

Historical background of the T.S.

*See page 404
H. P. B. sketchbook*

THE THEOSOPHIST



PRINCIPAL CONTENTS:



OUR MEASURING UNIT

By A. P. WARRINGTON

HISTORICAL BACKGROUND OF THE THEOSOPHICAL MOVEMENT

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THE PLAYGROUND OF THE CONSCIOUSNESS

By HECTOR MACDONALD HASSELL

H. P. B.'S SKETCHBOOK

By A. J. HAMERSTER



JANUARY, 1935



THE THEOSOPHIST

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

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

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

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

CONTENTS, JANUARY, 1935

	PAGE
ON THE WATCH-TOWER. By the Editor	309
OUR MEASURING UNIT. By A. P. Warrington	317
HISTORICAL BACKGROUND OF THE THEOSOPHICAL MOVEMENT. By Adelaide Gardner, B.A.	326
THE PLAYGROUND OF THE CONSCIOUSNESS. By Hector Macdonald Hassell	335
MAN, KNOW THYSELF. By Orlene Barnett Moore	343
THE YOGA SUTRAS OF PATANJALI. By Manjeri Venkata Raya Iyer	348
THE THEOSOPHICAL SOCIETY AND THE INDIVIDUAL MEMBER. By G. S. A.	351
INDIAN LYRICAL RELIGIOUS LITERATURE OF THE MIDDLE CEN- TURIES. By S. Sivaraman, M.A., L.T.	357
THE SCIENCE OF DREAMS. By W. B. Crow, D.Sc., Ph.D.	363
THE "GREATER AMERICA" PLAN. By Pieter K. Roest	371
H. P. B.'S SKETCHBOOK. By A. J. Hamerster	377
IN THE TWILIGHT—V, VI	386
SCIENCE SECTION. By W. Whately Carington, M.A., M.Sc.	389
FOUNDATION DAY. By J. L. D.	392
THEOSOPHISTS' EDUCATIONAL WORK IN CEYLON. By H. Frei	395
THE BOOK OF THE MONTH. By J. L. D.	397
QUESTIONS AND ANSWERS. By C. W. Leadbeater	399
THE THEOSOPHICAL FIELD	401
NOTES AND COMMENTS	402
REVIEWS	407
BOOKS AND MAGAZINES RECEIVED	410
SUPPLEMENT: THE FINANCIAL STATEMENT, Etc.	xiii

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ON THE WATCH-TOWER

By THE EDITOR

THE GOLDEN STAIRS

Behold the truth before you: a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction, a loyal sense of duty to the Teacher, a willing obedience to the behests of TRUTH, once we have placed our confidence in, and believe that Teacher to be in possession of it; a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the secret science (*Gupta Vidya*) depicts—these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom.

H. P. Blavatsky

The International Convention

I WISH it were possible to report in the January issue of THE THEOSOPHIST the proceedings of the International Convention of the Society held in December. Unfortunately this is impossible, and readers will have to wait for the February issue. But so far as it is possible to predict, we are

likely to have a very good gathering, with a number of representative members from various parts of the world. The lecturers for the Blavatsky, Olcott, Besant and Leadbeater public lectures on "The Present Value of Theosophy and the Theosophical Society to the World and to the Individual" will have been Mr. Jinarājādāsa,

the Vice-President, Mr. Henry Hotchener and myself. The Indian Section lecture will have been delivered by Dr. James Cousins on "Theosophy and Education"; and the lecture on the Adyar Library will have been given by Professor Kunhan Raja, curator of the Eastern Section of the Library. In addition, there will have been the Symposium on "Whither Theosophy and Our Society?" with the General Secretary for England in the chair, and during the days following the Convention there will have been a Conference on "World Problems"—the Religious Problem, the Educational Problem, the Political and Economic Problem, the Cultural and Humanitarian Problem. Each Problem will have as chairman some member specially interested in it, and we are arranging to have culled from authoritative sources a list of the problems under each head as envisaged by the outer world. Other items such as have appeared on page iii of the cover will, of course, have been duly dealt with. A special booklet will appear in connection with the Convention—"My Work as President of the Theosophical Society and The Seven Year Plan". This will be on sale during the Convention, and will be available in due course to the membership generally. Anticipating the kind permission of the American Publishing House, I have also authorized the Theosophical Publishing House at Adyar to print a small edition of my *The Spirit of Youth* for distribution in India only, the rest of of the world being served by our

American House. This pamphlet is primarily addressed to Young Theosophists, but may possibly be useful for youth generally.

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The Greater America Plan

In connection with the article, appearing in this issue, entitled "The Greater America Plan" by Dr. P. K. Roest, I desire to draw attention to the thorough way in which Mr. Sidney Cook and our brethren of the American Section are planning a drive among their own membership to stimulate renewed interest in Theosophy. I have before me a beautifully bound and printed book, quarto size with a green leather binding, giving all possible details with regard to the way in which Branches may increase their value, both to their individual membership and to their immediate surroundings. I believe that this Handbook, as it is called, has been sent to every Branch throughout the United States, as well as a copy to every General Secretary throughout the world. I hope that in some suitable way the contents of the Handbook may be made available to Branches of our Society everywhere, for I am convinced that there is a very large amount of material of which every Branch could make most fruitful use. Branch Secretaries should write to their General Secretary asking for information regarding this Handbook. My own copy is marked No. 1, and is officially the property of the American Section, but I have ventured to place it in the Adyar Library so that future generations of members of our Society may see that in that old-fashioned twentieth century

twentieth-century Theosophists were able to do work of lasting value.

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Dr. Weller van Hook

It is always of happy augury for the future when the work of those who have laboured in the past is honoured and kept in grateful memory. Ingratitude must never be one of the vices of a Theosophist. I was, therefore, specially glad to learn that in Chicago the services to Theosophy of Dr. Weller van Hook continue to find incarnation in the Akbar Lodge and in the *Akbar Lodge Newsletter*. Many of us have cause to remember the kindly services of Dr. van Hook, and personally I have happy remembrances of Mrs. van Hook and of her charming son Hubert at Adyar. Sooner or later there will have to be a "Lest We Forget" Roll of Honour both for the Society as a whole and for Sections and Branches.

But we shall not be able to commemorate thereon the stalwart loyalty of thousands of members whose names and service may be known to none of us, but who nonetheless have been the backbone of the Society through all its many years of stress and storm. I am inclined to think that we owe even more to these than to those whose names may be household words in our Theosophical world. There surely can be none more dear to our Elder Brethren than the apparently insignificant member, hardly known even in his own Branch, who never speaks in public, never writes a single line to appear in print, is never found

as an officer of his Branch, yet who loves the Society with all his heart, attends the meetings for the joy of being for a time in a Theosophical atmosphere, gives to all manner of Theosophical causes far more than he can afford, and consecrates all that he is and has to his beloved Movement and to his beloved science of Theosophy. Dr. van Hook had the opportunity to serve the Society with fine capacity; but he would have been the first to subscribe most heartily to that which I have written above. How many there are of such "insignificant" members who have helped by their own unknown devotion to keep the Theosophical Society safe for the generations which shall come after us.

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Theosophical Journalism

Two Theosophical journals, one new and the other a reincarnation, deserve notice. The former is *Uranus*, a review published in the interests of Theosophy and the Theosophical Society in Belgium. The first number, issued in October, 1934, is very well produced, and should appeal no less to the non-member than to the member. In fact, I think that the journal is designed particularly to attract the non-member; and it certainly succeeds.

The latter is a little *News and Notes* of the Theosophical Society in Australia, a valiant attempt by Miss Clara Codd, the General Secretary, and a few keen members, to give to the Australian Section something in the way of a journal. In the years gone by the Australian Section has had a splendid journal, edited for some time by Bishop

Leadbeater. *The Australian Theosophist* was known and appreciated throughout the world; and I hope that this little effort is but the beginning of another *Australian Theosophist*, which shall give to members all over Australia and to the world outside a vision splendid of all that Theosophy means to the Australian. Both Australia and Theosophy belong in special measure to the new age; and I have vivid memories of the sense of the future which even temporary residence in Australia makes so immanent. Australia is a wonderful country, and Theosophy in Australia should, therefore, be wonderful too.

And while I am on the subject of journals, I should like to draw attention to *Religion*, edited for the Society for Promoting the Study of Religions by my old friend, Mr. W. Loftus Hare. This Society specializes in the work of our Second Object, and holds most interesting meetings at 17 Bedford Square, London. The journal itself is of very definite value, and, if I may say so, Theosophical in the truest sense of the word.

* * *

French Youth at Work

While in Paris recently I came into touch with a remarkable Youth activity called "Etats Généraux de la Jeunesse," a movement, it might almost be called a Parliament, for free exchange of views among the youth of France, and for making the youth spirit increasingly prominent in French national affairs. "Few adults are really alive. The young still are," declares their monthly journal.

Youth is the most living truth in the world; it matters little therefore if youth has few dogmas and exclusive doctrines. Life has its own vitality, and Youth alone can restore to life this vitality weakened by the growing age of the older generation . . .

Humanity grows young again in the younger generation—a truism, perhaps, from the physical point of view, but a verity to be realized psychologically and sociologically. The more age respects and loves youth, the more youth can be the well of a perpetual revolution in the human organism, no less psychologically than physically.

Youth has its weaknesses no less dangerous than those of age, but I think of that eternal youth which sooner or later shall come to all of us, be our time-bodies of what age they may. At present, the age of the body affects to no small extent the outlook of the mind and of the emotions, and the fire of the soul, which should ever be free, grows dim and dark in its mortal prison-house. Hence, in these days, we must needs make distinctions between the outlook of youth and the outlook of age; and it is indeed well that against static age should be arrayed dynamic youth. But we must work for the time when the age of the body matters not at all, for the soul has become king of its servants.

* * *

Kunz of Indralaya

The Secretary-Treasurer of the Canadian Federation, Mr. A. Harrison, writes to me as follows:

May I be permitted to call your attention to a most unique Theosophical camp that has been established on Orcas Island in Puget Sound here in the Northwest (U.S.A.), mainly through the efforts of Fritz Kunz and his wife? Every summer Camp is held for fourteen days under most ideal conditions, co-operative

action takes care of all the work, and only vegetarian meals are served, otherwise the campers enjoy perfect freedom, although there is a very definite study of Theosophy and the problems of life. We feel that "Indralaya" is an achievement, and are thankful to Fritz Kunz and others who have made it possible. A poetry contest is held at camp each year, limited to sixteen lines, many charming pieces are turned in of which I have a record. I will send you one or two for publication in the magazine, if you see fit.

I have seen photographs of the Camp, and surrounded by such beautiful scenery campers should certainly enjoy themselves. Mr. Kunz, in addition, is exceedingly well read and has, what is all too rare nowadays, an almost exclusive love for Theosophy and for the Theosophical Society. He may have other loves, but these are all secondary to that love which is *facile princeps*. Mrs. Kunz has gifts of a very special nature, and her contribution to the Camp will be of no less value than that of her husband. I believe in Camps, for Theosophy can best be assimilated in the open air and where its science is most perfectly expressed by the Sun, the Moon, the Stars, and by Nature which is so natural. Theosophy in a room is Theosophy in a prison as compared with Theosophy under a tree, as the wise men of old knew so well. A most successful Camp is annually held in Norway under the guidance of Mr. Edwin Bolt, and owes its popularity as much to the Norwegian air and to Norwegian Nature as to those who conduct its proceedings, as I am sure they would be the first to insist. Our International Convention Lectures at Adyar are held under the trees, sometimes under the great Banyan

Tree of international fame; and lecturer and audience alike profit.

I think I would almost go so far as to say that no Section of our Society should be without its annual open air Camp, however few attend, for if for a time one lives in close touch with Theosophy in perfect practice one thereby draws much closer to Theosophy in principle. Each Section might choose its most beautiful and wonderful spots and have Camps successively at each.

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Theosophy in New York

It is always interesting to have news from New York, the birth-place of the Society; and for many years the New York Federation of the Theosophical Society, in its dignified headquarters, has worthily discharged the responsibilities of its unique status. And now the Federation moves forward into the Society's new way with a programme which should do much to spread our teachings in the outer world. The Sunday evening lectures have the following interesting titles:

Culture as Union of Man and Nature, The Inner Orders of Life, The New Realism, Adventures in Living, The Fire of Beauty, Life Laws for Mankind, Theosophy and Modern Psychology, Origins of the Human Form, Portrait of the Artist as American, The Oversoul; the Player.

But of particular interest is the organization of what are called "Research Seminars in the Ancient Wisdom," the objective of which is thus set forth:

Ultimately we hope that the Seminars may make a complete survey of knowledge in the light of the wisdom of the Secret Doctrine, co-ordinating modern with ancient

thought. The immediate object, to be gained while this larger objective is gradually approached, is to put in the student's hand descriptions of definite keys to the Cosmos and to Man, which can be employed by those who are sincere for self-mastery and freedom. The possession of this information will encourage the student to work on, since he will be convinced of the possibility that he can know for himself.

To establish the fact that keys to the knowledge of Nature do exist, we proceed from current information to the less familiar wisdom of the past, showing that the occult philosophy alone explains man and Nature in terms which include life as well as matter, and the superphysical as well as the physical worlds.

From October to May the following subjects will constitute the Seminar programme: Astrology, the Elements of Occult Philosophy, the Theosophical Society, the Invisible Worlds, Key Course in Occult Literature from Plato down to Leadbeater and including a summary and forward glance.

The Seminar method is thus described:

The Seminars are joint enterprises of investigation, not lectures. The function of the chair is to give guidance and form. As the Seminars have each a large field to explore, and work of permanent worth and wide use is our object, the time is used with the utmost economy.

To this end, whenever possible, the materials of students are reduced to writing and compressed to the minimum consistent with clarity. When ready, these are turned in for possible editing and circulation. By this means the time available is kept free for discussion and, furthermore, manuscripts accumulate for reference and publication.

The Seminar student is assumed to have a genuine interest and a desire to know for himself. The sessions therefore are devoted to co-ordination, reporting progress and sharing interesting developments. A careful joint bibliography is compiled,

drawn from individual reports. This is used not only to justify conclusions but also as a guide to the enlargement of the library. Another matter of the greatest importance is the collection and employment of materials in visual education. When the actual production of such materials is impossible, exact library reference enables the school to have photostats prepared in due course. Arrangements for this general assistance may be made with the director.

THE THEOSOPHIST hopes it may receive some of the conclusions of this interesting Seminar in due course.

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A Women's Newspaper

An interesting project is in the air in London—a daily newspaper to be owned and financed by women. Mrs. Colles, the originator of the scheme, has over thirty years of journalistic experience, and, in addition, is thoroughly competent in business management. It is proposed to give the newspaper the name of *The Call*, and Mrs. Colles hopes to have one million women shareholders owning one million £1 shares. The need for such a newspaper is described as follows:

1. Women are beginning to realize that if Civilization is to be kept on the upward trend they must come out in their millions, and help to build up a New World.

2. By owning a substantial portion of the Daily Press they will have a controlling voice in one of the greatest powers in the world.

3. By means of such unique support women will be enabled to present the news of the world without unsavoury details; to have all international, national and social problems dealt with daily, for the first time, from their own point of view; and above all, to put an end to War.

4. A non-party Daily Newspaper owned by so large a number as, say, one million, and conducted by men as well as women, would be eminently independent and free to work for the best interests of all.

5. It is vitally important that women should now concentrate on securing fair representations in the Parliaments of the world and in all administrative positions.

6. It is necessary to educate young people to use their newly-found enfranchisement in the wisest way, and primarily, for the public good.

7. The untrammelled advocacy of such a paper as *The Call* would afford incalculable aid in promoting all movements to improve the lot of the "Submerged Tenth," of under-paid workers, neglected children and ill-treated animals; and in finding a remedy for the countless evils which men, however well-disposed, have not had sufficient time or opportunity to eradicate.

The general idea should appeal to Theosophists, and any interested can write to the General Promotion Offices, 31 Collingham Place, London, S. W. 5.

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A Questionnaire

At a meeting in London I suggested a little Questionnaire, answers to which might be practically illuminative as regards future work. If any readers care to send me answers I shall be glad.

1. Why did you join the Theosophical Society?
2. Have your expectations in joining been realized? Have the Society's rightful expectations been realized?
3. If not, why not; and what, in your opinion, could be done to remedy the disappointment?
4. In what way, if any, do you consider that the neutrality of the Society can be reconciled with the need for virility and progressive thought and activity?
5. In the light of your answer to the last question, can you formulate a programme which will combine neutrality with effective leadership?
6. What, in your opinion, should be the work of a Lodge of the Society
 - (a) as such,
 - (b) in relation to the individual interests of its members?
7. Do you consider it possible to formulate in more precise terms the nature and scope of Theosophy—a Greatest Common Measure of Interpretation?
8. If an individual were to ask you what are the conditions of membership of the Theosophical Society, what would your reply be, precisely and comprehensively?
9. Can you suggest any special dangers which the Society should be careful to avoid, and any special opportunities the Society should endeavour to seize?
10. Can you suggest any special ways of Theosophical propaganda calculated to bring the Society and its message more effectively before the general public?
11. Has the Society as such a definite Message to the world *vis-à-vis* to the various problems confronting the world in every department of its life? Could you indicate the exact nature of some of such Messages?

12. What do you consider to be most lacking in the average individual member of the Society as regards his usefulness to the Movement and to Theosophy?

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Theosophical Year Book

I desire to remind readers of the proposed International Year Book, to which I referred in the November "Watch-Tower". The General Secretary for England, 12 Gloucester Place, London, W. 1, has very kindly consented to take charge of its publication, and sends me additional information as follows:

GENERAL LAY-OUT

1. Calendar for 1936. 2. Red Letter Days; Full Moons. 3. Theosophical Society (Organization). 4. Summary of History of the Theosophical Society. 5. Sectional Information. 6. Outline of European Federation Work. 7. Biographies. 8. Literary Summaries. 9. Chronicle of Events. 10. Books of the Year. 11. Gazetteer of the World. 12. Name and Information of King or Head of Country. 13. Survey of Each Country. 14. Summary of Discoveries for the Year. 15. Artistic Activities. 16. Forecast of Policy: by the President of the Theosophical Society.

Section One: Calendar for 1936. Full Moons, etc. Public Holidays, e.g.,

1. The Days of the Great Teachers and Saviours. 2. The Days of the Great Heroes, Geniuses and Saints. 3. The Days of the Great Law-Givers, Statesmen, Philanthropists, Reformers, Scientists, etc. 4. The Days of the Children and the Mothers, if any. 5. The Days of the Patron Saints. (*Information wanted.*)

Section Two: Red Letter Days. (*Information wanted.*)

Section Three: Information re the Theosophical Society.

Section Four: History of the Theosophical Society.

Section Five: Sectional Theosophical Information:

General Secretary, Number of Lodges and Members, Brief Description of Headquarters and Organization of Section, Methods of Propaganda. (*Information wanted.*)

Section Six: Outline of European Federation: Its History and Work.

Section Seven: Biographies. (Theosophical Society.)

Section Eight: Literary Summaries.

Section Nine: Chronicle of Events for the year 1935, Theosophical Society and exceptional National Events: e.g. . . . elected General Secretary of . . . Section, and so on. (*Kindly forward information by 15th July, 1935.*)

Section Ten: Books of the Year; Theosophical or exceptional works dealing with religion, science, art, etc. (Must be limited, to keep down size and cost of production. *Information wanted.*)

Section Eleven: Gazetteer of the World.

Section Twelve: Name of King or Head of Country; when elected, etc., with very brief outline of General Policy. (*Information wanted.*)

Section Thirteen: Brief Summary of Country in all its aspects. (Confined to countries where there is a Section or Presidential Agent. *Information wanted; not more than 700 words.*)

Section Fourteen: Summaries of Discoveries for the Year. (Very brief. *Information wanted.*)

Section Fifteen: Artistic Activities: Great Pictures and Musical Compositions, Architecture, etc. (*Correct information wanted, but very briefly please.*)

Section Sixteen: Forecast of Policy: By the President.

The General Secretary for England will be much obliged if General Secretaries, Presidential Agents, and other officers will kindly send her as soon as possible the information she needs. She will also be very glad to receive suggestions for improvement from all members interested.

OUR MEASURING UNIT

By A. P. WARRINGTON

THE President of the Theosophical Society has asked me to be one of a group of contributors of papers on (a) "The Present Value of Theosophy and the Theosophical Society to the Individual and to the World" and on (b) "Whither Theosophy and Our Society?" the same to be associated with the Convention of 1934.

The Value of Theosophy to the modern world depends entirely upon the Whither of its orientation. So the two chosen titles are well linked together—so well indeed that I have elected to discuss them in one paper, which departure from his plan I hope the President may pardon when he realizes that I am just now writing "on the wing," travelling and lecturing for weeks on end, *en route* to America. Even so I shall not attempt to discuss the details of that Value which we are to consider, nor how I believe we are now, as a Society, heading. But rather I shall venture to make the offering of a Measuring Unit by which we may rightly judge if in reality we do find ourselves properly oriented, if the Whither of our direction be the true one. If it should be, then the Value of our Movement to the modern world should be incalculable, provided of course we do our respective parts with fidelity and good judgment. My obvious reason for so sweeping a statement as this is

that when we shall have sufficiently influenced the world to cause its peoples to reorganize themselves and all their activities on to the basis of that fundamental and sole belief for which our Society stands—the Unity of Life—then the benefits resulting from the harmony thus established between the Will of the Inner Government and the workings of the outer affairs of life will be truly incalculable in their beneficent results. Let us then see what that measuring unit may be, what the true test of our right direction upon the chart of life.

As our late President-Mother once said: "Members need to understand the Past that they may act wisely in the Present". I would add, WE THE MEMBERS MUST REFRESH OUR MINDS AS TO THE FUNDAMENTAL PURPOSES OF THE SOCIETY, if we are to proceed wisely in our future activities. To this end, we must, at the present juncture, have a glance into the Past.

Primarily, the Society was formed to help in various ways the critical process of ushering in the New Era in the midst of which we now find ourselves. The success of this vastly important undertaking was considered to be a matter of life or death. So far, Life has won.

But in the recent passing of its two principal guiding spirits, an unwritten page in the current

history of the Society was turned, and now the time has come for that page to be inscribed. What will be its story?—is the question we are all asking ourselves. To those of us who will have the privilege of writing some of it, I would repeat that if we are to proceed wisely we must be letter-perfect, all of us, in the understanding of the Fundamental Purposes of the Society.

Any references to the Past that I may here make by way of illustration must of necessity be lacking in fullness, since I am, as I write, far away from a reference library and must rely solely on what I have with me, but sufficient, I would fain hope, to point out the way towards obtaining those basic facts which will be invaluable for guidance in the present situation. Others more suitably placed can easily enlarge on my simple beginnings, and show by a rich array of references the real purpose which the Inner Founders had in starting this Movement; and with that as our guide our true direction may easily be understood and taken.

To begin with, the Society, much as some would have us believe otherwise, "has never been a mere exoteric Society, without touch with the unseen world". By this I mean to point out that it has never been an organization exclusively for those bent merely upon research or study, whether scholarly or otherwise, important as such activities might be and in reality actually have been. Nor has it been merely a new

group of fraternalists added to the many already in existence. On the contrary, it has had for its most inspiring object the inner purpose of offering guidance towards an acquaintance with the Masters of the Wisdom, Those perfected few who, in the persons of two of Their number, were the true originators of the Society. As our late leader has said, when two of the Masters of Wisdom commissioned Their pupil, H. P. Blavatsky, to reproclaim in the world the possibility of treading the Path, the Theosophical Society was founded as the first sign-post on the road which led to it; the Society was intended to attract any who, coming within its reach, might have ears for its message; and our duty to carry that message far and wide, and to give it the fullest publicity, rests on this intention of its Founders "behind the veil". Nothing could be more explicit than these forceful words of one who knew whereof she spoke. To a chela the Master M. said: "*Convince the world of our existence*".¹ To another chela He gave instructions that he should devote all his energies to "prove to the unbelievers that we, the heirs of the Rishis, are not dead, and that the Frs. (Founders) of the T. S. are acting in many things *under our direct orders*".² It is admitted that this purpose does not appear as an explicitly stated object with the Three Objects we know so well, as the outward basis of the Society, although to me it is implied in the Third Object.

¹ *Letters from the Masters of the Wisdom*, Second Series, p. 96.

² *Loc. cit.*, p. 104.

But it must not be forgotten that an early draft of the Society's constitution shows three sections, of which only the third was open to the general public. In the Bombay rules (1881) "the two superior sections" were distinctly acknowledged, and the need to deal with them in the form of an administrative "code of rules laid before the public" was explicitly reserved, the Fellows holding "ordinary membership (the third section) having no responsibilities therefor". It was those worthy ones who were zealous in their aspirations to come into personal touch with the Inner Founders that were admitted to the second section, the first being specially honoured by the Masters themselves. Thus from the beginning, as hitherto quoted, the Society was never a mere exoteric body, but had its touch with the unseen world, towards which Madame Blavatsky offered the sole occult guidance available at the time.

If in the subsequent development of these three sections—always at the mercy, as they were, of that ever difficult propensity of life which we call human nature—the necessity arose to reorganize the second one as a separate and even secret or esoteric activity, this must be seen as largely only a detail of administration which in no way affected the fundamental purpose of providing a means of personal approach to the Masters; which might well have remained as originally designed had it not been for the human difficulty mentioned. But it was thus that

the Occultism of the Society had to be specifically organized and apparently segregated.

So, in anticipating the work of the Society for the near future, the inner purpose of the organization must not be overlooked, for any exclusion of that would deprive the Society of its very life-blood. For a short duration such a catastrophe did actually occur, and it has been forcibly said that during that period the Society was little more than an empty vessel from which the spiritual life had run out, and thus become more and more wholly exoteric. The cause for this arose in none less than Colonel Olcott himself when he, urged by certain influences, undertook quite deliberately to ignore the occult basis of the Society, and bade fair to make of it merely one more philanthropic organization. The Master's words spoken to H. P. B. concerning that fateful event leave no doubt as to His thought on the occult link which had been broken and the dire results that had followed. He said :

The Society has liberated itself from our grasp and influence and we have let it go—we make no unwilling slaves. He [H.S.O.] says he has saved it? He saved its body, but he allowed through fear its soul to escape; it is now a soulless corpse, a machine run so far well enough, but which will fall to pieces when he is gone. Out of the three objects the second alone is attended to, but it is no longer either a brotherhood, nor a body over the face of which broods the spirit from beyond the Great Range. His kindness and love of peace are great and truly Gautamic in their spirit; but he has misapplied that kindness.¹

It was fortunate that the good Colonel came to retrieve this

¹ *Letters from the Masters of the Wisdom*, Second Series, p. 60.

momentous misfortune and, in order to "promote the Esoteric interests of the Theosophical Society," he as President formed, by an executive order, the Esoteric Section of the Society (1888), to be organized "on the ORIGINAL LINES," with H. P. B. as its Outer Head, the Master being the Inner Head. In the course of time this esoteric department of the Society's work became more definitely entitized, yet its approach remained as always through the Society. It was regarded as a body set apart for regaining and retaining, if possible, that most indispensable connection of the Society with the Masters which had been so unfortunately broken, and "to help the future growth of the Society as a whole in the true direction, by promoting brotherly union," etc. And so this aspect of the work is fundamental to the true understanding of how the life of the Society has been provided for, and how it cannot be neglected without entailing another catastrophe like the former; and who knows whether the next time the damage could be as effectively repaired? Therefore it is well that we should always be aware of these facts, and never fail to shape our plans accordingly. For those who may not like such a course there are many worthy exoteric societies in the world, some even devoted to the study of certain aspects of Theosophy.

In one of the earliest of the letters received from the Elder Brethren, that from the Mahachohan,¹ it is said that the "Theosophical Society was chosen as the

corner-stone, the foundation of the future religions of humanity". Here indeed is a large order. But not too large so long as we hold fast to the Masters, direct our course properly and keep our ears to the ground to catch every sound that would indicate the will of those Brothers of the Inner Government of the world. The quoted statement obviously does not mean that the Society is to become a sort of synthetic religion of itself, nor that it shall act as patron of any present or future religion, nor that it shall found religions on its own, nor anything of the kind. But rather, to me, that the principles for which it stands, when they shall have become sufficiently known at large, will be seized upon, in part at least, and utilized by those who may succeed in forming future religious bodies for the helping of man and the cultivation of his finer tastes and aspirations. And so we have the solemn duty of not only spreading the knowledge of those principles, but living them in the daily life as well.

The doctrine we promulgate being the only true one, must . . . become ultimately triumphant as every other truth.²

And what is that truth? Aside from all those marvellous statements of the inner structure of matter, of man and of cosmos that have been handed down to us by members of the Brotherhood and which make such a coherent and logical whole; and aside from the restatement of such laws of life as Karma, Reincarnation and

¹ *Vide, Letters from the Masters of the Wisdom, First Series, pp. 3-12.*

² *Loc. cit.*

all the rest of it with which we are familiar, there stands out the basic truth of the Unity of Life symbolized by the ideal of the Universal Brotherhood of all forms upon which, especially in its relation to humanity, the Masters have heavily placed Their major emphasis, as seen in the strong arguments used to convince the intellectual exclusivist, Sinnett, that without this principle the Society would be lost. They had small place for anyone "who chooses as his goal the gratification of his own ardent aspirations for occult knowledge" as against him "who labours in the true path of Theosophy" by striving to raise the moral and religious status of humanity. Said the Mahachohan:

We have to popularize a knowledge of Theosophy. It is not the individual determined purpose of attaining oneself Nirvana . . . which is after all only an exalted and glorious selfishness—but the self-sacrificing pursuit of the best means to lead on the right path our neighbour, to cause as many of our fellow-creatures as we possibly can to benefit by it, which constitutes the true Theosophist. . . .

To achieve the proposed object, a greater, wiser, and specially a more benevolent intermingling of the high and the low, . . . of Society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations.¹

A prospect which He thought would not attract all, but He stated emphatically that "he is no Theosophist who objects to this principle". And what else can Brotherhood mean? Certainly nothing less than this. It is in order that our Society may create a nucleus of

such Brotherhood that it exists to-day, and let us not forget it! The Master M. wrote to a chela:

You are willing to devote time, incur expense, run risks for OUR cause. Well, it is the cause of humanity, of true religion, of education, of enlightenment and spiritual elevation, of course. It needs missionaries, devotees, agents, even martyrs perhaps. . . . For, to work for mankind is grand, its recompense stretches beyond this brief dream of life into other births.²

Then the great Brother, the Mahachohan, shows the corollary to a true effort towards the realization of unity. He says what we find Krishnaji saying to-day, though perhaps in different terms, that

all of us have to get rid of our own Ego, the illusory apparent self, to recognize our true Self in a transcendental divine life. But if we would not be selfish, we must strive to make other people see that truth, to recognize the reality of that transcendental Self . . .

