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THE THEOSOPHIST

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

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

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

Edited by ANNIE BESANT, P.T.S.

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THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. 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 the unexplained laws of nature and the powers latent in man.

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THE THEOSOPHIST

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VOL. XLV NO. 3

THE THEOSOPHIST

ON THE WATCH-TOWER

A few more names must be added to those given last month, of kindly greeting and good wishes: The T.S. in Brazil cabled on November 18, but as I already had received its birthday message, I think that this November greeting must have been meant for the T.S. birthday on November 17. The Lodges at Atlanta, Puducah, Louisville, New York City and Long Beach, all of the T.S. in the United States, have cabled or written. The Hon. Secretary of the New York Lodge writes that they hope that their Headquarters building will be completed by next summer, "the realisation of a dream of many years," to establish in New York "a centre, which will be a credit to the metropolis and the Section, and worthily represent the cause". The site is very central, and as I was fortunate enough to organise the Lodge in 1897, the building is to be named the Besant Court. I hope that it will contain statues, or busts, or pictures, of H.P.B. and H. S. Olcott, the Founders of the Society in New York, and of William Quan Judge, its incomparable General Secretary, who, standing almost alone after they had left the United States, built up the splendid organisation which grew into a National power. I have never forgotten what he told me of his going alone to the Society's room, and holding a meeting by himself, week after week, until the indomitable spirit of the man and his

splendid devotion gathered round him a few who were the nucleus of the great organisation.

***

I mentioned last month the young Scottish scientist, Captain Pape, who had electrified the sober auditors in the Anthropological Section of the British Association for the Advancement of Science, who do not like to advance at too rapid a pace. Although their studies must have shown them that mankind has evolved by the production of various types, it seems to have been a shock to them that Nature should not have dropped her æonian method after the production of themselves. There were some very childish and cheap sneers at the audacious Captain in the local press, but some of the better papers showed interest in the topic. The local press startled me by saying that the new race showed a "taste for meat and coarse food," since those I had met and had read of disliked and refused meat. But a saner reporter elucidated the puzzle by giving the word "distaste" in lieu of "taste". The statements made by Captain Pape were rendered more exciting by his additional statements as to the reality of looking back into the past, and this has provoked some interesting correspondence. Captain Pearse, in *The Daily Express*, has given some particulars of his own memories of a life in the island of Chios, of which he was Governor, and of another in the city of Zimbabwe, in which he was a slave. Ruins of this city have been found in Rhodesia, with decorative work akin to that of the early dynastic of Egypt, about 6000 B.C. But the time in which Captain Pearse was a slave there, was very much later, for he escaped by the help of some Christians, into whose secret meeting chamber he burrowed from a cave dungeon into which he had been cast. The cuttings are quite interesting, and I shall hand them over to our T.S. Scrap-book. When everybody acknowledges that clairvoyance is possible, they will be instructive reading,

illustrating the ignorance of the enlightened twentieth century, and will amuse the children of the then recognised sixth sub-race. Captain Pape stood, and stands, to his guns. He has sent me a copy of his original paper, which will appear in our next issue. And he has also published a little book on the subject which will be reviewed.

***

The most interesting movement of the present day is the Youth Movement, which is appearing in one country after another, evidently the result of the urge of the Time Spirit. We learn from *Youth* ("An International Quarterly of Young Enterprise" published by The International League of Youth, 16 Green Street, Trafalgar Square, London, W.C. 2. Price one shilling a copy. Editorial Office, Rolf Gardiner, S. John's College, Cambridge), that the International League of Youth was started in Copenhagen, Denmark, at the end of the war, by a young Dane, Hermod Lannung. He worked quietly for three years, and called the first International Conference apparently in 1921, that was attended by delegates from Belgium, Czecho-Slovakia, Denmark, Esthonia, France, Germany, Holland and Norway. "The aim of the International League of Youth," it was declared at this Conference, "is to awaken Youth to the inherent unity of the peoples of the world, and to make future wars impossible by a fellowship based on trust and friendship." This declaration becomes the more poignant when we remember that in the War which lay behind them, it was the Youth of the Nations that flung themselves into the fray, and slew each other by millions in the corpse-strewn fields of Belgium and of France, in an ever-widening area stretching to the Near and onwards to the Middle East. Without the impetuous recklessness of Youth Nations cannot fight, and the Air-Service is wholly dependent upon them. A revolt of Youth against war means the end of war, however diplomats may prattle. This

was re-affirmed at the second International Conference in Hamburg in 1922, at which it was decided:

(*a*) To act as a central International Bureau for Youth of all Nations by means of: International Conferences and holiday tours: a correspondence bureau; and the exchange of speakers, students and children. Also to circulate monthly reports of the work of the different Youth Movements, and also a true report of the conditions in the different countries.

(*b*) To present its cause to Youth throughout the world by means of: Public Meetings; Conferences; Study Circles; Articles in the Press; General and individual propaganda.

A British Section has been formed, so that all Youth Movements in the country may join, and those who do not belong to any movement can join its Central Branch.

*
* *

I take the following from my Notes in *The Adyar Bulletin* for November:

The urge of the Youth movement everywhere has much increased since we mentioned it last month, and is the most hopeful sign of the changed attitude which will be characteristic of the new sub-race. From Germany, the General Secretary, referring to my notice of the movement of German women towards reparation to France, tells of a collective movement of German Youth towards reconciliation and the readiness "to sacrifice for the sake of France and European peace". He speaks of a fund being raised as a sacrificial offering to France and Belgium in the shape of a children's home in the north of France. At the Vienna Congress, he says, a Union was formed of French, Belgian and German members to promote in their respective countries the spirit of mutual understanding, and to work through practical activity and co-operation to draw their countries together for their own sake, and for the sake of World Peace. It is right that Theosophists should thus take the lead in this sacred work.

*
* *

To return to Youth. Here in India, Youth Lodges are being formed in the Theosophical Society, and will bring much

new life into places where Lodges have become too static. These Lodges are composed of Fellows of the Society between the ages of 18 and 30—young people of 16 may join with the written permission of their parents or guardians—and they will be specially devoted to Social Service in all the branches wherein they can give help—Night Schools, promotion of Hygiene and Sanitation, uplift of the submerged classes, etc. They have already eight of these Lodges, six in Madras and two outside, with others germinating, and will form a Federation. Their objects are: To provide a medium of expression for the ideas and method of youthful members of the T.S.; To foster a spirit of Brotherhood and Internationalism both in India and towards the outer world; To express Theosophical ideals in active Service. I particularly rejoice in this movement within the T.S. It has already started in England, and will, I hope, appear in all countries in which we have National Societies. In addition to this a League of Youth has been formed, which will try to keep in touch with the Youth movements in all countries. Mr. Arundale is the inspirer of this, and in his pamphlet, *The Brotherhood of Youth*, he gives a most interesting sketch of the Youth movements now in progress. We have received an English Magazine, *Youth*, an International Quarterly of thrilling interest, telling the story of activities in different countries. The Indian Section is forming, with a programme of work in the three great departments of human life, Political, Social, and Religious, and with an International Department to study international problems and to promote a spirit of Brotherhood, of mutual respect and understanding among the Nations of the world. It is taking power to affiliate any Youth Organisations which agree with its principles, so that while not interfering with the special activities of such bodies, concerted action may be taken where necessary. *Youth* gives a good slogan: "We be of one blood—you and I."

***

In addition to this a number of "Youth Lodges" have been formed in Madras, and we have no doubt that these will spring up all over the country. A meeting was held in the Y.M.I.A. on Saturday, November 17, of representatives of the eight Lodges in Madras. They resolved to form themselves into "The Federation of Young Theosophists," including all Youth Lodges in the T.S. in South India. One representative from each Lodge will form the Council. I trust that similar Federations will be formed in all Provinces, and, as President of the T.S., I warmly welcome these younger brothers into our world-wide International Society.

***

The League of Youth above mentioned has become the International League of Youth (Indian Section); at the constituent meeting there were present some fifty young men and women, including members of the Y.M.I.A., the Y.M.C.A., the Law and other Colleges, and associations of young people. Mr. Arundale attended to explain the nature of the movement, the origin of the League and the formation of a British Section, as mentioned above. He then withdrew, being over thirty years of age, the point at which Youth officially ends. It was resolved to form an Indian Section of the League, and the meeting then proceeded to outline the aim and methods which should be followed as a beginning, and the following appeared in *New India* of November 15:

THE INTERNATIONAL LEAGUE OF YOUTH

(INDIAN SECTION)

An Organisation to Promote Brotherly Spirit, National and International

NATIONAL

In the Political Field.—By studying the political situation and the country's political needs, so as to be active and useful citizens, preferring the country's interests to their own.

In the Social Field.—By studying the social situation and the country's social needs, including educational, which are the basis of all remedies, and by endeavouring practically to work for the removal of unbrotherliness and the alleviation of misery in this field.

In the Religious Field.—By studying the religious situation and the country's religious needs, and by promoting religious respect and tolerance among the various religions of the country.

International.—By studying the international situation and the world's international needs, and by endeavouring to promote a spirit of Brotherhood, mutual respect and understanding among the Nations of the world.

It must be clearly understood that no propaganda of a sectarian nature must be made in the name of the League in any field of activity, or carried on in or through the League Organisation. But every member is left individually free to do the work which seems to him best.

The League shall have power to affiliate any Youth Organisations which generally agree with its principles, so that, while not interfering with each other's activities, all may be able to take concerted action for any common purpose that may arise. There shall be no Subscription nor Rules. The work of the League shall be carried on by voluntary donations.

3. Resolved that for the present a Madras Branch of the Indian Section be forthwith established, and that those present at this meeting do form the Provisional Council of such Branch with Messrs. V. K. Krishna Menon and E. N. Subramaniam as Conveners.

4. Resolved that for the present there be no Subscription and only a minimum of Rules, these to be determined at a subsequent meeting; and that the necessary expenditure be met by voluntary donations.

5. Resolved that for the present there be only two classes of membership: (1) Youth Organisations and Movements in Madras, (2) Individual youths not belonging to any Youth Movement, who shall be regarded as unattached members.

6. Resolved that for the time being membership shall be confined to men and women between the ages of 15 and 30, and that a member attaining 30 years of age shall cease to be a member of the League automatically.

7. A cordial vote of thanks was accorded to Mr. Arundale for his valuable assistance.

Enquiries may be addressed to: Mr. V. K. Krishna Menon, B.A., Young Men's Indian Association, Armenian Street, Madras, E.

I print this here at length, because *The Theosophist* goes all over the world, and young people of other Nations may be impelled to form Sections in their own countries. The outline of work, as here given, is very practical, and the details will be worked out in each Nation by its own young people. I desire to lay great stress on the two paragraphs following that on Internationalism. If sectarian propaganda were carried on in any field of activity, or by using the League organisation for the purpose, quarrels would inevitably arise. But it is essential that the League should have power to affiliate any Youth organisations congruous with itself, but on condition of leaving such organisations entirely free to carry out the special purposes for which they were formed, provided they do not seek to commit the League to such purposes. Thus, I hope that the Federation of Youth Lodges in the Theosophical Society, which formed on November 17, in Madras, as a "Federation of Young Theosophists" in the Presidency, will affiliate itself with the International League of Youth (Indian Section), but will carefully abstain from implicating the League in its own special activities. Then up in the far north-west, Captain Richard Balfour Clarke writes me that they have formed a group of Young Citizens in Quetta, and that might link itself on to the International League of Youth (Indian Section), and thus come into effective touch with the Youth in other lands.

***

Mr. Arundale, with characteristic promptitude, has issued four of his addresses as the League of Youth Series, Nos. 1, 2, 3, 4. (The word "international" will precede the word "League" on all future issues and new editions.) No. 1 is an appeal *To the Youth of the World*, which was published first as No. 15 of the National Conference Series. It is a most inspiring appeal to Youth to come to the helping of the World. (50 copies, post free, Rs. 2.) No. 2 is *The Brotherhood*

of Youth, in which a fascinating and thrilling account is given of a movement among the German Youth for the saving of German culture from destruction. (25 copies, post free, Rs. 3-8; 50 copies, Rs. 6, post free.) No. 3 is *The League of Youth*, and tells of the world-movement; it quotes Sir James Barrie, who in his rectorial address to the students of S. Andrew's University in Scotland, said :

> How to make a practical advance ? The League of Nations is a very fine thing, but it cannot save you, because it will be run by us. Beware your betters bringing presents. What is wanted is something run by yourselves. You have more in common with the Youth of other lands than Youth and Age can ever have with each other; even the hostile countries sent out many a son very like ours, from the same sort of homes, the same sort of universities, who had as little to do as our Youth had with the origin of the Great Adventure. Can we doubt that many of those on both sides who have gone over, and were once opponents, are now friends ? You ought to have a League of Youth of all countries as your beginning, ready to say to all Governments : " We will fight each other, but only when we are sure of the necessity." Are you equal to your job, you young men ? If not, I call upon the red-gowned women to lead the way.

(50 copies, post free, Rs. 2.) No. 4 is called *The Youth-Spirit*, and is a delightful composition, full of inspiration. He speaks of the Young in Heart though in old bodies, and gives Edward Carpenter, writing in *My Days and Dreams* when he was seventy years of age, as a specimen :

> The willing sacrifice of life, and the ecstasy of it, would be unintelligible, if death did not mean transformation. In my little individual way I experience something of the same kind. I feel a curious sense of joy in observing—as at my age one is compelled to do—the natural and inevitable decadence of some portion of the bodily organism, the failures of the sight and hearing, the weakening of muscles, the aberrations even of memory—a curious sense of liberation and of obstacles removed. I acknowledge that the experience—the satisfaction and the queer sense of elation—seem utterly unreasonable and not to be explained by any of the ordinary theories of life; but it is there, and it may, after all, have some meaning.

The pamphlet is extraordinarily suggestive, and I earnestly recommend it to all who desire to keep young in spirit though

old in body. And why not? since the Dweller in the body is eternal, and "he is not born nor doth he die".

***

The Brotherhood Campaign has been going on most successfully in India, and we have received reports also of foreign activities. Only another month remains for sending the message of Brotherhood round the world in this organised way.

***

I have sent out the following letter to all members of the General Council of the Theosophical Society.

PRESIDENT'S OFFICE,
THEOSOPHICAL SOCIETY,
Adyar, Madras, India.
November 10th, 1923

MY DEAR COLLEAGUE,

The General Secretary, T.S. in the NETHERLANDS, sends me the following proposal from the Council of the Federation of European Sections:

"As the Jubilee of the T.S. will be in 1925, the Council of the Federation decides to put before the General Council the proposal that a World-Congress should be held in Holland in that year."

The above proposal reached me late (in November), but you are requested to send in your vote as early as possible.

Yours sincerely,
ANNIE BESANT, P.T.S.

We send out notices to the General Council for their votes in September each year, as the distances are so great. It would be possible to hold a World-Congress on November 17, 1925, as suggested; the Anniversary must be held as usual in India under our Rules, and it will be celebrated as our Jubilee Anniversary; but that need not interfere with the proposed World-Congress, if it be held on November 17, or earlier.

***

Mr. A. Horne, Mr. H. L. Park, and Miss Dorothy Arnold —who is working hard in Shanghai—send me an Appeal for the China Publication Fund.[1] I add to it from another letter from Miss Arnold to myself, in which the appeal is enclosed, and which sketches a plan which will develop largely, if it should receive the Blessing of the great Manu of the Fourth Race, as useful to His people in China. I draw attention to it, as she asks.

***

I have received the following:

Unless misreported, Mr. Jinarājadāsa is responsible for a serious misstatement of fact which has escaped editorial correction in the October *Theosophist*. "This League of Nations is only a League of white Nations, and this fact is its doom" is the assertion attributed to him on page 51, but this is entirely contrary to fact. India is a member State of the League; Japan is one of the Great Powers on the Council; China is one of the elected Council members; Abyssinia has just been admitted to membership, while the kingdom of Siam and the republics of Haiti and Liberia have long been members.

It may further be noted in comment in Mr. Jinarājadāsa's additional remarks on "duties" versus "rights," that article 22 of the Covenant, which establishes "mandates" for "peoples not yet able to stand by themselves under the strenuous conditions of the modern world," expressly states that "the well-being and development of such peoples form a sacred trust of civilisation and that securities for the performance of this trust should be embodied in this Covenant"—and they are so embodied. It is difficult to reconcile Mr. Jinarājadāsa's strictures with knowledge of the terms of the Covenant of the League.

It is difficult, in the interview, to decide how much gives the opinion of the Vice-President of the Society, and how much the opinions of the interviewer. So it is better, as the Vice-President's Quarterly Letter has just reached us, to give his opinion in his own words, which happen to be apposite:

Travelling as I have done, I begin to see in the present chaotic state of Europe, which contains so many possibilities of war, what a powerful element for Brotherhood is the League of Nations. Quite apart from the political work of the League, is the remarkable record of work of social and economic organisation which the League has started. Our Theosophical Society is, after all, the first League of Nations ever started, and it has a wonderful strength

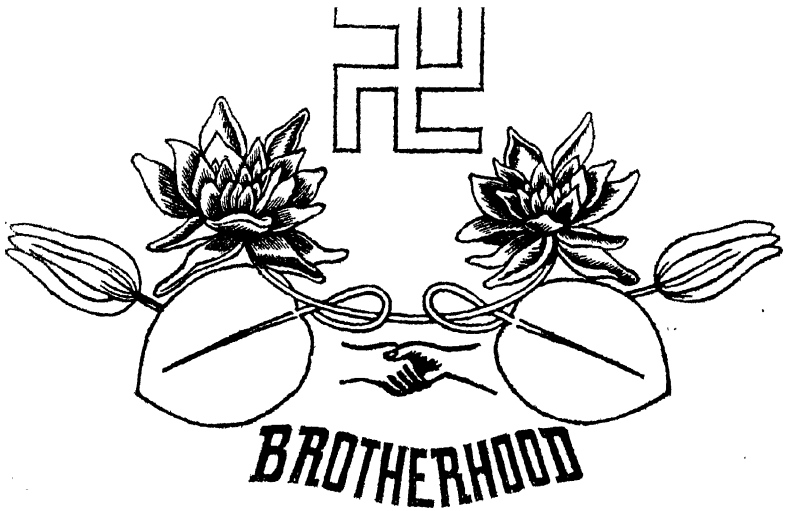
[1] See page 405.

because of the spiritual ideals behind it. Is one not justified in believing that it was only because the Theosophical Society began its constructive work forty-eight years ago, that the League of Nations could materialise now as an instrument in the Great Plan towards a reconstructed world? For only when the life is ready the form can be constructed. So it will be with movement after movement in the world. If we Theosophists can visualise the spiritual framework, and then give our strength to make it the fabric of our own lives, the rest follows. What a pity then that we should dissipate our strength in disputes, and forget the world, which does not want our personal judgments, but only Theosophy!

I may add that, in India, the League is regarded as a "League of White Nations," because it is impossible to sway the powerful Nations of the West by chaotic China and powerless States like those of Abyssinia, Siam, Haiti and Liberia. Japan alone can speak with power for the coloured races. The League has been checkmated by S. Africa, when it sought to enquire into the atrocious conduct of the settlers in the mandated territory assigned to that Dominion. India is helpless, as she is looked down upon as a subject Nation, and therefore impotent to act, although she has one vote. The Covenant is all right in words, but S. Africa regards her "sacred trust" as a helpless people to be bombed and machine-gunned, because they had not paid a dog-tax. "No wounded" were found after this gentle lesson had been taught. Probably the League is not to blame, for it has no power to enforce its Covenant or its commands.

***

It is necessary that I should repeat what I have many times said, that the signed articles in *The Theosophist* do not present my opinions but the opinions of the signatories. I believe that differences of opinion are healthy, and should not be excluded from a Theosophical journal which goes all over the world. I strongly dissent from some of the opinions printed in these pages, but the readers of *The Theosophist* are grown-up persons, capable of forming their own opinions.



A FRAGMENT ON EDUCATION

By G. S. ARUNDALE, M.A., LL.B.

I want to set down here, as nearly as I can remember, a hint I have received regarding what I can only call a reorientation of education. I do not at present see how to follow it to its logical conclusion, for the reason that it involves very careful and difficult thinking out, and takes us on at present uncleared pathways; added to which the hint is in any case intended rather to stimulate research than to be taken as a ready-made solution of and panacea for the educational darkness in which we so much live to-day. We have to think things out, to take the hints and follow the trains of thought to which they give birth, using intuition, imagination and experience in the order given, so that, primarily, the intuition

is at work upon matter originating, as I believe, from the intuitional plane.

The hint which came to me was that in devising apparatus for the use of children, as, for example, the Montessori apparatus, we must be more consciously guided than perhaps we are at present by the principle that character-building is our great and ultimate objective.[1] The apparatus we now use may no doubt be valuable for the training of the senses, and to a certain extent, according to the intelligence of the teacher, may react upon the character. But our business is consciously to devise apparatus with regard to which the training of the senses is subordinate, indirect, to the evocation, education, of an attitude towards life which shall enable its possessor at once to live within God's Laws, to use them as levers lifting him, and humanity with him, ever upwards, and also to manipulate them, playing one against another, so as to achieve results not otherwise to be obtained.

However great, and almost illimitable, the macrocosm, the microcosm reflects its power and quality in some degree, and there is, therefore, no reason why apparatus of a purely physical kind should not be devised which, to however limited an extent, yet to a definite extent, expresses some measure of a law, some part of the Great Truths which are the root-base of evolution. Our business as teachers is to discriminate between those Laws which can be so treated, and which may appropriately be so treated, and those which either cannot be so treated, or are not yet appropriate to the condition of the pupils with whom we have to deal.

[1] Compare the recent utterance of Mr. Spurley Hey, Director of Education, Manchester: It is becoming increasingly evident that the true conception of elementary school education must accept as its most fundamental function not the important process of training the mind to thought, the tongue to speech, and the body to action, but rather the secure planting in the child of the intangible something which produces the will and the power to think rightly, to speak rightly, and to act rightly. The intangible something is never present on the time-table, and never absent from the teacher's mind; it is seldom taught directly, and yet it is unceasingly conveyed by word and gesture. Every true teacher has something of the missionary spirit in his soul, and it is as a missioner that he will seize every opportunity to awaken, to nourish, and to strengthen the spiritual side of the children within his sphere of influence.

If, for illustration, we give a child something to play with, we must have in our own minds at least the stages of connexion between that something and a truth of some sort. We must always be able to give spiritual significance, definitely and directly, even to the earthly objects which seem so trivial, perhaps, and at first sight of distinctly limited significance only. As the child grows, he must be able to look back upon the things of childhood—especially the play-things—as having been his first introductions, however unconscious of their purpose he may have been, to the world of God, of Truth, of Spirit, of Eternity. He must be able to recognise them as having been "intimations of immortality". Hence, he must trace the growth of his character, of all its constituent elements, back, through stage after stage, to the simple games, toys, play-things of childhood.

It is, of course, a matter of opinion as to how far Madame Montessori has already followed the lines I am indicating in this fragment on education. In her *Advanced Montessori Method*, especially in the chapter on the Will, pp. 170 *et seq.*, she makes observations of great force, as also in her remarks on Liberty, pp. 70 *et seq.*; but I do not feel quite satisfied that the last word has been said in this connexion, nor that we are approaching the solution of the problem from the right angle. Madame Montessori most truly declares that what "is needed is an act of liberation; and the latent forces of man will then develop". Utterly true—an act of liberation from the trammels, to use no stronger word, of the system of education as practised in so-called "educational" institutions. But I must confess that Madame Montessori does not bring me to the satiety point in her elucidation of the implications this portentous word includes. She has come nearer, I venture to think, to the realities than any one since Froebel. But Froebel more directly states the proposition involved in the hint that has come to me, as, for example,

where he says that his gifts are not merely intended to be playthings, but:

> To bring before him certain perceptions in their inner coherence, in order thus to make the law behind them shine through them more brightly and to awaken the premonition of this law . . . thus, if man comprehends fundamentally in all its relations, for example the ball, the sphere, the cube (which are indeed really only one in three) as representative; as the normal and fundamental perception of all that occupies space, and of what is given and demanded thereby the reply, he will thus become capable of recognising, observing and handling all other things.

I could give many other quotations from Froebel on the same lines, shewing clearly that he saw the need for making the play of the child part of the game of life, so that from the one the youth might almost imperceptibly pass to the other.

We must ever bear in mind that we are links between the Ego and its new bodies. The Ego—in some few cases it may be the Monad himself—has its own intentions regarding its vehicles. These the teacher exists to carry out, not to thwart, neither to replace by replicas of his own Ego's intentions—if he is aware of them—regarding his own bodies. An Ego with any pretensions at all to understanding wants to familiarise his vehicles with God's Laws, so that, through the gradual process of harmonisation of his bodies with the Eternal Law, the Monad may at last achieve God's Freedom. He is somewhat impatient of childhood. It is a nuisance life after life to have to readjust his bodies to himself all over again, and to repeat the slow process of rediscovering the preliminaries. The Ego feels, if the verb may be used, impatient, here again, if the adjective may be used. The teacher's business is to reconcile the Ego's impatience with the inevitable amount of time necessary to be spent in the training of the bodies. The Ego must learn to wait. The bodies must learn to accomplish the recapitulatory process with progressive rapidity as the lives pass. But it is primarily also the teacher's business to intuit the temperament of the Ego, to discover what the Ego is

"out for," and to join forces with the Ego in tuning the bodies to the Ego's evolution pitch. The teacher must not allow the bodies to get in the way of their owner, any more than the owner should be unreasonably expectant regarding his bodies. The teacher is the intermediary, the arbitrator, forgetting neither the needs of the soul nor the capacities of the bodies. But the Ego says to the teacher: "Of course you must help my bodies to develop the five senses. But *do* remember that the development of the senses is but a means to an end, although with civilisation as it is at present, and my bodies as they are at present, the end is lost sight of and the means too often officiate as the end."

Take the Montessori apparatus. Can we assign to each piece of apparatus a definitely spiritual significance? Is each the partial embodiment of an Eternal Law? What is its relation to character? Is the apparatus devised merely for the purpose of sense-training, or is it for this and more? Does it lead, through sense-training, definitely to character-building?

In so far as the training of the senses is itself but a means to the end of the development of character, then, we have justified our apparatus, always provided that the apparatus as perceived by the teacher is to be a character-building force, and is so used by him. Each piece of any educational apparatus must be rigidly examined from this point of view. Is it the beginning of, or at least a link in a chain of, a sequence of propositions enunciating, exhibiting, the working of a Law of Nature: which is the same thing as asking whether it definitely typifies a part of the process of evolution, for evolution is nothing more than embodied Law.

When the child is handling a piece of apparatus, is he contacting a truth? This is the acid test. Is he on the road to the assimilation of a truth? The Ego is "out for" truth *at all costs*, even at the cost of pain to his bodies; and the sooner his bodies are trained to live in accordance with truth

the sooner can he proceed with his evolutionary processes. As I have already said, the Ego gets "impatient," and no doubt would like to do away with the child-stage altogether—"let me begin my bodies in early maturity". He only sees things from a very limited standpoint when he argues thus, for not only is the recapitulatory process of childhood vital to growth, but in addition there is in fact the at present most necessary reminder to us to be ever childlike, with all the simplicity, trust, reverence, joyousness, understanding, imagination of childhood, super-added to, indeed the background of, the true power of manhood. The more advanced Egos at least want to abolish childishness even more than they may possibly desire to skip childhood, while too many teachers and too many parents want to retain both, think both natural and right and proper, when only childhood is natural and right and proper. I hope I shall not be misunderstood. "When I was a child, I spake as a child, I understood as a child, I thought as a child, but when I became a man, I put away childish things." Now the more advanced Ego, at any rate, has reached its young manhood, and, if childhood of the bodies be necessary at all, let it be a childlike childhood, and a childish childhood for the least possible time. Let the child-likeness continue for ever, but let the childishness be "put away" as quickly as possible. It may be added that where quick reincarnation takes place, the mental and emotional bodies are largely unchanged—only the physical body being new, and even this, perhaps, only partially new. This is a strong argument in favour of "putting away childish things" without unreasonable delay.

The Ego is serious, is determined upon a certain goal, and does not want to waste time. The foolish, fond parent likes to keep his or her child a toy-child as long as possible. The wise parent knows that at most he or she is a trustee who will have to render a kārmic account to the Ego for the trust committed to his or her care. The teacher and the parent

are either on God's side, which is the Ego's side, or they are against both God and the Ego. There is no middle path. And the parent, like the teacher, is mainly the ambassador from the soul to the body.

How does all this touch what I have said before? It indicates to us that we cannot, knowing that the Ego is old, and set on a definite pathway of evolution, begin too soon all possible assistance in the moulding of his new bodies to his needs. We are far too apt to ignore the Ego altogether, and sum all up as childhood, acting accordingly. We take the new-born more as he appears than as he is. What we see we deal with, leaving that which is most important out of account. Often the Ego must be disgusted at what he may bluntly term the "damned drivel" of parent and nurse! And has it struck you that the more seriously you take a child the more comradeship there will be between you and him? Do you realise that for an elder to be natural, himself, and not artificial, is one of the great expectations of children? "Let us play at pirates [part of the recapitulatory process, please remember], but let the elder also *be* a pirate for the time being, within limits, no doubt, just as we children are pirates while the imagination lasts, and take our piracy seriously, solemnly, and as an absorbing piece of work." No camouflage, no pretence, no sham, no double personality. Whatever you are doing do with all your might: such is one of childhood's lessons to manhood, and part and parcel of true childlikeness.

Coming back again to the apparatus, let it be tested as to its definite value in leading the young bodies to an understanding of the eternal verities, thus paying the way to the utilisation of these eternal verities, so that as life after life we dip down into matter under the Law of Readjustment, we become increasingly capable of readjusting ourselves to the demands of the Spirit rather than to the dictates of the flesh.

I have not yet worked out this hint. It demands a tremendous amount of meditation, because I believe it holds a great reorientation of our educational processes. But I am vaguely sensing apparatus which has definite, I had almost written " clearly perceived," spiritual significance. The circle, the globe, the triangle, the cross, the straight line, the double triangle—and other symbols of great facts of Nature—can they not become " apparatus " in some form or other? And can we not devise apparatus which shall show how adjustment, balance, can bring about results, effects, which, perhaps, at first seem impossible?

