universe. The greatest joy is to give something, to create something, that we know is glorious, that we know is beautiful. It may seem to vanish into space, but all the same it lives in eternity. So, a sense of peace, a sense of strength, a sense of joy can come to us all, if where we stand now we turn inwards awhile, and create some little perfect thing. Then Karma ends.

BROTHERHOOD

BY WILLIAM E. DUCKERING

I

ONE of the most hopeful signs of benefits arising from the present unsettledness of ideas among Theosophists, is evident in the careful examination which many are giving to their principal purposes and objects in life. Leaving out of consideration those who are obviously only concerned with bolstering and protecting their pet beliefs, their settled opinions, we find a large number who for the first time are taking a healthy interest in a painstaking investigation of new angles of thought, or in seeking the indestructible amid the old familiar ones.

To one not governed by fear, all this discussion about the possible disloyalty or ingratitude of those who feel driven to examine the very basis of familiar teachings, appears strangely futile. We do not consider a child debased, who endeavours to understand instead of merely accept what is offered for his guidance. Many paths and truths have long rested under the banner of what we have believed to be truth, but it is possible that the banner itself was not quite accurate. If these things are true, examination and sincere challenge cannot disturb them. If they are mere distorted fragments of truth, or are utterly false, the sooner they are stripped of their masques the better.

Once he recovers from the shock caused by the blinding flash of light released by the Teacher's statement, "Truth is a pathless land," the instinctive pioneer, instead of merely