Registered M. 91 September 1925

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 PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See inside of Back Cover

THE THEOSOPHICAL SOCIETY

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.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watch word, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilised world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

THE THEOSOPHIST

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THEOSOPHICAL SOCIETY, SHANGHAI

VOL. XLVI No. 12

THE THEOSOPHIST

ON THE WATCH-TOWER

THE President arrived in London on July 18th and owing to misinformation by the shipping offices (a common enough sin at all ports, as passengers and friends know full well to their cost), the large number of French friends who usually welcome her at Marseilles, missed her. The President's steamer arrived a day ahead of the time notified, and so when members gathered from the Riviera towns to greet her, it was only to find that she had arrived and left. Soon after her arrival in London, she was present at the second garden party at Buckingham Palace given by Their Majesties King George and Queen Mary. *The Times* mentions: "At the second garden party the King took an early opportunity of talking to Mrs. Annie Besant, a striking figure with her uncovered white hair and white and gold robe."

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Last month's Watch-Tower mentioned how the President went this year taking with her "The Commonwealth of India Bill". Only a few among the political workers in India pinned their faith to this Bill at its beginning, but they have worked steadily at it during the last two years in spite of a good deal of scepticism. In this situation, it is utterly

astonishing to find the Secretary of State for India, Lord Birkenhead, suddenly challenging Indians to produce a Constitution. As it is a Constitution that Dr. Besant has been working at, this challenge of Lord Birkenhead has suddenly focussed the attention of all India on Dr. Besant's Bill, which she has taken with her. The situation could not be better summed up than in the following words of the *Manchester Guardian*:

> When Lord Birkenhead embarked upon his elaborate review of Indian affairs he can hardly, I imagine, have intended to bring a spasm of delight to one remarkable old campaigner, Dr. Annie Besant. But this undoubtedly is what he did by the most startling passage in his speech. Dr. Besant, we may suppose, has read it in the wireless news on board the steamer that is bringing her to England. For the past two years, Dr. Besant has been at the head of a body of Indian Home Rulers whose position is exactly as described by Lord Birkenhead. That is, they say no Constitution made in Europe can be suitable to an Asiatic people. India must frame her own instrument of Government. The Commonwealth of India Bill, which Dr. Besant brings with her, is the product of a Central Committee which has worked upon proposals sent in from Committees in the several cities. Its authors cannot have dreamed of a Conservative Secretary of State obeying the impulse to invite the offer of any scheme, but that is what Lord Birkenhead has done.

***

The following are the lectures which the President is to give in London, at Queen's Hall.

WORLD PROBLEMS OF TO-DAY

Sept. 13th.—A SURVEY OF WORLD CONDITIONS.
Shall they be changed by Force or by Reason?

Sept. 20th.—THE PROBLEM OF COLOUR.
To whom does the World belong? The Burden of Civilisation.

Sept. 27th.—THE PROBLEM OF NATIONALITY.
To whom does a Nation's Land belong?
National and International Morality.

Oct. 4th.—THE PROBLEM OF EDUCATION.
Education and Culture. The necessity of Beauty in a Nation's Life.

Oct. 11th.—THE PROBLEM OF CAPITAL AND LABOUR.
The Organisation of Production and Distribution.

Oct. 18th.—THE PROBLEM OF GOVERNMENT.
Autocracy. Aristocracy. Democracy. Rights and Duties. Order or Chaos? Brotherhood or Death?

In addition to these and members' meetings, a special Star lecture, with Mr. George Lansbury, M.P. in the chair, is announced for October 14, in the east end of London at Bow, where once Dr. Besant was a prominent worker. Among the T.S. records, of which the Vice-President is the custodian, is a notice of the Matchmakers' Union, formed in 1888, calling for a special general meeting on June 16, at St. Leonards Road Board School, where "the question of the reduction of wages at Bell's Factory will be discussed". The Union notice is issued by "Annie Besant, *Hon. Sec.*"

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Perhaps it is not altogether a coincidence that the centenary of the birth of T. H. Huxley and the condemnation of evolution in Tennessee should coincide. So far as Britain is concerned, no one has done more than Huxley to popularise the teachings of evolution. The unusual scientific acumen of Huxley is shown by the fact that, while he accepted evolution as a fact, he refused to give credence to one link in the chain which Darwin held to be the most essential, and which later has been disproved. This is the transmission of acquired characteristics, about which Huxley always had great doubts. The action of Tennessee in condemning evolution only shows the stage of mentality which is still possessed by a certain number of American Christians. Happily, the Christian Churches in Britain passed through this stage 50 years ago, and to-day evolution is an axiom with all sincere and cultured Christians. On the other hand, it is not difficult to understand the reaction of sincere and devout people against certain aspects of science. Science, which in theory should be utterly impartial in judgment, has been so outrageously theological herself, that there is coming slowly a reaction against science

itself. A certain type of scientist insists still in making such utterly unwarranted statements as the following as the decree of science,

> that individual men are mere ephemeral bubbles on the surface of things: that their moral ideas are only tribal taboos of no particular validity: that "conscience and free-will," to quote a leading exponent of "behaviourism," "are mistakes of the older psychology," that "God" and "Heaven," according to another evolutionary philosopher, "are defence-mechanisms different in degree but not in kind from the illusions of the paranoiac."

***

There is one excellent characteristic of Huxley which, unfortunately, few scientists since have cared to emulate. Huxley always realised that science was for man, and not man for science. He therefore constantly tried to impart to all men the wonderful revelation which science gives. He dedicated part of his activities to simplify scientific teachings, and to deliver lectures to the man in the street. Since many years however, the scientist has taken as his axiom that man is for science, and that the scientist is a being apart from the main currents of life in which the mass of humanity takes part. This is evidenced by the extraordinary and minute researches into out of the way topics which are becoming more and more popular with budding scientists. Another aspect of the lack of humanitarianism which is becoming characteristic of modern science is shown by its callousness towards the sufferings of animals involved in Vivisection, and in allowing the scientific imagination to discover and publish, without the slightest safeguard, any and every kind of death-dealing formula. Against this prevalent attitude of the majority of scientists, there is arising a deep sense of resentment from the spirit of mankind. Such obscurantism as is shown in Tennessee is only one symptom of resentment against scientific exploitation and cruelty. It will be a thousand pities if presently the scientist is considered as much a thing apart from the amenities of life as was the Inquisitor in the

days of the Middle Ages. The Inquisitor had the idea of saving souls, and he cared nothing for the means he used. His motive was lofty, but his means were cruel. This old spirit of exploitation and cruelty reincarnates itself to-day in a certain type of scientist. It is, therefore, high time that the truly great scientists of the type of Huxley should get together, and see that one of the noblest phases of activity in man's search for the Highest should not be degraded, as is being done now, in the name of Truth.

***

The announcement has been made in Germany of the discovery of two new elements, which have been named "Masurium" and "Rhenium", after the names of the east Prussian borderland and the Rhine respectively. These two elements have only been located spectroscopically. Their "atomic numbers" are 43 and 75. Till this discovery, the Periodic Table contained five vacant places for the atomic numbers 43, 61, 75, 85, 87. It is interesting here to put on record that, in the clairvoyant investigations of 1908, the element with atomic number 61 was discovered. It consists of 2,640 ultimate physical atoms, which gives its weight as 146·6 when Hydrogen=1, or its weight is 145·6 when Oxygen=16. At the same time, a very rare isotope of this element was also noted, having 2,736 ultimate physical atoms giving a weight of 152 (H=1) or 151 (O=16). If elements are to be named after places where they were first discovered, may we claim for this element of atomic weight number 61 the name "Adyarium"? The Periodic Table with its present atomic numbers will need considerable modification presently, as now between 61 and 62 it gives no new elements, whereas Occult Chemistry has discovered three, and similarly between 68 and 69 no place is given for any new neutral gas of the Argon type, which Occult Chemistry finds.

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Bishop W. Montgomery Brown of Ohio has been once again condemned, and this time by a bench of eight Bishops. "It is the judgment of this court that you, William Montgomery Brown, should be deposed from the sacred ministry." The final decree of deposition will come in New Orleans in September, when the "House of Bishops" accepts the finding of the eight Bishops.

In the statement presented to his judges, Bishop Brown thus expresses his faith.

I believe in God.

Not, to be sure, in a God with arms and legs, and with that human attribute which we call personality; but in the all-in-all, in whom we live and move and have our being, and to whose laws we must all conform if we are to attain the most abundant life.

I believe in God, the Father Almighty.

Not, to be sure, in a literal, biological sense, is my God a father. Not a being with masculinity, as every father must literally be. I use the word symbolically—a precious symbol of the infinite reality which has brought us and all things into being as parts of itself.

Maker of Heaven and Earth.

Not, to be sure, a manufacturer or sculptor, as the minds which first codified this creed conceived their anthropomorphic God to be. Because of the revelations of science, which were denied to them, my Heaven and my Earth are infinitely more complex than theirs. And the symbol 'Maker' must be applied to those universal laws which govern infinite cycles of change of which their great but ignorant minds were wholly unaware.

And I believe in Jesus Christ, His only son, Our Lord.

Once again, not literally. In matters of history I must be guided by the researches of historians, who were necessarily ruthless in their criticisms of ecclesiastical lore. Nevertheless, regardless of what conclusions historians shall reach, I accept and reverence the symbol of the Son of God—the human manifestation of all that is true and beautiful and good.

Who was conceived by the Holy Ghost, born of the Virgin Mary.

Not literally, of course. Modern biology has made the literal acceptance of this belief impossible for any of us. But in stripping us of this literal interpretation it has released the symbol for greater usefulness.

"I believe in Jesus, not less than do the literalists, whether modernists or fundamentalists, but more. Jesus, to me, is more than

a historical character and more than a third-term in an ancient theological equation. Whatever this court does it cannot strip me of my belief in Jesus. I see in Jesus the man of sorrows—every man of sorrows from the first dawn of human intelligence and oppression; and who, in every instance, was villified and punished and put to death.

I see in him the Eternal Servant. I see in him every toiling, sweating, bleeding son of man. I see in him the uncounted, unnamed and unknown workers of the world, despised and disinherited and crucified—my God made manifest in suffering flesh.

This faith of mine is no cross-word puzzle. It is beyond words. For words at their best are but symbols of the truth. You cannot imprison God within a literal creed. You cannot limit the truth to one incident in Roman history.

I want you to know that I am including in that most holy of all names, Jesus, all the victims of injustice, all the toilers whose unpaid labour has given leisure and luxury to a few, and all those millions who have been sent to war to bleed and die.

Let us not excuse ourselves. We as a church did help to send them to their myriad crucifixions. We blessed the war. We told them that God was on our side and that they were doing a holy thing in fighting His battles for the good of the world. Their blood is upon us. We sent them into shambles of torture and into hell's hat.

They were serving their country, we told them. And in our literal-mindedness we directed them to a tribal divinity instead of to a universal God. I want that fact to burn into your consciousness, if the idea of condemning me for my unbelief crosses your minds. As between Christ and Cæsar, the Church chose the State.

(Concluding, the Bishop declared:)

Yes, contrary to the chief point raised against me by the prosecution, I believe in God—with all my rational mind and with all my emotional soul, I believe in God. Besides, though I am not a saint, I have never committed one of the greater crimes against any man, woman or child, and it always has been, is now and ever shall be my meat and drink to do the will of God.

Brethren of the Court, I now await the issue.

Such a creed as this is of course much too strong "meat" for "babes," for "strong meat belongeth to them of full age". It has long been a tragedy in Christianity that the "babes," the younger souls who can assimilate only "milk," have not been distinguished from those who can grow only upon "strong meat". Christianity has been whittled down to the capacities of faith of the many, to the exclusion of the intuitions and intellects of the few. That is perhaps one

reason why so many Christians find in Theosophy more of the Christ whom they seek than in the creeds and observances of the churches.

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While in the United States, evolution is denounced and orthodoxy of a narrow type claims to be the only Christianity of Christ, there are here and there individual ministers who are pioneers of a larger and more universal religion. Evidently one such is Rev. W. M. Guthrie, rector of St. Mark's in-the-Bowery in New York. On the fifth Sunday after Easter, Mr. Guthrie conducted in the afternoon a special service to mark "Buddha's Feast of the Full Moon". This date was evidently supposed to be Vaisakh full moon, which however fell this year on May 8 and not May 17th. There was a hymn from the *Light of Asia*, beginning "Om, Amitaya!" Then readings of Nine Beatitudes from *Dhammapada*, followed by a Japanese Buddhist chant, the Buddhist Decalogue, four Beatitudes from the Mahāvagga, Buddha's prophecy of the coming of Christ from the Diamond Sutra, closing with another reading from *Light of Asia*, "Enter the Path!" Before the service, Mr. Guthrie conducted a special symposium on "The Orient's gift to the Occident" with addresses by Theodore Tu (China), Saliendra N. Ghose (India), Miss Michie Tanaka (Japan), and Asabollah Khan Beijan (Persia). In the evening, after a symbolic worship with a "ritual meditation upon the meanings and uses of the sacred element water," there followed a "singing hour," when Sarat Lahiri in Indian dress played on the "Esraj" and sang morning, afternoon and night *Ragas*. So while Christianity in America is losing in one direction while bishop unfrocks bishop, it is happily gaining in another direction, tending to a Christianity which shall include other religions also within its fold.



ESOTERIC TEACHINGS

By T. SUBBA ROW

[The deep occult knowledge which the late T. Subba Row possessed is attested to again and again by H. P. B. She considered him as having more occult knowledge than herself, and the first draft of *The Secret Doctrine* was sent to him by her for correction and revision. After H. P. B.'s departure from Adyar in 1885, Mr. Subba Row's talks to an intimate circle were taken down by some of them. Among his listeners were Dr. S. Subramania Iyer, C. W. Leadbeater, A. J. Cooper-Oakley and Dr. Neil Cooke. Dr. Subramania Iyer informed me that Mr. Subba Row was an excellent tennis player, and that some of the notes are of conversations at the Cosmopolitan Club, Madras, after tennis.

Five years ago, Dr. Subramania Iyer allowed me to make a copy of his notes of Mr. Subba Row's talks, with a view to their publication some time. In 1923, I discovered, much to my surprise, a second copy of the notes among the Welsh Section archives in Cardiff. This copy says "From shorthand notes of what Subba Row told us 12 December, 1886." The Welsh Section T.S. most courteously allowed me to bring the manuscript to Adyar to be put among the T.S. records.

The two copies of the notes agree very closely; three pages are however missing from Dr. Subramania Iyer's copy. I have accepted the better wording wherever found, putting in a few commas, capitals, etc., to make the reading clearer. The footnotes also exist in the originals. So far as I know, neither manuscript has been revised by Mr. Subba Row, and one must therefore trust that he is accurately reported.—C. J.]

THE FIRST RAY IN BUDDHISM

THE word Buddha is used in two senses. In one sense it means any one of the 7 kinds of Logoi—any Logos is said to be Buddha. In the other, it is the Logos of a particular Ray—*viz.*, Gautama's Ray, the Second.

Ideas connected with the first Ray seem to have crept into Chinese Buddhism before the time of Gautama.

In the first Ray there are two elements—(1) the permanent element of the First Ray, (2) the indwelling Divine Presence, which is Christos. These two are called in Buddhist phraseology, Amitābha and Avalokiteshwara. Amitābha is described as a very great Buddha living in the Western Paradise. The word means "boundless light". Amitābha is located in the Western Paradise from the tradition that the last great Adept of that Ray lived at Shamballa and there established "The Brotherhood".

Avalokiteshwara is considered to be His son, but is not so in reality, because when the Christos comes out of the Logos of the first Ray, it seems to emerge from this fountain of light and so it is called the son of Amitābha.

Buddha Himself seems to have been questioned about *Avalokiteshwara* by His disciples. His answer will give some ideas about its nature. The power is protean, assuming all sorts of forms and doing the work of any other Logos for the time being.[1]

[1] See Beale's *Catena of Buddhist Scriptures from the Chinese*, p. 389, etc.; line 8, the word "fearlessness" is not correct.

Kwan Yin may be called the female form of Kwan Shi Yin. The extract shows the ideas held by the Chinese on the subject.

Though each man belongs to a particular Ray of his own, it is only the first two Rays that have ever given rise to universal religions. In the case of the other five Rays a man is merely concerned with his own particular Ray, but in the case of these two every Adept will have to come under the influence of every other Ray. There are two ways in which these two Rays minister to the spiritual needs of mankind. Buddha is the outward teacher, the teacher *par excellence*, and through Him spiritual light and wisdom are supposed to come to the neophyte or even Adept. But in the case of the Christos, his manifestation is *internal light and not external symbols.* The last great Adept of that Ray, when going to Nirvāna, leaves the Ray behind Him, until His Successor shall appear. This is the mysterious power which pervades the whole of this planet in the shape of the "still small Voice". It is potentially in every man's heart: it is not one of his 7 principles, nor does it always exist there. At a certain stage in a man's spiritual progress, it begins to sound in his heart, as described in *Light on the Path.* It gives him the supreme directions he has to receive, opens out the further path of progress, points out the way and disappears. It has nothing to do with the girl in the *Idyll of the White Lotus.* It is in every man's heart and yet it is not. Only at a certain stage it makes its appearance.

So there is hardly a single Adept who can dispense with the Christos. There is this mysterious entity with which he must come into contact before he becomes a Chohan. It is everywhere and nowhere. You cannot locate it on any one plane. It seems to be on all the planes. When it does incarnate, it begins to sound like the voice, and remains in

the man and establishes a relation with his principles for the time being. Then you say it has incarnated.

It is this mysterious presence which is so unaccountable. It cannot be seen by the highest Adept. It seems to be omniscient and omnipresent. It seems to be its business to help as many human beings as it can, and it has been looked upon as God by all great Initiates. It is not Parabrahman. *It is the indwelling Presence of the first Ray Logos, the mysterious power always present in it*, and left here—left as a substitute for himself by the last great Adept who reached Nirvāna. He will remain here till the next Adept appears and then it will ascend its "*mercy seat*" on "*the throne*". It is itself the whole Christian Trinity—Father, Son and Holy Ghost. It is that which has received the name of Christos.

The word Holy Ghost used in the *Bhagavad-Gītā* lectures, may be used in two senses. In one it is a member of the "Christos" trinity; in the other, it is the "mother" and "spouse" of "Christos". It is the Gnostic Sophia. It is more or less common to all the Rays, *but the first Ray has a Holy Ghost of its own—the Light of the Logos of the first Ray. That light is the emanation of the two principles of the Logos combined, that is, our Holy Ghost.* That Holy Ghost is a matter of very little account to people in general, because only a man of the first Ray has to do with it. The Christian Holy Ghost is one of the elements that enter into Avalokiteshwara. It is one and yet divisible, and can put forth infinite varieties of manifestations, because it is already in every man's heart, whatever his Ray. It can only be appropriated by a man of that particular Ray, *yet every man can claim its assistance, and every man is bound to accept its help before he passes the last Initiation.* That is the reason why Buddhism and the first Ray have given rise to universal creeds. The other five Rays, though of course important,

have not given rise to universal religions, because not applicable to all people.

Wherever Buddha sees spiritual progress and spiritual culture, He is bound to shed His influence there.

This is an infallible voice and must be obeyed. It comes but once and gives directions, and tells you the meaning of your own Ray, points out the path to your own Logos, and then goes away. It will not come before you are prepared for it. Some, when they hear it, think it is only some astral sound. Some think some astral sound is this Turīyānandam. It is that which *The Upanishads* say will be heard by the man who dies at Benares. It is the song of life, and only comes when you are in a condition as it were of torpor, and then it begins to whizz round you till you wake up. *Vide Prashna Upanishad* for "Song of Life".

The Sign of the Cross is taken from peculiar things in connection with Adonai.

Sacrifice—Christ took advantage of the Jewish tendency to sacrifice, and gave it a certain turn, and made it more or less identical with the transfer of blood in the final Initiation. That is the meaning of the final Initiation—the mysterious thing going to happen when he goes to join the permanent counterpart, in Nirvāna, of his Ray. The blood of Christ is the spiritual life that flows from Christ—*his Daiviprakriti.*

But in the case of the first Ray there are two elements that form together a complete thing: when one is separated, the life current does not flow from what remains there. Only when they are joined, comes forth the general influx of life current from it, and that is "the tree of life".

In some very peculiar sense Krishna is the real Christ. Your Christ is simply a feeble image, as it were, of Krishna—a mere reflection. *It is from the standpoint of that mysterious*

Voice that Krishna is speaking in the *Bhagavad-Gītā*. It is that Voice that is speaking. Hence the importance of that book. It contains more of the real teaching of Christ than any other book which now exists. But it is open to any man to obtain the teaching of Christ in himself from the "still small voice".

T. Subba Row

(To be continued)

THE CALL OF THE DEEP

WHEN you hear the ships' bells in your sleep,
And there is a strange tang in the wind,
And the air turns salty in your mouth,
Look out!
For the sea is calling unto her own
And will not be denied.

For there *is* a Sea too deep for trawling;
And there is a space too wide for calling
To passing ships,
And they who travel the trackless roads
Go out alone . . .

. . . . . .

But what does a landlubber know of the sea
Or the call of the Deep?

E. G. SALT

ANCIENT HINḌŪ EDUCATION

By L. S. TAILANG

PRELIMINARY

NO apology is needed for writing a few lines about the system of education adopted by the revered Āryas of ancient India. Any person who claims to have some knowledge of India and Indian people, knows what an important significance the ancient ideal and method of teaching have for us. It was the main factor in weaving that great fabric which is known as Āryan culture—the culture which has been the mother of so many sound systems of philosophy, so many highly developed branches of science and such a fountain-head of genuine poetry, as even now commands the respect of, and finds votaries among, all civilised nations of the world. Even its continuity speaks very highly for it, because it was due to its stable qualities that the system has stood against time for such an immense period. It has become of special interest, in these days when we are thinking of evolving a new system of our own, that we have realised how harmful has been the wholesale fostering of modern systems.

Though the importance of such a study—the study of ancient Āryan Education—is admitted on all hands, full justice has not as yet been done and perhaps will not be readily done to this subject of greatest interest. A short sketch in Laurie's historical survey of pre-Christian Education and outlines of

the subject in enclyclopædias count almost for nothing. Thanks to the labours of Prof. Hastings and his co-workers, many dark chapters in the history of Indian philosophy and culture have been illumined by the publication of the "Encyclopædia of Religion and Ethics". There we have a glimpse (though very poor and faint) of Hiṇḍū Education under the articles on Education (Hiṇḍū) and Āshrama. Mr. Keay in his little book on the subject has indeed tried to collect as much material as was possible from translated works, but still the book is not what it ought to have been. Mr. Muzumdar's book, though written with the spirit of a real educationist, suffers from the same disadvantage. His knowledge of Samskṛṭ being very limited, his book could not but be a scrappy monograph of facts not well-assorted. Dr. Radhakumar Mukherji has published an article on this subject where he tries to collect, with the practised brain of a historian, all the information scattered throughout the *Upanishaḍs*.

From the above, it is clear that our subject has so far eluded the grasp of the few scholars who have attempted to grapple with it. This could not be otherwise. The subject is vast, and the reliable materials are all embedded in the fossils of antiquated works—mostly out of the way for all but the specialist. Under the circumstances, it would be presumptuous to attempt a satisfactory survey of such a subject within a limited space. What the present writer, with his insufficient knowledge aims at, is to indicate a line of work, with desultory discussion of its scope, method and resources. But only that person who has a thorough knowledge of Veḍic, Smārṭa writing and of literary works, can do any justice to this subject.

Introductory

Before we proceed to say anything about ancient Hiṇḍū Education, it will be helpful to have an idea of the meaning

and principles of education. In western countries, especially in Germany, learned contributions have been made, from time to time, towards the understanding of the aims, ideals and methods of education. For us there is no necessity of stating and discussing the abstruse theories of education. Let us try to get some idea of its general principles in as simple a way as possible.

First of all, what is education? If we look at the derivation of the word, we find that it signifies "a process of leading out latent faculties". Even if we stick to this literal meaning, a number of problems suddenly confront us. What are latent faculties? Why should they be developed? Then come the questions of how and when. If we attempt to solve these problems, we are led on to face others of still greater significance. Man must prepare himself to be successful in life by perfecting himself in as many ways as possible. But should he not, before he tries to adopt methods for such a preparation, find out what man is and what life is? Certainly he must. All work of such a nature will depend upon these higher conceptions.

But such higher conceptions are not formed in a day. They are the attainment, not of individual minds, but of the collective mind of society. At a particular period of history, a particular society has its own philosophy of man and life. Now, according to this philosophy, methods of preparation for life are made. It is an important care on the part of the elders for the youngers. So, if we keep to the derivative meaning of the word education, we shall find that it denotes those measures which are adopted by the elder generation for preparing the younger for life.

In this connection, we are also to remember that man is something very complex—a curious amalgamation of a number of forces working together. Now the development of one or two faculties only, will not perfect or fit him for his

work in the world. One training brings out one kind of faculty, but not others. Is such a training education? It has been so called by a number of educational experts, by limiting the denotation of the word education. This process of limitation has been carried to such an extent that the word education in modern times, if not qualified, becomes equivalent to mere teaching.

But those educationists who do not accept such limitation, have also made their powerful voices heard from time to time. Their conception of education is indeed of very great interest, especially to those who are going to study ancient Hindū Education. Their position can be best stated by quoting a few words of John Stuart Mill from his Rectorial Address delivered at St. Andrews in 1867. According to him education,

> includes whatever we do for ourselves, and whatever is done for us by others for the express purpose of bringing us nearer to the perfection of our nature.

Later on, in that very address, John Stuart Mill, keeping the practical side more in view, qualifies the above statement by saying that education is,

> the culture which each generation purposely gives to those who are to be its successors in order to qualify them for at least keeping up and, if possible, for raising the level of the improvement which has been attained.

However much western scholars may differ in their conception of education, they are mostly at one with Professor John Adams who wisely observes that,

> in so far as education is treated as an art or as a science, it must be carried on with the deliberate purpose of modifying development by means of knowledge systematically imparted.

The idea of development involves the correlative idea of organism, and organism implies the existence of an inherent law which is brought to light in the development of the organism. The idea of life is always implied when we speak of an organism. This indeed, as hinted above, would compel

us to hunt for the meaning of this mysterious thing called life. But we must assume a knowledge of the general meaning of the vital principle. Whatever it is, it pervades the whole of the structure in which it is found. Of it may be said, "as is said of the soul, it is all in the whole, and all in every part".

Thus we see that in order to know exactly what system of education was employed by a particular people at a particular age for the training of their youth, we have first to find out what was their conception of life. From that we shall be able to realise what was their ideal of education. From the knowledge of this ideal we shall know what they really meant by education; thus determining its nature, we shall be in a position to form an idea of its methods and subjects, from the casual statements found in their ancient works.

To form a tolerably correct estimate of ancient Hindū Education, we shall, therefore, try to find out the ancient conception of life, how far the education influenced practical life, and the methods employed to spread that education.

Social Organisation and the Philosophy of Life

What were the basic principles on which the ancient Aryas built their social organisation? According to them society was an organism. They wanted to develop the whole and not merely a part. All sections of society were, as it were, the limbs of one Great Purusha. It has been very beautifully expressed in the Mantra:

ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्यः कृतः ।
ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रोऽजायत ॥

"The Brāhmaṇa was His mouth, Kṣhatriya His arm, Vaishya His thigh, and Sūdra His foot."

Now every organism requires for its healthy development that each part while working independently, must harmonise with the whole. Thus we see why the Āryas were careful to assign particular duties to particular classes and to ordain that each should stick to its own duties.

But what was to be the goal of humanity? This was the question with them as with every intelligent society and individual. The solution was very clear. Though Āryan philosophers differed in detail, they were all at one in believing that the present life was not the end but merely the means to the end. Man is destined to a higher life beyond death and this life is a preparation for it. From time immemorial, the doctrines of karma and transmigration were engraved on their hearts. Every being is evolving backward or forward according to the Law of Karma, and the result is, man is born and dies again and again. But there is a goal—a destination निरपायसंश्रयाऽग्रभूमिः "the land ahead, an unfailing refuge," which when reached, there is no ताप "sorrow". न स पुनरावर्तते—"He does not return again," for he is freed from the wheel of births and deaths. He has attained what is called त्रिविधदुःखात्यन्तनिवृत्ति : —"permanent freedom from the threefold miseries."

But how can that high estate be attained? By attaining to real knowledge. All the philosophers are agreed that अज्ञान or अविद्या "ignorance" is the cause of all क्लेश, "trouble". Let ignorance be dispelled and knowledge dawns. That knowledge must be obtained. There can be no मुक्ति, "liberation," without knowledge. ऋतेज्ञानान्न मुक्तिः—"no liberation without knowledge," न हि ज्ञानेन सदृशं पवित्रमिह विद्यते[1] "there is nothing so purifying as knowledge".