Proceeding, the Mahachohan asks how, since those who are most willing to serve the Masters personally were misinterpreting the main Objects of the Society, are the rest of humanity "with the curse known as the 'struggle for life'" to be dealt with by Them? And He adds, what so many of us have come to realize, that "this *struggle for life* is the real and most prolific parent of most woes and sorrows and of all crimes," and has become "the almost universal scheme of the universe". The cause of this He places at the door of the various religions; with their high regard for earthly life, and their hells and damnations, they have inculcated the greatest dread of

¹ *Loc. cit.*

² *Letters from the Masters of the Wisdom*, Second Series, pp. 97, 98.

death—the one exception being that of Buddhism, for among Buddhists, he declares that struggle is nearly unknown. And then he plainly admonishes that we “*Teach the people to see that life on this earth, even the happiest, is but a burden and delusion, that it is but our own Karma, the cause producing the effect, that is our own judge, our saviour in future lives, and the great struggle for life will soon lose its intensity*”. With this He makes the startling though not surprising statement that the world in general and Christendom, with its crimes and penitentiaries, in particular, has proved a failure, its political and social systems being based on the idea of the personal God. And then follow those two splendid expressions with which we all have been made so familiar :

(1) Rather perish the T. S. with both its hapless founders than that we should permit it to become no better than an academy of magic, a hall of occultism ; and (2) Oh ! for the noble and unselfish man to help us effectively in India in that divine task. All our knowledge, past and present, would not be sufficient to repay him.

(It was our own Annie Besant of revered memory who valiantly responded to this call ; and now that she has passed from sight, one wonders if some Indian may not yet rise to this supreme opportunity. Some believe that even at this time Gandhi, with his unselfish devotion to the cause of unity in India and the Harijans in particular, is that man, and there are others who deny this.)

In concluding His remarkable letter, the Mahachohan gives us a rule by which we may test the

spiritual soundness of whatever theory of life we may espouse. He says : “ To be true, religion and philosophy must offer the solution of every problem ”. And then He measures the world’s religions and philosophies by this rule and finds them wanting. That they, and especially the civilized races, have never possessed the truth He finds evidenced by the fact that “ the world is in such a bad condition morally ” ; and during the fifty or more years that have passed since the letter was written, that condition can scarcely be said to have improved. For the World War and its demoralized aftermath, the collapse of our financial systems, the mad excess of production of the necessities of life on the one hand, and on the other the failure to supply those necessities in orderly process to the millions cruelly needing them, and all the rest of it only too well known to us, are due of course, as the Mahachohan truly says, to the deplorable fact that so far our religions and philosophies have not given us those truths of life which would have made such a chaos among brothers impossible.

These missing truths are, as we know, to be found clearly and simply in our priceless Theosophy, outlined in ample fullness by none less than the Elder Brethren Themselves, and include especially the Unity of Life, and therefore the Brotherhood of man and all forms of life, the existence of the Inner Government of the world, the laws of Karma and Reincarnation, the glory of death, the punitive nature of life imposed by our own

past selves, the sublime cosmic order, and the ultimate benevolence of the purpose and goal of life. These and many others of Theosophical truths will inevitably "prove their competence," as the Master says, and in such case He prophesies that "the world will be quick to confess that the true philosophy, the true religion, the true light, which gives truth and nothing but the truth".

In thus outlining, all too inadequately I fear, the place of the Masters in the work of our Society, it must not be overlooked that as individuals, seeking knowledge of the Self, striving to discover the true meaning of Life, there comes a stage whereat there is naught for one but to stand supremely alone. Although the Masters are, to those who have by their unselfish aspiring lives won Their friendship and Their priceless instruction and helpfulness, Beings evoking one's greatest devotion and even, as to some, worship, yet it cannot be in the Plan that They shall be regarded as other than one's Elder Brothers, far wiser and stronger and possessed of a rich human experience which we in turn must earn for ourselves. Once one of the Masters said to our President-Founder that he must not worship Them but the God within himself. Our late President, in her *The Wisdom of the Upanishads*, pages 2, 3, 4, says:

The true Brahma-Vidyā, the knowledge of the Self, that is no matter for words, no matter for teaching. That cannot be given even by divinest Teacher to aptest pupil. It cannot be communicated by mouth to ear, from mind to mind, nay, even from Self to Self . . . only Brahman within can know Brahman

without. So that the last, the final, the most lofty initiation is Self-taken . . . THAT thou art, the knowledge of Brahman, of God, is possible for man. If it were not so, you might have belief, you might have argument, you might have reasoning, you might have a reasonable probability; but you could not have knowledge.

With this high teaching in mind, we as students can all the better understand when we hear it said that Truth is not to be found in books, nor in the words of Teachers, but alone in one's self-discovery; for in this there is no denial of the existence, nor of the precious place in one's life of the beloved Elder Brother, but rather the statement echoed by all great Teachers: *Tat tvam asi*, That thou art—that God and man are one. Controversies may and do arise in the Society among those who do not know or have forgotten this most fundamental of truths. For the God in man there is no authority: He is His sole authority.

Nor indeed is authority to be recognized as a true principle in Theosophy. See what H. P. Blavatsky said in *The Path* of December, 1886, and republished by our late President in *The Adyar Bulletin* in 1907 under the title "The Theosophical Mahatmas":

Look around you and behold our Universal Brotherhood—so called! The Society founded to remedy glaring (sectarian) evils . . . to shun bigotry and intolerance, cant and superstition, and to cultivate real universal love extending even to the dumb brute. What has it become in Europe and America in these eleven years of trial? *In one thing only we have succeeded to be considered higher than our Christian brothers, who, according to Laurence Oliphant's graphic*

expression, "Kill one another for Brotherhood's sake, and fight as devils for the love of God"—and this is, that we have made way with the last vestige of even nominal authority. (Italics mine.)

Thus did our Foundress regard authority in respect of our Society and, inferentially, anything like an orthodoxy proceeding therefrom. Perhaps nothing could happen that would be more disastrous to the Society than the insidious creeping in of a set of beliefs called Theosophical, for that would inevitably doom it to the traditional fate of sectarianism. Beliefs that are settled are completed, finished, incapable of expansion or enlargement. No more can ever be known on the subject. However true those teachings may be which are associated with the name Theosophy, it must not be forgotten that the Master has said that only a "corner of the veil" has as yet been lifted, which means that a vast amount is yet to be learned about the very things on which we have acquired fixed convictions. We must, therefore, never prove faithless to our rightful spirit of open-mindedness in all things, which was bequeathed to us by the Elder Brethren through the Founders of Their Society.

For after all does not the ancient Upanishad lay down the same spiritual law? It is necessarily implied in the deepest of its fundamentals. And how often our late President warned us on this point! For example:

And I pray you to remember here as in everything that is taught from a

¹ *The Wisdom of the Upanishads*, p. 23.

² *Ibid.*, pp. 8-9.

³ *Ibid.*, p. 23.

Theosophical platform, that the teacher has no authority to impose his own thought on the minds of other thinkers, *but is only a fellow-student.* (Italics mine.)¹

Another point it were well that we should remember is that the big thing that inspires all zealous Theosophists—the realization of the Self—is not to be attained through the acceptance of a lot of precepts, however fine they may be. To quote again from our late President:

But, strictly speaking, these ("perfect righteousness, perfect dispassion, perfect intelligence, perfect self-control") are only supports (crutches?), adjuncts, ways of destroying obstacles, and not the true realizing of the Self . . . is not a thing to be attained, as some men idly dream. It is yours already, because you are divine, only you know it not . . . We have only to destroy the obstacles that prevent us from realizing our own Divinity, and we are free. The separateness that you dream of is *Māyā*, illusion; there is no separateness; you are one, one Self, the Supreme, the Universal. Therefore it is said that *Moksha* is not gained by works.²

As said in the *Mundaka Upanishad*, III, 1, 5, "This Self must verily be obtained by constancy in truth, in *tapas* (awareness?), in perfect knowledge (understanding?), in celibacy". THAT (the Self, the Eternal, pure Be-ness) "knows no present, no past, no future, for ALL is". As Dr. Besant says, "and the truth is that you will never understand these high and final truths by any amount of teaching or study: you can only understand them by meditation, in which the glory of the Self is seen".³ Again: "Now if

this certainty of the existence of the Self *in its divine nature* is to be reached, there is but one method: meditation and noble living".¹

And finally, I would fain suggest that if we are to be true to the spirit of the Second Object of our Society we must not neglect and toss aside as of no consequence the sincere teachings of any teacher who has won an honourable place before the world, but we must study those teachings impersonally and strive to understand them, for thus only will Theosophy grow as it has grown in the past from the truest thoughts expressed by the great ones of that past. For, as our late President has above said, the teacher "is but a fellow-student" who, with us all, holds that **THERE IS NO RELIGION HIGHER THAN TRUTH.** And more especially must

we really *know* our Theosophy. So few of us do. In the first flush of enthusiasm most of us read a bit, but soon fell off, and that means a decided lack of strength in the Society. Let us brush up, all of us. A new dip into it all will repay us in the richest of coin.

And so I would venture to believe that "The Present Value of Theosophy and the Theosophical Society to the Individual and to the World" will always be very great so long as we hold to the lines of the fundamentals, to some of which I have briefly adverted in the foregoing outline. And then we shall see that the "Whither" of the Society and its immemorial Message will extend in every direction of expansion, of growth, in its high emprise, and eventually the Society may come to be looked upon by the world as the true custodian of the deeper truths of life.

BE not as some builders who leave their work when the sunshine ceases and when cold winds blow and the rain sweeps upon them and the thunder and the lightning play around them. Be not as some builders who, seeing others run for shelter, hurry away with the crowd, leaving the building alone in the storm. The true builder, intent upon the building, knows not when the rain pours down or when the sun shines, knows not whether others are working by his side or he is alone. Come sunshine come storm, he lays brick upon brick. Called to the laying of bricks he lays them, be the weather foul or fair, be he alone or be he among many. You have been called to help in the building. Build!

PILGRIM

¹ *The Wisdom of the Upanishads*, p. 8.

HISTORICAL BACKGROUND OF THE THEOSOPHICAL MOVEMENT

By ADELAIDE GARDNER, B.A.

STUDENTS of Theosophy are familiar with the idea that for the last 500 years special efforts have been made by the Elder Brothers of our race to quicken the evolution of spiritual consciousness, and that each century had its particular impulse directed to that end. Some years ago a study-class spent one winter in considering the historical evidence for this statement, and the result led to a much clearer understanding of the reasons for the founding of the Theosophical Society in 1875. I propose in this article to give a very brief outline of the ground covered, and to show how, century after century, certain aspects of the mind have been fostered by inventions, alterations of living conditions and social customs, and the incarnation of those egos who were specially fitted for the work demanded.

The study mentioned confined itself to Europe and to the fifth sub-race, the Nordic or Teutonic. It would be interesting if other students would carry through similar studies for other areas and periods. Professor Marcault's work on these lines is of course well known.

The fifteenth century in England saw the end of Feudalism. The great wars of that period, both in England and on the Continent,

killed off a large portion of the older aristocracy, the heads of the established Feudal order, and impoverished most of those who remained. But at this time a sense of nationality emerged. People thought of themselves as English, instead as from Normandy, Suffolk or Lancaster. Through the overthrow of local Feudal powers the King's Peace was established, and something of personal security was assured for the individual. While the fear of sudden attack, robbery, mutilation and torture overshadowed the heart there was little chance for the mind to develop its nobler faculties. With the establishment of a strong central government under the Tudors the gentler arts of living could develop. The glass windows of the Tudor mansions which replaced the draughty tapestry-covered slits of earlier fortresses let light into the mind as well as into the parlour.

The sixteenth century carries this impulse rapidly forward through all the influences that are familiar to us under the name of the Renaissance. The influx of Greek cultural ideals, the establishment of the printing press and the growth of a common national language—the "King's English"—the founding of grammar schools and universities, all stimulated

the individual intellect. The farmer lad and the mule-driver heard vaguely of new countries and fabulous animals, and opened the dark corners of their minds to wonder and speculation. As to-day one can hear on country lanes the idle chat of tramps considering the latest flight from England to Australia, thinking in terms of continents, so then for the first time the flatness of the earth's surface was called in question, and Tom and Luke stretched their unlettered minds to envisage new and strange possibilities, or stood by the chained Bible, and for the first time heard words they could understand read from a book.

Amongst cultured people the individual discovered himself as a thinker, and gloried in the stable language which enabled him so readily to communicate his ideas to others. Literature, art and music flourished, and quickened the pace of personal experience. Though few would have been able to describe it in words, the experience of I-ness was stimulated, and creative as distinguished from merely repetitive copyist thinking became more usual.

In the seventeenth century the tendency of the individual to think for himself was pressed still further, and the mind rather than the emotions became established as a social criterion of judgment. Bacon laid the foundations of modern science, and men like Kepler, Harvey, Newton and Locke came to birth to carry on the work. The Royal Society took its rise in this century from a group of scientists who met for discussion of the new

methods. The first newspaper was published in 1622. The influence of the Reformation was to stress the importance of the individual's belief in religion, and while the struggle for religious freedom, for the right to believe what one's intellect accepted, was fought out in Parliament, and kings and governments rose and fell, the modern highly individualized mind emerged in the race.

In the following century, the eighteenth, it is evident that the individual becomes aware of himself as thinker, and turns outward to view his environment. He begins to enjoy the power of generalization, and generalizations were the order of the day—some of them gloriously inaccurate! Religious tolerance and parliamentary stability were both to a large extent achieved. Superstition gave way to education: the last execution for witchcraft took place in 1716, the first parochial daily schools were opened early in the century. A daily newspaper was circulated early in 1703, and the growing eagerness and flexibility of the racial mind, its need for new and closer contacts with current thought, were reflected in the rapid development of turn-pike roads and regular and very rapid coaching and postal services between all main towns.

In philosophy and science two main trends asserted themselves which have their influence in the world to-day. On the side of formal science the critical intelligence generalized from many observations, and expressed certain laws of Nature as fixed, final and determined. The philosophers of

the time—Adam Smith, Bentham and others, Determinists and Utilitarians—assured the world that Nature would work out a perfect pattern of her own if only we refrained from interfering with her. Although the philosophic truth behind this view is in some measure always valid, as then stated it included no sense of man as arbiter of his own destiny or able to interpret and direct natural law to advantage. The approach of the scientist was that everything would be revealed in time if only the laws of physical phenomena could be sufficiently understood. Man could on no account interfere, merely observe.

The result in economics and industry was unregulated exploitation of the weak by the strong—and in sharp contrast to the Determinists the Humanitarian movement sprang into activity. Here we find such names as Hannah More, Wilberforce and others, while John Wesley tramped the country preaching the need for personal religious experience. These workers and thinkers considered it the duty of the human being to act as the stewards of God's love, and found in human service and constant warfare for human rights the highest expression of an alert and disciplined intelligence. There is also a list of scattered personalities and influences which become important later on, and the significance of which is easily missed unless one has the key of the larger pattern into which these centuries and their incidents fit.

The textual criticism of the Bible began to have considerable weight towards the end of this

century, and there was a small steady flow of texts and translations from East to West, the channel used being the development of the East India Company and its trade, with the inevitable growth of cultural contacts between India and England. Masonry, the witness to the existence of the Ancient Mysteries in the past, reshaped itself upon speculative and symbolical lines in 1717. Mesmer's work was dramatic and effective. Operations were performed upon hypnotized subjects in the wars of the end of the century, and this method would no doubt still be in use but for the discovery of anæsthetics in the next century. Mesmer was indeed the forerunner of modern psychology, and a figure of far more importance than has as yet been recognized. Emanuel Swedenborg stated his psychic experiences publicly, and published his symbolical interpretations of Scripture. These are all trickling sources which became important streams of influence in the next period.

At the beginning of the nineteenth century the world began to look familiar, and thought ran somewhat on modern pre-War lines. The industrial revolution was in full tide, and wealth poured into the pockets of the middle classes. Mankind was busy understanding and so conquering time, space and matter as material facts of Nature. The rapid development of manufacturing processes, of coal mining and iron and steel products, led through railways and steamships to the motor car, the aeroplane and the submarine. The elements were defied, and space

and time partly transcended by rapid transit, telegraph and cable.

Wars still continued, but were confined to a smaller proportion of the people, the remainder profiting through industrial expansion and rising prices. With increasing security, ease and comfort in personal life, due to ever-increasing control over external Nature, it is natural to find that the problems of man's own form and functions, the nature of his own consciousness, loom large in science and philosophy. So this century saw the development of modern psychology, and the recognition by at least a large number of thinking people of the power of mind over matter.

The two streams of influence noted in the previous century continued to develop each in its own direction, and for a while to draw further and further apart.

The Elder Brothers led into incarnation egos like John Bright, Arnold Toynbee and many others who fought for Trade Union organization, liberty of speech, Socialism and the culture of the working classes, and all that we now recognize as social betterment and social justice. Most important from our point of view, the Transcendentalist movement emerges from contact with Eastern literature, and Emerson, born in 1803, was the forerunner of many lines of thought familiar to us to-day.

There is one little corner of the century that is worth careful study for our purpose. A certain Josiah Quinby was born in the United States in 1802, a clock-maker and a natural magnetic healer. He met a French doctor practising

medicine in the States, a doctor who had been a personal pupil of Mesmer himself. Quinby was much impressed and used Mesmer's methods, also studying Emerson's writings and such Eastern texts as he could get hold of. He had two famous pupils, Mrs. Mary Baker Glover Eddy, the founder of Christian Science, and Horatio Dresser, the first to organize the Higher Thought or New Thought movement. Both these organizations owe their basic teachings to the wisdom of the Vedanta, although Mrs. Eddy would never own to the source of her knowledge. Both of them stood for the power of mind over matter and the creative powers of the human spirit. They are the direct forerunners of the Theosophical Society, and have done much to make its work both possible and effective. We can also group with these two pioneer groups the Spiritualist movement, which had its origin in 1848 with the phenomena of the Fox sisters in New England, and was in full swing by 1882 when the Society for Psychical Research was founded for its investigation. In England also the Oxford Movement emphasized the value of the sacraments as linking the seen and the unseen, and vivified personal religious experience.

It needed the full armoury of all these agencies to hold the ground for the spiritual view of the nature of man against the onslaught of materialism. There was no quarter given or taken—the invective of the period has to be read to be believed.

Scientific determinism was now reinforced by the German nationalist movement. Schopenhauer and

Nietzsche are significant names. The comparative mythologists tried to reduce all religion to basic origins of fear, credulity and superstition. Strauss published his *Leben Jesu* in 1833, and the Secularists in England ploughed their rough way through abuse and misrepresentation.

In 1803 Dalton announced the atomic theory, in 1831 the British Association was founded, and in 1869 Darwin published his *Origin of Species*. Pasteur lived from 1822 to 1895, and helped to reduce the science of medicine to a search for germs. The mechanistic theory of man and the universe grew in clarity and prestige, and the clear-cut logical materialism of the time allowed a fine development of mental accuracy and exactitude, putting a sharp cutting edge on the group mind.

Into this maelstrom of opposing and conflicting forces the Theosophical Society was flung down in 1875, Colonel Olcott and Madame Blavatsky being drawn together in America for that purpose. Although at the time neither of these devoted workers could have envisaged the vastness of the task before them, it is possible now, sixty years later, to see a little the purpose of our Movement.

The three Objects then formulated give a clue, the Second and Third having been adopted first, and the First added later.

The Society stood for the study of comparative religion and science. The Masters needed the best of both the trends which we have been following. The accuracy and the honesty of the highly individualized scientific mind was necessary to

the new consciousness now about to emerge as ballast for its higher mental activities, and as an interpreter of the intuition. The world consists of spirit and matter, and the laws of each are complementary and not antagonistic. It is only in the last ten or fifteen years that the value of comparative studies, and the inevitable overlapping of such fields of research as religion and psychology, faith healing and medicine, have been recognized. To-day it is one of the current academic problems. Yet in 1875 the principle was enunciated in our Objects.

The Society also pledged itself to investigate the hidden laws of Nature and the powers latent in man. Laws, clear-cut and reliable, were meant to be studied, laws as yet unknown to science and dealing with ranges of matter not yet recognized, but it is man who has to wield those laws as well as to adjust them. The First Object was added last. It was indeed for the times the most unfamiliar. The Theosophical movement was to stand for universal brotherhood. At that time there were as yet no campaigns for peace, no meetings for disarmament. No one had begun to envisage the emergence of world economic problems, the possibility of world war, or the inevitable necessity to deal with these matters in terms of a world consciousness. The Theosophical movement in standing for human brotherhood and world unity sounded the first formal note of the new racial period, the new age, when human consciousness was to be raised from its focus in lower mental separateness

to centre itself in the higher or social mind, illumined by Buddhic unity.

The immediate part of the Great Plan being worked out was this shifting of the focus of the racial consciousness. The past centuries, as we have seen, in England had been used to quicken and enlarge the personal mentality of our Nordic race, for only when a function has been fully developed can it be rightly transcended. The independence of judgment and the personal integrity for which the Anglo-Saxon is justly admired are the most reliable basis upon which the higher consciousness can be reared. But in the process of mental development the critical faculty had concerned itself more with the physical world than the spiritual, and ignored and even denied the existence of non-physical phenomena. Religious mysticism on the other hand was still dogmatic, or non-critical, and such experiments as Spiritualism and the Society for Psychical Research, originally intended to bridge the gap between science and religion, tended to fall back into scientific negations on the one hand, or superstitious credulity on the other. The work of the Transcendentalists was religious and mystical, not scientific. No true science of the soul, in the Eastern sense, as yet existed in the West, and no philosophy which was broad enough to include spirit and matter, the seen and the unseen.

To meet this need the Theosophical movement promulgated the age-old teaching of the Vedānta—Brahma Vidya, the science of Universal Life, and Ātma Vidya,

the science of the individualized spirit.

It is not surprising that Madame Blavatsky pleased no one when, in the true spirit of the times, she hurled invective alike at superstition in religion and dogmatism in science. She and the Movement she represented stood as a bridge between the inner and the outer, between idealism and materialism, and because a true bridge does indeed exist she and Colonel Olcott were able in the end to launch the Movement in spite of stormy waters. In 1889 she made her great positive contribution to the West in *The Secret Doctrine*, which gave the first consistent exposition of the traditional wisdom of the East in Western terms.

What is this ancient tradition that was so important at this juncture? If we review briefly our basic teachings, their application to the problems raised in the nineteenth century becomes clear.

First comes the statement of the universal life, one life principle behind all the varying phenomena of Nature; hence man being part of the scheme, man has the capacity to contact the world around him because he shares in the One Life. And all of Nature is acknowledged to be working under Law, which is not blind but an expression of the universal consciousness, the Logos, which some call God. This view meets and draws together the two extreme dogmatisms of special creation as against blind chance.

Then comes the teaching that consciousness evolves as well as form, that indeed it is the evolution of consciousness that precedes and stimulates the evolution of form.

Consciousness wills to see and the eye is evolved, man thinks more rapidly and subtly and the modifications of the brain increase in delicacy and sensitivity. And as consciousness must evolve under law, so cause and effect hold good in all planes of Nature, throughout all the modifications of experience, spiritual, mental, emotional, physical—that is the truth known as the law of Karma working out through rebirth, life after life. The Darwinian theory of evolution is thus accepted, modified, expanded, but it is a consciously directed law, not chance, which is its motive power.

Madame Blavatsky also propounded a precise description of the manifold nature of man, a description which presents a theory of human consciousness that will meet critical test and experiment, but is based on the acceptance of man as a spirit using various temporary vehicles for experience of widely different kinds. We have not yet begun to apply this theory fully to the problems of Western science. In the knowledge of the etheric body, for instance, with its chakras and currents linking mind and emotion to the physical frame, there is the only complete reply to the materialistic determinism which to-day would view character as the result of the function or non-function of the ductless glands. It is the spirit in man functioning through mind and feeling, and so altering the flow of vitality in the etheric, which determines the action of the glands, and the ancient wisdom expounds the technique of these intricate vehicles, even

while it insists that man creates his own character life after life and can rebuild it when he has learned the laws of his own behaviour.

Finally, our teachings gave to the world then, and still give to it, an outline of the future as well as the past of the race, in terms which are acceptable to open-minded students of both science and religion. Man is meant continually to awaken new faculties, to use the science of the soul so long known to the East, to become more aware of his creative powers. Intelligence is not man's highest gift. Other faculties lie within him which are emerging and need to be cultured. The immediate future will show the development of Buddhi-Manas, the creative mind or insight, in the vanguard of the race. In the far future lies for all the Path of Holiness, the perfection of the individual to the full stature of the perfect man. And some of these perfected human beings exist to-day, and can be sought and found by those who train themselves to follow here and now the Path of Holiness.

Looking back thus upon the world as it was in 1875, and then glancing over the first fifty years of our Movement, the need for some organization to do the work that it has done is obvious. Up to a point we have fulfilled our mission of acting as a bridge upon which traffic between East and West in the world of ideas could easily pass to and fro. The ideas of Reincarnation, Karma and the power of mind over matter are now public property, and influence literature, medicine, psychology

and daily life. Science moreover has perfected its instruments and theories to the point where it can detect experimentally the influence of thought and feeling upon material phenomena, and is reaching towards explanations of these phenomena which recognize the influence of both the universal and the individual mind upon physical conditions.

Prophets of the future are not absent. Gerald Heard in *These Hurrying Years*, after a careful scrutiny of events, forces and tendencies for the last thirty years, sees the present as a period in which the two forces, which he terms Realism and Humanitarianism, are coming to a reconciliation. He also admits, indeed proves, that a new consciousness is coming to birth in the race.

The intensely narrow, effective focus is expanded and "becoming like a little child" the creative is able to take in a new range of reality.

He sees the idea as developing a sense of "fundamental relatedness between inward consciousness and outward experience, between mind and matter". While creative thinking is becoming more and more common

we have come to realize that the will is creative . . . not to transmute the world to our present limited and transitional wishes but to transform our vagrant wishes to set purpose and a creative discipline in which the will may be expressed worthily and so to the full capacity of its tremendous power.

Henry Wallace in *Statesmanship and Religion* stresses the need for deeper religious life, and a social discipline strong enough to bring the individual into line with

his fellows in a world polity that shall meet the world crises in terms of a new social consciousness.

So to-day we are by no means the only pioneers on such lines. The Elder Brethren are using every pressure, every avenue of approach, to bring about the necessary yet fundamental change.

But still nowhere to-day, except in the traditional teachings of the East, is there a clear picture of the Great Plan as a whole, nor a practical version of *Ātma Vidya*, the science of the evolution of human consciousness. Yogas and yogis are becoming more familiar and respectable in Europe than they were fifty or even twenty-five years ago. Tagore and Radhakrishnan have familiarized the West with the best of Eastern art and philosophy. But our Society is still needed to devote itself to study more deeply the Ancient Wisdom and to continue to apply its teachings to immediate world problems.

We have hardly begun as yet to tap the richness of this wisdom, or to see its full import. We need students who will be specialists in various departments and who will bring specialized knowledge into touch with the experimental and traditional learning of the East. Sir James Jeans tentatively suggests in his Presidential Address to the British Association a philosophy of the underlying stratum of mind as the universal instrument of cognition which is one of the well-hammered and familiar problems of Indian pundits. We should have students capable of airing this comparison in the public press of England and India.

The electric pattern formed by the aura of a dying mouse has recently been photographed. It is only in the light of the knowledge of man's subtler vehicles that such discoveries cease to be incidental and bewildering, and fall into a general scheme.

The Research Group founded under the Theosophical World University and now continuing as the Theosophical Research Centre¹ (London) was formed to further such work. It strives to bridge the gap between the exact science of the West and the traditional wisdom of the East, and much may be hoped from its activities. It will be successful in its true function only if its members in themselves link the inner and the outer life, and by so living make possible deeper research into the problems of man and Nature. We are privileged to possess expert knowledge which should make such experiments fruitful and effective. It would be even more so if we could count upon a large proportion of our membership to live adventurously in terms of the new race-consciousness!

Fellows of our Society should be those who, with a deep assurance of the reality of the spiritual centre in themselves, can let its light shine out to the world, and make for beauty in place of ugliness, generosity in place of meanness, and dignity and large-mindedness in place of vulgarity and self-seeking. For perhaps our greatest contribution of the moment is a knowledge of the Self as the true human centre, a knowledge based

upon experiment and capable of being proved by each individual for himself. Here lies the new security which the race needs to ensure generosity in national and international adjustments. The West needs deeper philosophical roots and a longer time scheme to give it courage for its immediate social experiments; it needs to live more in the light of the Eternal, and less on hand-to-mouth economic policies. The Theosophical movement can well spend its next fifty or sixty years evolving amongst its members a personal and social discipline that makes the conviction of the existence of the Self effective in personal and social life. The Yogas, the philosophies, the experience of centuries of Eastern practice, are available for guidance. The cultural tradition of the East, in which the spiritual nature of man is assumed as basic, needs to be interpreted and vividly portrayed to the West. For the materialism of the West is disillusioned nowadays, and the moment is ripe for spiritual adventure. It is the function of our Movement then to continue to act as the bridge structure on which the best of East and West can travel towards each other. The new race-consciousness needs the grandeur of world-wide concepts—world science, world philosophy, world religion—to give it its true outline, just as it needs the patient integrity of the Anglo-Saxon intelligence to apply these magnificent concepts effectively in social and personal life.

¹ Briefly described in THE THEOSOPHIST, September, 1934.

THE PLAYGROUND OF THE CONSCIOUSNESS

By HECTOR MACDONALD HASSELL

WHAT a magnificent picture is that of Science to-day crowding ever outward the frontiers of human knowledge! The men of the laboratory, with alert and aggressive minds, are plotting for our use a well-marked course among the elements of the physical world—the magnetic iron, light-sensitive selenium, the super-hard crystal carbon, the tough tantalum; the explosive radium, the inert helium, the active oxygen; nitrogen, the keystone of unstable molecules; copper, the speedway for electrons; gallium that never boils, carbon that never melts, helium that never freezes. And throughout the entire ninety-two elements that go to make up the physical world, Science finds a splendid unity of law obtaining. The play of forces that keeps the electrons in the tiny atom in perfect space symmetry is found the same that sends a galaxy of stars wheeling off through space, in utter perfection of form and freedom.