In this connexion I desire to draw attention in Mr. Jinarājadāsa's *First Principles of Theosophy* where he alludes to the " playthings of Dionysus," the Divine Child :

> Tradition reports that they were the dice, the spinning-top, the ball and the mirror . . . the dice were the five Platonic solids, which give the axes for the growth of the chemical elements and crystals; the top was a model of the ultimate physical atom; the ball was a model of the earth, and the mirror was the symbol of the seven planes on which are reflected what the Logos fashions on high.[1]

The spirit underlying the above is the spirit I feel must underly our reconstruction in education, so that we relate the things physical to their spiritual archetypes, to the end that from that which we perceive with the five senses we may pass to a knowledge of that which they mirror in the physical world. The child's task is to find himself well and truly set in the Eternal, in the Real, as he lives in Time and in the Unreal. While he plays he must be at work, as the universe is at play while it is at work.

I think of a jig-saw puzzle. Try to fit together that which in that way cannot be fitted together, and chaos remains. Try to fit it together in another way, so that instead of protuberances refusing to adjust themselves to counter-protuberances, hollows to counter-hollows, you get

[1] *First Principles of Theosophy*, p. 236.

protuberances fitting into hollows, hollows filling themselves with protuberances, and a world, a coherent world, a cosmos, is born. Perhaps we can begin with something earlier than a jig-saw puzzle; but I opine a jig-saw puzzle has its place among educational apparatus, especially if the teacher is clear as to the spiritual significance of a jig-saw puzzle, and endows it with such significance in increasing measure as the child grows in perception and understanding. So also has a balance—a pair of scales—its place; this was specially hinted to me. How a sensible teacher would use a balance—crude to start with, though accurate—has yet to be determined; but a balance, a pair of scales, and permutations and combinations of the various underlying principles, have their place in educational apparatus as stimulators of Justice and Harmony, and temperaments without prejudice. Iron is heavier than feathers, but a weight of iron can balance a weight of feathers. Two parts of hydrogen and $1\frac{1}{2}$ or $1\frac{3}{4}$ or 2 or $2\frac{1}{4}$ or $2\frac{1}{2}$ . . . n parts of oxygen will not produce water. But two parts of hydrogen and one part of oxygen will produce water. Every diversity, incompatability, has somewhere an adjustment into harmony and comradeship. Ours the quest of this Great Secret, and the child is well advised to start on it without delay.

G. S. Arundale

PROBLEMS OF TO-DAY

By WOODRUFF SHEPPARD, M.D.

III. AMERICA AND THE THEOSOPHICAL MOVEMENT[1]

IN 1875 the United States of America came into prominence as the country in which, after failures elsewhere, Helena Petrovna Blavatsky was able to launch the world movement of the period for a phase of the work of the Hierarchy. The position of America is thus unique and leads to a consideration of the reasons why it was a suitable place for precipitation of the work of the Inner Guides and the reasons for the relationships that such essential adaptability begets. These reasons are wrapped up in the founding of the American experiment in government, and the primary object of the Theosophical Society follows the impelling idealism of the man whom retrospective historians show to be the principal factor in bringing the colonies on the side of brotherhood.

A point to be carefully kept in mind in our endeavour to understand the reasons for events is the process that is the corollary of manifestation, called evolution. It is a lack of appreciation of this basic factor that causes the presentation of superficials as facts. Note that there are seven sub-races in a root-race; that a root-race is launched with a definite objective in the first sub-race; that the first sub-race is the first step only in a series of seven; that synthesis is not achieved until the seventh sub-race; that sub-races are inter-dependent as well as inter-related; that evolutionary processes over-lap; and that nations find their places within and throughout these various sub-divisions—pure (?) or mixed. Also is it

[1] The first of this series appeared in May, 1923, p. 155. The second in August, 1923, p. 524.

theosophically taught that superior intelligences superintend the rise and fall of nations to serve the purposes of evolution. With the thought of evolution and what it entails in mind, it seems reasonable to adopt as a working hypothesis the idea that, the Inner Guides acted wisely in launching the outer experiment in government in America for its resultant type of consciousness. The majority of race stocks and nationalities are represented in America, and an adaptability and adjustability of a high order are necessary for this close association. This "resultant type of consciousness" gave the soil in which Theosophy finally took root and from which it spread throughout the world.

Theosophists who wish to know the vision, principles and ideals that laid the foundation of sacrifice for the Nation giving birth to the present T.S. will find it in *The Autobiography of Thomas Paine*, by Moncure Conway. Also will the reader find there the centre around which the English and French peoples worked on their way to constitutional freedom, following adjustment in America. Paine had the rare faculty of thinking in terms of principles, with the ability to make practical application of them as instanced in his ideas working out in government; in perfecting the mechanical principles for long-span bridges along lines that are carrying the traffic of the world to-day; and his pioneer criticism of the Christian Bible. The latter he treated with logic and apt comparisons, using the book to reveal its own defects. Further, he offered a solution for the ecclesiastical conditions that oppressed man in the *Society of Theophilanthropy* as well as in his writings. This society was founded in Paris, January, 1797, the name indicating God, Love, Man. Paine's idea was that a clergyman should be a philosopher, and a house of devotion a school of science as well. He blended science, religion and philosophy. Ethical readings were used from the Bible, Chinese, Hindū and Greek authors. His autobiographer

accurately says that "Theophilanthropy, under a hundred translations and forms, is now the fruitful branch of every religion and every sect". A society was also founded in New York. "Common Sense" and "Reason" were this man's weapons as well as his titles and *noms de plume*. He seriously jarred *blind faith* on its pedestal of ignorance and prejudice and aided greatly in lifting intelligence to its guardian position as an evolutionary agent.

Of moment and indicative in reference to America was the launching of Spiritualism and Christian Science together with the growth of New Thought among its people, side by side with the cradling of Theosophy. It indicates a nearness of the inner and outer planes effected for service, it presages the aims for the future and should help us see the point towards which the Inner Guides are shaping the course of the human stream. Further, a logical mind would expect to see a reaction to the initial action under the law of duality. This has occurred. Powerful assaults without in the earlier days, powerful shakings within, together with various subtle tendencies, sincerely launched by human consciousnesses—all have arisen to thwart the work of the T.S. We suggest that the reader consider the latter thoughts in their nature as essential to an evolutionary programme.

It may help to understand America to particularise somewhat one phase of unrest within the T.S. for the principle involved. This phase is the surges that periodically arise in the different members of the Theosophic body against the static inertias of the society as an organism. These have been collectively and inaccurately classed as the work of the dark forces. That these surges are reactions the writer believes is obvious,—reactions to what? It is important to determine. That they are reactions against an established order, inspired by notions of improvement is, the writer believes, also obvious. Therefore, they are of the essence of the new as against the

old. This is attested by the fact of the old being able to withstand the onslaughts *only* by adopting the factors necessary to a partial or complete adequacy. The function of America is the function of youth. It offers a rich soil for the new, is disorganising to staid maturity and disintegrating to age. The principle involved is that which tends to make of the present the past, and of the future the present—from the consciousness aspect. It is ceaseless change in a realm of law and order. It is the principle behind an adequate fluidity. Change is to evolution as energy is to matter—two phases of the same thing. Theosophists should think in terms of essential relationships.

As the present order represents the harvest from the past, so in the present must come the tilling for the future harvests, whether nations, other groupings or man. To understand the previously mentioned surges is to understand the tillings for the future. To understand the essential nature of change as being enacted in the Theosophic drama, close up under our eyes daily is to understand the reasons for the launching of the great American Nation and other nations in other times. In the fluid consciousness of America could the T.S. be launched; in the inertias of India could it be stabilised. Each essential to the process, each necessary to the work, and unwise the man who would separate in consciousness an inseparable relationship.

It is said, and the writer believes accurately so, that a permanent centre has been founded in America by the Brothers of the Shadow to hamper the work of the T. S. Here also the student needs to divorce sentimental platitudes and seek to see reasons. America being the place where the agents of the Sons of Fire found precipitation most easily accomplished, then obviously the Brothers of the Shadow would find the same, as both certainly work under the great law of economy. Further, as America supplied conditions for the initial impulse of the period, so does it offer the most fertile field for any marked

augmentation of that impulse. This latter is very important. The initial impulse has been reasonably well flanked, a new impulse will again tear great gaps in the lines of the Shadow side. The wish general does not await unprepared for the obvious to happen.

The writer now wishes to suggest some queries. If augmentation of the teachings or work should be launched in America or in the T.S., logically and in the light of history, could such an impulse come through the established and conservative order of the day, or, must it come through a consciousness daring to face an *actual* new order? Would such workers or movements find recognition and support within the ranks? This is a very practical question for every Theosophist to put to himself seriously and quietly. It is a matter of fact when new impulsions are given and not of vote or opinion. Will history repeat itself? Or have we actually evolved a consciousness of a new order?

The writer is of the opinion that no mistake was made in launching this nation of 100,000,000 souls in the West, and its history clearly supports the opinion. Also it is apparent to those who have their finger on the pulse of this people that methods in teaching and for guidance suitable to the western type are now needed and will be forthcoming. The harvest is wonderful in possibilities in the West and the golden grain will go to the Sons of Fire and the Brothers of the Shadow in proportion as their respective agents tend the field.

To the Theosophists in any land the word brotherhood should carry the living fire of conviction and of action; its essence—purity; its guardian portal—love; its keystone—service; its order—wisdom and truth. To see a vision, to sense a goal, to dare to go forward is the order of the *new* in nations and in man.

Woodruff Sheppard

STANDING ALONE

By LEONARD BOSMAN

THE man of indomitable will who all his life has obstinately refused to listen to advice may, once he has definitely decided to change his mode of life, become as a disciple, as the most docile and tractable of men. But he will not be able to do this until he has heard the Voice and begun to tread the Path of Discipleship, until he has found the one who can pass on to him the lessons of a Master, or occasionally hear the voice of the Master direct himself. Then will he turn his will upwards and inwards, transmuting and changing the old Adam into the new Noah. His one ambition is to plant a vine (the symbol of Buḍḍhi) and to emulate those who have gone before him and shown the way across the Great Desert and the Sea of Bitterness. His one desire is to be like Them, no matter how difficult the task, no matter how dark the way. Therefore does he become docile, understanding those whom he knows as leaders and spiritual guides.

Once he has seen the Light of the Teacher and recognised Him in the Silence, there is no turning back. But this vision cannot be until the lower mind, the wicked Cain-Haman, has been hanged upon his own gallows. All the vainglorious ideas of Haman must be as naught, all his plots and plans must fail, all his ideas of self-glorification be laid in the dust ere the disciple can be freed. And this can only come about by the help of Esther, the Higher Self, the graceful Buḍḍhi, who intercedes for Mordecai, the Higher Mind, to

save him from the lower. Mordecai can do little except sit at the gate of the King and beg this intercession. Only when Esther approaches the King and declares the readiness of Mordecai to cut off communication with the wicked Haman, the earthly mind, who ever seeks to destroy Yisr-el, the Seer of God, the Seeker after El, only then does the KING delight to honour Mordecai, and as the Divine Ātmā shines through him and the STAR appears above his head he is exalted and honoured above men. But this can only be after Haman has been renounced for ever.

"Thus shall it be done to the man whom the KING delighteth to honour," is not said to the disciple who is treading the Path of Woe. He is not led through cheering crowds, nor does he sit upon a gaily caparisoned charger; he has to ride upon the humble ass, which ambles slowly along the wayside, until he has learned the lesson of patience.

They whom the King honoureth are cheered and lauded by the multitude, but he who is honoured by the favour of the Spiritual KING, whose Holy Name he has invoked, has to tread a lonely path indeed, receiving little help from the masses who know not of the steep and narrow way and who are still following the broad and easy path. He who follows the straight and narrow way marked out for him by his King, receives rather the jeers of the multitude than their praises, for the people look with disfavour upon one who is not as themselves and view with contempt the idea of renunciation and self-abnegation.

It shall not avail the disciple one iota to answer these jeers, nor will he gain aught from argument with those whose minds are set on earthly things. It is the Ḍharma of both Sūḍra and Vaisya to learn from such things as the disciple has utterly to renounce, therefore he ever refuses to argue with the man who does not follow the same Ḍharma. "This is right for me," he says, "but I will never enforce my views

upon another. I will not speak of the hard path unless a brother offers himself for service."

On the other hand he may not be deterred from his mapped-out course once he has determinedly set his face towards the Light. He must not be turned aside by the importunings of Vaisya or Sūḍra who, however kindly, seek to keep him upon their own level. This constitutes one of the disciple's bitterest trials, for whilst he is yet soft and yielding, he is called upon to become strong and firm as a rock, however gently he may exert his strength. The temptation to abandon the hard and narrow way comes often to him, ever more and more insidiously, for it comes from those nearest and dearest to him. So called duty is held up as a veritable fetish, and so blinded has he become by the illusions, amongst which he has been living so long, that the virtue of such duty bids fair to become the vice of self-satisfaction, and he may do his duty merely in order to save himself trouble and difficulty. He may pretend to be pleasing others and actually doing so, but is yet merely seeking subconscious gratification and making his own path easy whilst trying to believe that he is doing his duty and looking after his relatives and friends. Such an one knows not Occultism and it is useless to argue with him : he must be left alone until he is broken on the wheel of blighted hopes.

The disciple must turn his face from the advice of these who unintentionally seek to hold him back, and bend his will to obey the spiritual guide whom he has chosen, realising day by day how valuable is the advice the latter is ready to give when asked.

The world looks on aghast; his friends cry out aloud or wag their tongues in gossip. They see the once obstinate and passionate man losing his vices, changing and transmuting his whole nature, and, understanding not, they fear the consequences. They cannot grasp the reason behind the

appearances, cannot understand why their once masterful and dogmatic friend has now seemingly become childlike and easily led. They do not know, until they attempt to cross the path he has chosen, that his will is working as indomitably as ever, building up the Temple, albeit without ostentation or sound of hammering. Though outwardly and seemingly negative, his will is working as strongly, nay more strongly than before.

For in truth the disciple has learned bitter lessons on the Path of Woe and knows now how to be receptive and passive to all that is spiritual and high, but positive and definitely and actively if quietly working against all that is evil, all that threatens man's progress and all that prevents his advance. He has given himself up in Service and has sworn to obey the law of progression that he may the better serve. And this is not mere selfishness, but rather selflessness, for he is determined to prepare and perfect himself only that he may become a channel through which the Waters of Spirit may flow into the world of matter. To that end he resigns himself into the hands of his Master.

"Ah," says the friend who pities him and thinks to help him, "do not be rash. Beware of becoming unbalanced." If the friend were truly to voice the promptings of the lower mind he would say: "Beware of discomfort, beware of losing your hold upon the world." But what cares the disciple for all this foolish talk; he knows it for what it is, though the animal-self struggling with him does not understand and endeavours to rush back into the thicket away from the glare of the great Searchlight whose rays are now turned full upon him. "No," the disciple exclaims, "the body has hitherto been master, but now the time has come and I will make a stern effort to conquer it."

Here is the answer given to such as fear for the friends who have been willing "to pay the price"; here is but one of the many answers given throughout the ages and repeated

again by one of the greatest of maligned souls who came to offer wisdom to an ungrateful band of so-called occult students: "One cannot study and profit by Occult Science unless one gives himself up to it—*heart, soul, body*," says H. P. Blavatsky.[1] And again the friends who seek to keep the disciple to their own way of living are warned that

> the flesh, the body, the human being in his material part is, on this plane, the most difficult thing to subject. The highest Adept, put into a new body has to struggle against it and subdue it, and finds its subjugation difficult.[2]

And surely, if the Adept finds difficulties, shall not the humble disciple find them also? He does indeed find many such. No one knows the peculiar experiences and extraordinary difficulties in the way of subjecting the body unless he has experienced them. But they must be surmounted if the disciple sincerely wishes to attain, however ill physically he may appear. Let him remember the words of another true Disciple:

> The body is necessary to the soul in turn, as nursery, house of correction, and chamber of ordeal.[3]

All these teachings, though known to the disciple, are not known to his friends, be they Theosophists or men of the world, and hence, when he has definitely taken the plunge and passed the Scales of Libra, his friends recommence their cries of horror and pity for his forlorn state. "How ill you look! How thin you have become!"

The student, tired of giving explanations which only land him in deeper difficulties, says nothing; but he thinks the more. This is indeed an art which he has to cultivate, the art of saying nothing and saying that nothing well. He goes on his way, knowing that he cannot turn back because of the abyss he has crossed. He dare not turn back because of the dangers

[1] *The Secret Doctrine*, Vol. III, p. 62, Third Ed.

[2] *Ibid.*, p. 570.

[3] *The Perfect Way*, p. 214, Fourth Ed.

and if he cannot serve in love he must serve in fear. Yet all the time it *is* love that guides him. He wishes to go forward and win the battle; he is not really afraid, for he knows that the outer must be crushed before it can be remoulded like Peer Gynt in the moulder's spoon. He knows this crushing process is an ugly one, like unto that in which the gold is extracted from the ore, but it has to be faced, and the sooner it is over and done with the better it will be for him. The Searchlight is full upon him, lighting up the dark places of his soul. If only he stands firm and unshaken amidst those friends who mean well but speak foolishly, all will go right with him and he will be born a new man, ready for the last effort which may take him through the Gate.

The disciple may never compare himself with those who cling to worldly things, but only with those who are beyond him, who have paid the price and passed the toll-gate. He does not say: "Why are these brothers of mine so lost in the blind worship of unreality?", but: "Why am *I* not perfect, even as those who have shown me the way?"

He dare not look back, he dare not listen to friend or foe, and, however kindly and helpful may be the intentions of his relations and friends, they are not able to help him when he has heard the Voice of the Master *Who alone knows his case.* Only by leaving his friends for a time can he with safety return to them, and this not only for his own sake, but for their salvation. And what matter? There is no real separation, there is no real relationship except the Relationship of the All. Unity does not necessarily imply union on the lower planes, but the man who has not learned this lesson, who does not understand after many lives of experience, of narrow and separative links and relationships, is neither ready himself to enter the Great Family nor to judge the disciple who seeks to enter it.

And so the disciple must be a spiritual anarchist, a perfect law unto himself. He cannot be judged by the ordinary standard of man, even his fellow-students cannot lay down the laws he ought to follow, for even they would misunderstand him should they attempt to measure him by their own standards. His work may not be approved by those set above him in this physical plane, for they do not recognise such materials as he uses and see no place in their plans for materials which are not in conformity with their ideas, being neither square nor oblong but peculiar to themselves.

And in all these trials the disciple remains quiet; he knows well that the Master has shown him these materials and he realises that in due time they will be required, though as yet even the earthly rulers of the world, with all their wisdom, are not prepared to acknowledge his work which is often relegated to the dust heap.

And so there is no help for the disciple, he must learn to stand alone save for one Friend who ever watches and guides and points out the way, and sometimes for a while there may be another on the physical plane with whom he has contracted an alliance in the past and with whom he now shares his joys and sorrows. "Bear ye one another's burdens" may well be said unto two such souls who have thus met and together continued the perilous but joyful journey unto the realms of Nirvāṇa, through the Pathway of Buḍḍhi.

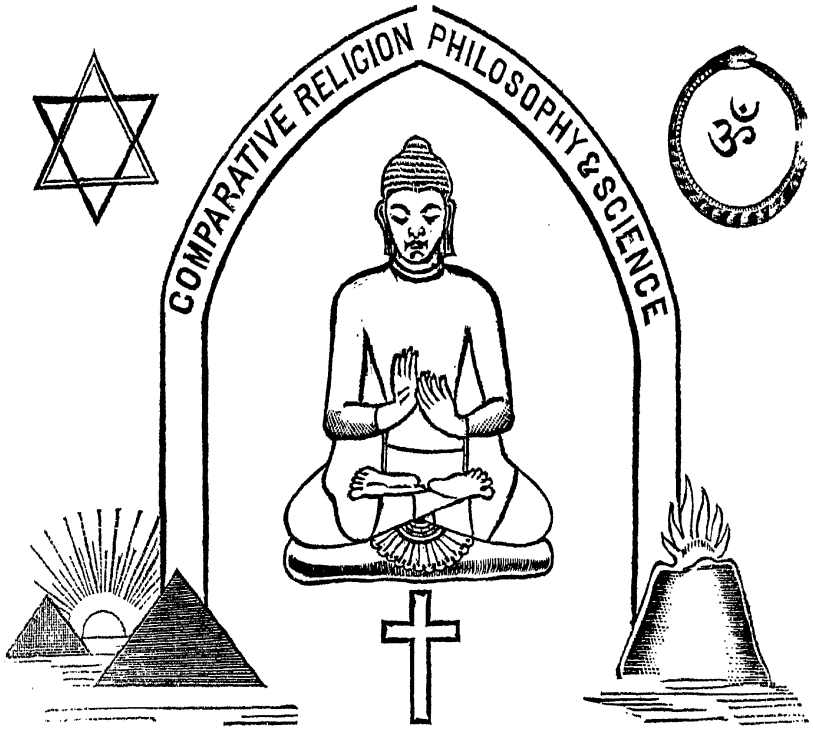
Leonard Bosman

TO H. P. B.

THEY say that you are dead.
But how can you be dead who live in every heart?
Who thunders down the years the message of your soul?
Dead? You dead?
Why better say the sun is dead,
That heat is not, nor any thing that is.

You live, O Lady dear.
For you are still upon the earth
And fill it with your power
And force and overpowering intellect.
Oh no, you have not gone.
I know! I see you be my side.
I feel you in my heart.
I call to you and you have answered me.
And all the message that I send is Love,
And worthy too, to follow where you lead.
And all my answer is! "Then follow me,"
Then, oh! my heart cried out with joy
And with uplifted head I say: "I come."

H. M. M.



THE KNOWLEDGE OF LETTERS[1]

By D. JEFFREY WILLIAMS

PRAY, my skilful and discreet teacher, if it be fair to ask, how was the knowledge of letters first obtained?

[1] *SELECTIONS FROM BARDDAS*
made by D. J. W.
With some additional notes in brackets.

Copied and presented to Lodge Dewi Sant of the T.S. in Wales, Alban Arthan (Winter Solstice) 1922 . . .

These selections are taken from a book published in 1862 by the Welsh MSS. Society. This book was itself based upon a compilation which won a prize offered by the National Eisteddfod in 1858 for "The fullest illustration, from original sources,

I will exhibit the information of men of wisdom and profound knowledge thus: When God pronounced His name, with the word sprang the light and the life; for previously there was no life except God Himself. And the mode in which it was spoken was of God's direction. His name was pronounced, and with the utterance was the springing of light and vitality, and man and every other living thing; that is to say, each and all sprang together. And Menw the Aged,[1] son of Menwyd[1] beheld the springing of the light, and its form and appearance, not otherwise than this, /|\ in three columns; and in the rays of light the vocalisation; for one were the hearing and seeing, one unitedly the form and sound; and one united with the form and sound was life, and one united with these was power, which power was God the Father. And since each of these was one unitedly, he understood that every voice, and hearing, and living and being, and sight, were one unitedly with God. And by seeing the form, and in it hearing the voice—not otherwise—he knew what form and appearance voice should have. And having obtained earth under him co-instantaneously with the light, he drew the form of the voice and light on the earth. And it was on hearing the sound of his voice, which had in it the kind and utterance of three notes, that he obtained the three letters, and knew the sign that was suitable to one and the other of them. Thus he

of the Theology, Discipline, and Usages, of the Bardo-Druidic system of the Isle of Britain".

For the information of our readers we give part of the title page of the original book . . .

Y GWIR YN ERBYN Y BYD:
TRUTH AGAINST THE WORLD
BARDDAS
or
a Collection of Original Documents, illustrative of the Theology, Wisdom and Usages of
THE BARDO-DRUIDIC SYSTEM
of the Isle of Britain

[1] The words *Menw* and *Menwyd*, which are here used as a proper name signify the source of intellect, the mind or the soul, being derived from *men*, an active principle . . . The English words *man* and *mind*, and the Latin *mens*, seem to be of cognate origin.

made in form the sign[1] the Name of God, after the semblance of rays of light, and perceived that they were the figure and form and sign[1] of life; one also with them was life, and in life was God: that is to say, God is one with life and there is no life but God, and there is no God but life.

It was from the understanding thus obtained in respect of this voice, that he was able to assimilate mutually every other voice as to kind, quality, and reason, and could make a letter suitable to the utterance of every sound and voice. Thus were obtained the *Cymraeg*,[2] and every other language. And it was from the three primary letters that were constructed every other letter—which is the principal secret of the Bards of the Isle of Britain; and from this secret comes every knowledge of letters that is possible.

Thus was the voice, that was heard, placed on record in the symbol and meaning attached to each of the three notes: the sense of O was given to the first column, the sense of I to the second or middle column, and the sense of V to the third; whence the word OIV. That is to say, it was by means of this word that God declared His existence, life, knowledge, power, eternity and universality. And in the declaration was His love, that is, co-instantaneously with it sprang like lightning all the universe into life and existence, co-vocally and co-jubilantly with the uttered Name of God, in one united song of exultation and joy—then all the worlds to the extremities of *Annwn*.[3] It was thus, then, that God made the worlds, namely, He declared His Name and existence=O I V.

Why is it not right that a man should commit the Name of God to vocalisation, and the sound of language and tongue?

Because it cannot be done without misnaming God, for no man ever heard the vocalisation of His Name, and no one

[1] Or symbol.

[2] Welsh.

[3] A bottomless gulf . . . the great deep, or lowest point of existence as it is translated by Ed. Williams.

knows how to pronounce it; but it is represented by letters, that it may be known what is meant, and for whom it stands. Formerly signs were employed, namely, the three elements of vocal letters. However, to prevent disrespect and dishonour to God, a Bard is forbidden to name Him, except inwardly and in thought.

Pray, my beloved and discreet teacher, show me the signs that stand for the name of God, and the manner in which they are made.

Thus are they made;—the first of the signs is a small cutting or line inclining with the sun at eventide, thus /; the second is another cutting in the form of a perpendicular, upright post, thus |; and the third is a cutting of the same amount of inclination as the first, but in an opposite direction, that is, against the sun, thus \; and the three placed together, thus /|\. But instead of, and as substitutes for these, are placed the three letters O I W. And it was in this manner that the Bard inserted this name in his stanza, thus—

The Eternal, Origin, Self-existent, Distributor, holy be the lips
That canonically pronounce them;
Another name, in full word,
Is O. I. and W—O I W [1]—the word—Ieuan Rudd sang it.[2]

This name God gave to Himself, to show that He is in existence, and that there is no one but Himself, except by gift, and permission; for truly all of us men, and other living beings, are and exist only by the gift and permission of God. It is considered presumptuous to utter this name in the hearing of any man in the world. Nevertheless, everything calls Him inwardly by this name—the sea and land, earth and air, and

[1] Or "Is" (Be-ness ?).

[2] The Name is alluded to by *Iolo Goch*: "O I O God! from the sound of the bold horn. What is such a horn"; and by Sion Vent. 1380-1422—"O. I. and W is He found to be, O I W always to every soul."

all the visibles and invisibles of the world, whether on the earth or in the sky—all the worlds of the celestials and terrestrials—every intellectual being and existence—every thing animate and inanimate; wherefore none that honours God, will call Him by this name, except inwardly.

The three mystic letters signify the three attributes of God, namely, love, knowledge and truth; and it is out of these three that justice springs, and without one of the three there can be no justice. Which one soever of the three stands up, the other two will incline towards it; and every two of them whatsoever will yield precedence and pre-eminence to the third, whichever of the three it may be. It was according to this order and principle that three degrees were conferred upon the Bards of the Isle of Britain, and each of the three was invested with privilege, precedence and pre-eminence, in respect of the particularity of necessity, over the other two, whichsoever they might be. Out of the three attributes of God spring every power and will and law.

It was out of the knowledge and understanding of the vocalisation of language, that sixteen letters were formed, constructed from the primary columns, namely, the three principal letters in the form of rays of light. And it was thus that form and appearance could be imparted to every vocalisation of language and speech, and every primary sound, and symbolic form of memory be made visible on wood and stone. Accordingly the memory of seeing could thus take place simultaneously with the memory of hearing; and by means of signs, every sound of voice could be rendered visible to the eye, so far as the ear could hear what the tongue spoke, and what *Awen*[1] from God was capable of. Then when sixteen letters were constructed out of the principal columns, namely these /|\—since no letter can be found on the *Coelbren*,[2] or in

[1] *Awen*—Inspiration and divine genius of Poetry.

[2] The Bardic Alphabet, lit.—"the wood (cut) of believing".

the Secret of the Bards of the Isle of Britain, that has not its elements and modifications derived from one or other of the three principal columns—and because these signs were cut on wood, they were called *llythyrau*.[1] And when every one of the letters was cut on wood, each of them received a name and meaning in respect of sound and voice, warranted and systematised; that is to say, each had its own peculiar vocalisation, confirmed by art. Thus were obtained the signs and rudiments of warranted speech, which is called *Abic*,[2] but others call it *Abcedilros*[3] . . .

It is by means of letters that sciences and history are committed to national memory. The three foundations of sciences are memory, understanding, and reason, and without the memory little is the utility of memory, understanding and reason. After the discovery of the knowledge of letters it was that every understanding and consideration, and every meditation of *Awen* were committed to the memorial of letters; and from long acquaintance therewith room was seen for improving, amplifying and varying the order and system of language and speech, and the art of letters, that letters might be warranted which should be suitable to every circumstance of language and speech, and for the purpose of showing visibly every sound and utterance of word, voice and speech, that they might harmonise with the ratiocination of the art of language and letters, and that speech might agree with speech between man and man, in respect of sound and meaning of a sentence, the effort of language, and the encounter of the art and sciences of language and letters. Hence easy and warranted became the understanding and understanding arose from understanding, and all men became of one judgment in respect of the meaning

[1] *Llythyr*—a cutting, from prefix *llu*, manifold, various, or manifest, and *tyr* (*torri*), to cut.

[2] That is A.B.C., the "I" being inserted in the middle with the view of giving B its proper pronunciation (in Welsh) or of filling up the vocal sound between B and C.

[3] A word composed entirely of the ten primary letters.

of word and sentence, and in respect of the sense, accent, and signification of letters. And hence, fixed confirmation was bestowed upon the sciences of letters, and upon all sciences that were committed to the memory and under the auspices of letters; and it became easy also, to learn and understand what was thus arranged systematically and with a fixed meaning; and it was easy for all men to be of one judgment; and of one sense in respect of such. That is to say, from the long co-reasoning of wise men and aspirants,[1] and men of art, improvement and fixedness of meaning and system, are obtained, in respect of all sciences, and in respect of every one of them . . .