But such knowledge was not to be so easily attained. It was to be attained only when man realised himself, attained to the perfection of his nature. Perfection is gained by creating helpful Karma and destroying that which is harmful.

[1] *Gnan*: Self-realisation or self-knowledge. *Vijnan*: Knowledge.

According to the general philosophical trend of the Āryas, to bring about the real equilibrium of Kārmic energy was the mission of life. They say कर्मणां भोगादेवक्षयः "Karma is exhausted only by experiencing it." So, the first principle was that each should perform the duties of the caste into which he was born. The second principle was to attain the highest spirituality by means of pure life and character.

In organising society, the Āryas took advantage of the natural bent of human minds and of the laws of heredity. This is clear from the *shloka.*

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

"The fourfold classification was effected by Me according to the division of qualities and acts."

Society was divided into four sections, each having a particular function to perform in its development. The whole of society was moving towards one goal with all its parts harmoniously working.

THE IDEAL OF EDUCATION

Now we have seen the real principle on which the whole organisation worked. But those who had realised these higher truths and principles could not hope to forward their ideals beyond their own lifetime, unless they trained the coming generation to tread the same road which they themselves had discovered. So they formulated a very able and successful system of Education.

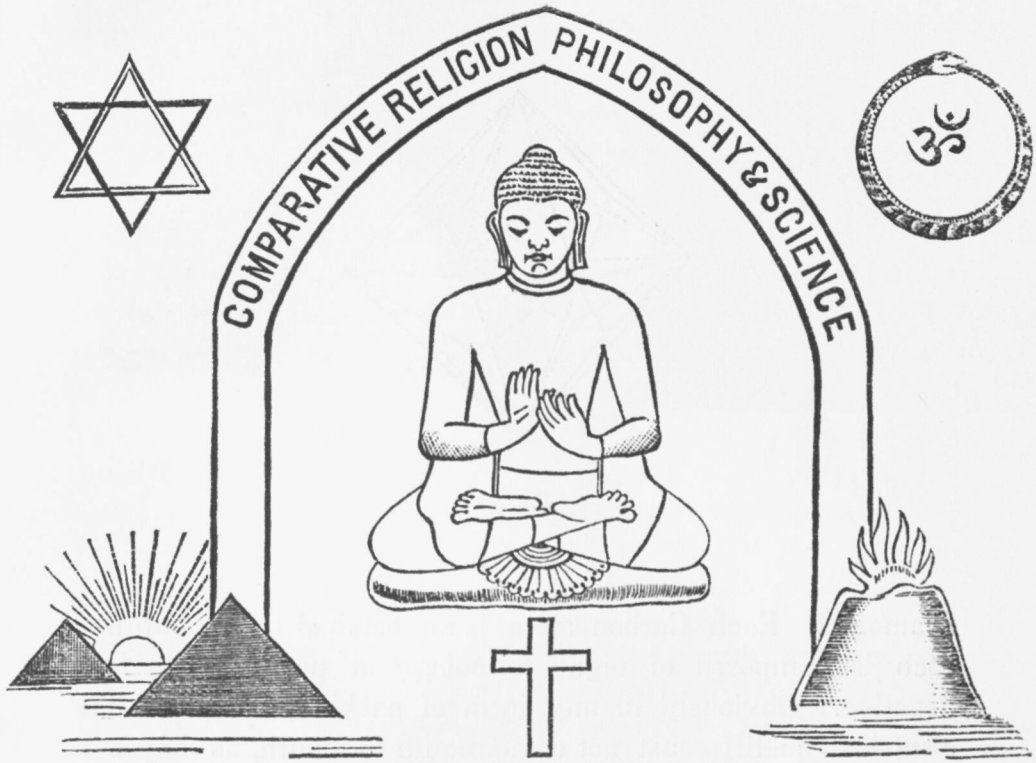
The ideal of ancient Hinḍū Education was quite distinct from the ideals which have, from time to time, led various nations to establish their own peculiar systems. The difference between the ideals of Hinḍū Education and of modern western education is simply this, that the former sought the development of man as a whole, the latter provide for the

development of his individual faculties. The aim of modern education is clearly worldly advancement. It considers the present life to be the very pinnacle of human evolution, and seeks to provide and surround it with as many pleasures and comforts as possible. It is out and out materialistic, entirely divorced from all spiritual connection. Men are becoming intellectual giants, no doubt; but at the same time they are becoming moral and spiritual pigmies.

Hinḍū Education paid equal attention to all human activities. To the Hinḍūs, intellectual superiority, without a moral and spiritual basis, was of no account. It would be as though one arm of the body were to be overgrown and the other maimed. Education is a preparation for the struggle of life, and the preparation which is one-sided cannot fit any person for such a Herculean task. Therefore, they made education compulsory to all the higher classes. The system with its higher ideal was so thorough that it imbued them with the thirst for the higher life, but at the same time convinced them of the grave responsibilities which would lie upon their shoulders.

L. S. Tailang

(To be continued)



OCCULT CHEMISTRY

EDITED BY C. JINARĀJADĀSA

(*Continued from p. 607*)

THE DIAMOND

WHEN examining clairvoyantly the Diamond last May in Sydney, it was seen that its structure was somewhat difficult to grasp. There was clearly a unit of Diamond, and

its shape was a triakis octahedron (Fig. 43). But how was the large mass of Carbon atoms built up to make the

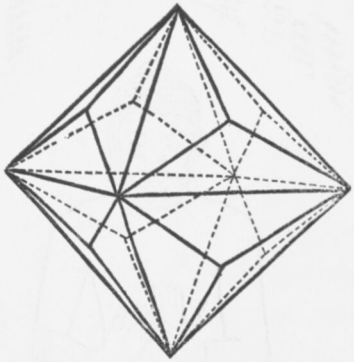


FIG. 43

Diamond? Each Carbon atom is an octahedron in outline; each is composed of eight funnels, four positive and four negative. Obviously in any form of packing, funnels of like electrical quality must not come mouth to mouth, as they will then repel each other.

One especial difficulty in mapping out the structure of Diamond is due to the fact that in reality there is no rigid octahedral shape visible, as the outline of a Carbon atom. Certainly its eight funnels radiate to the eight surfaces of an octahedron; but the octahedral shape is more an appearance than a reality. Fig. 44 shows four of these funnels. The funnel is a temporary effect, being in fact the rotational field made as groups of ultimate physical atoms revolve. In their revolutions, they push back the circumambient matter of the plane next above, making thus a temporary shell or field of activity.

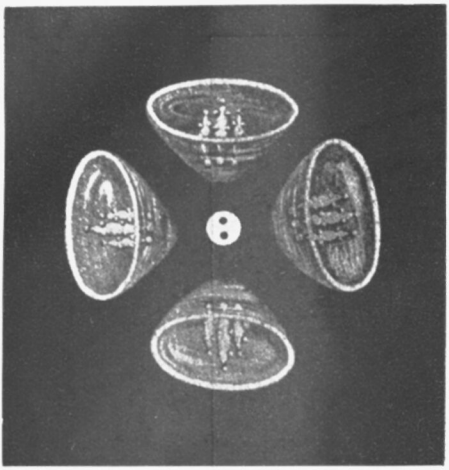


FIG. 44

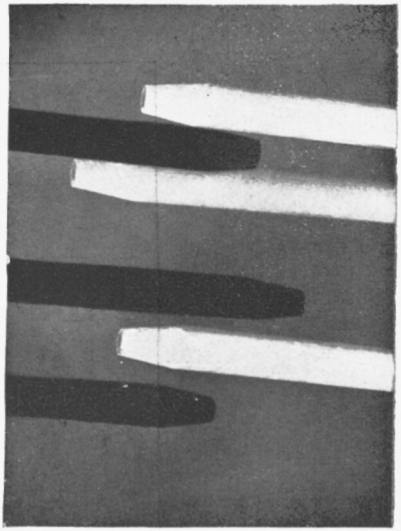


FIG. 45

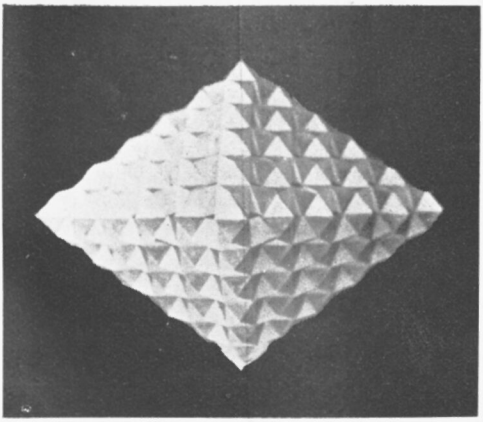


FIG. 46

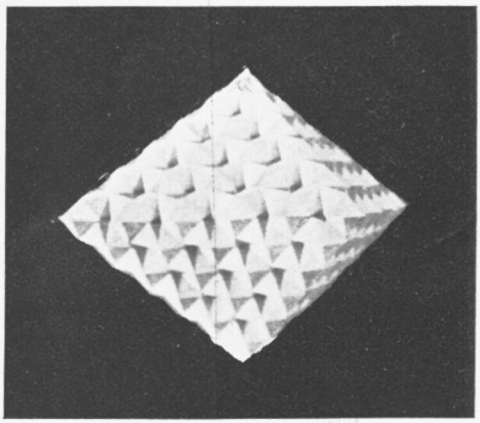


FIG. 47

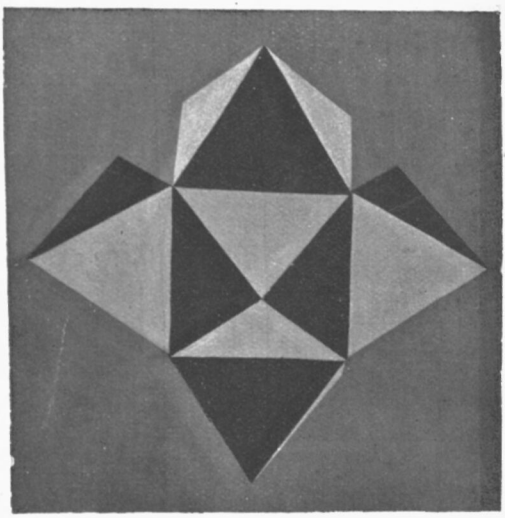


FIG. 48

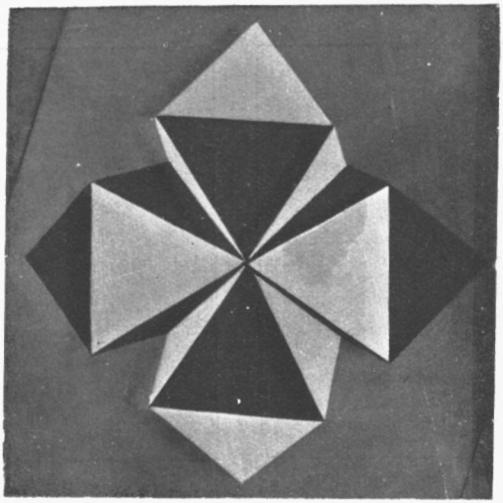


FIG. 49

In the packing of Carbon to make the Diamond, any two funnels of opposite electrical quality, from two adjacent Carbon atoms, interlock in a way not so far noted. The two rotational fields overlap, and the cigar shaped bodies of one funnel enter among the interstices of the similar bodies in the funnel opposite to it. Fig. 45 is an attempt to show this interlocking. This unusual interlocking may perhaps be the reason why the Diamond is the hardest crystal known.

The simplest way to describe the Diamond, whose general appearance is given by Figs. 46 and 47, is to narrate how the octahedra were assembled, in the making of the model. First, five Carbon atoms are grouped, as in Fig. 48. Funnels of opposite electrical quality hold each other rigidly. These five Carbon atoms, in this formation, form the Carbon molecular unit for the building of Diamond. Fig. 49 shows the same unit, with its Maltese cross, as seen from the back. Taking now 25 of these units, we place them in rows of five, making thus a square. Similarly we assemble 16 units to make a smaller square, 9 more to make a square smaller still, and finally 4 to make the smallest square. We now make a pyramid of four sides; its base will be of 25 units, then next above 16, 9 and 4. The top of the pyramid is one unit of five Carbon atoms.

Here I will quote the words of the investigator as he describes what he sees.

"Now build in imagination another pyramid exactly like the first, and one would expect, by putting them together base to base, to have the complete molecule. But it is not so simple as that. They are applied base to base, but they are, as it were, bolted together by the insertion of additional Carbon atoms. Turn the pyramid upside down, and you will see quite a pretty pattern of 25 Maltese crosses (Fig. 50). Take any four of these crosses, and you will see in the middle of the group of four a depression, a square hole. In the reversed base of 25 units there are 16 of these holes, and before we set the bases

together we must put a single carbon atom in each of the 16 holes of *one* of the bases. The 16 atoms will project like spikes, but when we apply the two bases, we shall find that these projections will exactly fit into the depressions which come opposite to them, and will lock the two pyramids together most efficiently. (Is this also part of the explanation of the extreme hardness of the diamond ?)

" There is yet another peculiarity. The 16 blue and black holes (in the diagram) are arranged in four lines of four. Produce those lines in each case to the edge of the base of the reversed pyramid, and we find another additional Carbon atom fixed there as a bolt ; *also*, one extra at each corner of the base. We will mark the holes for these (they are really only *half*-holes) green in our diagram, and there will be twenty of them altogether. The Carbon atoms which fill these green exterior holes project at the sides of the base of the pyramid, and make a serrated edge. (Has this anything to do with the remarkable cutting power of the diamond ?)

" It seems noteworthy that the molecule stands always on the point of one of its pyramids, like a buoy floating in the water. In building the two pyramids, the units (of five Carbon atoms) always stand upright on their crosses ; consequently it follows that when we reverse one of those pyramids to apply their bases, all the units in both of them are pointing away from the centre of the molecule. The little grey lozenges on the diagram are orifices, through which the background can be seen.

" I find it extraordinarily difficult to describe the thing so that there can be no mistake about it ; I feel as though there must be some other way of looking at it which would make it all perfectly simple, but I cannot just get that point of view ; perhaps someone else will. You have probably no idea of the trouble it has cost to analyse this molecule ; it seems different from anything I have tackled before.

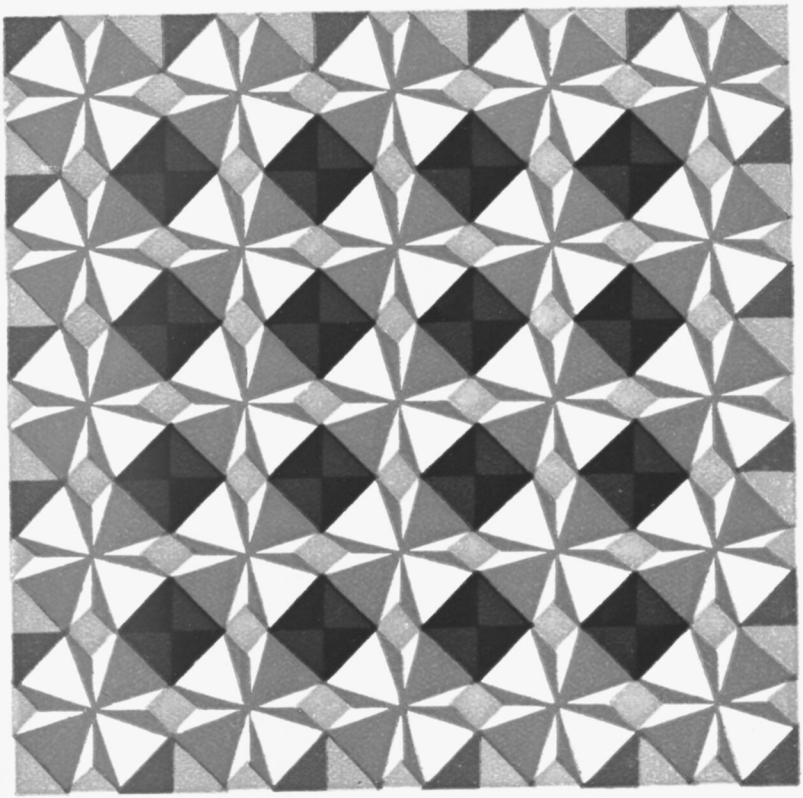


Fig. 50.

"There is still one more peculiarity, which however is not represented in the model. The whole molecule is, as I have said, a flattened octahedron, and of course its eight sides are triangles. But in the middle of each of these eight sides—or rather *over* the middle of it—hovers a single floating Carbon atom, floating out at right angles to the face of the triangle, pointing straight away from its centre. Its bottom point is *almost* touching the central point of the side, but not quite. I suppose that we could make it appear to float in its place by some ingenious attachment of thin wire, or possibly a long pin. Tiny as this Carbon atom is, it produces a curious effect. We know how each chemical atom makes a shape for itself by pushing back surrounding matter—a shape which is really illusory, like the octahedron for the Carbon atom, whose sides are actually the mouths of funnels. Without those 8 floaters, the shape of this Diamond molecule would be a flattened octahedron; but each of them raises the centre of its triangle very slightly, so that lines run from that centre to each angle of the triangle, dividing it into three very flat triangles, and so making the molecule a twenty-four sided figure, the triakis octahedron. The lines of course run from the apex of the floating atom."

When we count the number of Carbon atoms in the unit of Diamond, we find:

In each pyramid 55 units of five = 275

Therefore in two pyramids	550
In 16 blue holes	16
In 20 green half-holes	20
Floating atoms	8
	594

C. Jinarājadāsa

ESOTERIC ISLĀM

IN ISMAILISM

By MARY K. NEFF

AS in Christianity there are two great divisions, the Catholic and the Protestant, so in Islām there are two great sects, known as the Sunni and the Shia sects. The split occurred very early in the history of Islām, and was caused by a difference of opinion as to who succeeded the Prophet Mohammad as Caliph, or head of the religion. The orthodox Mussalmān, the Sunni, holds that the mantle of the Prophet descended (both by his choice and by the election of the faithful) upon Abu Bakr, next by election upon Umar and Uthman, and only then upon Ali, who thus became the fourth Caliph. The Shia, on the other hand, maintains that Ali, being the cousin and son-in-law of the Prophet, succeeded him directly, by right of kinship and the marriage relation (being thus the first, not the fourth, Imam), and that the succession descended to his sons, al-Hasan, and al-Husayn, and upon their offspring, so ruling out the entire line of orthodox Caliphs from Mohammad to the present time. From these facts it will be seen that from the very death of the Prophet there have been two separate and opposing bodies, each claiming to teach the truth as revealed to the Muhammadan world.

The word "Shia" means a party, or faction; and it is applied to all those who agree that Ali and his descendants are the rightful Vicars of the Prophet. Naturally, they were

hated by the orthodox Caliphs of Baghdad and Damascus, whom they regarded as usurpers. The Shias, however, differ among themselves as to the number of the Imams succeeding the Prophet, and as to their nature. We are, as yet, only upon the outer fringe of a knowledge of Muhammadanism. Very little of the Turkish, Persian, Arabic or Indian literature upon the subject has so far been translated into English. Roughly speaking, then, the Shias may be classed under two divisions, the Sect of the Seven and the Sect of the Twelve, though there are many other less known sects, such as the Ali-Ilahis—who, as their name signifies, regard Ali as an incarnation of God, a Manifestation, what the Hinḍūs term an *avaṭār*,—the Assassins, the Batinis, the Nusayris, the Druzes, the Hurufis, the Derwishes. The two chief Shia sects mentioned above agree on the subject of the pontifical succession as far as the sixth Imam, Jafar as-Sadiq; at that point they diverge. The Sect of the Seven recognise his eldest son, Ismail, as the seventh and last Imam; while the Sect of the Twelve passes the succession to the younger son, Musa, and to his descendants down to the twelfth Imam, or Imam Mahdi, who is believed to have disappeared at Samarra in A.H. 260 (A.D. 873 or 874), to reappear at "the end of time," in order to "fill the earth with justice after that it has been filled with iniquity".[1] The Persian Shia, speaking of the Imam Mahdi, still adds the pious wish,

May God hasten his joyful Advent.

The idea of the election of the Caliph, which appealed to the democratic Arabian mind, was distasteful in Persia, where the doctrine of the Divine Right of Kings held sway; hence Persia has always been a stronghold of the Shi'ites. Political

[1] Compare with the *sloka* of the *Bhagavaḍ-Gīṭā*:

Wherever there is decay of righteousness, O Bhāraṭa, and there is exaltation of unrighteousness, then I Myself come forth; for the protection of the good, for the destruction of evil-doers, for the sake of firmly establishing righteousness, I am born from age to age.

animosity also contributed to make Persia a strong Shi'ite country; for Umar, the second orthodox Caliph, destroyed the Persian Empire. Furthermore, al-Husayn, the younger son of Ali and Fatima (the Prophet's daughter), was supposed to have married Shahr-banu, the daughter of Yazdigird III, a Persian king; therefore, all the succeeding Imams of both the Imamiyya factions (the Sect of the Twelve which now prevails in Persia and the Sect of the Seven, or the Ismailis) unite in themselves the Prophet and the King, being descendants both of the Prophet Mohammad and the Persian House of Sasan.

HISTORY

As this article will deal principally with the esoteric doctrines of the Ismailis, a brief history of these sectarians will not be amiss. I quote from E. G. Browne's *A Literary History of Persia* and the "Prolegomena" of the same work. He says:

> The political importance of the Ismailis began with the foundation of the Fatimid Dynasty, so called because they based their claims 'on the nobility of their descent from Fatima,' the Prophet's daughter, wife of Ali. This Fatimid Dynasty, the Anti-Caliphs of North Africa and Egypt, attained and maintained their political power from 909 to 1171 (when the last Fatimid Caliph was removed by Saladin from the throne of Egypt) by a religious propaganda conducted throughout the lands of Islām, and especially in Persia, by numbers of skilful and devoted missionaries called *da'is*. This doctrine was an esoteric doctrine, hence they were called 'Esoterics', or more commonly 'Heretics'. The genius which gave this comparatively insignificant sect the first impulse toward that might and influence which it enjoyed for nearly four centuries came, as usual, from Persia, in the person of Abdullah ben Maymun al-Qaddah, A.H. 260 (A.D. 874) to whom is generally ascribed the origin of Ismaili power and organisation, and the real parentage of the Fatimid Caliphs of Egypt and the West. He claimed to be a prophet, and performed prodigies which his followers regarded as miracles, pretending to traverse the earth in the twinkling of an eye and thus to obtain knowledge of things happening at a distance. He was forced to flee from place to place, and finally settled in Syria. His doctrines were taught by various propagandists, among them one Qarmat, who gave its members one of their

names, the Carmathians, who for a hundred years spread terror throughout the realms of the Abbāsid Caliphs, intercepting pilgrim caravans to Mecca, and even in 930 capturing the holy city of Mecca, slaying 30,000 inhabitants, and carrying off the Black Stone and other relics. This, however, they voluntarily restored twenty-two years later. When Maymun died, he was succeeded by his son Mohammad, who was followed by his brother Ahmad, and he by Said ben al-Husayn ben Abdulla ben Maymun al-Qaddah, who was born in A.H. 260, (A.D. 874), in Syria. He reaped the fruits of the efforts of his three predecessors. Learning from one of his missionaries that the Berbers of North Africa were impregnated with Ismaili doctrines and were eagerly expecting the Coming of the Imam, he crossed hither, declared himself the promised Mahdi, took the name Ubaydu' llah-al-Mahdi, placed himself at the head of his enthusiastic partisans, overthrew the Aghlabid Dynasty, conquered the greater portion of North Africa, and with the newly founded city of Mahdiyya for his capital, established the Dynasty which, because of the claim of descent from Fatima, the Prophet's daughter, is known as the Fatimid Dynasty.

In A.H. 356 (A.D. 969) Egypt was wrested by them from the House of Ikhshid, and at the end of the twelfth century of our era most of Syria was in their hands. This great Shi'ite power was represented by fourteen Anti-Caliphs, and was finally extinguished by Saladin (Salahu'd Din) in A.H. 567 (A.D. 1171). The rule of the Fatimids was on the whole, despite occasional acts of cruelty and violence inevitable in that time and place, beneficent and favourable to learning. Says Guyard (*Un Grand Maître des Assassins*),

> The Ismaili doctrines were publicly taught at Cairo in universities richly endowed and provided with libraries, where crowds assembled to listen to the most distinguished professors. The principle of the sect being that men must be converted by persuasion, the greatest tolerance was shown towards other creeds. Muizz, the fourth Fatimid Caliph, A.D. 952-975, permitted Christians to dispute openly with his doctors, a thing hitherto unheard of, and Severus, the celebrated Bishop of Ushmunayn, availed himself of this authorisation. Out of the funds of the Treasury, Muizz rebuilt the ruined church of St. Mercurius, at Fustāt, which the Christians never hitherto had been permitted to restore. Certain Mussalmān fanatics endeavoured to prevent this; and on the day when the first stone was laid, a Shaykh, leaping down amongst the foundations, swore that he would die rather than suffer the church to be rebuilt. Muizz, being informed of what was taking place, caused this man to be buried under the stones, and only spared his life at the instance of the Patriarch Ephrem.

Had the Ismaili doctrine been able to maintain itself in Egypt in its integrity, it would have involved the civilisation of the Muslim world. Unfortunately, a serious change was about to take place in the sect, through the pretensions advanced by al-Hakim, the grandson of al-Muizz, who claimed to be an incarnation of God, and was accepted as such by the sect of Ismailis still known as the Druzes; and because the excesses of the Ismailis of Persia and Syria armed against Egypt the pious and orthodox Nuru'd Din (The Atabek of Syria, A.D. 1146-1173) who succeeded in overthrowing the Fatimid Dynasty.

W. Ivanow, in *Ismailitica*, published as a Memoir of the Asiatic Society of Bengal, in 1922, Vol. VIII, Calcutta, remarks,

A period of over five hundred years in the life of the sect is left blank, and we know about the modern history of the community little more than nothing; *i.e.*, only the fact that Ismailism still exists as a religion in some parts of Asia, such as Syria, Persia, N. Africa, Central Asia, and especially India.

DOCTRINE

Up to the time of Abdullah ben Maymun al-Qaddah, A.H. 260 (A.D. 874) Ismailism was a mere subdivision of the Shia Sect, distinguished by its recognition of seven Imams, as opposed to twelve. But al-Qaddah elaborated and allegorically interpreted the doctrine to such an extent that it was repudiated as impious by the Shias, who began, and still carry on, an active persecution of its adherents; hence the name "Heretics" as applied to them. Historians point out that al-Qaddah, being a Persian, drew largely from the old Iranian and Semitic systems, but also incorporated Neo-Platonic and Neo-Pythagorean ideas into his system. But may it not be that Ismailism, instead of being a complex of various ancient religions, is instead another facet of the diamond of the Ancient Wisdom underlying all religions, a facet at an angle befitting the time and race to which it was given?

The term "Sect of the Seven" is peculiarly appropriate to the Western branch of Ismailism; for its whole system is

built up on the number seven. The *da'is*, or missionaries, sought to arouse the curiosity of their hearers by such questions as: "Why are there seven heavens, seven earths, seven seas, and seven verses in the first chapter of *al Qurān*?" "Why did God create the universe in seven days?" They posit a sevenfold division of the universe, seven prophetic cycles, seven initiations.

The Sevenfold Universe	
1. God	
2. Universal Reason ...	Prophet.
3. Universal Soul ...	First Imam.
4. Primal Matter ...	Six later Imams.
5. Space, or Pleroma...	Hajjat, the Proof.
6. Time, or Kenoma ...	Da'i, or Missionary.
7. Man ...	The layman, the believer.

The Seven Cycles: Their Prophets and First Imams		
1. Adam	...	Seth.
2. Noah	...	Shem.
3. Abraham	...	Ishmael.
4. Moses	...	Aaron.[1]
5. Jesus	...	Peter
6. Mohammad	...	Ali.[2]
7. Md. ben Ismail...		al-Qaddah

The number Twelve also entered largely into the system. To the Ismaili, Seven and Twelve were writ large in the universe and in man; witness the Seven Planets and the Twelve Zodiacal Signs, the seven days of the week and the twelve months of the year, the seven cervical and the twelve dorsal vertebræ in the body. The number Seven governed the Prophetic Cycles; thus, in each of them the Prophet who inaugurated the Cycle was followed by seven Imams, of whom the first was always the trusted ally and confidant of the Prophet, the receiver of his teaching, called variously the Foundation, Root, Origin; then followed successively six Imams, who taught and developed the doctrine of the Prophet to their time; each of the seven Imams was followed by twelve apostles, or *Hajjats*, or Proofs, with the last of whom the Cycle closed, and a new Prophetic Period was ushered in by another Prophet. The *Qurān* is not a sufficient guide, nor can man attain to truth by his own unaided endeavour;

[1] John the Baptist was the last Imam of this series, the immediate precursor of the next prophet, Jesus.