Still further, Science finds that the story of matter is the story of vibration. A mass of gold addresses itself to one's consciousness as such, simply because its atoms are each made up of 79 electrons emitting vibrations peculiar to that combination. Mercury or quicksilver atoms each have 80 electrons, only one

removed from gold, still we sense mercury very differently to gold.

Man's consciousness, with the agility of an ape, is attempting to react to the myriad stimuli coming from innumerable objects and activities around him. Occult study has given us the fact that our world is made up of much matter of a more tenuous type and many forces of a more subtle nature than the average consciousness can cognize. We are coming to see that the measure of an individual's consciousness is the degree in which he is capable of adjusting that consciousness to vibrations of widely differing frequency in matter of more or less tenuous type.

All matter, as far as can be seen to-day, consists of "knots" in flowing forces. It appears that the frequency of vibration determines the nature of these "knots," hence the matter that is formed. In spite of that exceedingly valuable tool, the spectroscope, used by Science, it is not yet quite certain what is the origin of the vibrations or spectral emanations that determine the elements. So it has not been found possible, at least in the findings of orthodox Science, to fix the positions of the 92 chemical elements in the great cosmic spectrum of vibratory frequencies.

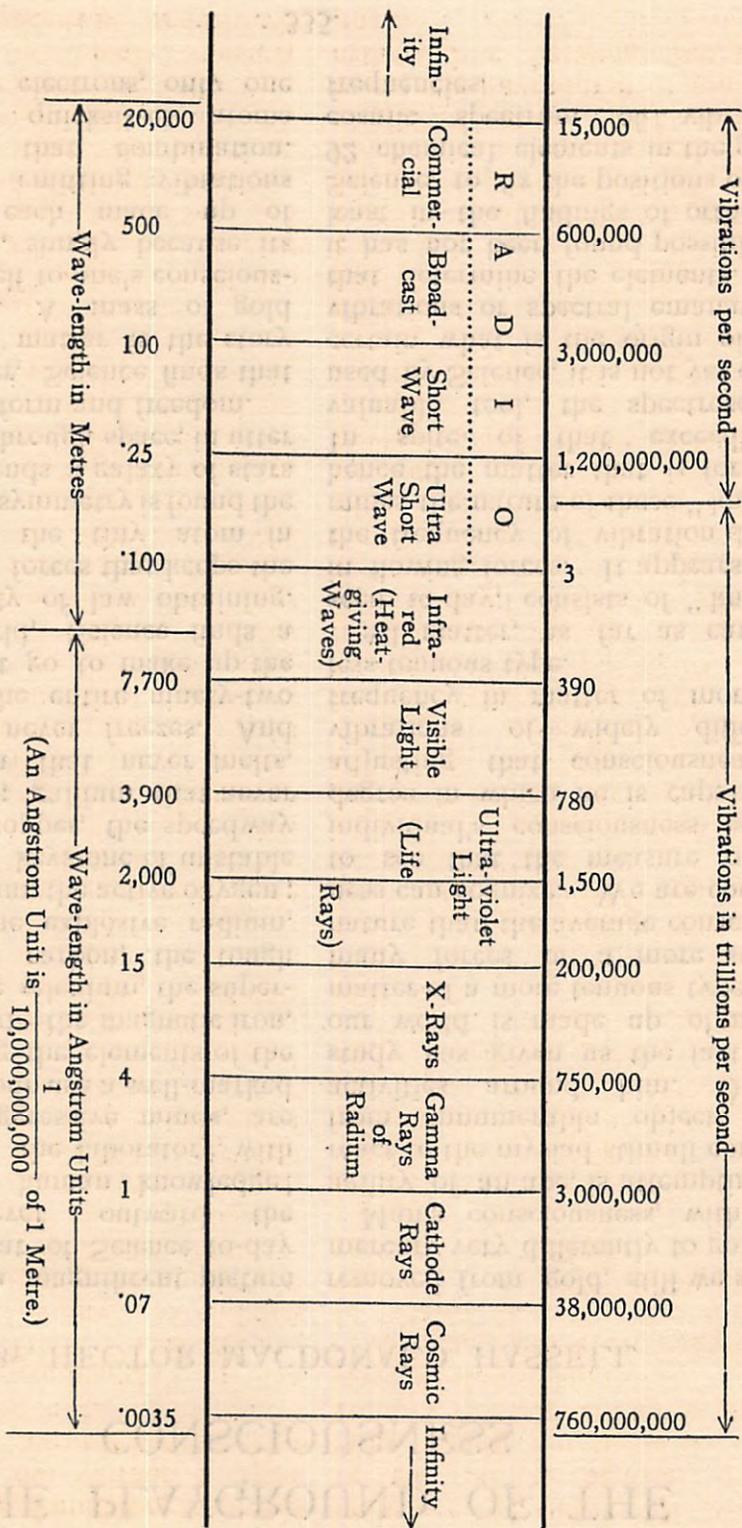


FIGURE 1. THE COSMIC SPECTRUM OF VIBRATORY FREQUENCIES

The writer is including herewith a chart of the various energies known to Science, with their vibratory frequencies and corresponding wave-lengths in the hypothetical ether. It is recommended that the reader should don mental "seven-league boots" in studying this cosmic spectrum. It is a thing that modern Science finds of most absorbing interest, and to the occult student can result in itself in a measure of expanded consciousness.

A spectrum is simply a measuring stick for vibratory rates. An object vibrating slowly sends out long waves in the medium in which it is resting, be it ether, air or water. Vibrating rapidly, the waves, measured from crest to crest of successive waves, are short. Hence one side of our measuring stick shows vibratory rates or frequency, while the other side shows the length of the waves that result.

The outstanding fact to be noted in this study is that all energies are *identical in nature*, and differ only in vibratory rate or frequency. This latter statement might be said to be technically slightly incorrect, in that in the case of some of the rays from radium and X-rays the factor of irregularity in the waves is present. However, the principle holds, and it is an exceedingly significant one.

Sleeping or waking, we are steeped in a world of flowing forces. Unconsciously we are accepting and rejecting energies which we instinctively judge as assets or deterrents to our welfare. Consciously our attention is momentarily directed toward *hearing* a radio-wave exquisitely

transformed by a John McCormack, or we *feel* the benison of heat from a camp fire, or we *see* colour running riot with colour as the sun goes westering home.

Although a line of demarcation is shown between the different types of energy, it should be realized that actually they blend smoothly into one another. The shorter radio-waves begin to obey the laws of light. That is, they can be reflected, refracted, absorbed, etc. The so-called "hard" or high frequency ultra-violet rays can penetrate the body deeply, much as do X-rays, and the "harder" X-rays require as much lead for the protection of users as does their first cousin, the Gamma ray from radium.

An examination of the chart will reveal the extremely high order of frequency reached by some of the higher forms of energy, and the infinitesimal length of the waves resulting. The metre, which is a linear unit of a little more than a yard, is used to measure wave-length or the distance between crests of the average radio-wave, say 500 metres. When we come to measure even the slowest Cosmic Rays of Millikan, Compton and Piccard, which vibrate at the rate of 38 *million trillion* oscillations per second, it is necessary to use a much shorter unit of length to measure the distance between these crests. The unit is called the Angstrom Unit, and is one-ten-billionth of a metre. Even the slowest cosmic waves mentioned above measure only seven one-hundredths of one Angstrom Unit between successive crests.

All matter seems to be existing in a continuous state of vibration at a rate principally in the neighbourhood of 300 trillion per second, and emitting the corresponding wave-length of 10,000 Angstrom Units. That is, all masses of matter possess the faculty of absorbing and re-emitting energy in the form of heat with greatest facility,—are resonant to this rate above all others. This fact, although noted by Science, appears to have been entirely overlooked in its significance.

Mitogenetic or life rays, the recently discovered energy that is given off wherever animal life processes are in operation, have a wave-length strongly evident at 2,000 Angstrom Units. One of the key principles of Theosophic thought is that Life in animal and plant, indeed in all forms, differs in *degree* rather than in kind. In an effort to support this teaching, the writer performed a careful experiment in the laboratory by the aid of dark room and photographic film. These identical rays, though more feeble, were found emanating from a large onion, purely a specimen from the vegetable kingdom.

It is peculiarly significant to the occult student that of Nature's 92 elements, the more complex and highly organized, such as radium (number 88) and uranium (number 92), show these same characteristics in a quite measurable degree. As is well known, these "radio-active" elements give off rays that can be easily photographed, and besides can affect animal tissue. Radium,

thorium, uranium, etc. "grow" very slowly. Uranium changes into radium in 30 million years and radium into lead in 2,500 years. They appear to be on the borderland of the minerals and capable of "expression" in both kingdoms.

In a knowledge of vibration seems to rest the very key to human existence. The occultist and student of the splendid literature of Theosophy holds an entirely unique and valuable viewpoint in its search. He brings to it the breadth of vision which is needed to see and appreciate the sublime verities that Nature holds forth for man's contemplation.

It is the duty of Science to place the measuring stick on all forms of human experience, to search, classify and relate. Scientific men walk with circumspection; it is right that this should be so. The world has entrusted them with a great duty requiring a specializing body. But the Science of this civilization, in the relatively few years that it has been applying its measuring stick, has kept within the bounds of matter and forces that are strictly physical. Only those forces that are capable of measurement with mechanical apparatus are conceded existence.

The great opportunity for the occult student lies in the fact that he realizes the value of the human mind as an instrument of scientific research and investigation. One need only draw attention to such monumental works as *Occult Chemistry* and *Man: Whence, How and Whither*, by Dr. Besant and Bishop Leadbeater,

and some of the works of Geoffrey Hodson, to get an idea of what can be achieved in this direction. These works are destined to be of great value to Science of the future.

The occultist knows that besides what is physical there are six other finer and more tenuous forms of matter, that occupy by interpenetration any body, and require only the original volume of the specimen. This as a possibility is strongly supported by Science at large, which finds that a solid block of steel consists far more of space than it does of solid matter. That is, a cubic foot of that metal, deprived of empty space, could be accommodated within the volume of a grain of wheat.

The ultimate physical particle of the occultist, like that of the Scientist, is found to consist of "knots" in flowing forces. However, the occultist, by the use of highly developed mental faculties, is able to observe the play of forces of a much higher order and subtlety than is possible by the use of mechanical apparatus. He is able to suit his cognition to rates of vibration, and to react to stimuli in media far beyond the scope and sensitivity of any mechanical device. This has its reason in the simple fact that *Life*, sleeping in the mineral from which we hew out mechanical apparatus, cannot be made to react with the delicacy that is possible when she blossoms in highly evolved man.

The highly trained occultist, the man or woman of expanded consciousness, uses as a playground for his faculties this world of flowing forces in which we are

continuously immersed. Whereas most of us react only to physical stimuli, the clairvoyant is able to adjust his cognition to react with fidelity and understanding to the vibrations that thrill through the finer form of matter known as the astral world, which is the seat of the emotions and feelings, and the still finer form of matter known as the mental world, the seat of thought, and the yet finer form of matter, the Buddhic world of intuitive knowledge, followed by the sublime regions of Spirit.

These arbitrarily separated planes of Nature, or orders of flowing forces, in addition to occupying the same volume in space, are closely connected in their process of operation. The higher planes feed their energy into the next lower. The savage, wandering unprotected through the jungle, suddenly *intuits* the presence of a tiger. Next he is conscious of a definite *thought*: "A tiger is somewhere near." He then *feels* fear, and is then stimulated to *physical* activity and takes to his heels.

The average man can sense only that narrow band of vibrations shown in the cosmic spectrum as "visible light," and consisting of the colours, red, orange, yellow, green, blue, indigo and violet. Our finely trained positive clairvoyant can see the Alpha and Beta particles and the Gamma rays from radium. In much the same manner as the opera singer extends her "range" by steady practice, he has expanded his powers of cognition until they can operate deep in the gamut of vibratory rates.

Divine													
Monadic													
Spiritual													
Buddhic													
Mental													
Astral													
Physical	R	A	D	I	O.	L Infra-red	I G Visible	H Ultra-	T. violet	X-Rays	Gamma Rays	Cathode Rays	Cosmic Rays
(Life)													
←—The Cosmic Spectrum of vibratory frequencies extending through all planes of Nature.—→													

FIGURE 2. THE OCCULT COSMIC SPECTRUM OF VIBRATORY FREQUENCIES

The question of just what happens when the clairvoyant fixes his consciousness in the etheric sub-planes of the physical, or in the astral, or in the mental, or in the Buddhic plane, is a very intriguing one. It is probable that in the first case—the etheric sub-planes—his consciousness is acting somewhere in the cosmic spectrum we have shown, or its extension to right or left. In the case of astral plane observation, probably the situation is somewhat as shown in our Figure 2.

Other writers, in discussing this question of vibration and the planes of Nature, seem disposed to place the higher planes in continuously extending *rates* of vibration beyond or to the right of what we have shown as those measurable in the physical world.

It is the humble opinion of the present writer that Figure 2 represents the true situation at least diagrammatically, except, of course, that instead of the planes standing one above the other they interpenetrate and occupy the same space.

The world of matter is a world of flowing forces. Every type of matter and every expression of energy on the physical plane has its counterpart in the higher planes. It seems that the same *rates* or *frequencies* of vibration extend through all the planes. They have the same undulations but in media of a more rarefied nature. That is why certain colours on the physical plane affect us emotionally, or in our astral bodies, and why we can speak of a

“golden” note or a “silver” quality in a person’s voice.

The individual with controlled clairvoyant faculty fixes his consciousness at any of these levels, and expands it at will in either direction. Hence we would say that clairvoyance consists in agility plus control in fixing the consciousness, together with a faculty for expanding it in that region.

There are a few kinds of energy for which Science has not yet succeeded in finding a place on the known cosmic spectrum of vibratory frequencies. Notable among these is the phenomenon of magnetism. This type of energy is somewhat taken for granted in the world of Science. But it is very strikingly significant that the phenomenon of magnetism is found to be basic to all the types of energy shown on our chart of physical energies. That is, the emanation we find at the poles of a steel magnet, modulated or differentiated, can produce all the types of energy we have shown. Furthermore, electricity, whose unit, the electron, has some unrecognized relation to our chart, seems to depend for its existence on magnetism. While magnetism can exist by itself, a flow of electricity is always found to be accompanied by magnetism. These things seem to indicate that magnetism is the highest, or at least one of the highest forms of energy in the physical world.

It is pleasing to feel that the great and growing fund of occult knowledge and that of accepted physical Science can submit to some measure of co-relation. One notable step is that the British

Association for the Advancement of Science has gone on record, as accepting mental telepathy, a phenomenon quite non-physical. In several European schools of learning some of the super-physical studies have been raised to the dignity of Sciences. Of course, a careful approach to all these things is necessary to ensure sound

advancement. But the human mind must not be permitted to become incapable of adopting new viewpoints. As soon as Scientific thought concedes the existence of any super-physical phenomena, as the custodian for human knowledge it should permit itself to range freely throughout the realm of possible discovery.

THE LAY PUPIL AND THE PUPIL

A LAY PUPIL is but a man of the world who affirms his desire to become wise in spiritual things. Virtually, every member of the Theosophical Society who subscribes to the second of the three "Declared Objects" is such; for though not of the number of true Pupils, he has yet the possibility of becoming one, for he has stepped across the boundary-line which separated him from the Masters, and has brought himself, as it were, under Their notice. In joining the Society and binding himself to help along its work he has pledged himself to act in some degree in concert with those Masters, at whose behest the Society was organized, and under whose conditional protection it remains. The joining is, then, the introduction; all the rest depends entirely upon the member himself, and he need never expect the most distant approach to the "favour" of one of our Masters, or any other Masters in the world—should the latter consent to become known—that has not been fully earned by personal merit.

THE PUPIL. When the self-evolving ascetic—whether in, or outside the active world—has placed himself, according to his natural capacity, above, hence made himself master of, his (1) body, (2) senses, (3) faults, (4) pain, and is ready to become one with his mind (Manas), intellection, or spiritual intelligence (Buddhi), and highest soul (Ātma), *i.e.*, spirit; when he is ready for this, and, further, to recognize in the Self (Ātma) the highest ruler in the world of perceptions, and in the will, the highest executive energy (power), then may he, be taken in hand by one of the Initiates. He may then be shown the mysterious path at whose thither end the Pupil is taught the unerring discernment of the fruits of causes produced, and given the means of reaching emancipation, from the misery of repeated births (in whose determination the ignorant has no hand), and thus of avoiding transmigration.

H. P. B.

MAN, KNOW THYSELF

By ORLINE BARNETT MOORE

IMAGINE, if you can, what you thought and felt at the age of three. People differ, it seems, in the clarity and length of their memories. Some can recall sensations and impressions received at a very early age; others are vague until a comparatively late date in their childhood. A system of concentration on these matters of recollection would bring back into the conscious mind much that has been lost to it. Psychologists claim that the consciousness of a new-born babe begins to register impressions from the moment it is born. Occultists go further. Impressions are registered in the pre-natal period also. Memory can even be pushed further and further into the hinterland of consciousness until it recalls former incarnations. These feats of memory are possible; they have been done by certain people. But they require a rigid and prolonged effort, much meditation and turning inward, much probing into the depths of the well of human consciousness.

The problem of consciousness has been a magnet, attracting the thoughts of philosophers throughout time. Man realizes, apparently, that with it is bound up the secret of Life itself. Theosophy being, "in part, the distilled essence of the world's religious and philosophic thought of the past," and also "the expositor of certain

facts hitherto kept secret concerning the unknown laws of life," (as Mr. A. P. Warrington has so aptly put it in a recent issue of *THE THEOSOPHIST*), has something to offer the seeker concerning this question of consciousness. Questions such as: "What am I? Why am I? Why am I not someone else?" which occur sooner or later to every one who thinks, are given a light through Theosophic analysis that leads, indeed, to practical ends. For, with an understanding of the mechanism of consciousness comes the ability to control and develop consciousness which, in turn, leads to intelligent and joyous living.

In order to understand the Theosophic point of view in this matter it is necessary to realize that underlying it are certain eternal principles, certain universal laws, which apply to all consciousness from the speck of dust to the farthest sun, from the amoeba to the saint—and beyond. One of these laws is that man is literally made "in the image of God"—literally, but not anthropomorphically. In other words, if we understand the mechanism of the consciousness of man, we shall understand the mechanism of the consciousness of the universe. For the universe is the macrocosm; and man is the microcosm: a miniature universe, bearing within himself the exact

relationship to all his parts, and of the parts to each other, which the same principles or forces bear in the universe itself. Man, the individual, is no less divine than the universal Life of which he partakes. Man is engaged in knowing himself, becoming aware of his own nature; the universe is doing the same, on a grander scale, through expression, or manifestation. Only, of course, in a vast, cosmic way.

Another of these great, underlying principles is that the process of self-awareness proceeds from within outwards, from potential essence to detailed expression. From this principle, we must realize that it is a great error to confuse the expression with the Reality which precipitates it. In order to understand, we must endeavour always to penetrate into the essence, into the inmost nature, and from that we must learn the relationship, comprehend the perspective, of the parts. How many people seriously try to understand more than the surface of things? How many people do not make snap judgments from appearances? It is very easy to draw premature conclusions.

The third of the universal principles which we must consider is that consciousness works as a trinity. We meet this fact in various places. Religion speaks of Spirit, Soul and Body. Psychology speaks of Will, Wisdom and Activity. Again and again we find the combinations of the three. As applied to consciousness this becomes the I, the Not-I and the relation between these two. This Relation-Between is a relationship

of continual adjustment. To the occultist, both the I and the Not-I spring from the same essence, or Life. They are simply two aspects of the same thing. But we, as individuals, become wrapped in the I-consciousness, we become immersed in our sense of being ourselves, in our conviction of individuality, so that we analyse all that we regard as not ourselves from the outside, we examine it all as separate from ourselves, as outside, and so, by this process of analysis, we break up the whole into parts, and lose the reality of the whole. It is like taking a watch to pieces to find out what makes it run, to find in our amazement that, being in pieces, it no longer runs at all. It is in this way that we build the habit of looking for Truth, or God, without, somewhere in the exterior world. We have to learn, through the process of becoming aware of our own nature, how to look within, for *there* lies the entire universe, there lies Eternity, there lies Truth, Reality, God, Life—call it what you will.

Let us, then, begin with an examination of the cosmic activity of consciousness and then apply it to the individual, to you and to me. We understand from our own experience the nature of a seed which we plant in our gardens. We know that, potential within the seed, is the plant which it will become. We know that if we put the seed into the dark earth, it will germinate, it will expand, it will unfold, it will manifest, it will express. The potentialities which are wrapped, all invisible to us, within its

innermost nature, will become visible. If the squash seed grew into a turnip we should be astounded, and rightly. If the puppy grew up into a cat, we should be equally astonished. So it is with man. It cannot grow up to be other than his divine potentialities predict; and since all consciousness is of the same essence, then the stages—of seed, plant; puppy, dog; kitten, cat; babe, man; human, super-human—are but mileposts on the journey from potentiality to actuality. This is the great fundamental truth which the Ancient Wisdom proclaims. Let us see, then, how it works out in practical daily life.

That which the psychologists term Will, and the religionists term Spirit, is the power behind cognition. It is that quality or aspect of Life (God, or Reality) which is instinct with the urge to create, to express, to manifest. Its inmost essence is a quality of Expression. Wisdom, referred to sometimes as Soul, is the preserving, ordering, cohering quality. It is pure Reason; not mere intellectualizing, but a reason that is instantly aware of the true relationship of all parts, a synthetic appreciation of the whole through the parts. Cosmically, then, this aspect of life (or God) is what holds the forms of the universe in relationship, giving cosmos out of chaos, purpose out of undirected forces. It represents the *Relation-Between* the First Aspect (Will, or Spirit) and the Third Aspect (Activity, or Body). For Activity is the creative power acting on matter. From its process derive all the forces

in the universe. It is the power which vitalizes abstract matter so that it becomes the matter of the manifested universe.

Now man, being but a micro-cosmic pattern of this same universal process, represents also a trinity. In his inmost being, he is a part of universal Life (God). To differentiate him into an individual he is referred to as a "spark" of Divinity which, through the process of unfolding from potentiality to fulfilment, becomes the "flame". Many other metaphors have been employed to say the same thing. This spark of divine essence, as the individual, represents Will, or Spirit; it is the directing determination behind the individual. It is the Monad. Because of its inherent nature, man IS. Because its essence consists of an urge to manifest itself, the worlds, and man himself, have come into phenomenal existence.

This Will-Aspect (Monad) through an eonic process, builds a mechanism for itself. The process consists of Creative Forces being whipped into coherence and form by the interaction of the Second Aspect, so that by the time we come to the human kingdom, we find man's instruments consisting of an Ego and a Personality. Here we have the triune nature put into Theosophical terminology. A Personality, an Ego, a Monad. Or a Body (in this sense "body" includes emotion and thought as part of itself, being integrated into the single idea of a personality), a Soul (Ego) and a Spirit (Monad). Or Will (Monad), Wisdom (Ego) and Activity (Personality). It is interesting that man

is like a reflected image of something that exists archetypally in finer forces. It is as though there were a Pattern, or Essence, which, in the process of expressing itself, reflects itself in a pool, inverted.

We can trace these qualities of Will, Wisdom and Activity through all life. They are reflected again and again, not only in the relationships of the different planes of matter and the bodies belonging to those planes, but within each plane itself there is also a reflection of the three aspects. For example, on the physical plane, in the physical body of man, the Will aspect is reflected as the motor organs, Wisdom in the cerebral system, and Activity in the organs of sense. You can see how this is so, tracing the analogy for yourself. If we identify these qualities in the realm of emotion, we can say that Will (the driving urge behind creation itself) is reflected as Desire, Wisdom as Love, and Activity as Sensation. On the mental plane, Will becomes Choice, Wisdom becomes Discrimination, and Activity becomes Cognition (Awareness). We can trace the analogy another way. We can say that the physical body represents the aspect of Activity, the Emotions that of Wisdom, and the mind that of creative Will. Take the simple daily experience of any single act. Do you not see that it is a combination of these ideas? The desire for something is roused by thought, born of memory of a pleasurable experience, and by a combination of the forces of desire and thought the act is precipitated. Want anything long enough, think

of it long enough, and eventually you will act in an effort to get it. That is the universal process by which man lives, grows and learns. While it is true that experience teaches him how to discriminate as to what is worth wanting, what is worth the effort to attain, he must, it seems, go through a process of acquiring and discarding before he realizes ultimate values. The way we find whether a thing or an experience is worth while is to go and get it, live with it, sow its causes and reap its effects. Once we have done this for ourselves, we *know*; it ceases to be a question of ethics which somebody else has advised. For all our religious systems and moral standards, man really, at base, is engaged in finding out for himself. Consider only a small, cross-section of life, and you may say: "Alas! here is a man whose desires, whose ambition, whose lust for power, were so great that he could not do what is 'right'. He is overcome by his own cravings, and so he commits a crime to get what he wants. Poor man! he does not know that what he wants is not worth having." The "poor man," regarded from the viewpoint of one wrecked life is, indeed, an object of pity. But regarded from the viewpoint of the Plan for his journey through the phenomenal worlds, he is gaining wisdom by means of experience. But mark this: *the experience is of no value* (it is really not, then, actually an "experience") *without a faculty inside the man, a faculty of consciousness itself, which can discriminate, evaluate, ratiocinate, what has occurred.* This faculty of consciousness belongs

to the Second Aspect: Wisdom. That is why this mediator-quality is so necessary. That is why the Christ-principle, whether regarded as the Second Aspect cosmically, or the Second Aspect micro-cosmically, or in the person of the incarnated Christ in Jesus of Nazareth, or as the Mediator in any of the great religions, can say truthfully that "no man cometh unto the Father except by Me". For no man co-ordinates his own mechanism of consciousness, from the reflected Person to the Monad behind individual human manifestation, except by the mediation of the Ego, the Soul, the "Relation-Between," which bridges, co-ordinates, relates the Reflection to its Archetype.

Here is a wonderful, practical, valuable truth. Through a long process of incarnated experience, man builds a Personality which consists of a bundle of sensations, cravings, likes and dislikes, fixed ideas, prejudices, reactions to environment, ideals and aspirations, all of which go to make up what he regards as himself. These, he thinks, are his consciousness; these are his essentials. "Not so," says Theosophy. "These are only accretions, qualities and characteristics of the *bodies* of man. Man himself is much more than these. Man himself transcends these qualities, can create or destroy them, control them, master them." Indeed, the

object of incarnating man is to gain control over the mechanism of his consciousness. If he identifies himself with the mechanism, then he is controlled by it. If he realizes the nature of his mechanism, he gradually disentangles himself from this contradictory I-centre and triumphs over it. In order to do this, he must work from within, outward; he must evaluate his own character, his own reactions, his own environment, his own experiences. Life becomes, to such a man, a process of elimination, of revaluation, of discrimination. He regards this as real, that as unreal. He seeks for the eternal and identifies the temporal. The moment he realizes this necessity and understands its nature, he is re-oriented. Religion says he is "converted" because he has, within himself, accomplished a right-about-face. A *volte-face*. Sooner or later every one must do this, for it is a part of the cosmic process. To do it sooner, rather than later, means that we shorten the period of confusion and pain which is the lot of all men. "Ye who suffer, know," says the Lord Gautama Buddha, "ye suffer from yourselves. None else compels."

That is why it seems that the most valuable contribution which Theosophy makes to its students is the understanding of man's own nature. Man, know thyself, and thou shalt know all things.

THE YOGA SŪTRAS OF PATANĀJALI

By MANJERI VENKATA RAYA IYER

(Continued from p. 268)

सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं
सर्वज्ञातृत्वं च ॥ ५० ॥

50. Of one, whose only perception is the (mutual) otherness of Substance and Spirit, is Lordship over all beings and Omniscience.

The true relation of Spirit or the Self to Matter or the Not-self is Spirit *knowing* Matter as something *other* than itself, and *knowing* itself as something *other* than Matter. This is *Sattvapuruṣānyatā-khyāti*, the "Perception" of the mutual "otherness" of Substance and Spirit. This "Perception" brings both the Object and the Subject into relief, and leaves an "impression" of the Object or the Subject. Each and every Perception leaves an "impression" of an Object on the Subject. With every "impression" the Subject grows richer. Thus, in each act of cognition the Subject realizes itself, and assimilates the Object. Hence, complete Self-realization means a complete knowledge of the Whole or Omniscience. But whence come these objects and subjects of Perception? Surely, from *Īśvara*, the Lord. According to the philosophy of Yoga, *Īśvara* is the Eternal Tree of Omniscience which brings forth "Seeds" of Omniscience out of His own Being.

The subjects or "Individual Spirits," *Puruṣas* or Monads, are "Seeds of Omniscience" growing into the Parent Tree; and "the objects" are only "other seeds" at various stages of their growth, as Atoms, Molecules, Cells, Elemental Essences, Minerals, Vegetables, Animals, Human-beings, Superhuman-beings, Elementals, Nature-spirits, Angels and Archangels—the various *Bhavas* or "Modes of Being" of the Omniscience of *Īśvara*. So we see that Yoga culminates in *Sarvabhavadhiṣṭhātṛtva* and *Sarvajñātṛtva*, in Omnipotence and Omniscience; *id est*, in "*Īśvaratva*". *Īśvara evolves* the Omniscience which is *involved* in Him and which becomes in turn *involved* in the Individual Spirit.

सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यम् ॥ ५१ ॥

51. On the sameness of purity of Substance and Spirit (follows) Oneness [Kaivalyam].

An *immaterial* thing cannot come into any kind of relation with *material* things. Substance or Matter is the *Sattva* or "Be-ness" of Spirit. Spirit and Matter are the polarities of Being. They are the "drawn-apart" or "polarized" states of the One Being. There is no Matter which is not informed by Spirit, and

there is no Spirit which is not veiled in Matter. States of Matter correspond to States of Consciousness and their appropriate vehicles. Perfect accord of the Spirit with every State of Matter, brought about by the purification or the perfect organization of vehicles corresponding to each of the States, is what is called Yoga, oneness or "Kaivalyam". "Kaivalyam" means oneness, aloneness, solitude, individualization, singularity, isolation, uniqueness or individual uniqueness. The first half of the Evolutionary Process is the Materialization of Spirit, and the other half the Spiritualization of Matter. Evolution is the transmutation of the vibrations of Matter into States of Consciousness, of the "Bhūtamātras" into "Prajñāmātras".