Pray, my far knowing teacher, why is it said that only a Bard of thorough secrecy knows how the Name of God is to be spoken audibly, that is to say, by means of the three principal columns of letters?

Because only a Bard of secrecy knows properly the old system of letters, and their meaning, accent and powers, in respect of their stability in the system of eighteen letters; for when the system of the eighteen was established, new letters were employed for the name of God, namely O I U, but previously, during the era of the sixteen, no letters stood for the Name of God, other than the three columns of primary letters, that is /|\, which was called the system of God and light, and only a Bard of thorough secrecy now knows properly either the one or the other of the two old systems, which I have mentioned.

Why is not that secret committed to letter and audible speech, that it may be known of all?

Because it is misjudged by him who would have evidence from another for more than he knows, and it is the wicked man, with the view of pillaging belief from the ignorant, that

[1] The word *Awenyddion*, here translated *aspirants*, generally stands for Bardic disciples, but it literally means persons endowed with poetic genius, being derived from *Awen*.

does so, and that meaning, accent, pronunciation and sound, rather than the true and just. It is by such men that divine sciences are and have been corrupted: therefore the secret ought not to be divulged to other than to him who, in the judgment and sight of man, is warranted as having *Awen* from God. Nor is there any other who knows the vocalisation of the Name of God, without telling a falsehood, and the greatest falsehood is to falsify God and His Name.

Why is it not free from falsehood to commit the Name of God to speech and the hearing of the ear?

Because that cannot be done without its being falsely spoken, by any man or living being and existence possessed of soul and intellect, but by God Himself;—to exhibit and pronounce it in speech otherwise is falsehood, and the devastation and spoliation of God, and depredatory usurpation over Him. But he who possesses *Awen* from God, warranted in respect of reason and conduct, it is not unjust to divulge to him the secret, but it is not just to do so to any other, lest the Name of God be spoken erroneously, falsely, and through unjust and vain imagination, and thereby be mocked, disparaged, and dishonoured. There is also another cause, namely, to induce a man to exercise his understanding and reason upon just and firm meditation; for he who does so will understand the character and meaning of the primitive system of sixteen letters, and the subsequent system of eighteen, and hence will perceive and understand the Name of God, and the just reverence due to Him; for he who does[1] truth will do justice.

. . . . . .

The three principal signs of sciences, namely the three rays of light—for from them were obtained appearance and colour and form—the three voices of light, and from them

[1] "Does truth" is obviously a slip in translation. The Welsh version and original is *wel gwirionedd* which means sees or perceives truth.

were obtained hearing and speech and vocal song—and the three symbolic letters, and from them were obtained the memory of sight, and the form of voice, visibly, and mental understanding in regard to what can have no colour, or form, or voice. And it was from these three that fixedness and authority were obtained for sciences and art.

Who was the first that made letters?

Einigan the Giant; that is, he took the three rays of light, which were used as a symbol by Menw, son of the Three Shouts, and employed them as agents and instruments of speech, namely the three instruments B. G. D. and what are enbosomed in them, the three being respectively invested with three agencies. Hence were obtained thirteen letters, which were cut in form on wood and stone. After that, Einigan the Giant saw reason for other and different organs of voice and speech, and subjected the rays to other combinations, from which the signs L and R and S, whence there were sixteen signs. After that, wise men were appointed to commit them to memory and knowledge, according to the art which he made; and those men were called Gwyddoniaid, and were men endued with *Awen* from God. They had no privilege or licence warranted by the law and protection of country and nation, but only by the courtesy and pleasure of the giver. The *Gwyddioniaid* are called the principal sages of the *Cymry*.[1] When the Cymry[1] came to the Isle of Britain and *seisin*[2] of land and soil was appointed for every innate Cymro, and each had his dwelling and position, and when sovereignty was arranged, and was to be confirmed upon him who should be found to be the bravest and wisest and most powerful, being an innate Cymro, they resorted to Gorsedd[3] by their heads of kindred, and conferred

[1] The Welsh.
[2] An English word meaning possession or title.
[3] Throne or Chair of the Bardic Assembly or School.

the sovereignty upon Prydain, son of Aedd the Great, for he was found to be the bravest, most powerful, wisest, and the brightest of wit. And Prydain, son of Aedd the Great, assembled the heads of kindred, sages, and men of knowledge of the nation of the Cymry in a conventional Gorsedd. Then were Bards appointed, namely of three degrees: that is to say primitive Bards, to uphold the memorial of national voice, and vocal song; and Ovates, to uphold the memorial of symbols, whence they were called herald-bards; and Druids, whose duty it was to impart instruction and sciences to the nation of the Cymry, namely, divine sciences and sciences of wisdom, according to what was known of the memorial of the voice of Gorsedd and vocal song, in right of the primitive Bard, and the memorial of symbol and letter by the herald-Bards. And when the offices incumbent upon the three degrees were appointed, licence and privileges in respect of protection and reward were assigned to them. And raiment was given to each of the three degrees, namely blue to the primitive[1] Bards, green to the Ovate-Bards, and white to the Druid-Bards. Thus everyone was to wear his badge and honour by authority, that every Cymro might know his privilege, protection, and reward; and security was given them that none besides should bear these vestment badges.

. . . . . .

Why should a Bard, in virtue of his oath, hold a Chair and Gorsedd?

Because there can be no country and nation without good sciences under the protection of God and His peace, and there can be no prepared[2] sciences without teachers, and there can be no teachers without the ordering of privilege and usage, and there ought to be no privilege without actual usage; wherefore nothing can become actual without prudent order,

[1] *Prifardd*, primeval? or chief-bard.

[2] Another reading has *parorion*, continued, permanent.

and established practice, and obligatory office on the part of those who are entitled to privileges and immunities. The three functions of Chair and Gorsedd are to teach sciences from God and goodness, in respect of what is found to be wisdom—to preserve the memory of the privileges, usages, and praiseworthy actions of the country and Nation of the Cymry—and to uphold order and known dates in respect of the learning of masters.

Einigan the Giant was the first that made a letter to be a sign of the first vocalisation that was ever heard, namely, the Name of God. That is to say, God pronounced His Name, and with the Word all the World and its appurtenances and all the universe leaped together into existence and life, with the triumph of a song of joy. The same song was the first poem that was ever heard, and the sound of the song travelled as far as God and His existence are, and the way in which every other existence, springing in Unity with Him, has travelled for ever and ever. And it sprang from inopportune nothing; that is to say, so sweetly and melodiously did God declare His Name, that life vibrated through all existence and through every existing materiality. And the blessed in heaven shall hear it for ever and ever, and, where it is heard, there cannot be other than the might of being and life for ever and ever. It was from hearing and from him who heard it that sciences and knowledge and understanding and *Awen* from God were obtained.

. . . . . .

Pray, how were letters first understood in respect of form and sound?

Thus, God, when there was in life and existence only Himself, proclaimed His Name, and co-instantaneously with the word all living and existing things burst wholly into a shout of joy; and that voice was the most melodious that ever was heard in music. Co-instantaneously with the voice was

light, and in the light, forms; and the voice[1] was in three tones, three vocalisations, pronounced at the same moment. And in the vision were three forms and colours, which were the form of light; and one with the voice, and the colour and form of that voice, were the three first letters. It was from a combination of their vocalisations that every other vocalisation was formed in letters. He who heard the voice was Menw the Aged, son of the Three Shouts; but others say that it was Einigan the Giant that first made a letter, the same being a form of the name of God, when he found himself alive and existing co-momentaneously and co-instantaneously with the voice.[2]

. . . . . .

The three principal elements[3] of every thing: power; matter, and mode.[3]

The three principal elements of sciences: life; intellect; and affection.[4]

The three elements of wisdom: object, mode and benefit.

The three elements of memorials; understanding from affection; distinctive sign; and reverence for the better.

The three elements of letters; that is to say, from a combination of one or other of the three are letters made. They are the three rays of light . . .

Einigan the Giant beheld three pillars of light, having in them all demonstrable sciences that ever were, or ever will be. And he took three rods of the quicken tree and placed on them the forms and signs[5] of all sciences, so as to be remembered; and exhibited them. But those who saw them misunderstood, and falsely apprehended them, and taught illusive sciences, regarding the rods as a God, whereas they only bore His

[1] Or Name.
[2] Or energy.
[3] Or condilions.
[4] Intellect; affection; and deliberation.
[5] Or symbols.

Name. When Einigan saw this, he was greatly annoyed, and in the intensity of his grief he broke the three rods, nor were others found that contained accurate signs. He was so distressed on that account that from the intensity he burst asunder, and with his (parting) breath he prayed God that there should be accurate[1] sciences among men in the flesh, and there should be a correct understanding for the proper discernment thereof. And at the end of a year and a day, after the decease of Einigan, Menw, son of the Three Shouts, beheld three rods growing out of the mouth of Einigan, which exhibited the sciences of the Ten Letters, and the mode in which all the sciences of language and speech were arranged by them, and in language and speech all distinguishable sciences. He then took the rods, and taught from them the sciences—all, except the Name of God, which he made a secret, lest the Name should be falsely discerned; and hence arose the Secret of the Bardism of the Bards of the Isle of Britain. And God imparted His protection to this secret, and gave Menw a very discreet understanding of sciences under His protection, which understanding is called *Awen* from God; and blessed for ever is he who shall obtain it. Amen, so be it.

. . . . . .

The three foundations of *Awen* from God: to understand Truth; to love Truth; and to maintain Truth, so that nothing may prevail against it. From these three things, may the question be correctly answered—Why wouldst thou be a Bard? And from correctly answering the question is the degree of Chair obtained or refused. The answer is between the aspirant and his conscience, and between his conscience and God, not between him and his teacher.

D. Jeffrey Williams

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[1] Or just, righteous.

APPENDIX[1]

God, when there was in life and existence only Himself, proclaimed His Name, that is to say, /|\ ; and co-instantaneously with the WORD[2] was a Shout of Joy—the Worlds[3] and all living beings springing into existence, resounding the Name of God, that is to say /|\ ; and this with a low-sounding melody—the sweetest ever heard in Music was that Shout and Sound.[4] Co-instantaneously with the Shout and Sound was Light, and in the Light, Form ; and the Name was triple in tone and vocalisation, instantaneously pronounced. And in the vision were Three Forms, which were in the form of Light and Colour ; and one with the sound, and colour and form of that Sound, were the first Three Letters, | , /|\, ◁▷.[5] From the combined vocalisation of the Three Sounds (/|\=I A O) were formed every other vocalisations in letters,[6] and every music ; and every joy, and every beauty and colour were formed from this union of Form

[1] See pp. 324 and 325. This is another version of the same passage given in a Welsh book *The Amazing Antiquity of Bardism*, by Arch Druid Myryr Morganwg. Evan Davies. The translation is my own—D.J.W.

[2] The Word of God, Creator and Preserver—the *Logos of the Logan Stone*.

[3] By creation in Bardism, we are to understand the formation of beings from some invisible substance that ever existed ; because of this the words "create" and "generate" are synonymous terms in Bardic philosophy.

[4] The Music of the Rays, also the musical harmony between /|\ and /|\, that is, between *Hu* and *His* * feminine partner, Nature.

[5] These make up the Secret Name of the second [ary] Mystery.

[It should be noted that ◁▷ is a combination of /|\ and \|/ or /|\ (the Greek Tau T), and is equivalent to the interlaced triangles familiar to Theosophical students.—D.J.W.]

[6] Especially the letters of the Coelbren (Bardic Alphabet), which was the first Alphabet ever in existence, and the mother of all Alphabets. The uniform letters in use by the Babylonians were but these uniform letters of the Sun, or the shafts of Apollo, that is /|\ . . . We can here see that the letters of the Coelbren were in truth received within the Word of God from heaven, and these only have been so received, despite the claims of the Hinḍūs, the Persians, and others, that their letters were received from heaven.†

* [*Hu* (pronounced *hee*) is the "all-pervading" Spirit, the Sun (*Hu-an*) or Logos of Bardism, symbolised also as 𐤀. Nature would be the *Virgin Mare*, Matter, or *Morgwen*,—*mor*, sea, and *gwen*, fair, white, beauty. *Gwener* is name of Venus (Aphrodite) in Welsh.—D.J.W.]

† [This overstatement, like many others, will be forgiven to one such as our author who lived and wrote when no Theosophy and T.S. were known in Wales (before 1875), and when all was bleak, barren, and dark. This valiant champion (Evan Davies) of Druidic Wisdom deserves to be remembered with love and gratitude to-day.—D.J.W.]

and Light.[1] Menw, the Son of the Three Shouts[2] heard the Sound and saw the Light, and assumed the form of the Sound of the Name when he found himself instantaneously existing and living in opposition to the Radiancy and Light. And Menw kept the Name in secret.

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[1] To the symbol /|\, hidden in great mystery, are related three sounds, from which spring the other four, making the Seven; and three notes, from which spring the other four, making the Seven; and the three primary colours, from which spring the other four, making the Seven colours which adorn the Rainbow, the Bow of the Trinity (/|\).

[2] That is, the Son of the Secret Name; or in another mode, the triple Word that joins Itself to the Three Rays of Light in Mattar, or incarnation, meaning by this that it represents Menw, and that he has been created or generated by the sounding of the Name or the Word. I A O=/|\—that is, by the Rays of the Sun, and this through thousands of Cycles of reincarnation, and through the animal world, until at last becoming man. . . .*

* These footnotes are, of course, *Myryr Morganwg's*, except those within brackets.—D.J.W.]

SŪFĪISM

By AKBAR M. KHAN, B.A.

(Continued from p. 220)

V. THE SŪFĪ DOCTRINES

The *Sūfīs* represent themselves as entirely devoted to the search of truth and as incessantly occupied in the adoration of the Almighty, a union with Whom they desire with Divine Love. The great Creator is, according to their belief, diffused over all His Creation. He exists everywhere and in everything.

The starting idea of the Sūfīs is that True Being belongs exclusively to God. This world of phenomena and the senses is a mere mirage, a mere reflection of the Original. For the practice of contemplation of the Almighty a Persian Sūfī of the sixteenth century gave to his disciples the aphoristic phrase, *Nist hasti magar Yazdan*,[1] and this contains the fundamental principle of the Sūfīs that there is nothing but God. Consequently, the Sūfīs believe that the soul of man and principle of life, which exists throughout all nature, is not *from* God but of God and hence those doctrines, which their adversaries have held to be most profane as they were calculated to establish a degree of equality between the creator and the created.

VI. THE FOUR STAGES

The Sūfī doctrine teaches us that there are four stages to be gone through before a man can reach the highest, or that of Divine beatitude, when his corporeal veil (Hijāb-e-jismāni) will he removed

[1] There is no Being but God.

and his emancipated soul will mix again with the glorious Essence from which it had been separated but not divided. (1) The first of these stages is that of humanity (*sharīat*), which supposes the disciple to live in obedience to the Holy Law, and observance of all the rites, customs and precepts of the established religion. (2) The second stage is termed *Tariqat* or path which cannot be attained without great piety, virtue, and fortitude. The disciple may now abandon all observance of religious forms and ceremonies, as at this stage he exchanges practical (*Afaāl-e-jismāni*) for spiritual worship (*Amal-e-Ruhāni*). (3) The third stage is that of (*Maārifat*) or *The Divine Knowledge* and the disciple (who now becomes an Aārif arriving at it) is deemed to have attained supernatural knowledge, or in other words, to be inspired, and he is supposed, when he reaches this stage, to be equal to the angels. (4) The fourth and the last stage is that which denotes his arrival at (*Haqiqat*) truth which implies his complete union (*Wasl*) with the Divinity.

Once Báyazíd Bustámi, being asked as to what is (*farz*) or command of God and what is *(sunnat)* the injunction of the prophet, instantly replied :

Sunnat aāmad rukh za dunya tāftan
Farza rāhe qurbe manlā Yāftan.

Sunnat consists in turning your face away from the world. To seek proximity to God is *Farz*.

The aim of the Sūfīs was to free the mind from earthly considerations, to purify it from all passions, to leave it only God as an object of meditation. The highest truths were not to be reached by study, but by transport, by transformation of the soul during ecstasy.

Hence Hafiz in his Diwan observes :

Bishui awrāqe hirs hamdarse māī
Ke ilme ishqa dar daftar nabāshad.[1]

The key to the return of a Sūfī to his original home and by "annihilation in God" (*Fanā-Fillāh*), once more to merge in the Divine Essence, is Love. With reference to the sincere love of the Sūfīs four lines from a Shakespearian sonnet, may be quoted with effect.

Let me not to the marriage of true minds
Admit impediments. Love is not Love
Which alters when it alteration finds,
Or bends with the remover to remove.

[1] You are our classmate; wash off the pages of greed. For the knowledge of love is not to be obtained from books.

All the world is a phantasm and evils therein illusions. All desires and feelings have their root in the idea of self and self is an illusion. Therefore the first and the greatest step in the Sūfī path is to forget the self and even an earthly love may effect this deliverance. Love is the sovereign Alchemy transmuting the base metal of humanity into the Divine Gold. *Al-mejazo Kautaratul Haqiqate.*

The phantasmal is the bridge to the real; by the ideal love the *Sālik* (disciple or pilgrim) learns to forget self and to see only the beloved, until at length he realises that what he loves in his beloved is a mere reflection of the Eternal Beauty, which appears in thousands of mirrors yet is but one. When the love of the Divinity is thus developed the Sūfī loves God for His sake only. The wish to go to heaven is a selfish idea and consequently it cannot accompany a Sūfī's devotional prayers. He loves God for His sake only, and his only wish is the eternal union with Him.

The Sūfīs glory in poverty and declare that it is the state ordered for them. The Prophet himself has said: I glory in poverty. They decline all human affections of the heart, or submit to them as advisable escapes only, appearances of being, obligations, which are assumed for convenient acceptance, or for passing in a world which is composed of them or their supposal. They are most simple and deferential in their exterior; and yet the self value which fills their hearts ceases its self-glorying expansions only with the boundless skies. They make no movement towards fame, because they abnegate and disdain it.

It has been truly observed that the greatest objection to Sūfiism is that it is in itself no religion; wherever it prevails it unsettles the existing belief, but it substitutes no other of a defined or intelligible nature. The Sūfī teacher does not deny the mission of Muhammad; but while he instructs his disciples to consider the Prophet and his successors as persons who have been used as instruments for preserving the order and good government of the world, he boasts a direct and familiar intercourse with the Deity; and claims on that ground their entire confidence and obedience in all that regards their spiritual interest.

One of the firmest beliefs of the Sūfī faith is the Doctrine of Predestination. God is the original cause of everything, including all human actions, bad or good. But a distinction between bad and good is fruitless before a Sūfī, because this world is a mirage, and human actions, as well as their authors,

men, are illusions to him. (For particulars on this subject of predestination, the readers are referred to the Korān, or Sale's translation of the same, Introduction Sec. VIII.) As a necessary result of this doctrine of predestination follows the doctrine of Resignation, and hence the proverbial indifference of a Sūfī to all worldly affections, temptations and crimes. Compare the German poet Goethe :

If Islām means resignation to the will of God, are we not all Mussalmāns ?

VII. SŪFĪISTIC PHRASEOLOGY

As ordinary language is only framed to convey the daily wants and impressions of mankind, the higher experiences of the soul can only be represented by symbols and metaphors. Hence the Sūfī poets adopt a form of expression which, to the uninitiated, can convey no such depth of meaning. Under the veil of an earthly passion and the woes of a temporal separation, they disguise the dark riddle of human life, and under the joys of revelry and intoxication they figure mystical transports and divine ecstasies.

How far a poem is to be considered a metaphor and how far the peculiar phraseology of the Sūfīs is to be applied to it are disputed points. As to Sūfī poems, such as those of Dastur Azarkaiwān, or of Fariduddin Attār, there can never be two opinions. They are apparently too sober and mystical to bear a material signification. But when poems, such as those of Hafiz, are to be considered, then comes the difference of opinions. We can shortly sum up some important words admitting of a metaphorical significance as follows :

The words *Māashooq*, *Doost*, *Ashna*, *Seemurgh*, etc., stand for the Divine Beloved, God, and the lover, *Āāshiq*, is the Sūfī *Salik*, or the traveller on this path of Divine Love. The lover is also styled *rind*, profligate, *mast*, drunkard, the latter because he drinks spiritual wine, *mai*, which puts him in the state of Divine inspiration, commonly named *masti*. The tavern, *maikhāné*, or *kharābāt*, is the abode of the tavern keeper,

peer-e-mughān, who is the spiritual guide and instructor, the Murshid, of the Sūfīs. In the tavern the Sūfīs congregate to receive instruction and there they receive the *Jām-e-Jam*, the cup of (Divine) wine or inspiration.

It will not be worth our while to try to give a full list of such words here. The words given above will serve as landmarks to the readers in the work of metaphorical interpretation.

VIII. SŪFĪISM AND PERSIAN POETRY

As Darmesteter has observed, unfortunately for Persian literature, its poetry has always or mostly been moulded by Sūfīism. In fact every Persian lyric-poet is claimed to have been a Sūfī, this is indeed true of the majority of poets that they were Sūfīs, but the generalisation of this proposition would not be correct. A poet sings of the beloved, wails at separation from her, hopes for reunion with her, and as this is the common allegorical phraseology of the Sūfīs, however much his song may be an exact reflection of a reality, he is stamped by posterity, ignorant of the poet's life and doings, as Sūfī. Perhaps the Persian intellect and tastes can tend to account for the great prevalence of Sūfīism or Pseudo-Sūfīism in Persian poetry, and for its consequent rawness. The Persians are generally said to be an imaginative and pleasure-seeking people, and in a country constantly mentioned in songs as of delightful climate, which abounds in luxurious rose-gardens, young and youthful Persians would like nothing better than to sing of the lovely gardens, murmuring springs, warbling nightingales, and lastly and chiefly, of the "heart-ravishing" beloved; on the other hand, the elderly Persians, the wiser by their age and devoted to religion from their infancy, would love to sing of the praises of the Almighty, of His creation, His bounty, etc., in their leisure hours. The Sūfīistic poems serve both purposes.

After Sadi and Hafiz had founded and strengthened for ever the love of the Persians for such lyrical poems, the later poets could not do anything else but follow in their footsteps, with necessary modifications to gain the fame and favour of the young and old, and their poetry could not be better cast anywhere than in the mould of Sūfīism. This may be suggested as a possible cause of the predominant influence which Muhammadan theology or rather Sūfīism has exerted on Persian poetry, and which has consequently made it, when taken in the right sense, more religious and spiritual as a whole than English poetry.

No discussion on Sūfīism is complete without giving some glimpses into the lives of some of the leading mystics, who hold a conspicuous position in the literary and ecclesiastical history of Islām in general, and of Persian in particular. Consequently we shall briefly note here the lines of some of them.

The first Sūfī poet who wrote mystical works was the celebrated mystic Abu Said (died 1049) and next to him came Peer-e-Hirát and Ansári. But, as these poets composed only quatrains, half lyrical and half mystical, Sanài, who compiled a systematic work on mysticism, is considered to be the first of the three great masters of the Persian mystical verses; the other two being Attār (died 1230) and Rumi (1273). The last of these, though by far the greatest, had the humility to write:

Attār ruh bud Sanāi du chashme aān
Ma az paye Sanāi wa Attār āmadeem.[1]

Algazzali is the first scholar, who dealt with the subject from a rational point of view, on which account be richly deserves the title of the "Aristotle of Sūfīism". In short he arranged (1) the Sūfīistic doctrines in a Sūfīistic form, (2) put them on a rational basis, accounting for them from an ordinary man's

[1] Attar was the soul and Sanai its two eyes. We came after both of them.

point of view, (3) gave a perfectly religious aspect to the subject through his imperceptible but ingenious compromise between Sūfīism and Islām.

An attempt has been made to confine within the four corners of these few pages a panorama of Sūfīism, and it rests with the readers to judge whether the writer has succeeded in doing so. If the thirst of some of the readers is not quenched even now, I shall frankly tell them—

Ishq Kyâ shai hai kisi kamil sepuchha châhiye,
Kistarah jâtâ hai dil be-dil se puchha chahiye.[1]

Akbar M. Khan

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[1] You must ask an expert (Sūfī) as to what Love is. Inquire of a heartless one (lover) the way in which the heart is lost, or in other words, of being a true lover.

THE SCIENTIFIC RE-DISCOVERY OF ATLANTIS[1]

By LEONARD TRISTRAM, B.A., F.R.A.I.

THE theories which Professor Elliot-Smith, of University College, London, has recently been adumbrating, must be of the greatest interest, not only to scientists, but to mankind in general. They form a new departure in anthropology, and one of vast import; but it is not the theories themselves which are so important, as the conclusions to which people will eventually be led when they discuss them. They are the first step towards the Scientific Re-Discovery of Atlantis. The matter may briefly be stated as follows.

The world of science has for a long time been puzzled by the great resemblance that exists between the cultures of Ancient Egypt, of Mexico and Peru. In all three places there is embalming, worship of the sun, belief in descent from the sun of the ruling monarch, belief in marriage of certain people with the sun, arbitrary association of the sun and snake, great stone monuments, brother and sister marriage, and many other similarities. In Egypt and in Mexico there are pyramids.

Anthropologists have been still more puzzled by the discovery of the presence of curious elements of culture scattered in many islands all across the Pacific from the East Indies to Peru. Pyramids, rude stone monuments, stone seats and carvings, traces of sun worship, belief in descent from and marriage with the sun, embalming, terraced irrigation, the use

[1] A Transaction of the Verulam Lodge, Cambridge.

of Tyrian purple, arbitrary association of the sun and snake, are a few of these culture elements. The stone pyramids are frequently somewhat remarkable.

It has been discovered that these curious elements occur in no haphazard manner. They are always found in association with each other, and never singly, and, moreover, they are only found in certain places. Now since these element of culture are all quite arbitrary, and are always found in association with each other, it follows that they cannot have arisen independently in the various places in which they are found, but that they must have spread from one single centre.

Where was this centre ?

Professor Elliot-Smith and Mr. W. J. Perry believe that the place of origin of all this culture complex was Egypt. They believe that Egyptian culture was carried far afield by sailors and traders, among whom the Phœnicians probably played the chief part. They believe that either Egyptians themselves, or people imbued with their culture, travelled from island to island all across the South Pacific until they reached Peru, leaving traces of their passage on the way, as has been briefly indicated above. This journeying is supposed to have started from Egypt about 800 B.C.

This theory is based on many arguments in addition to the remarkable similarities before mentioned. One is that these elements of culture are only found where there is gold, or pearls, or amber, or some similar attraction, and nowhere else. There is only one pearl field in the world upon which they are not found, that at Broome in Western Australia. Other facts which lend support are the great resemblances between Ancient Egyptian ships, and certain ships in the far East. Thus ships in Burma and the Celebes have the two-limbed ladder-like mast which was common in Egypt before 2000 B.C. These boats are also of typical Egyptian build as regards hull, sails, and rigging. The two-limbed mast is also

found in Indonesia and in South America, where the Peruvian Jungada has the characteristic Ancient Egyptian oblong sail, held up by ropes fore and aft.

In the Moluccas tripod masts are sometimes found. There are exactly similar tripods depicted in Egypt in the sixth dynasty. The Koryak in Eastern Siberia also employ three poles set up in the manner of a tripod for their masts.

Among the many other curious resemblances we will take just one example, namely, embalming. Traces of this are found sporadically from Egypt to Mexico. In the Torres Straits to the north of Australia the natives embalm their dead in a highly complicated manner. They actually extract the brain through the nose, an extremely difficult operation which is very rare, but which was practised in Egypt, and they also open the body at the side, like the Ancient Egyptians, instead of down the front, which is the most natural method. The whole process bears a remarkable similarity to the Egyptian one. Now it is absurd to suppose that these primitive savages invented for themselves a process which the highly civilised Egyptians took several thousand years to evolve!

Assuming that all this culture complex was derived from Egypt, what was the motive for such an expansion? The idea is that the culture was carried by traders in search of gold, pearls, and other valuable articles. But W. J. Perry has put forward another reason also. He believes that this desire for material objects was reinforced by something quite different: for the Islands of the Blest and the Elixir of Life. Some account of the Islands of the Blest and the "Givers of Life" has been given in a former transaction of this lodge.[1] Perry believes that all the stories which are mentioned in that transaction spread from a single source—namely Egypt—and he believes that the quest for the mythical islands gave added impetus to the quest for material wealth.

[1] See THE THEOSOPHIST, November, 1923, p. 205.

Now the theory that all this culture-complex came from Egypt in this manner appears to the majority of anthropologists to be so highly improbable that they cannot believe it. There are some objections to it besides its own inherent improbability. Thus the dating is a little peculiar. Also Professor Elliot-Smith carries his argument much too far. He says that the Egyptians in their voyages carried negroes with them from Africa, who introduced into the South Seas many primitive elements of culture, such as distension of the ear lobes, filing of the teeth, and perforation of the lips and nose. These primitive elements, however, are the common heritage of all primitive peoples, and to declare that they were only recently introduced is ridiculous.

Moreover he states that the "Dual System of Organisation" in the South Seas is due to reminiscences of the division of power in Egypt between the King and the Priests. This only happened for two quite short periods. Now there is extremely little resemblance between this division and the dual organisation, which was not a delegation of power in this sense at all. The origin of the dual organisation has been made perfectly clear by the researches of the late Dr. Rivers in Melanesia, and those of R. H. Matthew in Australia.

Although the majority of anthropologists cannot follow Professor Elliot-Smith into these details, they would very much like to believe in his main theory if they could bring themselves to imagine that it was at all probable, for how are they to explain the existence of this remarkable culture complex? It must have come from somewhere, and Egypt is the only place or origin apparently possible. There are now only a very small number of scientists who still believe in the theory of independent origin. Elliot-Smith has taken the bull by the horns and has said that it must have come from Egypt, as that country is the only place it could

have come from. The majority, however, are unable to give any explanation.

The only solution of this problem, to which anthropology must in a short time be led, is that the whole of this culture-complex is the remnant of something very much earlier altogether. In other words that these peculiar objects, customs, and beliefs, are remnants of Atlantean culture, which was once widely spread all over the globe, and of which only these traces remain. Is not this the only reasonable explanation possible?

Scientists at present are inclined to steer very clear of all mention of Atlantis. They have been rather put off by the somewhat cranky books which have been written upon the subject. Thus Ignatius Donnelly's *Atlantis* is very plausible, but very little of his evidence is correct.