[2] The last Imam of this series was Ismail. His son, Mohammad ben Ismail, was the Prophet who inaugurated the succeeding Cycle in which we live.

hence from time to time the Prophet, or *Natiq*, appears, to give the living teaching of the Universal Reason, the *ta'lim*, to man. It is only in the last Prophetic Period, that of Mohammad ben Ismail, that the Esoteric Doctrine has been given forth, showing the true meaning of the Law and the Prophets. To the Ismaili, all nature is filled with symbols of the Mysteries, every religious ceremony is an embodiment of the Hidden Doctrine. He is sometimes called the Doctrinaire, because the True Doctrine, the Symbolic Interpretation, can only be obtained from the living Imam of the time. His Highness the Aga Khan is the living Imam of the present time.

E. G. Browne, in the above-quoted work, describes the seven Initiations as follows :

First Degree. Oath of allegiance[1] to the *da'i* and his Imam : 'Bind yourself then, by placing your right hand in mine, and promise me, with the most inviolable oaths and assurances, that you will never divulge our secret, that you will not lend assistance to anyone, be it who it may, against us, that you will set no snare for us, that you will not speak to us aught but the truth, and, that you will not league yourself with any of our enemies against us.' Besides taking the oath of allegiance, the initiate was called upon to pay the Imam's money (a sort of Peter's pence), which was at once the symbol of his obedience and his contribution to the material strength of the Church with which he had cast in his lot. This is still paid to the Aga Khan.

Second Degree. The neophyte is taught to believe that God's approval cannot be won by observing the prescriptions of Islām, unless the Inner Doctrines of which they are the symbols be received from the Imam to whom its guardianship has been entrusted.

Third Degree. The neophyte is instructed as to the nature and number of the Imams, and is taught to recognise the significance in the spiritual and material worlds of the number Seven which they also represent. He is thus definitely detached from the Imamiyya of the Sect of the Twelve, and is taught to regard the last six of their Imams as persons devoid of spiritual knowledge and unworthy of reverence.

Fourth Degree. The neophyte is now taught the doctrine of the Seven Prophetic Periods, of the nature of the Prophet, the First

[1] The oath of allegiance served another purpose ; for the missionaries were frequently put to death by the Government, which was orthodox.

Imam, and the remaining Six Silent Imams (silent because, unlike the Prophet who introduces each Period, they utter no new doctrine, but merely teach and develop his) of the abrogation of each Prophet of the religion of his predecessor. This teaching involves the admission (which definitely places the proselyte outside the pale of Islām) that Mohammad was not the last of the Prophets, and that the *Qurān* is not God's final revelation to man. With the Seventh and last Prophet, Mohammad ben Ismail, an end is put to the 'Sciences of the Ancients,' and the 'Esoteric Doctrine,' the Science of Allegorical Interpretation, is inaugurated.

Fifth Degree. Further instruction in the Science of Numbers and in applications of *Ta'wil* (allegorical interpretation) are given to the neophyte, so that he discards many of the traditions, pays less heed to the letter of the Scripture, and looks forward to abolition of the outward observances of Islām. He is taught the significance of the number Twelve, and recognises the Twelve Hajjats, or Proofs, who primarily conduct the propaganda of each Imam.

Sixth Degree. The neophyte is taught the allegorical meaning of the rites and obligations of Islām, such as prayer, alms, pilgrimage, fasting, etc., and is persuaded that their outward observance is of no importance and may be abandoned.

Seventh Degree.[1] To this, and the following Degrees, only the leading *da'is* who fully comprehended the real nature and aim of their doctrine could be initiated. At this point is introduced the dualistic doctrine of the Pre-existent (al-Mufid, as-Sabiq), and the Subsequent (al-Mustafid, al-Tali, al-Lahiq), which is destined ultimately to undermine the proselyte's belief in the Doctrine of the Unity of God.

Eighth Degree. The Doctrine of the Divine Unity is developed and applied, and the proselyte is taught that above the Pre-existent and the Subsequent is a Being who has neither name nor attribute, of whom nothing can be predicated, and to whom no worship can be rendered.[2] He is also taught that a Prophet is known as such not by miracles, but by his ability to construct and impose on mankind a system at once political, social, religious and philosophical—a doctrine which I myself have heard enunciated among the Bábis of Persia. He is further taught to understand allegorically the End of the World, the Resurrection, Future Rewards and Punishments, etc.

Ninth Degree. In the last Degree every vestige of dogmatic religion has been practically cast aside, and the initiate has become a philosopher, pure and simple, free to adopt such system or admixture of systems as may be most to his taste.

[1] The seven Initiations were later increased to Nine, perhaps to agree with the seven Planetary spheres, the sphere of the Fixed stars, and the Empyrean. De Sacy describes them all in detail in his *Exposé de la Religion des Druzes*.

[2] This may be regarded as the doctrine of the Trinity in Unity; the Two proceeding from the One.

The Eastern Branch

Ismailism itself is a heterogeneous body. The Eastern and Western Branches differ widely in terminology and essential beliefs. All that has been said in the foregoing pages applies to the Western or Arabian Branch, in fact, nearly all the manuscripts dealing with Ismailism that have so far been translated into European languages have treated of this Branch only. Fortunately, a manuscript containing esoteric teaching of the Eastern or Persian Branch has this year been made available for study through a translation into English by W. Ivanow. It is the Memoir mentioned above, entitled *Ismailitica*. The manuscript was brought from the region of the Upper Oxus by I. Zoroobin in 1916, and passed into the possession of the Asiatic Museum of the Russian Academy of Sciences. The Memoir contains "A Book on the Recognition of the Imam," a "List of the Imams and their Hujjats," and valuable notes by the translator on these and on "The Ismailis in Persia". A digest of this Memoir will be of interest.

The date of the composition of the "Book on the Recognition of the Imam," as shown by internal evidence, is about 1000 A.H., (A.D. 1614). The translator remarks:

> Whatever may be the opinion of an unprejudiced reader about the contents of the present treatise, it is to be borne in mind that the doctrines expounded here, exercised for more than a thousand years great influence over large masses of the population of the East. Born in the purely political struggle for the rights of Ali and his descendants to the throne of the head of the Muhammadan Empire, these doctrines were carried through the ages in an atmosphere of greatest mystery, jealously guarded by the highest religious exaltation of the believers, in their enthusiastic spirit of self-sacrifice ready to face and fight desperately all their religious enemies. No religion, except perhaps the Manichean, was persecuted with such hatred and bloodshed. But in spite of this, the sect has still many thousands of followers, and their pious exaltation is still alive even in such a late book as the present treatise.

The essential doctrine which differentiates Eastern Ismailism from the Western Branch and from other forms of Shi'ism is the

teaching of the "Hujjat," a medium between man and God, partaking of the essences of both. The author concludes that this doctrine came into prominence at the time of the rupture between the Eastern and Western Branches of Ismailism. The Imam, in Eastern Ismailism, as in many extreme Shi'ite systems, appears to take the place of the Allāh of the orthodox and is regarded as eternal, omnipresent, the real Architect and Creator of the world, and to be an incarnation of a supreme, absolutely abstract, attributeless Deity. Without His manifestation the 'three worlds' cannot exist, and for the sake of the 'world's harmony,' they make the Imam to be manifested not only in this world and in Paradise, but even in the realm of Evil. The real relation of the Imam to the Deity is the object of the most secret speculation and is veiled in impenetrable mystery. To reveal all these matters and to point out the person of the incarnate God to the believers is the duty of the Hujjat, his 'Proof', or 'Gate'. The Hujjat is also pre-eternal, his essence is one with that of the Imam, and this is why he knows all the mysteries of the Imam.

The text opens with a classification of mankind as follows: "The book on the recognition of the Imam who is the manifestation of the Divine Will; the Hujjat his Proof, who is the manifestation of Universal Reason; *da'i*, the "preacher"; *ma'dhun-i-akbar*, "those more informed" (about religion); *ma'dhun-i-asghar*, "those less informed"; and *mustajab*, the neophytes, "those whose prayer may be answered";—who are all a manifestation of the Universal Soul; and the "people of opposition" (adversaries of the religion), who are a manifestation of the Universal Body." The former, those who are a manifestation of the Universal Soul, are called "the people of degrees".

Then follows a definition of the Imam as "a man who sometimes can be known in his own person, and sometimes with the help of his Hujjat." "It is possible to recognise him (personally) only on the day of the 'Sabbath of the Faith'. And it has to be known that every 'day of the Faith' is equal to 1,000 years of this world, so that a week of the Religion lasts 7,000 years.[1] In these 7,000 years 'the day of the Faith' is only one, not more, and the other 6,000 years are the 'night of Faith.' This 'day of the Religion' is called Saturday; and on this day the Sun of the Faith, the Imam, becomes manifest. The six days are called the "Night of the Faith" for the reason that at that time the law of the prophet is a veil of the Imam, just as the night is the veil of the sun in this world. But as there is the moon which takes the place of the sun when it is hidden, so there is a Hujjat who takes the place of the Imam when he is not manifest; in order that his slaves, *i.e.*, the people of degrees, may recognise him with the light of his Proof's teaching.

It is understood that in the 6,000 years of the 'Night of the Faith', the Imam becomes manifest occasionally. But these manifestations are not those in which he appears in the whole of his glory;

[1] Period of a Root-Race, the "Sabbath" being that incarnation in which the Bodhisaṭṭva becomes the Buddha ?

and the knowledge of him in his real essence cannot then be obtained; just as, on the contrary, in the millennium of Saturday he can be recognised in his real nature, because on that day his manifestation is complete. Therefore in these 6,000 years he cannot be recognised; but it would be absurd to think that he would leave the people of degrees without the possibility of recognising him. Therefore inevitably a moon (the Hujjat) must exist in this night. The reason why the Imam occasionally withdraws the complete manifestation of Himself . . . is that the people are at that time not capable, God forbid!

And again it must be known that the knowledge of the Imam is fourfold. First, the knowledge, of the body. It can be shared even by an animal. Second, the knowledge about his name. It can be obtained even by adversaries. Third, the recognition of his Imamat. In this the people of degrees can partake. Fourth, the knowledge of his nature. It can be possessed by his Hujjat only.

So much for the Imam. The author then proceeds to define the Hujjat. 'Know that by this name a person is called whose real essence is the same as that of the Imam from all eternity. He becomes manifested in this world, for the sake of the people of degrees, in order by having instructed them in his teaching to make them recognise the Imam, because the Imam himself is free from the (necessity of) adopting (the teaching) or transmitting it (to anybody). The Hujjat, however free from receiving instruction, is not free from the duty (of delivering his teaching). And the *da'i*, as well as the three degrees after him, are not free (from both duties). The neophyte, is not allowed to teach, and needs only to accept the instruction; (*i.e.*, he is "the hearer").

In the beginning of every millennial period, when all the institutions governing this epoch are formed, there are, besides the Hujjat, only three persons (taking part in establishing the doctrine)[1] not more. They are: the Prophet, the Imam, and the orthodox ruler. The Prophet has to appear in the two forms of the religion, (esoteric and exoteric) because he does not possess the degree of Hujjat; the Imam must be manifest in the three worlds; and the ruler of the orthodox only in the *shari'at* (the orthodox or exoteric teaching). The *shari'at* is conducive also to the (common) benefit, and therefore undoubtedly the Imam must manifest himself in it as well.

The author of the Memoir, W. Ivanow, concludes it with a translation of a poem of Riqat (or Ruqat) called "The Poem of Incarnations". The poem is unfinished in the manuscript. I give it in full as it appears:

[1] The Ismailis recognise Salman Farsis (the Gabriel of the Sunni) as the Prophet, Ali as the Imam, and Mohammad as the orthodox ruler.

THE POEM OF THE INCARNATIONS BY RIQAT, THE MERCY OF GOD BE UPON HIM!

1. Ali was existent before this world appeared, he made to stand the heaven and the earth by his mightiness.

2. Ali is eternal, omnipresent, (but) hidden from the blind or short-sighted.

3. Ali was the secret of the mystery (about which it is said), 'O that it would be revealed!' He is manifested in the world of the open and the hidden.

4. Ali is the powerful, manifesting his might, know it. He has no rival, and is the One.

5. Ali forgives men, forgives them always. He remits the sins of the old and the young.

6. Ali is the preceptor and Gabriel is Salman, who revealed (the mystery) of that great king's glory.

7. Ali is Alif and Lam in the second and seventh chapters of the *Qurān*, and about him it is said, 'We created'.

8. Ali has sent the Gospel and the Bible, and his praise is openly expressed in the book of Abraham.

9. Go, recite from the *Qurān* the chapter of the 'Descendants,' and seek those who descended 'one from another'.

10. I will tell thee the incarnations of Ali one by one, if thou wilt open thine ears for a moment.

11. Ali was Seth in the epoch of Adam, but it is concealed from the eyes of those incapable of understanding this.

12. Ali came also 'dressed' as Shem[1]—how can a dissembler acquire the mystery of this doctrine?

13. Ali was Mawlàna Maliku's-Salam, he by whose existence this world stays.

14. Ali came in the form of Sultàn. All these forms (which he took as a man puts on his clothing) regard to be like moons.

15. Ali was himself the holy Aaron, who has given 'the whitened hand' to Moses . . ."

Under the head of "Specimens of the Religious Writings of the Persian Ismailis," Ivanow in the Memoir gives a list

[1] Compare with the *sloka* in the *Bhagavaḍ-Gīṭā*: As a man, casting off worn-out garments, taketh new ones, so the dweller in the body, casting off worn-out bodies, entereth into others that are new.

of the Imams and their Hujjats. The list begins with the Imam Ali, and ends with the present Aga Khan, Sultan Muhammad Shah, who is No. 47 in the list. There is a note to the effect that in the time of the 37th or 38th Imam by approximate calculation, the first millennium after Muhammad was to come to an end and a new one was to begin with the manifestation of the Imam in his glory. Who he was in the list it is impossible to say; but it is not impossible that the expectation was postponed. The Hujjat of Imam Nizár (No. 40) was a woman, Bibi Sarkár.

It is hoped that this article will arouse sufficient interest to call forth others from such of our Mussalmān brethren as are themselves Ismailis or Shias, or are conversant and sympathetic with their doctrines.

Mary K. Neff

THOMAS VAUGHAN: THE WELSH MYSTIC

By D. JEFFREY WILLIAMS

IT is not proposed in this paper to give any considerable account of the life of Thomas Vaughan, the great Welsh mystic and philosopher of the seventeenth century. The known facts of his life are few, and about some of these there are conflicting opinions. We know he was born at Scethrog, in the parish of Llansaintffraid, very near to Newton S. Bridget, or Newton. The date of birth is given as between 1621 and 1622. His twin brother, Henry Vaughan, the Silurian, has secured a permanent place among English poets. The two boys were placed in charge of the Rev. Matthew Herbert, of Llangattock in the vicinity of Newton, and, as Mr. A. E. Waite points out, "still within the voices of the Usk." Their schooling was such that they were enabled to go to Jesus College, Oxford, "where Thomas in due course took 'one degree in arts'". He is said to have become later either a Fellow of his College or a Master of Arts. He was ordained for the Church by Dr. Mainwaring, Bishop of St. David's, and "was presented to the living of Llansaintffraid by his kinsman Sir George Vaughan of Follerstone in Wiltshire." He became "the rector of his native parish and was at least in nominal possession till 1649 when he was ejected by a Parliamentary Commission, under an Act for the propagation of the Gospel". It seems very probable that the fact that he was, in common with his brother Henry, an ardent Royalist had an immediate bearing upon the circumstances which led to his dispossession

of his living. He had, like his brother, fought for the King, but the King perished in the Royal Cause in 1649. The story of his being turned out of his living owing to drunken habits and dissolute living, was a fabrication of malicious enemies. Vaughan sought the quiet and repose of Oxford to pursue his studies, alternating between Oxford and London, and all the while he was "busy about things".

His first five tracts were published at this time, and he issued everything he wrote within a period of six years. In 1651 he married a lady named Rebecca—of whom apparently nothing is known, not even her family name—and it is recorded in a notebook of Vaughan's how dearly he loved his wife, how "in those dear days the gates opened" and natural secrets were revealed to him. In 1658, his wife died, and his private "memorials" tell us of his great grief and loss. Vaughan himself died in 1665 at the residence of the Rector of Albury, in Oxford, his death being caused by an explosion in the course of chemical experiment.

There is extremely little, if anything, in the known records of Vaughan's outer life to indicate his development into an occult and mystic philosopher. Perhaps this is as it should be. His written works only give such indications. There are, as Mr. A. E. Waite points out in his fine Introduction to the separately published *Lumen de Lumine* "particular difficulties which attach to the terminology of occult literature in English of the seventeenth century. To write on the subject in the vernacular was then almost a new experiment, and that which had been expressed obscurely enough, so far, in the universal medium of the Latin tongue, fared worse in the unaccustomed vesture". Apart from the surface and obvious difficulty of expression in a new mode was the far more difficult one of the subject-matter itself. This latter difficulty in the expression of occult and mystical truths in veiled language is not confined, of course, to English.

There are many unmistakable evidences in the writings of Thomas Vaughan that he had knowledge concerning the Universe, God and Man, that we to-day are greatly privileged to know as Theosophical truths, or teachings. In order to show how close the parallel between the writings of Thomas Vaughan and the Theosophical conception of the cosmos, I shall quote rather freely from a few of his published works. His first work, called *Anthroposophia Theomagica*, is intended to be "a discourse on the nature of man and his state after death". In his prefatory note to this discourse Vaughan says: "I look on this life as the progress of an essence royal: the soul but quits her court to see the country. Heaven hath in it a scene of earth, and had she been contented with Ideas she had not travelled beyond the map. But excellent patterns commend their mimes: Nature that was so fair in type could not be a slut in the anaglyph . . . Thus her descent speaks her original. God in love with His own beauty frames a glass, to view it by reflection". This passage surely means, when put into prosaic language, that the "essence royal," that is, Life, quits her court of Unmanifested Existence to enter the "country" of manifestation; there is a descent from the divine plane of Ideas and an involution into matter. The Universal Spirit clothes itself with material form. This involution and manifestation takes place in accordance with, and as, the outcome of the archetypal ideas existing as mighty creative potencies on Nature's spiritual plane of causes. On this heaven plane is always a picture or "scene of earth," on which may be found the "excellent patterns" or divine thought-forms which "commend their mimes," or in other words, which give reason to, and a spiritual basis for, the shadowy material reflections of themselves in things here below. As above, in the heaven of Ideas, so below on earth are the copies and counterparts which are seen in the "glass" of evolutionary

existence which God "framed" in order to view them "by reflection".

In the course of the first part of this tract Vaughan gives what he describes as "a cursory and short expresse of the creation in general". Quoting Iamblichus as saying that: "the gods did conceive the whole work within themselves before it was brought forth by them," Vaughan goes on to say: "God in His eternal idea foresaw that whereof as yet there was no material copy. The goodness and beauty of the one moved Him to create the other, and truly the image of this prototype, being embosomed in the second, made Him so much in love with His creation, that when sin had defaced it, He restored it by the suffering of that Pattern by which at first it was made . . . God the Father is the basis or supernatural foundation of His creatures; God the Son is the Pattern in whose express image they were made; and God the Holy Ghost is the Creator Spirit, or the Agent who framed the Creation in a just symmetry to his Type . . . God the Father is the Metaphysical, Supercelestial Sun; the Second Person is the Light; and the Third is the Fiery Love, or a Divine Heat proceeding from both. Now without the presence of this Heat there is no reception of the Light, and by consequence, no influx from the Father of Lights. For this Love is the medium which unites the Lover to that which is beloved, and probably 'tis the Platonic's Chief Daimon, who doth unite us with the Perfect of Spirits."

This statement of Vaughan's will commend itself immediately to the Theosophic student, and especially will he note the implication of the eternal sacrifice of the Pattern which, in this case, is the Second Logos or the Second Person of the Christian Trinity, in Whose image all God's creatures were made. This is, of course, but another way of expressing the sacrifice of the Logos during the eternal cycle of limitation and embodiment in matter and form in the evolution of

His universe. It would be interesting to compare this statement with that of a modern Theosophical writer, say, Mr. Jinarājadāsa, who in *First Principles of Theosophy* expresses this truth as follows:

"In the seven great planes built by the Third Logos, next appears the work of the Second Logos. His energy is essentially of an order best described as Life-Form; with this energy He ensouls the matter of the seven planes, and enables it to build forms having that mysterious quality which we call Life. This life throws the matter of the planes into various forms, and each form persists only so long as the life of the Second Logos holds the matter in that form. Now for the first time appear the phenomena of birth, growth, and decay and death; a form is born because the Life of the Second Logos has a work of evolution to do through that form; it grows while that work is progressing to its culmination; it shows signs of decay because the Second Logos slowly withdraws the life from the form, since the life has evolved all it can through the form; it dies when finally the Second Logos withdraws all the life in order to send it back to build a new and better form, which can give the life the new experiences necessary for its further growth and self-revelation . . . Descending through all the planes to the physical, with the work of the Second Logos appears physical matter as we know it to-day; under His guidance there now comes the great mineral kingdom, ready to build a solid earth . . . To our eyes, the mineral is inert, lifeless, mere earth; yet all the while is the Second Logos at work in that seemingly inert matter. Of a truth is the God now dead and buried, crucified on a cross of matter."

This comparison speaks for itself. Vaughan continues: "When the decreed instant of creation came, then appeared Bright Aleph. (This term, 'Bright Aleph,' says Mr. A. E. Waite in a footnote, is, so to speak, the first path by which

the Divine passed into manifestation, and may be compared with the Dark Aleph, a term which refers to the 'fathomless abyss of Godhead in the unmanifest state'.) 'The first emanation was that of the Holy Ghost into the bosom of matter. Thus we read that darkness was of the face of the deep, and the Spirit of God moved upon the face of the waters.'" We may compare this emanation of the Holy Ghost into the bosom of Matter with another quotation from *First Principles of Theosophy* which describes the work of the Logos in His third aspect: "In that part of space selected by Him for the work of His Plan, He commenced His work through His third aspect, the Third Logos as Force-Matter. The vast sphere, within which the sun and its planets were to arise, contained, at the beginning, no substance in any way akin to matter (visible or invisible) which we have in our system to-day. There was only *Mūlaprakṛti* or 'root-matter,' that ether of modern science which is incomprehensible to our imagination, since it is only out of 'holes in the ether' that matter such as we know it is composed . . . The Third Logos is the ensouling Force in the Matter of all the planes."

In the very next sentence Vaughan returns to the Second Person of the Trinity and this time to consider the office of the Second Aspect as Illumination or Light. We are to observe that even after the first ensouling of matter by the Third Logos there "was no light but darkness on the face of the deep . . . When the matter was prepared by Love for Light," God gave out His "Fiat Lux," which was an emanation of the Word, "in Whom was life, and that life was the light of men". But to proceed, as Vaughan would say: "No sooner had the Divine Light pierced the bosom of matter but the idea or pattern of the whole material world appeared in those primitive waters, like an image in a glass . . . The Idea I speak of here is the true, primitive,

exemplar one and a pure influence of the Almighty. This idea, before the coagulation to a gross outer fabric—which is the end of generation—impresseth in the vital, ethereal principles a model or pattern after which the body is to be formed, and this is the first inward production or draft of the creation. This it is which the Divine Spirit intimates to us in that Scripture where He saith that God created "every plant of the field before it was in the earth, and every herb of the field before it grew".

"Thus far," says Vaughan, "have I handled this primitive, supernatural part of creation. I confess it is but short of that which may be spoken." It appears that it was his intention only to "handle exterior actions, or the process of the Trinity from the centre to the circumference; and that I may the better do it you are to understand that God—before His work of creation—was wrapped up and contracted in Himself. In this state the Egyptians style Him the Solitary Monad". In the last quotation we have the symbology so familiar to us in modern Theosophic writings. Here we have the circle with the point in the centre, and the "great life wave" energising the Whole from the "centre to the circumference"; the very graphic description of the "point within the circle" as the God "wrapped up and contracted in Himself" is rather noteworthy. But this "essential, central mystery" of Godhead is left to the Almighty, and concerning this Mystery, as Vaughan elsewhere says, we can say nothing positively and can speak of It only in negative terms.

In the latter portion of *Anthroposophia Theomagica* Vaughan touches upon the nature of man, who "in his original was a branch rooted in God, and there was a continual influx from the stock to the scion . . . Man had at first—and so have all souls before their entrance into a body—an explicit methodical knowledge; but they are no sooner vested but that liberty is lost and nothing remains but a vast confused notion".

"Man—if we look at his material parts—was taken out of the great world . . . We read in Genesis that God made him out of the earth. This is a great mystery, for it was not the common, pot clay, but another, and that of a far better nature." The great world is the Universe, and it is the Root-Earth or the Root-Matter of the Universe that is meant here. It was from the "sophic, spiritual earth" that man was made, according to the *Zohar*. It should be noted that Vaughan maintained there is "a threefold earth: first, there is the elementary earth, then there is the celestial earth, and, lastly, there is the spiritual earth. The influences of the spiritual earth, by mediation of the celestial, are united to the terrestrial and are the true cause of life and vegetation . . . This is the Created Aleph, the true Adamic Earth—the basis of everything in heaven and earth."

Speaking of Man's fall, Vaughan very significantly says he is not concerned here with the "symbolical, exterior descent from the prototypical planets to the created, and thence into the night of the body; but I speak of that most secret and silent lapse of the spirit through the degrees of natural forms. It is a Kabalistic maxim that no spiritual being descending here below can operate without a garment . . . The soul of man while she is in the body, is like a candle shut up in a dark lantern, or a fire that is almost stifled for want of air. Spirits, say the Platonics, when they are 'in their own country' are like the inhabitants of green fields who live perpetually amongst flowers, in a spicy, odorous air; but here below 'in the circle of generation' they mourn because of the darkness and solitude, like people locked in a pest-house. Here 'do they fear, desire, and grieve'". Vaughan clearly approves a statement of Montanus, who saw in "the creation of man a little incarnation, as if God in this work had multiplied Himself".

He goes on to say: "the soul of man consists chiefly of two portions—Rua'h and Nephesh—inferior and superior. The superior is masculine and eternal, the inferior feminine and mortal. In these two consists our spiritual generation." It may be that the Kabalistic, triadic division of man's nature is not strictly followed in this place by Vaughan, but I cannot say anything useful on this point as I do not know the *Kabala*. What seems more important is the emphasis laid upon the necessity of uniting the lower nature to the higher "in a spiritual sacrament of marriage". By means of this marriage of the lower to the higher nature "the production of fitting fruit of divine life" is obtained. The outward fact of marriage was to Vaughan "a visible sign of our invisible union to Christ": it was "a mere hieroglyphic or outward representation of our inward vital composition".

Vaughan's method of expression and literary style is very difficult to follow. How far he is deliberately obscure by reason of the subjects on which he wrote, and how much is due to his style and the archaic English of his period, it is very difficult to say. On occasion, Vaughan indulges in what appears to be mere verbosity, but the student must be on his guard lest he should dismiss a rather difficult passage on this ground, and thereby pass by many hidden kernels of wisdom. To my mind, there is no system which one may follow in trying to read the writings of Vaughan, as one writer has suggested. I am doubtful if there are any special keys we can profitably use in trying to understand his works. He uses alchemical terms certainly, but Vaughan is more concerned with the spiritual realities and mystic facts, and therefore not always mindful of the correctness of the alchemical or other terminology that he employs. The works of Vaughan repay the quiet, reflective, but determined student, and if he would succeed in the understanding of them he must bring to their study some amount of Theosophic knowledge as well as

a keen insight and intuition. While giving this gratuitous advice I am reminding myself that after many months of study I am quite in the dark as to several passages in more than one or two of Vaughan's tracts.

The following quotation, however, appears to be clear enough: "As the great world consists of three parts, the elemental, the celestial and the spiritual, above all which, God Himself is seated in that infinite, inaccessible Light which streams from His own Nature, so man hath in him his earthly elemental parts, together with the celestial and angelic natures, in the centre of all which, moves and shines the Divine Spirit. The normal, celestial part of him is that whereby we do move, see, feel, taste and smell, and have a commerce with all material objects whatsoever." This part of man's nature, which Vaughan calls the celestial, is that which he shares with the animals; it comprises the senses and the desire nature, and to which we give the name of astral body. "Next to this sensual nature of man is the angelic or rational spirit. This spirit adheres sometimes to the Mens, or superior portion of the soul, and then it is filled with the Divine Light. But more commonly it descends into the etherial, inferior portion which S. Paul calls the natural man, where it is altered by the celestial influences and diversely attracted with the irregular affections and passions of the sensual nature." Here is a description that he who runs may read, of man's emotional and mental nature according to the familiar statements in our Theosophic writings. In this case we have the mind, *manas*, the "rational spirit" as Vaughan calls it, which in the case of the few is united to the Higher Mind, *Mens*, or "superior portion of the soul," and thus "filled with Divine Light". But "more commonly," that is, in the majority of people, this "rational spirit" or mind is joined to, or partakes of the ethereal, or sensual, or as we would say, *kāmic* part of man's nature, and hence called by us

kāma-manas, or desire-mind. The mind is, in the case of the majority, influenced and swayed by these *kāmic* and sensual desires and, as Vaughan puts it, it is diversely attracted by irregular affections and passions.

