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THE THEOSOPHIST

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

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CONTENTS

	PAGE
On the Watch-Tower	553
Monetary Reform. LEONARD C. SOPER, F.R. ECON. SOC.	561
The Gospel of Efficiency. LAMBDA	570
The Story of My Garden: The Seed from which the Story has Grown. NADARBEG K. MIRZA	584
Islam and Other Faiths. C. JINARĀJADĀSA	591
Some Aspects of Hindūism and Its Philosophy. D. K. LADDU, PH.D.	606
Think on These Things. ISABELLE M. PAGAN	619
Bishop C. W. Leadbeater (Poem). F. H. ALDHOUSE	628
Impressions of "The Early Teachings of the Masters". L. A. COMPTON-RICKETT	629
A Game of God. "TWO WAYFARERS"	640
The Art Section: The Gambling of Yudhisthir	648
The Javanese Drama. A. J. H. VAN LEEUWEN	649
The 1925 Convention (The Arts Section). HON. SEC., A. A. C.	660
The Other Wise Man: The Opening Play at the Star Amphitheatre, Balmoral, Sydney. H. A. C. WILLIAMS	662
Indian Students in America	665
Recent Discoveries in Palestine. L. E. T.	666
Three Paths. M. VENKATARAMAIYA	668
The Twenty-third World Peace Congress at Berlin, 1924. AXEL VON FIELITZ-CONIAR	670
The Theosophical Field. M. G.	674
Correspondence	676
Buddhist Lodge in London. C. HUMPHREYS	677
Reviews	678
Book Notices	683
Books Received	687
Our Exchanges	688
Supplement	xi

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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 gate-way 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

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

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VOL. XLVI No. 5

THE THEOSOPHIST

ON THE WATCH-TOWER

THE Forty-ninth Anniversary of the Theosophical Society lies behind us, and already we are looking forward to our Jubilee. In order that the Fiftieth Anniversary might be at Adyar, we accepted the invitation of the Bombay Lodges to hold the Forty-ninth in their great City, and right nobly they rose to the occasion. The Government very kindly gave the Society the use of the Elphinstone School and its big compound for our meetings, so we were able to hold them all in the one place, a very great convenience. There was the compound for the public lectures; a large hall for the meetings of the Society itself and the Indian Section, and smaller halls and rooms of various sizes in abundance. Two rooms were given to the Art Exhibition, organised by Dr. and Mrs. Cousins and Mrs. Adair, and there were, as usual, some admirable pictures from the Tagore School. The public lectures were delivered by myself, Krishnaji, the Vice-President and Lady Emily Lutyens, in the order in which the names are given, and they were very much appreciated. The Order of the Star held its meetings as usual on December 28. Paṇḍiṭ Iqbal Narayana Gurtu did not stand for re-election as General Secretary, and Sir Sadasivier, ex-Judge of the Madras High Court—who, since

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he left the Bench, has devoted his whole time to the work of the Society, was elected to that high office. Much regret is felt at losing Iqbalji from his post, but heavy family responsibilities compelled his resignation, and he could not have a better successor.

***

Telegrams of affection and confidence have reached me from the Annual Conventions of Mexico, New Zealand and Uruguay. Also New Year greetings from Scotland, Australia (Section, Myola and Manor). I send my kindest wishes in return.

***

The three Kamala lectures in Calcutta—of which the Synopsis was published in a recent *Theosophist*—were delivered before very large audiences in the Senate House of the University, with the Vice-Chancellor, Sir Ewart Greaves, Judge of the High Court, in the Chair. The close attention of the great audiences was remarkable, and—except at the beginning of the first lecture when there was some noise by people trying to get in—there was utter silence not a movement even, throughout the whole of each lecture. As one person present said, she thought "the audiences were the most remarkable part of the lectures," I may give here the Vice-Chancellor's kindly little speech at the end:

> Dr. Annie Besant concluded her Kamala Lectures last evening (14th) with a discourse on Indian Ideals in Art. In conclusion, the Vice-Chancellor, Sir E. Greaves, expressed the grateful thanks of the University for the remarkable lectures which Dr. Besant had delivered. The Value of Indian Ideals in Education, Religion, Philosophy and Art, he said, had been enhanced twofold, when depicted by the magic of her wonderful personality who had steeped herself in the Spirit of India. The great crowd which had assembled to listen to her and that with patience, concluded Sir E. Greaves, was an eloquent tribute to her and also to the founder of Kamala Lectures. He wished her long life so that she might render fresh service to the country of her adoption.—(*Forward*)

The Calcutta press was very good to me, three of the leading Indian papers giving verbatim reports of the three

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lectures, and the leading Anglo-Indian paper a column. I think that it would help British people to reach a truer idea of India's value to the world, if these lectures could be widely circulated in Great Britain.