क्षणतत्क्रमयोः संयमाद्विवेकजं ज्ञानम् ॥ ५२ ॥

52. From Samyama on the moment and its succession,—knowledge born of Discrimination.

The notion of "Time" is a purely illusory notion. There is nothing corresponding to it outside. Two changes are connected together in consciousness by the notion of Time. But for any change in the State of Consciousness, no notion of Time could arise in the Mind. While the Mind is fully concentrated on a single idea or an object, there is no notion of the passage of Time. Neither is there any idea of the passage of Time during sleep, there being no object of consciousness, nor in Samādhi, there being no change in the object of consciousness.

The idea of time is due to the presentation of different objects to or the arising of different images within the Mind.

Time is the consequence of the incapacity of the Mind to comprehend the Whole all at once in a single flash. This incapacity generates the notion of the past, the present and the future, and also the notion of succession of events. All-comprehension or Omniscience annihilates Time (see Aphorism V, 33).

जातिलक्षणदेशैरन्यतानवच्छेदानुल्लयोस्ततः प्र-
तिपत्तिः ॥ ५३ ॥

53. Thence follows the attainment of distinguishing two things (which are) identical (with each other) from being indistinguishable by Genera, Species or (location in) Space.

Things which are identical with one another successively appearing one after another can only be distinguished from one another if they are made to appear all at once.

तारकं सर्वविषयं सर्वथाविषयमक्रमं चेति विवेकजं
ज्ञानम् ॥ ५४ ॥

54. The knowledge born of Discrimination, enabling to cross (the ocean of becoming), is all-comprehensive, in-all-manner-comprehensive and non-successive.

The knowledge which liberates the Individual Spirit from the wheel of "Samsāra" is that which is the outcome of the realization of the Eternal or Absolute Consciousness, in which every object exists in every possible condition at every place at every moment of time.

The Individual Consciousness knows only certain events happening at certain times, at certain places. The Universal Consciousness or *Mahesvara* knows every event as happening in its time and its place. The Absolute Consciousness of the Eternal knows every event as happening at every point in Space at every moment of Time. This is the fullness and the changelessness of the Eternal Being to realize which is the aim of the Yogi. That is why Mr. Krishnamurti says :

The end of existence, the fulfilment of the Individual, is to realize in himself the totality without object or subject, which is pure life. It is in the subjectivity of the Individual that the object really exists. In the Individual is the beginning and the end. In him is the totality of all experience, all thought, all emotion. In him is all potentiality; and his task is to realize that objectivity in the subjective. *The whole process of existence consists in changing the progressive into the Eternal.*

प्रातिभाद्वा सर्वे सर्वनिमित्तानपेक्षम् ॥ ५५ ॥

55. Or, from "Counter-flash," all (knowledge), independent of all conditions.

Pratibha literally means "reflection of light," and is a technical term in Yoga-philosophy for "the instantaneous flash of Truth" within the Individual when the obstacles are removed. It is the result of "the Ātmic Atom" reflecting the Whole Universe. (See Aphorism I, 53.)

तद्वैराग्यादपि दोषबीजक्षये कैवल्यम् ॥ ५६ ॥

56. Out of Desirelessness even for it, on the destruction of "the Seeds of Evil"—Oneness.

Kaivalyam, Oneness, is "the complete merging of the Object in the Subject". It is beyond the comprehension of the Mind, since the Mind reaches its limit of understanding when it arrives at the ultimate factors of "the Knower, the knowing and the known". This is "the Seedless Samādhi" mentioned in Aphorism I, 55.

इति विभूतिपादस्तृतीयः ॥

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Thus the Third Quarter of Powers

KLĪM

(To be continued)

THE THEOSOPHICAL SOCIETY AND THE INDIVIDUAL MEMBER

By G. S. A.

I HAVE been reading with interest a kindly leading article in *The Indian Express* (Madras) on the occasion of my election to the office of President of the Theosophical Society.

The article first of all points out that I have to follow a President with "a dynamic—or more accurately volcanic—personality," and declares that I shall be handicapped by the overshadowing of that personality. For my own part, I cannot help feeling profoundly thankful that I may be overshadowed by that personality. I think the possibility of this to be an asset, not a handicap.

The article then proceeds to refer to "the far greater handicap" of Mr. Krishnamurti, who "is doing to the Theosophical Society . . . what Sankara tried to do to the Jaimini school of ritualism, Christ to the Old Testament, and Tolstoy to the Established Christian Churches". Furthermore, it is stated that the older school of Theosophists, to whom I am supposed to belong, is hostile to Mr. Krishnamurti, "more or less," so that there is a likelihood of the Society adopting towards Mr. Krishnamurti the same tactics as those followed by "the Sanatanists towards Gandhiji," who wave black flags before him in token of their championship of

orthodoxy as against his presumed heterodoxy. I should like to explain the position as I envisage it.

Mr. Krishnamurti, if I understand him rightly, is in no way concerned to attack or undermine anything or anybody. He holds certain views, and he states them emphatically, boldly, uncompromisingly. The Theosophical Society could not possibly take any specific attitude towards Mr. Krishnamurti any more than to anybody else, or to any other movement. The Theosophical Society exists primarily to draw together all who believe in Universal Brotherhood, be their views and opinions and beliefs what they may. From the standpoint of the Society, Mr. Krishnamurti and those whose outlook on life is similar to his own are as welcome to membership of the Society as any others. Membership of the Theosophical Society is not to stimulate spiritual growth along certain definite lines, but to encourage comradeship and mutual goodwill, with a resultant mutual and individual profit, amidst the innumerable diversities of outlook upon life which too often cause antagonism, a sense of superiority, and even hatred. In effect, the Society says: "Let us all be good friends together and know ourselves, however

radically we differ, to be on one all-inclusive road leading to one all-inclusive goal. The greater our friendship one with another, the greater our mutual respect and understanding, the more quickly we shall travel, the sooner we shall reach home".

That is the primary position of the Society, and the more the infinite diversity of views is represented in the Society's membership—be the views what they may—the stronger is the Society, the further is it on its road to the establishment of an outward and visible sign of the actual, but as yet largely unacknowledged, Universal Brotherhood of man and of all life. Hence, the Society cannot possibly have anything but respect for Mr. Krishnamurti, as for all other persons or movements seeking the Real amidst the outworn, the gold amidst the dross.

The secondary position of the Society is its desire to encourage the search for Truth. While its First Object declares its primary concern to be a nucleus to express the Universal Brotherhood of man, its Second Object invites the comparative study of religions with a view to discover their greatest common measure, and thus to cause them to become forces for solidarity rather than instruments for disruption. And its Third Object wishes Godspeed to those who would venture forth from the known into the unknown, realizing that the utmost we know to-day is as nothing compared with that which awaits knowledge.

From the standpoint of this secondary position the Society has no grievance whatever against

Mr. Krishnamurti. On the contrary, I might go so far as to say that inasmuch as he is an earnest seeker after Truth, possibly a discoverer of a fragment of Truth—who can discover more—and a splendid exponent of his treasures, the Society wishes him that which is his own desire—the understanding of those who listen to him and their awakening into virile individuality.

The Society has goodwill no less sincere and cordial for all those who seek Truth, no matter the direction in which the search leads them. It has goodwill towards those whose search leads them in directions opposite to that along which Mr. Krishnamurti travels, whose conclusions are perhaps diametrically opposed to his. The Society is not concerned with people's opinions, nor with their differences, nor with their respective assertions that their individual ways alone lead to Truth, to Freedom, to Happiness. The Society is concerned that each shall have goodwill towards the others, that the brotherhood of life shall actively be recognized amidst all the separative diversities.

The Society has no orthodoxy, no creed, no exclusive way to salvation or liberation or to any other description of goal. The Society claims no exclusive possession of Truth, nor any unique key to Self-Realization.

The Society sits in judgment on none, has antipathy towards none, excludes none.

And by very reason of all this, the Society is one of the most positive, definite and effective movements in the world.

It gives positive value to every individual and to all convictions and beliefs; and it seeks to draw together all individuals and all convictions, not for the subordination of one to another, not for the treading of one upon another, but for mutual comradeship, mutual helpfulness and profit, so that each

May make one music as before

But vaster

by reason of contact with its fellows, by reason of mutual understanding instead of separative distrust and condemnation. As together the colours of the spectrum blend into the One Light, so together the differences of belief and knowledge shall lead to a knowledge of the One Truth in which all differences live and move and have their being.

Differences are not left outside when an individual joins the Theosophical Society. He takes them in with him, and they grow wiser and more beautiful, less narrow, less exclusive, less aggressive. He does not lose his Christianity, his Hinduism, his Buddhism, his Islam, his Judaism, his agnosticism, his materialism, or whatever other mode of understanding may be his.

He retains them, in all probability, and rejoices all the more in them, for with the magic aid of his membership of the Theosophical Society he begins to see them face to face, and not, as perhaps heretofore, through a glass darkly. The illumination of brotherhood recognized and declared is his, and in this Light his Truth becomes more mellow, nobler, more dignified, more true.

It is the fact, of course, that the Theosophical Society has, ever since its foundation, been the repository of certain definite teachings called Theosophy, fragments of the Science of Life. It is the fact that the Society came into existence partly in order to be a channel for the dissemination of those teachings. It is the fact that the attention of members and of the general public is constantly invited to those teachings as in part the *raison d'être* for the Society's existence.

But no one is asked to accept them, nor to believe them, still less to regard them as constituting a kind of orthodoxy incumbent upon every member, as a kind of dogma which all members are expected to believe. The teachings of Theosophy are offered to the membership and to the outside world, but those who do not feel able to accept them are no worse members for that, are no less Theosophists for that, any more than they would be worse members for rejecting any other teachings.

There may indeed be many "schools of Theosophists," there may be as many schools as there are members, but no specific school is entitled to regard itself as *the* school *par excellence*, and therefore entitled to dominate the policy of the Society. We welcome innumerable schools with innumerable divergencies, but no individual school is even *primus inter pares*.

It is said, as I know, that Mr. Krishnamurti repudiates the "Messiahship" declared to be his by Dr. Besant and Bishop Leadbeater. It is said that he declares

certain of the teachings which are called Theosophy to be valueless or even dangerous. Whatever Dr. Besant and Bishop Leadbeater may have declared him to be can be no concern of the Theosophical Society as such, even though Dr. Besant was President of the Society, and Bishop Leadbeater one of its most prominent members. The Society is not concerned with who or what Mr. Krishnamurti is or may be. And if Mr. Krishnamurti states that such and such teachings are valueless or dangerous he is surely entitled so to do. He does not happen any longer to be a member of the Society, but even if he were his right to say what he pleases would remain. The Theosophical Society would be a very poor kind of movement, and would entirely stultify its First Object, were it to insist that certain teachings are sacrosanct and must on no account be challenged. The spirit of challenge is sacrosanct if you like, but not any form of belief or teaching. It is equally open to any member of the Society to declare that Mr. Krishnamurti's own statements are valueless or dangerous.

Each member is and must ever be free to pursue his way as he feels best, to give expression to his opinions, to pass judgment upon the opinions of others. There is only one proviso in this connection on which I feel I ought to insist so far as regards the Headquarters of the Society, Adyar. I think I ought to insist that every one who is allowed to speak at Headquarters shall be required to set forth his views in a manner so as not to

offend those whose views differ from his own. He shall be required to state his opinions without denouncing those who may hold other opinions. He shall not be allowed to say: "You are fools if you believe this. You are poor deluded victims if you accept that. You are pursuing falsehood if you follow such and such".

The Theosophical Society believes in freedom of speech, but it also believes in courtesy of speech, in speech which is respectful of differences. And it is always possible to state one's case with the utmost emphasis without pouring contempt upon those who differ. It is possible to express the utmost conviction as to the truth of one's opinions, while at the same time giving respect to the opinions of others, even though these may be radically divergent.

So neither the Society nor I could possibly have an iota of antagonism towards Mr. Krishnamurti. There is not the slightest reason why any member should resign his membership in order to follow Mr. Krishnamurti, who does not want followers. On the contrary, such resignation either shows an unfortunate lack of understanding as to the real nature and purpose of the Society, or indicates that the Society has not been as true as it ought to be to its essential characteristics.

There is not the slightest reason why Mr. Krishnamurti himself should not be a member of the Theosophical Society, for membership does not mean the acceptance of a special path of spiritual uplift, or the subscribing to certain specific beliefs. The Society is

just a family of friends who are following various methods of unfoldment, but who have formed a family in order that each may profit from his comradeship with his fellow-members, and that all may show to the world from their relations with each other that the rich blood of a common life is thicker than the thin waters of innumerable differences.

In one direction, however, I feel I am bound to guard the Society with the utmost care. I must see to it that those who believe, doubtless in all sincerity, that their own particular views constitute the real Theosophy, and therefore the real teaching which the Society should alone propagate, shall not gain the power to cause their beliefs to dominate the Society's policy and activities. I have been told that Mr. Krishnamurti's views constitute the Theosophy which must succeed the Theosophy we have so far known. I have been told that the Liberal Catholic Church represents Theosophy in its Christian garb, and the Bharata Samaj Theosophy in its Hindu garb. I have been told that the truest Theosophy is Spiritualism, is the Douglas Credit Scheme in the economic field, is in this, that or the other movement in such and such a field.

There can be no objection whatever to any member holding that certain views represent the real Theosophy, that the latest and possibly final revelation of Theosophy is to be found in Mr. Krishnamurti, or in the Liberal Catholic Church, or in this, that or the other. But I think he owes to the Society which stands for a

universal and all-inclusive brotherhood the inclusion of the all-important words "FOR ME"—such and such views FOR ME represent the real Theosophy, but surely not for all my fellow-members. There must be room for everybody and for all views, and no individual and no view may be permitted to occupy the major portion of the front of the stage, not even the teachings of Theosophy given to us by H. P. Blavatsky, though these must ever have an honoured place. The Society must not be stamped by any individual opinion, however exalted its source, however impressive its authority.

I do not think that any Sectional journal, nor any Lodge programme, should be so filled that it would appear to the outside public that the Theosophical Society is in fact coloured by certain persons or opinions; here again save perhaps that more pages and more addresses may rightly be devoted to the teachings of Theosophy as in our classic literature than to any other subjects of study.

I hold that it is far more important we should be a nucleus for Universal Brotherhood than a nucleus for the study or propagation of a specific teaching or revelation. We are not a nucleus for the latter, and we are a nucleus for the former. No wise member, no member who apprehends the supreme purpose of the Theosophical Society, could under any circumstances seek to swing the Society in a particular direction. The unbalanced fanatic might, or the member *nouveau riche* in some discovery of truth. Each might, in the new fury of

his enthusiasm, display himself as *plus royaliste que le roi*, whether the *roi* be person or idea. But the member of the Theosophical Society who has risen above his own personality and seeks the well-being of all, wherever they may be, will zealously guard the Society against being overwhelmed

by the idea which for the moment possesses some of his fellow-members.

The Theosophical Society must have no fashionable shade of colour, no colour *de rigueur*. Only as it shines as a Rainbow from below will descend upon it the White Light of Truth from above.

A STORY

RETOLD BY ANNIE BESANT¹

Now, come further back in evolution with me, and see where Bali, King of Daityas, is offering sacrifice to the Supreme; a misshapen dwarf comes up and begs a boon: "Three steps of earth, O King, as sacrificial gift". Three steps of earth, measured by those short limbs of the dwarf?—a petty gift, in truth. The boon is granted; and lo! the first step covers the earth; the second spans the sky; where shall the third step be planted? The earth and sky are covered; what then remains? There is but the breast of the devotee, who throws himself down, in order that the third step may be planted upon his bosom. Then come remonstrances from every side: "It is fraud." "It is deception." "It is Hari Himself who is luring thee to thy destruction. Break thy word, and do not follow truth to ruin." But although the voices strike his ear, he thinks truth and duty and conscience greater than loss of life and kingdom, and lies prone, unmoved. Presently his Guru comes, than whom none may be more revered, and the Guru bids him break his word; and when even to him Bali listens not, the Guru curses him for his disobedience—and then? Then the form of Vishnu is manifest, that mighty form which covers earth and sky, and a voice speaking with the sweetness of a cooing of the dove, is heard in the silence that prevails: "Bali, defeated and attacked on all sides, reviled by his friends, cursed by his preceptor, this Bali will not give up truth". Then Vishnu declares that he, in a future Kalpa, will be Indra, the monarch of the Devas, for only where truth is worshipped may power safely be entrusted.

¹ *The Laws of the Higher Life*, pp. 33-35.

INDIAN LYRICAL RELIGIOUS LITERATURE OF THE MIDDLE CENTURIES

By S. SIVARAMAN, M.A., L.T.

I. THE KEY-NOTE OF MEDIAEVAL LYRICAL LITERATURE

THE middle centuries in India formed a period of much lyrical activity. The main bulk of lyrics in Indian literature is altogether different from the main bulk of English lyrics.

After the fervid lyrics of Old English and early mediaeval English poets, the lyrical poetry of England ceased to be religious in any large measure. In the famous *Golden Treasury* of F. T. Palgrave, there are not more than four religious poems out of a total of 397 (including the additional poems)—“A Christmas Hymn” by A. Domett (1811-87), “St. John Baptist” by W. Drummond (1585-1649), “The Gifts of Gold” by G. Herrick (1593-1633), and “Ode on the Morning of Christ’s Nativity” by J. Milton (1608-74). The lyrics of the Elizabethans were on Love, except a few, e.g., from the pen of Shakespeare, which were philosophical reflections on Life. In the seventeenth century, inspired by an age of religious interest, there were some good sacred lyric poems. Out of the four religious selections in Palgrave’s *Treasury* above mentioned, three are from the seventeenth century. The production of the first half of the eighteenth

century was comparatively poor. But the second half witnessed a surprising variety of lyrical themes, the most remarkable of which were undoubtedly those of Burns, who discovered the most tender poetry in realms which had never before drawn the attention of the poet. The range of poetry grew still more astonishingly with the coming of Wordsworth and his contemporaries, each of whom was marvellously unique and unparalleled. The lyrical muse explored the realms of romance as well as realism and took on a gradual depth of thought. The present age is amazing in the variety of realistic themes. Thus the lyrical greatness of England lies in the secular realm, and there it is supreme.

On the other hand, the mediaeval age in India was one of extraordinary religious enthusiasm. The one great ideal was attainment of the Vision of God and living ceaselessly in contemplation of Him. Poetry, as the reflection of life, was chiefly dedicated either to the narration of a holy story, such as the *Ramayana* or the *Bhagavata*, or to the expression of the heart’s heavenward yearnings. Countless were the sacred lyrical works of the mediaeval age in every part of India. The literature of the age was mainly lyrical, and the lyrics were sacred in character.

It has, however, been seen how the literature of India was, from the earliest of times, replete with the enjoyment of life. The Vedas reveal a rich delight in the beauty of the universe and the sweetness of life. The *Rāmāyana* glorifies the loveliness of Nature and the life of love. The poet Kālidāsa is drunk with the charms of the seasons and the attractions of earthly love. History is ever continuous; and all these attachments of delight have not been torn away in a sudden other-worldly anchoritism, but harmonized in a wonderful manner with the purity and restraint of spiritual yearnings. The *Gīta Govinda* interwove in a masterly manner the many-coloured beauty and warm emotion of life with the white radiance of Godhead. The lyrics of the Middle Ages too harmonize in the same manner the earthly life with the heavenly. It is this grand harmony of earthly enjoyment with an all-transmuting heavenly vision which is the greatest contribution of India to the literature of the world. The best lyrics of the Middle Ages find God not in a cold and barren emptiness, but in all that is beautiful in the environment of man, in all that is truly joy-giving in his emotions, and in all that is harmonious in the boundless life of the world around him. Combining earth's beauty with heavenly purity, the mediaeval lyrics constitute the loftiest poetry ever written. We shall study examples from the poetry of some of the great lyrical poets of mediaeval India.

II. KABĪR'S POEMS

The religious and philosophical lyrics of India are highly poetical, for religion and philosophy, to India's devotional saints, are the objects of keen yearning, ceaseless search and hourly living. They are to them the most real of realities. In the following lines God is not a far-away abstraction to Kabīr, but a Master who is ever beside him and can be communed with at every moment:

O servant, where dost thou seek Me?
Lo! I am beside thee.
I am neither in temple nor in mosque:
I am
Neither in Kaaba nor in Kailās.¹

The philosophical and religious lyrics of India are made poetical, in the highest degree, by perceiving the good through the beautiful. The lines given below are an instance, describing the human body as a garden of flowers wherein dwells the infinitely beautiful One:

Do not go to the garden of flowers!
O friend! go not there;
In your body is the garden of flowers.
Take your seat on the thousand petals
of the lotus,
And there gaze on the Infinite Beauty.

Many of the poems of Kabīr represent him in the common Vaishnavite manner, as the bride seeking the great Lover; and hence they have many points of similarity with the poetry of Dr. Tagore. The following poem is a good instance of how the Eastern mystic's utterances acquire human and poetical interest by being fraught with emotion and

¹ The quotations of Kabīr's poetry are taken from the translation by Dr. Rabindranath Tagore. Compare these lines with *Gitanjali*, No. 12.

concrete imagery from life in every line.

I played night and day with my comrades, and now I am greatly afraid. So high is my Lord's palace, my heart trembles to mount its stairs; yet I must not be shy, if I would enjoy His love.

My heart must cleave to my Lover; I must withdraw my veil, and meet him with all my body;

Mine eyes must perform the ceremony of the lamps of love.

Kabīr says: "Listen to me, friend, he understands who loves. If you feel not love's longing for your beloved One, it is vain to adorn your body, vain to put unguent on your eyelids."¹

Philosophic ideas become poetical by being concretized and charged with feeling. The following poem conveys the idea that God is to be found not in an unknown emptiness, but in the very heart of man:

To what shore would you cross, O my heart?

There is no traveller before you, there is no road.

Be strong, and enter into your own body;

For there your foothold is firm. Consider it well, O my heart! go not elsewhere.

The same idea is conveyed in suggestive metaphor in the lines:

Alas! the true fountain of life is beside you, and you have set up a stone to worship.

A religion that points to a God far removed from the common life and environment of man cannot lead to high lyrical poetry, which must in its essence be intimately felt. As the philosophy

of Kabīr stresses ever the vision of God in the home more than in anchoritism, it possesses human interest in a high degree:

He is dear to me who knows Brahma, and can dwell on his supreme truth in meditation; and who can play the melody of the Infinite by uniting love and renunciation in life.

Kabīr says: "The home is the abiding place, in the home is reality; the home helps to attain Him who is real. So stay where you are, and all things shall come to you in time."²

The same nearness of religion to the life of man is expressed in the lines:

I shut not my eyes, I close not my ears, I do not mortify my body; I see with eyes open and smile, and behold His beauty everywhere; I utter His name, and whatever I see it reminds me of Him; whatever I do, it becomes His worship.

The poetry of Kabīr beats with the noble sentiment of the equality of the highest and the lowest in the eye of God. The sentiment is one of the most beautiful, and wakes people everywhere to new life and new poetry when the scales fall from the eyes of men, and they behold their relationship to one another in their true beauty:

It is but folly to ask what the caste of a saint may be;

The barber has sought God, the washerwoman, and the carpenter— Even Raidās was a seeker after God.³

In some poems where philosophy preponderates over the emotion, Kabīr calls to mind the

¹ Cf. *Gitanjali*, No. 41.

² Cf. *Ibid.*, No. 73.

³ Cf. *Ibid.*, No. 10.

poetry of J. Krishnamurti, as, for instance, in the following :

I am neither pious nor ungodly ;

I shall go neither to hell nor to heaven.
I do all works, yet I am apart from
all works.

Poetry is the result of the discovery of some harmony that moves man to delight. The Vaishnavite saint has discovered a realm of poetry by relating and harmonizing beauty and feeling with religion. He makes the world more beautiful to man by revealing its central significance as the joy-manifestation of God :

Dance, my heart! dance to-day
with joy.

The strains of love fill the days
and the nights with music, and the
world is listening to its melodies.
Mad with joy, life and death dance to
the rhythm of music. The hills
and the sea and the earth dance.
The world of man dances in laughter
and tears.

Why put on the robe of the monk,
and live aloof from the world in
lonely pride ?

Behold! my heart dances in the
delight of a hundred arts, and the
Creator is well pleased.¹

The poet's description of the man who can attain God is clear, lofty, and large-hearted :

The man who is kind and who
practises righteousness, who remains
passive amidst the affairs of the
world, who considers all creatures
on earth as his own self,

He attains the Immortal Being, the
true God is ever with him.

The poet is no glorifier of any one creed : he is the poet of all religions :

Kabīr is the child of Allāh and of
Rām : He is my Guru, He is
my Pir.

¹ Cf. *Gitanjali*, Nos. 69, 70.

The following selections are culled to illustrate the abundance of sweet metaphors, drawn from beautiful Nature on the one hand and from familiar life on the other :

There the woods of spring are a-bloom,
and the fragrant scent "He is I"
is borne on the wind.

* * *

What a wonderful lotus it is, that
blooms at the heart of the spinning
wheel of the universe ! Only a few
pure souls know of its true delight.
Music is all around it, and there the
heart partakes of the joy of the
infinite sea.

Kabīr says : "Dive thou into that
ocean of sweetness : thus let all
errors of life and of death flee
away."

* * *

On this tree is a bird ; it dances in
the joy of life.

None knows where it is, and who
knows what the burden of its music
may be ?

Where the branches throw a deep
shade, there does it have its nest ;
and it comes in the evening and
flies away in the morning, and says
not a word of that which it means.

* * *

The swan has taken its flight to the
lake beyond the mountains ; why
should it search for the pools and
ditches any more ?

* * *

The servant Kabīr sings : "O Sādhu !
finish your buying and selling,
have done with your good and your
bad ; for there are no markets and
no shops in the land to which you
go."

III. SOME SOUTH INDIAN POETS

The Shaivaite poets of South India seek a life of renunciation, but it cannot be said that the renunciation is of a colourless,

anchoritic kind. It is only the renunciation of evil thought and evil passion which stand in the way to the One who is Goodness and Harmony. The poetry of the saints clearly shows that they do not shut themselves out from the world. For their poems abound in a keen appreciation of the beauties of Nature and a warm love of all that is good. Below are given prose translations (by the writer of this article) of a few poems of South Indian lyrical poets to exemplify the above characteristics. It will be noted that the Vaishnavite poets (the *Ālvārs*) have the warmth of emotion in greater measure than the Shaivaite poets, who generally attain to the beautiful through what is great in thought and philosophy.

Appar (A.D. 7th century)

A prayer for the grace of God to live a life of goodness :

With unparalleled wickedness in my mind I have protected my body to no purpose.

Like a ladle without the handle, I am unable to take on the good.

Like the frog in the mouth of the snake, I am thinking many thoughts.

O Lord of Otriur, accept me and lead me to the Life.

A prayer to be freed from anger and lust :

Holding to the boat of the mind and paddling with the oar of reason, I voyage on the rough sea.

But I have overfilled my boat with the cargo of anger,

And the boat strikes against the rock of lust,

And I perish without knowing Thee ;
Help me, O Lord, with the saving wisdom to think on Thee.

A hymn in praise of the might, glory and grace of God :

Without the praise of the Father whom holiest sages laud,

The Ruler of the angels,

The Destroyer of sin,

The Ever-young who has gifted

The angels with the life-giving nectar,

The Mighty, who is the tossing sea, the lofty mountains, the earth, the sky, the brightly sparkling stars, the whole expanse of creation, the restless sun and moon, and all else untold ;

Vain, vain are the days that pass.

Another hymn of praise to God :

He is before my eye,

Who dwells in the mind,

Who would grace the head with the touch of His foot,

Who abides in speech,

Who is present with the servants who sing of His feet in full voice,

Who is borne by the angels,

Who is beyond the seven worlds,

Who loves the spot where blows the golden, fragrant konral blossom,

Who is in the rock and the fire and the wind and the sky, and in the

Mount Kailās,

Who is the Lord of Kalathi.

A hymn closing with the need for divine grace :

He of the long, matted locks,

He who abides with His dark-eyed one on the burning ground,

Is not with me alone.

He is without match,

He is without a form,

He is of no one spot,

He is beyond compare ;

And unless He is beheld through the eye of His grace,

No scripture can show Him.

Tirumangai Ālvār (8th century)

On the sweetness of the vision of the Lord :

Like the water drunk in by red-hot iron,

I have offered my hard-won love to
my Lord,
And becoming His slave, I have attain-
ed salvation.

Him of the cloud's hue, I have kept
in my mind and drunk as the sweet
juice of the sugar-cane.

O how sweetly He has appeared unto
me !

In homage to the servants of
the Lord :

To them that ever think of Him who
is the delight of this life and the next,
Who is the path and the ultimate
home,

Who dwells in the grove-encircled
Srīrangam,

Who is both fair and dark in hue,
Who has revealed Himself to angel
and mortal at once.

I bow and consecrate my body.

On the Lord as the Greatest
Refuge :

With the thoughts firmly fixed on
nothing, my mind is distressed like
an ant on a piece of wood which
the crackling fire has caught at
both ends.

O Wise and Lustrous One, O Lord of
the Heavenly Lords, who redeemed
the world from despots,

Never have we any other refuge
save Thee.

Nammālvār

On Nature as the manifestation
of God :

Whenever I behold the flowers
blossoming on land and water,
My delicate encaged soul
Outswells the physical frame in
rapture,

As all of them are the very forms of
my gracious Lord.

The devotee seeks the Lord
as a lover and sees Him in all
things of the Universe. The
following two stanzas are supposed
to be spoken of the devotee by
her mother.

She would embrace the mud, calling
it the mud of Vāman,

She would adore the sky, calling it
His abode, Vaikunta,

She would stream forth tears, calling
Him the ocean-hued,

What shall I do, O friends, to Him
who has enmeshed my girl in
love ?

Lifting her bangled hands, she would
hail the sea as the home of the
Master,

Showing the peerless sun, she would
hail Him as the lovely Lord of
Lakshmi,

Bedimmed with tears, she would cry
"Nārāyan" ;

The deeds of my fawn in the vision
of God perplex me.

A vision of the Beloved in all
creation :

O, how shall I call my Beloved ?
Shall I say He is the glorious,
virtuous One without a second,
Or the earth of matchless beauty or
the cool and sparkling ocean,
Or the everlasting sky or the twin
moving orbs of light,
Or all of these together ?