We shall not try to follow Vaughan through the rather intricate explanation (by means of scriptural quotations and references) of the story of the fall of man. The fall was to Vaughan a great moral fact in the experience of humanity. Sometimes he refers to the fall into the world of matter and generation, but he also very clearly refers to the stage in human evolution when man becomes conscious as an individual human being, possessed of incipient intellectual power to distinguish between good and evil. He says, "the tree of knowledge did obscure and darken the superior portions (of the soul), but awaked and stirred the sinful nature." But it must be said that Vaughan is not very clear on this subject of the fall, despite his assurance that the reader would understand him unless he was "of a most dense head"! Yet in spite of a "most dense head" one can readily appreciate the deep significance of a statement like the following: "We are all born like Moses with a veil over the face. This it is which hinders the prospect of that intellectual shining light which God hath placed in us; and—to tell you a truth that concerns all mankind—the greatest mystery, both in divinity and philosophy, is how to remove it.

To Vaughan, death was a recession of life into hiddenness, it was to him "a retreat of hidden natures to the same state they were in before they were manifested". He quotes a well-known verse from Genesis in this way: "My spirit shall not always be sheathed in man, for that he also is flesh."

> The part which came from earth, to earth returns,
> But what descended from ethereal shores,
> High heaven's resplendent temples welcome back.

The astral man, or what Agrippa called the spectre, does not immediately vanish after death; "it retains after death an impress of those passions and affections to which it was subject in the body." He mentions the supposition of Stellatus that there is "a successive, gradual ascent of the soul, according to the process of expiation".

We must satisfy ourselves with only a few quotations from some of the other writings of Vaughan. Near the beginning of *Anima Magica Abscondita*, he warns his readers of the need to "have their eyes in their hearts and not their hearts in their eyes in order that they may hear with the understanding of the heart". The temptation to give Vaughan's version of the triple soul of man as an individual expression of the triple manifestation of the "First Created Unity" is great. There are many exceedingly fine quotations from mystic philosophers in this part of the book which show what our own mystic philosopher appreciated and approved. But the wonderful passages from, "one whom the Brothers of R.C. call Sapiens," cannot be resisted.

"The state of true being is that from which nothing is absent; to which nothing is added and which nothing still less can harm. All needful is that which no one can dispense. Truth is therefore the highest excellence and an impregnable fortress, having few friends and beset by innumerable enemies, though invisible in these days to almost the whole world, but an invincible security to those who possess it. In this citadel is contained that true and indubitable Stone and Treasure of Philosophers, which uneaten by moths and unpierced by thieves remaineth to eternity—though all things else dissolve —set up for the ruin of many and the salvation of some. This is the matter for which the crowd is vile, exceedingly contemptible and odious, yet not hateful but loveable and precious to the wise, beyond gems and tried gold. A lover itself of all, to all wellnigh an enemy, to be found everywhere,

yet discovered scarcely by any, though it cries through the streets to all: 'Come to me, all ye who seek, and I will lead you in the true path.' This is that only thing proclaimed by the true philosophers, that which overcometh all and is overcome by nothing, searching heart and body, penetrating whatsoever is stony and stiff, consolidating that which is weak and establishing resistance in the hard. It confronts us all, though we see it not, crying and proclaiming with uplifted voice: 'I am the way of truth; see that you walk therein, for there is no other path unto life': yet we will not hearken unto her. She giveth forth an odour of sweetness, and yet we perceive it not. Daily and freely at her feasts she offers herself to us in sweetness, but we will not taste and see. Softly she draws us towards salvation and still we reject her yoke. For we have become even as stones, having eyes and not seeing, ears and hearing not, nostrils refusing to smell, a tongue that will not speak, a mouth which does not taste, feet which refuse to walk and hands that work at nothing. O miserable race of men, which are not superior to stones, yea, so much the more inferior because to the one and not the other is given knowledge of their acts. Be ye transmuted—she cries—be ye transmuted from dead stones into living philosophical stones. I am the true Medicine, rectifying and transmuting that which is no longer, into that which it was before corruption entered, and into something better by far, and that which is no longer, into that which it ought to be. Lo, I am at the door of your conscience, knocking night and day, and ye will not open unto me. Yet I wait mildly; I do not depart in anger; I suffer your affronts patiently, hoping thereby to lead you where I seek to bring. Come again, and come again often, ye who seek wisdom: buy without money and without price, not gold or silver, nor yet by your own labours, that which is offered freely. O! sonorous voice, O! sweet and gracious to the ears of sages. O! fount of inexhaustible riches

to those thirsting after truth and justice. O! consolation to those who are desolate. What seek ye further, ye anxious mortals? Why torment your minds with innumerable anxieties? Prithee, what madness blinds you, when within you is all that you seek outside instead of within you?

"True knowledge begins when, after a comparison of the imperishable with the perishable, of life and annihilation, the soul—yielding to the superior attraction of that which is eternal—doth elect to be made one with the higher soul. The mind emerges from that knowledge and as a beginning choses voluntary separation of the body, beholding with the soul, on the one hand, the foulness and corruption of the body and, on the other, the everlasting splendour and felicity of the higher soul. Being moved thereto by the Divine inbreathing, and neglecting things of flesh, it yearns to be connected with this soul . . . But the body itself is brought to harmonise with the union of both. This is that wonderful philosophic transmutation of the body into spirit, and of spirit into body, about which an instruction has come down to us from the wise of old: 'Fix that which is volatile and volatilise that which is fixed; and thou shalt attain our mastery.' That is to say: make the stiff-necked body tractable, and the virtue of the higher soul, operating with the soul herself, shall communicate invariable constancy to the material part, so that it will stand all tests. Gold is tried by fire, and by this process all that is not gold is cast out.

"Learn from within thyself to know whatsoever is in heaven and on earth, that thou mayst become wise in all things. Thou seest not that Heaven and the elements were but one substance and were separated one from another by Divine skill for the generation of thyself and all that is. Didst thou know this, the rest could not escape, unless thou art devoid of all capacity . . ."

"So do therefore, my soul and body, rise up now and follow your higher soul. Let us go up into that high mountain before us, from the pinnacle of which I will show you that place where two ways meet, of which Pythagoras spoke in cloud and darkness . . . See you not that shining and impregnable tower? Therein is philosophical Love, a fountain from which flow living waters, and he who drinks thereof—shall thirst no more after vanity. From that most pleasant and delectable place goes a plain path to one more delightful still, wherein Wisdom draws the yoke . . . Most of those who attain here direct their course still further, but not all attain the end. It is such that mortals may scarcely reach unless they are raised by the Divine Will to the state of immortality; and then, or they ever enter, they must put off the world, the hindering vesture of fallen life. In those who attain hereto there is no longer any fear of death; on the contrary, they welcome it daily with more willingness, judging that whatsoever is agreeable in the natural order is worthy of their acceptance. Whosoever advances beyond these three regions passes from the sight of men. If so be that it be granted us to see the second and the third, let us seek to go further. Behold, beyond the first and crystalline arch, a second arch of silver, beyond which there is a third of adamant. But the fourth comes not within our vision till the third lies behind us. This is the golden realm of abiding happiness, void of care, filled with perpetual joy."

Purification is inexorably demanded in order to approach the way leading to the "crystalline arch," for "whosoever doth approach, unpurified, calls down judgment on himself". The best counsel that can be given, says Vaughan, is the providing of "a healthy mind in a healthful frame". We must fit our roof to God in what we can, and "in what thou canst not He will do the rest". And when we set our house in order, we must not think our Guest will then come

uninvited. "Thou must tire Him out with pious importunities." In another of his writings Vaughan declares he is sure "there is in Nature powers of all sorts and answerable to all desires; and even those very powers are subject to us".

> Perpetual knockings at His door,
> Tears sullying His transparent rooms,
> Sighs upon sighs: weep more and more—
> He comes.

We must, in the words of Agrippa, "live to God and the angels," and reject all things which are "contrary to Heaven".

It is not at all surprising after reading so much of the "ancient wisdom" which abounds in the works of Thomas Vaughan to find him saying in the tract called *The House of Light*: "There is white magic this book is enchanted withal; it is an adventure for the Knights of the Sun." Our quotations from this section will be very brief. Vaughan is here discoursing on matter as the vehicle of Light. "The First Matter," he says, "is a miraculous substance, one of which you may affirm contraries without inconvenience. It is very weak and yet very strong; it is excessively soft and yet so hard; it is one and all, spirit and body, fixed and volatile, male and female, visible and invisible. It is fire and burns not; it is water and wets not; it is earth that runs and air that stands still. In a word, it is Mercury, the laughter of fools, and the wonder of the wise . . . He is born in the world, but was extant before the world."

"Matter is the house of Light . . . When he first enters it, it is a glorious transparent room, a crystal castle, and he lives like a familiar in diamonds. He hath then the liberty to look out of the windows; his love is in all his sight; but this continues not for very long. He is busy—as all lovers are—labours for a more close union, insinuates and conveys himself into the very substance of his love, so that his love

and action stir up her moist essences, by whose means he becomes an absolute prisoner . . . I wish it were lawful for me to enlarge myself in this point for religion's sake, but it is not safe nor convenient that all ears should hear even the mysteries of religion. This leprous earth—for such it is, if it be not purged—is that which eats up the eagle or spirit, of which there is frequent mention in the philosopher's (Raymond Lully) book."

"He that desires to be happy let him look after light, for it is the cause of happiness, both temporal and eternal. In the house thereof it may be found, and the house is not far off nor hard to find, for the light walks in before us and is the guide to his own habitation. It is the light that forms the gold and the ruby, the adamant and the silver, and he is the artist that shapes all things. He that hath him hath the mint of Nature and a treasure altogether inexhaustible. He is blest with the elect substance of heaven and earth, and in the opinion of the *Turba* deserves to be called blessed and is raised above the circle of the earth."

It is impossible to give further quotations from the writings of Vaughan. Perhaps I have overburdened my paper with abstruse quotations which may be difficult to follow. It must be said that it is too much to ask to be able to appreciate Vaughan at the first reading, nor sometimes after many readings. And we very often clearly distinguish between that which at first glance is mere verbiage and a means by which Vaughan hides and veils a spiritual or philosophic truth. One doubts if any but a student of the various occult schools of teaching and thought will obtain much satisfaction in reading Vaughan. But to such a student, familiar with the task of seeking for truth behind many kinds of symbols and veils and forms, who is blessed with some determination, insight and patience, a study of these works leads him very far indeed, revealing to him many beyond, and above all

price. Dr. Annie Besant in one of her lectures once said, that she sometimes feels inclined to regret that modern Theosophical teaching was given out in so easy a form, as it called for practically no effort of mind and will on the part of its students. In the East, from time immemorial, occult truths have been hidden behind symbol after symbol and veil after veil. It was the search of the earnest and persevering student that was rewarded by finding the hidden pearls of great price. Perhaps an exercise of mental effort in the understanding of the writings of our great Welsh mystic and Theosophist of the seventeenth century might be suggested as a sort of voluntary penance on our part, and as a recognition of the enormous concession to our weakness in having been provided with the teachings of Theosophy in a form and language that we can read without effort. We should not make any apology for the difficult and hidden way in which Vaughan was obliged to write. After all he wrote in English although he was a good Latin scholar.

It is nowadays the literary fashion to demand certain standards of clarity and lucidity, and one might almost say transparence, in our writers. I am inclined to think we want our writers to possess functions which properly belong to the microscope, if not to the telescope as well! We should do better, perhaps, if we sought for authors who demand microsopic and telescopic qualities and functions in ourselves, and who give us credit by assuming that we have powers of understanding and a will that enables us to use such powers.

Vaughan was a profound teacher of the mysteries of the Kingdom. If, as he says, he was connected in any outer sense with the great Rosicrucian Order, there can be no doubt as to his very close kinship and sympathy; one might go as far as to say that he was a disguised messenger of the Order in England. In reading him, we are forced to the

conclusion that he was not only a lover of truth, as the name Philalethes implies, but that he was (in a paraphrase of a striking phrase of his) a Knight of the Truth. This is seen not so much in his warring against the "schoolmen" of sophistry and externality in his day, but in his definite enunciation of truths and teachings which could scarcely find any acceptance, except among very few in his day. Vaughan lived at a time of religious and general ignorance and darkness.

Those who can best appreciate Vaughan as a mystical and occult philosopher are those who have attained to something of the high level which he undoubtedly had reached. We can only dimly see the heights to which he so insistently beckons us to climb. From those lofty heights where he stands, we may be sure that any who make the effort to climb will receive his help and inspiration. The Vaughan who so greatly loved the Usk that rises and flows from the very heart of Wales, and who so often found inspiration in its flowing waters, will surely be near the fount of "living waters" which flow from the spiritual heart of Wales. It may be that he himself directs a stream of blessing from the Keltic "Cauldron of Inspiration" on the spiritual planes, directly to the land of birth.

D. Jeffrey Williams

SACRIFICE

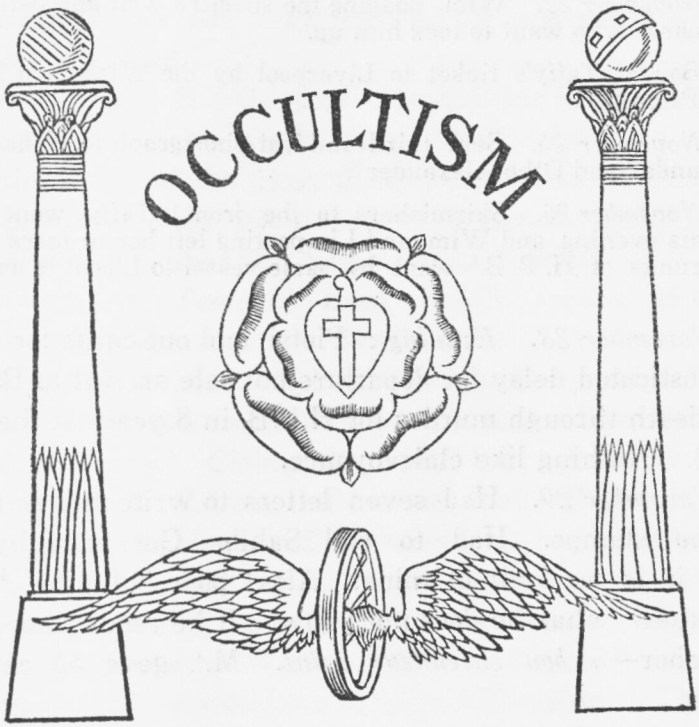
WOULD'ST thou in My temple serve?
Share My sacrament with Me?
Offer all, and never swerve
From the Path thou wouldest be?

If My temple thou would'st find
And My ritual, and My way,
Ask not whither of thy mind,
Fear not ever thou wilt stray.

I am thee in deepest heart,
And My way to thee I tread;
All My sacrament and art
Bring to thee thy daily bread.

Bread and wine of Life I give,
Milk and wine-press never still;
If thus in thy heart I live,
Thou wilt here thy life fulfil.

D. J. W.



THE EARLY HISTORY OF THE T.S.

WITH ANNOTATIONS BY C. JINARĀJADĀSA

(*Continued from Vol. XLVI, No. 7, p. 81*)

XVII

From H.P.B.'s Diary[1]

November 21. Wim. in trouble from a blackmailing lawyer in the matter of the Photo Plate Company. Taffy[2] all astral tears from dread of Wim.'s being arrested.

[1] Entries by H.P.B. in large type; those by H.S.O. in small type.

[2] Rosa Bates.

Orders from Head-quarters to sail on December 7th or 17th, and to pack up at once.

November 22. Wim. dodging the sheriff's writ and baffling the blackguards who want to lock him up.

Bought Taffy's ticket to Liverpool by the Wisconsin Tuesday next—Price $30.

November 23. Sent third and last photograph to Mohattiwatte Gunananda [1] and Otho Alexander [2].

November 25. Skirmishers to the front! Taffy went aboard ship this evening, and Wim. and I in parting left her in tears . . . Two trunks of H. P. B.[3] went by same vessel to L'pool to await our arrival.

November 28. Evening: Pietri laid out cards for H.P.B. Prognosticated delay for departure but safe arrival to Bombay. Also death through murder for H.P.B. in 8 years at the age of 90 (!!). Nothing like clairvoyance.

November 29. Had seven letters to write and *no* money, and *no* stamps. Had to call Sahib. Got fearfully mad. Well, it is no fault of mine. Alas! poor "Junior"[4]—if he only knew what he does not know. If he reads this, let him remember—*a bon entendeur salut.* M.·. gave 50 cents for stamps.

Dinner: Enlivened by a telegram from Judge[5] to Wimb. Tells him "to wait for him early in the morning, important news;" perhaps arrest! If so, Wimb. will have to clear out before us to London. Let him go to France.

November 30. Belle Mitchell[6] came at 12, and took away the Sahib for a walk and drive. Went to Macy's; had to materialize rupees.

December 1. About from 17 to 23 days left. We will see how the *Junior* will be ready!

[1] High Priest of the Kotahena Buddhist temple, Colombo.

[2] Member T.S. in Corfu.

[3] One of these trunks is now in Adyar, still in good condition.

[4] H.S.O.

[5] W. Q. Judge.

[6] Col. Olcott's sister.

HIS FATE DEPENDS ON THAT[1]

Furniture and rest *must* be sold or disposed of before the 12th. ORDERS.

December 2. H.S.O. gone this morning to Philadelphia. His last and conclusive trip he says. Well, may [. . . .][2] speed him. Found the Rosy Cross Jewel[3] missing from the bureau-drawer. *Know who took it.* It will come back.[4]

December 3. Went for Sahib's errand today.

December 4. Postcard from H.S.O. writes of great success—went last night to Washington. *Vediamo.* Last night Judge slept here. H.P.B. went out for postage stamps —another third row with *Sahib.* Cheek swollen again. A row with Jenny.[5] Claims $9 owed her by H.S.O. from Wim. and H.P.B. Neither could satisfy her. W. gave her $2, and she swore that her landlord would put her on side walk. Can't help it. Somewhat able to get money for "*body*" and our needs; for Jenny, no *orders* . . . . *Dinner.* Telegram from W. Q. Judge to Wimb. "Motion denied," etc. W. in despair and prison [. . . .][6] again. Time to clear out.

December 5. Letter from Junior to M. Has good hopes of making his *entrée* into Bombay with the Govt. seal stamped upon his backside.[7] *Vediamo.* Got samples of ore for M.·.—

[1] These words, in red pencil, in large letters, in a script which I think is that of the Master S. By their side, there is in red, a short sentence signed by the symbol of which H.P.B. says in a letter "the old gentleman your Narayan". One character in the sentence looks Telugu and another Tamil, but the Telugu and Tamil scholars whom I have asked to decipher can make nothing out of the script.

[2] Looks like a symbol for the name of an Adept, more like a capital I than anything else.

[3] This jewel is supposed to have belonged to Cagliostro. I believe it was later given to Dr. Besant by Colonel Olcott, and she wears it sometimes.

[4] There is a short letter of the Master S. referring to the finding of the lost jewel, saying that "the gueburs made it invisible out of malice."

[5] The maid.

[6] Word undecipherable.

[7] Colonel Olcott arrived in Bombay bearing official credentials from U.S. Government, as a Commercial Commissioner.

so much the less trouble for [. . .][1] . . . 12 days more! Marble came. Carpentering over the broken chair to make it look respectable at the auction sale. Sale Tuesday next.

December 6. Received Mme. Jelihovsky's book and papers; also letter stating in despair that *no* parcel arrived yet from America! And this on the 29th of October, 5 months after it was sent!!

We got cold again, I think. Oh, unfortunate, empty, rotten old body!

After dinner Wimb. was sorely surprised by the arrival of Sinclair and Moses. Thought they were going to arrest him. They came for a compromise. If he does not make a fool of himself he will be free of all trouble tomorrow. H.[2] plays his *last* card.

December 7. Last night went to Tiflis, and learnt that parcel *was* just received finally, and that Mme. Jelihovsky had sold her bird for 30 roubles! She must have been starving. Wimb. wound up matters—all safe now. Sold monkey and brought money. H. P. B. with Marble the whole day preparing for auction.

December 8. Carter with Maynard with a Captain Hommons (a mystic and seer and a Rosicrucian). Tomorrow good-bye all. But—will H. S. O. be ready? That's the question. Only *one* week more! God help him if he fails . . . . [. . . . .][3]

December 9. Went to bed at four and was aroused at 6 thanks to Marble, who locked the door and Jennie could not get in. Got up breakfasted and went off to meet [. . . .][4] Battery. Came home at 2. Most infernal row and hullaballoo

[1] Symbol for the Master Narayan.

[2] For Henry, *i.e.*, H.S.O., presumably.

[3] Words in some unrecognisable script.

[4] Symbol for a Master, whom H.P.B., went to meet at "The Battery", a point in New York harbour.

at auction. All went for a song, as they say in America . . . Levi the landlord came and demanded his money believing H. P. B. was going away with the furniture. The grocer insulted Jenny and saying that over $100 being due to him he would not trust for penny more. Elegant. Capt. Homons came with Maynard—gave N:[1] the grip and password of the Madagascar [. . . .][2] and therefore was accepted as a Fellow. Signed the obligation, paid Maynard $5 initiation to be sent to Hurrychund and went off. 5 o'clock —*Everything gone.* Baron de Palm—adieu . . . . *Everything gone.*

Suddenly H. S. O. makes his appearance. Bosses and patronises Wim. at night until the latter becomes raving mad! H. S. O. calls the [. . . .][3] "old horse".

December 10. Evening H. S. O. lends M.·. 100 dollars.

December 11. H. S. O. lends Morya $100. Went out on a Jimboree with Judge.

December 13. [H. S. O.] goes to Menloe Park to Edison[4] about phonographs. H. P. B. sick; telegraphs to Belle Mitchell who comes from Orange and passes day with her. Visitor, visitors. Articles in all papers. Mrs. Wills is initiated. Mrs. Ames comes with daughter and is also initiated.

Orders—go from Philadelphia . . . . He [H.S.O.] receives his regular nomination from Govt. and appointed commissioner with special passport. He has to go to Phil. on Monday or Tuesday too. Never return to New York. Judge and Wim. and H. S. O. and Morya in consultation till 4 a.m.

[1] Presumably "Narayan".

[2] Symbol, presumably for "Lodge".

[3] Symbol for the Master Narayan, same as in entry of December 5. I am told that when Col. Olcott lay dying, and H. P. B. appeared to him, he opened out his arms, and greeted her with the cry, "Old horse!"

[4] Thomas A. Edison who became an honorary member of the T.S.

December 14. H. S. O. gone off early . . . H. S. O. returns with phonograph weighing 100 pounds. General Doubleday came. Went away as he came. Wimb. on a Jimboree with tile clubmen again. He takes it easy. Poor H. S. O. had barely time to swallow three spoonfuls of soup and went off . . . . H. P. B. dines alone with Charles[1] purring and Marble jibbering. H. S. O. will have to go to Philadelphia. We send trunks by train on Monday night; and go—when H. S. O. writes he is ready. Wise determination of "old horse." Olcott back at 10, and passed evening writing letters. Sent Edison's photo to Constant [inople] Corfu and London. Phonograph whistles[2].

December 15. Whole day packing up.

Evening. Two Judges, Wm. and John. The latter initiated. Wilder, Dr. Weisse, Shiv. and Ferris, two brothers Langham, Clough, Curtis, Griggs came from Connect. to be initiated. O'Sullivan and Johnston of the phonograph. All sent speeches to the Brothers in India. Mrs. Wells, Mrs. Ames and daughter Maynard. O'Donovan and a painter who came with Mrs. Ames.

Edison was represented by E. H. Johnson.

December 17. Great day! Olcott packed up. At 10 he thought going to Phil. At 12 [. . . .][3] stepped in and as he[4] would have no more money coming, and received his last $ 500 from Reading Co. he concluded to send him off from New York tomorrow or the day after. Bouton came and gave three copies[5]. Dr. Weisse brought two copies also for the Bombay and Calcutta papers.

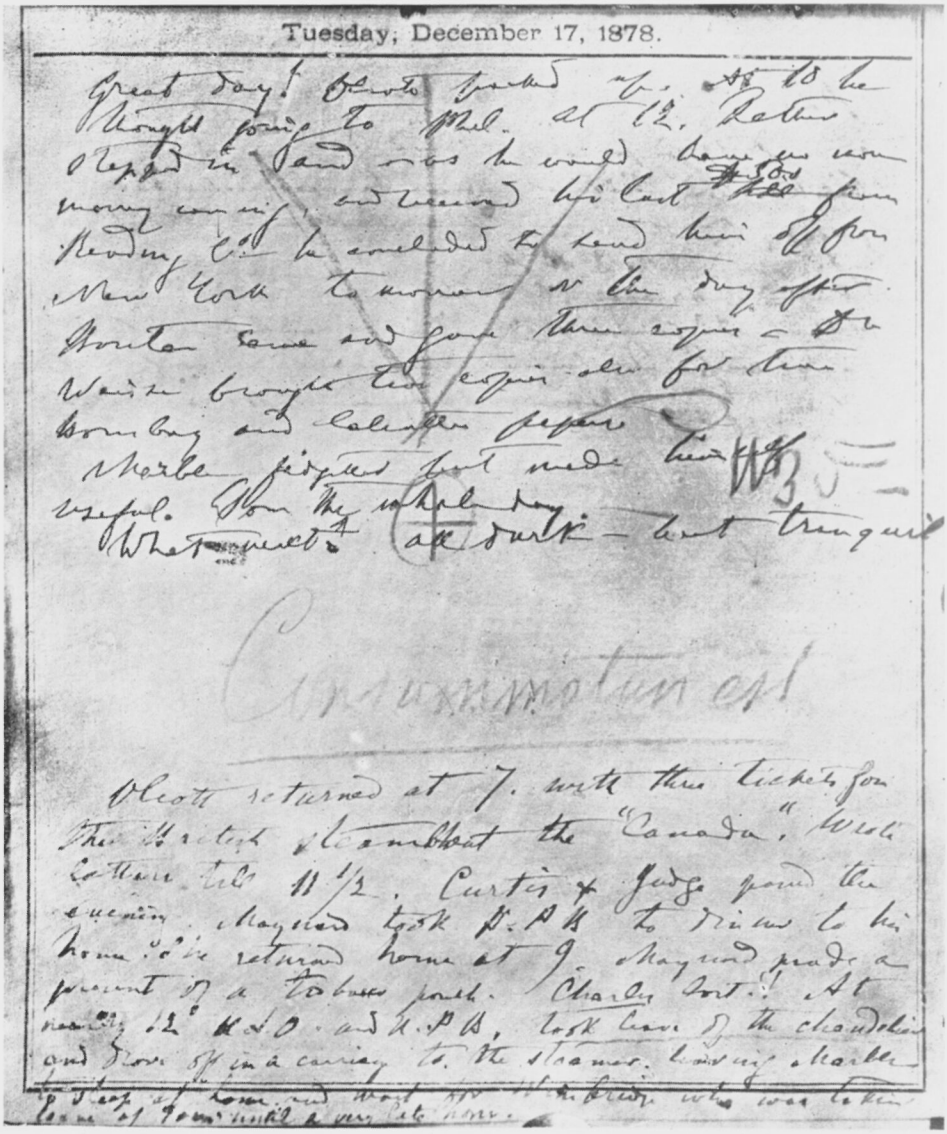
[1] H.P.B.'s cat. A reference in a newspaper cutting establishes the identity of Charles as a cat. See entry October 30, and also that of December 17.

[2] This phonograph must have been brought to Bombay in 1879, but I have not seen further mention of it. A newspaper reporter says, probably merely as a "write up," that Charles was made to purr into it.

[3] Name undecipherable. Possibly that of a Master.

[4] H. S. O.

[5] Of *Isis Unveiled*, of which Bouton was publisher.



Tuesday, December 17, 1878.

A PAGE FROM H. P. B.'S DIARY

Marble fidgeted but made himself useful. Tom the whole day.

What next? All dark—but tranquil.

CONSUMMATUM EST[1]

Olcott returned at 7 with three tickets for the British steamboat the "Canada". Wrote letters till 11½. Curtis and Judge passed the evening. Maynard took H. P. B. to dinner to his house. She returned home at 9. Maynard made a present of a tobacco pouch. *Charles* lost!![2] At nearly 12 H. S. O. and H. P. B. took leave of the chandelier[3] and drove off in a carriage to the steamer, leaving Marble to sleep at home and wait for Wimbridge who was taking leave of Tom until a very late hour.