One obstacle in the way of a general acceptance of the existence of Atlantis is the fact that the scientists say that there was no civilisation in the world worth speaking of earlier than 10,000 B.C. All their evidence upon this subject is derived from their excavations and discoveries in Western Europe. Before 10,000, B.C. the only people they find in Europe are very primitive people whose level of culture was somewhat similar to that of the Eskimo. But for nearly the whole of the quarternary geological period Europe was experiencing the effects of the Ice Age.[1]

Whom would one expect to find in Europe under these conditions except people like the Eskimo? If there had been any high civilisations they would have been elsewhere. But Western Europe is the only place that has been properly explored. The scientists cannot say that there were no high civilisations merely upon this evidence.

Science is much too prone to say that because there is no evidence of early civilisations that therefore there cannot have

[1] See *The Races of Man according to Anthropology*. Appendix. THE THEOSOPHIST, August, 1923, p. 551.

been any. But it is surely absurd to say that because there is nothing as yet to support a theory that therefore that theory is necessarily untrue. A thousand years ago there was no evidence for anything. Are all our discoveries made since that date therefore false?

A few words with regard to geology. It is established that there was a large continent in the Atlantic which disappeared at the end of the Oligocene geological period. The geologists would have no objection whatever to a small portion of this continent, such as a large island, remaining above the water until comparatively recent times, but at present there is nothing to show that this actually occurred. Since the scientists believe that man has only been civilised since 10,000 B.C. this Oligocene continent has little interest for them as regards man, although it corresponds exactly to our Theosophical Atlantis. This continent must have been Atlantis before the first catastrophe of 850,000 B.C.[1] This, incidentally, dates the Oligocene Geological period! A fact of which Science might take notice!

However, if Science progresses in the future as quickly as it has done in the past, the rediscovery of Atlantis cannot long be delayed, and the discussions now proceeding with regard to the problems described above form a great step in the right direction.[2]

Leonard Tristram

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[1] See *Man: Whence, How and Whither.*

[2] The Literature of this subject is enormous, but it has recently been all summed up in *Children of the Sun*, by Mr. W. J. Perry which appeared after this article was finished. This article ought in consequence to be considerably amplified.

The new edition of Professor Elliot-Smith's *Ancient Egyptians* should also be read.

PRE-ZOROASTRIAN TRADITIONS AND RITUAL[1]

By I. J. S. TARAPOREWALA, PH.D.

IN order to understand properly the religion of Zoroaster it is necessary to learn something of the state of religion in *Irān* before the Great Teacher appeared. New faiths have to be grafted upon old ones. All great Teachers have built upon the past traditions of the Race They have come to lead. They alter and adapt the Eternal Ancient Wisdom to the peculiar needs of that race, to the particular Message that Race is destined to leave for humanity. So also the Lord Zoroaster found a certain mass of tradition in *Irān*, and the message to this branch of the Āryan people was based upon what they had inherited from a dim and distant past.

The Āryans, using the word in its strictly philological sense,[2] had lived together for long ages in one land, had spoken one tongue, and had followed one religion. Where that ancient Motherland was we have no means of determining definitely; but it seems to have been a region far to the north, which, as the Irānian tradition says, was overwhelmed with ice and snow.[3] The two main stocks of this people thereupon migrated southwards, still keeping together, and after many generations of wandering, ultimately arrived in the high

[1] Ar. address delivered at the Brahmavidyāshrama, October, 1923.

[2] *i.e.*, the Indians and Iranians, the two great peoples who called themselves by the proud name of *Ārya* (or "Noble").

[3] This supports the view of a Polar Home, which was inhabitable before the last glacial period Tilak has developed this idea in his fascinating book *The Arctic Home in the Veḍas*. The Avestic passages (especially from the *Vendīdād*, chaps. I, II and V) are quoted there.

mountainous region which we know as the Pamir tableland to-day. They spread around from that region into the lower fertile and salubrious valleys to the south, west and east.[1] The lands called by us Afghanistan and Bactria were the regions where the Āryans had long carried on their activities.

The language these people spoke was the ancient tongue of which the sacred language of the Veḍic Hymns and that of the Gathic Chants of Zarathushtra were both dialects. The exceeding close resemblance between these two dialects has been noted by every scholar of Āryan philology. So close are these two that a mere phonetic change (or, to put it popularly, a mispronunciation) often suffices to translate a passage from one into the other, keeping at the same time the sense absolutely intact. The difference is not greater than, say, between the Western Hindi of Brindaban and the Eastern Maithili of Behar.

The religious traditions inherited by these two great peoples, the Hinḍūs and the Persians, were therefore also the common Āryan traditions. In the Avesta the Great Teachers of the *paoiryō-ṭkaēṣha* (the Ancient Faith) have been invoked, and a good many of them have been mentioned by name. This Ancient Faith has been named the *Māzdayasni* faith—the faith which worships *Mazdā*, the Great Lord of All. The religion of Zoroaster bears the same name but with the epithet Zarathushtrish (or "by Zarathushtra") added to it, thus confirming the statement made that Zoroaster built up His system upon the ancient traditions of the Race.

We have to piece carefully the legends and the myths of the Veḍa and of the Avesta to get some idea of this "Ancient Faith". Many names are common to both these Scriptures,

[1] In the course of their wanderings they carried the names of their old land and of its rivers and mountains with them, much as the English have carried their Windsor and York, Surrey and Thames everywhere they have gone. It would be wrong for a person living, say 5,000 years hence, to argue from such names in New Zealand that the English people originated there. Similarly, though Persia is called *Irān Vēj* (*Airyana Vaējā, i.e.*, the cradle of the Āryas) it does not necessarily follow that the ancient "cradle-land" is to be sought within the borders of Modern Persia.

and what is really remarkable, several of these names are used in diametrically opposite senses. This latter fact may point to religious troubles among the people; though as to whether these arose directly out of the advent of Zoroaster, or whether these differences were the reasons for the final splitting up of the Āryans into the two branches, we had best be silent. The oppositions at various points are most clearly visible—that is a remarkable fact. But a still more remarkable fact is that the agreements are far greater in number than the oppositions, a fact which the student often tends to ignore.

The Āryas had their home in the region of Mount Meru or *Hara-bereza*[1] as it is named in the Avesta, which was "the centre of the Earth" and where "the year appears as a day".[2] Their division of the Universe into "seven regions" is also an ancient one. We need not stop here to inquire whether these referred to the seven "climatic zones" or to the seven "planes" of nature. These Āryas were a people in a fairly advanced stage of material civilisation, and their language was a very complex and well-developed instrument capable of expressing with great nicety all subtle variations of human thought.[3] They had a well developed religious system which had been successively taught to them by Great Teachers and Royal-Sages from time to time. Most of these Teachers are now mere names,[4] but some of them, especially those also mentioned in the Veḍas have fairly detailed histories attached to them.

The first great *Rājarshi* who belongs to this common stock is *Yima* (*Yama*), "the King,"[5] son of *Vīvanghana*

[1] Nairyosang, the great Pārsī Priest who lived about A.D. 1200, in his Samskṛt version of the Avesta always translates this name by the word *Meru* (the North Pole, as Tilak says), thus clearly indicating that he recognised the identity of the ancient tradition.

[2] *Ven.*, II, 40.

[3] Witness the enormous wealth of verbal forms in Samskṛt, Avesta and Greek.

[4] A list of their names is given in the *Farvardin Yasht* (Yt. XIII).

[5] *Yima-Khshaēta*: in the Avesta he is called Rājā also in the Veḍa (*Rg.-Veḍa*, x, 14, 1). He is the later *Jamshid*.

(*Vivasvān*). In the Avesta He is the great Ruler and Teacher of the Golden Age. He was warned by God about the impending ice-age and the destruction of the wicked world; and He builds a *vara* or enclosure underground and takes there a set of specially chosen people, together with the seeds of the finest trees, the best fruits and the most fragrant flowers, and also the best among the animals, a pair of each.[1] All these details do not correspond with those given in the Veḍa about Yama, though there too He is a King,[2] but the other details are found in the Purāṇas associated with Manu, who was (be it noted) the son of Vivasvān.

Another Sage belonging to the common tradition may also be mentioned. He is *Kava Ushan*[3] (*Kāvya Ushanas* of the Hinḍūs). In the Avesta He is one of the Royal-Sages.[4] He was a holy Sage who overcame the forces of evil by His prayers, and He was specially noted for the glorious halo that surrounded Him, hence He is also known by the epithet *ash-varechāo* (of full radiance). He is also said to have acquired miraculous powers of flying through the air with the help of a heavenly bird.[5] The Ṛg-Veḍa mentions His name chiefly with the epithet *Kāvya* attached and mostly He is associated with Inḍra, and in one place He is said to have established the Sacred Fire.[6] But in the Epics Ushanas is called the Guru of the Asuras and He is specially called *Shukrāchārya* (the radiant Teacher), probably on account of His remarkable halo.

[1] Cf. the story of Noah's Ark. The choosing of the best plants, animals and human beings is a point of great interest. The list of defects excluded (*Ven.*, II, 37) reads as if from a modern work on eugenics. This is undoubtedly a reference to a migration led off by the race-building Manu.

[2] Macdonell, *Veḍic Mythology*, p. 173.

[3] Or *Ushadhan*; He is the *Kāus* of the *Shāhnāmeh*. Cf. *Bhagavaḍ-Gīṭā*, x, 37.

[4] The epithet *Kava* in Avesta implies a Royal personage. The name of the second dynasty of Royal-Sages of Irān is the *Kayānian*, and contains this element.

[5] *Behrām Yasht* (Yt. XIV. 39). Dr. J. J. Modi seems to see here a reference to flying machines. This incident is also mentioned by Firdausi in the *Shāhnāmeh*, but he says there that it was the Evil One who incited Kāus to try to get himself translated bodily to heaven.

[6] *Ṛg-Veḍa*, vi, 23. 17.

A third great Royal-Sage may also be mentioned. He is *Thraētaona* (later *Faridūn*).[1] He is specially associated with the curing of diseases by the help of *manṭras* and is the great physician and healer.[2] These points are also associated with *Ṭriṭa* in the Atharva-Veḍa.[3] He bears the patronymic *Āṭhwya* (veḍic *Āṗṭya*) and is in both the traditions closely associated with Soma and the preparation of the Drink of Immortality.[4] And in the *Yajur-Veḍa* He is mentioned as granting long life.[5] The Veḍic tradition also mentions *Ṭraiṭāna* (which is nearer the Avestan form *Thraētaona*),[6] who slew a mighty three-headed monster who had oppressed the world.[7]

Coming now to the Deities worshipped by the Āryas we get a really formidable list of names which are common to both the branches. Only a few of these may be considered. These may be divided into two classes: the first containing those names which came to signify diametrically opposed powers among the two communities, and the second (which contains the majority of these names) containing names of deities which are beneficial to both. The older scholars seemed to think that Zoroaster came as a reformer, and that out of a host of gods he put forward only *Ahura* as the One Supreme God. This, they say, caused a schism and a religious conflict which led to the inversion of some of the ancient deities into demons among the Iranians. Apparently there *was* a religious

[1] In the *Shāhnāmeh*.

[2] A small Avesta fragment of the nature of a "magic spell against disease" bears the name of *Faridūn Yasht*. (See *S.B.E.*, IV, pp. 245-46.)

[3] *E.g.*, V, VI, 113. 1; XIX, 56. 4.

[4] In the *Avesta* His birth is said to have been due to His father, Āthwya, having worshipped Haoma (Soma) (*Yasna*, IX, 7,). In the Ṛg-Veḍa He is mentioned in this connexion in II, 11. 20; IX, 34. 4, and elsewhere in *Maṇḍala*, IX.

[5] *Ṭaiṭṭirīya Saṃhitā*, I, 8. 10. 2.

[6] The similarity of the names *Ṭriṭa* and *Ṭraiṭāna* has probably led to confusion in the Veḍa. In the Avesta the name Thriṭa is quite distinct, with an entirely different tradition attached.

[7] *Azhi-Dahāka*, who figures in the *Shāhnāmeh* as *Zohāk*, the oppressor of Irān. He is represented as the son of a very holy person and himself a man of great learning and of considerable virtues. But he turned into the left-hand path and dethroning Yima usurped the "Imperial Glory" (the *Kavoēm-Khvarenō*) of Irān during a thousand years.

conflict, but the origin of it can by no means be ascribed to Zoroaster with any certainty. And moreover this view fails to explain how the older deities (at any rate many of them) came to regain their sway in Irān during the later ages. Whatever be the cause of this partial inversion of deities, the facts are quite interesting.

The very first name that occurs to a student of Zoroastrianism in this connexion is the name of the Supreme God Himself—*Ahura*.[1] The name properly signifies the Lord of Life (Av. *ahu*, Skt. *asu* means life), or the One Life from which all proceeds. Hence the cognate Samskṛt form *asura* also signified the One Eternal Life. In the Ṛg-Veḍa we rarely get this word *asura* used in the opposite sense which it acquired later in Samskṛt. The legend has consequently grown up in India that the Asuras had at one time ruled the Earth, and that they were ousted from their position by the Ḍevas later on.[2] But the epithet *asura* in the Ṛg-Veḍa is specially applied to Varuṇa, the Ruler of the endless Heavenly Sphere, refulgent by day and shining with innumerable stars at night. And Varuṇa is the All-pervading Life which ensouls all Creation. He is the Ruler of the Universe, He is the Lord of Righteousness, the Giver of the Laws of Nature, and the Father of All. This grand concept of Asura Varuṇa agrees closely with that of Ahurā-Mazdā of the earlier Avesta : and probably the legends in the *Brāhmaṇas* and in the Epics about the conflict between the " gods and the demons " are but echoes of some religious and national strifes in prehistoric days.[3]

The Avestic *Daēva* (Skt. *Ḍeva*) is the natural complement of *Ahura*. Originally " the Shining One," this word retains

[1] In the earliest Avesta His name is either *Ahurā* or *Mazdā* (the Creator of Greatness ?). Later He became Ahuramazda (Ormuzd).

[2] The Asuras are also called " the earlier gods " (*pūrva-ḍevāḥ*.)

[3] Dr. R. Shamashāstry of Mysore holds the view that the Asuras, the Ḍevas, and the Ḍānavas of the Purāṇas represent three distinct peoples of antiquity—the Persians, the Hinḍūs and the Turanians. It is remarkable that certain Vedic metres, which correspond most closely to the Avestic ones are named *āsurī* metres.

its pristine purity throughout the history of all Indian languages. But in the Avesta the word has never been used in the good sense: on the other hand in the Veda we find the word used once or twice as an epithet of the demons.[1]

Of individual deities there are but few who have suffered this inversion. The most notable of these is *Indra*, perhaps the greatest deity in the Vedic pantheon. In the Avesta he is the greatest helpmate of the Evil One. It is remarkable that of the two most important gods of the Vedas—Varuna and Indra—one should have continued in Irān as the Supreme Being Ahura, while the other became the chief lieutenant of the Evil Spirit himself.[2]

But what is still more remarkable is that one of Indra's epithets[3]—*Vṛtrahan* ("the slayer of the Demon-foe")—has continued all through Iranian religion as the name of one of the greatest of deities, *Verethraghna* (later Behrām). The *Behrām Yasht* (Vol. XXIII, p. 240-41) (Yt. XIV) where his deeds are recorded is a fine epic fragment, and some of his spirited achievements remind us of the great deeds of Indra.

Vāyu (Skt. *Vāyu*) is a very ancient Avestic deity. Haug says that "he is the only Vedic deity who is mentioned by name in the Gāthās," a rare distinction indeed, if Haug's interpretation is true, but this is very much doubted by modern scholars.[4] However, in the Avesta he holds a very important place.

Nairyosangha is a messenger from Ahuramazda to mankind. He appears to the Great Saviours when the time for Their manifesting in the world has arrived. One of his special tasks is "the guarding of the seed of Zarathushtra" from which

[1] *Taiṭṭirīya Samhiṭā*, III, 5. 4. 1; Atharva-Veda, III, 15. 5.

[2] Indra is in the Avesta pre-eminently the *daevanām daēva*, "the fiend of fiends. Other deities of the Āryans who became inverted" in the Avesta are *Sāurva* (*Sharva*) *Nāonghā ithya* (*Nāsatyā*) and *Vidhōtu* (*Vidhātā*).

[3] This epithet is not necessarily of Indra alone in the Veda, but it belongs to him more than to any one else.

[4] Prof. Bartholomae.

the future Redeemers of mankind are born.[1] He had also helped at the creation of *Mashyo-Mashyoi*, the first human pair.[2] In the Avesṭa he represents some kind of Divine Fire and in the Veḍa, under the name of *Narāshamsa* (he who is praised of mankind) he also represents the Fire.

Ārmaiti is the Spirit of the Earth and also of Divine Wisdom both in the Avesṭa and in the Veḍa. She has the rank of an *Ameshaspend* ("a Holy Immortal," *i.e.*, an Archangel) in the Zoroastrian Hierarchy,[3] but in the Veḍa her position is much more subordinate.

Baga corresponds to the Veḍic *Bhaga*. This is an epithet of the Supreme Being Ahuramazda in the ancient Achaemenian Inscriptions at Persepolis and elsewhere.[4] But in the Veḍa he is a special deity and is later on identified with the Sun.

Airyaman is also one of the most ancient of Āryan deities. In the Ṛg-Veḍa the name Aryaman is used in association with the Great Twin Brothers, Miṭra and Varuṇa. Among both the peoples the name implies "Friend" or "Comrade" and so he is specially the deity presiding over marriage. Even to this day the Pārsī marriage service uses a hymn in his name, the *Airyemā-ishyō* verse (*Yas.*, LIV, 1; Vol. XXXI, p. 293), and in the Veḍa too a similar position is accorded to him.[5]

But the most important of the ancient Indo-Iranian deities in many respects is *Mithra* (*Miṭra*) who represents the Sun. In the Veḍa He is very intimately associated with the Asura Varuṇa. In the Avesṭa, however, He is associated more with Sraosha and Rashnu than with Ahuramazda. He

[1] *The Pahlavi Bundahish*, XXXII, 8 (Vol. V, p. 144).

[2] *Ibid.*, XV, Vol. V, p. 53.

[3] In the Avesṭa her opponent is *Taromaiti* the Spirit of Defiance to the Eternal Law. In the Veḍa she appears as the Spirit of the East in *Ṛg-Veḍa*, X, 92. 4-5; as Devotion or Obedience to the Law in *Ṛg-Veḍa*, VII, 1. 6 and elsewhere. It may also be noted in passing that of the six Archangels in the Avesṭa three are of the feminine gender.

[4] The Russian word for God is *Bogu*.

[5] *Ṛg-Veḍa*, V, 3. 2.

receives the souls of the departed on the other side and sits together with Sraosha in judgment over them. He dwells on the top of Harabareza (Mount Meru). In the Avesṭa He is the great Being who is the Wise Ruler, the Loving Guardian and the Impartial Judge of Humanity, a conception which is essentially ethical. In the Veḍa also He has a similar position. In later days the cult of Mithra attained great importance in Irān and grew into an important esoteric school of occultism, which in its turn profoundly influenced the later Roman thought as well as earlier Christianity. (Secret Soc., p. 30-31.)

Haoma is another deity of the Indo-Iranians, being the *Soma* of the Veḍa. He is not a mere personification of the Soma plant, but a Mighty Being who appeared upon our Earth in the very early days to lead forward our child humanity. Very likely He is one of the Supreme Teachers who came over from other Evolutions, for in the Avesṭa He is represented as being adored by the Great Teachers themselves.[1] And He appears before Zoroaster as well, and narrates to Him in broad outline the History of Occult Teaching in the ages gone by.[2] It was probably He who introduced the Haoma cult among the Āryans, and thus gave His own name to the plant whose juice was offered.[3] In fact the whole ritual of both the Zoroastrians and the Hinḍūs turns upon the Haoma (Soma) libation as the central point.

A great deal of the ceremonial of both the branches of the Āryan race goes back to a very remote antiquity, as also some of the social and other customs. The religious ceremonies depended upon the yearly change of seasons. Hence the yearly *Gāhambārs*, six in number, which the Iranians

[1] Vol. XXI, p. 231. Could He have been one of the Lords of Flame, the *Kumāras*, who had come over to guide our infant humanity ?

[2] *Haoma Yasht* (*Yas.*, IX).

[3] This also seems to be the opinion of Dr. J. J. Modi (*A Dictionary of Avestic Proper Names*, art. " Haoma ").

celebrated, and which correspond to the annual sacrificial cycle in the Veḍa. The chief objects of popular worship were the Elements—Fire, Water, Earth and Air, and the Lights of Heaven—the Sun, the Moon and the Stars. These were invoked as Heavenly Beings, but above them all was the idea of the Supreme God, the ultimate Source of all. This latter idea is far more emphasised in the Avesṭa than in the Veḍas, because the Avesṭa, though it contains a great deal of the ancient Āryan tradition, is mainly post-Zoroastrian in date, and Zoroaster had definitely emphasised the Supreme Godhead.

Society in the Avesṭa shows the division into the three Classes: the *Āthravans* or Priests, the *Rathaēshtārs* or the Warriors, and the *Vāstryosh* or the Husbandmen—corresponding to the first three "castes" of India, or the "twice-born". To these was added in later times the fourth class, the *Hutokhsha* or the menial workers.[1] The King belonged to the Warrior class and held supreme power in the land[2] but the Religious Teacher was his equal in every respect "verily by reason of his Righteousness".[3] The name of the Priestly class, Āthravan, indicates the cult of Fire, which the Great Teacher definitely established in Irān. The officiating priests during the *Yasna* (*Yajna*)-ceremony were called the *Zaotā* (*Hotā*) and the *Rāthwi*[4] (corresponding to the Veḍic *Adhvaryu*).

The worship of the "Ancestors" (Skt. *Piṭṛs*) was another very marked feature of the ancient Āryan Faith which both branches inherited in common. The ritual pertaining to this worship consists of the "cake-offering"[5] and the libation

[1] In the Veḍa too the fourth caste is a later addition.

[2] There is an interesting passage in the *Vendīdād* which speaks of a republic.

[3] The *Ahunavairya* verse lays down this position for the Spiritual Teacher. This verse is the most sacred of the Avestan verses, embodying as it does the very essence of the Zoroastrian faith.

[4] The modern form is *Rāspi*.

[5] The *darūn* of the Pārsīs and the *purolāsha* of the Hinḍūs.

of "a product of the cow".[1] But in Irān the ancestor worship developed the deeper and more complex idea of the *Fravashi*,[2] which was lacking in India in this connexion.

Another interesting Indo-Iranian ceremonial was the sacrament of Initiation—the Zoroastrian *Navjot* (literally, "new Birth"),[3] which corresponds to the *Upanayana* of the Hinḍūs. The Zoroastrian after the "second birth" puts on the sacred shirt (the *Sudreh*), the sacred girdle (the *Kusti*) and the skull-cap. These three outward symbols of the Initiation correspond very closely with the *Yajnopavīṭa* (the sacred thread),[4] the *Mekhalā* (the girdle around the waist)[5] and the *Shikhā* (the tuft of hair on the top of the head)[6] of the Hinḍūs.

Such are some of the ancient Āryan traditions and ceremonials which these two great peoples had inherited. In Irān, however, the dominating influence of their Teacher Zarathushtra has completely overshadowed all later development. His Philosophy and His solution of the problem of Evil has been the root of all Persian thought ever since. He had made use of many of the ancient traditions mentioned above. But above all He used the grand Indo-Iranian Idea of *Asha* (Skt. *Ṛṭa*) and made it the keystone of His World-Message.

This we shall consider later.

I. J. S. Taraporewala

[1] Milk in Irān and *ghi* in India.

[2] The *Fravashi* is the eternal principle of man which gathers all experience and persists even when all the lower vehicles are destroyed. It corresponds closest to "the Monad" as understood in the recent Theosophical literature.

[3] Cf. the Skt. term *ḍvija* (twice-born).

[4] The sacred thread of the Hinḍūs was originally a full upper garment. We see traces of it in the dress of the Buḍḍhist Bhikkhus and in the ancient statues of the Buḍḍha. [See Tilak, *Orion* (2nd ed.), chap. VI for further details].

[5] The *mekhalā*, or the girdle, was originally a very important part of the dress of a "twice-born" person. (See Tilak, loc. cit.)

[6] This was intended to protect the *Brahmarandhra*. The shaven spot on the heads of the Catholic priests and their skull-caps have also a similar significance.

A NARROW LOVE

"A NARROW love" you call it—seemed it so small,
Not worth your thought?
'T was all I had beloved; for lack of breadth
Some depth it brought.

"A narrow love" you call it, because it held
Less of the earth?
'T was all it knew, beloved, and that it grasped
Close to its heart.

"A narrow love" you call it, because it scorned
All base attempt
Put forth to lure a heart that once was loyal,
Nor device dreamt?

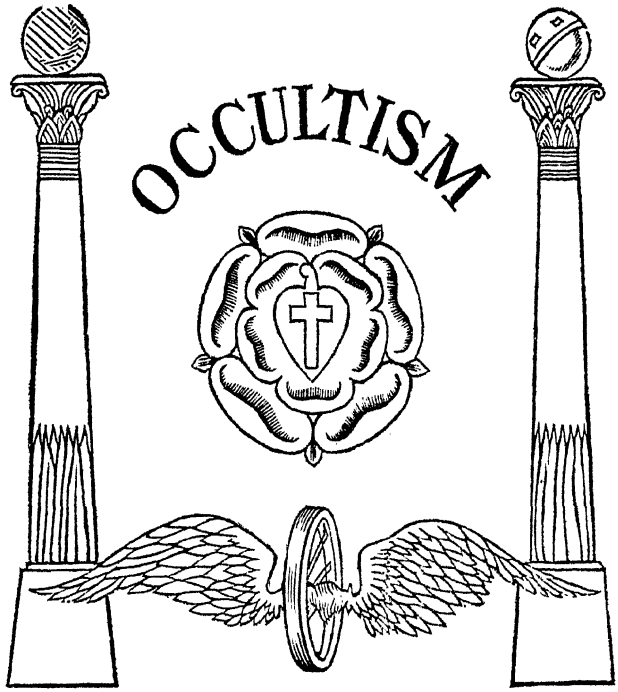
"A narrow love" you call it, because it asked
Your love, your soul,
For the great gift of holy love it brought you,
To make our whole?

"One Whole"—a symbol of God's perfect working,
True harmony,
Held sacred—screened from eyes of idle peering—
For you and me.

My brother, hast thou still not learnt the lesson?
Love is not base.
It cannot stoop to falsehood, low deception,
In any place.

Despise it not, because not yet full-statured—
Help it to lift
Its tender head; and guarded, nurtured, watered,
'T will prove God's gift.

F. P.



PSYCHOLOGY OF COLOUR

By EGYPT L. HUYCK

For, in the realm of hidden forces, an audible sound is but a subjective colour; and a perceptible colour, but an inaudible sound.[1]

STRAY thoughts on the effect of colour upon the consciousness of mortals is the object of this paper. In no wise is it intended for a scientific review of the subject. There is a dearth of literature on the topic of colour psychology, for it takes the man of science who, even twenty years ago based his study of psychology upon physiology, out of his realm of

[1] *The Secret Doctrine*, Vol. III, p. 508.

matter, into the larger consciousness of the occult laws of light and colour.

Now we all accept the statement that the rate of vibration determines the colour effect produced by each of the seven rays or colours of the spectrum. For example, if a rose is red, the slowest vibration from the colour prism, we understand that the atoms, or whatever the matter that composes the flower, is vibrating at that rate and the result upon the retina of the eye is red. It also means from the life side, that the little builders who are the architects of the gorgeous red rose, have sought and used in the construction of the delicate velvety petals only the matter of the earth, air and water that throbs at the wave length of 620 millimetres.

Experiments with insects and frogs to determine if they show signs of a colour sense have been made. A few quotations of the results will go to show that without doubt the lesser manifestations of life possess a preference for certain colours.

Happily, as regards the higher insects, we can start fair with a set of decisive experiments, tried by Sir John Lubbock. That patient and minute observer saw grounds for believing that bees were attracted by the hues of flowers. However, to make assurance doubly sure, he placed slips of glass smeared with honey on paper of various colours black, white, yellow, orange, blue and red. The general results may be given in the original words.[1]

A bee which was placed on the orange returned twenty times to that slip of glass, only once or twice visiting the others, though I moved the position and also the honey. The next morning again two or three bees paid twenty-one visits to the orange and yellow, and only four to all the other slips of glass. I then moved the glass, after which, out of thirty-two visits, twenty-two were to the orange and yellow. However this preference did not depend upon an inability to discern the blue, for on another occasion, says the author,

I had ranged my colours in a line, with the blue at one end. It was a cold morning and only one bee came. She had been several

[1] *The Colour Sense*—Allen, pp. 84-85.

times the preceding day, generally to the honey which was on the blue paper. I moved the blue gradually along the line one stage every half hour, during which time she paid fifteen visits to the honey, in every case going to that which was on the blue paper.

At a later date he made a new set of experiments with greater variations in the circumstances—

On the 12th of July, I brought a bee to some honey which I placed on blue paper, and about three feet off placed a similar quantity of honey on orange papers; but she returned to the honey on the blue paper. After she had made three more visits, always to the blue paper, I transposed them again, and she followed the colour, although the honey was left in the same place. A series of careful observations follows, which are detailed in a tabular form; but my readers will probably be satisfied with a general summary, to the effect that thirty consecutive visits were all made to the same colour, in spite of four separate transpositions. On one of these occasions, says Sir John, at 8.5 she returned to the old place, and was just going to alight; but observing the change of colour, without a moment's hesitation darted off to the blue. No one who saw her at that moment could have entertained any further doubt about her perceiving the difference between the two colours.

Similar results were obtained with wasps. Sir John observes that:

At 6 a.m. on September 13th, 1875, I put a wasp to some honey on green paper and about a foot off I put some more honey on orange paper. The wasp kept returning to honey at the usual intervals. At 8.30 I transposed the papers; but the wasp followed the colour. At 9 o'clock I transposed the papers again, but not the honey; she returned again to the green, from which it would appear that she was following the colour, not the honey. At 10.20 I again transposed them with the same result.

It is recorded that some experiments made by Khune of Heidleberg with frogs under colour, resulted thus. Frogs placed in a shallow dish under blue and green glass, all things being equal, it was found that all of the frogs would collect under the green light. Some blind frogs placed with the others paid no attention to the play of colours.