A homage to the lowest of the
low if he is a servant of God :

Be he lower than the four castes,
Be he the basest of the base without
a spark of earthly good,
If he becomes a servant of the beauti-
ful One with the Chakra,
His servant's servant is my master.

THE SCIENCE OF DREAMS

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V. THE EGO

ACCORDING to the scientific researches of Freud and Jung¹ the ego is the central point of consciousness, and it is only by becoming related to the ego that a thought, a feeling or a sensation becomes conscious. The ego is definitely stated by Freud to be the repressing force, and therefore has the power to limit consciousness. This agrees with philosophical definitions. It would be impossible for us to exist as separate entities unless consciousness were limited. The ego is, of course, the self, the limiting principle. On the whole the psycho-analytical theory agrees fairly well with the Theosophical; as regards the term *ego*² it is *the causal body*.

Repression has been much misunderstood. Psycho-analysis, whilst it brings sensations, feelings and thoughts that have hitherto remained unconscious into the sphere of the conscious life, brings them, if properly carried out, under the control of the ego. In fact, if an impulse, such as anger, is uncontrollable, it is partly unconscious, partly detached from the ego. Those forces which are most fatal to us, intellectually, morally

and physically, are those of the unconscious. The unconscious is a limitless sea of energy.

How does the unconscious appear in dreams? The dream is a series of images, of which we are conscious. According to Freud, although every dream expresses the fulfilment of a wish, yet only in a few cases is this wish-fulfilment openly enacted in the dream. The series of images which we actually remember when we awake is called the *manifest content* of the dream. Only rarely does this coincide with the underlying ideas and emotions which form the *latent content*.

The latent content may be very different from the manifest content. Thus, if we dream that a close relative has died it does not, of course, mean that we wish this to happen. We have referred to the view that dreams go by opposites. But even this is not a correct statement, although it contains an element of truth. The manifest content of the dream, the series of images or story of which the dream appears to consist, represents in symbolized form the present problem and the desire to solve it. On this all modern schools of dream-analysts are agreed, and I do not think it is an incorrect

¹ See their definitions quoted by the present writer in editorial comments in *Proteus*, Vol. I, No. 2, 1931, page 52, where are given some discussions of this subject.

² According to some authors, the ego includes the lower mental and even astral.

statement of the traditional view. In the dream instanced, the death of a relative may symbolize the end (*i.e.*, death) of a phase of the dreamer's life represented by the relative in question. One may dream of the parent's death, for instance, when it becomes necessary to leave home and earn one's own living.

The latent content is disclosed during the course of analysis. We have already seen that factors are contributed to the dream-life from the physical, astral and mental bodies. These factors have a certain force. In the physical sphere it is physical energy at work on the sleeping body. In the astral sphere it is pleasure and pain, the libido of the Freudians; in the mental sphere it is interest or *hormé*. The ego controls all these and builds them up into a dream, as during waking hours it builds up consciousness. But because during sleep a different relation exists between the bodies, and because they are working differently during sleep, the resulting product is different, and when examined from the point of view of day-consciousness, appears strange and bizarre. Yet the dream-world of phantasy has a reality of its own.

The ego has its own mode of action, and its own function to perform, although there is here some difference of nomenclature between different authors. Intuition is probably due to the action of a higher plane than the causal, (the Buddhist) the activities of which become conscious to the ego, just as the ego becomes conscious of the lower planes.

Thus to some extent the ego has the faculty of prevision. In ordinary waking life this is seen as foresight. In the dream certain energies are repressed by the ego, because they are fraught with danger if allowed to express themselves unchecked. Yet they are equally dangerous if they are not allowed to enter consciousness at all. Hence the ego allows them to enter in modified form. The dream has thus solved the problem which has remained unsolved in waking life. The problem of therapeutic analysis is to bring the dream-life into connection with that of waking consciousness, thus the work is, or should be, synthetic, as well as analytical in nature.

VI. HIGHER PLANES

Let us briefly refer to higher planes. Not only does the ego look down, so to speak, upon the mental, astral and physical vehicles, and receive impressions from them, but it also reacts to higher worlds, particularly to the Buddhist, the realm of intuition. In this way the ego can obtain a picture of itself and its relation to its lower vehicles. Intuition has been called the perception of possibilities. It is particularly upon this level that our ordinary ideas of time and space become obliterated and utterly inadequate. Here we have the source of many clear, prophetic dreams.

It is undoubted that such do really occur. They have been objected to, as have other forms of prevision, on the ground that if they occur we can have no free-will. There is no need to waste

time discussing the philosophical problem of free-will. It is an observed fact that we have free-will, but that does not preclude possibilities being foreshadowed. Dreams, in fact, can often act as warnings. This question has been so adequately dealt with by Leadbeater, and more recently experimentally by Dunne, that one can leave the matter here.

A most natural explanation of prophetic dreams lies in the fact that what causes the dream also causes the event which fulfils the dream. But this will not account for all examples of dream-fulfilment, and shows the inadequacy of any purely causal theory.

The coincidence theory is another favourite argument. Dr. Wm. Stephenson, for example, in the press, mentions the millions of dreams experienced every night by different people. Hence by laws of chance, he says, some will be fulfilled. But this does not explain the fulfilment of dreams in detail. Mathematical reasons rule this out. Combinations of even a few incidents and appearances increase the rarity of the occurrence by myriads. Even peculiar dreams mentioned by this very author scarcely bear out his theory. A woman he mentions dreamed of a green mouse. The next day she read in the newspaper of the difficulties of breeders in breeding a green mouse. Green mice must occur in dreams on very rare occasions. Similarly rare would be their mention in the papers. The chances against the combination of the two occurrences coming together are infinitely remote.

Negative evidence is no good. There is a story of an Irishman accused of stealing. Two witnesses were called and stated they had seen the theft. "I can call twenty who have not," said the Irishman, but he was nevertheless convicted.

Here are a few examples of clearly prophetic dreams:

(a) Schopenhauer tells us that one day after writing a letter he absent-mindedly poured ink over it instead of the sand, which was used in those days in place of blotting-paper. He rang for the servant to clean up the mess; whilst doing so she told him that she had dreamed of the incident the night before. On inquiry it proved that she had related the dream to the other servants at breakfast.

(b) Edmund Reed, the naturalist, saw his own tombstone with the correct date of death on it. His daughter-in-law's wedding anniversary fell on this date, and she also dreamed of its celebration beforehand, and that she had wreaths for presents.

(c) Alice Salt, 17, of a Leicester toy-factory, told her workmates that she had dreamed that the factory had been destroyed by fire and that she was suffocated. The same morning the factory did break out into fire, and she was burnt to death.

(d) Princess Emma Carolath recorded in writing a dream of herself in an octagonal room, hung with red damask, and with a sacred picture on one of the walls. She had never been in such a place, but two years later found herself, whilst travelling in

Hungary, in a chamber which agreed in every detail with that seen in her dream.

(e) Canon Garnier recorded a similar experience of a scene, dreamed in England, realized in every detail in Italy a year later.

Prophetic dreams which enabled danger to be avoided have also occurred, and these support Leadbeater's views and also Dunne's thesis that the future exists, but we can choose whether we enter it or not.

(a) At Dieppe, called at during a voyage, a fireman named Mounter dreamed that the ship (the Newcastle steamer "Elsdon"), on which he was serving, was lost. He told his dream to a comrade named Hanning, and both left at Immingham. Subsequently, the vessel was lost.

(b) Professor Boehm, famous Marburg mathematician, dozed at a gathering of friends one evening. When he awoke he had the distinct impression that he should move his bed. On returning home he did so, and in the middle of the night a crash woke him. A heavy beam had fallen, on to the place where his bed had usually stood.

(c) A lady, writing to the press, records a dream in which she tried to take her usual place in the end carriage of a train which she was in the habit of catching. In the dream it appeared as if she fell back, as she tried to enter the carriage. After several attempts she went along to a middle carriage, and was able to take her seat therein. She noticed that this carriage was newly painted, and then awoke with a jerk. The next

day she went for the train as usual, but some impulse, probably, as she says, the memory of the dream, prompted her to pass the end carriage which she was in the habit of entering, and to enter a middle carriage which, as in this dream, appeared to have been newly painted. No sooner had she entered than there was a violent jerk and uproar, an express having dashed in, destroying the end carriage and killing five passengers therein.

(d) A young lady on board the "Norge," when the ill-fated vessel approached the Rockall told passengers of a *thrice-repeated* dream of a wreck. They passed the Rockall and arrived in Christiania safely, but on the next voyage the "Norge" foundered on the Rockall.

Similar dreams are instanced by Leadbeater, in some cases the warning in the dream was neglected, in one instance taken when the events had already begun to be fulfilled.

Sometimes a prophetic dream is repeated. In the *Daily Dispatch* recently M. B. Wilson tells of a dream, two nights in succession, of his mother having a seizure and falling on the bedroom floor. Three months later this was repeated, not as a dream but as an actuality. A fortnight afterward his mother died. The same dreamer also dreamed twice of earthquakes, and each time found an earthquake had taken place as recorded in the newspapers which arrived on the morning after the dream.

VII. THEORY OF DREAMS

We are now in a position to see why dreams do not originate in

the physical body, any more than our waking activities do. Inasmuch as we may speak of a cause of dreams, we find the causative factor in the ego, the causal body. The physical, astral and mental worlds supply the material, the energy and the form, respectively. Experiments on the physical body are misleading. In actual life our environment appears to act upon our bodies. We know, however, we only occupy a certain environment by virtue of our past action, motivated by our ego. When a man dreams of ice and snow, and wakes up to find his bedclothes have fallen off, the dream is not the result of his unfortunate accident. On the contrary, both his dream and the falling away of his coverings are due to an inner irritability which can be explained if we know the man's problems in life. Perhaps his activities have been too heated, resulting in a fever of the physical body, which is relieved when he unconsciously throws off the bedclothes. The ice and snow in a dream come to cool him down, both physically and mentally. I do not assert that this explanation is correct. I merely give it in illustration of the method; the true interpretation would be arrived at if we studied the details of the particular case in question.

Dreams are thus the work of the complete individuality, not of any one plane, although there may be a dream-stratum which may provide the special images of dreams.

There are undoubtedly dreams of different classes and orders, but to say that different dreams should be interpreted upon different

principles is to negate dream-science. The same factors enter into all dreams, although to very different degrees. Thus in some dreams the physical factor predominates, and the prophetic factor, for example, may be so insignificant as to be negligible in practice. In others the reverse is true. Intensity in dreams is always important, and great intensity indicates powerful forces breaking through towards consciousness.

The analyst should hold a deep respect for human nature. If his conscious mind is occupied with cheap and petty thoughts he will project those upon his patient. Some analysts, particularly of the Adlerian school, interpret all dreams in terms of a desire to dominate, but this desire is chiefly exhibited in the unanalysed consciousness, and the dream is an effort to get rid of such pettiness. The interpretations which impute trivial objects to the dream are incorrect, although we do not deny the Adlerian thesis that the desire for power is a motive force in the unconscious.

Any theory, however, which makes the dream a self-deception is *a priori* incorrect. The dream is an attempt to adapt to reality, and is only a delusion in proportion that the waking life is a delusion.

The mistake made by many analysts resembles that made by many students of child-psychology. Do not judge the child by adult standards. A child is not necessarily dull if it cannot answer questions. Perhaps it is challenging your right to question it. Many

children are "old egos"—i.e., are at a higher evolutionary stage than the people who question them.

The following facts¹ have been used to show that the dream-world is a delusion:

(a) the deaf can hear in dreams;

(b) the blind—provided they did not become blind before the age of five years—can see;

(c) the hopeless cripple can perform great feats of physical strength.

But all these facts can be equally well explained by the law of compensation. The blind, the deaf and the crippled have, for some reason or other, repressed their natural functions. The dream tends to restore them, and by concentrating on the dream we would restore the functions if their atrophy had not gone too far.

I have already given an account of the action of the four vehicles in the formation of dreams. In most individuals the activities of one vehicle predominate by day and of a different one by night. According to Dr. Jung, who has had the opportunity of analysing many thousands of dreams of many different individuals of all races yearly, over a period of many years, there are eight psychological types. There are two main divisions of human individuals, *extraverts* and *introverts*. The extraverts are those people whose activities are directed outwardly, not necessarily on the physical plane, but on whatever plane they chiefly function. The introverts' activities are chiefly directed inwards. They are not

necessarily more selfish than the extraverts in the moral sense, since their work in the world may be beneficial to others, but they are chiefly concerned in developing their own vehicles and not sending influence directly outwards to others. The extravert's actions are expansive, extensive, active, he is always rushing about trying to do something. The introvert's actions are concentrative, intensive, passive; the introvert seems to dwell always in his own sphere. The extravert's life is chiefly that of the day, wide awake; the introvert's is chiefly that of the night, dreaming. Each main type is sub-divided according to the dominant function in the waking state. The four divisions are based on the great traditional divisions of the human being which Jung calls the four functions, and which we generally speak of as vehicles, *viz.*, the sensory or sensational function, which we call the physical; the feeling function, known to Theosophists as the astral; the intuitional function, corresponding with the ego or causal body.

Jung also speaks of a transcendental function, as if belonging to a different dimension or plane, and this is necessary to account for certain supernormal phenomena such as prophetic and telepathic dreams. There is no need to invoke a special transcendental principle to explain all supposed supernormal phenomena; however, some, as Bishop Leadbeater has shown, are due to the properties of the astral and mental and intuitional worlds, in which we may, to

¹ C. W. Kimmins, *Sunday Express*, January 29, 1933.

a varying extent according to our development, actively move when we withdraw from the physical vehicle in sleep. Nevertheless, in some rare cases, in sleep we do contact worlds higher than the intuitional.

There is no reason for considering these four psychological types as by any means fixed. Human beings are variable creatures, but on the whole each individual can be placed in one or other division, for psychological purposes. Within each group there are variations, and no two individuals are absolutely alike. Thus a stereotyped system of dream-interpretation is useless, and dream-dictionaries can only be used in a satisfactory manner by those who study and understand the differences between individuals. I do not deny the existence of universal symbols. In fact, such symbols repeatedly occur. Another consideration which we must bear in mind during dream-analysis is the influence of time. The same dream at different times, even in the same individual, will have different meanings attached to it.

The ancient dream-interpreters compiled tables showing the significance of different times of dreaming, *e.g.*, according to the moon's age. A relic of this is retained in the tradition that morning dreams come true, a sentiment that tends to prove correct because as dawn approaches we activate our vehicles in preparation for the tasks of the day. The whole of human affairs runs parallel with planetary move-

ments, and dreams prove no exception to this rule.

There are different kinds of dreams at different ages. Thus Dr. C. W. Kimmins¹ is reported to have said:

Between the ages of 13 and 19 children turned to religious matters, and in their dreams often dreamt about heaven. In children's early dreams the personnel was entirely ego-centric, with the child the only witness. Later, the mother and then some members of the family entered the dreams, but when the children reached the age when they dreamt about heaven, they always had with them in their dream their most particular chum or friend.

The father apparently never figures in dreams of children, either of heaven, or others.

In some cases it is also possible to identify the figures in the dream with certain planets, and their behaviour with planetary movements at the time of the dream.

Some excellent examples of the correspondence between dreams and astronomical phenomena are given in an anonymous work which deserves to be more widely known for its abundant ideas and information on the structure of man and cosmos, especially in the description of the various planes of being.² The author tells us that he made a habit of recording the time of his dreams, and subsequently he worked out the corresponding figure of the heavens for the time, according to the usual astrological rules. In one case a striking dream introduced the figures of acrobats on trapezes. They were balancing one another, it appears, and when the horoscope was worked out it was found that

¹ Speaking to the Huddersfield Women's Luncheon Club.

² *Cosmic Anatomy*, by "M. B., Oxon."

the planets were distributed in opposite parts of the heavens, in a remarkable manner, so as to balance one another in their actual positions. In another case, three figures appeared together in the dream: a king, a queen and a peculiar animal (a kind of hybrid between a pig, a puppy and an elephant) which was termed Garm. On looking up the planets' places, the Sun, Moon and Mars were found to be close together at the time of the dream. King and Queen are symbolized in astrology by Sun and Moon, and the animal nature of the third figure, together with the name Garm which means "bloody," refers accurately to the nature of the planet Mars, the blazing blood-red colour of which is well known, and its symbolism has been taken to include animality and the lower aspects of sex, probably shown by the very mixed nature of the dream-symbol. In another case the symbolism of the planets rather represented the general situation in the dream, but there is no doubt that the individual figures in the dream refer directly to planets. Thus, in one of my own dreams, the figure of Mercury was distinguish-

able, although represented in modern dress.

It is thus also clear that dream-personages, even in modern dress, may be identified with the figures of mythology which occur in varied guises, but with fundamentally the same characteristics, in the mythology of all races and peoples. The language of dreams is highly symbolical, and this is another branch which requires detailed exposition in connection with mythology and astrology. There is also the influence of higher planes than the intuitional, and which are important particularly in cases of truly prophetic dreams. There is the comparison of the dream-life, known under this aspect as *first sight*¹, with other modes of foreknowledge called *second sight*. Thus the study of sleep and dreams involves many factors, and although many theories of dreams have been put forward I know of no system of philosophy which explains them adequately, other than the synthetic and all-embracing teachings which have been expressed in the great works of the Founders and leaders of this Society, and which are known to the world to-day under the name of Theosophy.

[THE END]

¹ Ennemoser; *History of Magic*, 1854, trans. Vol. 1, p. 36.

THE "GREATER AMERICA" PLAN

BY DR. PIETER K. ROEST

[At its Annual Convention of 1933, the American Section of the Theosophical Society inaugurated a programme of development, which gained wide attention under the name, The "Greater America" Plan. To prevent this Plan from going the way of so many good intentions, its advocates insisted on the creation of a special office for its promotion and administration, and the Convention pledged sufficient financial support to make that office possible. After a year's trial, the Plan had proven a sufficiently strong stimulus to the work throughout the Section to make the question of its continuance a paramount issue of the 1934 Convention, which proved itself overwhelmingly in favour of going on through another year along the lines already developed. The "Greater America" Plan has thereby become an integral aspect of Theosophical policy in America, and requests have reached us to present its aims and workings to the larger audience reached by THE THEOSOPHIST.]

THE "Greater America" Plan is a definite and co-ordinated effort to improve the Theosophical work of the American Section, to raise the tone of all Lodge and public activity. This had become an urgent necessity, if not in all, yet in a good many Lodges. There has been for many years a curious neglect of the psychological facts on which the success of a Movement like ours is built; a neglect of which we may give a reasonable explanation.

When H. P. B. and Colonel Olcott started the Theosophical Society, they were in the thick of the battle of ideas which then engaged the attention of the intelligent and cultured people of those days. Their activities made front-page copy; they drew the friendship and the enmity of the leading minds in East and West. The startling nature of their ideas made a public impression without much need for an attractive presentation. Those who joined the Theosophical Society were

mostly of the cultured classes, and the work of the newly founded Lodges was on the whole of a high intellectual quality, and was presented with dignity by men and women who had reached influential positions by their own merits or by inherited social status.

Then came the period of great expansion, when large numbers joined and many new Lodges were formed. The simplified presentation of Theosophy by the next generation of leaders reached many of the less fortunate and poorly educated people; while the large output of interpretative literature made it easy for members to read copiously, and to follow rather than lead in the arduous work of thinking. So, with the passing of time, many of the older Lodges became somewhat "set," and offered little attraction to the more vigorous members of the younger generation; while younger Lodges often struggled, with little success, under poor leadership and with few members of influence and culture,

to attract public attention for Theosophy.

The changing mood of the times—developing a certain indifference for life's deeper theoretical problems, the diffusion through many pseudo-occult and religious organizations of watered-down Theosophical ideas; the misunderstanding of Mr. Krishnamurti's rather iconoclastic teachings; and finally the difficult circumstances which befell many members of the Theosophical Society with the onset of the economic depression—all this led to a certain stagnation of Theosophical work in many of the Lodges. Unless a vigorous attempt were made to aid them, and to inspire them to renewed activity and a higher quality of work, many centres for the influence of the Elder Brethren were likely to disappear. Something definite had to be done.

In this crisis the "Greater America" Plan was proposed by the Administration to the 1933 Convention, and warmly received. It sounded the note of encouragement, of co-ordinated effort, of deepening and perfecting our work, of appreciation for Art and Beauty—in short, it was the call for a thorough revision of our work to make it meet the cultural demands of our times. Above all, it implied a firm conviction that Theosophy, if but presented rightly, was fully adequate to enlighten and ennoble the world around us, and to attract the finest individuals around its splendid banner of Service.

The plan was first presented as an "Educational Programme," with five "General Objectives". These were made more concrete by the fourteen "Specific Objectives"

which followed, and by the suggestion of definite ways in which these specific aims could be achieved. This programme is here reprinted in full, as it may contain many helpful suggestions which—*mutatis mutandis*—may be useful elsewhere.

EDUCATIONAL PROGRAMME OF THE "GREATER AMERICA" PLAN

GENERAL OBJECTIVES

1. That every member of the Theosophical Society, whatever may be his degree of education or culture, his environment or his occupation, shall show such definite inner growth that it shall be reflected in all his outer life and action. That every Theosophist shall be known among his friends and acquaintances both Theosophical and non-Theosophical, as a REAL person, fulfilling the words of the Master: "The world may be uncomprehending but our duty is to shine".

2. That every Lodge of the Theosophical Society shall be a centre of deep spiritual life; of stimulating, progressive and creative thought; and brotherhood in practice.

3. That the Lodges of the Section, the national and isolated members, shall all be brought together in a friendly, co-operative relationship, the larger groups feeling their responsibility to all the groups in their territory, and all looking to Olcott for inspiration and guidance.

4. That all public work of any kind shall be on a dignified and impressive basis, not merely propaganda.

5. That the Theosophical Society shall take its place in the eyes of the world as a body of people advanced in thought, tolerant in opinion, and broad in its intellectual concepts, sympathetic towards every other genuine humanitarian movement.

SPECIFIC OBJECTIVES AND HOW TO ACHIEVE THEM

1. *To increase the spiritual understanding of each member:*

By directing efforts toward the member where he is, rather than far above his

head. Although to many the Masters may be unreal and far away, to every one brotherhood and the simple qualities of tolerance, love, kindness, are very real.

By making Theosophy experience as well as knowledge.

By using the section of *The American Theosophist* known as "The Inner Life" to develop attitudes which will help the member meet the daily problems that confront him.

By making available to Lodges suggestions for creating a more spiritual atmosphere and attitude in meetings, by encouraging more daily meditation among non-E. S. members, and meditation groups for those who feel the need for them.

By having all the lecturers and field workers hold at least one members' meeting at which the more spiritual side of our work is stressed, particularly with regard to the individual life of the member.

2. To broaden the general knowledge of members :

By departmentalizing *The American Theosophist* and devoting certain sections to Education, Religion, Beauty, Science, Citizenship, Industry, etc. Material for these sections should relate world developments to Theosophy, and should be supplied by T. S. people actively working in these fields.

By supplying reading lists to members on subjects other than Theosophy for the purpose of saving their time, rather than of directing their reading.

By encouraging members in each Lodge to read widely, to co-ordinate the results with their Theosophical studies, and to give brief résumés in Lodge discussions, thus stimulating real thinking.

By keeping members informed, through the Book Department, of good current books along all lines, but especially those pertaining to the three Objects of the Society.

3. To develop a sense of beauty and culture in members :

By including in Summer School programmes as much of this side of our philosophy as possible.

By encouraging Lodges to open their rooms to such local cultural activities as musicales, art exhibits, etc., that are of high quality.

By encouraging good music, good reading, etc., in Lodge programmes.

By encouraging reading of such books as *The Meaning of Culture* by John Powys, *Influence of Music on History and Morals* by Cyril Scott, *Practical Mysticism* by Evelyn Underhill, and authors such as Emerson who are distinctly occult or metaphysical in their writings, as well as those modern psychologists who are leaning towards Theosophical interpretations.

By stressing the beauty facet of life in lectures and talks.

By including in *The American Theosophist* helpful suggestions on the elementary laws of beauty and art.

4. To beautify Lodge rooms :

By using the cultural section of *The American Theosophist* to impress the great need for beautiful Lodge rooms.

By giving a few simple rules of interior decorating.

By keeping the need before the membership until each Lodge begins to wonder about its own surroundings.

5. To stimulate the circulation of Theosophical books and publications among members and the public :

By helping librarians to recognize the importance of their work and the possibilities of making the library a powerful factor in the life of the Lodge.

By encouraging every Lodge to subscribe to the Adyar THEOSOPHIST. Suggestions can be made in *The American Theosophist* as to how various articles in these magazines can be used in Lodge programmes.

By making it "popular" for every Lodge in the Section to see that the international and national magazines (*The Adyar THEOSOPHIST* and *The American Theosophist*) are placed in the public library of its city.

By using the Book Section of *The American Theosophist* for short, intriguing paragraphs about contents of books, giving the reader an idea as to how he can make use of the book to advantage.

6. To give Lodge programmes and classes a higher tone and make them more effective :

By supplying Lodges with courses of study worked out carefully from the

standpoint of Theosophy and world activities, discoveries, inventions, etc.

By throwing the whole weight of Headquarters into creating a desire in the Lodges to use such courses, the Lodge always to be free to decide, however.

7. *To improve administrative work of Lodges and secure greater co-operation with administrative work of Headquarters :*

By helping Lodges to know what are the best business procedures, by suggesting methods of conducting the business of Lodges, by-laws, etc.

8. *To develop leaders and lecturers in our Lodges :*

By encouraging Lodges to conduct H. P. B. Training Classes, Open Forums, debates, etc.

By use of exchange speakers in Federations.

9. *To develop and broaden the concept of right citizenship in every member :*

By encouraging the formation of right citizenship study groups.

By encouraging individual interest and participation where possible in governmental activities and policies, bringing the light of Theosophy to bear upon its problems.

10. *To develop wiser and more critical understanding of other movements :*

By supplying Lodges with impersonal, unbiassed and verifiable information about movements and teachers, gathered together by Headquarters after a fair and thorough investigation. With this should be supplied a few suggestions which might be used as measuring-rods by which Lodges and members could learn to judge such movements, and make their own decisions.

11. *To strengthen the work of Federations and weak Lodges :*

By all lecturers, field workers, Federations, working together in the same general direction in a co-ordinated plan of activity.

By continuing the field work to Lodges unable to pay for it.

By drawing Federations closer together in efforts and plans.

12. *To make the Lodge a cultural as well as spiritual centre :*

The emphasis placed on the cultural side of life will draw into the Lodge people of this type who can find their work in developing this side of Lodge life.

13. *To make sure that every Lodge is known in its own city so that the person desiring Theosophy can find it :*

By encouraging Lodges to maintain their own rooms, to list the name of the Lodge in both the telephone and city directories, to insert weekly notices in the "Church and Other Organizations" columns, to provide adequate publicity for public lectures and study classes, and to develop a good mailing list.

14. *To strengthen the Youth Work of the Section :*

By encouraging members under 30 years of age to join the Young Theosophists of America, and very young people to enter Round Table Groups.

By encouraging young members of the Lodge to accept responsibility for work.

SOME MECHANICAL METHODS OF ACHIEVING THESE OBJECTIVES

1. Issue to Lodges a mimeographed HANDBOOK FOR LODGES, on loose leaf paper so it can be kept in note book and be added to from month to month with fresh material through the *Bulletin of Lodge Activities*. Contents for such a book to be :

- (1) Theosophy and the Theosophical Society.
- (2) What are good Lodge officers.
- (3) Lodge administration.
- (4) How to conduct public lectures.
- (5) Lodge class work.
- (6) How to develop leaders, teachers, lecturers, etc.
- (7) Lodge library work.
- (8) Lodge programmes.
- (9) Lodge bulletins.
- (10) Pitfalls of the new member.
- (11) An enriching reading course.
- (12) Programmes for young people.
- (13) Ways to make money.
- (14) Parties and social affairs.

- (15) Federations, their function and purpose.
- (16) Olcott, its importance to the Section.

All the above subjects will be treated in a concise but detailed manner so new officers and members may have guidance in their work.

The HANDBOOK should be used in Lodge study until all points have been covered, or by the various Lodge committees, each studying its own section.

2. Make *The American Theosophist* a definitely educational organ for the carrying out of this Educational Programme. Everything in it to be driving toward the goal established.

3. Appointment by the National President of National Advisory Committees, the chairmanship of each to be held if possible by a member actively engaged in the work which his committee will study. These committees will be sources of material for the departments in *The American Theosophist*. They should cover such subjects as Education, Religion, Science, Beauty, Lodge Programmes, Youth, Federations, etc.

FIRST STEPS IN THE NEW EDUCATIONAL PROGRAMME

There are four steps which each Lodge can take at once which will make it an active participant in the new programme.

1. Very soon every member will be asked to file with Headquarters information about himself, his training, his public contacts, etc., through which we shall be able to find people to help with the important work before us. Lodges can see that their members return these questionnaires promptly.

2. Lodges are now asked to write in detail and send to Headquarters an outline of their work, as to programme, administration, policies; their difficulties and failures and their successes.

3. We will soon send to each Lodge definite suggestions and ideas as to how Lodge rooms may be made more beautiful. Each Lodge can at once check its own quarters by these principles of decoration.

4. Each Lodge can begin at once training speakers and lecturers by forming an H. P. B. Training Class, directions

for which were given in the March and May, 1933 issues of the "Bulletin of Lodge Activities," or if these are not available such instructions will be sent upon request.

While the plan called for improvements which the Lodges and members *themselves* had to achieve, its vital significance, it was felt, could be communicated best by personal contact. Hence the Field Workers, Miss Anita Henkel and the writer, were commissioned to tour the Section for the purpose of presenting and promoting this programme, with the administration of which they were charged. It was named the "Greater America" Plan not merely for the reason of giving it an inspiring association. As was stated in my article in *The American Theosophist*, September, 1933, introducing the Plan:

A Greater America requires a truly great organization of Theosophists who—individually and collectively—strike the keynote of greatness in the heart of the nation. Our work is the ennobling, refining and spiritualizing of the nation's life—*through our own!* We shall do that if we live not for ourselves, but for America—the true America that the Great Ones cherish in Their hearts; the America dreamed of by Washington, by Lincoln, by Emerson and Whitman. We must help Her to develop grace and beauty, as She has already so splendidly developed energy and good-will, idealism and efficiency.