December 18. Passed last night on the "Canada". Got frozen, sleeping in wet blankets and passed a sleepless night, but S——[4] had the best of us and we did leave the American *soil* on the 17th. H. P. B. in trances of fear for H. S. O. (K. . . .) and Wimb.(Sinclair) who both had a right to prevent their leaving America—till the moment of departure. Instead of leaving at 11 the steamer left at 2½. Both *Judges* came on board. Curtis, Paris, O'Donovan, MacGrath, Tom. Maynard brought H. P. B. a silver tankard with the initials— Good fellow. Tom remained with O'Donovan till the last moment. Touching scene. He on deck she waiting on wharf. Poor girl, she really felt for *us*. At last we sailed off at 3, ran

[1] Over this entry there is a large symbol in red pencil, an arrow pointing down to a circle containing a cross, and the signature of the Master Narayan at the side. Below come, in large letters in blue pencil, underlined, the words *Consummatum est*, ("It is finished"). They seem to be in H.P.B.'s handwriting, but probably written later. But of these I cannot be certain.

[2] A reporter in N. Y. *Sun* of Dec. 19, 1878 says: "Charles in the meantime had been sent to a good Theosophist's house, but had disappeared from the basket in transitu, and has not been seen since. "I don't know where he is," said the Hierophant [H.S.O.], "but I presume we will find him in Bombay when we get there."

[3] The words "took leave of the chandelier" are underlined in blue.

[4] The Master Serapis.

three or four miles and—dropped anchor off Coney Island waiting for tide. H. P. B. who had begun breathing collapsed in fear again for [K. . . .] might hearing of H. S. O.'s departure on the 19th send after him, etc., etc. No *real* fear, but great exhaustion in order to ward off danger from H. S. O.

Evening. Made acquaintance with a Mrs. Wise, Capt. and Mrs. Payton, a Revd. and a young Mr. Wansborough. After tea theological dispute with the Rev.

December 19. Magnificent day. Clear, blue cloudless but devilish cold. Fits of fear lasted till 11 (the body is difficult to manage—spirit strong but flesh very weak). At last at 12½ the pilot took the steamer across the Sandy Hook bar. Fortunately we did not get stuck in the sand.

(No danger of that. O.)[1]

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[1] These words in H.S.O.'s hand in brackets.

THE NON-EXISTENCE OF A PERSONAL GOD

By C. JINARĀJADĀSA

[*Concluded from p. 631*]

MAHOMMEDANISM is a lofty monotheistic religion, and is noteworthy because, though all the time Allah is mentioned, no symbol is ever used for Him. No sign or symbol or image is ever permitted in Mahommedanism to represent God. He can be known only by attributes, such as the Great, the Merciful, the Compassionate. Never in any mosque, never in Mahommedan literature, will you find any personification of Allah. Yet every Muslim has an intense realisation of His theistic nature, and never forgets that the whole universe is the revelation, the expression of Allah's will.

In the *Bhagavad-Gītā* we have in essence all phases of Hinduism. The two phases of God, His Personality and His Non-Personality, are there portrayed in a unique fashion. If you read the *Bhagavad-Gītā*, you will find that in the opening chapters God is presented as TAT, "That," the Absolute Being; then, later on, God is Shri Krishna, the Personal Divinity. In that book the theme is dual, now God the Immanence and now God the Transcendence, the former manifesting upon earth as a Personality, the latter beyond all manifestation. In the eleventh chapter, there is a revelation of the Divine Mystery, and Arjuna is given a vision of God. It is curious that then Arjuna does not see a Supreme God,

who is full of love and beauty, who is beneficence; Arjuna sees God as a Power which kills and destroys. He sees this universe as the embodiment of one God, as indeed a Person, but a Person utterly different from all that we think of as characteristic of a person. For this Divine Person has

> Flanks, lit with sun and star,
> Feet planted near and far,
> Tushes of terror, mouths wrathful and tender.

God in Arjuna's vision is not a Loving Father, but a Cosmic Power which stands behind all unveiling itself, driving all men to Liberation. None who reads Arjuna's vision will fail to note its intense spirituality behind its terrific strength.

In Christendom, the teaching of the Personality of God as Transcendence has almost excluded the doctrine of God as the Immanence. When Christians to-day discover such a doctrine of their faith as is revealed in, "Raise the stone and there thou shalt find me, cleave the wood and there am I," their reaction is not to accept with joy a wonderful teaching of the Christ, but rather to mistrust it as savouring of a pagan Pantheism. Most Christians cannot think of God except in terms of personality. I do not know if I am wrong in saying that to most of them the thought of God is inseparable from the divinity of Christ. All that we can say of the Divinity of Christ is true, in this sense, that in the Christ every one of us lives. He stands to the world as the Mediator; He is the High Priest of Humanity, revealing to men God's life as teaching, as religion, and He offers up to God the aspirations of men, bringing down in return what God has for them. So that indeed there is an aspect of Christ's Personality which is fully characteristic of any thought of Divinity. We say about God that, "in Him we live, and move, and have our being." That is true of the historic Christ. I mean by Christ not some general, absolute, "Christ principle" of the universe; I mean by Christ the Person

who came in Palestine, who came in India, and who will come again. In Him is summed up all that is best in our Humanity. When we understand the nature of Christ, we realise that He has some of the attributes which we postulate of God. But, on the other hand, seeing that this earth is one tiny spot in vast fields of space, we realise too that there must be a larger expression, a fuller revelation of God, than can express itself in the personality of the Christ of *our* Humanity. If the historic Christ be the Christ of the whole cosmos, then our conception of the personal nature of the Christ, who lived as a man in Palestine, has to change.

I am thoroughly conscious of the fact that I am not solving difficulties. It may be that I am creating more of them for you. But in a matter like this, of such tremendous consequence for each one of us, each one of us must solve the mystery for himself. If I can serve you at all as a Theosophist, it is perhaps only to stage the mystery play for you. But the meaning of it you will have to understand yourself. Once a very clever Frenchwoman said, "When they ask me what God is, I do not know; when they do not ask me, I know quite well." And never a truer word was said.

In India, this question of the nature of God has been the theme of all the great philosophies. There are four principal schools which have been continually disputing with each other, but which Theosophists would say are continually supplementing each other. They all quote from the same *Vedas* and *Upanishads*, and sometimes the same texts for their divergent views. There is first the Advaita School. The word Advaita has the root *dva*, which means *two*; the initial letter *a* is the "*a* privative". So A-dva-ita means "non-dual". In this School, the conception is that all is Brahman; so man too is Brahman, the Absolute. They tell you that, when you think of yourself as an individual, a separated being evolving life after life, under the play of

the forces of Karma, and ascending from clay to man, from man to angel, it is all in a process of time and causality which are both illusions. What we are doing, when we think of our individual self, is like what happens to a person who goes into a house when it is dusk, and who suddenly sees a coiled up thing at his feet, and who is frightened and jumps back and cries out. But then as he looks a little closer he sees it is not a snake, but only a piece of rope coiled! The rope is the reality; and on the reality of the rope he superimposes the unreality of the snake. Let us take yet another simile. Imagine that the Ultimate, the true Existence, is as the sunlight, which is everywhere. Now, if I take a little burning glass, I can make a miniature sun, a very effective miniature sun which will burn; it is quite round like the sun, quite clear, separated from the rest of the sunlight, even as I think that my individuality is separate from all the others. Now suppose I break the lens, what happens to the miniature sun? You will say, It has vanished. But that is not true. If you say it has vanished, you postulate that "it" had an existence, *as a sun*. But it had not; it had a temporary reality, as a seeming sun, only while the lens came between it and the true sun. When the lens is broken, it has not ceased to "exist," because, *in reality*, it never did "exist". Similarly, if I were to think, "Here am I," meaning by it that "I" am different from all other selves, and separate from the One Self, I am playing with an illusion, just as the miniature sun would be doing if it were to say "I am the sun". Just as when the lens is broken, nothing has "ceased," because in reality nothing "was," so too, says the *Advaita Vedānta*, is the truth about man, as separate from God. Individual man *is* not, simply because he never *was*. But God *is*, and *as God* man also *is*. The soul is THAT. "I am HE," says the Vedantin; "THAT art thou," is the teaching of this school.

Opposed to this stands the Sānkhya philosophy, the philosophy of dualism. It tells you there are two eternal principles, Purusha and Prakriti, Spirit and Matter. The soul of man is eternally Purusha; he never is anything else. The soul's nature is not merely akin to, but is itself, the ultimate reality. The soul need achieve no perfection, because he *is* perfection even now. So far the Sānkhya is one with the Vedānta. But the Vedānta makes Prakriti or matter nothing more than an illusion, the Māyā which wraps Purusha round (I am not quite clear if Purusha creates Māyā, or Māyā automatically becomes), and which ceases to exist the moment Purusha is awake to his true nature. On this point the Sānkhya differs, and says that Matter is just as real as Spirit. Nobody created Matter any more than Spirit. They both *are*. They are two contrasted realities. But if man's soul is Spirit, why does he undergo limitation and suffering? He need not, says the Sānkhya, longer than he wills to. What is happening to the soul is like what happens to a person in a theatre; the actors play a moving scene, and the spectator allows himself to be moved, and then he weeps at the mock suffering of the actors. But if, while the play continues, he were suddenly to leave the theatre and go out and look at the stars, the tragedy is over, for him. All our sufferings in a process of birth and death are due to the fact that we are fascinated by the doings of Prakriti; we are her audience, but we do not know that fact. The moment we discover that we are Purusha, the wiles of Prakriti end.

Both the Vedānta and the Sānkhya affirm the soul's intrinsic nature as eternal Spirit. The soul never was separate from the reality. In both these schools, the ultimate reality, Brahman in one, and Purusha in the other, is a Non-Personal God. Practically, there is no place for the Personality of God in either philosophy, if one follows their concepts logically to their end. But the Vedānta, though not the Sānkhya, has

yet a place in its scheme for a Personal God; this is Īshvara, who issues forth from Brahman. With Īshvara begins the process of manifestation; He becomes a Trinity of Brahmā, Vishnu and Shiva, and from each of them issue hierarchies of beings. Man can worship Īshvara, or any one of His manifestations; but it is the *lower* road, not the higher. Moksha or Liberation is not finally achieved by worship of Īshvara alone; the worship of a Personal God, and the purification and strength which it brings, are only one factor in salvation. The soul must go behind Īshvara to Brahman, in order to attain Moksha.

It is this utter elimination of the Personal God, except as a stepping stone or intermediary, which gave rise to the third philosophy known as Vishishta Advaita—"qualified non-dualism". This is the philosophy of the Vaishnava or Devotional School whose founder is Rāmānujācharya. It admits, with the Vedānta, that matter is Māyā. But for it, the soul, which is Purusha and so is of the nature of Brahman, always retains its individuality in the final liberation. Union with God comes only by the grace which He sends to man; that union does not mean becoming "one" with God, as the Vedānta says; the soul does become "one" with Divinity, but "in a qualified unity," *i.e.*, it knows itself as a spark in the Divine Flame, of the nature of the Flame, and one with its Omniscience and Omnipotence, and yet is aware of the fact, and rejoices with rapture in that fact, that the Lord is greater than all His creation, the one source of Bliss. To Shri Rāmānuja, the liberated soul is as a cell in the Divine Form of God.

The fourth school of Mādhavācharya teaches the Dwaita philosophy of dualism. It differs from the school of "qualified non-dualism" in insisting that the soul after liberation does not become "one," even "in a qualified unity," with God. It ever remains separate from God, for the only

bliss in Liberation can be to contemplate the greatness of God and to offer Him eternally love and devotion. How is such contemplation, such true devotion possible, unless the soul is apart from God? So says Shri Mâdhava.

There is a verse in a sacred book of India which sums up briefly these many conceptions of Divinity. Dividing man into a triplicity of body (deha), soul (jīva) and Spirit (ātmā), the devotee says: "With bodily understanding, I am Thy servant; with soul's understanding, I am Thy part; with spirit's understanding, I am Thyself."

When we have four great philosophical schools, each with a tradition of many sages, giving these four points of view, is it likely that any one of us, with the limited range of experience he has in this personality of his, will be able to solve this problem? What it comes to, then, is this; each one of us has to solve this problem for himself. For that, he needs experience, a vaster experience than he has to-day. It is quite true that, with one part of our nature, we can know the reality of God's Personality. But that part will exclude the scientific part, which knows of the vastness of the universe.

All Masters of the Wisdom do not affirm the existence of God, nor do all deny it. But each great Teacher reveals the truth as to the ultimate Reality according to his temperament, and according to the needs of those whom he sets out to help. The truth can only be partially stated; that is not due to any deception by the teacher, but to the fact that men's speech cannot describe the fulness of truth, and so must inevitably deceive. So we must be on our guard against making mere words the symbols of truth. What Esoteric Philosophy teaches as to the existence or non-existence of God is thus stated in the Introduction to *The Secret Doctrine*.

> Esoteric Philosophy reconciles all religions, strips every one of its outward human garments, and shows the root of each to be

identical with that of every other great religion. It proves the necessity of a Divine Absolute Principle in Nature. It denies Deity no more than it does the sun. Esoteric Philosophy has never rejected God in Nature, nor Deity as the absolute and abstract *Ens*. It only refuses to accept any of the gods of the so-called monotheistic religions, gods created by man in his own image and likeness, a blasphemous and sorry caricature of the Ever Unknowable.

I can here share with you my own experience, if that will help. There are some things I do know; first, with one half of myself, that the universe is one of law and order, the revelation of a Mind at work; that Mind is a "Power which makes for righteousness," informing everything that exists. The more I realise with my mind the vastness of the universe, the more majestic the problem of spirituality becomes. But there is also another part of me, which knows as positively, as clearly, that the part of this totality to which I am related is an Entity. But what kind of an Entity I cannot describe, though I know, so far as my little self can know. Nevertheless I can tell you this, that all my purest thought, all my highest emotion, all my aspiration, are part of It—or Him or Her. If I were to use a symbol for the totality, and say it is a sphere, then I know I am only a circle drawn on it. Yet I am separate this much from the sphere, that I can contemplate the sphere, and take an inexpressible delight that "I" am, that all the best of me is only the returning streams which issued from THAT and which are going back to THAT. The greatest joy in life is to know that everything I can think of, all my love, all my devotion, all my sacrifice, my utter worship, are not "I" at all, no part of me: and yet they are *mine*, because without them I could not give.

Each of us needs to approach this problem first, by opening the mind wider and wider to the conception of law. That is where philosophy is a supreme help to the devotional nature. The devotee may at first have a little uncomfortable sense that science and philosophy make his God far away and

unreachable, but that is only temporary; he will gain a larger vision of God's nature, and so build his concept of God in a larger mould. We have, therefore, to keep our minds ever open on all sides to any knowledge which can tell us of the vastness of the universe, as an embodiment of Law. Secondly, we must open our minds to realise another great fact, that we can never know all, through *one* channel alone. Do not think that it is only through religion, that it is only while in an attitude of prayer, that the mysteries of God will suddenly flash their revelation upon you. Omar Khayyam told a very great truth when he said,

> But this I know, whether the one true Light
> Kindle to love, or wrath consume me quite,
> One glimpse of it within the tavern caught
> Better than in the temple lost outright.

We never know when or how the great reality will come bursting in upon us. The wonder of life is that sometimes, in the least expected of places, the great mystery will suddenly reveal itself in all its splendour.

A third fact to remember is that, if we are to solve this mystery, it will only be by the building of character. Not by mere devotion shall we solve the problem of the God of the Universe, but only when we build our character so as to become an agent of the Divine Plan. Just as a dynamo transforms a waterfall into motive power, so must the soul transform the divine energy from on high to powers for the helping of men. Then the soul begins to know who or what God is.

All can become transformers; it is the motive which transforms. If you are a Christian, then dare to represent the Christ, the High Priest of Humanity, not only in ceremonial but in life. If you are Hindu, then be the representative of the great Gods, and lead men to realise the divine forces which are on all sides. Paraphrasing a very ancient saying of the *Upanishads* that, "Not for the sake of the wife is the

wife dear, but for the sake of the Self is the wife dear," we must say, " Not for the sake of the church is the church dear, but for the sake of the Plan is the church dear." You can be a sceptical scientist and yet serve the Plan. If you are a worker in the political field, then, so long as you allow the forces of the Plan to pour through you to build civilisation, you discover the mystery of God. Our character must be definitely, consciously worked upon, so as to make it a dynamo of increasing capacity to transform the Divine Plan.

Thus stage by stage, the heart will begin to realise who and what God is. Always the mind, in a perfect character, is inseparable from the heart; the more broad your mind is, and the more positive your character, the larger is your heart to contain and cherish. If we are ever to solve this intricate problem, whether God is a Person or a Not-Person, it will only be as we enlarge the mind, develop the character, and so enable the heart to know things deeper. But the heart will only tell us one part of the mystery. The heart will tell to the intuition the solution. But man is not only the intuition, he is also the power of the Ātmā. The power of the Ātmā too is required for the solution. So it comes to this: you cannot solve this problem until, taking all the purification of your heart, joining to it all the loftiest conceptions of the mind, and adding to both these the deepest realisations of the intuition, you call down into yourself the indescribable omnipotence of the Ātmā. Then, and then only, will you know who and what is God.

I have talked to you, but my discourse is only words, words, words. And yet, behind these words, there is, to me, a reality. If the reality is to come to you also, I think it will only be as you go out into the world, and train yourself to stand alone, not accepting other people's opinions on these intricate things, but examining everything by yourself. No one can help you in this. Others can shew you the way they have made

for themselves. But you must trust only yourself to solve this great mystery. Be full of charity and understanding and blessing to all men as they claim they are going to God. But you are not seeking their God; you are not seeking the God of the churches. You are seeking God, "One, without a second," as they say in India, and Him you must find for yourself along the road which lies from your own heart to that Reality.

And so I end this most difficult topic by saying: Accept the universe as it comes to you, through science, through religion, through joy, through pain, and you will solve the mystery of the universe, whether God the Person exists or not. But before you can solve, you must accept *all*.

C. Jinarājadāsa

HIS LIGHT SHINETH EVEN IN OUR DARKNESS

By RICHARD COLENUTT

And the Lord spake unto Moses, saying: Command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually. Without the veil of the testimony, in the tent of meeting, shall Aaron order it from evening to morning before the Lord continually; it shall be a statute for ever throughout your generations. He shall order the lamps upon the pure candlestick before the Lord continually.[1]

SUCH was the command to the children of Israel at the time when they were given a code of laws and definite rules for their religious and civil obligations. A light was to burn continually in the place of worship, and we note that its position was not in the Holy of Holies, but without the veil of the testimony, where it would be seen of all the congregation.

As we study different religions, ceremonies and rituals, compare their points of resemblance and contrast their dissimilarities, certain ceremonial features are to be found again and again. Music, the burning of incense, the use of lights, these are met with constantly. As in Judæa of old, the lamp burned continually before the Ark of the Lord, so to-day in Catholic Christendom does the lamp burn before the Altar. The knowledge of Ancient Egypt which has been gained by archæological discovery has not penetrated the veil of mystery which still surrounds her Temples, but it is not possible to doubt that within their sacred precincts also burned ever the light which is the emblem of the Light of the World. For in this world of darkness, lights may be used ceremonially to symbolise ideas

[1] Leviticus, 24, 1-4. *Cf.* Exodus, 27, 20.

which emanate from the World of Light where only their full signification is to be realised. "The Light shineth in darkness, and the darkness comprehendeth it not."[1]

On high is ever the changeless Light. It shines irrespective of the outer darkness, and the little flame of the lamp which burns ceaselessly in the Sanctuary reminds us, who are still in a state of darkness, of that true Light which lighteth every man coming into the world, and which shines even in our darkness. Amongst the things of form it speaks to us of life, the life which is the light of men.

In the higher worlds there is a state of light. The Astral Plane is so called, because, even at that level objects are luminous and are visible by the light which they give forth in their own nature, without the necessity for any external source of illumination such as is necessary for physical objects to be seen. We are told that at the level of the Mental Plane, this luminosity is of still greater intensity and that this is increasingly so as we come ever nearer to the heart of things. It is the message which S. John says he had heard and which he declares: "that God is Light, and in Him is no darkness at all."[2] As the Sun pours out his light, so does the life of God shine through His whole world. The Sun shines by night as well as by day, though his rays may not reach us. So God shines ever in our midst whether the darkness hides Him temporarily or not; darkness due to our inability to allow the light to pass through our natures, imperfect as yet. But the ight remains unchanged, and so in the Temple the lamp is to burn continually, by night as by day.

Lighting a flame in this world helps to establish a connection with the light of the higher worlds. If the material to be burnt is first dedicated to a denizen of the higher worlds, a link

[1] S. John, 1, 5. The revised version suggests as an interesting alternative, overcame instead of apprehended (or comprehended as the A. V. has it).

[2] First Epistle of S. John, 1, 5.

is established with him. To name a name is to attract the attention of the bearer of that name. To create a thought of a being is a step towards getting into contact with that being, just as in *devachan*, the thought which a man makes of his friend is ensouled by the ego of that friend. So, if our candles are dedicated to an Angelic being, they become a link between him and ourselves, as in the case of the dedication of the six Altar candles at Mass to the *Devarājahs* of the rays.[1] When the candle is lighted and its material burns, not only is the physical material of which it is composed set into violent motion and changed in its substance, but the counterparts of this material in the subtler worlds are also stirred into activity and the line of connection between the planes becomes more readily available. This connection exists in the nature of things, and to set one end of the channel into violent activity tends to promote a state of activity thoughout its course. And so, blessing, and power, and peace can pass down to us from on high. This helps to explain the emphasis placed on the purity of the physical materials to be used. The oil for the lamp in the Tabernacle of the Israelites was to be pure oil of olives. In the Roman church, the candles used for Mass and for solemn occasions must be composed primarily of pure beeswax.[2]

It has been suggested that fire may be thought of as belonging to different levels, solid fire, liquid fire, gaseous fire. We might think of a piece of red-hot charcoal as an example of solid fire. Burning oil or melted wax could then be thought of as liquid fire. Of gaseous fire there are plenty of examples; coal gas burning, and perhaps most of the kinds of flame with which we are familiar. These divisions, if

[1] Compare also the invocation of the Archangel Michael at the blessing of the incense in the Roman Mass: *Per intercessionem beati Michaelis Archangeli . . .* etc. (Through the intercession of blessed Michael, the Archangel, standing at the right hand of the Altar of incense, and of all his chosen, may the Lord deign to bless this incense, etc.

[2] So also Exodus, 37, 29: " . . . the *pure* incense of sweet spices."

permitted, are very suggestive in the occult sense. We know that there is a correspondence between planes and sub-planes. For instance, the sixth sub-planes have a correspondence with the sixth plane, the astral (counting from the top). The sixth sub-plane of the physical plane is the liquid level, and the astral plane has a watery character in the same way that the mental plane has a fiery character. It has further been stated that a result of this special correspondence between the astral plane and the liquid sub-plane of the physical plane is that a light burning at the level of the latter can be seen from the former. That is to say, the light of a lamp or a candle acts as a kind of window between the physical and astral worlds. It can be seen by dwellers in both.

If this is so, the flame of a candle or a lamp would be an object visible to Devas, and to humans who had recently departed this world. The suggestion at any rate helps us to understand the kind of reasons which may underlie the use of lights on certain occasions. We think, for instance, of their use in many ceremonies, and of the Catholic custom of placing lighted candles near a dead body which is awaiting burial.

It is not without significance that Candlemas, the day specially appointed by the Church for the blessing of candles, is the feast of the Purification of the Blessed Virgin Mary, February 2nd. In the individual who seeks to make progress, purification is necessarily antecedent to a state of light. Before the Mass of this day comes the special ceremony of blessing the candles, which is followed by a solemn procession, in which all bear lighted candles. Throughout, the thought which is emphasised is that of Light, echoing the words of Simeon: "A light to the revelation of the Gentiles." The prayers ask that as the candles "afford us external light, so by Thy bounty the Light of Thy Spirit may never be inwardly wanting to our minds": and again, "that, after the dark perils of this world, we may deserve to arrive at never-failing light."

Anyone who studies the Holy Week ceremonies of the Roman Catholic church, must be impressed with their mystical significance, pregnant as they are throughout with symbolic reflections of the great Initiations. We may note the symbolic treatment of light on two occasions particularly.

One of these is the bringing of the new fire into the church on Holy Saturday. This ceremony belongs really to the vigil of Easter, and in olden times was celebrated in the evening. Now it has crept forward in the day and constitutes part of the morning service. Every light in the church is extinguished. A procession is formed which proceeds to the outside of the western door, and there, entirely new fire is produced from flint and steel.[1] The new fire is blessed and then carried into the church with solemnity and rejoicing. The Celebrant is preceded by a deacon vested in a white dalmatic and carrying a rod with three candles at the top. When he is come into the church, an acolyte who carries a taper lighted from the new fire, lights one of the three candles, and the deacon, holding up the rod kneels and sings: *Lumen Christi* (Behold the light of Christ) to which all reply, *Deo gratias* (Thanks be to God). Thrice the procession halts, the deacon repeating *Lumen Christi* each time until all the three tapers on the reed are lighted. Says a Catholic writer, "The contrast of the white dalmatic with the purple vestments, the new fire, the chanted words which seem to speak of hope and comfort, all these things make an impression like that of the grey light of the dawn breaking after a long night."

We turn finally to the solemn ceremonial of *Tenebrae*. *Tenebrae* represents the night office of the last three days in

[1] Fr. Herbert Thurston points out that "the blessing of the fire as now prescribed in the Missal was not of Roman origin, but seems to have been borrowed from some Frankish or Celtic sources. The Roman plan was to hide the fire on Good Friday as an image of the death of Christ. The candle kindled from that flame was a most eloquent type of the Resurrection. One other way of obtaining the new fire which was practised in Germany, as we learn from a letter of S. Boniface, was by the use of lenses or burning glasses."

C. T. S. booklet on Holy Saturday, p. 8

Holy Week, but is now sung by anticipation in the evening. The Latin word means "darkness" or "the shadows" and is singularly appropriate.[1] The six tall candles on the Altar are lighted at the beginning of the service and in addition there is placed in the choir near the Altar a special candlestand on which are fifteen lights, one in the middle and seven on each side. The office, as usual, consists chiefly of psalms, but includes chorales which are extraordinarily moving in their solemnity and grandeur, as indeed is the whole long service. One by one the lights on the special candlestick are extinguished as the chanting of the psalms proceeds, until there is left only the single candle and the six Altar lights. Towards the end of the service comes the chant of the *Benedictus*. All are kneeling, and at each alternate verse one of the Altar lights is put out, and then every light in the church save only the single candle. Light and music have gradually died away. Remains only that solitary flame. Then it too disappears. But it is not extinguished; it is taken and hidden behind the Altar and for a space complete darkness and silence fill the church. Then a noise is made, the single light again appears, the lights of the church are turned up once more and the people retire to their homes and to rest.

Wonderful ceremonial, truly, symbolising the passing through the Valley of the Shadow. For all this takes place in that season when are commemorated the Passion and the Resurrection, and these, we are told,[2] may be taken as representing the fourth and fifth of the great initiations.

So may we learn that even in the darkest night of the soul His Light dwelleth ever in our midst.

Richard Colenutt

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[1] In its etymology, the word *tenebrae* is allied to Sanskṛṭ *ṭamas*, darkness, gloom, and to the English word *dim*.

[2] Annie Besant: *Initiation—the Perfecting of Man*, pp. 84-87 and frequently in her writings.

THE MEANING OF WORK

By KRISHNANANDAN PRASAD

THE one thing in which we are all helplessly involved, but about the real meaning of which so little is known, is work. There are works and workers of all kinds and descriptions. Indeed every one must needs work in this manifested universe. That is the principle of life itself. We are all bound to work. Not all kinds of work, however, can truly be called WORK. What is it then? What its *differentia*?

We know, or, rather, have been told, that God has a Plan, and that Plan is Evolution. We know to some extent what evolution means. The mark of genuine work can be discovered in the light of this concept of evolution. That which helps the realisation of the Plan is genuine work; that which retards it is also work, but counterfeit, because it imitates the movement of the former, but lacks its true essence, its creative power. It follows, therefore, that to know what genuine work is, one has rightly to apprehend some at least of the implications of the Plan.