***

The first lecture on the "Commonwealth of India Bill" was also given on this visit to Calcutta. The Bill is now out for public criticism and comments, and a very crowded audience gave it an exceedingly good reception on its debut. It is the work of the National Convention, made possible by the three years of educative work of the National Conference. *The Calcutta* press gave very good reports, and I shall be interested to see what comments are made thereon.

***

The Lady Emily Lutyens gave three lectures during our six days' stay. One was an address to Star members and was restricted to them. Her lecture on "How Youth Can Save the World" was given at the University Institute, was public, and attracted a large audience. The other on "Is Brotherhood Applied?" was also public, and filled the Theosophical Hall. Both were much enjoyed, as she is a very attractive speaker.

***

Mr. and Lady Cynthia Mosley were also much in evidence, visiting the jute factory, enquiring into the conditions of the poor, attending small meetings of leading Bengāli politicians, and having interviews with men of all parties. Mr. Mosley also spoke on "The Capital Levy" before the local Calcutta Parliament. It speaks volumes for the Governor's liberality that we were all staying at Government House, and that he took an interest in our proceedings, for it was certainly for the first time that such propagandists were welcomed there. When I was there before, I did not give any political lecture. Bengal was given a great opportunity of political progress when the Earl of Lytton was appointed

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Governor; but it was unfortunately at the very height of the Non-Co-operative movement, when the Swarāj party was out for pure destruction; the opportunity was recklessly thrown away, and Lord Lytton, merely because he was Governor, was made the target for the most cruel misrepresentation and unscrupulous slander; the result was the revival and strengthening of the old conspiracy, described by Mr. C. R. Das as "widespread and dangerous," forcing the Viceroy to issue the Ordinance. It is a political tragedy, and the N. C. O. movement, now abandoned, has wrought fatal harm to Bengal, and has, for the time, robbed her of her old place in National politics.

***

We left Calcutta on the evening of the 16th, and reached Benares—where I am writing—on the following morning. Unfortunately Lady Emily and her two daughters have only this one day here, for they join Sir Edwin Lutyens to-morrow and go on to Delhi. I am remaining here till the 21st, when I also leave for Delhi. On the 23rd, the Committee meets which was appointed by the All-Parties Conference at Bombay, to seek for ways to draw parties together to bring about Hinḍū-Muslim Unity, and to outline a scheme for Swarāj. Presumably the Committee will appoint sub-committees to explore the subjects and to report outlines of definite schemes. From Delhi I come back here on the 27th, to give the Kamala Lectures on the 27th, 28th, and 31st; they have, under the terms of the foundation to be given in a second place, and I chose the Hinḍū University, subject to its approval. On the 29th the Convocation takes place, and on the 30th there is an All-India debate, under the auspices of the University Parliament; at this H. H. the Mahārāja of Alwar presides as Judge, assisted by Professor Sheṣhādri and myself.

***

The Shanghai Lodge publishes an interesting little monthly brochure, under the title of *Far Eastern T.S. Notes*. It gives

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a very kind and generous article from *The Labour Woman*, written by the Editor, Dr. Marian Phillips, on the Jubilee meeting last July in Queen's Hall, London. News follows about the T.S. in Japan, with two Lodges in Tokyo and Kyoto. In China, the Hongkong and Shanghai Lodges are working well, and a second Lodge, "Dawn," has been started in Shanghai. At Teintsin, a movement has begun for the "spiritual revival of Buḍḍhism." Mr. Manuk, the President of the Hongkong Lodge, sends the following useful note:

> I quite agree with you that any lecturer, visiting China, must not only be a good and convincing speaker, but must have a good knowledge of Taoist, Buḍḍhist and Confucian philosophy. I speak from experience, as I find that I have to be conversant with Muhammadanism, Zoroastrianism—in fact with every known religion and philosophy—to carry conviction. Indifferent lecturers will do more harm than good. I also agree with you that any lecturer coming out must not look for financial support from our Lodges.

***

The Leeds Lodge (England) has always an interesting lecture list, for it embraces many subjects and different points of view; it announces a course of three lectures, in the Spring Syllabus, which are of peculiar value, to be given by the Ven. J. R. Darbyshire, M.A., Vicar and Archdeacon of Sheffield, at the first of which the Vicar of Leeds presides. The general title is: "Christ and Human Need," and here are the Synopses of the three lectures: the Ven. Archdeacon is said to be one of the foremost scholars in the north of England:

LECTURE I: "THE PREPARATION" (The Cosmic Christ).
The Jewish Law is not the only "Schoolmaster" to Christ.
The wider view suggested in the prologue to the Fourth Gospel.
Light from comparative religion.
The preparation in pagan creeds and philosophies, *e.g.*, Stoicism, Mysteries.
The needs to be met.
The problems of Pain, Sin and Death.
The preparation in the history of the "Chosen People".
The triple development of the Law (Worship), Prophecy (Ethics) and the Messianic Hope (Eschatology).
The significance of hope in Judaism.