But we must start where we *are*, in our *own* lives, in our *own* homes, in our *own* Lodge, and in our *own* community. Each one of us has his circle of influence, be it small or large, in which he can be a blessing—if he will; in which he can set the tone—if he will; through which he can pour the ferment of nobility into the nation's life—if he will. There is *none* too obscure, too simple, too *weak* for that task; if we will only realize that we are not alone, but workers in a mighty movement behind which drives resistlessly a Will Divine. We are as one

organism in the nation's corporate existence; and by our dedication of that organism to the ennobling of America we shall, each of us, become a channel of the Power that "mightily and sweetly ordereth all things," that for each country seeks its greatest destiny.

This spirit of "mobilization" was communicated—with more or less effect—to three-fourths of all the Lodges, in personal visits by one or both of the Field Workers. The result was a marked revival of interest and activity throughout the Section, and many definite improvements in the quality of Lodge-work. While, naturally, the Plan will require many years for its fulfilment—in fact, the striving for perfection is endless in this world—yet it has creditably stood the test of its first year.

Much work has been definitely begun, and its effects are already apparent. Two new Federations were formed, one revived, and many others strengthened. A *Lodge Handbook* has been compiled with great care, and its first issue was distributed to the Lodges this past August. It is receiving much grateful comment for its practical contents as well as for its efficient organization and attractive appearance. A *Who's Who* of the membership has been compiled, revealing much hidden talent, and very useful in the formation of "Advisory Groups" of people with similar interests, from which groups much helpful information regarding their respective fields is expected. Isolated members were put into touch with each other by correspondence—another result of our membership Directory. It also enabled Headquarters to reach our artist members, so that our

first Art Exhibition could be held during the Summer Sessions; an innovation which, under the able direction of Mr. James Perkins, proved a splendid success.

Naturally the programme for our Summer Sessions at Olcott, last August, was largely built around the aspirations embodied in the "Greater America" Plan, and the experience gained in its first year of trial. The theme of the "Olcott Institute" was the vital significance of Theosophy in relation to the ancient symbols of religion, to modern literary and modern scientific thought. That of the Summer School was "Whither America?"—taking up the trends discernible in such fields as Art, Education, Religion, Economics, and the Social and Political Order; while Theosophy's message and our task in each of these fields were discussed.

The response of the members to the "Greater America" Plan has been wonderfully encouraging. It is, of course, the members themselves, and not the Administration, who determine its success or failure. And our American members have unequivocally demonstrated that they stand behind their Plan with sincere whole-heartedness; their support this year was even stronger than at the time of its inauguration when the first flush of enthusiasm gave it special colour. Perhaps it is because we in America realize—and our new International President has confirmed us in this faith—that the blessing of our Elder Brethren rests upon this co-ordinated effort to make this Section a better instrument for *Their* "Greater Humanity" Plan.

H. P. B.'S SKETCHBOOK

By A. J. HAMERSTER

THERE is among the treasures of the "Archives" of the Theosophical Society at Adyar a small booklet, seven by eleven inches broad, of not more than twenty-six pages, three leaves at least having been torn out, which we will call H. P. B.'s Sketchbook, for purposes of identification. It contains mostly drawings and sketches in ink and in pencil, also mere scrawls and scribbles, with here and there some writings in between.

The first page bears in the middle a pen-drawing of a seaside view, probably Ramsgate, with the moon just sinking below the horizon, and written underneath is that heartfelt cry of joy at the meeting of her Master on her twentieth birthday, 12th August, 1851. This fixes nicely the time when and the place where the Sketchbook was begun.

Under this drawing is another, also in ink, presumably of her father's armorial bearings, for I seem to recognize in the dexter base point of the quartered field the cock with crest and spur and plumed tail, which for sure will have been one of the distinguishing emblems of the von Hahns. The whole is crowned by a nine-rayed princely coronet.¹

The rest of the page is covered in two columns, right and left of the central drawings, with what has the appearance of a poem in Russian characters, not yet deciphered. Above the right-hand column is the sketch of a monstrous face of some Armenian or so, with large earrings and a huge bulbous nose adorned by a few hairs on the tip, the man either talking with both hands or making a long nose.

The second page contains a short French piece, on shall I say "The Path of Woe", of which more anon; as well as of the one short sentence, also in French, on

the next page, a maxim on "The Happiness of Woman". The third page has further nothing but childish scrawls. Page 4 has the same with the address of a Captain Miller, 1 Dragoon-guards, Aldershot.

Page 5 has another drawing in pencil of Chevalier Louis with his grotesque shadow on the wall on his right, and on his left a poodle sitting upright on his haunches on a table. Page 6 is entirely blank. And pages 7 and 8 are full of the "Legend of the Nightflower," the *pièce de résistance* of this publication. It also is written in French, and our French brethren will undoubtedly relish H. P. B.'s fine mastery of their language. The opening description of the sombre night, in which the flower awakens to cold and darkness and loneliness, immediately creates a feeling of compassion that is relieved only when the little lone star is the first to cheer with its beams the flower's aching heart. I reproduce the story both in the original French and in an English version which Miss Heather Kellett has helped me to make as nearly beautiful as the original. The deciphering has cost some pains, and one word I could not make out at all. It does not make much difference, however, and I leave it to the reader to find the gap. Literally translated, *Belle de Nuit* should have been rendered by Marvel of Peru, or Four O'clock. For obvious reasons I had to reject the first, while the second was unsuitable because this flower received its name from the fact that it opens its petals at 4 o'clock in the afternoon. So I simply called it the Nightflower. Against one thing I must warn the reader,—to take the flower's and "many a woman's" love in a too worldly sense. The legend rather points to a divine and secret love for a celestial object. H. P. B.'s thoughts,

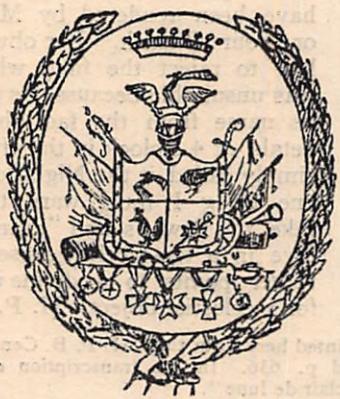
¹ Seaside view and coat of arms are reprinted here from the "H. P. B. Centenary Number" of THE THEOSOPHIST, August, 1931, p. 558 and p. 636. In the transcription of the writing on page 559 a mistake has crept in. Read: "par un clair de lune".

² See *Old Diary Leaves*, vol. I, facing p. 198. Cf. H.P.B.'s *The Key to Theosophy*, 2nd ed., p. 302.

H. P. B.'S SKETCHBOOK
BY A. J. HAMERSTER



*— That memorable!
Certains nuit par un soir
— 2^e Land qui se couchait à
— Remente 12 Août. 1851.*
Lorsque je rencontrais M. le Maître — de mes rêves..!!*



From page 1 of H. P. B.'s Sketchbook

in the days when the story was written, were apparently seriously occupied with woman's love and happiness. As I said before, there is one short maxim on this subject on page 3 of our Sketchbook. It may help us here. It runs thus :

La femme trouve son bonheur dans l'acquisition des pouvoirs surnaturels.—L'amour, c'est un vilain rêve, un cauchemar.

Woman finds her happiness in the acquisition of supernatural powers.—Love is but a vile dream, a nightmare.

One may think what one likes of this piece of wisdom of one whose mind was in many respects truly masculine in its intellectual grasp, but whose heart was as truly feminine in its power of warm love. Yet the oracular pronouncement may further a better understanding of the little nightflower's love, may raise it from earth to heaven, from our world where golden glory is the reward for those who court its favours, to that other world of Theirs, where the Lone Star shines, it is true, but where, from the worldly point of view, there is but darkness and loneliness. For this reason the path that leads to the shining of the silver star is often called the path of woe. And it is on this aspect that the piece which I said occurred on page 2 apparently lays special stress. It runs as follows :

Toutes les magnificences de la Nature,—le silence imposant de la nuit; les odeurs des fleurs; les rayons pâles de la lune à travers les panaches verts des arbres; les étoiles, fleurs de feu semées dans le ciel; les lucioles, fleurs de feu semées dans l'herbe,—tout cela a été créé pour rendre la NATURE digne de l'Adepté, moment où pour la première fois, elle dit à l'Homme, "je t'appartiens,"—mot formé d'un céleste parfum de l'âme, qui s'exhale et monte au ciel avec les parfums des fleurs,—moment, le seul de sa vie, où il est roi, où il est Dieu; moment qu'il paye et qu'il expie par toute une existence de regrets amers.

"Le moment; c'est le prix de toutes nos misères."

All the glories of Nature,—the imposing silence of night; the perfumes of the flowers; the pale rays of the moon through the green tufts of the trees; the stars, flowers of fire strewn over the sky; the glow-worms, flowers of fire strewn over the grass,—all these have been created to render NATURE worthy of the Adept, at that moment when for the first time she cries, "I am yours,"—words formed of a divine perfume from the soul, which, breathed forth, mounts to heaven together with the perfume of the flowers,—the one moment of his life, that he is king, that he is God; the moment for which he pays and expiates with a whole life of bitter regrets.

"That moment, it is the price of all our miseries."

I must confess that I have taken a slight liberty with the text, where there seems to have been some mixing up of identities—the Adept's and Nature's. For, instead of "la Nature digne de l'Adepté," the text reads "l'Adepté digne de la Nature," and these words are written in red ink over the erased original in black ink, though without doubt in H. P. B.'s own handwriting. The same is the case with the words "elle dit à l'Homme, je t'appartiens". And though I suspected that the first sentence was wrong, I did not dare to make the obvious change, before, at last, I was able, by placing the original under a strong white light, to decipher the erased text, and thereby found my conjecture right. The original text has "le monde digne de l'homme"

and "il dit à une femme, je t'aime". By the changes in red H. P. B. has again raised the subject from mere carnal or earthly love to a high spiritual sphere. The whole seems to be an elaboration on the sentence underneath, which is apparently a quotation. Can anyone place it? The corrections in red ink date probably from H. P. B.'s Theosophical days, whereas I place the above three French pieces in her pre-Theosophical days, between 1851 and 1855. The reason for the latter date will appear hereafter (page 13 of the Sketchbook).

And now for our

LÉGENDE SUR LA BELLE DE NUIT LEGEND OF THE NIGHT- FLOWER

Tradition des Steppes

Tradition of the Steppes

Tout au commencement de la création du Monde et bien avant le péché qui perdit Ève, un frais buisson vert étendait ses larges feuilles sur le bord d'un ruisseau. Le soleil, jeune à cet époque fatigué de ses débuts, se couchait lentement, et tirant sur lui ses rideaux de brouillards, enveloppait la terre d'ombres profondes et noires; alors on vit s'épanouir sur une des branches du buisson une modeste fleur; elle n'avait ni la fraîche beauté de la rose, ni l'orgueil superbe et majestueux du beau lys. Humble et modeste elle ouvrit ses pétales et jeta un regard craintif sur le monde du grand Boudda. Tout était froid et sombre autour d'elle! Ses compagnes sommeillaient tout autour sur leurs tiges flexibles; ses camarades, mêmes filles du même buisson, se détournaient de son regard; les papillons de nuit, amants volages des fleurs, se reposaient bien un moment sur son sein, puis s'envolaient vers des plus belles. Un gros scarabé faillit la couper en deux en grimpant sans cérémonie sur elle à la recherche d'un gîte nocturne, et la pauvre fleur effrayée de son isolement et de son abandon au milieu de cette

In the early beginnings of the creation of the world, and long before the sin by which Eve was lost, a fresh green shrub spread its broad leaves on the bank of a rivulet. The sun, still young at that time, fatigued by his rising, sank slowly down, drew his veils of mists around him, and enveloped the earth in deep and dark shadows. Then would a modest flower blossom forth upon a branch of the shrub. She had neither the fresh beauty of the rose nor the superb and majestic pride of the beautiful lily. Humble and modest, she opened her petals and cast a fearful glance on the world of the great Buddha. All was cold and dark around her! Her companions slept nearby on their flexible stems; her comrades, all daughters of one shrub, turned away from her look; the moths, winged lovers of the flowers, still rested for a moment on her breast, but soon flew away to more beautiful ones. A large scarab almost cut her in two while it climbed without ceremony over her, on its search for nocturnal quarters. And the poor flower, distracted by its isolation and loneliness amidst the indifferent crowd, hung its

foule indifférente, baissa la tête tristement et laissa tomber une goutte de rosée amère. Mais voilà qu'une petite étoile s'alluma dans le ciel sombre. Ses brillants rayons vifs et doux perçèrent les flots des ténèbres, et soudain la fleur orpheline se sentit vivifiée et rafraîchie comme par une rosée bienfaisante. Toute ranimée elle leva sa corolle et aperçut l'étoile bienveillante. Aussi reçut-elle ses rayons dans son sein tout palpitant d'amour et de reconnaissance. Ils l'avaient fait renaître à l'existence.

L'aurore au sourire rose chassa peu à peu les ténèbres et l'étoile fut noyée dans l'océan de lumière que répandit l'astre du jour; des milliers de fleurs courtisanes le saluèrent, se baignant avidement dans ses rayons d'or. Il les versait aussi sur la petite fleur; le grand astre daignait l'envelopper, elle aussi, dans ses baisers de flammes. Mais pleine de souvenir de l'étoile du soir, et de son scintillement argentin, la fleur reçut froidement la démonstration du fier soleil. Elle avait encore devant les yeux la lueur douce et affectueuse de l'étoile, elle sentait encore dans son cœur la goutte de rosée bienfaisante et, se détournant des rayons aveuglants du soleil, elle serra ses pétales et se coucha dans le feuillage tout épais du buisson paternel. Depuis lors, le jour devient la nuit pour la pauvre fleur, et la nuit le jour; dès que le soleil apparait et embrasse de ses flots d'or le ciel et la terre, la fleur est invisible, mais une fois le soleil couché, et que, perçant un coin de l'horizon obscurci, la petite étoile apparait, la fleur la salue joyeusement, joue avec ses

head mournfully and shed a bitter dewdrop for a tear. But lo, a little star was kindled in the sombre sky. Its brilliant rays, quick and tender, pierced the waves of gloom. Suddenly the orphaned flower felt vivified and refreshed as by a kindly dewdrop. Fully restored she lifted her face and saw the friendly star. She received its rays into her breast, quivering with love and gratitude. By them she was reborn to a new life.

Dawn with its rosy smile gradually dispelled the gloomy shadows of night, and the star was drowned in an ocean of light which streamed from the star of day. Thousands of flowers hailed him their paramour, bathing greedily in his golden rays. These he shed also on the little flower; the great star deigned to cover her too with his flaming kisses. But full of the memory of the evening star, and of its silver twinkling, the flower received but coldly the demonstrations of the haughty sun. She had still in her mind the soft, affectionate glow of the star; she still felt in her heart the kindly dewdrop, and turning away from the blinding rays of the sun, she closed her petals and slept cradled in the thick foliage of the parent shrub. So day became night for the lowly flower, and night became day. As the sun appeared and embraced heaven and earth with its golden rays, the flower became invisible; but hardly did the sun set, and the star, piercing a corner of the dark horizon, appear, then the flower would hail it joyfully, play with its silver rays, breathe with long breaths its mellow glow.



From pages 18 and 19 of H. P. B.'s Sketchbook

rayons argentins, respire à larges traits sa douce lueur.

Telle est aussi le coeur de beaucoup de femmes. Le premier mot bienveillant, la première caresse affectueuse, tombant sur son coeur endolori s'y enracinent profondément; et se sentant toute émue à une parole amicale, elle reste indifférente aux démonstrations passionnées de l'univers entier. Que le premier soit comme tant d'autres, qu'il se perde dans des milliers d'autres semblables à lui, le coeur de la femme saura le découvrir, de près comme de loin, elle suivra avec amour constant son cours modeste et enverra des bénédictions sur son passage. Elle pourra saluer le fier soleil, admirer son éclat, mais fidèle et reconnaissante, son amour appartiendra pour toujours à une seule étoile.

Thus is the heart of many a woman. The first gracious word, the first affectionate caress, falling on her aching heart, take root there deeply. Profoundly moved by a friendly word, she remains indifferent to the passionate demonstrations of the whole universe. The first may not differ from many others; he may be lost among thousands of others like him, yet the heart of woman knows where to find him, near by or far away; she will follow with constant love his humble course, and send her blessings on his journey. She may greet the haughty sun, admire his glory, but, loyal and grateful, her love will always belong to one lone star.

Let us now finish our Sketchbook. Page 9 has two heads in pencil, one *en profil*, the other *en face*, probably of Louis again, and some further scrawls. If the surmise that these drawings, as well as the one two pages earlier, are of Chevalier Louis, then they must have been made after 1876, when the original portrait of the reputed adept and putative author of *Art Magic* and *Ghost Land* was sent by Mrs. Britten to Colonel Olcott, and H. P. B. produced her reversed duplicate of it. Page 10 is blank, as are pages 20 and 22. Pages 11-14 have faded photographs stuck on them, first a lady with some likeness to H.P.B., then an old man; then an old woman, the latter with the date 1855; the last one is a younger lady. Page 15, a hasty and a hazy outline of a man, in ink. Page 16, childish scrawls. Page 17, the Russian alphabet. Page 18, a woman's head in ink, probably the same as six pages further on. Page 19, two studies of Napoleon's head. Page 21, some decorative letters. Page 23 bears the date 1862. Page 24, pen-drawings of Marguerite praying before a crucifix with hands folded on her breast, and Mephistopheles whispering seductions in her ear, with the subscript in pencil "Teresina Signora Mitrovich (Faust). Tiflis 7 Avril 1862." The name is that of a Russian singer's wife, herself a singer also, I think. Her husband, Agardi Mitrovich or Metrovich, acquired a notorious fame in H. P. B.'s life through people's slanderous gossip. H. P. B. once saved his life in 1850. The second time, in 1870, though warned by the Master Hilarion, "then bodily in Egypt," she came only in time to bury him. Whoever wants to, can read more fully of the "incident Metrovich" in her letters to A. P. Sinnett. We will only quote one sentence, relevant to the date in the Sketchbook. I found him again, H. P. B. writes, "in Tiflis in 1861, again with his wife, who died after I had left in 1865 I believe." (p. 135.) The drawing was probably made after H. P. B. had attended a performance of Gounod's "Faust" at Tiflis on 7th April, 1862, with husband and wife acting the parts of Mephisto and



Page 24 of H. P. B.'s Sketchbook

Mis 7 Avril 1869

Marguerite. H. P. B.'s pen-drawings show, I think, remarkable force, which however is not done complete justice to in the line-blocks reproduced herewith.

Page 25 contains six strophes, of eight lines each, of a burlesque and sometimes very vulgar song in French about the eleven sons of Jacob. Though I deciphered the whole thing, I will only copy and translate here the first strophe (the least objectionable), as a sample, and that it may perhaps be identified by one of our French brethren. I do not think that the handwriting is H. P. B.'s.

Je suis né comme l'a dit la Bible
De Jacob descendant d'Abraham,
Electeur et presque'ligible
Dans le pays de Chanaan.
Nous étions en tout onze frères,
Parmi les onze pas un bon,
C'est ce qui causa ma misère
Et ma triste position. } bis

I am born as the Bible says
Of Jacob, descendant of Abraham,
Elector and almost eligible
In the land of Canaan.
We were in all eleven brothers,
Among us not one was good.
That was what caused my misery } bis
And my sorrowful state.

Page 32, the last, has also only childish scrawls.

OLDER AND LATER TEACHINGS

OCCULT truth cannot be absorbed by a mind that is filled with preconception, prejudice or suspicion. It is something to be perceived by the intuition rather than by the reason; being by nature spiritual, not material. Some are so constituted as to be incapable of acquiring knowledge by the exercise of the spiritual faculty. There are many such in the Society; and the body of the discontented are recruited from their ranks. Such persons readily persuade themselves that later teachings, received from exactly the same source as earlier ones, are either false or have been tampered with by pupils, or even third parties. Suspicion and inharmony are the natural result, the psychic atmosphere, so to say, is thrown into confusion, and the reaction, even upon the stauncher students, is very harmful.

H. P. B.

IN THE TWILIGHT¹

V. By ANNIE BESANT

THE Vagrant said: "I am going to begin this evening. I will tell you about the first occasion on which I saw my Master. I wrote an account of the event once in a pamphlet, but it never appeared in any publication that has lasted. Soon after I had joined the Society, it happened that I was in England at a time when H. P. B. was in Fontainebleau, France, where *The Voice of the Silence* was written. She wrote me to go over and join her, which I did with joy. She was living in a delightful old house out in the country, and I was put in a bedroom near hers, a door connecting the two.

"One night I awoke suddenly owing to an extraordinary feeling that there was in the room. The air was all throbbing, and it seemed as if an electric machine was playing there; the whole room was electric. I was so astonished (for it was my first experience of the kind) that I sat up in bed, wondering what on earth could be happening. It was quite dark, and in those days I was not a bit clairvoyant. At the foot of the bed a luminous figure appeared, and stood there from half a minute to a minute. It was the figure of a very tall man, and I thought, from pictures I had seen, it was H.P.B.'s Master. Near Him was

another figure, more faintly luminous, which I could not clearly distinguish. The brilliant figure stood quite still, looking at me, and I was so utterly astounded that I sat perfectly still, simply looking at Him; I did not even think of saluting Him. So I remained motionless and then gradually the figure vanished. Next day I told H. P. B. what had happened, and she replied: 'Yes, Master came to see me in the night, and went into your room to have a look at you'. This was my first experience of seeing a Master; it must have been clearly a case of materialization for, as I have said, I was not in the least clairvoyant at the time."

"That was a phenomenon on the physical plane," said the Magian; "tell us your earliest psychic experience."

"One of my earliest psychic experiences occurred at Brighton," the Vagrant smilingly replied, "when Mrs. Cooper-Oakley and I went down there to stay with H. P. B. a few days. She was not well at the time. There was not much room in the house, so Mrs. Oakley and I shared a large attic-like room. After we had retired, a great grey eye appeared to us in turn; it came, floated over the beds and glared at us, first to my bed, then to hers, and then

¹ No. V is reprinted from THE THEOSOPHIST, May, 1910, page 1,098; and No. VI from THE THEOSOPHIST, February, 1912, page 749.

vanished. After it had gone, one leg of Mrs. Oakley's bed lifted up in the air and went down with a bang, twice. I heard a voice calling me: 'Annie, my bed is banging'. Then the leg of my bed did the same thing, and I said: 'Isabel, my bed is banging too'. We spoke to H. P. B. next morning about these rather disconcerting experiences, but could get no explanation from her. She was only playing little tricks on us with her favourite elemental. She also used to keep a little elemental under her writing-table to guard her papers in her absence, and she always knew if anyone had been there looking at them. On one occasion it hemmed some towels for her, as the President-Founder has related in *Old Diary Leaves*. It took very long stitches, but it sewed better than she could at any rate."

"Tell us something more of H. P. B.," cried a voice.

"In the days at Lansdowne Road, there was a young man of about seventeen, a relative of the Master K. H., who used to come to visit H. P. B. in his astral body. She was very fond of him. He was nick-named the Rice King, because when there was a famine in India and he was suffering intensely because of the misery he saw around him, he tried to materialize some rice in a storehouse. But not being an expert at this kind of thing, or knowing how to use the forces, he dematerialized it instead, to his great sorrow and dismay. He took an interest in Europeans, and in H. P. B. in particular. She was very fond of him, but he used to exasperate her

exceedingly by going to her writing-desk, and fumbling over all her papers, to her intense disgust, asking what those European things were. One night, I remember, he asked her permission to 'stump up and down the stairs and frighten the chelas'."

"Well, go on, we want more of H. P. B."

"I dare say you know that at séances where 'apports' take place the guides have frequently been asked to bring a newspaper from some distant place, which could not be there at the time of the séance by any ordinary means of transit, train or boat. This is one of the tests which it seems impossible to give. There is always some difficulty about it, though the spooks themselves do not seem to know in what the difficulty consists. H. P. B. once handed me some papers she had just been writing, to look over, in which there was a long quotation from a paper printed in India, about what had happened at a garden party. I noted the date and saw it could not possibly have arrived yet from India; I pointed this out to her, and said: 'H. P. B., how did you get this?' She said: 'I copied it'. But I told her it was out of a paper that had not arrived; it could not have been copied. She said: 'Oh nonsense, it could'. I noted the date of the paper and, when the time came for the Indian mail to arrive, I went down to the India Office the next day and asked to look at the Indian papers. I turned to the page from which she had quoted, but found nothing there. Then remembering that when reading astrally, sometimes

figures are apt to be inverted, I turned over to another page which it would have been if read upside down, and there was the paragraph, word for word as she had given it. I went back and said to her in a mischievous way: 'H. P. B., I saw that paragraph of yours in the paper to-day, and it is quite

correct'. 'Yes, here it is, she replied, tossing the paper over to me, a copy she had just received, thinking effectually to silence me. I said: 'Oh yes, but you had not received it at the time you made the quotation,' whereupon she only muttered some impolite expression."

VI

" 'Poltergeist' is the name given in Germany to the creatures who produce disturbances. They are stupid and annoying, and for the most part irrational. Sometimes noises and movements of objects are accidentally caused by persons still in the etheric double, blundering about in the immediate neighbourhood of their corpses. D'Assier's book, translated by the President-Founder, gives a number of these cases."

"The Rev. Stainton Moses," remarked the Shepherd, "often found himself a centre towards which objects in the room would fly. In his case, as in many spiritualistic séances, nature-spirits and disembodied persons were the usual agents. Apports, as they are called, are one of the commonest phenomena at séances, but

these are distinguished from the stone-throwing nuisance by having a distinct and rational motive."

"Then, again, objects may be deliberately moved by an exercise of supernormal power," said the Vagrant. "H. P. B. would use an elemental—a nature-spirit—to bring her something she wanted. I remember also seeing her basket containing tobacco move across the table to her—probably drawn by an extension of the astral arm; and one day she lighted a cigarette by raising it to the gas-light out of ordinary reach over her head."

"Similarly," said the Shepherd, "the late Lord Lytton—the author of *Zanoni*, not the Viceroy—drew an envelope to his hand across the room. I was a very small boy at the time, and was under the table in the room where he was sitting."

THE scent of flowers does not travel against the wind, nor that of sandalwood; but the perfume of good people travels even against the wind; a good man pervades every place.

SCIENCE SECTION

By W. WHATELY CARINGTON, M.A., M.Sc.

[I have been asked by the Editor to conduct a "Science Section" as a regular feature of THE THEOSOPHIST. Broadly speaking I hope to be able to select for comment such advances in thought and statement as point to the gradual evolution of an ordered and all-inclusive pattern from the welter of observations and theories which make up the fine structure of scientific work. I should accordingly be reluctant to allow any advance of major importance or far-reaching significance to pass unnoticed; and since no one man can hope to keep fully in touch with the whole field of science, I shall be correspondingly grateful for promptings, criticisms and suggestions from readers—although (I hasten to add) I cannot pledge myself to act on all (or any) of them. Communications may be addressed to me c/o THE THEOSOPHIST, or direct to Calandstraat 64, Rotterdam, Holland.—W. W. C.]

SIR JAMES JEANS AT THE BRITISH ASSOCIATION

SIR JAMES JEANS'S Presidential Address to the British Association at Aberdeen, on "The New World Picture of Modern Physics," is of outstanding interest, even though it contains no announcement of epoch-making discoveries in the physical domain. Its importance derives, rather, from the interpretation which Sir James finds himself constrained to place on facts which are now well-established, and in the general "philosophical" conclusions which he draws therefrom.

From a wealth of quotable passages I select for comment three which seem crucial:

(1) The first is somewhat technical, but must be borne. It is fairly well known to those in touch with modern science that it has been found necessary to think of an electron (believed to be one of the ultimate constituents of matter) sometimes as a "particle" and sometimes as a "packet" or group of "waves". In this

connection Sir James reminds us that ". . . if electrons really existed as point-particles and the waves depicted the chances of their existing at different points of space . . . then a gas would emit a continuous spectrum instead of the line spectrum that is actually observed". But also, the waves (of de Broglie and Schnödniger) are not "a superior model of an . . . electron" but only "a sort of parable".

This sounds formidable; but the general reader may neglect the technicalities and substitute the following, which appears to contain the pith of the matter. It is known that the ultimate constituents of matter behave in some respects like what, on the gross scale, we term "particles" and, in others, like what, on the gross scale, we term "waves". But it is demonstrably false to suppose *either* that they are "really" particles (in the sense that a speck of dust is really a

particle) whose position we happen to be unable ever to specify precisely, *or* that they are "really" waves (in the sense that a ripple on a pond is really a wave) about the extent, etc., of which we are equally doomed to uncertainty.

I emphasize this, technical though it is, because it sounds once more the death-knell of the "model-maker's" conception of the physical universe as consisting of entities (particles and/or waves) of the same kind (but smaller or in a different medium) as those with which crude sensory experience has made us familiar. Such a conception, although it dominated scientific thought throughout the last century, was never more than an illegitimate transference of concepts which are perfectly valid at the level of everyday experience to a level at which they simply are not valid at all.

(2) On somewhat the same topic: "If we ask the new physics to specify an electron for us, it does not give us a mathematical specification of an objective electron, but rather retorts with the question: How much do you know about the electron in question? We state all we know, and then comes the surprising answer: *That is the electron*". (My italics.—W. W. C.)

Sir James goes on to say: "The electron exists only in our minds—what exists beyond, and where, to put the idea of an electron into our minds we do not know. The new physics can provide us with wave pictures depicting electrons about which we have varying amounts of knowledge . . . but the electron which exists apart

from our study of it is quite beyond its purview".

This seems to me a dangerous way of stating the position; for it seems to imply that, in some sense, there "really" is an objective electron apart from our knowledge of it—and this is just the idea that the first part of the quotation expressly repudiates. Actually, of course, the notion of a *ding an sich*—a "thing-in-itself"—in some fashion existing behind what we call the observed properties of an object and responsible for them (yet ever unknown and unknowable to us) is a pure fiction; and it is no more and no less so in the case of an electron than in that of a chair or a rabbit.

The point here is that it has become clear to physicists, as also to some other thinkers, not only that to attempt to deal with anything essentially unknowable is a gratuitous waste of time, but also that to speak or think of such an unknowable as "existing" is altogether meaningless. There is no sense in talking of an electron apart from our knowledge of it, and once this has been fairly grasped it is easy to understand that the centre of gravity of physics (and indeed of all science) shifts, at the ultimate level of discourse, from the realm of supposititious—and quite mythical—things-in-themselves to that of consciousness; *for it is modulations of consciousness alone that we know at first hand*.