But, what is the effect of colour upon the consciousness of man? The colour sense is the common property of mankind in every age. This fact has been contested and many elaborate theories advanced to prove the contrary, but the fact remains

that the most primitive men in the world to-day, have been found to have perfect colour vision: the bushmen of Australia. The works of art and other remains of early historic and prehistoric man yield evidence that the colour sense was fully developed. Egypt, Assyria, China, India, Peru and Mexico all bear evidence to the use of colour in decoration, etc. Colour blindness seems to be a common defect of the advanced fifth race peoples, while among the fourth race peoples it is rarely found, showing that it is the result of improper living in our highly civilised (?) race of to-day. We know that the less evolved peoples of the earth are attracted by most vivid colours. Largely because it gives the greatest stimulus to the emotional vehicle, while the more evolved rejoice in the quieter, duller colourings.

Colour Superiority

Has any one colour a decided æsthetic superiority over the others in the spectrum? All experiments in this direction prove that the red end of the spectrum has the greatest power of pleasurable excitement, red, orange and yellow respectively. One theory in connexion with this is that the greens and blues of nature keep the nerve centres that cognise them constantly stimulated, while the reds and yellows being less dominating give a more pleasurable stimulation. There is also the theory of our hereditary tendencies in seeking fruits for food, etc. The reds and yellows stand out among the green foliage and the alertness exercised along this line also stimulated other nerve centres that brought forth voluminous emotional waves, which in time, quite apart from association with food, would result in a sensuous pleasure from the mere act of perceiving the colour.

Green, the keynote of nature, is regarded as less attractive when considered from the decorative and attractive side where

powerful stimulus is required. The very nature of the colour is the reverse and has the tendency to rest the nerve centres rather than to stimulate them. It is noted that in desert countries that the green is used by savage tribes for decorative purposes, green stones and jewels have always been used and greatly prized. Central and South American Indians seem to have had an extraordinary taste for green jewels.

Blue follows second in order of æsthetic appreciation, according to some writers. It is claimed that, wherever two hues are employed for decorative purposes, they will be red and blue. I have made a rather close study of the effect of colours in our clothing and one of the most interesting is this colour of blue. Navy blue worn so universally by the business men and women in the U.S., supposedly for its utilitarian quality, seems to have a peculiar stimulating effect on the mind and increases the keenness of perception. One often hears the remark made: "When I get into this suit I can think." The vibration of navy blue stimulates the brain cells to a greater power of concentration and quickness of decisive action. As we all know, the uniform of the U.S. Marines is navy blue. It was interesting to watch the boys of eighteen and twenty years of age who entered the navy during the late war, some were in for six months only, others two years and more. While the training and discipline is considered the whole cause of the change in the boys, I watched the effect of that constant blue vibration upon the subtler bodies that brings about, shall we say, that metallic quality of thinking and acting. I noted that the removal of the uniform, and the association with a variety of colours in the home life lowered the intensity of the vibration very quickly. It is interesting to note also in this connexion that the U.S. Marines, that were called the "Devil Dogs" in the war because of their apparent, independent and erratic fighting methods, were seasoned wearers of the

blue, picked fighting men.[1] According to H.P.B. the higher manas is derived from the indigo sub-ray of the Indigo Hierarchy. So, it would be quite in keeping with reason, that the constant wearing of the blue, especially on shipboard where other colours are not brought in, to a great degree, that the continuous vibration of the blue would stimulate the mental body, whether the man were fundamentally upon that ray or not, for he has all rays or colours within his own ray.

One writer says:

> The bluish purple bougainvillea vine vies with the crimson hibiscus in the favour of savages.

I believe the shade which he refers to is what would be called magenta. The bougainvillea vine grows luxuriantly here in California, and I have studied the consciousness of the plant and its almost solid mantle of flowers and I believe it fully lives up to its colour display and a little extra. All persons of my acquaintance who own to a love of that colour, seem indefinite in thought and action. They never seem to know what they really wish to do, and so they do whatever the wind of the moment blows them into, rather than follow any definite plan of action. The only solution of this that comes to mind, from the colour vibration, is the fact that all who love red or belong to the ray of Mars are energetic and positive in disposition, having vital force and much joy in the out-of-doors. Those who own to a deep love for the violet and purple are almost invariably quiet, gentle people, peace loving and harmonious. Therefore a blending of the two colours in the make-up would bring about that unsettled and indefinite state of the lower mind, and create a most difficult psychological state of consciousness. A very quiet little lady of my acquaintance who is very fond of purple, and had experimented with it to a considerable extent, kindly gave me permission to use

[1] *The Secret Doctrine*, Vol. iii, p. 483.

the following two examples. They are interesting in their results.

The purple or violet end of the spectrum we know vibrates at the highest rate. Among the flowers it gives out the breath of peace. In observing the effect of that colour, in mass, upon the majority of persons I have found that it causes unrest and resentment. Mankind as a mass do not vibrate at so high a rate—at least in the U.S.—and therefore do not respond to the colour as a whole. These two experiments were carried out while the world was in the throes of war and was demanding peace.

This friend of mine had charge of the properties for a pantomine play that was produced at the Prince's theatre in New York and she decided to use a purple curtain for the production. At first it seemed impossible to find one, but, the day before the play was staged, the stage manager of the theatre did find a gorgeous purple curtain which had been stored away because no one would use it. It had been made by a great artist. Persons who saw the play, photographers who photographed the children in it etc., gave more attention to the purple curtain than to the play. It seemed to have a greater psychological effect upon all who saw it than the production itself. My interpretation was, that the great demand of the people during that unhappy nerve-racked period was for peace, and the effect of the colour produced the reaction, and "got across" the footlights in war time an acceptance of the message of purple, that could not have been achieved in ordinary times. It quieted the emotional bodies of all who saw it, and lifted the thought to a plane of peace and serenity.

The second instance was in Los Angeles, California. A Shakespeare Club presented a Pageant. This lady was chairman of the decorative committee. The introduction of purple was achieved by covering the windows through which the afternoon sun would shine, with purple crêpe paper. The

effect created a sensation. Even now when that particular Pageant is referred to, the comment will always include the beautiful purple windows.

If one takes the trouble to be observant at a convention of Elks, when they parade with much purple on display, or when they form a part of a national parade celebration, one cannot help but note that the colour has a different effect on the spectators than any other that can be used. Now I do not wish to imply that the purple colour is, or may be the colour vibration to strive to attain. Who knows? Take the prism, place it in the sunshine and provide the white screen for the rainbow to fall upon, and behold! the first colour ray from the white centre is red, the last or outmost colour of the circle is violet, or purple, they all emanate from the one white centre, and are seven in manifestation.

GEMS

Our love of beautiful gems is due to brilliancy or colour, and must of necessity exert a very great psychological effect upon humanity from the past. Half memories are aroused by the gleam of certain jewels that bring repulsions or attraction, from lives quite remote from the present. We know that precious stones retain and hold the scenes they have beheld as it were, thus they may be called happy or unhappy stones. Can we measure our present æsthetic love of the beautiful in colour to the time when as savages we used the rude beads and metal for personal adornment? When we now look upon certain beautiful things, such as the endless painted images of Karnac in Egypt, or, the Tājmahāl in India—which is said to make appeals more emotional than intellectual—a Persian rug, a master painting, a perfect stained glass window or a great cathedral. Nature's handiwork in the garden of the gods, the blue grotto, or the submarine gardens. Again we may turn to

the autumn hues, the sunset clouds, or the myriad tints of sea, sky and plain.

It may be difficult to say how much the colour alone enters into our emotional joy: still the thrill of pleasure that echoes through our hearts and brains, as we gaze upon the crimson and golden hues which trail off to deep purple in the sunset sky, must be a rather pure form of disinterested love of colour for its own sake. Each one reacts from his own store of memories, garnered from many, many lives.

ADVERTISING

Hugo Munsterberg—Prof. of Psychology of Harvard, in his book *Psychology and Industrial Efficiency* gives the result of his investigation carried on with hundreds of students, electric railway men, telephone girls, ship service men, etc. He makes no mention of the effect of colour, except in one small paragraph indirectly. I quote the paragraph, taken from the chapter on the effect of advertising.

> I received material from a number of industrial plants which sold the same article in a variety of packings. The material which was sent to me included all kinds of soaps and candies, writing-papers and breakfast foods, and other articles that are handled by the retailer, the sale of which depends upon the inclination and caprice of the customer in the store. For every one of these objects a number of external covers and labels were sent, and with them a confidential report with details about their relative success. For instance, a certain kind of chocolate was sold under twelve different labels. One of them was highly successful in the whole country, and one other had made the same article entirely unsaleable. The other ten could be graded between these extremes. In all twelve cases the covers were decorated with pictures of women with a scenic background. As long as only æsthetic values were considered, all were on nearly the same level. But as soon as the internal relation was formed between the picture and the chocolate, in one case a mental harmony resulted which had strong suggestive power, in the other case a certain unrest and inner disturbance, which necessarily had an inhibiting influence.

I have an idea that, if the manufacturers would study the predominant colour scheme in the successful box of chocolates

and those in the unsuccessful one, they would have the secret of the *unsolved* problem of why one sells and the other does not. The Prof. remarks that the unsaleable candy labels might have been all right for tobacco. I have observed that edible things that are put up in a tin or a box, if they are decorated with their own colour scheme, are more attractive. And also, that for many things, red makes the compelling appeal. To illustrate: returning home in the evening after delivering a lecture in a neighbouring town, I idly ran my eyes along the advertising cards in the car, one of the coffee advertisements was an exact reproduction of the can, a bright pleasing red. The result was that I reacted and wished for a cup of that particular brand of coffee then and there. I was weary? yes, but I never drink coffee at night from choice. As a result we are using that brand of coffee in the home now.

DECORATION

In decorative schemes for rooms it is a matter of individual taste; still, there seem to be a few fundamental rules in effect that hold good, and true to their psychology. Red, being an aggressive colour, makes a room seem smaller: blue does the opposite. This is simply following the order of the spectrum, as the rays flow outward from the centre.

I recall the general interior effect of a large and beautiful Christian Science Church in one of our great cities. The walls, ceiling, and wood-work were all white, light ivory, and in the organ loft a slight touch of gold. The pews were of mahogany and the carpet was of the same tone. The floor was built with the regulation slope, so that when the audience were seated and facing the readers, who invariably wore white or cream coloured garments, there was little to rest the eye upon that did not give forth that sense of white. The six or eight times that I attended there I overheard complaints on

every hand of discomfort, the first thought of the people was of insufficient ventilation, but, on looking for proof of this, it was quite evident that this was not the cause: the ventilation was perfect. Having many friends among the members and friends of this church I was often asked what I thought might be the cause of this phenomenon so to speak, of poor ventilation in this beautiful new church. I invariably answered "The colour scheme" and was always rebuked. "What, that beautiful pure white? Oh no."

Many years ago I remember reading a report of a light-house on the eastern coast. About every six months the keeper had to be removed because he had become insane, and a new man installed. After a time, with care, these men all recovered. The government had experts examine the light-house to find out, if possible, what caused the keepers to go mad. The "Light" was a circular building and all white inside. The experts recommended that the walls be coloured and to bring about angles and corners on which the eyes might rest. This was done and there was no more trouble with insanity.

I believe that, in the decorations of our homes, if we would take note of the methods that nature uses to decorate her outdoor cathedrals and natural protected places that give the effect of a room, we should have less restlessness and discontent in our lives. The natural wood and bark shades, the rock, sand and earth which predominate in nature are good ground work for our homes. I believe, when plaster ceilings are used, that they should have sky or leaf tones, modified in shade to suit the size of the room and its lighting. Remember that we have the morning, noon and evening sky to chose from, in selecting our colour tones.

Watching our reaction to colour schemes would be a safe plan, and after making reasonably sure what combination of colours gives the most harmony to us, to govern our colour

surroundings and dress accordingly. A little attention to this line of thought might, perhaps, lead along the path of evolution to where we may find our own particular personal and individual rays: for we rarely seem to have the personality and ego on the same ray. This causes us to act in a dual manner to colour and therefore sound.

POETRY

The poetical colour is red, it is applied to every object which by any straining of courtesy can be conceived of as possessing it: for example, red gold, red lions, red right hands, red kings, red Douglas, red rath, as anger does throw red into the aura it is quite appropriate. Mr. Gladstone's favourite device and system in word-counting is interesting in this connexion. Almost any book of ballads and poems is likely to show a large percentage over every other colour in its repetition. One author counts the use of the colour words in Swinbournes Ballads and Poems. He finds that the word "red" occurs 151 times, "rosy and crimson" once each, "sanguine, ruddy and scarlet" twice each, totalling 159 of the "red" epithets. "Yellow, gold and golden" occurs 143 times. "Purple" was used 23 times, "blue" 22, "green" 86 and "brown" 10 times. One may find very interesting examples in the Homeric poems especially the Iliad.

RELIGIOUS

The biblical description of the Hebrew Tabernacle and Solomon's Temple shows them to have been richly decorated in a variety of colours. It would seem that great care had been exercised in selecting and balancing the colour scheme for its effect upon the worshippers. We usually think of all this display of colours as purely decorative, but the careful

arrangement of colour had a very pronounced psychological effect. To be sure, biblical scholars rage and fairly come to blows over the respective colours of the veil used in the Tabernacle, etc., but the account reads :

> Thou shalt make a covering for the tent of rams' skins dyed red —thou shall make a veil of blue, and purple and scarlet and fine twined linen—thou shall make a screen for the door of the tent of blue and purple and scarlet and fine twined linen, the work of the embroiderer.[1]

The embroidery seems to have been in gold, for the command is to make cherubims of gold, and the curtains were to be embroidered with cherubims. The dress of the high priest seemed to have been quite as elaborate in colour, and the breast-plate of the twelve jewels, which had a special arrangement. Here again bible students become quite incoherent with their heated arguments as to the type of gems used, so that it is not possible to know from that source what the colours or arrangement of the precious stones of the breastplate was. However we may be sure that there was a carefully planned colour scheme. The priestly robes of the Roman church of to-day seem to carry out the same effect. There is much food for thought on the subject. There is much that might be said in regard to the ecclesiastical architecture and I will touch on it slightly under the head of music.

VOCABULARY

The names of colours being abstract words and the growth of the colour vocabulary for the combinations of colour quite voluminous, it is a study of considerable magnitude in itself.

The abstract red colour epithet is " eruthros " ; this is an ancient Āryan word whose derivatives express the idea of redness in all the languages in which they occur.

[1] Exodus ch. 26, Revised Version.

A child in his first efforts to express colour, will often use the noun, grass for green, or, her eyes were like the sky. The same is true among uneducated peoples. They express colour by naming the object. Thus we have cherry-red, sky-blue, sand-colour, apricot, canary, and so on *ad infinitum*, when we consider that colour and sound are synonymous, that each note in nature is a colour, and that nature is forever blending her notes, we shall perceive that the colours will be blended also. This leads us into the field of colour music.

MUSIC

Before the Zuni Indians knew a white race existed, according to Cushing, Powel and the musician Carlos Troyer, they had evolved the theory of the prismatic rays coming from the sun, and had established a fixed relation between colour and sound tones, anticipating by some centuries Mr. Henderson and others. Their Medicine men took shells, found in their magic Corn Mountain, a giant mesa overshadowing the village, polished them to tissue thinness, and then painted each shell a pure colour, corresponding to the colours of the prism. One by one they placed these shells over the ear, nearest the sun. The corresponding colour ray from the sun would strike a musical note so powerful that care had to be taken to prevent the ear drum being broken. These absolute colour tones the Medicine men noted, and used exclusively in sacred ceremonies, but did not permit their use in secular music. Are the red men more subtly attuned to the rhythms of the universe than the superior white race? Has the dirty half-naked Medicine man somehow found the parent stem of the banyan-tree of life, while we are still digging around its off-shoots.[1]

How many of us have found ourselves on a summer day, alone with nature, in a deep forest near the sea, and sat ourselves down to listen to the notes of water, earth and air, with the inevitable hum of insects, each with a different tone. By focusing our attention on the deep tone of the ocean we seem to be conscious of the mighty creative Om that sustains and holds within its embrace the more delicate water notes of a rivulet that, perhaps, gives out six easily distinguished different harmonies. Filling in and through these one may

[1] *Westward Hoboes*, W. H. Dickson, p. 174.

become conscious of a throbbing, expanding and rustling sound, caused by the growing things, actually pressing mother earth. The movements of the air add still another rhythm. Alas, how few of us care to endure this wonderful symphony of nature! Perhaps, if we had the sight to see its colour of sound, nature would not hold us in such terror of her majesty. We might be more in tune with this great mother earth and thus more harmonious.

In orchestral music we have, perhaps, the most rapid and exciting change of colour that man can encompass. The magnificent rainbow tints of a symphony selection are quite the most veiled, and at the same time naked sword-like play of colours, that can either suffocate and degrade, or elevate and exalt mankind. They plunge him into hell or lift him to heaven.

Noted musicians have found that the influence of light upon sound is a real problem to be dealt with. There is a notable difference between a musical performance given in daylight and one under artificial light. The instruments seem to lack resonance. This is not considered so noticeable with the human voice, still, for myself, I find speaking at night much easier. Experience has shown that many instruments lose their peculiar timbre when played in broad daylight, and have to be handled with greater care, especially upon the up-stroke.

Now, in the handling of the lighting in the great cathedrals of the world, we have the dim religious twilight produced by the stained glass windows, etc. It is said to be an "instinctive attempt to win the enhanced effect of artificial light." To note the difference, one has but to attend a service performed in the average orthodox church. For example let us take the white Christian Science church, to which I have referred which has one of the finest organs that money can buy, and compare the effect upon the nervous organism of oneself, with

the music rendered in a building with the real ecclesiastical architecture. The subdued light and colour seem to blend the organ tones into a harmonious whole, and to hold and sustain them in the consciousness.

I have only one thought to offer for the reason for this. The sense of light on the inner planes of consciousness is never glaring like our daylight, it is clear and brilliant but not aggressive. Thus, in a dim and distant sense, the stained glass windows with their soft light appear to reflect that inner light to the consciousness of man; it seems to remind him in some manner of the light of his soul, and brings a sense of upliftment.

Late in 1920 I read a story, carefully vouched for as true, in one of our popular magazines. It illustrates the colour music so perfectly that I briefly quote it here. The gentleman's story begins thus:

Some months before he was born his mother suffered an accident, but under the skilful care of a physician at his birth his life was saved but he was totally blind for three years. Gradually, after this age the sight developed, till, at school age, with care and the wearing of carefully graduated glasses he possessed a normal sight. His mother wished him to become a skilled musician. To please her he worked faithfully, if painfully, at the piano. In the end he says—"I did acquire a good technique. But of the real Soul of music I knew little and cared less." The things he did love were long walks alone where he could feast his eyes on colours, he noted the change in colours in the grass and vegetables as they sprouted, grew and matured. The change of colours in all the varying shades of nature from spring to autumn. Wherever he could revel in a riot of colours, there he might be found. As he grew older he took up office work. All went well until suddenly pain developed in the eyes, and in six weeks he was totally blind. "Fate was cruel, at one fell stroke she had banished my beloved colours and scenes forever." He went for treatment to an eye hospital in a large provincial city and was there many weeks. One day while sitting in a park, where an attendant of the hospital had taken him for sun and air, an organ-grinder began to play an old tune. He listened indifferently at first, then with joy, for before his stricken mind was a glory of coloured light. As each tune was ground out it built itself in my mental field of vision as a thing of distinct structural form and colour.

Returning home as soon as he could get word to his mother to come for him, he sat down to the old detested piano and played as he

had never played before, because there before his mental vision was such a glory of colour and form that his soul was compensated. His skill at the piano soon attracted his friends, who in a short time took him to London where he went to hear all the great musicians playing at that time. His friends then paid a visit to the greatest concert promoter in London, he became interested and arranged to hear the blind man play at once. My friends suggested to the director to have me play certain famous classics as this or that great artist played them. I did so; it was easy. I merely copied and painted the same mental picture created by the music at the performance of the artist in question, and bringing in the same forms, the same colours, the same lights and shades, as it were. Following this the great promoter suggested that I should play some of the same compositions in my own way, I sprang into it with enthusiasm. I painted the pictures, more vivid, more living, more glorious if possible. When I finished the great man was overcome.

He was billed in every music house in London and played there for five years. At this time he noticed that he could distinguish daylight from darkness. He consulted a specialist and began treatment and in two years his sight was fully restored. With the return of physical sight all musical ability vanished.

The human nervous system as a whole, then, may be regarded as an Æolian Harp, responding to the impact of the vital force, which is no abstraction, but a dynamic reality, and manifests the subtlest shades of the individual character in colour phenomena.[1]

Egypt L. Huyck

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[1] *The Secret Doctrine*, Vol. III, p. 509.

NOTES ON "LIGHT ON THE PATH"

By ALICE OSMOND

THE "Study Notes" of L.L.H. are very suggestive;[1] would that we could have more suggestive articles to stimulate thought!

We each, of course, see these cosmic truths in a different light, but the fact that L.L.H. interprets *Light on the Path* as applying in the 2nd Part wholly to formless levels somewhat detracts from its value to those of us who are groping more or less blindly upon earth and need a book that casts light upon the long and toilsome path to our goal of unity with the Father.

After that, it is said that:

> For him who is on the threshold of divinity no law can be framed, no guide can exist.

Therefore it seems superfluous to frame laws for Him who is thrice born!

To me a student, L.L.H.'s notes have given "an end to a golden thread," with what result I offer to explain tentatively in the following notes.

It is said we can turn the words of scripture to fit anything we desire, and it may be so in this case.

Anyhow, the way it fits is of interest, if nothing else, as well as to comfort ourselves that *Light on the Path* is not beyond the mountain peaks of our aspiration, but within the dim perception of our understanding: for is it not recorded that

[1] THE THEOSOPHIST, December, 1921, p. 279.

"LIGHT ON THE PATH"

	LIFE SIDE	FORM SIDE	
ANUPADAKA	Rule 21: "Look only on that which is invisible."	Rule 20: "Listen . . . to the voice which is soundless." *3rd Birth (of the Monad).*	ATMA II
PART II. BUDDHI	Rule 19: "Hold fast to that which has neither substance nor existence." *Ascension of Individuality.*	Rule 17: "Inquire of the Inmost, the One."	
	Rule 16: "Inquire of the Holy Ones . . ."	Rule 15: "Inquire of the Earth, Air and Water."	
	Rule 11: "Regard . . . your own heart."	Rule 10: "Learn to look intelligently into the hearts of men." (The Risen Christ.)	
	Rule 9: "Regard earnestly all the life which surrounds you." *4th Initiation. Crucifixion.*	Rule 7: "Learn from it the lesson of harmony." (Seer.)	PART I. MANAS I
	Rule 6: "Store in your memory, etc." *3rd Initiation.*	Rule 5: "Listen to the Song of Life." (Saint.)	
	Rule 3: "Take his orders for battle." *2nd Initiation.*	Rule 2: "Look for the Warrior." (Disciple.)	
	Rule 1: "Stand aside in the coming battle." *1st Initiation.*	Rule 19: "Seek . . . by advancing boldly without." *2nd Birth (of Ego.)*	
PART I. ASTRAL	Rule 18: "Seek the way by retreating within." Power, intuition. *Ascension of Personality.*	Rule 17: "Seek out the way."	PART II. MANAS II
	Rule 15: "Desire possessions above all." Power, logic.	Rule 14: "Desire peace fervently."	
	Rule 13: "Desire power . . ." Power, imagination.	Rule 11: "Desire only that which is unattainable."	
	Rule 10: "Desire only that which is beyond you." *Crucifixion of Personality.*	Rule 9: "Desire . . . that which is within." Individualised form.	PHYSICAL
	Rule 7: "Kill out hunger for growth." Power, perception.	Rule 6: "Kill out desire for sensation." Animal stage.	
	Rule 5: "Kill out all sense of separateness." Power, sensation.	Rule 3: "Kill out desire of comfort." Plant stage of man.	
	Rule 2: "Kill out desire of life." Power, vitality.	Rule 1: "Kill out ambition." *1st Birth.* Mineral stage of man.	

our elder brother, Christ Jesus, trod every step of the way, which the rules of *Light on the Path* indicate, before He vanished from our physical sight ?

Part I. seems to deal with the overcoming or indrawing of the personality to the individuality.

> Not till the whole personality of the man is dissolved and melted . . . not until the whole nature has yielded and become subject to its Higher Self, can the bloom open.[1]

This is accomplished at the end of Part I, then in Part II, the bloom opens and the Second birth, the birth of the individuality (Ego) takes place, and the whole of this part is taken up with conquering the desires of the individual soul[2] leading to the third birth, or birth of the Monad.

These rules fit in a remarkable way the planes of consciousness, though no hard and fast rule must be made therein.

Then these again have to be linked in triangles, first, two on the Form side and one on the Life ; then two on the Life side and one on the Form side.

Where the point of the triangle comes the outstanding or synthesising thought of the three appears.

The idea can only be made clear in tabular form, but the student will see how wonderfully applicable the words are to the stage of consciousness indicated.

In Part I, to mention but a few ; all the " kill-outs " come before the stage where the crucifixion of the personality takes place. *Then* only is it possible to tell him to " desire," etc.

Man on the plane of reason is urged to " seek out the way " which leads him to the corresponding " Life " plane whose power is the intuition, and he is told to seek " by retreating within ".

Then at the period of the second birth the individualised man is told to seek by advancing boldly without (on the form

[1] P. 14.
[2] P. 26.

plane) as only such a man can do, as he has knowledge and therefore confidence.

The first rule in Part II leads him on to the battlefield (first plane of Buḍḍhi) *Aṇtahkaraṇa* and the disciple is told to "stand aside in the coming battle" and in the outer life to "look for the Warrior and let him fight in thee".

In rule 15 he has to inquire of Earth, Air and Water—not Fire, as he is the Fire, for he is the Christ.

Then at Ascension of the individuality, Rule 19, he is advised to "hold fast to neither substance nor existence," nothing which "stands under" nor "out of" Being, as he has now to withdraw his individuality into the Monad—the One. Here he must "listen to the voice which is soundless" and then finally spring from our ken into the formless realms of *Anupāḍaka* where he can "look only on that which is invisible alike to the inner and outer sense".

Man is indeed "the way, the truth and the life,"[1] for the steps to the Path lie unhewn within him, until by much travail he carves them out of his very being, by transmuting vices into virtues: raises the power of the lower into its opposite good, and by this means polarises his whole will in the One. Thus is the Father's house reached, "from whence he goes out no more".

Alice Osmond

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[1] P. 10.

STANDARD OF BEAUTY

by N. ROERICH

IF our eyes become shortsighted, we are not alarmed. We go to a physician and through spectacles find help for our sight. If someone becomes far-sighted, he is not presumed to be abnormal or supernatural. This is not so with clairvoyance. Yet it seems that if the principle of far-sightedness is understood, it is not difficult to enlarge the same principle to all other modes of vision. But here comes in the work of prejudice. Instead of recognising the miraculous power of nature, people are ready to presume some magic, some sorcery is at work; so deep is the power of prejudice even in the so-called scientist.

In the same way, should someone very old and very wise pronounce the easy and clear word "Clairvoyance," we recognise that a true understanding of this easy expression is possible to every clever human being. It is obscured by the uncleanness of several of our centres. It seems much the same, as in the case of poor sight; we must also call upon the physicians to clear the dust of our brain, as well as to take measures for helping our vision. Again, prejudices are deep, their vulgar gesture is beckoning us towards the way of conventional lassitude. It is so easy to quote conventionally some great name, or also conventionally to take our opinions from some pretentious volume. After all, it is difficult for the human being to try some new experience.

However, the real consciousness of reincarnation will lighten and render our earthly experiences easier. Amidst those many experiences, the experience of the power of beauty is the most exalting to our normal powers. Many times we have repeated that only through the bridge of beauty can we reach the beautiful fires of the opposite shore predestined for us. We have tried to persuade cowards to overcome the customs of the dark ages and again to use beauty vitally in their daily life.

We must now consider what we shall take as the basis for our judgment of beauty. From ancient times up to the present, many canons have come down to us and also rules for beauty. We could distinguish quite decided types of beauty; but as soon as a new type is established, humanity rushes forward to search for yet another new one. This is as it should be, because you cannot establish the sense of harmony through superficial rules or through calculation. We know that to ascend the ladder towards perfection, cleverness and goodness alone are not sufficient, but that spirituality also is needed. Through this creative spirituality we can grasp the rhythm of harmony; only through this quality can we feel the real creative power.

It is a common expression that intuition is already within the bounds of spirituality, therefore we can take as our formula for the judgment of beauty, "Through intuition, upon the basis of many personal experiences, without any conventionalities or prejudices."

In the wide scale of individuality, in the understanding of art, the formula quoted will always save us from uncertainty. The ignorant, the ungifted, the feeble ones and the wrathful, will very often try to stir up our judgment. They understand that in this mixing up of standards, they are saving themselves. With the most grandiose and fluent expressions they insist upon the right of their judgment; but one readily

sees how petty and partial it is. We must try therefore to escape from these narrow confines of our present conditions.

Spirituality is ever giving us clear decision and insight, but how to put it on a strong basis for destroying the small pigeon holes of prejudice is a difficult lesson to learn. One feels that there are as many prejudices on the right side as on the left. Every movement is a manifested action. How shall we leap over denials and cover the actions with something great enough?

The standard of beauty is not describable. This is a truism. To express one art by another is impossible. But we can take as a basis some decisions to crystallise our feelings. And this taut triangle shall save us from difficulties in the judgments about beauty. Without spirituality, it is impossible to understand beauty, impossible to fly. Without experience, without love for knowledge, you can have no basis from which to start the ascent. Without prejudice and conventionalities only can you walk forward and grasp the rhythm of beauty.

There are many personalities, even specialists, with many experiences but without the enlightenment of enthusiasm, for enthusiasm has its birthplace only in the beautiful land of spirituality. Very often one hears some lectures devoted entirely to mechanical calculations and how murderous they sound—these dead, dead signs. From these signs the consciousness becomes weak and cold, and they menace us as the greatest danger to the evolution of culture.

You have also seen sometimes how listless are the movements of the wings of spirituality without the muscles of personal experience. In distress, in pain, these lovely wings flutter, not knowing how to direct, how to verify their course. We must know where we are flying to, otherwise even the most mediocre, the most vulgar person, can hinder our path: therefore, to know, to see, to hear the treasures of creation is absolutely necessary.