This apprehension is no easy matter. Thinking alone is inadequate for it. It must be illumined by intuition—but intuition of the genuine kind. A pleasant, emotional feeling is by no means a movement of the intuition. A great deal of mental alertness and agility is the condition precedent to the right apprehension of the intimations of the intuition, which may otherwise be irretrievably lost in the backwaters of the emotions. The Plan as a whole cannot be comprehended by any man or Superman living. Only parts of it can be

envisaged. But these parts are not mere broken, incoherent fragments of the whole. The part—such is the mystery, albeit one which blares forth its secret from every thing or event in the world—embodies the whole, and yet remains a part at the same time. Every world-period has a particular part to actualise, and so also every age. What is the part of the Plan which our own age has to realise and perfect? This is what the would-be worker has to know. No real work is possible without some slight glimpse of the Plan. A constructive work is impossible without inspiration, and what greater source of inspiration could there be than even a partial vision of the Plan? This vision we can have by intuition, of course; but if the understanding is weak and flabby, the intuition will of a certainty prove abortive. It will not be followed up by action. If, on the other hand, the mind is too strong and rebellious, it is sure to defy the intuition, to strangle it, blind it. Only if it is both strong and well disciplined, it will not merely catch the voice of the intuition aright, and translate the vision correctly, in terms of intelligibility, but, practical in its nature as it is, it will also help the vision to incarnate itself in the world of time and space, and thereby become a great and irresistible power for good. It follows then, that what we require is a well-organised and thoroughly disciplined mind, and not the loose, disjointed, emotion-ridden travesty of it which goes by the name of mind.

It need hardly be emphasised, because it follows from what has been said above, that the apprehension of the Plan *must* come from within. It must be a spontaneous recognition of it in one's own nature. No external authority, howsoever high, will carry the spirit with it. It may guide and direct, but cannot compel. The compulsion which brooks no denial and which is a joy, issues from within, and true work, being the outward movement of the inner recognition of the Plan, is of the very nature of such compulsion.

We do all kinds of work. But much of it does not accord with our nature. Spontaneity is lacking, and along with it joyousness. Because we are intelligent, therefore we can do all sorts of work, more or less successfully. But if the work is not the natural expression of my self it is an obstacle to my real progress. True work reveals the self. It is dictatorial, compulsive. When its imperious call comes, the man finds his true vocation, his true interest in life. When a person does a work at the bidding of another, or prompted by any exterior motive, there is no sympathetic link between him and the work, to bind him to it for ever, and to ensure his progress in the ever-widening realisation of himself in the work, and of the work in himself. The relation will be artificial, and will, therefore, of a certainty break at the very first adverse circumstance confronting the man.

The perfect worker is an artist in the truest sense of the word, for he attains to his most complete expression in, and by means of, the work. Conversely, that work finds its fullest expression in him and through him alone. Hence it is that the work of the Master not only expresses His nature, but also itself in the very same act. The work is not an unrelated, isolated act suddenly leaping up to view from within the mysterious pools of consciousness. It must be considered in relation to the Plan as a necessary and organic part of it. No true work done but is the realisation of the Plan. Nor is the Work something which is artificially related to man, some thing which is imposed upon him from outside, or which constrains him to it. Indeed, it is involved in the very concept of man itself. It is the law of his being. To think of man in isolation from his work is as absurd as to think of him in abstraction from his environment. In the lower levels of evolution the work of his choice does not accord with his nature. Hence his life is one long conflict; it is torn with oppositions and contradictions. In the stage of the Master,

the painful contradictions are all resolved, and the Man and his work no longer stand in opposition to each other, but the one is to the other what the body is to the soul. Such being the case, the work of the Master, not called forth by the conflicting and confusing issues of the outer world but welling up from within and expressing His nature, is also the realisation of the Plan. And since the life of the Master is one continuous work, His life as lived from day to day is the Plan in continuous process of realisation. When human nature becomes so perfect that the so-called values of the world leave it unaffected, when its calm placidity reflects in its ravishing entirety the beauty of the Divine, the expression of itself in the work is also at the same time realisation of the Plan. There is no feeling of effort, no sense of obstruction, with difficulty removed, but a feeling of pure joyousness, born of spontaneity. The Master being perfect, the work that he has to do is unique to Him. He alone can do it, not because of lack of ability on the part of His peers, but because of His intrinsic and inherent fitness for the work.

What holds good in the case of the Master must hold good in our case also, albeit in a lesser degree. To understand the nature of our own work, we must try to understand the Plan which our age has to work out; and first perhaps, that part of it which affects our own group or country directly. Of course, this does not imply indifference to the Plan as a whole; on the contrary, a vital recognition of the whole as an ever-abiding reality is a condition precedent to the effective working out of the part. This recognition of the part in the light of the whole, whether it be the lesser part assigned to a country, or the greater part assigned to an Age, to actualise, this clear realisation of its sanction, emanating from the One Plan, is the only safe guarantee against narrow parochialism and bigotry.

To understand the plan of the age we live in, in reference to which the smaller plan of the country has to be worked

out, we must have our finger on the pulse of the age. Every age has its own tendencies, its own thought and emotional currents suffused with a peculiar spiritual quality. It is, however, not an easy task to discern them, for they cannot flow in a pure stream. Their stream gets mingled with streams of lower movements. Besides, unless the mind of the percipient is clean and pure, he will of a certainty import into the tendencies of the age his own pre-possessions and prejudices. Also, the enthusiasts of the age pollute the crystalline purity of the tendencies with their own additions. Lastly, it is rarely that the tendencies of a particular age are free from the corrupting influences of those of the previous ages, now in process of decay. Thus the task of tracing out the tendencies of an age is fraught with difficulties. It is only a dispassionate mind, trained to nice discriminations, that can discern them. We who aspire to be WORKERS, which as yet we are not, and to help actualise the divine forces that are aching for manifestation 'down here' must take our minds firmly in hand and train them. It is only then that we can glimpse the divine purpose in a particular age; otherwise, howsoever well-meaning we may be, we may actually be helping a counter-tendency, and that most disastrously; because of our great good intention and zeal.

But glimpsing the divine purpose is but one part of our *dharma*. We must dig deeper than the mind in our own nature to find out what is our unique forte, our true vocation. A true worker must guard himself from the outset against taking up a work which is against his *dharma*. A time will no doubt come when he can do, nay, an occasion may arise when he may be called upon to do, even such a work as evokes no temperamental response; but for the majority of us such time or occasion is not yet. Therefore we have to find out our special line of action. Our progress in the spiritual

life depends upon it. The instinct of progress urges us from one work to another, from life to life. In the laboratory of Life we are continuously experimenting to discover the particular Work that we alone can do. Many a life have we to spend in an apparently fruitless process of elimination. We take up a work that catches our fancy, and then discard it to take up another. Thus goes on, from life to life, the great Quest. This is the only way to find things—the only scientific way; and occultists are scientists *par excellence*. We have to find our right place in the scheme of things. To find it is to obtain what we have been seeking for untold ages. To find it is to find Oneself—at any rate at the initial stages of self-realisation.

This is, to my mind, the true principle of Work. To grasp it is to spare oneself the feelings of jealousy and discontentment. We have all curious notions about work. The work has its own intrinsic value, no matter how great or how lowly from the worldly standpoint. The world imposes false values upon things. At a particular period in the history of the race, some type of work or other becomes prominent. In its lower phases it becomes the sure passport to success in life and future fame. Naturally, therefore, it receives a much higher value than may belong to it intrinsically. The other types of work are no doubt also necessary, and no age can dispense with them. They also have their own intrinsic values, which time cannot depreciate, but in the estimation of the average man—influenced as he is by the particular type of work that is in the ascendant in a particular age—one or the other of the types of work rise or sink in the scale of valuation, proportionally to the power of each to assure him success. In the ancient world perhaps the teacher had a high value; in the world to-day the man of business reigns supreme. This is however, not to say that in the ancient world the man of business had no place, or

that to-day the functions of the teacher are negligible. The upshot of the whole argument is that although a particular age, owing to its peculiar necessities, may set a much greater value upon one type of work than another, yet to the occultist, who lives above the fluctuating circumstances of an age, every type of work has a value, which in the abstract is the same for all types of work. In the economy of Nature every type of work receives, in some age or other, its due importance and its right fulfilment. In the spiritual world every type is equally valuable, because it equally fulfils the Law. Since every type is indispensable for the realisation of the Plan, its value is, in a special sense, the value of the Plan itself—which is beyond all computation! For a particular man, aspiring to lead the spiritual life, the work that expresses his nature most is not only the most valuable so far as he himself is concerned, but also for the Plan itself, for his nature is unique, and cannot be replaced. Thus the realisation of the whole Plan is involved in a single, unique work.

It will have appeared how very urgently important is it for the aspirant to know his Work or *ḍharma*. Shrī Kṛṣhṇa's warning, that the *ḍharma* of another is very dangerous, will now come to us with a special force and meaning. Nor is the incessant urging of our leaders to find the Ray to which we belong without its significance. The reason is obvious, self-realisation must ever come through work. But unfortunately, we lose ourselves in a jungle of works, and so long as we are so lost, we are, indeed, learning by experience, but not expressing our inner nature. Yet this is the way, the only way of learning expression. Experience teaches us to eliminate, one after another, all those works which, though attractive in themselves, do not accord with our nature. A time will however come when, after a long and patient search we shall assuredly light upon that work which has been waiting for ages for us to discover and perform.

That may be in a future yet far off, though we must enter upon the supreme discovery now. This discovery is indeed beset with difficulties. On the one hand, there is the outer environment, which confuses our perceptions as to right values, and, on the other, there is the inner environment—the world of our desires and thoughts, which even more effectually leads us astray. The pressure of the external world is so great that the ordinary individual succumbs to it without a struggle, or even a show of resistance. Its values, worthless in themselves, loom so large that others of real worth are dwarfed into utter insignificance.

The inner environment, on the other hand, composed of the individual's desires and thoughts, works no less a havoc. It silences the true nature of man. By raising a tempestuous barrier, it prevents the real Self of man from making itself felt. Its influence, slight and feeble as it is, is broken into a hundred little fragments by the gnawing, insatiate, stormy desires of man. It follows, therefore, that the earnest aspirant will endeavour to curb his desires and passions, and to rise superior to the pressure of the world. The one way of knowing one's true function in life is the practise of desirelessness. We are ordinarily a bundle of desires and impulses. If these could be silenced, we should find ourselves gravitating towards things which are waiting for our doing—or, perhaps, they will find us. The glamour of the world would cease to have any hold upon us. The monkey pranks of the mind would grow less and less mischievous. Then at last, the mind, no longer beclouded by the fumes of desire, will behold the true place assigned to it in the scheme of things, and the true function appropriate to that place. Then only shall we become WORKERS in the true sense of the word.

Krishnanandan Prasad

AGATHA SLEEPS

BRING me no more the living buds of spring,
Nor coronal of roses for my head;
Ay, leave unplucked your floral offering
In coppice, field and garden: I am dead.

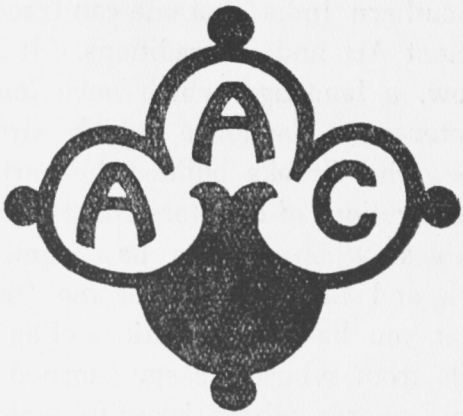
I heard a voice of infinite still peace
Breathe in my pulsing ears, and, "Now," it said,
"The wonder of the world for thee shall cease
A little while." It ceased, and I am dead.

But God hath put a lily in my hand
Where no blood is, and if I may not tread
The ringing earth I know, I understand
That He is good; He spoke and I am dead.

Because the hours were splendid, and my feet
Outstripped the wings of morning as they sped
From dawn to scented darkness, it is meet
That mother Night enfold me: I am dead.

He said, "A little while"—another sun
May kiss my lidded eyes; my stony bed
With glancing dew and gossamer fine-spun
Flash to the dawn, and loose me who am dead.

M. A. B.



THE APPRECIATION OF INDIAN SCULPTURE

By M. S. Sundara Sarma

When the pressure of the problems of the hour is abated, when the burning questions of the day are settled, in the hidden recess of your heart India should find an abiding place; for in a tranquil moment, when the mind is withdrawn from outside happenings and turned inwards, in an effort to solve the problems of your own self, India comes to your help. But in order that the help may be effective and real, one must lift up the dark veil that has been thrown over it by the so-called 'modern culture'. Then only will be revealed the Glory that was and is India, a Glory that will thaw the icy-coldness with which you surround yourself, and enable you to realise your true Godly-Self as Eternal Bliss.

The Art of India, more than her Literature, will really reveal to you her Glory, for the Art of a nation is the record of its activity, the visible result of the exercise of its Will and its Wisdom. Wave after wave of vandalism, barbaric as well

as civilised, has swept over this land causing havoc and destruction; but the South has been much spared, and it is therefore in Southern India that one can trace the continuity of India's ancient Art and its traditions. It is there that we have, even now, a language which once lent words to the Hebrew Scriptures, a language which already boasted a Literature when the Greeks builded the Parthenon and long before the proud orations of Senators filled the Roman Forum, which still lives when all its past comrades—Samskṛt, Hebrew, Greek and Latin—have become 'dead' languages. It is there that you have the traditions of an old and mighty kingdom, pearls from whose coasts adorned the crown of many a Roman Emperor, whose beautiful embroidered fabrics gave dignity to many a ruling monarch of ancient Egypt and Chaldea. It is there that you find the old Pandian kingdom, with its ancient capital Madura—the third of its kind, the two former, submerged in succession according to literary records, lying far to the south where now the Indian Ocean ebbs and flows—which sent as early as 20 B.C. an embassy to Augustus Cæsar, a kingdom into whose treasury shiploads of gold poured from all quarters of the ancient world, in exchange for its beautiful commodities.

Only in that Southern India can the continuity of Indian Sculpture be traced, from times prehistoric to the present. Varāha Mihra (fifth century A.D.), in his *Bṛihaṭ Samhiṭā*, where he deals with the making of Temple images, refers to one Nagnagit, a famous sculptor of the South. Mention is made of the carving and erection of a portrait statue of the heroine, Kannaki, in Silappaḍikāram (second century A.D.). In the same classical work is a fine description of the architectural beauties of the old capital of the Pāṇḍyas. That capital was situated, tradition says, a little to the north-east of where Madura now is; and what wealth of discoveries are awaiting enthusiastic archæologists time alone can reveal.



THE DANCE

Plate I



SHIVA AS A BEGGAR

Plate II

The Art monuments at present known in the South of India may not be 'historically' old, but what is there on Earth that is not perishing under the Sun? The very rocks crumble to dust. Stagnation is death and Evolution knows no stagnancy. From that very perishing a lesson may be learnt, that nothing should be judged by appearances, for appearance is always the contrary of reality. The sun appears to rise and set daily, whereas in truth it does nothing of the kind; the moon seems to show to us the same face nightly, while in truth it continually rotates. So, behind the ever-changing and ever-renewed monuments of South India, there lies the hidden Reality, the spirit and wisdom of æons and æons of civilisation and culture.

Not in the Golden temple of Amritsar nor the mysterious shrine of Jagannāth, nor the dotted temples of Benares, nor even the famous and much talked of ruins of Sarnath and elsewhere will you be able to realise your dream of India. But walk through the Gopurams of the South, of Madura, say, and in your wandering round the central shrine, pause, behold and wonder! There you may realise, nay more than realise—perchance, in that expectant hush, through the whispering science you may *hear*, like Arjuna of old:

> By My favour thou hast seen
> This loftiest Form by Yoga's self revealed
> Radiant, all-penetrating, endless, first,
> That none except thyself hath ever seen.

It is well to remember that in India, long before the time when its 'history' is now made to begin, the treatment of artistic conceptions became almost traditional, was handed on from stapati to stapati, with slight changes, till it came to have almost an independent traditional existence of its own. It is characteristic of the Indian mind thus to give an independent traditional existence to a special pictorial conception so that no single workman may claim it as his own; and in this way

the image had itself a legend, and its fortunes, and a personal history. Who can say, for example, when, where, and by whom the first image of Gaṇesha was made?

In Southern India that traditional Art is still living and its disciples can be found at Madura and elsewhere, hammer and chisel in hand. A living master-stapati, Kamatchi Achari, is seen in Plate IV, Fig. 2, with a wax model of his own moulding at his side. He is still working vigorously.[1]

In spite of the talk of foreign influences which some writers on Indian Art introduce to suit and explain their own preconceptions, it is wonderfully clear, to those that have eyes to see, how Indian are even the latest images that are being cast or sculptured. See Plate III and Plate IV, Fig. 1, which are bronzes cast by Kamatchi Achari of Madura.

It is to be regretted that some erudite but unthinking critics attribute especially Western influence wherever they find naturalism in Indian Sculpture. They conveniently forget the South altogether and begin their history of Indian Art from the Kangra valley. Such an idea is perhaps based upon a prejudice that Indian Sculpture demands a treatment more directly removed from nature. True it is that in Indian Sculpture supernatural ideas are depicted; but to say that such ideas could hardly be represented in terms of a healthy human body is a poor justification for some of the existing unnatural representations. Unnatural representations can never be considered super-natural ones. It is characteristic of Indian Sculpture that its forms are healthy throughout the ages. From the Lion Capital of the well-known Asokan pillar to the famous Madras Natarāja, and thence on to the latest bronzes one may find how artists have striven to depict

[1] Some works of Kamatchi Achari will be placed in the forthcoming Arts Exhibition at the T.S. Jubilee Convention.



RAMA, SITA AND LAKSHMANA



FIG. 1. HANUMAN

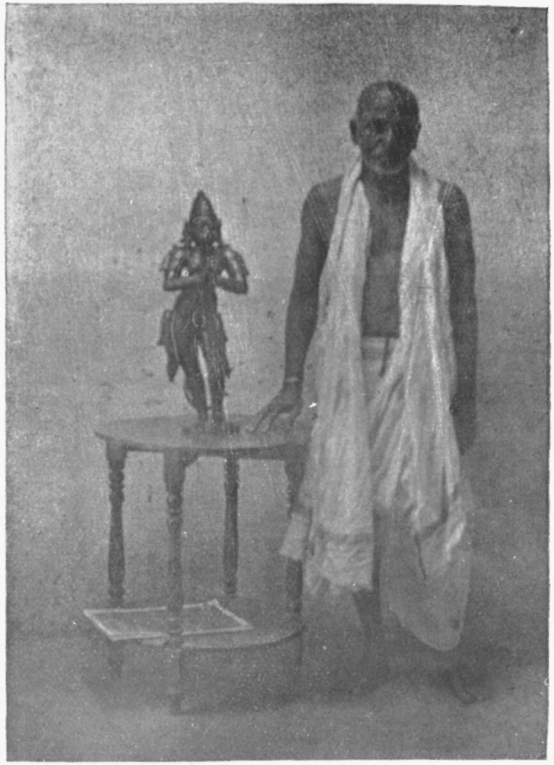


FIG. 2. KAMATCHI ACHARI

an archetypal form of what they wished to represent. A representation of Siva as a beggar going his round among householder Ṛṣhis and begging alms from their wives is seen in Plate II. What grace, what elegance is there! But one must stand before the image to enjoy it; and that is a work which has come down from the Pallava period.

The sculpture of Plate I. belongs to the Naick period (sixteenth century) in Madura. It represents the perpetual dance of Prakṛṭi—primordial matter—without which there could be no creation. But see how beautiful is the pose.

It must be remembered that in Indian Art, from the beginning, as far as we can know, form was represented not for its own sake but as showing the underlying spirit. Each form thus became a symbol of an idea, and it could not be wondered at if some artists in striving after the ideas had lost their accurate grasp of form. Lest that should happen to a dangerous extent, rules of strict proportions were evolved which we now find in the *Silpa Shāsṭras*. These rules, though strictly speaking a sign of decay, if taken by themselves, were intended, like the study of anatomy in Western Art, to be learnt and forgotten. They were meant to help artists to see truly. The men who framed these rules must have been fully aware that accurate rules alone can never make an image beautiful: indeed, a most ugly image may be made even though strict proportions are maintained; whereas in the *Silpa Shāsṭras* it is enjoined that the image shall be made "as beautiful as possible".

In the best examples of Indian Art will be found, not the beauty of individual forms wherein the Greeks of old excelled, but the beauty of a type that reveals the glory of the One Life by which all *This* is pervaded. The beauty of Greece is, as it were, day-brightness; it is sunshine everywhere, too often blinding the eyes to the reality. The beauty of India

is that of night, of the star-strewn sky, enabling us to realise our place in the Universe. But truly Beauty belongs to the Buḍḍhic plane and in that subtle and high realm there can be no line of demarcation.

The innumerable relics of Indian sculpture, even after centuries of destruction, not only prove beyond doubt how prolific the art has been in the country, but also enable inexhaustible sets of examples to be chosen, almost at random, for illustrating even preconceived and prejudiced views. But isolated pieces of Indian Sculpture are as valueless as a numeral taken away from its proper place in a number. Collections of such isolated examples in a modern museum can never give the original idea for which they were intended; for every image in Indian Art has a particular location in a temple. Every single image must be seen and studied in its place in relation to the whole; otherwise it has no value, except perhaps its technical aspect. So much has been written, for example, on the image of Natarāja; but the real beauty of its *idea* has been lost, since its location and relation to other images have not been hitherto considered. Art is after all, and at its best, a language. Hence it had, and has, in all places and times its own idioms, so to say. Indian Sculpture is only too full of these. To understand it aright it should be studied in the way in which it was meant to be seen. Taking a fragment from Sanchi and another from Cape Comorin and yet another from Nepal and grouping them all together—and, that too, often most clumsily —will give no true idea at all. At best, in the writer's opinion it can only mislead.

Hence, the existing but too often derided and deserted temples scattered over Southern India are the only places where Indian Sculpture can be really studied and understood. True it is that later generations have usurped them for their own sectarian needs, have named and renamed images

and temples to suit their own more crude religious notions; true it is that their present-day custodians are not what they claim or ought to be; true it is that they are filthy often and insanitary, places where no God, if at all there is one, would condescend to remain, places which no health-regarding man will enter. Yet, all this results from the neglect of Indian traditional Art and its beauty.

These temples were once centres of all forms of human activity. The whole life of the village or town was in or round about them. The temple was the common meeting-place, the Seat of a College, the place where the Pañchāyaṭ met. It was Town Hall, Theatre, Art Gallery and Museum. Now all is changed and Indian youth is trained quite differently to suit political and other tastes.

In spite of all this, however, if Indian Sculpture were known and understood difficulties would be overcome; and it would become possible to go to these temples and discover the *spirit* underlying it all.

As two parallel streams of expression of human thought, Art and Literature, though mutually helpful, should be studied independently. Many a piece of Indian Literature has been inspired by a *wrong* interpretation of masterpieces of Indian Sculpture in recent times; and foreigners especially should remember this when applying literary ideas to the interpretation of Indian Art. It is advisable to study sculptures in the ruined temples, in their relation with the whole temple and its meaning, forgetting literature—especially the Purāṇic. Then may those truths for which humanity is ever longing be found; for there is no religion greater than Truth and there is no greater expression of truth than Art.

The fundamental ideas of the Veḍānṭic philosophy form to the present day the common property of the Indian people; and the view of life that irradiated the whole mental atmosphere of India could not be absent from her Art. There will

be found in it the religio-philosophical conception of the mighty artist-Ṛṣhis of old :

> He is the one God hidden in all beings, all-pervading, the Self within all beings, watching over all works, dwelling in all beings, the witness, the perceiver, the only One free from qualities.

To rightly understand the conceptions of Indian Sculpture one should know and grasp several things : first, its symbolism—the form of man stands always as a symbol of the real inner man, the Sūṭrāṭman or reincarnating Ego. The lotus is a symbol of the human heart as well as of the prolific earth or its sister planets. The elephant symbolises gross matter ; and the crocodile symbolises the human passions. The form of woman is symbolical of the subtler matter which modern science has yet to recognise. The lion is the universally accepted symbol of Brahman or Supreme Spirit. Secondly, the treatment of the forms, especially human—the *bhanga* or general pose of the figure expresses generally the *ṭri-guṇas*. A knowledge of the various poses or *muḍras* of the hands is also essential. These form a code language by which unique ideas can be expressed, and were formerly resorted to in actual dancing and in rare instances still are. The writer has himself seen a complete story narrated graphically by a clever dancing girl. Not a word was spoken, but all the meaning was wonderfully brought out by the skilful use of muḍra and gesture. Such mudras are used in Indian Sculpture to a large extent.

Again, psychological perspective, if one may be allowed the phrase, plays a prominent part. A typical example is seen in the treatment of the Yāli—a rampant lion over an elephant—in which the lion is made far bigger than the elephant. The lion is therein depicted as the elephant conceives it, and the elephant as the lion considers it.

All such knowledge must be acquired by careful and systematic study of still existing relics in the ruined temples

of South India. And if Indian Sculpture be thus interpreted it will be found to be a storehouse of true wisdom, revealing that sublime conception of the spiritual basis of life for which the name of India stands—an ideal sorely needed for its re-orientation by the world of to-day.

M. S. Sundara Sarma

EDGAR ALLAN POE'S OCCULT KNOWLEDGE

By THEODORE BESTERMAN

I

NOBODY who has read any considerable part of Edgar Allan Poe's works, in prose and in verse, can doubt that he possessed knowledge of what is popularly, and generally erroneously, called occult matters. The fact that he had such knowledge is not in question, for it is well known that he copied passages from various works on hypnotism, telepathy, and kindred phenomena, not always acknowledging his debt, and that he headed many of his tales with quotations, more or less accurate, from such works. We thus definitely know that he was acquainted with these books, at first or at second hand, at least sufficiently well to enable him to light upon appropriate passages for his use. Granting so much, it may yet be questioned whether his knowledge of borderland phenomena was not more apparent than real. It is obvious that the mere introduction of a ghost, or of a mysterious message, or of rappings on a chamber door, is not in itself any testimony to the author's genuine acquaintance with the phenomena of apparitions or of precipitated letters. Such incidents are the stock-in-trade of the melodramatist. It should further be noted that the mere creation of atmosphere is very easy, and that Poe was not so much a confirmed liar as a professional one; his whole life was a pose, and even a long death-bed confession turned out to be pure romance.

II

Having said so much by way of introduction, we may now turn to an examination of Poe's knowledge of the typical occult phenomenon which we have selected for consideration—reincarnation. Before doing so, however, some observations in defence of Poe's honesty seem to be called for. We must note the well-known fact that an imaginative author has not always, if ever, complete control over what he is writing. In Charlotte Bronte's words, "The writer who possesses the creative gift owns something of which he is not always master—something that, at times, strangely wills and works for itself." If one were to select the most selfconscious, deliberate and thoughtful creative writer of to-day, one would probably choose Bernard Shaw. Yet Mr. Shaw has stated in more than one place that

he has often taken up his pen and written, without knowing precisely what idea he is developing, nor how the actions of his characters would eventually co-ordinate. Mr. St. John Ervine, a writer of definitely materialistic tendencies, has declared that the characters in his plays take matters into their own hands, so to speak, and act without his conscious volition. In short, artistic inspiration is as much a fact as automatic writing, may indeed be automatic writing on a higher plane. But whether it be called this, or whether the results be ascribed to the working of the subconsciousness, the fact in itself is clear: an artist may, during the course of his creation, know and understand things with which he has normally only a fragmentary acquaintance.

Such, I think, was the case with Poe; he had really only a very limited knowledge of occult matters, but was able, in writing, to express more than he knew, though, owing to his actual ignorance, only very imperfectly. This seems to be theoretically well established, if my argument is accurate; but it may be clinched with a quotation. Poe writes: "The Swedenborgians inform me that they have discovered all that I said in a magazine article, entitled *Mesmeric Revelation*, to be absolutely true, although at first they were very strongly inclined to doubt my veracity, a thing which, in that particular instance, I never dreamed of not doubting myself. The story is a pure fiction from beginning to end."[1]

III

I have now to show that my contention that Poe was in the main ignorant of occult phenomena is true, and I have selected as an example his treatment of reincarnation. I use this general term to indicate the rebirth of a personality into a body other than its own, without discriminating between the different forms of reincarnation that are theoretically held by occultists to exist. Poe has treated of this subject in five of his tales, and in each he has sacrificed the accurate theory (if he knew it) to his artistic ends. The first of these tales, in point of time, is *Morella*, which was first published in 1835. Morella is a very erudite woman, learned in mystical and philosophical doctrines, and cold as ice. She and her husband, who tells the story, do not pass the time in amorous dalliance, but in discussing the "wild Pantheism of Fichte; the modified palingenesia[2] of the Pythagoreans; and, above all, the doctrines of Identity, as urged by Schelling . . . [3]" This life was not altogether satisfactory to the ardent husband, and soon his love began to wane. She perceived this, "yet was she woman and pined away daily".[4] So much so, indeed, that she soon died; but before she did so she called her husband to her bedside, and said: "I am dying, yet shall I live."[5] This dark

[1] *Marginalia*, xvi, 71.

[2] All my references are to *The Complete Works of Edgar Allan Poe* (Virginia edition, New York, 1902, 17 vols.), but the name of the work quoted is added, so that it may be identified in other editions.

[3] *Morella*, ii, 28-29.

[4] II, 29.