LECTURE II: "THE REVELATION" (The Historic Christ).
Christ and Jesus. Two views to be considered. The theory of the development of a Christ-religion after the death of the man

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Jesus. II. The embodiment of the Christ idea in the story of the Man Jesus.

The doctrine of the New Testament, does it identify Jesus with the Christ? The synoptic picture of Jesus. What problems does this raise? Do the Epistles teach a different religion or does the Fourth Gospel effect a reconciliation?

The problem of the Christology of the Apocalypse.

LECTURE III: "THE SATISFACTION" (The Personal Christ).

The new community pictured in Arts; its characteristic features.

The evidence of the survival of the Church.

The relation of personal faith to corporate belief.

The effect of Christ on—I. The value of human life. II. The mystery of pain. III. The significance of sin. IV. The power of death.

The historical effect of Christ upon human civilization as to—I. The end sought. II. The power to achieve. III. The strength to consolidate.

It is obvious from this statement of the mere heads of the lectures that the Archdeacon is a man of wide reading and of broad views. He recognises the value of the so-called "pagan" religions and philosophies, and sees in them part of the preparation for "the Historic Christ," the preparation being under the significant heading of "The Cosmic Christ". The reference to the Fourth Gospel in relation to "the wider view" recalls at once the words "The Light that lighteth every man who cometh into the world." Again: "The embodiment of the Christ Idea in the story of the man Jesus," at once suggests the view of what we should call, "The Mystic Christ," the Christ whom S. Paul longed to see born in his converts, developing into the "full measure of the stature of Christ". It is earnestly to be hoped that these three lectures will be published in book form and widely circulated. The Ven. Archdeacon must be a very brave as well as a widely read man, and must have thought deeply on the supreme value of the Christ idea.

* * *

Count Keyserling sends us some further account of his "School of Wisdom". It deals with "the meaning and aim" of the institution, and starts with the following answer to the question how so small a school can "hope to be of service to

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the regenerating of mankind" in such a stormy period as the present. He says:

All the great happenings, from the creation of a world down to the causes and decisions of the late world war, sprang originally from a few pregnant words uttered by one, or a few, who became mouthpieces or channels for impelling forces. On the other hand, great evils can only be cured radically in the literal meaning of the word, vid. by tackling them at their very root, and the root of all that comes historically, into being lies hidden in the soul of the individual. The state of chaos to which the whole civilised world seems to be returning, is not really the result of any visible outer facts or causes, therefore the eradication or mitigation of these will be of little lasting value. It springs in every instance from the fact that the life of mankind in its present form has lost all *meaning*. So it has developed a suicidal inclination. For life and the meaning of life are one. Where life has lost its significance it has also lost the will to live. On the other hand the meaning-giving process which differentiates all that is alive from what is lifeless, is produced centrifugally, from within, through the medium of the subject; on the plane of human consciousness, it is the expression of free and creative personality. The working out of this fundamental view, which represents at the same time the Magna Charta of human freedom is the chief aim of Count Keyserling's "*Schöpferische Erkenntnis*" (Creative Perception).

A very interesting account of the methods of the School, if so set a word as "methods" may be used of the natural outgrowths of a living conception, which seeks to give to life a new meaning and a new content, may be had by writing to the Count Keyserling's School of Wisdom, Prinz Christiansweg, 4, Darmstadt, Germany.

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Readers will be glad to know that the promised Bill to be brought forward in Parliament in the coming session—the Commonwealth of India Bill, we call it—is now being placed before the Indian public, with a request for criticisms, amendments, and comments. I lectured on it in Calcutta on the 16th inst. for the first time, and there was a big meeting, which received the lecture very favourably, and it had a "good press" the next morning. I shall lecture on it here on the 20th, and in fact shall do so wherever possible. It is necessary to popularise it, as we popularised the Congress League Scheme in 1917; the agitation which arose in that

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year brought about the declaration of August, the visit to India of Mr. Montagu, the Montagu-Chelmsford Report and the Reform Act of 1919. We have a bigger case now than we had then, but only the expression of the united people of India behind the scheme will render it practically strong enough to pass through Parliament. We shall need a strong and determined agitation, not a noisy or violent one: in 1917 there was never the smallest riot, there was never a hint of violence, and that is the model we must set before ourselves. The Will to Freedom, thus shown, is irresistible, and it is that Will which must assert itself, and place India in her right place, a Free Nation in the Indo-British Commonwealth, an equal partner, and the strongest factor for a World-Peace.