Everyone is familiar with false spirituality, the conceit of small experience, the fetters of prejudicial chains. One may feel that thought is ready to make its ascent, that its sails are full, that its rudder is already tested, when suddenly a putrid wind blows up from some small alley, and again dark prejudice flaunts itself and deters the way to achievement.

Oh! thou human spirit, like a sponge thou triest to absorb all the obnoxious conventionalities of previous erratic lives. Thou hopest to cure the old wounds with a plaster of vulgar consciousness. But with fetid rubbish you cannot fill up the crevices in the walls. The danger of miasma will penetrate the whole house. Notice how people are especially angry when you show them the real facts of their prejudices. Why is their spirit so indignant? Because you are touching the most vulnerable spot: and for that the influence of prejudice is so dangerous. The same microbes are found in palaces and in hovels, in universities and in temples.

You can purify your spirituality; you can garner experiences, but to watch the snarls and attacks of prejudices is extremely difficult. One may understand that the enlightenment of spirituality can come in a moment, when the ray of light shall touch a certain centre. One cannot realise that experience can be gained so quickly, because even genius cannot so quickly assimilate the high pressure of new knowledge. It is very difficult to conceive that even a vivid and brilliant brain is always in danger of a new paroxysm of prejudice, it is a special type of recurrent fever. The one cure against this malady is the strong consciousness that you overcome the power of those microbes. Certainly you must not forget that the high point of this illness of prejudice is already incurable, and we see many such incurable persons eager to contaminate you with their illness.

For about thirty years I have had the experience of associating with youth from the side of art. Imagine how

many judgments, how many combats I have met: but even amongst such one can proclaim the above basis for the judgment of beauty. Let me repeat it: "Through intuition, on the basis of many personal experiences, without any conventionality or prejudice." On this basis the far-sightedness is transformed into creative clairvoyance. And with it, the enthusiasm of harmony can be attained.

I shall know! I can create! I am free!

N. Roerich

BEAUTY IS YOUR ETERNAL POSSESSION

O YE on whom all portals seem to close
Through which some glimpse of Beauty might have shone,
Whose souls are aching, yearning, for that joy
Which others have, yet is to you denied;
Ye! shut in narrow grooves of daily toil;
Ye! mem'ry-haunted, who no longer see,
Or, never having seen, can only long
For all the beauty that the darkness hides:
Know—Beauty is your very own, a part,
An aspect, of your own inherent life,
Divine, eternal, quenchless and sublime—
No man, no God, can rob you of that joy.
Ye, of yourselves, have laid it down awhile
To learn—or help. It is for ever yours!

M. M. DUDLEY

THE GREAT DEVICE

By MAJOR A. E. POWELL

A very long time ago, many millions of years after the world had been begun, and before the device of Male and Female had been invented, the Angels came before the Throne to report the progress of their work. And they described how the earth was fruitful, and all things were at peace, and men lived happily, seldom quarrelling, for they had abundance of all they needed, caring nought for evil or sin, of which indeed they had scarce any knowledge, and giving thanks in occasional worship to their Creator; so quiet and orderly, in fact, was the race of humans that there was little enough for the Angels and Ministers of the Throne to do.

Then He who was seated on the Throne, listening attentively to what was being reported, nodded gravely and said: "Brothers, you have done well." And then, after a pause, continued and said: "Can man create?" Now this puzzled the Angels, and they half averted their faces, for, said they, "What question is this? Can any but the Throne create?" Then the Voice from the Throne spake again and said: "Brothers, you have worked well, but try again; let man create."

And the Angels went away and thought over these things and were perplexed. "Perhaps," said they, "our Master desires that men should become like us, who make the means

to carry out the thoughts that He creates." And so some of them went down and lived with men, and taught them many things. And men proved good pupils, and obeyed in all things, never seeking to offend or to step aside from the path of purity and virtue. And they worshipped a little more often and more fervently than before.

Then the Angels went again before the Throne and reported progress. And the Voice on the Throne said: "Brothers, you have done well." And, looking into their faces, He said "Can man create?" And again the Angels were puzzled, and looked away in confusion. And the Voice continued: "Take this Staff of mine and shew him some of the lesser of my wonders." And the Angels took the Staff and returned to the earth and to men.

With the Staff they unlocked many wonders of earth and sky and sea, and men were astonished at the marvels that they saw and learnt to do likewise, and worshipped still more frequently and more fervently than before, and became perfect in virtue, so that no stain was found in their lives.

The Angels were glad in their hearts and felt sure that now their great task was completed and that at last man could create.

Returning then, to the Throne, they made report accordingly: and the reply came, "Brothers, you have worked well . . . But can man create?" whereupon the Angels were distressed more than ever and puzzled beyond measure. Then the Throne spake again and said: "Brothers, teach man to love, then will he learn to create; go, think ye out a Device."

So the Angels went away and said amongst themselves, "What means our Master? What is love, but life?" For to the Angels life is love, death and hate being to them unknown and beyond the powers of imagining. They know naught else but love or life, and as they live in love and love by life they

are no more conscious of either than fire is conscious of heat or water of wetness.

Now for long ages the Devil had been resting and slumbering, having no work to do: but now he became restless in his sleep, and after awhile he woke up and yawned, saying to himself, "The Master must have work for me to do." And looking over the worlds of heaven and earth—for the Devil can read all hearts—he saw men living in peace and unbroken virtue, and the Angels puzzling over the meaning of love and trying in vain to devise a plan, as they had been bidden. And then he knew that his time had come and he saw the work that lay before him, and groaned in his agony; but, being a Devil, he overcame his agony and set to work to think. And when he had formed his plan, he sent it out through the planes of thought in pieces, and the pieces lodged in the hearts of the Angels, one piece in one heart, and another piece in another heart. The Angels were more puzzled than ever at the thoughts that came to them, conceiving them to be their own, but after a long while, by putting together all the pieces that each had gathered, they found out the Great Device, and were astonished. So they hastened to the Throne to report what they had found.

And again the Voice spake from the Throne, saying, "Brothers, you have done well: now go and work out the Great Device, let man learn to love, then shall he be able to create."

In great joy the Angels went and made all the machinery for the Great Device, making humans into Male and Female. Now the manner of the plan was as follows. First they set one half of humans on one side, and the other half on the other side. And from the first half they took away as much as they could of all those elements which we now know to be the glory of the female, and gave them to the second half. And from the second half they took away as much as they

to carry out the thoughts that He creates." And so some of them went down and lived with men, and taught them many things. And men proved good pupils, and obeyed in all things, never seeking to offend or to step aside from the path of purity and virtue. And they worshipped a little more often and more fervently than before.

Then the Angels went again before the Throne and reported progress. And the Voice on the Throne said: "Brothers, you have done well." And, looking into their faces, He said "Can man create?" And again the Angels were puzzled, and looked away in confusion. And the Voice continued: "Take this Staff of mine and shew him some of the lesser of my wonders." And the Angels took the Staff and returned to the earth and to men.

With the Staff they unlocked many wonders of earth and sky and sea, and men were astonished at the marvels that they saw and learnt to do likewise, and worshipped still more frequently and more fervently than before, and became perfect in virtue, so that no stain was found in their lives.

The Angels were glad in their hearts and felt sure that now their great task was completed and that at last man could create.

Returning then, to the Throne, they made report accordingly: and the reply came, "Brothers, you have worked well . . . But can man create?" whereupon the Angels were distressed more than ever and puzzled beyond measure. Then the Throne spake again and said: "Brothers, teach man to love, then will he learn to create; go, think ye out a Device."

So the Angels went away and said amongst themselves, "What means our Master? What is love, but life?" For to the Angels life is love, death and hate being to them unknown and beyond the powers of imagining. They know naught else but love or life, and as they live in love and love by life they

are no more conscious of either than fire is conscious of heat or water of wetness.

Now for long ages the Devil had been resting and slumbering, having no work to do: but now he became restless in his sleep, and after awhile he woke up and yawned, saying to himself, "The Master must have work for me to do." And looking over the worlds of heaven and earth—for the Devil can read all hearts—he saw men living in peace and unbroken virtue, and the Angels puzzling over the meaning of love and trying in vain to devise a plan, as they had been bidden. And then he knew that his time had come and he saw the work that lay before him, and groaned in his agony; but, being a Devil, he overcame his agony and set to work to think. And when he had formed his plan, he sent it out through the planes of thought in pieces, and the pieces lodged in the hearts of the Angels, one piece in one heart, and another piece in another heart. The Angels were more puzzled than ever at the thoughts that came to them, conceiving them to be their own, but after a long while, by putting together all the pieces that each had gathered, they found out the Great Device, and were astonished. So they hastened to the Throne to report what they had found.

And again the Voice spake from the Throne, saying, "Brothers, you have done well: now go and work out the Great Device, let man learn to love, then shall he be able to create."

In great joy the Angels went and made all the machinery for the Great Device, making humans into Male and Female. Now the manner of the plan was as follows. First they set one half of humans on one side, and the other half on the other side. And from the first half they took away as much as they could of all those elements which we now know to be the glory of the female, and gave them to the second half. And from the second half they took away as much as they

could of those elements which we now know to be the glory of the male, and gave them to the first half. Then those on the left became exceeding strong and mighty, and those on the right became exceeding gentle and gracious; and the beauty of the one was the beauty of the mountains and strong winds and the sun, and the beauty of the other was the beauty of the plains, of gentle breezes and the moon.

So it happened that male sought the whole world over for female, and female called to male to the farthest corners of the earth, for man sought that part of himself which had been taken from him, and woman claimed those portions of herself which had been taken from her and given to man. Thus each gave to the other that which each lacked, in this manner beginning to learn to love and, through love, to create.

So great, nay so irresistible, was the attraction that each exerted on the other, that no obstacle could keep them apart, so that men and women strove as never before and through that striving grew in body and feeling and mind and soul, making glad the hearts of the Angels, who rejoiced to see men developing powers beyond anything they had hitherto thought possible.

Presently—for the Devil had not been idle all this time—the love of man for woman and of woman for man became so overpowering and so masterful that quarrels arose and jealousy and rivalry, and the Angels became busier than ever settling the quarrels and dissipating the jealousies. But no sooner had one quarrel been adjusted than two more commenced, and before long there were not enough Angels in heaven and earth to attend to all the mischief and trouble that was daily getting worse and worse. Men became fierce and violent and full of lust, and women grew deceitful and scheming and full of snares, and men fought with one another, women trapped and tricked each other, and eventually men even fought with women and women with men.

Now the power of creating had become exceeding strong in men and women, so that not only could they create new bodies out of their own bodies, but their imaginations created all manner of wonders, and their minds conceived marvels of invention and ingenuity, and their very souls created great longings and aspirations that reached nigh to the very Throne itself. But the divine power of creation, spreading all through the nature of man and finding the lowest elements in him, became at last sheer lust, so that men and women created foul thoughts, and loathsome imaginings, and filthy things of the flesh. They degraded the creative power, using it for their own greed and vanity and sordid aims, indulging in vile practices, body, feelings and mind prostituting themselves to terrible deeds of violence, rapine and all manner of vices: and from each vice sprang innumerable diseases which in turn gave rise to new vices, until the very atmosphere of the world became a fetid abomination.

The Angels were almost in despair, their placid faces grew drawn and haggard, and often they thought of returning to the Throne to ask for aid, the task seeming hopeless, but the calls of their work were so many and so urgent that they could not find either the time or the heart to tear themselves away. The Devil, too, was so busy that after a while he forgot even the burning pain in his heart and learnt to endure and to be patient as never before. For he alone of all the Angels knew both good and evil, love and hate, and while the rest of the great company grew more and more distressed as men sunk lower and lower in the practice of evil and degradation, he saw with the eyes of understanding and a clear flame of faith burned ever more steadily in his Devil's heart as the full meaning and purpose of the Great Device developed before him.

At last, however, some of the Angels could endure the horrors that they saw no longer and fled in terror to the

Throne, flinging themselves down, sobbing, at the feet of the Presence. And they felt a gentle Hand laid on their burning brows, and heard the Voice say, "Brothers, ye have done well, exceeding well": whereat they were more than ever astonished, being fully assured that they had failed and that man had fallen beyond hope of redemption, being in the grip of forces too strong for him to control. And the Voice continued, "Can man now create?"

"Assuredly, Lord, can man both love and create," replied the Angels, proceeding to recount to Him to whom all things are known how man had learnt to love so well and so fiercely that he was swept away in the storm and fury of his passion, being willing to sacrifice everything and to spare nothing, even the most sacred and holy things, in the pursuit of love: but that though he could, and sometimes did love the gracious and the beautiful, yet many times he loved the foul and the degraded: and though he had the power to create beautiful objects of sense, supreme works of art, noble structures, sublime poetry and music, and lofty ideas filled with the very breath of heaven itself, yet as often as not he chose to create coarse and crude idols, ugly buildings and all manner of obscene things, even cruel engines of wantonness and destruction, spreading havoc over the face of all creation.

"Enough," said the Voice from the Throne: "it is well, my Brothers." And behind that changeless Face there flickered for less than an instant a smile of tenderness which, looking through those fathomless eyes, caught a far off smile, also of tenderness and of understanding, in the eyes of the Devil, in which there glistened a tear. And the Voice continued and said, "Ye must now undo that trick ye played long ago on man, and restore that which was taken away."

Then the Angels rose quickly and hastened back to earth to obey the Command. And then it was that they saw for the first time what indeed had been apparent for long, that

through love men and women had created in themselves that which had been taken away from them, so that most of the glory of the female had sprung up in the heart of man, and most of the glory of the male had grown in the heart of woman, so that the work of the Angels was quickly and easily done. No sooner was it finished than men and women, now become complete humans again, ceased from their strife and warfare, the seeds of their rivalries and jealousies having been taken away. Whilst male had hungered for female, and female for male, the hunger had driven them almost to madness, so that none but the strongest could restrain or keep themselves within due bounds. As soon, however, as each human was restored to his complete state, he was no longer driven by the hunger for self, but the love that was so strong within him became a desire to give to all who were in need.

And so, as enmity between man and man thus disappeared, they created only those things which were good and fair and helpful to one another, so that it seemed that a second golden age had dawned upon earth, and there was ever less and less work for either Angels or the Devil to perform.

And as men, with love now firmly established in the centre of their hearts, needing no longer the Great Device to call it into being, and with the power to create welling up throughout their whole beings, exercised their new found powers, they learnt to create new bodies, fair, pure and strong, and all forms of disease vanished, and through thought and feeling they created new arts, fashioned mighty triumphs of skill and invention, great structures, and machines and temples, and, knowing themselves as creators, worshipped with understanding That which had created them. Last of all they learned to create and recreate themselves, and all the great company of Angels and the Devil returned from earth and came before the Throne.

And He who was seated on the Throne smiled; and the Angels, following His gaze, looked for the first time full into the face of the Devil—for ever before they had avoided him and averted their eyes from his: and the Devil, returning their look, said "My Brothers": and the whole company of Angels, understanding, bowed their heads in humility and in wonder.

Then the Voice spoke: "Brethren all, ye have laboured long and well and now must rest. Through you, Man has learnt to love and to create, Angels have come to understand that they are not the only agents I have to carry out My will, and the Devil has learnt to wrestle even with me, and through him have all these things been brought to pass. Now, Brothers, we will all rest together in peace till the New Day dawns; when that Day dawns, those amongst men who have learnt fully to love and to create shall become Angels, and those Angels who are fully established in the strength of understanding shall become the Devil, the Devil shall be seated on My Throne, and I shali return to the Ineffable One whose servant I am.

And after this was said, a great silence, of understanding and of happiness supreme, descended over all heaven and earth and the smile on the face of Him who sat on the Throne was caught in the hearts of all the others, and presently out of the depth of the silence there came, faintly at first, and then with rhythm and a tremor that pervaded the whole universe till it shook and trembled from zenith to nadir, a sound which, more nearly than anything else, was like the sound of the laughter of a little child.

A. E. Powell

THE ḌHARMA OF A T.S. LODGE

By J. K. HAPPÉ

THE Ḍharma of each individual Lodge forms part of the Ḍharma of the Theosophical Society and will only differ from that of other Lodges in so far as the members of the Lodge, the country, the town and the people living in the neighbourhood of the Lodge vary. The principles laid down in the present article for the organisation of a Lodge are, therefore, to be interpreted as widely as circumstances require, provided the Ḍharma of the members individually is never mixed up with the Ḍharma of the members jointly. For we must not forget that the three objects of the Theosophical Society embody as much the Ḍharma of the World in its present stage as the Ḍharma, of its individual members.

What then is to be understood by the Ḍharma of the Theosophical Society?

Firstly, the clear recognition that the Theosophical Society exists now in order to prepare the World for the great changes which the birth of the Sixth Sub-race necessitate, and, secondly, to help the World:

(*a*) To realise the difference between spiritual and material brotherhood.

(*b*) To accept a belief in the doctrines of the Divine Hierarchy, Reincarnation and Karma as the most probable hypothesis.

(*c*) To understand that the factors necessary for the reconstruction of the world are to be found in the practical application of the hidden laws of nature.

The Ḍharma of the members individually, on the other hand, in connexion with the Theosophical Society, is firstly the recognition that they have come into the Theosophical Society in order to form a nucleus of the brotherhood of humanity and secondly:

(*a*) Duty towards the Lodge.

(*b*) Self-improvement.

(*c*) Activity in the outer world, either by joining other societies or by individual exertions to spread and apply the Truth and to help the world into its own.

If this distinction is clearly kept in mind, much of the confusion with regard to Lodge work and much of the difference of opinion with regard to the application of the objects of the Theosophical Society will be avoided. Jointly it has been understood that the Theosophical Society will keep up its neutrality, but privately members ought to be perfectly free to engage in whatever activities they like. It is absurd to contend that a member of the Theosophical Society ought not to join politics or try to reorganise public education or work for social reform. The brotherhood of humanity would have an empty meaning if it did not at once try to find an outlet for its realisation by furthering evolution. As long as brotherhood is restricted to the chosen few, it is not spiritual but material.

As soon as spiritual brotherhood has been realised, we are not concerned about what the Theosophical Society will do for our evolution but only about what we can do for the Theosophical Society by helping the world. That is what the Theosophical Society has been founded for by the Masters of Wisdom. Never was the purpose the founding of a school of occultism. This would seem a paradox seeing so many Theosophical books are published about occultism, but the truth is that occultism is only a means to an end, the helping of the members to carry out the Dharma of the Theosophical Society in the World. The bulk of our literature has not been written for the masses. If it were so Theosophy would be a religion, whereas the teachings of the Theosophical Society, for one thing, are intended to revive all religions through the spreading of the doctrines of the Hierarchy—Reincarnation and Karma.

Some say that the Theosophical Society has changed its purpose in the course of time. If that were so, it would only prove that the first years were necessary for the forming of the nucleus and that now the Theosophical Society has become ripe for the expression of Brotherhood. If it were so—but it is not—for do we not read of the Free Olcott Pañchama Schools and of magnetism by our former President? Suppose Dr. Annie Besant did the same now, what would some members say of it? No, it is not the programme of the Theosophical Society that has altered, but some of its members who have altered, become disloyal to the Holy Cause, expressed by H.P.B. in *The Secret Doctrine* as "The erecting of a barrier on the one side against materialism and on the other side against clerical dogmatism".

Is there anything against this cause in the founding of a new church or in the belief in the Living Christ? Is the Order of the Star in the East anti-Theosophical? If not, it is nothing for the Theosophical Society nor for its members to erect a barrier against. On the contrary it is the Dharma of all members of the Theosophical Society to support the Work of the Masters of Wisdom and not to criticise it.

It will be clear now from the foregoing that the Dharma of a Lodge, just as the Dharma of the Theosophical Society itself, is twofold:

1. The Dharma of its members jointly, which is concerned with the forming of a nucleus of the Brotherhood of Humanity (Inner Work).

2. The Dharma of the Theosophical Society in relation to the Dharma of the World, with respect to the immediate surroundings of the Lodge (Outer Work).

So, the Inner Work of a Lodge is the realisation of Spiritual Brotherhood amongst its members and, therefore, the board of a Lodge ought to be composed of members who not only have got a clear understanding of the Dharma of the Theosophical Society, but who also know how to practise it. It is not sufficient to be full of devotion as is sometimes thought, nor is a living encyclopædia of Theosophy (for that reason) a desirable member of the board. Members of the board must be practical workers and on that board fulfil their own individual Dharma. The perfectly harmonious board is the one in which each of the seven rays finds its representative and in that case it will also be the most efficient one.

No doubt the members of the board will be anxious to serve and to find outlets for service; the danger is that they will be over anxious. For the secret of efficient service is as much found in ourselves doing a thing well as in finding others suited for the task of executing plans. That is what the Masters do, and as long as Their way of service is not being copied by the board, it will either be overbusy, as so often is the case, or have to leave many things undone. Service, for the board, means organisation and organisation implies the co-operation of as many members of the Lodge as possible. It is nonsense to say, as is so often heard: "We have not got the suitable people". If the members of the Lodge are not suitable workers, it is the Dharma of the board to make them so. Besides, if co-operation is not encouraged, many members will be shy and underrate their capacities. That is why the board ought to inspire them with enthusiasm for the work and to make it felt that co-operation is wanted and appreciated.

In a Lodge that works efficiently there is division in labour. In the Divine Hierarchy there is a King Who rules, a Minister Who plans and a General Who executes. The President of the Lodge is the king and therefore he is not the best man to plan; the planning ought to be done by an organiser, and an organiser is seldom a leader. If the Divine labour-division were better understood, the word organiser would not have the same meaning as leader, as we so often see. In many cases even the originator of a plan is thought to be the best man to carry it out as well. That is all wrong, of course. A board who understands the meaning of Dharma will avoid these mistakes and as soon as a plan has been approved of, look for the people best suited to carry it out. The board which practises Dharma will not fit the task to the man, but find the man best suited for the task.

The first work of the positive board, the board which makes positive, will be to find out the suitability and the adaptability of the members for all kinds of work. A list of questions sent to all members is recommended for this purpose.

Such a list ought to be accompanied by a personal letter from the President of the board, a heart to heart talk, enthusing, inspiring, encouraging. It has not the same effect to deliver a speech, as is often wrongly thought, firstly because not all members are likely to be present and secondly because a personal letter, if written in the proper form, that is to say not in the form of a circular and signed by hand, is more intimate, has more in it of the personal contact. Letter-writing is a very efficient method for waking up latent enthusiasm and should be resorted to whenever enthusiasm slacks down; sometimes even at regular intervals, if circumstances demand. It is a method which has proved to be very effective, in business as well as in church matters, and the keen worker, whether in business or whether engaged in action performed as a sacrifice, is always on the look-out for the most efficient methods of carrying out his purpose.

When the lists of questions have been answered and returned, they must be carefully assorted; some members invited for personal interview and for examination; classes formed in order to train members for carrying out part of the work, each group separately according to its own Dharma. With the tabulated lists on hand, filed and kept up like a card-system, the board not only knows instantly to whom to apply in case of emergency, but, if a shifting is made in the board, the Lodge will not suffer from its departed source of personal information. Besides, many useful suggestions will come to the board from these lists through the co-operation of the members. That is the positive way to make members active and not dependent on the initiative of the board only.

In order to make sure of a further co-operation of the members a slit-box may be hung up in the hall with a signed communication from the president of the board under it, to this effect:

"Any member who in the course of his study meets with problems he cannot solve is offered help and cordially invited to write the question on a signed slip of paper and to put it in the box.

"Members who want to make a suggestion in connexion with the work of the Lodge are requested kindly to make equal use of this box. All remarks will be considered as a service rendered to the Lodge and all endeavours to co-operate with the board heartily welcomed. Remember that this is your Lodge; that the Theosophical Society is your Society and that the Lodge will be what you make of it. You can contribute to the welfare of the Lodge by making use of this box."

Perhaps it will be contended that in large Lodges it will be difficult to find a board with sufficient leisure for so far-reaching a task. If so, why should not the board seek the assistance of other members and form an action-committee working under the supervision of the board?

It should further be a matter of constant consideration for the board to find the means for promoting brotherhood amongst the members. It is often very difficult to make new members feel at

home in a Lodge after their admission; the first impression of the new-comer is, therefore, mostly one of disappointment. He expects to find a centre of brotherhood and instead he or she meets with what would seem a cold reception, for there are always in a Lodge groups of members clubbing together and forming coteries, which give the impression of being very exclusive to the outsider. This should not be so. A man who has joined our movement to work for the common cause ought to feel supported and encouraged; if he does not feel a spirit of friendliness he is not given the proper atmosphere for developing Spiritual Brotherhood. Gradually his enthusiasm wanes and he withdraws: whereas under proper conditions he might have been a good worker.

This may all be prevented by appointing a reception Committee for introducing the new member to his fellows and by arranging at-homes by older members, to which he is invited. This will bring the sporting-club spirit in the Lodge, the *esprit de camaraderie*, Brotherhood—if followed by other devices for promoting a greater intimacy, as practised by non-Theosophists.

The outer work of a Lodge is connected with the particular Dharma of that part of the World where the Lodge is situated, in addition to the spreading of the doctrines of Brotherhood, Reincarnation and Karma. It should further be kept in mind that it is not at all the aim of the Theosophical Society, neither is it desirable that all who believe in the Theosophical teachings join the Society. Our Society ought to be built up only of members who wish to co-operate in carrying out the Dharma of the Theosophical Society, an aim which has often been lost sight of by members and resulting in the many struggles we have gone through.

However, it is only fair that everybody who grasps the meaning of Spiritual Brotherhood is given an opportunity to live it, if he or she wishes to, and that those who feel the inner call may attend classes in order to understand the wider outlook before joining. So, although the greater part of the outer work can be done by public lectures, much may also be accomplished by courses on a certain subject and by the spreading of free literature in order to arouse interest.

In choosing the subject for a public lecture great discrimination ought to be used. Finding the right title for a lecture is of the utmost importance. Public library statistics show that people largely go by titles only. A great mistake is often made by putting in the fore-ground that it is a lecture on Theosophy and by advertising it as such. People not already interested in Theosophy cannot be expected to respond to this. As in every audience there are people belonging to each of the seven Rays it will often be found practical to cover the whole ground in a connected series of elementary Theosophy. People like being talked to and they take the essence of Theosophy more readily in that way than through reading books.

If, after hearing a few lectures, enough interest in Theosophy has been awakened further opportunity ought to be given to get conviction

by following a course on the special subject by which contact has been obtained. But each course can be made a starting-point for giving a better understanding of the Laws of Nature, of practical Life and of the Ḍharma of the World.

In giving this opportunity the positive attitude ought again to be upheld, the attitude of Spiritual Brotherhood. Therefore, it will not do to publish a list of courses at the beginning of the year and to leave it to the people's own initiative to enquire about them. The positive attitude is to put on each chair at a public lecture a short compilation of Theosophy and of the ground covered by the courses with the question at the end: "Which course do you want to follow?"; "Is there some other Theosophical subject about which you would like to hear more?" Take it for granted that people want to follow a course and give them the opportunity of enlisting at the exist. If necessary new courses can be formed. At the end of a lantern-slide lecture about the human aura, a new course about "Man and his bodies" announced in this way, is almost sure to be a success.

Much more might be said about the upkeeping of this positive attitude in propaganda work, the connexion with the press, the co-operation with other Lodges and with the Theosophical Publishing House, etc. In the foregoing only the foundation has been laid for the organisation of Lodge-work. However, by following the broad outlines given, no doubt it will be possible for each Lodge to find methods of propaganda suitable to its environments on the positive plan; to do propaganda work that is more productive and to come nearer to the ideal of Spiritual Brotherhood in the Lodge.

J. K. Happé

TESTING THE FAITHFUL

By Dr. Jacob Bonggren

In entering upon any kind of important activity, those who apply for work should be tested not only as to their ability, but also, and especially, as to their dependability and faithfulness. Loyalty is of more value than efficiency.

If willingness to learn exists, ability can be improved. Docility is therefore of far greater importance then present ability. For eagerness to learn leads invariably to efficiency in the future.

There are two kinds of loyalty: the lip-service of those who try to curry favour with superiors for the sake of promotion, and the genuine kind, which asks for no other favour than that of being permitted to co-operate with all the loyalists everywhere. It is a well known fact that lip-server loyalists insinuate that they are the only sincere ones, and that the true loyalists are hypocrites. But that need not deceive anyone. For while the lip-servers try to pick flaws in their brothers, the true loyalists condemn faults, but abstain from condemning individuals.

There is no better way to separate the grain from the chaff than by threshing. There is no better test for separating the faithful from the self-seeking than by treating them temporarily as offenders. Some technical reason can always be found. If they are true, they will remain faithful and recognise it as only a test, as C. W. L. and C. J. did in 1906; if they are not true, they will get angry, they will look upon the severity as injustice and blow away, as all chaff does when shaken up. For proof of this I need only mention the large withdrawals from the Theosophical Society for purely personal reasons in 1884, 1895, 1907, and still later.

It never hurts a truly loyal soul to be excluded, no matter on what technicality, from exoteric or esoteric activity for a while. Such an one will look upon it as a welcome test and remain loyal to the end. It does not matter in what capacity we are permitted to serve our leaders; the main thing is that we do serve them to the best of our ability, whenever and wherever we have a chance. This is something no one can forbid us. As we have in the past served our great and wonderful H.P.B., so will we in the present and the future serve her faithful pupil and successor as Light-bringer, our incomparable leader, A. B., and that gentle prince of clairvoyants, C. W. L.

Jacob Bonggren

[Dr. Jacob Bonggren was a pupil of H.P.B., who thought highly of his knowledge and steadfastness. He is an efficient and learned, and very quiet worker. We are always glad to hear from him, as he has insight.—A. B.]

TO THE YOUTH LODGES

YOUNG India is awakening to the fact that the young people of the Nations of the world have freed themselves, to a large extent, from adult domination, and have asserted their legitimate right to form their own opinions on the problems of life and to carry out their convictions in a practical manner. Theosophists have not lagged behind in this Youth Movement of the world. Australia and Europe have set an example, by the formation of Federations of Young Theosophists, which we in India would be well advised to follow.