[5] II, 30.

prophecy was fulfilled in a double sense, for in dying she gave birth to a daughter, and this daughter growing older, grew more and more, in body and in soul, like the dead Morella. Now her father perceived this, and understood that the mother lived again in the child. To exorcise this dreadful thing, he decided to have her baptised; he takes her to the church, but cannot think of a suitable name, and leaves the choice to the holy man, who, as if impelled, utters the name—Morella. Now the child fell dead, "and with my own hands I bore her to the tomb; and I laughed with a long and bitter laugh, as I found no traces of the first, in the charnel where I laid the second—Morella."[1]

The tale *Metzengerstein* (1836) is a farrago in which no precise meaning can be found. It is based on an imaginary ancient Hungarian prophecy: "A lofty name shall have a fearful fall when, as the rider over his horse, the mortality of Metzengerstein shall triumph over the immortality of Berlifitzung.[2] During the story, the Count of Berlifitzung is, in a fire, reincarnated into a horse; this horse is taken and ridden by the Baron of Metzengerstein, who himself, in another fire, is reincarnated into another horse, which is then destroyed in this latter fire, "while a cloud of smoke settled heavily over the battlements in the distinct colossal figure of a horse".[3]

Ligeia (which came out in 1838) is along the lines of *Morella*; it also, like most of Poe's tales, is written in the first person by the husband of a learned blue-stocking, this time named Ligeia. Ligeia dies (Poe always killed off his heroines), but in the last moment of her life makes a desperate, though unsuccessful, effort of the will to stave off death. Overcome with despair the stricken husband marries again, and leads his wife to an ancient abbey which he has made his home. In its gloomy surroundings she also dies, and as he sits by her corpse, he remembers the dark and stately Ligeia, and longs for her. He hears a sound from the bed which bears the dead Rowena. He approaches to find that the body lives, and no longer has the appearance or complexion of the golden Rowena: "'Here then, at last,' I shrieked aloud, 'can I never—can I never be mistaken—these are the full, and the black, and the wild eyes—of my lost love, of the lady, of THE LADY LIGEIA'."[4]

In 1842 appeared *Eleonora*, a similar story. The narrator is the lover of the beauteous maiden, the maiden Eleonora; she dies, and he swears an oath never to wed any but she. In the dreams of the night Eleonora visits him, but suddenly the visits cease, and he meets the ethereal, the seraphic, the angelic Ermengarde, whom he weds. Yet he does not break his vow, for in the eyes of Ermengarde he sees only Eleonora, and a voice comes to him, saying, "Sleep in peace!—for the Spirit of Love reigneth and ruleth, and, in taking to thy passionate heart her who is Ermengarde, thou art absolved, for

[1] II, 33.
[2] *Metzengerstein*, ii, 186.
[3] II, 196.
[4] *Ligeia*, ii, 268.

reasons which shall be made known to thee in Heaven, of thy vows to Eleonora."[1]

In one other story does Poe seem to have made use of reincarnation, though again not so clearly. In *The Black Cat*, the narrator and his wife are fond of pets. "We had birds, gold fish, a fine dog, rabbits, a small monkey, and a cat." One night, in a fit of drunken rage, he cuts out one of the eyes of this cat, and the animal now irritating him, as a constant reminder of his cruelty, he hangs it. Some time after, another cat, almost exactly like the one he has killed, suddenly appears to him. He takes it home, to discover that it has only one eye. Later, in another burst of rage, he aims a blow at this cat with his axe, but his wife staying his hand, he kills her instead, walls her up in the cellar and now feels much relieved. The cat, however, has disappeared. The police come to the house, and while they search the cellar, a fearsome scream comes from that part of the wall in which the corpse is hidden. The murderer had accidentally walled in the cat. And thus the spirit of one cat, entering the body of another, accomplished its revenge.[2]

IV

We are now to judge from these five tales whether Poe had any genuine knowledge of reincarnation as a theory. In these five tales, the reincarnation takes place twice from one beloved into another, once from a mother into her daughter, once from two men into two horses, and once from one cat into another. We find that in each case (except perhaps in the case of the cat), the reincarnation takes place immediately after death, a circumstance which is found very seldom in Hindū tradition, but nowhere else, and which is in any case an exceptional occurrence. We find also that the reincarnation of the soul involves the disappearance of the body (except in *Eleonora* where this is not specifically referred to), a necessity which has nowhere been stated. We find also that the body into which a soul has been reincarnated takes on the appearance of the first body, an idea which is directly contrary to the purpose of reincarnation as expounded by all writers on the subject. It is now very evident, I think, that Poe was not familiar with any theory, whether religious or philosophical, Eastern or Western, of reincarnation, metempsychosis, metensomatosis or palingenesis.

It may be urged that these tales of Poe's should be judged purely as works of art, but this would be a fallacious argument, for the highest art consists in investing the bare bones of fact, or of accurate theory, with the living flesh of poetry and of imagination. To distort facts to suit one's convenience is easy, and it is therefore my opinion that the tales I have instanced are not true art, and could be easily imitated by anybody with some slight literary skill.

Theodore Besterman

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[1] *Eleonora*, iv, 244.

[2] *The Black Cat*, v, 155.

GROPING

THAT night I questioned the Unconscious:
"Tell me, thou Giant Self of me
Who am thy shadow, yet Thyself,
How may I *know* I know, and thus awake?"
Then from the depths—or from the heights—
At dawn came three replies:

1. "Thou hast the colour mechanism there, complete.
   All is contained therein,
   Only thou dost not know it. Learn to read."

2. "There is a way, and many ways are one:
   Focus or friction maketh Fire; Fire, Light."

3. "The roadmen dig the road, fill out the hollows,
   Level and make true, yet query not
   The whither nor the whence of what they build.
   Concerning values in that larger life,
   Each is himself the Answer. Build thy road."

E. G. SALT

THE LANTERN-BEARERS

AN ALLEGORY

By VIOLET HOPE

A NUMBER of men and women were climbing a high mountain. It was dark, but from the summit of the hill glowed a ray of wondrous light, towards which they were all steering. But the curious thing about it was that, although the light streamed far out over the valleys, and over other mountains, yet the people who were climbing often lost sight of it altogether, and only the most clear-sighted among them were fully aware of its glorious radiance. Some even went so far as to deny that any light existed, although they still continued to climb, not knowing what else to do. Fireflies flashed all about them, and many there were who followed their fitful gleam, mistaking it for the true light. Many carried hand lanterns, and each lantern-bearer was followed by a large number of people, who, being unable to see the radiance from the hill top, believed that their particular lantern was the only true light, and abused all other lantern-bearers as leading people astray. But the lantern-bearers could all see the true light, and they all led the people who followed them, slowly but surely, towards the summit.

Some there were who had no need of a lantern, but pressed steadily forward, their eyes glowing with the reflection of the glorious light from the summit of the mountain. Many of those who followed lanterns looked at them askance, shunned them, and accused them of walking away from the light, but they heeded not. They knew.

It chanced that a man withdrew himself from amongst a group who followed a small lantern, and approached a woman climbing alone.

"Can you see the light?" he asked, and she replied:

"Yes, I can see the light."

As he spoke, he stumbled, and would have fallen, had not the woman put out her hand and caught his in her own. And when she held his hand, lo! he beheld the light clearly himself, and he cried with joy:

"I too can see the light! If you will but hold my hand I can travel upwards with you." So she held his hand, and for a time they

climbed together. But after a while he grew tired of always holding her hand. She was climbing too fast he said. Over and over again he left her to follow other lantern-bearers. Generally he would ask: "Will not this light lead me to the summit?" And always she would reply: "Yes, but not by the shortest way." Then he began to notice the countless fireflies that flashed continually about them and tried to induce her to follow them with him. But she only smiled and shook her head.

At first he came back to her after each chase, but each successive one took him farther and farther away, until one time he never returned. But the woman continued to climb, holding out her hand first to one and then to another, always helping them to catch a glimpse of the true light.

And though her heart aches for the man, she does not flinch, for she knows the time will come when he also will see the light for himself, and then he will begin to climb in earnest, and some day they will meet again on the summit of the mountain.

Violet Hope

T.S. EMPLOYEE'S CO-OPERATIVE CREDIT SOCIETY

As is usually the case with all poor people, almost all the servants employed in the T.S. compound were being ruined by the exorbitant rates of interest they had to pay to the local money lenders, on loans taken at rates varying from 37½ per cent to 150 per cent per annum; the latter is the rate demanded especially in the case of petty loans of Rs. 20 and less. To avoid the payment of this heavy interest, they used to apply to their employers for small advances every month, which had to be complied with, considering their poverty. But it was a troublesome affair to one and all.

With a view to save them from such an evil, the T.S. Employee's Co-operative Credit Society was started in November, 1921. Mr. Jagannadha Mudaliar, who was elected the first President of the Society, managed it for a period of 4 months and resigned in March, 1922, as he found it difficult to attend to this work on account of his age. Mr. V. Ramaswami Iyer then took it up and worked the Society till 30th June, 1924, when he had to leave Adyar. On the suggestion of Mr. S. Rajarama Iyer, who has a paternal eye over the Society, I had the fortune of taking up the management of the Society on the 18th July, 1924, which exactly coincided with the commencement of the co-operative year.

Though the Society had been in existence for over 2½ years at the time, the members were not aware of the main principles of co-operation and of co-operative societies. They were under the impression that the Society was intended to give them loans when required, and they were disappointed when their request was not complied with for want of funds. On the other hand the Pañchāyaṭ or the managing body found it difficult to work the Society, as almost all the members that had taken loans failed to pay their dues regularly. The Society had at the close of last year 60 overdue loans for Rs. 1,198 out of a total number of 69 loans for Rs. 1,918 thus the Society was doing very little work for want of funds and of Co-operation between the managing body and the members themselves. No doubt this was not peculiar to this Society alone and from what I have heard of the working of the Rural Societies from the Report of the Saidapet Union, the same story is repeated in a great many Societies. The reason for this failure is that the main principles of co-operation are not understood by many. The *Hand Book of Co-operation* issued by the Government of Madras says: "It (the public) believes in co-operation as a great engine for the moral and material development of the people . . . A great amount of work under all these heads is done by co-operators themselves. It is the essence of co-operative organisation that the Co-operative Society should look after its members and the members should look after each other. It is equally a principle of co-operation that, just as the members of a Society influence and improve the conduct of each other by mutual supervision, so also societies should influence and improve each others' working by accepting the mutual responsibility of supervising each other."

These instructions gave us the clue, and the Pañchāyaṭ has since been able to effect a decided improvement in the working of the Society by social gatherings now and then, and by religious classes held weekly with a view to give the members instructions on co-operation, religion, morals. A majority of the members have now realised the advantages of the Co-operative Society and they are taking more interest in influencing each other and in the general working of the Society.

	At the beginning of the year	Additions	Struck off or resigned	At the close of the year
Members	73	49	34	88
Shares	371	304	190	685
Share Capital	Rs. 1,189-12-0	Rs. 942-1-0	Rs. 453-2-0	Rs. 1,648-11-0

The maximum number of shares originally fixed for the Society was 500. But it had to be raised to 600 on receipt of a large number of applications. Almost all who left the Society are defaulters, and the Pañchāyaṭ is relieved that they left.

Transactions.—The total transactions for the year amounted to Rs. 7,333-8-1 against Rs. 2,848-7-1 for the previous year, and loans to the extent of Rs. 5,588 were given to members during the year and

Rs. 4,491-5-10 repaid. Eight loans for Rs. 300 are overdue out of 101 for Rs. 3,015 outstanding at the close of the year. Even those 8 loans relate to the years 1922-23 and all the persons concerned excepting one, have left Service under the T.S. Steps are being taken to recover even these amounts. Seeing that payments are now regularly made, it was resolved at a meeting of the general body of the members of the Society that the Asst. Registrar of Co-operative Societies be requested to register the Society as a limited Society. A requisition has been sent and his sanction is awaited.

Profits.—The gross profits earned during the year is Rs. 440 against Rs. 205 of the previous year, while the net profit is Rs. 385 for the year against Rs. 122, more than thrice the amount of the previous year.

Reserve Fund.—The amount of Reserve fund accrued during the year is Rs. 192-11-2 while that for the previous 2½ years is Rs. 121-10-6 and the total up to the year works out to Rs. 314-5-8.

General.—Such good results are unthinkable in the working of a rural Co-operative Society like this, in which almost all the members are menials getting low pay, and who are quite ignorant of adjusting their needs to their incomes, had it not been for the kind intervention of the T. S. Executive when it was brought to their notice that the members are not regular in their payments. Under their instruction, the amounts due to the Co-operative Society are being paid direct by the heads of Departments from the pay of the individuals concerned. A few felt it a hardship in the beginning, but all have now recognised what a boon it is, as they see that their debts are systematically cleared. This has opened their eyes to their real position and has taught them to manage their life with the balance of pay left to them. The transactions show that the working of the Society is very much liked by the members, and is quite satisfactory so far as the material side is concerned, but on the moral and the ethical side, though there is some improvement in the conduct of members, the progress is not great. The religious classes held weekly are attended by ten to fifteen out of 88 members. To a certain extent this might be due to their being engaged in their legitimate duties at the time. But so far as can be judged, most of them are indifferent. Perhaps a word of advice from employers themselves may prove effective.

In conclusion, the members offer their heartfelt Namaskārams to the President and the Vice-President of the T.S. and to all other benefactors.

C. SUBBARAMAYYA,

President.

JUBILEE CONVENTION

VISITORS ARRIVING AT BOMBAY, MADRAS AND COLOMBO

COMMITTEES have been organised to assist incoming visitors at these ports. Members coming to the Convention are requested to write, giving the name of the ship and probable date of arrival, to one of the following:

Bombay: Dr. V. S. Trilokekar,
"Star House," 25 Naoroji Sett Street,
Thakurdwar, Bombay.

Madras: J. R. Aria, Esq.,
Recording Secretary,
Theosophical Society, Adyar, Madras.

Colombo: C. Ponnambalam, Esq.,
Norris Canal Road,
Maradana, Colombo.

Notice of arrival should be posted in country of departure not less than two weeks before starting, so that it may reach the committee in time. The local members will assist arriving members with luggage, porters, etc., they will also make arrangements to book berths in trains, and to give all information necessary.

C. JINARĀJADĀSA,
Vice-President.

THE THEOSOPHICAL FIELD

THEOSOPHICAL COMMUNITY IN SHANGHAI

OUR frontispiece pictures the beginning of Theosophical educational centres in China. Miss Arnold writes:

In one of the houses lives the community, and it also shelters the Lodges and their activities. The other house, separated from the former by a courtyard, is reserved for the School that we are opening and which is called "BESANT SCHOOL FOR GIRLS." If this is a success, then we shall open a similar establishment for boys at a later period, working towards exactly that ideal outlined in my letter. The regular School will open in the beginning of September, and on July 8th we shall open a preliminary Summer School and hope to gather a little nucleus on which we can work and which will form the centre of the regular school when this opens. For the Autumn I am working on another Prospectus where I want to emphasise very strongly the great work our President has accomplished in arousing the national consciousness and quickening the spiritual revival of India. All we have to build upon is an immense faith and the conviction that we fill a need and supply a want in the educational life of the nation in a way that no other organisation or establishment does.

* * *

Speaking of Theosophical activities Hongkong Lodge writes:

The work was carried on regularly and with zeal till the last moment circumstances allowed. Since June 24th no lectures and no meetings are being held at the Lodge, owing to the General Strike and its threatening developments, all on a political basis. The comparatively very small number of European inhabitants of Hongkong are all taxed to the uttermost with the upkeep of public safety, the most necessary public services and the carrying on of work of first necessity, as all the Chinese labourers, clerks, assistants have left their work, with few exceptions, and thousands of them have left the Hongkong Territory for Canton and the Interior of China. Nearly all European young men are mobilised into the Hongkong Volunteer Defence Corps, or are working long hours in the Public Services of utmost necessity. The entire Portuguese and European Office staff of the Dairy Farm, including the writer of this letter, with a few faithful Chinese, are working long hours without rest in the Butchery and Cold Storage Dept. of the Firm, on which the feeding of the whole Colony depends, and you will thus see that under the prevailing conditions it is quite impossible to carry on with the Public Lectures or to hold meetings and Study-Classes. The general opinion is that this unhappy strike will be of very long duration.

We are very sorry that at present we cannot continue Theosophical work as usual. We keep the Lodge open four times a week for the library and enquiries and carry on the inner work, etc., as well as we can.

* * *

Members of the T.S. in Dutch East India have founded an Adyar Travelling Fund in honour of the Jubilee of the Theosophical Society in 1925.

This fund is to enable Theosophists of all nationalities to attend the Jubilee, and it is suggested that a number of Javanese members of the T.S. shall be sent to demonstrate, at this World Congress the Dutch Indian Culture—Wajang, etc.; which will be seen at Adyar for the first time. A new international link will thus be formed and it is to be hoped that many members throughout the world will come to Adyar.

* * *

Société Théosophique Belge

Rue de Loxum 45, Brussels

The Belgian Theosophical Society, whose precarious lease of a building belonging to the City may be cancelled at an early date, would see, if this happened, its activities stopped for an undefined period of time, on account of its small means.

As an association without lucrative aim, the Society, under the name "Association Théosophique," has obtained the civil personality. This enables it to receive gifts and pursue its plan for erecting General Quarters in Brussels.

In order to realise this plan and continue to spread the Theosophical Ideas in Belgium, it makes an appeal to the fraternal co-operation of the Theosophists in the whole world.

COMMITTEE

Treasurer: M. Nicolay, Rue Baron de Castro, 50, Etterbeek-Bruxelles. *President*: G. Polak, Secrétaire-général de la S. T., Rue du Zodiaque, 5, Forest-lez-Bruxelles. *Secretary*: L. Wibin, Rue de la Victoire, 98, Bruxelles.

* * *

At the Easter Convention of the T.S. which was held at Paris, the General Secretary of Germany was present for the first time since the War. We read that he was given a hearty welcome by the French members who realise that Germany and France must work hand in hand for the deliverance of Europe.

* * *

The Young Pioneers' Settlement in New Zealand

Aims

This is a children's settlement scheme for New Zealand. Its aim is to take from the British Isles children, who are in unfortunate circumstances, and have no prospects in life, and bring them out to New Zealand where they will be brought up, cared for, and educated on the most modern lines. There is no restriction as to class or religion. The scheme is for the benefit of any child that is in want. The settlement in New Zealand will provide an open air life in contact with Nature, and a training such as will enable them to gain a living on the land or otherwise in after life. It is intended to maintain the children up to the age of 16.

Organisation

The scheme is being organised as follows :

There is an organising committee in England to arrange for the selection of children, their transport to New Zealand, and the raising of necessary funds. All correspondence should be addressed to the Secretary at 3, Upper Woburn Place, London.

In New Zealand the beginning of the settlement has been made. A section of 180 acres has been bought from the Crown, and the necessary buildings are being erected. The section is situated in the province of Taranaki, close to Mount Egmont, and can be described as open, high lying country, facing the sun, and sheltered from the coldest winds by a range of mountains. The soil is fertile, and the water supply excellent. It is ten miles from the town of New Plymouth. The Government of New Zealand is interested in child emigration. It so far approves of the scheme as to be willing to provide free passages for the children to New Zealand.

The education of the children and general management of the settlement will be in the hands of Mr. Francis H. Mansell, F.T.S., the founder of the scheme, who is at present getting the settlement ready to receive the children.

The domestic side and physical well-being of the children will be in the hands of Miss M. Bebbington, F.T.S., who will be matron of the settlement.

This is a scheme to which all who have the welfare of child life at heart may safely give their aid, however small it may be. While

the scheme is bound to need substantial help at first, it is hoped that it will in time become self-supporting, especially in the way of raising food stuffs, such as milk, butter, cheese, eggs, and vegetables. Now at the outset, however, we ask your aid in the name of the children who are in want. Will you allow your name to be put down as a patron of the scheme?

It is hoped to form an adoption scheme whereby a person or group of persons may adopt a child and maintain it on the settlement till the age of 16 at an estimated cost of £30 per annum.

* * *

AUSTRALIA'S DOINGS

It is interesting to note that at the great Anglican Church Congress held recently, the Rev. F. C. Philip, a missionary from India, speaking on the Church and the colour problem, said that Australia should carry out what was a duty and a promise, and grant the Commonwealth franchise to the Indian subjects in our midst. Personally he would go further, and admit to the Commonwealth such Indian subjects as conformed to our standards, so touching the sentiment of India, and bringing her to the side of Australia. In the discussion which followed Dr. Hornabrook appealed to the Commonwealth Government to redeem the promise which, he said, had been made by Mr. Hughes, and affirmed by Mr. Bruce in London, to grant civic rights to Indian nationals in Australia.

* * *

The Third Annual Congress of the Australian Association of Psychology, and Philosophy created much interest and brought before the people valuable discussions upon such important subjects as "Mental Deviates, Psychology and the criminal, the Problem of Time in our contemporary Philosophy, Kemp Smith's Theory of Sensa, Psycho-Biology and Democracy, Ethnological Types, the Case for the Psychological Selection of Immigrants, and the Economic Aspects of Population.

Matter of an arresting character was given by Professor Griffiths Taylor, associate Professor of Geography at the Sydney University, in his lecture upon "Ethnological Types". He claimed that it was a great mistake to treat nationalities as racial types. One of the most important teachings of ethnology was that, given goodwill and time, a strong nation could be built up from any combination of races. France where Alpine, Negroid, and Nordic types were found, was an illustration. Italy was a living example. It was another mistake to

assert superiority of any one racial type, negroes excepted, (students of the ancient wisdom would make no such exception) all racial types had made valuable contributions to science and art. In his opinion environment mainly determined the part played by a nation in world affairs. Mixture of race within a nation was rather beneficial than otherwise. The greatest civilisations had grown out of a mixture of races. Alpine and Semitic types combined to form the Babylonian civilisation; Alpine and Mediterranean to form the Greek; Caspian and Mediterranean to form the Roman; the Alpine, Mediterranean and Caspian to form the present western European civilisation. In the light of such evidence it would be foolish for Australia to discourage the immigration of other than British peoples.

Professor Taylor said that he wished to protest against foolish propaganda for preference of the Nordic type of immigrant. There was no purely Nordic nation in Europe, and in the opinion of advanced Ethnologists, the Nordics were themselves the most mixed race on Earth. Caspians, Alpines, Mediterraneans and Negroids, all went to make up the Nordic type. Research had shown that the proud boast of Nordic blood was shared by peoples in Asia and aboriginal America. The Australian aborigine actually represented one stage in Nordic development. There existed no reason for preference to the Nordic immigrant. He hoped that those attending the Congress would refuse to uphold the Nordic " Fetish ".

* * *

Delegates to the Congress were vitally interested to hear of the Tasmanian reform with regard to mental defectives and of the Act that is in operation in Tasmania. Professor Morris Miller of the University of Tasmania, who is the Director of the State Psychological Clinic, established under the Mental Deficiency Act in Tasmania nearly three years ago, and who was one of the delegates to the Psychological Congress, stated that the Act was administered by a Board consisting of the Director of Public Health, and the Director of the Clinic, *ex officio*, a medical practitioner with experience in psychiatry, and a representative of the Education Department, and of the University. Professor Miller stated that a survey of the prisoners in the Hobart gaol had been made. Of 92 cases examined, 27 were found to be defective. A portion of the gaol had been proclaimed as an institution for criminal defectives, and arrangements were being made to transfer these defectives to the control of the Board under the immediate care of the Superintendent, who would give them differential treatment, according to their mental condition. At

a later period it was intended to remove the goal to another site in the country, when a special place and separate building would be set apart for their care and supervision.

Now that the whole of the Act was functioning he said, the courts were dealing with certified defectives, according to their mental condition, and in their cases the costs of the trials would be considerably reduced. Recently a man charged with murder was found "not guilty but insane". It was afterwards found that he was sane but feeble-minded, and he was accordingly transferred to an institution for criminal defectives, and would be held indefinitely. Such a transfer was not possible in the other states, which were without the necessary legislation. When it was known that at least 10 or 15 per cent of criminals were mental defectives, it was in the public interest that there should be legislation to deal specially with them. Fortunately, the greater number of feeble-minded people lived peaceably, and in future they would benefit more and more by the special instructions given them in schools and institutions. Segregation only applied to cases that could not be dealt with otherwise than in institutions. Heredity accounted for a little more than half of the cases.

The following reference to the Tasmanian Act is of interest in this connection: The case of Richard Parry, who was found guilty of the murder of Thomas Jordan at Deloraine last year, reached its final stage, when the Attorney-General Mr. A. G. Ogilvie, acting under the provisions of the Mental Deficiency Act, transferred him to the control of the Superintendent of the Government institution for criminals and other defectives at Hobart Gaol. Commenting on the case, Mr. Ogilvie said that Tasmania at present was the only State in Australia which had the necessary machinery to detain Parry in such an institution in the circumstances surrounding the case.

* * *

The great Public Schools Regatta is a red letter day in the life of the youth of New South Wales, and is enjoyed to the full by all sections of Society. The coveted honour of "Head of the River" has been won by the Sydney High School. Lord Forster was so impressed by the whole spirit of the event, that he said that when he returned home he would ever look with pride upon the achievements of the Great Public School boys of New South Wales. He would tell the English authorities of the wonderful deeds of the Australian schoolboys. He regretted that the schools of Great Britain did not hold such regattas.

* * *

The Temple of Heaven

The Temple of Heaven at Peking is the Scene of the most ancient ritual now observed on the face of the earth. The sun in his course looks on nothing built with hands so sublime in suggestion as the *Ara Coeli* of Peking. Acres of polished marble, rising from all sides by flights of steps, culminate in a circular terrace whose roof is the vault of Heaven.

The Divinity there worshipped is the Ruler of the Universe, and the priest who officiates is the Sovereign of the Empire. Like Melchizedec of old, he is priest of the most High God, with whom he intercedes on behalf of his people, and to whom he offers up an ox as burnt offering in acknowledgment of delegated authority. The cults of Buddha and Tao are of yesterday in comparison with the venerable relic of purer faith which, in China, has behind it a record of forty centuries. Dr. Legge, the eminent missionary, before climbing the steps of this altar, heard a small, still voice, which others might have heard had they harkened, saying: "Put off thy shoes, for the place whereon thou standest is holy ground."

A Cycle of Cathay, Rev. W. A. Martin, D.D., LL.D.

CORRESPONDENCE

ABOUT THE FUTURE OF THE THEOSOPHICAL SOCIETY

IT is somewhat surprising for me, after having read the well written article on the above given subject, to see how I could be feeling myself at one with Mr. Reed on his short review of our Theosophical as well as our universal progress given on the two first pages, and yet, before the end of the essay finding myself in disagreement with him on many different, particular points.

We both see it as most important, that the Theosophical philosophies are bringing to the world the truths it contains and to the problems of life, which it explains, but we are finding that, when a subject is treated by more than one person, and from the very start, probably, is builded on different suppositions and premises, then the solving of the problems will have to come out with a different result. That is at least an opinion of mine, and I think, it may very often be a cause of misunderstanding and disagreement. With the writer I clearly see the Theosophical as well as universal progress in our time; neither am I blind to the awakening of the thought life in the churches as well as of increasing tolerance. The foolish ideals of the fundamentalists ought not to be any object of alarm to us.

In regard to the question "The Future of the Theosophical Society" I may say, I am not a Prophet, and we cannot change God's Plan for His Universe. We may try to do our best as we see it. It may happen to be within God's Plan. It will help our evolution anyway. When commenting on Mr. Reed's article I would like to use his categorical arrangement referring to same, section by section in the progress of my remarks.

A DECREASING INTEREST CLAIMED

That certain individuals, in this article declared not to be alarmists, of a pessimistic turn of mind but faithful and influential members of the Theosophical Society, that these members are speaking disparagingly of the Society's future seems to me to be no proper, noble and hardly good act, considering their place within our Society.

We are further told, that there are indications that the Theosophical Society is on the decline towards the end of its cycle of usefulness. The last assertion is bad enough and highly ridiculous to say the least.

The evidence they are citing is the very light vote cast in the U.S.A. for the International President three years ago. As you remember, the last fight we had in our Society was a hard one, carried on I am sorry to say, unscrupulously, laying all thought of Brotherhood aside; fought like our political election-fights, without fellow-feeling or consideration, and for what purpose? Bishop Leadbeater's name came up, but was by him, as always, received calmly. The L.C.C. came up too, but there are none going out of Theosophical Lodges in order to enter the Church, but many Theosophists are members in addition to membership in Theosophical Lodges. There are no divisions. There may possibly have been an apathy after such a disagreeable fight, not conducive to preparing the atmosphere for the best election results, but be that as it may. There was not, nor has there ever been, any disloyalty to Dr. Besant. A gift of $5,000·00 must, it seems to me, show in a measure some of our appreciation. Our life and strength in our American Section is now greater than ever, and now, as before, after a stormy cycle we have enjoyed a new, peaceful one, with renewed and greater strength. We may possibly in the future get another cyclic turn, but as before we will be strong enough and fully able to stand it.