This paves the way for my third quotation:

(3) "To [a certain] extent, then, modern physics has moved in the direction of philosophic

idealism. Mind and matter, if not proved to be of similar nature, are at least found to be ingredients of one single system. There is no longer room for the kind of dualism which has haunted philosophy since the days of Descartes. This brings us at once face to face with the fundamental difficulty which confronts every form of philosophical idealism. If the Nature we study consists so largely of our own mental constructs, why do our many minds all construct one and the same Nature? Why, in brief, do we all see the same sun, moon and stars?"

Arguing from the fact that in the realm of physics "Atomicity and division into individual existences are fundamental in the restricted space-time picture, but disappear in the wider . . . picture which transcends space and time," Sir James suggests: "When we view ourselves in space and time we are quite obviously distinct individuals; when we pass beyond space and time we may perhaps form ingredients of a single stream of life. It is only a step from this to a solution of the problem which would have commended itself to many philosophers from Plato to Berkeley, and is, I think, directly in line with the new world picture of modern physics".

This passage, the importance of which can hardly be over-emphasized, is particularly gratifying to me personally, because I arrived at essentially the same argument

and conclusion, by a very different route, in the second of my *Three Essays on Consciousness*. I there showed that the psychological conception of a "common sub-conscious" (which is clearly first cousin to Sir James's notion of "a stream of life" with "ingredients"—but, if I may say so, terminologically preferable) is concordant with a whole range of facts, which I regard as tolerably well established, such as telepathy, crowd psychology and multiple personality, which are very difficult to explain intelligibly in other terms.

This line of thought, moreover, is eminently concordant with—indeed, essentially indistinguishable from—the most fundamental of all Theosophical doctrines, namely the Unity of all Consciousness in the all-inclusive, timeless One; and it is extraordinarily interesting that considerations of a strictly physical and mathematical character should have led Sir James to such conclusions.

That he will be vigorously criticized for deserting his own trade of cosmogonist and taking a hand in the hazardous game of philosophy goes without saying; nor need we doubt that he, or others, will find better ways of formulating his views as time goes on. But I think there can be no question that this address constitutes a notable milestone in the great task of bringing the whole range of experience—"objective" as well as "subjective"—under a single unifying conception.

FOUNDATION DAY

CELEBRATION AT ADYAR

NOVEMBER 17 was a Day of Remembrance at Adyar, remembrance of those two Founders who in 1875 brought the Theosophical Society to birth, H. S. Olcott and H. P. Blavatsky—and those other two Elder Brethren who handed them the promethean fire with which to illuminate the world. All other workers who have passed into the realm of light were gathered into the circle of memory. Garlands were placed upon the statues of H. S. O. and H. P. B. in the great Hall; the bust of Bruno (the famous statuette which we have so often seen in THE THEOSOPHIST and in Dr. Besant's monograph on Bruno); the portrait of Annie Besant by Miss Fuller and the statuary group by Mdlle. Diderichsen. And a festival air was given to the Hall with festoons of foliage.

Among the brethren present were the Baroness van der Hell, from Holland; Miss Watkin, from New Zealand; and Mr. and Mrs. Sellon and Mr. and Mrs. Hotchener who made reunion with the President and Shrimati Rukmini with whom they were fellow-voyagers from America.

The celebration commenced at 8.15 a.m. Dr. Arundale said:

Brethren, we have the great privilege of renewing our loyalty to the Theosophical Society, of which to-day is its birthday. We wish our Society on this occasion "Many Happy Returns of the Day". And when we think of those many happy returns of the day we think of innumerable days. If we desire to use our intuition or, if you like, our imagination, we can look down the centuries to come and see this particular gift of the Elder Brethren

to the twentieth century taking its place as a jewel in that great crown of gifts which some day shall rest upon the head of the world and give it happiness. You and I in other bodies—some of us coming in the near future from other systems, from other universes, and from other worlds—will nevertheless be here 17th of November after 17th of November to join in the rejoicings which will for so long take place on this day.

Even to-day those who have gone before us are with us. Think of any member of the Theosophical Society with whom you are acquainted, whether he be prominent or inconspicuous, and you will find him here. No matter how he may have served the Society, even if perhaps from time to time he may have rendered disservice to the Society, still, his higher self, that self which in reality joined the Society, will bring him here, and here he will be and is. If you have the imagination, you can think of all those friends of yours who may no longer be in incarnation (at all events for the time)—you can think of them as here and with us, and when our time comes to shuffle off this mortal coil we too shall be here 17th of November after 17th of November, no matter how great the distances may be which we shall have to traverse.

Once an individual has been associated with a gift of the Elder Brethren to Their world he can never dissociate himself from it, even though in his physical brain, in physical circumstances, he may resign from the Society or even may repudiate it altogether. A tie has been made by his membership which can never be broken, and his higher self will cling to that tie and at long last draw back the lower into union with the higher.

And so to-day we are a company of the living—those of us who are here present—but even more, a company of the more living, those who have passed onwards into the greater freedom, and together the past and the present, and in no small measure the future, rejoice in the gift and pray that that gift may become increasingly accessible to the world to which it is given and to which it belongs.

A few readings followed here, selected by various brethren as being appropriate to this birthday. Mr. N. Sri Ram read a passage from the Mahachohan's letter exhorting members to make the Theosophical Society not the embodiment of selfishness or a simple school of psychology, but a real Brotherhood of Humanity, which it was meant to be, and commanding the white races to stretch out the hand of fellowship to the dark nations—"to call the despised nigger brother". An unpublished piece of writing by H. P. B., found in her scrapbook and translated from the French, was read by Mrs. Balfour-Clarke with delightful effect: it is called "The Legend of the Night Flower" and will be found elsewhere in this number. Mrs. Sellon read some of Annie Besant's words at the forty-first anniversary meeting (see cover p. iii); Mr. Sitarama Shastri chanted a passage in Sanskrit on the place of the Hierarchy in the spiritual economy (from a Hindu Scripture); and Dr. Srinivasa Murti recited from the *Rāmāyana* a

description of the āshrama of the Rishi Agastya, with sonorous rhythm and music which struck the vibration of a sustained and powerful mantra. These readings concluded, Dr. Arundale proceeded:

I had put down a short address to conclude the proceedings, but as you all realize, to follow after these beautiful readings is almost in the nature of an impertinence. All that I need say on this occasion is that each one of us here present, and very many thousands of us throughout the world, renews his loyalty and devotion to the Theosophical Society, Messenger of the Elder Brethren, to its great Objects, and to its wide and splendid purposes. Each one of us has far to travel before he is able to realize even in a measure the depths of those teachings which have been entrusted to us. We have far to go, but the road is a very beautiful road; the company with which we travel is the very delightful company of friends from olden times; and the way before us is magnificent. So even though difficulties and obstacles must assail us on this way, they count but little when we think of the splendour of the road, of the wonder of the goal, and of the friendship enduring by which we are in fact surrounded throughout the journey. Let us all therefore renew our dedication to our Society and to Theosophy, as we understand the Society and as we understand Theosophy. Let us be as loyal to our Movement and to our truths as those elders of ours have been so wonderfully. So shall we deserve well of our privilege of membership, and so shall we draw nearer and nearer to

that great company of Elder Brethren, the Inner Government of the world, members of which each one of us must some day be. Let us go forward in joy, in courage, in certainty, to the future, to that immediate future for which you and I are responsible, so that working well and living happily we may pass on the Society and its teachings to those who are to succeed us as we have received them from those who preceded us. And may the blessing of the Elder Brethren rest upon us in all fullness as we learn to serve Them with increasing wisdom, and understanding, and reverence.

At 4.30 Shrimati Rukmini gave a tea-party in the hall, an Indian party, a bunch of Young Theosophists serving delicious Indian delicacies, sweetmeats and fruit.

In the evening a professional singer, Shrimati Rajammal, entertained with Indian music. To a new-comer like myself (with the reader's pardon for the personality) it was a delightful experience. Not only had the singer a lyrical voice of pleasing quality, but a developed technique also, and

her songs being in praise of Gods and Goddesses were sung in joyous and happy mood, and created a reaction of joy and happiness in her audience. Seated on the dais beneath the Founders' statues, she improvised to a monotone accompaniment from her harmonium, singing in Telugu, Tamil and Sanskrit. The lingual skill was no small feat in itself, and she showed after singing an hour and a half hardly a sign of fatigue. A night on the stage at the Covent Garden Opera House would have been no greater tax on the resources of a *prima donna*. The difference is, of course, that all this Eastern music is devotional, dedicated to the deities, with whom the Indian is on familiar terms, and with whose lore all his mental and moral outlook is tintured. Every Indian is a namesake of a deity—Krishna, Shiva, Rudra, and their feminine "aspects"—Rudrani, for example, and Rukmini (Queen of Heaven), Lakshmi (Goddess of Beauty and Brilliance), and Sarasvati (Queen of Arts and Culture).

All this is cause and effect of the Hindu's life of religion. It is not to debase or derogate God, or any of the Gods, but to spiritualize and raise the individual Indian to a higher level of idealism and activity, in the language of the Christian creed to "take the manhood into God".

So ended Foundation Day, a birthday well celebrated, with "Many Happy Returns" to look forward to.

J. L. D.

THE homes that are dwellings to-day
 Will sink 'neath showers and sunshine to decay.
 But storm and rain shall never mar what I
 Have built—the palace of my poetry.

FIRDAUSI

THEOSOPHISTS' EDUCATIONAL WORK IN CEYLON

THE SCHWARZ MEMORIAL HALL

[On Saturday, the 20th of October, 1934, Mr. H. Frei, in the presence of a few friends laid the corner-stone of a school-building to be erected on the grounds of the Musaeus College, Colombo. Mr. Peter de Abrew extended a cordial welcome to those present and said that this building was to house the Practising School of the Musaeus Training College and that it was to be called "The Schwarz Memorial Hall" in affectionate memory of the late Mr. A. Schwarz, who died in Switzerland last year. Mr. Schwarz was a Trustee of the Musaeus College and was deeply interested in its welfare. Mr. H. Frei, his colleague, friend and countryman, after he had well and truly laid the corner-stone, paid a fitting tribute to Mr. Schwarz's memory in the following speech.—P. DE A.]

I AM indeed happy to be present here to-day and to be personally associated with this stone-laying ceremony. As a Trustee I am always very interested in any building operation which takes place in the Musaeus College grounds. My first visit to this Institution takes me back over thirty years, when there existed little more than the main building. But the late Mrs. Higgins and Mr. de Abrew had ideals; they had plans ready in their minds of extensions and enlargements long before the money for these was available. I well remember Colonel Olcott saying to Mrs. Higgins when she enlarged on her schemes: "You will not be happy until you have built right up to the road". Well, now they have built not only up to Rosmead Place, but also up to Barnes Place. On the grounds we see large airy class-rooms and dormitories which can hold their own with any other first-class College out here. A wonderful monument of unselfishness and

perseverance of two people, Mrs. Higgins who supplied tenderness and love as well as great educational faculties, and Mr. de Abrew who applied his undoubted organizing abilities as well as a good deal of his own money to the undertaking. It was a wonderful combination; alone neither of them probably would have achieved anything very remarkable, but by pooling their resources they have in the course of these years built up the premier Girls' College of the Island.

And still it expands. Having reached the limit in the direction of north and south by the boundaries of the two roads it now extends in the west. The latest addition, for which we are to-day laying the foundation-stone, is a school-building set aside, I understand, entirely for poor children who cannot afford to pay any fees for tuition, children who would otherwise grow up without even the rudiments of education.

In the West it has long been realized that only by education

can one get rid of ignorance, superstition and squalor, which have been the heritage of the lower classes in all countries. Most countries in Europe have now compulsory free education for girls and boys. It is said that a little learning is a dangerous thing. That certainly is true in more ways than one. I will mention only one danger, and I am sure that many of you have come across cases of this sort. When a young man has had a certain amount of education the ways of his father very often are no longer good enough for him. In this country, e.g., he cannot walk about barefoot or in sandals, he must put on trousers and a collar and tie, otherwise he will "lose face," as they say here. If he cannot get a post as a clerk, and that seems to be the ideal which most young men of that type put before themselves, he will stay at home idling from morning till evening rather than help his father in the fields or in the carpenter shop. He cannot do any manual labour, else his neighbours will laugh at him.

Well, these things undoubtedly happen and they are unquestionably most deplorable, but I venture to hope, no, I am positively certain, that in time all these foolish and mistaken ideas about education will pass away. The time will come when education will not be considered merely as a means to getting a job; when the dignity of labour will be fully realized and when a man can read the daily newspaper and books, and yet be a carpenter clad in a sarong and banyan. So I do not think that we need worry about

the dangers of education, however unpleasant and unhappy the transition period may be. That is the reason why I hail with delight any progress in the direction of educating the lower and poorer classes, wherever they may be. I am sure that the opening of this new school-building is a step in the right direction; it will be a great boon to the poor children of this town, and I wish it all possible success.

I am very glad to see that this building is being put up in memory of my dear friend, the late Mr. A. Schwarz. Not only was Mr. Schwarz a Trustee of the Musaeus College for a very long time, but he was himself for many years taking a great interest in the education of the poor. During the last twenty-five years he had his residence in South India; and it is perhaps not generally known down here that for all those years one of the largest schools for Panchamas (the outcastes of India) relied to a very large extent for its financial support on Mr. Schwarz. He was of a modest and retiring nature and none of his donations, however large, ever appeared on the subscription lists under his own name, but generally as "from a friend". This school will be a fitting monument to a very noble character.

Before I close I would like to say how happy we all are in seeing Mr. de Abrew here to-day. No foundation-stone-laying at Musaeus College could possibly be complete without his presence, since he has been present at all previous ceremonies of this sort.

H. FREI

THE BOOK OF THE MONTH

BHAGAVAN DAS ON SOCIALISM

Ancient versus Modern Scientific Socialism, by Bhagavan Das, D. Litt.
(Theosophical Publishing House, Adyar. Price Re.1-8.)

THOUGH Dr. Bhagavan Das throws a philosophic searchlight on the whole world problem, and his book is therefore addressed to the thinking world as a whole, it will have a compelling interest for Theosophists because it is virtually a running commentary on the three Objects of the Theosophical Society, and conceives a Socialism in which modern world problems are solved in the light of Theosophical fundamentals. Admitting that the author invariably applies the touchstone of the Ancient Wisdom to the problems of the world to-day, and with unerring skill, there is yet tremendous significance to members of the Theosophical Society in his assertion that all that is needed to save the human race from the fathomless abyss toward which it is moving "seems to have been indicated by the Real Founders of the T. S. in its Three Objects. *But these Objects*," he insists, "*have to be made living*."

The author applies all three Objects as a totality to the problem in hand—the world's regeneration. Under the First he urges the need for a fresh technique, "a modified old or a wholly new" scheme of social organization which would make brotherhood practicable on the basis of a really equitable sharing of the good things of life. The Second Object he exploits to show that genuine Socialism has a mystical basis, is helplessly rooted in genuine religion, and that religion is the firmest foundation of rational Socialism. To vivify the Second and realize the First we should pursue the Third, which, being concerned with the development of super-physical subtler faculties and powers of knowledge, calls for men and women of wisdom to form the supreme legislatures of the nations, to be the educators and legislators of the people. That is a vital interpretation of the Third Object on

which due stress has still, perhaps, to be made by Theosophists the world over.

There is no dispute with the author when he contends that the success of the new scheme depends upon the presence of a sufficient number of "holy" men and women among the people, on the principle that a shallow-minded unprincipled people evolve leaders who lead them rapidly to starvation and destruction, whereas if the people give honour and reverence only to the worthy, souls of the right temperament, responding to their spiritualized public opinion and "public wishing," are born among that people, improve their quality, and enable them to march rapidly forward to a heaven on earth.

There is no glamour about Bhagavan Das's Utopia. He is a practical idealist, with a *modus operandi* as definite as that of Stalin or Mussolini. The secret of good government, in so many words, is the autocracy of the wise—an autocracy which is not antagonistic to the freedom of the individual, but is its greatest safeguard. Visionaries dream of a world in which philosophers are kings.

This demand for government by the wise, Bhagavan Das supplements with a Plan to make it effective, an adaptation of the ancient Indian technique to the needs of the world to-day. On Theosophists he lays the opportunity and the responsibility :

The T. S. should work out such a scheme in the light of Theosophy and offer it for consideration to the world at large . . .

Some of us believe that the *fundamental principles* laid down by Manu are sound guides still, though his details have, many of them, obviously become inapplicable in the new conditions. Those principles have only to be applied with discrimination. But perhaps there are many members of the T. S. who do not think so. They should think out fresh principles, in the light of Theosophy, after carefully considering the pros and cons of the tremendous experiments that are afoot, especially in Russia and Italy.

and put their views before the general public through THE THEOSOPHIST which goes into all countries, and the other organs of the T. S., as well as the general press. The T. S. might organize small committees, which, for this purpose, would study "on the spot," in Russia, Italy, Germany, also U. S. A., the operations of what we know as Bolshevism or Communism and also Fascism in its varying forms

Each of such committees should be composed of persons with different sympathies and biases and they should carry out their travels and their investigations jointly, in constant company. So their joint reports would be balanced and trustworthy.

Between the good features and the grave defects of Communism, or of Fascism, the Theosophical investigators would have to judge, and frame a report on which action for the education of public opinion could be based by members in their respective countries. Theosophists can endeavour to effect, along the way already pointed out by Dr. Besant, the "desiderated compromise between unlimited competition and enforced co-operation," between individualism and socialism. This the Indian scheme does by partitioning the rights and duties of the individual in the four Āshramas or successive stages of life, thereby achieving equitability as between individuals, and such balance of power as between the several Varnas or vocational classes in every nation that "the causes which produce capitalism and imperialism and militarism and armament-races" and war disappear.

Pointing out the radical defects of current economics, Bhagavan Das would apply the same fundamental principle of deliberate planning and mutual dependence to eliminate trade wars and tariff wars, the needed adjustment being better distribution of goods as well as population, due proportion between vendors and customers, and the fitting of each member of Society into appropriate occupation, thereby eliminating unemployment, which Bhagavan Das with very good reason terms misemployment. "This is possible only by Planning of the Individual and Social life interdependently."

Contrast the Manu's simple fourfold division of Society with the 22 corporations in Fascist Italy and 46 trade unions in Communist Russia. All these could be grouped under the main four which our author would call Trade Union Guilds,

balancing Capital and Labour, Science and Valour—the warp and woof of Society—all four, and reconciling them in the living social organization. Only when this mystic, yet wholly scientific, idea of the solidarity of man pervades the consciousness of humanity as a whole—"only then will the truly ancient Scientific Socialism of the Four-Guild State receive its due and prove the salvation of mankind," Bhagavan Das affirms. And further :

The Guilds of every country would naturally collaborate with the corresponding Guilds of other countries, and a World-Federation, in respect of the various natural departments of Human Life would grow into being inevitably under modern conditions of world-wide communication on a more natural and therefore stronger foundation than that of the present League of Nations.

H. P. Blavatsky was directed by her Master to "tell them (the Theosophists) to look into their *Manu*". Not only do we find in Manu the whole technique of social organization founded upon a class of genuine Brahmanas, but Bhagavan Das contends that the presence of a few such "ascetic prophets, saintly sages in the outer world," would have an extraordinary effect in uplifting the level of the character of the general public, "that presence itself being made possible by the rising of the level of character of the Theosophists". And here we have returned full circle to the autocracy of the wise. It is a choice whether we Theosophists will make Theosophy practical, whether we will forget self, and help those who are holding back the forces of darkness lest the horrors of another Armageddon fall upon the world.

The supreme value of this book is that it envisages such a danger, and deduces the Theosophists' privilege and duty and power to prevent it, a unique and commanding rôle. Are we prepared to seek guidance and prepared to run risks? The world is our problem. Our President has the world vision to lead us on these adventurous lines. Could we but interpret Dr. Bhagavan Das's book as a clarion call to the Society to stand behind the President as the Field-Marshal of the forces of Light in the fight against the powers of darkness,—and act upon it—the battle would be already half won.

J. L. D.

QUESTIONS AND ANSWERS

ANSWERS BY C. W. LEADBEATER

Q. Why is it that people more highly developed intellectually or spiritually than we are are not attracted to Theosophy?

A. Those people have a great deal that we have not, in that splendid intellectual or spiritual development, but at the same time we have something that they have not. We are all a very long way yet from all-round perfection, and every one of us is unequally developed. Each advances along his own line. Your man of high spirituality, of deep and true devotion, like St. Thomas Aquinas or St. Francis of Assisi, is of course far more spiritual than you or I. But it would also have been a grand thing for them if they had known some of the things that we know. They have been throwing their force for many lives perhaps into the development of that one grand quality. Take some of your great men of science. It would take us several incarnations before we could build up such an intellect as they possess. They have been throwing their energy into that line of growth. But we also shall have to do it. We shall have to acquire all the intellect of the greatest scientist and more, and all the spirituality of the greatest saint, before we attain adeptship. What we have attained at present is a knowledge of the way to apply powers, and this is the result of our past devotion to another line of

progress. When you acquire the intellect of a Huxley or a Tyndall, you will be able to apply it to investigations more fruitful and less restricted than those of present-day science. The knowledge which our pursuits have brought us is the sense of unity and of brotherhood. Your saint has not that. He thinks of the brotherhood of Christians perhaps. It is the synthesizing element which we are working towards. Furthermore, we have not perhaps recommended our knowledge to the world as well as we might. Some of us have allowed our personal feelings to obscure Theosophy for a time so that our life has not been in perfect accord with Theosophic teaching. So, one reason why the greater people have not joined us is perhaps that we ourselves have not stated our case as well as we might.

A BUDDHIST CATECHISM

Q. Are there any dogmas in Buddhism which we are required to accept on faith?

A. No; we are earnestly enjoined to accept nothing whatever on faith; whether it be written in books, handed down from our ancestors, or taught by the sages. Our Lord Buddha has said that we must not believe in a thing said merely because it is said; nor in traditions because they have been handed down from antiquity;

nor rumours, as such ; nor writings by sages, because sages wrote them ; nor fancies that we may suspect to have been inspired in us by a Deva (that is, in presumed spiritual inspiration) ; nor from inferences drawn from some haphazard assumption we may have made ; nor because of what seems an analogical necessity ; nor on the mere authority of our teachers or masters. But we are to believe when the writing, doctrine, or saying is corroborated by our own reason and consciousness. "For this," says He in concluding, "I taught you not to believe merely because you have heard, but when you believed of your own consciousness, then to act accordingly and abundantly". (See the *Kalama Sutta* of the *Anguttara Nikaya*.)

THE SOLAR SYSTEM

Q. Why is the Solar System compared to a lotus flower ?

A. It is hardly possible to translate the idea into terms which the physical brain can grasp, but ancient Oriental writings and modern occultists bear testimony that by raising one's consciousness to an altogether higher level one may see that these balls of light which we call planets, circling round the sun, are like the tips of the petals of the lotus. Most of the petals of the flower are growing under water—only the tips emerge, and at that level they appear separate. But if one is able to pierce more deeply, by looking down from above, one sees that the tips are

one, and our sun floating in space would represent the pistil among the stamens. The sun would be the centre floating overhead, and so a reflection of that which is the heart of the flower down below. That is only symbolical, but that is the appearance, we are told, which the System presents to the higher vision.

CIVILIZED PUNISHMENT

Q. Could we not devise some better method of punishment in a civilized community than our modern prison system ?

A. Every human being has a right to liberty, so long as it does not interfere with the rights of others. The only rational system of punishment I ever heard of was that of the ancient Peruvians who had built up a civilization in the midst of a number of less advanced peoples. They had one punishment, and one only, and that was exclusion from the community. They said in effect: "If you will not keep the rules, out you go," and they turned the offender out to do what he chose among the less advanced tribes. That had the merit of simplicity, and it worked remarkably well. The man under certain conditions could come back again if he were able to satisfy the judges concerned that he had lived an impeccable life. He was then admitted once more into the community. You could not work that under modern conditions ; but it was a very rational scheme and it worked admirably.

THE THEOSOPHICAL FIELD

NORWEGIAN SUMMER SCHOOL AT HUNDORP

THE Summer School this year was undoubtedly the best we have had. Several factors contributed to this. The beautiful surroundings—the river is tinted greenish from the melting snow in far-away glaciers and mountain-sides, the green slopes, gentle at first but gradually getting steeper, until they end in the lofty mountain-range on either side of the valley. And in between are the houses, dotted all over the slopes.

This is Gudbrands Valley—Gudbrandsdalen—the valley of valleys as it is sometimes called. We are lodged on historic ground here, the one-time residence of the mighty Dalegudbrand, where there was an offering-place and statue of the God Thor. In the year 1021 King Olaf undertook the task of christening this part of Norway. He sat in court at Hundorp and spoke for two days to the assembled peasants about the true faith. The third day the peasants carried the statue of Thor out on the open court. "Where is now your God, my lord King? Surely he carries his beard low to-day, and perhaps you yourself are also afraid?" asked Gudbrand.

"Look towards the east," answered Olaf, "there *my* God comes with light and glory". At the same moment the sun rose, and the peasants turned towards the east. Then Kolbein the Strong hit the statue with a wooden club so that it broke to pieces. The peasants allowed themselves to be baptized, and Gudbrand built a church "and soon there wasn't a nook or corner in the Kingdom of Norway where heathen man could be found," says the Saga.

At present Hundorp is the educational centre of the valley, under the management of its principal, our hostess Mrs. Stauri, who with her two young daughters administered to our material needs.

In these surroundings we gathered, about sixty of us, under the leadership of Edwin C. Bolt. Right from the beginning the School was marked by an

exceptional degree of harmony. After an early morning bath in the river, we all gathered in the lecture-hall for a five minutes' quiet meditation, with two minutes' music before and after. After breakfast there were the morning training-lectures, full of vigour, intensely practical. The afternoons were free. Some went to the river to bathe, others climbed the mountains, and the rest rested. One day Mrs. Stauri gave us a most interesting talk on the history of the place, while another day the young people undertook the entertainment, recitals, dance, etc. The mountain-climbs were glorious, with a view of the valley for miles up and down, the river stretching as a silvery band, light green, winding in and out between the woods and fields. And one day was devoted wholly to the mountains, when in cars and lorries we reached the high mountain plateau—above the tree-limit—and spent the day there. Seated there in glorious sunshine we had the privilege of hearing one of our greatest players of old folk tunes, Paal of Kluffen. This fine old fellow devotes his life to the unearthing of old folklore, and has collected and published a treasure of them: the old tunes, full of the doings of troll and gnomes and fairies.

The evening lectures were public, and a few outsiders availed themselves of them. For those interested there were Church services on three occasions. At the end of each day, we again gathered at the lecture-hall to attend a short thanksgiving service to the Angels and Devas, performed by Mrs. Havrevold in white robes with offering of flowers. And so the days sped away all too quickly. Sad we were at the thought of saying farewell, but happy and full of gratitude towards the two, through whose initiative the school originated—Mr. and Mrs. Havrevold—and whose untiring work had contributed so much to make the gathering a success.

EINAR AUNE

NOTES AND COMMENTS

THE MIRROR

ASIDE from a few scattered talks to members of our various Lodges, the writing of this article is my first piece of Theosophical work, *as such*, in five years.

One of my friends who attended the recent Convention in Wheaton was told by a brother clergyman of mine that it was too bad I had "slipped". From one point of view I suppose I *have* fallen from grace.

Yesterday afternoon I read Dr. Arundale's outline of the work which he feels can be undertaken in the next seven years. I was very happily surprised. George Arundale was THE big event of my first two years in Theosophy. Mrs. Perkins insists that I walked around in a daze for weeks after our first meeting. Undoubtedly she is right. It wasn't that I was so inspired by anything he had said as much as it was that I had actually shaken hands with a man who had been to Nirvana; one of the truly great had taken temporary notice of insignificant me. The ensuing two or three years were literally crowded with other contacts with our leaders. Many of them visited us for some weeks at a time. Notwithstanding my exterior humility, I began to feel that all this must be Their way of "tuning up my aura"; surely some great piece of work was going to be given me to do. Of course I did not neglect service; it had been too well advertised as the "way"; and, too, I enjoyed it. It was marked by the usual versatility of the ardent neophyte. I gave talks to Lodge members on their obligations to a world which was in darkness and knew it not; on Sundays I delighted in my rituals. I even dreamed of one day becoming a master-engineer, manipulating the evolution of the world through the power of my awakened will. Quite accidentally I discovered that I could heal the sick. My whole approach to healing was magical and occult. Instructions received during meditation bore visible fruit in the world of flesh. Why shouldn't I have felt that

I was being aided by some healing Angel? And so on *ad infinitum*.

However, one fine morning my body began to crack; it infuriated me. I determined I would smash a dozen in a row before I permitted any physical obstruction to block my will to serve. But plain physical pain has astonishing effects upon human determination. My head ached so violently that I walked the floor at night. The more it hurt the less willing I was to listen to reason. It was pointed out to me that after all I was human; that only a few years previously I had given my body meat, tobacco and alcohol, and that the abrupt denial of all three, plus the strain of sustained aspiration, was simply too much in too short a space of time. Whereupon I pushed all the harder. Naturally there came a time of complete collapse. I spent six months in bed.

My health returned to me, my viewpoints became more sane, my own conception of my job in the world led me more or less afield from strictly Theosophical endeavours, and the average member of the Society feels that I am somewhat of an alien. Probably I am, and for that reason I can return from the "outer world" with an interesting message, even though I cannot come from Nirvana.

I think it will be more helpful if I am personal rather than impartial. When I was president of Besant Lodge it was the very dickens to get up a crowd of fifty people for one of my lectures. Since then I have talked to groups of several hundred on subjects dealing with everything from biographical studies to economic problems. It is an interesting sidelight that while my Theosophical work was naturally done without remuneration, I have been paid for most of my subsequent lectures to much larger groups. I know from innumerable conversations that these talks would not be attended by more than a handful of people if they were given under the auspices of the Theosophical Society. And I also know that the reason lies in the *Quercness* of our members!

In compiling this list of oddities I am simply acting as a clearing house for the opinions of people outside the Theosophical Society. Naturally they are not fair charges against all of our members, but they do represent reactions to our average enrolment. The true Theosophist will study them, and not be repelled by them. After all they originate in the very "outer world" he wants to enlighten.