You will naturally ask: What is the necessity for such a common organisation of Young Theosophists? Primarily this: The Theosophical Society has been (rightly, perhaps) mainly "run" by Age, which, I fear, has taken very little thought about the younger generation in the Society. So it is that the younger members of the Society ought to bestir themselves and start thinking independently about the Theosophy they believe in with the passion and force of Youth. The "thinking" implies, of course, that they will devise ways and means of *living* that Theosophy which Age has perhaps too much confined to the mental plane. In this lies the necessity for organising a movement, which will, practically speaking, become a junior Section of the Theosophical Society, developing its own conceptions of Theosophy, ways of propaganda and all other things connected with it—a movement, which, as its very name "Youth" suggests, ought to work—and shall work, with your help, with more energy and hope than is possible for Age.

Then again, there is a great service which Young Theosophists can render India, our Motherland. The Federation could be worked so that it would be the heart of Young India, Theosophical and non-Theosophical. The different Lodges ought to find it possible to make themselves the centre of all the young people in their localities and initiate or help in movements which bring together young men for some useful purpose. There may be a great deal of difficulty to overcome in this kind of work, of course, but Reason and Good-Will would in almost all cases, triumph over any prejudice that may be attached to the word "Theosophy". Indeed, the word need never be used at all, if some good purpose is served thereby.

The third purpose which the Federation will serve is Internationalism; the new spirit that all Youth has caught. Striving to get out of

the isolation that is India's fate in such world-movements, we should "Be Prepared" for citizenship in a large Association of Nations by taking our rightful place in the universal commonalty of Youth. Apart from the general value of a super-national spirit, much could and ought to be done to ensure a feeling, a strong feeling, of comradeship and good-faith between the future generations of Britons and Indians.

For these reasons, I feel sure of your help in forming an "Indian Federation of Young Theosophists" and forging a strong link in the happy chain of Brotherhood with which Youth shall girdle the round earth.

Yours in Youth,
K. S. SHELWANKAR[1]

SACRIFICE

THERE is no sacrifice: for he that giveth of his best, to him shall be given That which is better than his best: wherein then is the sacrifice?

And he that giveth of his love, shall dwell in Love;

And tears of separation shall give way to the joy of Union, for what one gives, that he gaineth;

And he that renounceth the joys of the earth shall be given the joys of Heaven:

There is no sacrifice.

There is no sacrifice: for he who breaketh the bonds of the heart, forges the ties of the soul;

To empty oneself of all is to be filled with That which is greater than all;

And he who hath the spirit of sacrifice, to him shall be given, and he who hath it not, from him shall be taken away that which he hath;

And verily I say unto you: he who loseth his life shall find it, for he cometh into That which is Life Everlasting:

There is no sacrifice.

A. HORNE

[1] Organising Secretary of the Indian Federation of Young Theosophists who invites communication concerning the above scheme Address: Damodar Gardens, Adyar, Madras.

THE THEOSOPHICAL FIELD

The Federation of Young Theosophists in India.—The first Youth Lodge of the Theosophical Society in India was founded by Mr. Arundale at Coimbatore on the 21st of October. This Youth movement has since spread with remarkable rapidity. There are now Youth Lodges at Adyar, Georgetown, and Guindy, Alleppey (Travancore), Komaleshwaranpet (Madras), Triplicane (Madras), Mylapore (Madras), Purushwalkam (Madras), Trichinopoly, Madanapalle. It is hoped that other Lodges will in the near future be started at the following places: Bombay, Indore, Coconada, Madras (Teynampet), Trivandrum (Travancore), Benares, Bangalore, Karachi, and Shuklatirth.

These Lodges are composed of Fellows of the Theosophical Society under thirty years of age, and are managed entirely by the young members, thus providing a medium for the expression of their methods, ideas, and energy. The promotion of Brotherhood, both inside India and towards other countries, and the performance of Social Service, will be the chief objects. The ideal is that the Theosophical Ideals should be put into practice. Social Service will include the encouragement of Hinḍū-Muslim Unity, Education, Night Schools, Games and Athletics, Elevation of the Depressed Classes, Promotion of Hygiene and Sanitation, Reform of Prisons, and other similar objects.

On November, 17th the Youth Lodges were combined into a Federation of Young Theosophists in India, for the purpose of co-ordinating the separate efforts. The Federation will be analogous to the Australian and European Organisations. Mr. K. S. Shelvankar has been provisionally appointed the Secretary of the Federation.[1]

In Java Theosophy is spreading more and more amongst the youth of the country and the Batavia Lodge specially has many young members on its roll. On October 1st new members were admitted and it was on this occasion that three young people, a Javanese, a European youth and a European girl presented

[1] See "To the Youth Lodges" p. 396,

themselves for membership. It is a joyful token of these times that so many young people nowadays join the T.S.

On October 21st sixteen Javanese and European youths both boys and girls, all members of the Batavia Lodge, gathered in one of the Lodge rooms in order to establish a branch of the New Age, newly started in Australia and working on nearly the same lines as the Young Theosophical Workers Movement mentioned in the November THEOSOPHIST.

So we see similar ideas springing up at the same time in all parts of the world.

From Auckland, New Zealand, Mr. J. Tidswell tells us that:

After long years of patience, aspiration and thought, our Auckland centre at last completed an important task by definitely establishing itself in its own premises on Saturday the 6th of October.

The opening ceremony took place before a crowded gathering and there are already early indications of a new leap forward being made in this centre in the near future.

The new building is situate in the main street but on the high side of the city and away from the business quarter. It is in a commanding situation and is easily accessible from all parts of the district. The front elevation consists of a large entrance Portico in the Tuscan Order, surmounted by a recessed balcony with Ionic colonnade and entablature, the whole being finished in white. From the main Portico entrance is made through large swing-doors decorated with the emblem of the Society, into the main vestibule, on the left and right of which are the Library and Reading-Room, Book Depot and enquiry office respectively.

From the main vestibule two pairs of doors lead into the lecture hall, the entrance door being carried out in Ionic style, and facing these at the opposite end of the Hall is the platform, at the rear of which is a large lantern sheet surrounded by carved Ionic pilasters and entablature in rimu and kauri timbers. Flanking the Hall on each side are four large windows with leadlight devices in the centre of each, surrounded by Tuscan colonnades in white plaster. The whole is surmounted by a curved and panelled ceiling in white plaster. Special devices ensure the admission of ample supplies of fresh air and the rapid disposal of vitiated atmosphere.

The rest of the building is in keeping with the foregoing description, and from the main staircase there are passages to the various

offices; committee room, offices for the New Zealand Section, smaller lecture hall or Lodge room, social and rest room, private room, etc.

We have now everything at hand for the perfecting of a high spiritual organisation. May our lives so run in keeping with the magnificent building, which carries the message of harmony, beauty, and stability to the surrounding district.

* * *

There is quite a remarkable movement in Educational circles in Australia at the present time, an opening of the mental door to new ideas, and new methods. A portion of the address given by Mr. G. W. McLean, President of the Teachers' Union in Perth, at the recent Annual Conference, may be given as an illustration. He suggested the formation of an Educational Society to keep in touch with modern thought. In the new systems, he said, there was a notable reaction against class teaching, that was to say against the treatment of the class as a unit and the focussing of attention upon the individual. The discovery was being made that a boy was really a boy even in school, and was not merely a unit in a certain class and standard. Out of the welter of conflicting ideas and practices, this seemed to be the one fact emerging. The very terms first standard, second standard, and so on, indicated that any given number of children were expected to reach a certain standard in a given time, irrespective of mental capacity, or individual predilection. The result of course was that children, sub-normal from any cause in a particular subject, had to be forced on, while the supernormal had to mark time for the convenience of their less gifted class-mates. He suggested the possibility of obviating such an anomaly by some method of intelligence-testing and made special reference to district high schools in W. A. to which children were admitted on the certificate of their headmaster and the inspector for the district.

Our T.S. Annual Convention Meeting in Christiania this year coincided with the visit of the Vice-President and his wife. As it is very seldom that any of the Adyar workers on their lecture tourings reach as far north as our country, it can easily be imagined what it meant to have Mr. Jinarājadāsa among us for some days. Several well-attended public lectures were given. One of the leading newspapers had a long interview with the guest and presented his expressed opinions of Indian conditions in a very clear and sympathetic way.

At a Lodge-meeting Mr. Jinarājadāsa related some highly interesting facts from the T.S. history, and no doubt his clear statements have

gone far to remove some of the wrong and prejudiced conceptions in the minds of some of the members about vital questions in the movement. Clear and decisive in style, always finding the positive side of a thing, and with a view on Theosophy and life so wide-embracing, seeking and attentive, his words certainly went deep, and the benefit derived from his visit will be lasting.

In August, Mr. Shuddemagen of the Karma and Reincarnation Legion paid us a flying visit. A meeting was held at which Mr. Shuddemagen outlined the aims and working methods of the Legion, and also related some interesting details from his lecture work in Europeans countries after the Vienna Congress. The General Secretary, seeing in the Legion platform a very practical and time-suited form of introducing popular Theosophical ideas to the public, has worked for the formation of a group of young members of the T.S. to take up the work. The group is now established, and public meetings are going to be given twice a month. People attending will be invited to give their opinions of what they will hear, and to ask questions.

* * *

The opening of the Pan-Pacific Congress in Melbourne, Australia, was a great event at which many big thoughts were expressed which light up horizons in the study of which students of Theosophical Teaching are vitally interested.

The idea of the Pan-Pacific Union originated with Alexander Hume Ford, who, only a short time ago, was regarded as a visionary who was indulging in a wild dream in advancing the idea of promoting a mutual understanding between widely separated peoples. But to-day not only is the doctrine accepted as capable of being carried out, but the governments of all the Pacific countries have pledged themselves to its realisation. It was entirely fitting that the Pan-Pacific Union should have had its birth in Hawaii, where the cultures of the East and West come into closest contact, and whence radiate the great sea roads to every part of the mighty Pacific. For long the Pacific, though its very name breathes peace, has been spoken of mainly as a potential field of strife. To-day, in Hawaii, there are Good Relations Clubs, composed of Americans and Japanese, Americans and Chinese, Japanese and Chinese, British Colonials and Americans. Hawaiians and Americans and Island and Latin Pacific Americans, whose members understand at least two languages, their own and that of the race which forms the other half of the club.

* * *

A correspondent in Buenos Aires writes to us as follows:

There is here a singularly interesting personage known as the "Madre Maria" who for many years has been trying to serve humanity by teaching people to lead, as she says, a Christ-life. She is an elderly Spanish lady who began, what she calls her mission, over twenty years ago. She was then fairly well off but by degrees gave away all her possessions to the poor. She has now some thousands of adherents who are more or less capable of assimilating her teaching. She first impresses on her hearers the necessity of strict cleanliness and temperance, this more especially to the labouring classes who often form a great part of her audience.

She is extremely emphatic as to the power of thought, especially of collective thought. Then she tells them that they have been in this world many times already and that they must come again and again until they are thoroughly purified. She has succeeded in inspiring many of her adherents with the conviction that their lives should be devoted to serving humanity and that there is nothing else really worth doing. In different parts of the city she has those whom she calls "Apostles," men, and women, whose doors are open daily to any who would like to hear about the "Madre" and her doctrines and to any who may be in trouble or difficulties and need consolation and help. All this, be it understood, without any expectation of reaping any personal benefit; in fact, it is done usually at great personal inconvenience.

In the early days of her mission people were attracted by many extraordinary cures, both in accident cases and in diseases, with which she was credited. Many also came to her with the hope of securing some material benefits for themselves. Others came simply begging and these she helped until her means were exhausted. She, however, expressly disclaims having any power of curing and simply says: "Do as I tell you and you will get better but it is God who cures you"—and according to the *vox populi* they *do* get better. Her only remedy is cold water.

The doctors have more than once instigated legal proceedings against her, but the police verdict has always been.—"I can find no fault in this woman." She says to the Police officer, "I only tell people to live properly and that God will do the rest." If they get better it is God's doing not mine. The Police functionary is naturally nonplussed.

She teaches re-incarnation, and karma to a certain extent, also the power of thought. When asked where she gets her information, she points upwards and says, "From above," and often adds, "I have much more to tell people but they are not ready for it." She recently told her hearers, "We are spirits but in reality there is only one spirit."

Whatever be the source of her information, it is quite certain that it is not books. If it were she would admit it. She is not a reading woman, just a person of ordinary education. Her teaching is faultless, ethically and scientifically; may we accept the hypothesis that she is helped by Those who are ever ready to use a suitable channel for helping humanity?

The only effect of the persecutions alluded to above is to draw more attention to her.

J.

BRAHMAVIDYĀSHRAMA, ADYAR

AT a social gathering held under the Banyan tree on November 3, the President, Dr. Annie Besant, in the chair, the following report of the first month's work of the second lecture-session of the āshrama was read by the Principal.

The session opened auspiciously on October 2, with a lecture from Mr. Arundale on "The Āshrama Ideal". This has been printed in the November number of THE THEOSOPHIST, and will be published later as the second transaction of the āshrama, the first, which is almost through the press, being the President's lectures at the opening of the āshrama last year.

The following lectures have been delivered during the past month: *Mysticism;* Mysticism in Poetry (3), A Scientific Mystic (1). *Religion;* Zoroastrianism (2), Islām (2), Greek Religion (3), The Celtic Religion in Ireland (2), Gnosticism (1). Owing to the illness of Pandit A. Mahadeva Sastri it was not possible to begin his course of the Vedic Religion. This will begin in November. *Philosophy;* Vedāntic Philosophy (1), Greek Philosophy (4), The Philosophy of Beauty (2). *Arts;* Greek Literature (2), Indian Painting (4), Indian Architecture (2). *Sciences;* The Progress of Science (1), Astronomy (3), Psychology (4), The Growth of Civilisation (2).

In this session the synthetic aspect of study has been entered upon, and will be more fully developed as time goes on. The lectures on Zoroastrianism by Dr. Taraporewala, one of which appears in THE THEOSOPHIST,[1] added to the series last session by Mr. Aria, with their scholarly and illuminating parallels between the Iranian and Vedic religious traditions, add great weight to the claim that these traditions are but variations of a pre-existent culture. The lectures on the Celtic Religion in Ireland with their parallels in Grecian Religion, have opened up the possibility of a still wider study of correspondences. The development of Eastern Æsthetics, begun last session, progresses, and there are signs of a coming valuable contribution to this subject. The lectures on Indian architecture by Mrs. Adair do a needed service by mapping out an intelligible background to subsequent developments. The āshrama may also claim the practical work of encouraging living artists in helping Mr. Arundale to secure many excellent contributions to what may develop into a gallery of historical portraits of great persons of East and West.

So much for detail. I hope to be forgiven if I take this opportunity of meeting the students and lecturers all together to emphasise an aspect of our work which may be useful in the months before us.

In all dealings with the mind it is necessary to preserve a perpetual watchfulness against the tyranny of words and formulæ. In our emphasis of the One Life from which all manifested varieties of

[1] P. 343.

external life have come forth by a process of involution, and to which they are returning by a process of evolution, we must guard against thinking of this process merely in terms of time and form, and dating its beginning and ending remotely from the present. All action proceeds from impulses beyond its instruments. At every instant of our external or horizontal life we are drawing sustenance and energy from our inner or vertical life. "In the beginning . . . God said" is a truth of cosmic significance; but in the great circle of the cosmos every point is a beginning, and at every moment the Divine Voice may become intelligible to us if we but learn the knack of true hearing. God is eternally broadcasting; it is our business to learn how to listen.

I believe the Brahmavidyāshrama will help us in this. By its presentation of the multifarious and varied aspects of the Divine activity it will save us from translating the Eternal exclusively in terms of the temporal, and regarding any one aspect of Truth as all-sufficient and final. Our comparative study of Religion shows us that it is the religions of one God that have fallen into the heresy of intolerance;—not that the conception of one God is untrue, but that the limiting of the Divine manifestation to one form in one place at one time is untrue. It is Truth to regard the Divine Life as the cosmic unity; it is the root error to regard It as a physical unit.

The spirit and method of study of the Brahmavidyāshrama are directed through units to unity. They distinguish between scholarship which is unitary accumulation, and learning which is unified elucidation. Scholarship of the archæological and non-vital order "drags with each remove a lengthening chain" of increasing weight and misses the values of contemporary illumination in its preoccupation with things merely ancient; but learning assimilates and gives power. "As we live we learn," says an old proverb. Some do; but there are no exceptions to the converse that as we truly learn we truly live.

The Brahmavidyā is not only a channel for the Wisdom of God but for the Life of God. That Life filters to us through the pores of the manifested worlds. Rigidity is a barrier to it. And that Life can only enter into ours to the extent that we break down our natural rigidity and achieve porosity, progressing from the *tāmasic* (fixed) state that comes of partial sight to the mobility that belongs to the vision of the One Life behind and in all lives.

Dr. Besant congratulated the āshrama on the good start made in its second session, and indicated some lines of comparative mythological interpretation suggested by work now being done by the Section of the Theosophical Society in Wales which would be published in THE THEOSOPHIST.[1] She looked forward to the growth of the āshrama not only through future years but through future lives.

JAMES H. COUSINS,
Principal.

[1] See article entitled *The Knowledge of Letters*, p. 315.

CHINA PUBLICATION FUND[1]

October 23rd, 1923

DEAR FELLOW-WORKERS:

We are making a world-wide appeal among Theosophists on behalf of the above Fund with a view to spreading Theosophical teachings among the educated classes of China, who, it is our firm belief, will prove to be a very fruitful field for Theosophy.

The problem of introducing Theosophy in its modern form presents many difficulties, the chief of these being the wide divergence of dialect which characterizes this country. No one, who is not a resident, can fully appreciate what a serious handicap this difficulty is. Our ordinary method of propaganda, such as the spreading of Theosophical teachings through the medium of travelling lecturers, is, so far as China is concerned, quite ineffectual, for the inhabitant of Peking cannot understand the lecturer from Shanghai and the native of Canton that of either towns. There remains, then, as the only really fruitful method of propaganda, the publication of books, for, happily, the Chinese characters are similar in every Province of the Republic—the written word can be understood and assimilated by every educated Chinese citizen, so that the publication of Theosophical works is, undoubtedly, the *most pressing problem of Theosophical propaganda in this country.*

We feel sure that the importance of this question will commend itself to F.T.S. all the world over. The Press has, everywhere, familiarized the world with conditions as they are to-day in China: disunion, political corruption, a haphazard drifting of the national vessel upon the troubled waters of a divided country, etc., have left many thinking and responsible Chinese statesmen impressed with the necessity for some centralizing influence with which to hold men's minds together and inspire them towards some common ideal. This unifying force, as we know, is the predominant characteristic of Theosophy. But in order to diffuse its teachings, to enable the Theosophical lighthouse to shed its rays upon the national mind, it is essential that its message become known, and *this can only be accomplished in China through the channel of publicity.*

The need, therefore, is *urgent*—the opportunity *immense.* We need not remind you that we have to deal with the Oriental mind, having behind it a long tradition of exoteric and esoteric teachings, and that the men we hope to influence are statesmen whose ancestors saw nothing incongruous in seeking their political inspiration in the utterances, and under the influence, of their great national philosophers.

[1] See "Watch-Tower," p. 293.

While the Shanghai and Sun Lodges are too weak to undertake the task unassisted, they have decided to inaugurate the above Fund, and it is on behalf of the Lodges in China that we venture to address our fellow Theosophists all over the world to join in the task of helping this nation to "find its soul" amid the turmoil of political storms affecting it.

The Sun Lodge (the Chinese Lodge) have six or seven manuscripts ready for publication. These are as follows:

At the Feet of the Master . .	J. Krishnamurti.
Life After Death . . .	C. W. Leadbeater.
Riddle of Life	Annie Besant.
Elementary Lessons in Karma .	Annie Besant.
Dr. Wu's Dialogues on Theosophy	Dr. Wu Ting Fang.

The cost of publication in China is, relatively, small and the idea has occurred to us that various National Sections, in the position to do so, might assist us in undertaking to provide the funds for one or more books as the case may be. The cost of publishing these books averages £10 each, and the National Sections concerned would have the satisfaction of knowing that they were thereby putting priceless teachings, much needed at the moment, within the reach of every educated citizen of China.

The method of raising the necessary money we leave to the initiative of the various General Secretaries, but would suggest that the easiest way might be to open a "CHINA PUBLICATION FUND," for, say, a period of three months, asking members to put by a specified sum (possibly ½d. a day, or its equivalent in the currency of the different countries) which would inflict hardship upon none and yet enable the necessary sum to be realised within the stated period.

A report will be duly sent to all contributing Sections, from time to time, covering the growth of the Fund. The undersigned officers of the Fund hold themselves responsible for all contributions received.

In conclusion, we would say we are doing all we can out here to help forward the Theosophical Movement in China, but we are not strong enough to accomplish our aim unaided, and therefore it is that we venture an appeal to the National Sections everywhere, confident of a fraternal response to an imperative need,

Yours fraternally,
For THE CHINA PUBLICATION FUND
Manager: A. HORNE
Sub-Manager: HENRY L. PARK
Secretary: D. ARNOLD

On behalf of the Shanghai Lodges—both Chinese and foreign—I venture to ask you to be so kind as to insert this Appeal in THE THEOSOPHIST. Perhaps you would be so very good as to preface it with a little word.

The work here is now on very promising lines: we have reorganised ourselves and started several interesting activities. Quite considerable publicity is given to our Public Lectures in the local papers, and the President of the Lodge, Mr. Horne, is giving an interesting series of lectures with lantern slides based on Mr. Jinarājadāsa's book *First Principles of Theosophy.*

But our most interesting departure promises to be a "People's Academy," which we have started as a kind of University Extension Course for the benefit of those poorer Chinese students who cannot afford to continue their studies at a University but have to teach or go into offices at very bad salaries. If at the end of a year three-fourths of our students have successfully passed the examination by a Government Inspector, then we shall be given a Charter and be a fully constituted University. We quite anticipate having about 500 students by 1924. All the teachers are Theosophists and the University is of course under the auspices of the Theosophical Society, It has the possibility of a great future ahead of it and is really the corner-stone upon which the T.S. movement among the Chinese will rest for the Chinese are pre-eminently a practical people and this practical demonstration on our behalf of our willingness to help their advancement will draw more to us than would many lectures, etc., The only stipulation we make to the students is, that they should attend a Course in Theosophy as part of their Philosophy Course, while of course leaving them free to subscribe to the teachings or not as they like, but at any rate in this way there will pass through our hands every year very many young men and women (for it is open to both) who will thus be put in touch with Theosophical teachings and among them there cannot fail to be some who will respond to the teachings and will carry them away with them all over China; for here in Shanghai we have students from north and south, east and west. Perhaps among them will be some who will one day prove to be big men who will influence the growth of China and upon whom our teachings will have left their mark.

Personally, I dream one day of Scholarships—and perhaps an exchange of students between India and China? I know of several here who dream of going one day to India but lack of funds prevents them, and there will doubtless be many more.

It is for these students—as well as for the outside public—that we need translations of Theosophical works, for although all the studies (with the exception of Mandarin Chinese) will be held in English, still the students will naturally want to get books in their own tongue to take away with them.

I know how work among the students all the world over appeals to you and therefore feel sure we can rely upon your good wishes and kind thoughts.

At no time have I ever felt so full of hope for the future of the work in China. The whole atmosphere has changed since last year and I think by the end of the year we shall have a useful record to show for our existence here.

CORRESPONDENCE

THE WORLD-CONVENTION

ACCORDING to the "informal report of the work done at three meetings of the General Council, T.S." in Vienna, issued in the November THEOSOPHIST, a (not executive) resolution was carried to the effect that it would be advisable to make the place for the official transactions of the business of the General Council not only Adyar or Benares, as it is now, but—by a change in the Rules—to make it possible that on any occasion where, say, about fifteen General Secretaries or their proxies can get together, they may transact business of an executive nature.

Now, to me, this resolution seems a rather serious mistake and—if really accepted—it is apt to make two governing bodies in the society, the one in the East and the other in the West, with all sorts of differences and trouble coming forth from it. For the General Secretaries of the European countries it will be easy to attend these Western meetings, while it will be practically impossible for one and all of the executive officers of the Society to be present. As a matter of course the executive officers are the ones who are better qualified to be in touch with the wants and wishes of the *whole* Society than the General Secretaries who are naturally apt to represent their own particular section, be it small or large. Consequently it will be most probable that both governing bodies will differ very often on most important things, the points of view of East and West naturally being considerably different and, to my mind, the only means of eliminating the difficulty is to bring them together and not to separate them in different bodies. I myself shall be the first to recognise—on the other side—the same difficulty of a somewhat long voyage for the European General Secretaries, but I think this difficulty can be overcome to a considerable extent in this case if the different sections will pay the travelling expenses, if necessary and wanted, or—in case it is impossible for any General Secretary to go himself—for one who is to represent him.

Now it will be of considerable value if as many representatives of Western countries as possible could gather each year in the East—or in case this is esteemed too expensive, every two years—in order to discuss and organise the spiritual movement of our T.S. for the whole world. Morever it is the East that has been the centre of the Theosophical Society, not only for its spiritual inspiration, but even for its administration and, I think, it would be a fatal mistake if an end were ever put to this. *Ex Oriente Lux.* Let the executive

meetings of the General Council be held in India—Adyar or Benares alternatively—and let every section make it its duty to delegate its representative there; this will be the one means to make the gatherings of the General Council as efficient as possible and an expression of the wishes and ideals of the *whole* Society.

As said above, it might be too expensive yearly to send a delegate and in such a case it could be done every two years at the Adyar Convention. Here—at Adyar—is the proper place for all to go, there is the best possible accommodation available and, here again is the real living Centre of our beloved Society. Could there be any other place better suited for these Conventions? Is there any other place in the world more dedicated to the work for the Master and to the Masters Themselves?

For the same reasons also it seems to me far from recommendable to hold the 1925 World-Convention at the Hague. Seeing that this World-Convention at the same time will be the celebration of the Fiftieth Anniversary of the Theosophical Society, the one and only place where this Anniversary can be properly held is Adyar.

It was but a few years ago that the last World Convention was held in Paris, large numbers of members of Eastern Sections attending there—several from the Dutch East Indies—so why should the next one be held in Europe again and so close to Paris? The T.S. is much bigger than Europe and it is but just that other Continents should also have the opportunity in their turn; Washington (as proposed at the Paris Convention) or Sydney. But, for 1925, there cannot be any doubt as to the place where this Fiftieth Anniversary of the Theosophical Society must be held; it is in the site of the Society's Headquarters at Adyar, and at Adyar alone. Here there is any amount of accommodation, both as to the lodging of guests and in regard to lectures, etc.; the place is so extensive and so many houses are available that all delegates will be easily housed at Adyar itself. This as to the outer accommodations.

But there is another side to this question. This 1925 Congress will be the Fiftieth Anniversary of the T.S., the great Movement, inaugurated by H.P.B. and H.S.O. at the inspiration of the Masters. For fifty years it has been able to be used by Them as one of Their instruments and it was at Their intimation that H.P.B. and H.S.O. founded Adyar to be the Headquarters of Their Society. From that time on till now Adyar has been not only the administrative centre of the Society but in a far greater extent the Spiritual Centre thereof. Adyar is, first of all, the Masters' place and consequently—it seems to me—there cannot be any other place in the world more suited to celebrate the Fiftieth Anniversary of Their Society. May the 1925 World-Convention and the celebration of this jubilee be held at Adyar!

J. KRUISHEER,
General Secretary.

Dutch East Indies.

THEOSOPHISTS AND F.T.S.

WILL you allow me to express a few impressions about Mr. Humphreys' article[1] which I have just read.

I am a great admirer of youth, especially of the youth of our age, and sometimes I forget I am no more one of them. I like to see them coming in the arena and I admire their courage and impetuosity. On the other hand I quite understand that the young generation is not quite satisfied with the old, and wants to express its feelings about it, because, after all, this world which we have prepared for our children is far from being a success. Nevertheless if we think a little more deeply, we must recognise that we have ourselves been very badly guided by our ancestors whose egos are perhaps those incarnated in the present youth. If that is so, they have a share in the responsibility. They, at last, have learned their lesson and they now come as reformers in the world of to-day. That is very comforting, isn't it? Let us then learn from them and adapt ourselves to the new spirit, so as not to feel strangers when we come back in a new body. I venture to say that the present old generation also has learned something lately, but perhaps they want a devachanic period to assimilate it well, and they will return to work along the track of our modern pioneers. So I believe Mr. Humphreys had better be patient.

As for the sheep, why not let them graze in peace? I do not know why there should not be room for sheep in the T.S. We want everything in our Society, be it only to make us tolerant and comprehensive. There are seven rays, we must not forget, and the seeming passivity of the sheep will one day become real devotion and complete self-surrender.

Despite Mr. Humphreys' opinion, we want dreamers as well. (See *Bhagavad-Gītā* about action and inaction.) What should we do without architects to plan our buildings before the masons start to place the bricks? We want dreamers, but dreamers who dream well.

I think our T.S. is a very interesting mosaic work. I marvel at it very often.

M. M. S.

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[1] THE THEOSOPHIST, October, 1923, p. 69.

REVIEWS

Indian Arts and Art-Crafts, by Stella Kramrisch, Ph.D., R. Srinivasan, M.A., T. G. Krishnaswami Pillai, and W. D. S. Brown. (T. P. H., Adyar. Price Rs. 2.)

Following the excellent precedent set by Colonel Olcott years ago, an exhibition of Indian arts and art-crafts was held during the Annual Convention of the Theosophical Society at Adyar in December last. A representative collection of beautiful works in metals, sandal and other woods, and ivory, gave an adequate idea of the range and variety of Indian craftsmanship. Painting past and present was also well illustrated. As part of the exhibition, a series of afternoon lectures was given in the large hall. These are now published in the attractive book before us, and introduced in an enthusiastic foreword by Dr. Annie Besant. The first lecture, "The Significance of Indian Art," by Dr. Stella Kramrisch, is a masterly piece of elucidation by a European student of Indian art who illuminates profound scholarship with the warm glow of the intuition. She passes from form to significance with a special literary attractiveness and artistic conviction, and gives an elaborate justification of Dr. Besant's statement that "Indian art is a blossom on the Tree of the Divine Wisdom, full of suggestions from worlds invisible, striving to express the ineffable, and it can never be understood merely by the emotional and the intellectual: only in the light of the Spirit can its inner significance be glimpsed". Dr. Kramrisch supplies that light, and gives us more than a glimpse. In another lecture in the book she throws the same light of interpretation on "Recent Movements in Western Art," and makes the reader understand something of the true meaning of the various 'isms through which the Spirit of Art in Europe is pressing towards some new way of expression. Professor R. Srinivasan, M.A., in "Indian Music of the South," gives a fine exposition of music not merely as an entertaining art, but as the essential voice of India's religious and social life. His technical analysis is done with such clarity that it can be easily followed by western students of music. It shows Indian music to be a venerable and highly developed science

and art of melody. Mr. T. G. Krishnaswami Pillai, a practising art-craftsman, gives a valuable survey of the Art-Crafts of South India, and shows that while many of them have traditional conventions, they also provide scope for the expression of individual genius. Mr. W. D. S. Brown, in his lecture, "Guild Socialism and Indian Handcrafts," shows how the method of social organisation indicated in the title would encourage handcrafts, and suggests an experimental scheme in that direction. The get-up of the book is a credit to its compiler, Mrs. A. E. Adair (who also was responsible for the organisation of the exhibition), and to the Vasanṭā Press at Adyar. It should be of special value to Theosophists abroad who desire to know something of what is involved in Indian culture.