It is true, that the Theosophical spirit must be made useful in life, but it is also true, that sometimes it is a good thing to find a place to go where a person may be alone. Nothing of this though has anything to do with the separation of the Exoteric and the Esoteric Lodges, but the business of each one of these departments is now increased so much that they can no longer, with benefit, be associated and handled under one head. It was also found that a more central place was considerably better as well for the exoteric business with its very much extended book-business, important as it now is, as for the Headquarters. The Esoteric department has also found a smaller but beautiful place and with the sale of Krotona, money is made available for better purposes.

Change of Name from Branch to Lodge

I like to remember our Theosophical Organisation with its branches as a world tree nearest in the poetical image of Yggdrasil in Norse mythology, a tree with many branches and roots (Ygg was a second name of Odin, and Drasil meaning a horse) therefore translated—"bearer of God".

I admire this idea, but though much as I do, I do not see now any reason to regret the change made from Branches to Lodges. Now when the Lodges have got so many special privileges and independent

freedom, maybe the name Lodge is more proper than Branch, and that being so much more, because freedom and liberty is securing the loyalty better than the slavish tie of the branches to their trunk. Why the name was changed from Branches to Lodges I do not yet know.

Our Symbols

It is not, I think, a Theosophist's most important work to support mankind's stupidity and ignorance. We, who believe in evolution are accordingly trying to live, furthering the evolutionary progress. It ought not to be very difficult for us to consider the serpent, which, if not attacked is harmless, to consider this like all other creatures as a link in the evolutionary succession. Therefore, this idea as well as that of trying to get other people to catch similar thought, ought to be one of our missions. Most likely this disgusting idea connected with the serpent will be a thing of the past.

The origin of the idea is probably the so-called Fall, with the fundamentalists' (or similar sects) impossible literary [1] biblical interpretation, and so is this beautiful legend pointing to an evolutionary tendency not at all understood and therefore given an unfortunate interpretation.

In *The Secret Doctrine*, the serpent is used for *perfect wisdom*.[2] It is used for *Brotherhood* and many other places interpreting the same idea.[3] To think on Moses' Brazen Serpent was said to cure the fiery serpent's bite. Jesus of Nazareth would hardly have advised his Apostles to show themselves wise as the serpent had the latter been a symbol of the Evil One. As wisdom's symbol, it was used in Egypt, Judæa, India and the world over. Wisdom and knowledge have been commonly misused for selfish purposes in our presnt civilisation. Let us plan for a better one. I can hardly speak of eternity without the thought of mankind striving in it, and for it. Naturally I therefore consider the serpent as wisdom's symbol of the best good. Studying as I have done, God's manifestation in the unseen as well as the seen world, I do believe in the possibility for mystical understanding and hold the mystical symbols as ideal for elaborating and illuminating thought. This is contrary to the author, who, therefore, naturally understands rather little of the Bible, not comprehending its Mysticism. He does, however, like the symbol of the dove. It was used in the biblical time, and is used now, but it is a symbol of another idea—that of peace.

[1] Literal ?—Sub. Ed.

[2] Vol. I, p. 389.

[3] *The Secret Doctrine*, Vol. II, p. 404.

Another Reason Given

I have been a member of the Theosophical Society for 27 years and have noticed various, different methods taken up in our activity. I am glad of that. I have taken part in it, as many others have done, and, therefore, with the awakened, increased interest is the Theosophical membership and the whole activity now increased and better than before. A desire for better music, a more tasty furnishing of our Lodge halls, the organisation of the L.C.C., the universal Co-Masonry, also lectures of a little more devotional nature, these are some of the marked tendencies in our present days. The object of taking up these side-lines is to help the people of different temperaments to get what they like to have and what is proper for them, also for preparing the atmosphere in the halls, enabling people present to gain a better understanding and to undertand what they receive.

Why Any Kind of Devotional Exercises?

Just now I have referred to the idea you are bringing forth in the subject under this heading, but my dear author, when your whole article indicates that you don't know very much in regard to our devotional body, through which we may be able, if developed, to draw from the devotional plane, the plane of wisdom, pure reason, devotion and love, the highest plane which probably few of us may reach in this life, then it seems useless, even more than useless, for me to say anything more here. Our emotional body, sometimes called a reflection of the devotional, may be benefited sometimes, but only if, or when, we are working for it. With neglect of our other bodies our mind-work may be poor indeed. Many of us have heard the expression "to work in the name of the Master". I think we all understand it and may be able to give an answer to our own question. Allow me to refer to that mentioned earlier about devotion. For children, usually those things seem to be ridiculous which they don't understand. The same thing may happen for old people at the child's stage of development, and then it may be injurious too.

Opening and Closing Exercises

Under this head, even using not so few words, the author has not brought to us really any new idea. I cannot find that he has very much understanding of the idea. Maybe my own understanding of it is less. One thing coming to every person's notice when reading the article to which we are referring, is that the author does not like any new idea, any not known, treated or dictated in any other way than that used in the Theosophical Society's earlier days, therefore, he seems to have another understanding of Evolution. When glancing

through the last pages we find in a letter from the Master K. H. to Mr. A. P. Sinnett the following sentences:

"The Theosophical Society has been organised to bring together a body of people united in a mutual effort of research into the laws, morals and occult forces of nature and the latent powers in man." I am, of course, well acquainted with that idea, but was surprised to find that interest for the good of it expressed in the same article where the author of it just before told us that he had no use for mysticism or occultism, but in our modern time need something understandable. In this there seems to be an inconsistency. Possibly the meaning was, according to Mr. Reed's idea, that a number of scientists should come together and make ready some food for the children, without allowing them to search for the food themselves, or even to prepare it. This would be still worse. But none of these ways are thinkable, nor do I believe they any time will be so. The rest of the article is treating of sectarianism and fear, fear all through for the Theosophical Society's destruction and in looking out for preventive means for avoiding this calamity. Next, the author gives us the history of the Theosophical Society's earlier cycles and at the conclusion of the article we hear something about the Theosophical Society's prospects, partly builded and supported by citations of expressions given by some of the friends of Mr. Reed. How really the Theosophical Society's end will be I think we may hear more of another time.

JACOB N. MEYER

THE BESANT SCHOOLS IN CHINA

A PLAN has been formulated by a little group of Theosophists in China (Chinese and foreign), whereby the Youth of the country will be gradually brought under the inspiring influence of Theosophy, the application of whose great spiritual principles we are convinced can alone raise China to the great level which is her rightful place among nations, by reason of her ancient and honoured civilisation. Acute powers of perception are not necessary in order to be convinced that the most useful and helpful influence that the Theosophical Society can contribute to the regeneration of China is in the field of education. As outlined in a letter which appeared in *The Adyar Bulletin*, exceptional opportunities await Theosophical workers in this domain. The need to direct the tremendous energy of those revolutionary (evolutionary) currents, sweeping the youth of this country well-nigh off its feet, into constructive and spiritual channels, with beneficial results to themselves and the country in general, is of very great moment.

A great Leader in the World Youth Movement, such as Dr. G. Arundale, could undoubtedly make a big appeal to that generous element of idealism and altruism which, despite all adverse critics, lies at the heart of the Student Movement in this country, however obscured these qualities may, seemingly, appear in the course of that jarring conflict which always mars the painful transition period through which nations (and individuals) pass as they break with century old traditions and customs to emerge into a New Era with no familiar landmarks whereby to direct their course.

WE BELIEVE IN THE INHERENT GREATNESS OF CHINA WITH ALL OUR HEARTS. We are convinced that she will emerge from the turmoil of conflicting elements, at present struggling for her mastery, purified and united, and it is our belief that by helping her youth to realise the responsibilities and duties of real citizenship we shall be truly serving the cause of Theosophy, which is founded upon the twin rocks of Service and Brotherhood. *A great nation is built up of great individuals.* China possesses in her youth souls with great potentialities who, if given the opportunity to contact the highest and noblest teachings, such as are inherent in the Ancient Wisdom, known to modern times as Theosophy, will respond to their stimulus and become spiritual leaders with the wisdom that will enable them to regenerate every department of national life, thus assuring to their country that peace, prosperity and honourable place among the nations of the world to which her past greatness and present potentialities entitle her.

No one has stood for the highest ideals of citizenship, or contributed more to the spiritual awakening of the race, than our great President, Dr. Annie Besant. The record of her services to India, whose national consciousness she has, in the course of her 30 (and more) years of devoted labour, regenerated and purified, is unsurpassed in modern history. We cannot hope that Dr. Besant personally accomplish a similar miracle for China. Her karma binds her to India, and her work will probably keep her, for this life, in that country. Her influence, however, can overshadow this country through the great ideals of Spirituality, Truth, Service, Justice and Humanitarian Citizenship, which by example and precept she has ceaselessly taught, and which are the qualities, it is our dream, shall be the distinctive feature and stamp of all those who study and teach in the BESANT SCHOOLS in CHINA.

We hope, in time, that the "BESANT SCHOOLS" will be widely known to stand for a unique type of education and become a real factor in moulding the young citizens of China. Our plan is that in each important town there shall, eventually, exist a "BESANT SCHOOL FOR BOYS," a "BESANT SCHOOL FOR GIRLS," and a "BESANT CO-EDUCATIONAL COLLEGE," which would draw its recruits from the two former.

It is a big dream, and we are a small group, but we have the faith, courage and love necessary to make the attempt because we

believe that by so doing we shall be serving China and thus accomplishing our Masters' Work.

In time we hope to attach to these Schools departments where the submerged classes (whose existence in China is one of unremitting toil and misery) can be taught various handicraft, and other trades, thus enabling them to earn their livelihood in ideal conditions, and concurrently, by their manual labour, win the right to a free education.

We dare to dream great things of the "BESANT SCHOOLS," because She, after whom they are named, has taught us that no goal is too high that has as its object the service of our brothers.

We are beginning by opening a "BESANT SCHOOL FOR GIRLS," (educational work for women is truly, pioneer work in China), which will inaugurate its Summer School on July 8th and its regular School early in September. If, as we confidently anticipate, this School is a success, then we shall proceed to open a "BESANT SCHOOL FOR BOYS".

We shall keep our readers informed of the progress of the movement, and we feel confident we can count upon the good wishes of our beloved President, whose spiritual influence we will strive our utmost shall permeate the Schools, and that of our brother and sister Theosophists all the world over, for the success of our difficult undertaking.

(Signed) DOROTHY ARNOLD
VIRGINIA ZEE

PRACTICAL BROTHERHOOD

PRACTICAL Economic Brotherhood as expressed in a scheme through which, by the collection of a penny or twopence a day from sympathisers, to be used when a sum sufficiently large has been collected, for the purpose of producing and distributing commodities co-operatively, as set out by one of your correspondents, *could* regenerate social conditions, *if* it succeeded, but there is much virtue in an "if". So far all schemes involving prolonged co-operative effort have done no more than skim the surface, where they have not failed entirely.

The whole ground of Practical Brotherhood is already covered, so far as organisation is concerned by (*a*) the co-operative movement, (*b*) the Boy Scout and Girl Guide movement, (*c*) the Theosophic

movement, inside and outside of the Theosophical Society, if these movements were enthusiastically supported, especially the latter, the most good that is possible would be achieved.

The work of the Theosophist is on the thought plane ; his activities are on the thought plane ; gold and silver has he none (generally) therefore let him give that which he has, and not waste time ploughing where others have both ploughed and sown. The Co-operative movement is only successful in parts, and needs constant enthusing, but any similar movement would suffer in the same way owing to the defects of the present commercial system. The Scout and Guide movement is doing wonderful work through its practical idealism, one has daily more appreciation of its effects on young people.

We hear of "Tyrants" who will do anything except "get off their backs". Who are the Tyrants and who the They? Probably the "Vested Interest" and the "Poor" both of whom are ultimately our very selves. Every one of us who subscribes, directly or indirectly to a limited liability company, (and who does not?) who banks money, or otherwise benefits by the competitive system (and who does not?) —becomes, a fractional part of the "Tyrant". At the same time those of us whose vision is limited, either by capacity or circumstance, who think in stinted terms and idealise in petty limitations, and thereby cramp their own lives more or less, according to their stage of evolution are the truly "poor," the poor whom we have always with us; therefore what good can be done by suggesting "sacrifice" to those doubly poor, physically and mentally, whose daily life is nothing else? Rather teach them to spend well and wish for better things, knowing as we do the creative power of thought.

It is the rich who must "sacrifice" those having the "great possessions" of leisure and capacity of thought. It is for them to formulate systems whereby the wealth of the world can be justly distributed and leisure enjoyed, and it is our task just so far as we have talent, and are willing to use it.

G. M. NAMARU, F. T. S.

BOOKS RECEIVED

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

A Treatise on Cosmic Fire, by Alice A. Bailey (2 Vols.) Lucis Co. Pub., New York); *Man the Master*, by Eugene Del Mar (L. N. Fowler & Co., London); *Birds and Man*, by W. H. Hudson (Duckworth & Co., London); *Phantoms of the Dawn*, by Violet Tweedale (John Long, London); *Whither France? Whither Europe?*, by Joseph Caillaux (T. Fisher Unwin); *A Book of Homely Wisdom*, by R. J. Campbell, D.D. Oxon. (John Lane, London); *Spiritual and Political Revolutions in Islām*, by Felix Valyi (Kegan Paul, Trench, Trübner & Co., Ltd., London); *The Principles of Astrology*, by Charles E. O. Carter (T.P.H., London); *Swāmi Ḍayānanḍ in the Light of Truth* (Published by Shrimanamar Singh at the Jiwan Press, Lahore); *Forbidden Theories*, by C. P. Kingsford; *The Nursing Mother*, by Florence Daniel; *The Expectant Mother*, by Florence Daniel; *The Psychology of the Servant Question*, by Violet M. Firth; *Hints for Renewed Health*, by Hugh Wyndham (The C. W. Daniel Co., Graham House, Tudor St., London, E.C. 4.)

The following pamphlet has been received:

The Only Way, by Charles Wickstud Armstrong.

OUR EXCHANGES

We acknowledge with many thanks the following:

The Message of Theosophy (June, July), *The Calcutta Review* (July), *Theosofie in Ned.-Indie* (July), *The Herald of the Star* (July),

Modern Astrology (July), *Theosophisches Streben* (May-June), *Bulletin Theosophique* (July), *The Theosophical Review* (July), *The Servant of India* (July), *The League of Nations* (May), *The Indian Review* (July), *The World's Children* (July), *El Loto Blanco* (July), *The Canadian Theosophist* (June), *Papyrus* (May, June), *Light* (July).

We have received with many thanks:

Isis Revista Teosofica Portuguesa (March), *Teosofia en Yucatan* (May, June), *Heraldo Teosofico* (March, April, May), *The Vedic Magazine* (July), *The Young Theosophist* (June), *Bollettino Ufficiale* (June), *Prabuddha Bhārata* (July), *Theosofisch Maandblad* (July), *The Nation* (Travel Number, July), *Pewarta Theosofie* (June), *The Vedānta Kesari* (July), *Theosophia* (July), *The Goan World* (July), *The Philosophical Quarterly* (April), *Theosophy in India* (April-June), *La Rasga Futura* (May), *Nature* (July).

REVIEWS

Vedanta Vindicated, by Rev. J. F. Pessein. (Published by the author, Wellington, Nilgiris, S. India. Price Rs. 3 post free.)

A Roman Catholic priest who studies sanskrit, and is an enthusiast of the Vedanta is a rarity in India, but such is Father J. F. Pessein. As his little book has gained official approval ("nihil obstat" certifies the *Censor Deputatus* at Bangalore, and "imprimi potest," says the Bishop of Mysore), Father Pessein's opinions are evidently considered compatible with orthodox Christian faith. The value of the work lies in the parallel quotations of Shankaracharya with those of Christian philosophers like St. Augustin, St. Jerome, St. Gregory, St. Thomas and others. Thus, for instance, after describing the Vedanta conception of Maya, according to which Saguna Brahman is the effect of Maya, and Nirguna Brahman is the only Reality, Father Pessein quotes from St. Augustine.

> God's reality is such that created things compared to Him are not real. Not compared to Him, they are real, because they came from Him; compared to Him, they are not real, because He alone is true and immutabe reality.

Startling alike indeed are the similes of the east and west, the result of independent lines of speculation.

> On the vast canvas of Atman, Atman itself paints the picture of the various worlds and the Supreme Atman derives extreme bliss from seeing that picture. (Shankara, *Svat. Nirup.*)

> What we contemplate directly is the portrait of Him painted, so to speak, by Himself on the canvas of the universe and exhibiting in an infinite degree various perfections. (*Catholic Encycl.* N. Y., VI, 613.)

When the Taittiriya Upanishad says, "He desired: many may I become, may I be born," Father Pessein quotes an excellent parallel.

> By His calling the beings to His participation and by His letting overflow upon them the torrent of His benefits, the Deity becomes something separable, multiple, many in its works, but without prejudice to its indivisibility, without losing its simplicity, without forfeiting its Oneness. (*Denis.*)

A suggestive parallelism is made between the Alone-ness (Kaivalya) of Brahman and the isolation of God.

> Between the creature and God there is an infinite distance, not of place but of nature and degree. The mystics call this the solitude of God. (Lessius. *The Names of God.*)

One of the pivots of philosophy is the conception how the universe arose. "Out of nothing, nothing issues" is an axiom of the West. On the other hand we have the East very positively, thus:

> Non-being, verily, this in the beginning was. Thence, indeed, was the being born. (*Taittiriya Upanishad*).

By way of Plato, we come through Christianity to the following explanations.

Ideas are principal forms, or permanent and immutable types of things, they themselves not being formed. Thus they are eternal, and existing always in the same manner, as being contained in the Divine Intelligence. Whilst, however, they themselves neither come into being nor decay, yet we say that in accordance with them everything is formed that can arise or decay, and all that actually does so. (*St. Augustine*).

Creatures before being drawn out of nothingness, were not mere nothingness, since they existed already in the divine intellect, which had their idea or archetype. (*St. Anselm.*)

Many more excellent parallelisms could be quoted from Father Pessein's book, but more are not necessary in a review to draw attention to his book. Having come so far with the Vedanta, Father Pessein, good Catholic that he is, cannot follow the Vedanta into Rebirth and Karma, and especially into the doctrine of the oneness of Paramatma and Jiva. He gives one astonishing reason against believing that the Divine Soul and the human soul are identical.

It is anti-patriotic. For, if there be only one universal Atman, there is no room for the Foreigner!

The present reviewer is heartily glad that the Vedanta has *no* room for,

> Confound their politics,
> Frustrate their knavish tricks,
> On Thee our hopes we fix,
> God save us all—

except the Foreigner! While heartily recommending Father Pessein's book, as a contribution to Comparative Religion, the reviewer, influenced by his Buddhist intellectual twist, offers his sympathy to Father Pessein on the insolubility of the following perplexity.

If the human soul, jiva, is Brahman Himself, every man is an incarnation, an avatara of the Deity.

On the other hand the Advaitins believe in the incarnation of the Lord in the person of Krishna and in other avataras.

There would be no difference between these two sorts of Avataras. Moreover, man being himself an avatara, why should he bow before another avatara?

If reverend Christian fathers would study the Vedanta as Father Pessein has done, and Hindu exponents of the Vedanta the Christian Mystics, the East and the West would come together along one more road.

A book distinctly to be kept on the shelf for reference by students of comparative philosophy. We would like another volume from Father Pessein of the same kind.

C. J.

Reasonable Religion. The Message of Emanuel Swedenborg, by E. Brayley Hodgetts. (Dent & Sons Ltd., London. Price 6s.)

Swedenborg, the encyclopædian contemporary of Kant, whose mental activities and numerous achievements in the domain of science, embraced all the knowledge of his time, after exploring and writing on almost every natural science, gained the spiritual or inner sight soon after his fiftieth year, "when heaven was opened to me" as he says. Transcending the plan of his teachings he built up a whole system of philosophic religion based on his deep interpretation of "correspondences" between nature and the spiritual world, between the visible, and the unsuspected spiritual truths.

To this second and higher stage of the seer's life, is specially devoted the above book. After laying stress upon Swedenborg's marvellous versatility, the author deals with his religious and philosophical exegesis. Combining admirably his knowledge of Swedenborg's writings, with synthetic ability he presents in 12 chapters the spiritual message of the seer, pointing out the importance and opportunity of Swedenborg's new interpretation of the Bible saving it from desecration at that time.

There is, nevertheless, an a priori affirmation in Mr. Hodgett's book with which we cannot agree, namely his reference to Cagliostro, on page 239, as "an impostor and great adventurer of the eighteenth century, who lived sumptuously on the credulity of his dupes". Those acquainted even slightly with mystic and occult lore, know something about the shining figure of the Count, and would absolutely refuse to call him either a fraud or a humbug.

For the rest, the plan and execution of the work bear evidences of the utmost care.

A. P. G.

Infinity in the Finite, by G. R. and Agnes Dennis. (The C. W. Daniel Co., London. Price 3s. 6d. net.)

A message addressed to Christians as a result of teachings received by the authors. In this age in which Intellect is giving way to Buḍḍhi, "we should keep our minds open and our intuitions alert, that we may be able to assimilate the new and deeper aspects of Truth". Consequently, a *readjustment* of the beliefs of the Christians, according to the spiritual unfolding of the era and the new conceptions of ancient dogmas or creeds, is actually needed. This Age is the Age

of Intuition, and from this standpoint the Mysteries of Christianity are to be interpreted.

The small volume contains too much in too little. The last two chapters "Prayer" and "The Church" are especially illuminating and helpful to the readers for whom the book is intended.

A. P. G.

Harbottle: A Modern Pilgrim's Progress, by John Hargrave. (Duckworth & Co., London. Price 7s. 6d.)

Harbottle's ordinary, uneventful, commonplace life was shattered to pieces by the war. Wife, sons—gone; all the meaning and purpose of his pre-war existence swept into the dark. He is left with an empty house, sufficient money for his needs—and himself. That himself, a pathetic figure, a bundle of uncertainties, vacillations, inefficiencies, tremblings, doubts and fears, with one overmastering desire, *to know why*; a gentleness and humility which made him an easy prey for the officious busybodies whose kindness consists in wishing to impose their own ideas of happiness and of everything in general on those who are not crude enough to oppose them; and an unquenchable desire to put things right, but without the essential grit and dominating will to make that desire concrete. Unmaterialised idealism, of what use is it? That is practically the question Mr. Hargrave would have his readers ask themselves. Are we not all of us more or less Harbottles? And when are we going to change? Or shall we die as he did with the emblem of material unity in our hands, but nothing accomplished?

This book is a very acute psychological analysis of the effect or non-effect of the war on various types of people, and should be read by all who are students of the curious and profoundly interesting thought currents at work in this period of momentous, changing life.

> The sin of inertia . . . we'll overcome it—or—die in the attempt . . . Fight the new fight! . . . Ignorance . . .
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These are a few Harbottlisms. May Mr. Hargrave find many readers among those who would put an end to inertia, inefficiency in thought and instability of will, and who are determined to substitute World Service for World War.

C. M.

Health and Personality, by John S. Griffiths, M.R.C.S., L.R.C.P., D.L. (Hodder & Stoughton. Price 6s.)

A very readable volume from the "Library of Philosophy and Religion," written as the publishers' note says for "the intelligent, non-academic mind". The author expresses what he feels to be the aim of every reasonable person, *viz.*, to make the best of this life. The golden mean, therefore, rather than dangerous living, is the way to attain health, in his opinion.

He surveys the life of man from the cradle to the grave in five chapters, and as a medical man gives much sound practical advice, particularly on Infancy and Childhood, and in the chapter on Boyhood and Girlhood. His ideas on education are broad and comprehensive though his conception of personality is strictly limited to one life, and as he says "a life is short".

He has an interesting paragraph on companionship, especially on the friendship possible between men and women apart from marriage. His views on the sphere of women's work in the world are somewhat disappointing; he says that some businesses can be run best by women, but omits to mention which they are, and advises women to turn their attention to the science of the home—which is not new at all.

He regards life as "raw but precious metal to be moulded and hammered into a shape of beauty" and believes that after this life he will pass to another, better life.

M.

Applied Philosophy, by C. Y. C. Dawbarn, M.A. (Longmans. Price 5s.)

It is a sign of the times that thinkers of all schools are trying to relate the whole of our experiences to some comprehensive scheme or formula. The analytical side of knowledge is receiving more and more attention, but at the same time efforts at synthesising what we have can be seen in writers like H. G. Wells and in the speculations and surveys on the advance of modern science.

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In his analysis of physical science as a determinant in life, he finds that an intelligent selfishness seems to be the only solution of the problems of life, but in the ethical aspect he claims that Christianity, pure and simple, with its message of Love, will alone solve all economic and social problems.

His style is too rhetorical, more suited to the platform than to prose.

M.

The Rival Philosophies of Jesus and of Paul, by Ignatius Singer. (The C. W. Daniel Co., London. Price 10s. 6d.)

A new study this, on the historical life of Jesus and his ethical teachings, according to the narratives compiled by the Evangelists some generations after his death. This is an analysis of the thesis which is set forth as title for the book, based undoubtedly in the belief of some writer that Paul preached Paul's gospel. The author insists in several pages that the "Christ" (esoteric) of Paul had nothing in common with the historical Jesus of Nazareth beyond the name, and that the genuine teaching of Jesus is entirely foreign to "Pauline Christianity".

The author, being a layman, pursues his inquiry from the scientific and critical point of view, claiming that a spirit of sincerity and search for truth has been his sole object. He feels that the work he commenced under that suggestive heading is far from finished; that the time has come for making an end to the unholy alliance of religion with theology which, for so long, arrogated to itself the sole guardianship of all that concerns religion.

In the modern revival of discussion about biblical doctrine "in which it is not the truth that suffers," this book, the fruit of much thoughtful study, ought to be in the hands of every religious teacher whose mind is free from the narrow propagandist or missionary standpoint. The author leads us to the conclusion that "Religion does not consist in ceremonials or beliefs but in the observance of our obligations to our neighbours" (Brotherhood).

A. P. G.

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20. Dutch East Indies	Heer J. Kruisheer—Blavatskypark, Weltevreden, Java	Theosofie in Ned. Indie.
21. Burma	A. Verhage Esq.—Olcott Lodge, No. 21, 49th Street, East Rangoon	The Message of Theosophy.
22. Austria	Herr John Cordes—Theresianumgasse 12, Vienna IV	Theosophisches Streben.
23. Norway	Fru Agnes Martens Sparre—Gabelsgatan 41, Oslo (Kristiania)	Norsk Teosofisk Tidskrift.
24. Egypt	J. H. Pérèz Esq.—P.O Box 240, Cairo	The Papyrus.
25. Denmark	Herr Christian Svendsen—Hauchsvej 20, Copenhagen	Theosophia.
26. Ireland	T. Kennedy Esq.—16 South Frederick Street, Dublin	Theosophy in Ireland.
27. Mexico	Prof. Jose Romano Munoz—Apartado Postal 8014, Mexico, D.F.	El Mexico Teosófico.
28. Canada	Albert E. S. Smythe Esq.—22 Glen Grove Avenue West, Toronto	The Canadian Theosophist.
29. Argentine	Señor Adrian A. Madril—Calle San Luis 953, Rosario, Argentina	Theosophia en el Plata.
30. Chile	Señor Armando Zanelli—Casilla de Correo 548, Valparaiso	Revista Teosofica Chilena.
31. Brazil	General R. Pinto Seidl. Retd.—112 Rue Général Bruce, Rio de Janeiro	O Theosophista.
32. Bulgaria	Monsieur Sophrony Nickoff—84 Tzar Simeon, Sofia	
33. Iceland	Herr Jakob Kristinsson—Ingolfsstr. 22, Reykjavik	
34. Spain	Commandante de E. M. Julio Garrido—Sociedad Teosofica de Espana, Factor 7, pral, Madrid, Spain	Loto Blanco and Sofia
35. Portugal	Señor A. R. Silva Junior—Avenida Almirante Reis 58, 1E, Lisbon	Isis.
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37. Poland	Mademoiselle Wanda Dynowska—10, Wilcza Str. M. 14, Warsaw.	Przeglad Teozoficzny.
38. Uruguay	Señora A. M. Gowland—Lindoro Forteza 59, Union, Montevideo.	Teosofia en el Uruguay.
39. Porto Rico	Sr. Francisco Vincenty—P.O. Box 85, San Juan	Heraldo Teosofico.
40. Roumania	Miss Fanny Seculici—Calea Dorobantilor 4, Bucarest	

Presidential Agent for Jugo-Slavia: Gospojica Jeli Vavra, Primorska ulica br. 32, Zagreb, Jugo-Slavia.

Enquiries may be addressed to the Recording Secretary, Adyar, Madras, or to any one of the above officers.