Queerness No. 1. Material ineffectiveness. Outsiders are struck with the incapacities of our members when it comes to dealing effectively with plain physical matters. It goes deeper than the frequent inability to make a good living. Non-Theosophists simply cannot reconcile the adoration of beauty at egoic levels with a lack of it in Lodge rooms and homes of our members. Shabby clothes mean shabby minds to a large number of people out in the world. It is pretty generally understood that money has nothing whatever to do with being able to establish an atmosphere of loveliness in one's surroundings. The Theosophist counters that he is concentrating on the "real," and the outsider feels he is simply building up a glamorous defence organism to escape the smart of his physical-plane ineffectiveness. This is not the place to tie a tag of right or wrong on either group. My purpose is to indicate one of the chasms between our membership and other people. The true Theosophist will set about building bridges.

Queerness No. 2. All humanity is divided into two parts, those who know and those who do not know. Outsiders would not object if we did not claim such a monopoly on the first group. Of course the Theosophist grants that some great egos have worked in the fields of science and the arts, but he speaks of the greater works they will do when they turn themselves to the Ancient Wisdom. If a member of the Theosophical Society becomes prominent in some outside field, it is instantly seized upon as vindication of our philosophy. So much so that some men in public life find it necessary to "soft-pedal" their affiliation with the Society. Some of our members would rather see Theosophy glorified in the eyes of "those who do not know," than to see it quietly at work. Of course this is

human, but it does not keep it from being queer.

Queerness No. 3. Heavy emphasis on things which "set us apart". Vegetarianism would not seem so strange to outsiders if we only stopped talking about it. We do not go around bragging on the things we have really outgrown; none of us find it necessary to boast of our having grown beyond thievery, for example. People just do not relish being compared openly with us, to their disadvantage. After all we have a glorious philosophy which is workable in living; to tell the ordinary person that he is a corpse-eater is an amazing way to introduce it. The startling thing is that so many people have gotten over such an initial hurdle. With a little more discrimination and a little better taste, the slaughter of animals for food will subside naturally.

Queerness No. 4. The citing of unfamiliar authorities rather than natural ones to support our position. Our average member quotes C. W. L. and his clairvoyant investigations to uphold the reasonableness of reincarnation. Many an outsider is antagonized. Would it not be much simpler to point out that all life seems to follow a rhythm of forthgoing and return? All Nature abounds with examples: night and day; the rise and fall of the tides; and certain processes within our own bodies, such as breathing and the circulation of the blood as it flows to and from the heart. Personally, I have found this sort of observation very impressive. It makes way for the natural question as to whether or not human life is apt to be the one thing outside this apparently universal pattern.

This mirror is raised in affection. I hope we Theosophists can laugh at ourselves. Like every group of people we have our amusing peculiarities. But the particular varieties of queerness just covered are really those which characterize all pioneers. They will not matter unless we carry them on into the new phase of our work. After all, the job of pioneering has been done. Millions of people all over the world are thinking along the same lines we are thinking. A prairie fire has been started, and the Theosophical Society could not stop it if it were to reverse all its teachings to-morrow. Theosophy as a

workable attitude is bigger than the Theosophical Society.

We who are children of great pioneers have our own job to do. It is the ancient task of every second generation in a new country—the work of laying cultural foundations in a land already won. The march behind splendid leadership has brought us to a new world; a world in which our lives are no longer seen as a beginning and end in themselves, but as a part of an eternal just continuity. In the light of that reality, our immediate business is to live gracefully. While we were on the march the important thing was to arrive. That meant following leaders who knew the route. Now that we *have* arrived, we must assert our individualities again; we must establish culture in our own homes in our own way, along the lines of our own interests. If we set ourselves to that, the land will become a garden, so attractive that news of its loveliness will spread far and wide. People will come and live beside us as neighbours. We shall not feel that we have to save or enlighten them, and they will not feel that they have to be grateful to us. We shall all simply enjoy the delights of new culture in a new land together. And historians of some later era will record that brotherhood *happened* when men stopped *fighting* to achieve it.

MILO PERKINS

* * *

THE INDIVIDUAL UNIQUENESS OF THE THEOSOPHICAL SOCIETY AND THE DUTY OF ITS MEMBERS

The ideal of allowing to everybody perfect freedom of thought, which has been rightly said to be the corner-stone of our Society, seems to be based on the fundamental truths proclaimed by all exponents of Brahma-Vidya, namely, that God has many ways to fulfil Himself, that Truth has many facets, that each of us has his individual uniqueness and a particular path to the common goal of Perfection. As organizations are composed of individuals, so they must have also their individual uniqueness, and consequently their respective Dharma or duty.

While the study of Theosophical literature and my own observations in the light of it had long convinced me that all the great religious movements, including our Society, come from the same common source, and that each of them has its special function to fulfil, suited to the time and place and to the temperament and stage of the people for whom they were meant, I long wished to know for myself what exactly was the particular mission of our Society. A few years ago, I had occasion, and indeed the great privilege, of studying the lives and teachings of Shree Ram Krishna Paramahansa, Swami Vivekanand, Swami Dayanand, Raja Ram Mohan Roy and Keshab Chandra Sen, and of coming in contact with and cultivating the friendship of some of the eminent members of their great organizations. As a result of this comparative study and observation, I arrived at the irresistible conclusion that while all these movements, which along with ours were ushered into the world at about the same time, had a great many things in common; they had also their distinctive messages, which, like the earlier religious movements in the world, were suited to different temperaments and stages of people. They looked like different educational institutions (*e.g.*, Arts, Science, Medical and Engineering Colleges) established by the same University. The one common thing about them appeared to be that they all led a revolt against blind faith and authority; they all emphasized the individual and personal realization of Truth. I will not set forth here in detail what I thought was the special mission of each of these great movements; but I must state that what appeared to me quite unequivocally the individual uniqueness of our Society and, for the matter of that, the one special duty of our Society, was *to give to the modern world more of Theosophy or Brahma-Vidya than it had.*

To the Aryasamaj movement, I think, such people feel naturally attracted as are by temperament inclined to the Karma Marga (the path of activity), to Brahmosamaj as have more of Bhakti, and to Ram Krishna Mission as have a liking for social service; whilst to our Society, I believe, those feel naturally attracted who have a predominant inclination

towards Jnana (wisdom). Of course, the above is not a very accurate description. It is only an attempt to express very roughly what appeared to me the distinctive features of all these contemporaneous movements of the modern age. Leaving out of consideration those persons, who do not join the above societies of their free accord, but are born in them, and, in whose cases, therefore, the questions of inclination and of temperament do not arise, the above statement can be easily verified by observing the temperament or the predominant inclinations of active members of the different movements.

As for the Theosophical Society, it can be readily seen that it can serve the world more on the Path of Jnana (right knowledge) than any other organization. Though books of all the above societies give a good deal of information on the hidden side of things, such as Life after Death, the Law of Karma, the Power of Thought, and the Law of Spiritual Evolution, yet it appears decidedly a fact that an ordinary primer of the Theosophical Society contains more information on these subjects than do big volumes published by other organizations. On the other hand, the social reform work accomplished, the number of educational institutions founded, and the relief work done by these other organizations are much greater than what stand to the credit of our Society. Dissemination of the Divine wisdom, Brahma-Vidya, seems to be the one work which is not being done greatly by the other societies. Hence, acting on the principle, so repeatedly emphasized by our late President in her writings, *viz.*, that that piece of work is our duty to do which others are not doing, but which is essential to be done for the welfare of the world, we should realize that it is our chief duty (Dharma) to spread Theosophy. This, indeed, constitutes the individual uniqueness of the Society, and consequently the Dharma or duty of its members.

R. K. SHARAN,

Joint Secretary,

Bihar Theosophical Federation.

* * *

“TOUCHING OUR CONSTITUTION”

With reference to Mr. Jinarājadāsa's letter in the December THEOSOPHIST on the above subject, M. V. G. writes to say that in *The Early Days of Theosophy in Europe* Mr. Sinnett states that he appointed *not* Mr. B. Keightley, but the Treasurer of the Society as his Deputy.

Regarding the use of the title “Acting President,” another correspondent points out that Mr. Sinnett did call himself Acting President, and it is so printed in several places in the *Vahan*.

* * *

STATESMEN OF TO-MORROW

To-day's Work. The Statesman of To-morrow is *now* concerned with reconstructing the present Financial and Monetary Systems so that the basic needs of life are permanently ensured to every one without distinction. This he is doing *To-day*, by showing the Members of the present National Government that the work in this ambient of Monetary Reform during the past fifteen years has proved that the Monopoly of the Control of Credit in the wrong hands has produced the difficulties associated with Distribution and Consumption. Therefore a Parliamentary Committee should be appointed, at once, to determine the quickest means and measures necessary to do this.

It has been proved that Physical Poverty can be cured by Government Action: that by Act of Parliament you can give back the Control of Credit to the Crown (the Nation); and substitute Real Credit for Gold by a National Account. The purchasing power is ensured to the individual through the National Discount; the primary claim to money being LIFE.

Three things are needed to do this,—
1. The setting up of a National Credit Department. 2. The institution of Retail Price Discount. 3. The gradual introduction of National Dividends.

This is not Nationalization of the Banks. This Financial Reconstruction is the first necessary step the Statesman of To-morrow would take *To-day*, this being the antidote to Unemployment and War. For our problem is the problem of Leisure.

Leisure.—This fact reorients National Policies, and the Statesman of To-morrow states To-day's National Policy under seven main heads:

1. Reconstruction of the Financial and Monetary Systems to this definite end—the Abolition of Poverty.
2. Affirmation of Kingship or Leadership in individual and National Life.
3. Scientific reorganization and planning of (a) The Government Business, (b) The Products of Nature and Manufacture.
4. Education for Constructive and Creative Leisure.
5. Constructive International Relationships.
6. International Arbitral Tribunals.
7. International Air Police.

The Statesman of To-morrow has To-day two main concerns—Financial Reconstruction and Education for Leisure. Both these must be dealt with *To-day*. Nothing can be done until we are free from the nightmare of earning a living.

Fear and Disease Going.—What a clarion call! What a gesture to every mother in this land! That fear of want, employment and security can be done away with by this present Government to-day if every mother and every voter will say they must be. The unnecessary taxation burden goes likewise. This is the antidote to a Poison-Gas War.

Your business and mine *To-day* is to tell your own M. P. *this*, and state that if he does not stand for this Reconstruction with this definite aim, you will ensure that your next one will. This is not a Policy either of the right or of the left, it is simply a National Policy in line with the PLAN OF EVOLUTION for this Nation.

A. G. PAPE,
London.

* * *

INDIAN EDUCATION

In the "Watch-Tower" for November, 1934, is set out the great educational effort of Theosophists under the inspiring leadership of Dr. Annie Besant. I hope I shall not be considered very parochial if I bring to your notice an omission.

At the Jubilee Convention the idea of starting an educational institution at Allahabad was first conceived. Mr. Krishnamurti was interested in the scheme,

and when Dr. Annie Besant visited Allahabad, a few months later, she purchased one of the finest properties in Allahabad for that purpose. It was named Krishnashram, after Krishnaji. Shortly after, work was started with the active co-operation of Mr. Pearce and his wife, Mrs. Lucy Pearce. The Allahabad Theosophical School was affiliated to the Theosophical Educational Trust, Adyar, and Dr. Annie Besant wrote very appreciatively of its work in THE THEOSOPHIST for January, 1928.

After the passing of the Theosophical Educational Trust it was found necessary to form a new Trust (Krishnashram Educational Trust) under the Chairmanship of Pandit Iqbal Narain Gurtu, so well known as a devoted Theosophist. All the principal workers are Theosophists, and the inspiration is certainly Theosophical. To commemorate the great services of our late President the School has been re-christened "The Annie Besant School". I hope it will continue to receive encouragement and support from the present President of the Theosophical Society.

SANKAR SARAN

[Yes; I much regret the inadvertent omission of this excellent institution. My dear friends Pandit I. N. Gurtu and Mr. Sankar Saran have, in organizing this work, once again shown their deep interest in Theosophical education.—ED.]

* * *

REGARDING THE E. S.

We have received a letter from Mr. E. Kirk in the course of which he complains that while we retained a statement regarding the Esoteric School appearing in an article by Miss Albarus, we deleted a statement referring to the School which appeared in a letter from Mr. Wood in reply to Miss Albarus. Our reason for accepting the one and refusing the other was that while the statement of Miss Albarus was entirely general and in no way controversial, Mr. Wood's remarks were critical of the present administration of the School—to which, for obvious reasons it would have been impossible for the authorities of the School to reply, so that they would have been placed at an unfair disadvantage.—ED.

REVIEWS

BAHAI BOOKS

Three books relating to the Bahai Movement, published by the New History Foundation, 132 E. 65th St., New York.

Living Pictures, (Price \$ 1'25) is an attractive presentation of the Movement from the earliest days of its infancy up till the present day. Written tersely and vividly it gives an account of the heroes and martyrs of the Bahai Movement in Persia. The personalities of the three great leaders, the Bab, Baha-U-Llah and Abdul Baha (Abbas Effendi) stand out in striking relief against the sordid background of contemporary history. The source of their inspiration and the ardent devotion of their followers can be clearly understood in the light of the cruel persecution which flamed up in opposition. It seems almost incredible that such cruelty existed in the world of last century; and not surprising that the authors, Mirza Ahmad Sohrab and Julie Chanler, refer to the Bahai Movement as "the Great Drama of the Nineteenth Century". Baha-U-Llah is placed by them among the Great Messiahs of the world, of whom they say there are several, beginning with Amon Ra of Egypt. A brief word picture of the coming of each of these predecessors of Baha-U-Llah and of their several messages is given. There are passages of descriptive writing of moving poetic beauty.

The story told is full of action which gives it an intriguing vitality. Each dramatic moment is captured and incised on the memory of the reader by the intensity of passionate faith and conviction that drives the pen of the authors. One of the most vivid passages tells the story of Kurratu'l-Ayne, called Takuieh, poetess and martyr, as well as pioneer-iconoclast of purdah in Persia.

The crime of the Bahaists was the denial of the Old Faith of Islam, as being too narrow for modern needs. In

the days of Baha-U-Llah alone this movement claimed its 30,000 martyrs, including many children.

Living Pictures is an intensely interesting account of one of the most epoch-making events in the history of the East. All interested in Bahaism will enjoy it.

The Song of the Caravan, a title derived from the poem written by Hafiz, the lyric poet of Persia. It symbolizes the movement of the changing ideals of humanity; and gives the mystic experiences of the author, with teachings from "The Spirit of the World's Teacher". One chapter is almost entirely from the writings of Baha-U-Llah and Abdul Baha. The Ideals of a New Humanity is the theme of *The Song of the Caravan* written by Mirza Ahmad Sohrab.

Abdul Baha in Egypt, (Price \$ 2'50) is written in the form of a diary of events, during the sojourn in Egypt in 1913 of the great Bahai teacher. Mirza Ahmad Sohrab acted as secretary and diarist for him for eight years, and this is the first volume published of a proposed series giving the whole account of those eight years of constant companionship. The book is written in a spirit of profound reverence, the ardent disciple eager to catch every word that falls from the lips of "The Beloved". It is meant to convey to the reader a true picture of the saintly Abdul's life and ministry among the early Bahaists.

The views expressed on political and other questions, with perhaps the exception of Economics, are in accord with advanced modern opinion. The book is enlivened throughout by the inclusion of racy stories, in the Persian fashion, to illustrate points of doctrine. The teachings of Baha are given in the form of "tablets" which he writes from time to time, after the fashion of Moses. They are very often flowery in style. One story told to illustrate the pride of possession is too good to miss:

A King, travelling incognito, poorly clad, loses his way in the desert, and finally reaching

an Arab tent falls exhausted on the threshold. The Arab takes in the starving man, and, when he revives, provides him with food and drink. The King, having asked what his host has in the larder, receives the reply: "A goatskin of wine and a little goat". The King says: "Bring the wine and let the goat be cooked." After he had drunk one cup of wine the King says to his host: "Do you know who I am?" "No," replies his host. "I am a soldier in the King's army." The Arab was glad to entertain a brave man. After the second cup of wine, the King asks the same question. On receiving again a negative reply he says: "I am a minister of the King's Council Chamber". The host expresses his delight in entertaining such a distinguished guest. A third time the same question and reply are exchanged after a third cup of wine. But, when the guest claims Kingship itself, the Host rises and takes away the goatskin of wine. When the King asks why, the Arab replies: "Because I believe that if you drink another cup, you will declare yourself to be the prophet of God, and a fifth cup may raise you to the station of God Himself; so it is better for you to cool down a little."

A. E. A.

Christianity and Conduct, by Canon F. R. Barry *cum suis*. (Methuen & Co. Ltd., London. Price 1s.).

This is the fourth of "The Spectator Booklets," this time dealing with how Christianity faces some problems of the modern world, namely the problems of the family, of patriotism, of peace-making, of sex morality, of citizenship, and of the use of money. It is a relief to hear that "interest in religious discussion is shifting from Theology to Ethics". But is the statement—that the problem of science and religion "is becoming outworn"—altogether to the advantage of religion in general or of Christianity in particular? It depends. It is said that this problem is now "being raised rather in terms of conduct," because "as an intellectual problem, the question has already been answered". Indeed, but answered by whom, if not by science! Science has been the physician in this case, religion the patient, submitting to the prescription without demur, though it really does not agree with her. It may be true that the most progressive scientists have made it clear that "materialism is not a live option". But I am doubtful as to the truth of the assertion that "Christian Theism stands on a far more sure footing in the popular mind than it did ten years

ago". If "the popular mind" is understood, not in the sense of the great mass of people who do not use their mind at all, but in that of the much smaller part of the general public who read and somehow digest the huge amount of "popular" literature on scientific, religious, mystical and occult topics, Western and Eastern, that is daily poured out by the press all over the world,—then I am sure that the partiality of this latter "popular mind" is much more towards a scientific or philosophical or mystical pantheism, like that of Spinoza's, or of the Vedānta, or of Sūfism, than for any Theism, whether of Christian or of any other denomination. I cannot go into the details of the different problems discussed in this booklet. The foregoing must serve to give an idea of the general standpoint from which they are viewed.

A. J. H.

Mubtala, or A Tale of Two Wives, by Khaja Khan. (Price Re. 1.)

This is an abridged translation from the original story in Urdu, by Shamsul-Ulema Mowlawi Hafiz Nazir Ahmed Khan Bahadur, LL. D., of Delhi, who is a pioneer of novel-writing in the Urdu language. His viewpoint in regard to political and other questions may be described as liberal, rather than either radical or conservative. The question as to whether plurality of wives is desirable or not is the theme of this tale. It is claimed that though in one sense plurality is allowed by the Quran, the permission therein is so modified by restrictions imposed that plurality of wives is made practically impossible. In his preface the translator says:

The book may help Muslims of the "New Light" to decide how far they can keep abreast of the times in reform, without infringing the *Shariat* of Islam.

The characters are well drawn, and the book gives a true account of Muslim life as it is lived in India. The form is not that of the novel as understood in Western literature, nor the style, but the tale goes with a swing, and carries us back to the pre-novel days of the old

story-tellers of Europe. We can recommend it to both Indian and European readers who take an interest in Muslim life and thought and customs.

A. E. A.

MAGAZINES

The Canadian Theosophist, September. Proclaiming that "a new era has set in for Theosophy," and reproducing Dr. Arundale's "Letter to General Secretaries" for a "straight Theosophy" campaign, which the Editor interprets as "Back to Blavatsky," Mr. Smythe comments: "There is nothing to be said on our part but to continue the good work and heartily to welcome this unexpected assistance". He trusts that nothing will be said or done to disparage "whatever may be done under the new regime till those who have not been familiar with the original policy of the Society become familiar with the literature of the early days and understand how badly the world is in need of that teaching".

The Maha-Bodhi, October. Germany is better acquainted with Buddhism than any other country in Europe (according to Bikkhu Ananda Kausalyayana). Buddhism came to Germany not from Buddhist communities in the East, but through Schopenhauer, who affirmed that "Buddhism was the sublimest religion on earth, older and truer than Christianity"; through Nietzsche, who declared that "Buddhism was a hundred times better than Christianity, and was the only positivistic religion that history shows us"; through Max Muller and other scholars who translated Buddhist books into the German language; through the writings of Germans who went over to Ceylon and Burma, and specially through the exemplary life of Dr. Paul Dahlke, who is regarded as the father of Buddhism in Germany. Around his honoured name rotate thousands of German Buddhists—many of them organized into groups and societies, specially in Berlin, Munich and Hamburg. Besides having its headquarters at Calcutta, the Maha-Bodhi Society has representatives in all the first-class peoples of East and West.

The Liberal Catholic, October. Presiding Bishop Pigott, convinced that

Social Credit is a matter of profound importance to civilization, challenges the idea that "all that is needed is a change of heart". Expressing his own opinion and not committing the Church to any particular theory of economics or social politics, he urges action. "Change of heart alone would never have secured the abolition of slavery or the Factory Acts or votes for women or self-government for the various Dominions. . . . The change of heart fallacy always turns up when a drastic reform is mooted. It suits very well the book of those who think it is to their interest to keep things as they are."

The Theosophical Path, October. In "Shifting Our Centre of Consciousness," Dr. G. de Purucker, head of the Point Loma Theosophical fraternity, finds a constructive way out of the world's political welter by moving men's interests from the ownership of money and property over to the ideal of service and concord; from talk of rights to talk of duties. "Once our centre of gravity of moral consciousness is taken from property as the pivot of civilization, and placed in man himself as the centre of all greatest and primal values, then 99 per cent of the world's constantly recurring paroxysms of agitation, perturbation, and violence will vanish; and human relations of whatever kind . . . will automatically adjust themselves to and for the common good."

Kalyana-Kalpataru, October. "The Secret of India's Greatness" is declared by a learned pundit of Sri Govardhana Pitha of Puri to lie in India's actual practice of universal brotherhood, which he contrasts with the political shibboleths of the West, as exemplified in immigration restriction laws and religious intolerance. *Kalyana* is devoted to the "propagation of spiritual ideas and love of God" and published at Gorakhpur.

Cavalcade, October. A bright Bombay pictorial. "India must learn to speak with one voice and not with a multitude of discordant voices," writes "L. J. S." in "India's Struggle for Freedom". He emphasizes Mr. Srinivasa Sastri's recent utterance regarding the desirability of a graduated attainment of India's goal.

J. L. D.

MAGAZINES RECEIVED:

Advance India	...	...	...	October.
Alliance News	...	...	...	September.
The Beacon	...	...	...	October.
Boletin de la Sociedad Teosófica Española	...	...	...	November.
Bulletin Théosophique	...	...	...	November.
The Canadian Theosophist	...	...	...	October.
Cavalcade	...	...	...	November.
Evolucion	...	...	...	October.
The Howard Journal (Annual)	...	...	...	1934.
The Indian Library Journal	...	...	...	November.
Insurance	...	...	...	September.
The Liberal Catholic	...	...	...	November.
The London Forum	...	...	...	November.
Madanapalle Theosophical College Magazine	...	...	...	October.
News and Notes of the T. S. in Australia	...	...	...	Sept. to November.
The Non-subscribing Presbyterian	...	...	...	November.
Persatoean Hidoep	...	...	...	November.
De Pionier	...	...	...	November.
La Revue Théosophique le Lotus Bleu	...	...	...	October.
Stri Dharma	...	...	...	November.
Teosofisk Tidskrift	...	...	...	October.
Theosophia	...	...	...	November.
Theosophical Movement	...	...	...	November.
Theosophical Notes and News	...	...	...	November.
Theosophy in New Zealand	...	...	...	Oct.-December.
Theosophy in Trivandrum	...	...	...	June to November.
Toronto Theosophical News	...	...	...	October.
The Vaccination Inquirer	...	...	...	November.
The Young Theosophist...	...	...	...	Oct.-November.

BOOKS RECEIVED:

- New Frontiers*, by Henry A. Wallace. (Reynal and Hitchcock, New York.)
- The Living Teaching of Vedānta*, by K. C. Varadachari, M.A., Ph. D. (The Modern Book Mart, Madras.)
- The Act of Thinking*, an Outline of the Four Phase Principle of Directive Thought, by William Watson, M.A. (Pu-rusha, Golder's Green, London.)
- The Field of Occult Chemistry*, by E. Lester Smith, D.Sc., V. Wallace Slater, B.Sc., and Gerard Reilly. Transaction of the Physical Science Research Group of the Theosophical Research Centre. (T.P.H., London.)
- Aren't We All of the Same Religion?* by Ransome Sutton. (Los Angeles Times Sunday Magazine.)
- A Glimpse of Gautama*, by K. R. Menon. (Singapore.)
- Christian Catechism*, and *The Child's Guide to Christ*. (Belfast.)
- Heaven's Rage*, by Helen Trevelyan. (The C. W. Daniel Co., London.)
- The Improvement of Sight by Natural Methods*, by C. S. Price, M. B. E. (Chapman and Hall, London.)
- The Spirit of Youth*, an Address to Young Theosophists, by Dr. G. S. Arundale. (T. P. H., Wheaton.)

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 31st August to 30th November, 1934, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

		Rs.	A.	P.
T. S. in Australia, 10% dues per 1932-33, £37 (Australian) ...	391	7	9	
„ Wales „ till June, 1934, £10-0-2 ...	132	8	4	
„ Brazil „ per 1933, £11-5-0 ...	148	15	4	
Mr. W. W. Brooks-Warner, dues per 1931 to 1935, £5 ...	66	3	0	
T. S. in Netherlands, 10% dues per 1934 ...	1,785	11	6	
„ Ceylon, 10% dues on account ...	20	0	0	
„ Portugal „ per 1934, £3-16-3 ...	50	6	0	
„ (Outside) Russia, 10% dues per 1934, 15-60, Swiss francs... ..	12	14	0	
„ Yugoslavia „ „ 1934, £4-10-0... ..	57	6	0	
„ Spain, 10% dues till August, 1934, £11-16-0 ...	155	10	0	
Mr. Kwee Siem Kiang, Bandjermasin, dues per 1935 ...	14	14	0	
T. S. in Chile, 10% dues on account, £10... ..	132	6	9	
„ U. S. America, 10% dues per 1934 ...	2,275	6	4	
„ Finland, 10% dues on account, £5 ...	66	1	0	
„ Burma „ per 1934 ...	30	0	0	
Miroku Lodge, T. S., dues of 4 members ...	12	7	0	
Mr. Antonio Ramonde, Entrance fee and dues per 1935, £1-5-0 ...	16	8	10	
T. S. in South Africa, 10% dues per 1934 ...	82	10	0	
„ Netherlands East Indies, 10% dues per 1934 ...	630	0	0	
„ Ireland, 10% dues per 1934, £2-5-0 ...	29	12	0	
„ Canada „ „ 1934 ...	233	12	0	
H. P. B. Lodge, Toronto, Canada, dues per 1934, £2-14-6 ...	35	15	0	
T. S. in New Zealand, 10% dues per 1934, £22-19-4 ...	304	0	0	
„ France „ „ „ £60-17-9 ...	806	4	0	
Mrs. R. W. Hughes, Penang, dues per 1935, £1 ...	13	3	10	
Selangor Lodge, T. S. „ „ „ £1-10-0 ...	19	14	0	
Camille M. Tanguy „ „ „ £1 ...	13	3	10	
Presidential Agent, China, Entrance Fee and dues of 1 new member, 10s. ...	6	8	6	
T. S. in Porto Rico, dues per 1934 ...	28	11	0	
Shanghai Lodge, T. S., dues of sixteen members per 1934, £4 ...	52	13	9	
T. S. in Egypt, 10% dues per 1934, £1-17-6 ...	24	11	3	
Canadian Federation, T. S., dues per 1934, \$26'24 ...	68	8	0	
Singapore Lodge, T. S., dues per 1934, £3-5-0 ...	43	0	11	
T. S. in India, 10% dues per 1934 (part-payment) ...	913	9	0	
„ England „ „ July to October, 1934, £36-11-1 ...	356	13	9	
	9,032	4	8	

DONATIONS

	Rs.	A.	P.
T. S. in Brazil, "Adyar Day" Collections, £3-15-0 ...	49	10	4
" England, " " " £9-12-1 ...	127	2	9
Dar Brassington, £1 ...	13	3	10
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	190	0	11

PARSI BUNGALOW

	Rs.	A.	P.
Parsi T. S. members, Bombay ...	150	0	0

BESANT AND LEADBEATER MEMORIAL FUND

Warringah Lodge, through T. S. in Australia ...	6	14	3
2GB Broadcasting Station, Sydney, N.S.W., £19-18-7 ...	263	14	3
Mr. A. Raye and H. Horn, Townsville Lodge, Queensland, £2 ...	26	8	0
Miss Marion Cox, 10s. ...	6	10	0
Rajpipla Lodge, T. S. ...	5	0	0
Mrs. M. D. Adam, Peshawar ...	30	0	0
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	338	14	6

Adyar, Madras
30th November, 1934

A. J. HAMERSTER,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOL

The following donations from 1st September to 30th November, 1934, are acknowledged with thanks:

	Rs.	A.	P.
Melbourne Lodge, T. S., £2-17-8 (Australian) ...	29	8	9
T. S. Workers' Co-operative Credit Society Ltd. (Liquidated) ...	339	8	0
V. Jambulinga Mudaliar ...	7	0	0
D. P. Kotwal Esq., Karachi ...	10	0	0
Mrs. Dharmambal, Adyar, for feeding children on 1st October, 1934 ...	40	0	0
T. S. in England, £30-3-9 ...	399	11	6
St. Alban Lodge, No. 125, Karachi ...	25	0	0
	<hr/>		
	850	12	3

Adyar, Madras
30th November, 1934

A. J. HAMERSTER,
Hon. Secretary-Treasurer.

NEW LODGES

LOCATION	NAME OF LODGE	DATE OF ISSUE OF CHARTER
Geneva, Switzerland ...	"En Avant" Lodge, T.S. ...	21-6-1934
San Rafael Mendoza, Argentina ...	"Annie Besant" Lodge, T.S. ...	1-8-1934
Buenos Aires, Argentina ...	"Fraternidad" Lodge, T.S. ...	1-9-1934
Mirzapur, U. P., India ...	"Besant Memorial" Lodge, T.S. ...	1-9-1934

Adyar, Madras
26th November, 1934

G. SRINIVASA MURTI,
Recording Secretary, T.S.

THE THEOSOPHICAL SOCIETY

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

It is an unsectarian body of seekers after Truth promoting Brotherhood and striving to serve humanity. Its three declared Objects are :

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

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

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

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

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

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ANNIE BESANT

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DR. ANNIE BESANT

AT THE

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