C.

Modern French Philosophy: A study of the Development since Comte, by J. Alexander Gunn, M.A., Ph.D. (Price 21s.)

This volume is of more than ordinary value to the general reader of a philosophic turn of mind who has not time to plunge deeply into the works of the thinkers themselves, not only because of its inherent merit of clarity and discrimination but because these are days when the man in the street is philosophising and all the problems are his own problems. He is thus put in touch with the strongest minds of the time, for according to our author (and it is a belief acknowledged by most thinkers) the French philosophers lead the van of philosophic thought. This also gives an added value for all like to feel that they are keeping up with the time.

Here one gets a broad survey of the "play of ideas on the background of time" which makes one feel that philosophy is after all not a remote abstract thinking totally unrelated to the current of human life but rather grapples with the problems that puzzle all and is also concerned with the goal towards which this struggle is leading. This French Philosophy of the second half of the nineteenth century is distinct from the German, which is confused, individualistic and detached. In each of the problems presented to us also we see the transition of human thought from the grey day of hard materialism and positivism as lifeless, superficial eclecticism to a new day of higher reason and tolerance and an assured confidence in an inner nature which is not limited to experience of physical facts: in a word we witness the triumph of the truly human spirit over the darkness and slavery of a materialism which crushed out all life alike in church, state and academy.

Our author puts before us the problems of Freedom, " the central problem of the time " for philosophy, of the relation of science to philosophy, of progress—a new discovery in the field of academic philosophy—of ethics, the standard for the ideal of the time and of religion as viewed and worked out by the French in the latter half of the nineteenth century, and concludes with an interesting chapter comparing the French and German schools.

The key of the whole seems to be given in the change from the anthropomorphic to the socio-morphic basis in religion, for example, which means a decomposition of all systems of dogmatic religion and the coming of a time when " he alone is religious, in the philosophic sense of the word, who searches for, who thinks about, who loves truth ". It is a book full of hope for the future of humanity.

M. W. B.

Modern Indian Artists, Volume one, Khsitindranath Mazumdar, by O. C. Gangoly. (" Rupam " Office, Calcutta.)

The literature of the modern revival of Indian art, as distinct from the journalism of it, receives in this sumptuous volume a most distinguished addition. It indicates also the remarkable output and continuity of the work of the Bengal school of painters, for, while Mr. E. B. Havell in his *Handbook of Indian Art* gives but a few pages to the whole work of that school, this volume is devoted to the life-work of a single artist of remarkable skill who was hardly more than born when the Bengal movement began. The central interest of the book is naturally the splendid set of five colour plates and twenty-one photogravures by means of which one can study the work of Mr. Mazumdar from 1909 to 1922, but our understanding both of the individual artist and his school would be much the poorer but for the excellent introduction by Mr. Gangoly in which, with singular clarity and art-scholarship, he shows the relationship between modern Indian art and world art as regards both their similarities and their differences. Mr. Gangoly analyses the special qualities of Mr. Mazumdar's painting, and in his exposition of the subject-matter and his explanation of the artist's predilection for certain themes, such as the life of Chaitanya, he gives us gratuitously, so to speak, a look into the moving motives of Indian culture and life. Lovers of art will be grateful for this choice volume, which is itself a work of art.

C.

From Harrow School to Herrison House Asylum, by Harald Hewitt. (C. W. Daniel Co., London. Price 3s. 6d.)

This is a pathetic story of a nervous child sent to face public school life when obviously he was unfit for the strain. It claims to be an autobiography and we are told harassing stories of the unhappiness of his life at school, unhappy because of his temperament rather than for any fault of the school, apart from the system.

The book opens up many interesting problems in education, and the writer is a staunch advocate for co-education, feeling as he does very strongly that boys and men need the companionship of girls and women all the life through. He claims that our public schools produce snobs and he quotes Sir Francis Vane:

> A by-product of this snobbery is seen is the fact that the young at most of these schools acquire conservative and reactionary opinions just because they are taught to look upon themselves as pseudo—or quasi—aristocrats. It is as unnatural for the young to be conservative as it is for a dragon to go on foot. Those who belong to the future should, in the nature of things, be foremost in striving to make it nobler than the past.

Mr. Harald Hewitt's indictment of the English Public School falls under three headings:

1. The anti-social and senseless class distinctions which are fostered.
2. The monastic segregation of boys who are cut off from all friendly intercourse with girls and women.
3. The rigid system of moulding the individualities of boys according to fixed standards and patterns.

He claims

> that all education should be vocational and should, according to the boy's natural bent, fit him for the battle of life. Part of this preparation should consist of mixing with members of the opposite sex.

The writer is an idealist of the martyr type and is well known in many circles as having thrown himself under the horses in a race at Ascot as a protest against our educational system and the injustice in not allowing women the parliamentary vote.

He was much injured in this act of sacrifice and protest and was removed to a hospital, and later on signed up as insane and sent to an asylum.

Eight years after, when he stood his trial for the far-off Ascot incident, some friend wrote to him and said:

> . . . Also one knows that the holding of high ideals and utter selflessness would be a sign of "unsound mind" to those who have no ideals and very little mind.

He quotes the following passage from Mr. J. M. Robertson's *Short History of Freethought.*

> His case (Giordano Bruno) serves to remind us that at certain junctures it is only the unbalanced types that aid humanity's advance.

This short book (about four score pages) is of much interest from the point of view of character-study as well as from the point of view of our present systems in education and punishment, our lack of understanding and study of the individual both in our schools and in our asylums. It brings out how our red-tape has hampered us and how much untying we need to do within ourselves before we can be one of the pioneers to "untie" for others. Read it!

W.

Americanism—A World Menace, by W. T. Colyer. (The Labour Publishing Co., Ltd., London. Price 6s.)

The author takes America as an example of the evils of the Capitalistic System and its danger to the world; not that this evil is confined to that country, by any means, but the conditions there provide a particularly favourable field for study. The symptoms of the disease are more apparent, since there are no vestiges of a greater and more glorious past, clinging round the limbs of the Body social and politic, and hiding the premonitory scarlet blotches. A young man may conquer a disease which may prove fatal to an older one; so is it with nations. But the older man can bring his past experience into the balance if he will; and the older nations are not unfairly handicapped. America has the faults of youth, Europe has the gift of experience which should mean wisdom.

Mr. Colyer writes with all the fluency, "punch," and conviction of a man with whom the cause of "Labour" is a passion. Incidentally, he had no illusions, even in its earliest stages, concerning the Klu Klux Klan, its personnel or its purpose. Nor is he blind to the psychological perils that are beginning to appear in national life—the subtle dangers that lie in Suggestion and Auto-suggestion of corrupting the right instincts of an unsuspecting people.

All who are interesting themselves in the trend of social and political life, as well as in the work of the Labour movement in England, will find Mr. Colyer's book interesting and instructive.

A. E. A.

The Underworld of London, by Sidney Theodore Felstead. (John Murray & Co., London. Price 7s. 6d.)

This is an account of one of the worst sides of London, called the Underworld, I suppose, because it passes unnoticed by the majority—or should I say unheeded?—for there are few that do not know what the author means by the Underworld. One reads here a series of stories, semi-detective, one might say of some of them, one reads of the type of Raffles and of the lowest type of thief.

> In the main the men and women, most of the latter merely girls, who fall into the drag-net of the police are victims of circumstances. They are but the flotsam and jetsam of a great city's life, to be tossed hither and thither by influences over which they have no control, and are to be pitied rather than condemned.

One puts the book down with a deeper sense of responsibility for all the degradation and degrading circumstances that we allow in our cities, and many of us can learn a good deal from it, for the author is a sympathiser with suffering humanity and he writes to help not to merely publish the degradation. We can recommend it to any who seek to understand the difficult circumstances which surround so many of us, for to read of the Underworld of London can only widen our sympathy and strengthen our compassion and possibly enthuse us to work the harder to alleviate some of it.

W.

The Psychology of Laughter and Comedy, by J. Y. T. Grieg, M.A. (George Allen & Unwin, London. Price 12s. 6d.)

Mr. Grieg, who is the Registrar, Armstrong College, Durham University, has attempted a comprehensive study of the origin of laughter from its first appearance in the very earliest stages of infancy up to its most complex development in the great comedy right of Europe. Naturally such a study would mean a thorough acquaintance with all the developments that have arisen in modern psychology, and the author is in this respect well equipped. Whilst accepting some of the ideas of the different exponents in the several branches of this science he claims to have established his own hypothesis that "laughter, in its beginnings at least, is somehow associated with the instinct of love". He adds: "I have chosen the term 'love' with some misgiving, and only because no better suggests itself. 'sex' is an alternative—a term used by the Freudians in a very wide, not to say vague, sense, but unfortunately 'sex' is a

heavily loaded term in ordinary speech, and the attempts of the Freudians to weaken and extend its connotation for scientific purposes have resulted in some confusion, both in their own minds and in the minds of those who dispute with them. It is better to reserve 'sex' to denote certain fairly specific directions which the instinct of love may take."

The smile is born, then, of the love of the child for the mother. The laugh is born of the reaction to an obstruction to the free expression of this love instinct. The obstruction or resistance causes in the child a bracing up, the taking of a deeper breath; and then this excess as it were of psycho-physical energy has to find some vent for itself. The surplus energy is carried off most easily in a sound of some kind and this sound later evolves into the clear, shrill, unmistakable laugh.

Such is the theory and the greater part of the book is given to the elaboration of it, and its application to all kinds of laughter, even the indecent. The most interesting portion of the book is that relating to comedy, satire, wit and humour, in which discussions of the views of both Bergson and Freud occur; and in the Appendix there is an excellent collection of the theories of various great philosophers, poets, critics, and psychologists, "from Plato to Mr. Max Eastman," of laughter and comedy.

All who are students of psychology will find Mr. Greig's working out of his hypothesis interesting, stimulating and informative.

MESHA

Songs of the Sea (Sagar-Sangita). C. R. Das and Aurobindo Ghose. (Ganesh & Co., Madras.)

These poems are translations from the Bengāli by the first-named author, and are put into English verse by the poet. Most are metric. Some of them are well done, others are weak in rhythm, owing to ignorance of the accented syllable in English. Where the verse is blank, or free, the poet is most at home. Of those written in rhyming measure we like best "I have no art of speech, no charm of song," and "Where have I seen thee?", and "The sun has not yet risen". We give a few examples of lines which defy scansion:

and met thee in a grandiose secrecy.

In the poem beginning "What years, what clime—," written in pentameters, there are two unintentional hexameters, followed by a line "How often our lives have parted been since then".

In "The great heavens have no voice" our bard soars above rhyme and rhythm, metre and measure, perhaps unintentionally. The wording throughout is good, and, as a poetic version of another's thought, the volume deserves great credit.

F.

Poetry and Religion, by Israel Abrahams, D.D. (George Allen & Co.)

This is the third "Arthur Davis Memorial lecture," delivered before the Jewish Historical Society at University College, by the Reader in Rabbinic at Cambridge University. These lectures were founded to foster Hebraic thought and learning, and the lectureship is open to men and women of all creeds and races. There is a foreword by Sir A. Quiller-Couch. The lecturer claims that the Hebrew vision of God is unique in literature. The great lyric is great poetry and it is also great religion. The Hebrew psalmist was true to human nature. In religion the message of Israel was "truth about God"; in art, the lyric responds to that truth. The Hebrew had the vision and the gift of divine song. He concludes: "Seeing God, was there much else (that counts) left for man to see? Singing God, was there much else (that counts) left for man to sing?"

T. I. S.

The Message of the Birds, by Prof. T. L. Vasvani. (Ganesh & Co., Madras. Price Re. 1.)

This is No. 2 of *My Motherland* Series, of which No. 1 was "The Āryan Ideal". The little book is a series of essays, entitled "The Great-souled Gandhi," "Indian Ideals in Education," "Ancient Faith," and "Through Chinese Eyes". Looking for a reason for the title we find it in the Introduction. A young man falls asleep and dreams that he understood the talk of birds, who discuss Humanity. We are reminded of Aristophanes' play *The Birds*—also a social and political examination of humanity by the birds. The young man awakes with a new interest in life—a new centre of mind has been awakened in him —and the message he brings back is "Son of Man! Return to thyself!" —the message of self-reliance, that of the Swarāj movement—of which the following essays ably treat.

L. O. G.

Sketches of Great Truths, by Wayfarer. (The Theosophical Publishing House, Adyar, Madras. Price Re. 1-8.)

Theosophy has been given to the world in many garbs in the solid volumes of *The Secret Doctrine*, in the scientific exposition of the *First Principles of Theosophy*, in the many manuals and pamphlets that have been published from time to time; but the volume under review supplies a real need. It is a collection of articles written for *New India* and is a neat little volume in boards, of 170 pages divided into fifteen chapters.

The chief thing that strikes one, as one glances through the book, is its close relation to practical life. The tendency for books on Theosophy is to get away from the problems of life and deal with mechanical facts, which, however true, are after all dogmatic statements to an enquirer. The amount of appeal that a book is likely to make to any reader depends on the extent to which the theory put forward solves the riddles and problems of life. The Author, by his (or her) constant references to the difficulties of everyday life, has been able to supply a real need for the enquirer, who is anxious to ascertain the attitude of Theosophy towards life rather than its doctrines, and yet has not the patience or the inclination to go through the more bulky volumes on Theosophy.

The exigencies of a daily newspaper have made the chapters self-sufficing to a certain extent, which again is an advantage, as one may well be tempted to read a chapter by itself and yet find it interesting and readable. The style of the author is extremely lucid and avoids the error of being too pedantic on the one hand and that of simplicity to the point of flatness and uninterestingness on the other. The last chapter named "The Light It Brings" is perhaps the most eloquent in the whole book and is as nice a summary of the practical consequences of a Theosophical Outlook as can be found anywhere.

The *nom-de-plume* of the author is well known in Theosophical circles and so is perhaps the author, but it is not the duty of the reviewer to reveal identities. The book is recommended to all enquirers to whom the practical side of Theosophy makes the greater appeal.

P.

OUR EXCHANGES

We acknowledge with many thanks the following:

The Asiatic Review (October), *Bulletin Théosophique* (October), *The Calcutta Review* (October, November), *The Canadian Theosophist* (September), *De Theosofische Beweging* (October), *El Loto Blanco* (October), *Light* (Nos. 2228—2232), *The Madras Christian College Magazine* (October), *The Message of Theosophy* (October), *The Messenger* (October), *Modern Astrology* (October), *The New Era* (October), *Prabuddha Bhārata* (October, November), *Revista Teosofica* (September), *Service* (October), *Shama'a* (October), *Teosofisk Tidsskrift* (August, September), *Theosofie in Ned. Indie* (October), *Theosophy in Australia* (October), *Theosophy in England and Wales* (October), *Theosophy in India* (September), *Theosophy in Scotland* (October), *The Vedic Magazine* (October).

We have also received with many thanks:

The Harbinger of Light (October), *Koinonia* (September, October), *Lotus* (No. 6), *Luz de Oriente* (August, September), *Mayab* (Mexico) (July, August), *Occult Press Review* (September, October), *Pewarta Theosofie* (October), *Revue Théosophique, le Lotus Bleu* (September), *Servizio* (September, October), *Theosofisch Maanblad* (October), *Theosophia* (October), *Theosophy To-day* (New Orleans) (September), *Tomorraw* (September).

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number:

Hebrew Illumination, by W. Winslow Hall (Longmans); *The Scale of Perfection*, by Walter Hilton (J. M. Watkins); *The Message of Aquaria*, by H. A. and F. H. Curtiss (Curtiss Philosophic Book Co.); *Reasonable Religion*, by E. Brayley Hodgetts (J. M. Dent); *A Psychological and Poetical Approach to the Study of Christ in the 4th Gospel* by Eva Gore-Booth (Longmans); *Vedic Hymns*, by E. J. Thomas (J. Murray); *The Psychology of Music*, by H. P. Krishnarao (H. P. Krishnarao, Bangalore); *My Religion*, by J. D. Shroff (Taraporewalla).

FOUNDATION DAY

OF THE

THEOSOPHICAL SOCIETY, 1923

THE Forty-eighth Anniversary of the Theosophical Society was celebrated at the Headquarters, Adyar, on November 17, and—as the monsoon has objected to the production of the portraits of the General Secretaries for this number—it has been suggested to me that I should incorporate here the report that appeared in *New India* of that date. It was a very bright meeting, and the speeches were short and well-arranged, so as to present the various phases of Theosophical thought.

The Residents in Adyar gathered this morning in the Headquarters Hall, which was prettily decorated for the occasion, the President in the Chair. A cablegram of congratulations was received from Bishop Leadbeater. M. R. Ry. A. K. Sitarama Shastri Garu chanted very beautifully a Samskṛt prayer. Then followed a series of short speeches on the Message of Theosophy to the world.

THE MESSAGE OF THEOSOPHY TO RELIGION—J. R. ARIA

This day forty-eight years ago, in the city of New York, Helena Petrovna Blavatsky, a Russian lady of noble birth, and Henry Steele Olcott, a Colonel in the American Army, founded the Theosophical Society, which carried its Message of Brotherhood throughout the length and breadth of the world. Its Chief Message to the world was to spread the idea of Universal Brotherhood without distinction of caste, colour, sex or creed, and to stem the onward growing tide of Materialism, which was then very rampant both in the East and the West, by reviving the various religions of the world which were in danger of degenerating into materialism. Let us examine what was the condition of India and of Hinduism when they first set foot on Indian soil. Scepticism and Materialism had eaten out the life of the Nation. The crowds of the so-called English educated classes were followers of Huxley, Mill and Spencer, and they had entirely forgotten their own literature, were contemptuous of the past, and hence hopeless for the future. They were copying English ways, English manners, filling their houses

with English furniture, to the destruction of Indian arts and crafts. They had lost all National spirit. Despiritualisation had brought about National degeneracy and there was hardly any activity of National life. The Founders realised that Spirituality must first be restored to its place in life, and so they began by the revival of religions. At that time, there was no National life, and no idea of the unity of Indian people. Col. Olcott and Madame Blavatsky saw that not until India recognised the value of its Ancient Faith could there be any bond of unity among the Indians. So they began the revival of religions. They pointed out the value of Hinḍū teachings; they held up the Vedas and the Upanishads as the glory of India, proclaimed the value of Indian thought and the priceless heritage of the Indian people, until the Indians began once more to pride themselves on their past and to realise that the Hinḍū Scriptures were not the babblings of children, or the fancies of savages, but were the foundation of a mighty system, the glory of the past and the life of the future.

Boys' Associations were formed by Col. Olcott in which boys were helped to study their Ancient Faith and were taught to love and feel pride in their Motherland. Similar revival was brought about in Zoroastrianism by Col. Olcott, who gave such an impetus by his lectures to the Pārsī community, that many earnest Zoroastrians joined the Theosophical Society, and thereby revived their religion in the light of Theosophy. Subsequently, the profound expositions of Madame Blavatsky shed immense light on the Allegoric, Mystic, and Occult Teachings of Zoroastrianism, which would have remained a dead letter—as they still are to the uninitiated.

Buḍḍhism changed its character, and where a Buḍḍhist formerly was ashamed to call himself a Buḍḍhist, after the advent of the Theosophical Society in Ceylon, he began to be proud of his own religion, and took pride in calling himself a Buḍḍhist whenever occasion arose. Gradually in the Buḍḍhist country Theosophy did very good work, especially along educational lines among the Buḍḍhist children. Before Theosophy went to Ceylon, that Buḍḍhist country was becoming a drunken one. With the revival of Buḍḍhism by the T.S. and the constant repetition of the statement in the Pansil that no intoxicating liquor might be taken, came the revival of temperance in Ceylon. There was good deal of superstition associated with religion which Theosophy dispelled by its light of Knowledge and by showing the difference between the essential and non-essential.

In the West, the teachings of Theosophy brought to light many of the hidden passages of the Scriptures and the fact of Reincarnation, Karma or Law of Cause and Effect, the law of evolution, the states of consciousness in the superphysical world, and other problems of life and death became quite clear and illuminative in the light of Theosophy. Thus, Materialism received a great blow even in the West where it was most prevalent, and the recent War has brought conviction to many about the doctrine of Brotherhood of Man and Fatherhood of God, which we hope will take deeper roots and bring about the desired effect.

Though the Theosophical Society has not done anything very definite for the Islāmic religion as we have very few members of the Islāmic Faith in the Society, still the lectures of Dr. Besant on Islām provide many valuable hints which an Islāmic brother could very easily take and work them for the betterment of his own religion.

The speaker concluded with some words of loving appreciation of the President and of Bishop Leadbeater.

MESSAGE OF THEOSOPHY TO SCIENCE—
N. S. RAMA RAO, B.A. (CANTAB.)

The Theosophical Society has, for its Third declared Object, the investigation of the unexplained and unexplored Laws of Nature and the powers latent in man. Theosophists and the Theosophical Society, as a whole, have done a good deal in furthering the cause of Universal Brotherhood and in stimulating the study of comparative religion and philosophy. The contribution of Theosophy in the cause of Science is not as obvious as its contribution in the other fields of its chosen activities. It is not because the Society has failed to carry out its Third Object; it is because Science and scientists grudge the expression of their indebtedness to Theosophy. Theosophy has forged many a link in the chain of human knowledge, but the facts unearthed by it are unwelcome to those worshippers at the shrine of Experimental Science. *The Secret Doctrine*, that monumental work of H.P.B., is a mine of information for all the scientific societies of the world to work upon.

To take an example. In the field of Chemistry, our revered President and her able helper Bishop Leadbeater have carefully worked out the structure of a few chemical compounds. They have also discovered some new elements, whose discovery was predicted to be possible by Mendelieff in his Periodic Classification of Elements. Modern Science through long years of toil has rediscovered the same elements. But not a word of thanks to their precursors in this field of research, as they employed means yet unacceptable to the mind of the modern scientist. In the field of Physiology, the contribution of Theosophy is equally great. The recent discovery of Ductless Glands amply testifies to the foresight of Theosophical investigators.

The greatest contribution, however, which Theosophy is going to make to Science is this. There is a legend handed down to us from far-off days. In the very beginning of Time, the Gods were so new that they had no names. Man was still wet as he had just been dug up from a clay-pit. Man thought that he was also a sort of deity. He asked the Gods to free him from the trammels of brutish instinct so that he might enjoy the consequences of his own actions. The Gods assembled together, weighed his evidence and found that his claim was good. But Gods never offer anything without a price. They came stealthily to him and stole his God-head. They wanted to hide it. They

found that no place was safe from man. Thus they came to a stand-still. The wisest of them all, the God who became Brahmā, asked them to give him the God-head. They gave it to him. He closed his hand on it, and lo! it was gone. "Where have you hidden it?" the Gods asked him. Brahmā said that he had hidden it within man himself, and that none will be able to discover it except man. Theosophy, therefore, is going to help the greatest of our scientists to discover God within himself. This, it seems to me, would be the greatest Message of Theosophy to Science: "The discovery of the hidden God."

Message of Theosophy to Politics—
Yadunandan Prasad, M.A. (Cantab.), B.Sc. (Lond.)

The effect of Theosophy on Politics, though not direct and positive, has been incalculable in shaping the political thought of the world. World politics is generally associated with all that is selfish in man or Nation, at the present time, because the watchword of the last century was incomplete. Liberty, Equality and Fraternity should have been associated with two other words—Duty and Sacrifice. Theosophy by its proclamation of the Universal Brotherhood of man has shown the world that we are not merely individuals with rights, but brothers—sparks of the Divine Fire—with duties and responsibilities. The lack of this had given us the spectacle of the strong crushing the weak, and the rich getting richer at the cost of the poor. Further, by the proclamation of the Brotherhood of religions and their common origin; by the teaching that Nations are like classes in the world-school for the teaching of particular lessons to humanity, Theosophy has paved the way for the formation of the League of Nations. It has taught the world that citizenship is the focussing point of all human virtues. The virtues and honesty of the citizen react on the State, and those of the Nation on the peace of the world. In India, the work of Theosophists in the political field has been positive and substantial. The Indian National Congress was started and chiefly supported at first by Theosophists, and the vigorous Home Rule agitation was started by Dr. Annie Besant; but her claim for Home Rule for India is not that India may work for self-aggrandisement at the expense of others, but that she may be free to grow to her full stature, and make her contribution to world-culture. Finally, the best contribution of Theosophy to Indian as well as to world politics is our revered President herself, and the most inspiring Message is her attitude to political problems.

Message of Theosophy to Social Reform—S. Raja Ram

Some centuries ago, there came to Benares a young Sannyāsin of great intellectual splendour. He had previously travelled all over India, vanquished in intellectual combat all the exponents of rival philosophies that held the field at the time and established his own. One day, when he was returning after his holy bath in the sacred waters of the Ganges (Gaṅgā), an outcaste happened to cross his way,

The Sannyāsin promptly told him: "Get away, get away from the road." The outcaste looked up and asked: "Great Sannyāsin, who asks whom to get away? Is it your Annamaya (physical body) that asks my Annamaya (physical body) to get away, or is it the in-dwelling consciousness in you that asks the consciousness in me to get away?"—implying that the physical bodies being similarly constituted of matter, one cannot reject the other and that the same consciousness dwelling in all, one bit of consciousness cannot repel another. The seeming outcaste continued: "In the changeless Pratyag-Ātmā, full of natural bliss and wisdom, where is the difference that one is a Vipra (Brāhmaṇa) and the other is a Svapaka [a (dog) flesh-eating outcaste]? Where is the difference in the resplendent sun shining on the sacred waters of Gaṅgā and on the waters in an open pot in an outcaste's residence? Where again is the difference between the Ākāsa pervading a golden vessel and an earthen pot?" The learned Sannyāsi pondered over these words, saw the hidden light shining in the seeming outcaste and bowing to him said: "He who realises the One Consciousness abiding in all states of waking, dreaming and dreamless sleep, who recognises the same consciousness in all the embodied beings from the mightiest Ḍeva (Brahmā) to the tiniest ant, who thus realises that the reality is not in the apparent forms of the world but the in-dwelling consciousness, he is my Guru, whether he has the form of a Chaṇḍāla (outcaste) or of a Ḍvija (the twice-born)." The seeming outcaste is said to have been Shrī Mahāḍeva Himself and the Sannyāsi, Shrī Shaṅkarāchārya.

It is that Message that is to be reproclaimed to the world, especially to India to-day. Social reformers, political reformers, all alike are all agreed on this problem of the removal of unapproachability and untouchability. It seems to me that it should be the message of the hour when India is to take a definite step forword and when the Great Friend of all created beings is again to walk on its soil. We at Adyar have endeavoured to tackle the broblem successfully to some extent, and when we thoroughly live our lives and make the problem non-existent here and hereabouts, then we can make our lives eloquent messages of the Ancient Truth and thus enable people to see God in the Brother Man and in all created beings.

Message of Theosophy to Education—
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The message of Theosophy to Education is, of course, a message of Brotherhood, or Brotherhood to be applied in life. And Brotherhood applied has a two-fold aspect—service and character-building, each dependent upon the other for its complete unfoldment. Service without character-building as a concomitant cannot be true or wise service. Character-building without service is no true building of character. Now character-building demands knowledge, demands wisdom. Hence part of the Message of Theosophy to Education is its message to the individual: Know thyself; understand thy Whence, How, Whither. Exploring the whence, the how, the whither, the individual discovers

the inter-relation of himself to this surroundings, be these what they may, be these his family, his village, his town, his province, or his Nation; be these one or other of the various kingdoms of nature. There is One Life, One Great Brotherhood of Life; and the growth of its constituent parts is interdependent. Hence through a knowledge of himself, the individual grows to realise that service is self protection in the very best sense of the word, and that it is only when the larger is protected and served that the smaller self can truly be protected and served.

A similar message is to a Nation: Know thyself. Know thyself to be dependent upon other Nations, upon other peoples, for thy own growth and prosperity. A similar message is to a religion, to a race: Know thyself. Know thyself to be an expression of God, a facet of the great diamond of His Life. Live, therefore, in amity, in mutual understanding, in mutual respect, with other creeds, with other races. There is the one Fatherhood of God and the one Brotherhood of Life, be the forms what God wills that they shall be.

The application of this Message is a matter of casting out of that which obstructs its fruits. And I would sum up these casting-outs under three heads. The casting out of Fear, the great foe of Love, which is the heart of Brotherhood; the casting out of Ignorance and Delusion, the great foes of Wisdom, which is the right hand of Love; the casting out of Indifference, the great foe of Will, which is the second self of Love. These three—Fear, Ignorance, Indifference—must gradually disappear and make way for the release, to use Mr. Jinarājadāsa's expression, of the God within. And they must be cast out both by individuals and by Nations.

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glanced at the early days of the Society, when the existence of Great Ṛshis as the Guardians of the world was the Message of the Founders of the Society. Then in the second stage—prepared for by H.P.B., by the founding of the Esoteric Section, or School, to which one of the conditions of entrance was the acceptance of Their existence and the open path to Them as Teachers—it was definitely laid down that members might, or might not, believe in Their existence, and that the Society preserved absolute neutrality on all matters of opinion. That was handed on to her, when she became President, and she had rigidly guarded that neutrality, the best condition while waiting for the Advent of the World-Teacher, the Master Builder, who would found for the Sixth Sub-Race, now being born into the world, a new presentment of the Ancient Wisdom. They had been told that the Theosophical Society would be the corner-stone of the religions of the future, and they must keep it free to be founded by Him. On that would be founded the accompanying new civilisation, in which Brotherhood would be practically worked out in society and politics, for the benefit of all Nations.