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It is very like Mrs. Sharpe to have written the following little note. Slander gives no pain, but the generous words of friends give pleasure:

IN DEFENCE OF ANNIE BESANT

To the Editor, *Southampton Times.*

I find myself driven to thankfulness that, according to your report, the Rev. A. Penry Evans, in his address at the Anniversary Meeting of the Above Bar Congregational Church, did not speak of Christianity but only of the Christian Church. In this country, Orthodoxy does not allow a man to be a Christian unless he be a member of a church and a person like Dr. Annie Besant, whose life, every act of it, is so startlingly Christ-like, can, with impunity, be described in the language used by Mr. Evans.

As one who has known Dr. Annie Besant for over thirty years as we may say, intimately, I consider that there was never a greater travesty than Mr. Evans' picture of her; so great a travesty that it cannot hurt her friends, but it may mischievously mislead those to whom she is merely a name, and this would be an injury to them. Dr. Besant's followers are literally legion; very large numbers of them, everywhere, have never seen her nor are ever likely to do so. Why do they follow her? They are not fanatics but for the most part men and women of experience, strong character sober judgment. Most of them are taking their full share in the practical work of the world—some a very distinguished share. It is the old story: the "tree is known by its fruits," and that is the secret.

S. MAUD SHARPE

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MONETARY REFORM

By LEONARD C. SOPER, F.R. ECON. SOC.

MANY of us are aware that great efforts are being made by trained thinkers to find a means of introducing stability into the extremely sensitive economic machinery that runs our present day civilisation, with a view to eliminating those recurrent periods of prosperity and depression, with their consequences, known as "trade cycles" which are characteristic of industrial development.

We should definitely recognise that this task is one which must be left to experts in economic science, who are well aware of the pitfalls which beset the layman and who are able to put their finger on the fallacies which crowd the "short cuts" to the millennium enthusiastically advocated by

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those who gave no attention to economics until they came across the particular "solution" which takes their fancy, and who have no knowledge of any economic fact or theory apart from those found in the writings of their "authority". These people find a curious satisfaction in branding those who differ from them as ignoramuses, unwilling to learn, deliberately refusing to understand, or the originators of abuse.

These considerations however, do not absolve us from our duty as Theosophists of acquainting ourselves with the main principles at issue, so that we can at least intelligently grasp the implication of the facts and arguments that are constantly being put before the world by those whose knowledge and training preclude the possibility of half truths or false reasoning being used to support their premises.

It may be stated that the leading economists of the world are agreed as to the chief cause of economic instability and differ only in the details of their proposed remedies. This cause lies in inherent defects in the monetary system, the term "monetary" being used here to include all those means by which payments for commodities are effected.

It is generally known that the chief function of money is to facilitate the transfer of commodities and that its purchasing power at any given moment is necessarily equal in value to the commodities available. It is not, however, clearly realised that the value of money (its purchasing power) is entirely independent of its nominal value, so that the commodities that can be bought with a money unit vary with the supply of the former and the number of the latter.

An increase in the purchasing power of money can only take place when there is a corresponding increase in the value of commodities. This purchasing power may obviously be in the form of units of any magnitude. If therefore the production of commodities remains steady, but the amount of money (not its purchasing power, be it noted) wherewith to

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buy this production is increased by any means (by the issue of coin, paper or "bank money"), then, if this increased amount is still to buy the production, the price of the latter in terms of money units must be increased. In other words, the value of the money unit is depreciated, although the total purchasing power of the whole of the money units is of course the same.

If however, the number of money units remains unaltered, but production declines, then the purchasing power of the currency, and therefore the value of each unit, depreciates in the same proportion.

In order to make the above clear let us take a concrete example and represent prices, money and production at any given moment by the figure 100 in each case. Now if the figure for the money units is raised to 200 (doubled) and production remains unaltered, then the figure for prices must also rise from 100 to 200 (be doubled). Further, if we suppose that production, instead of remaining steady, declines from 100 to 80, a rise in prices will take place in the same proportion, namely to 125. Therefore the total rise in prices due to the two factors is from 100 to 250. This simple example is a statement of the state of affairs for which a remedy is being sought. That is, a means is required whereby the level of general prices can be kept stable, not lowered or raised—just *stabilised*.

The detailed study of the sequence of events in past "trade cycles," the last of which was the trade "boom" immediately following the declaration of peace, and the subsequent depression from which we are only now beginning to recover, shews us that in times of prosperity the amount of the money units tends to increase beyond the value of the production, in other words "inflation" takes place, and subsequently the amount decreases more rapidly than the actual decline in production warrants, and we have "deflation". The

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disturbing effect on the money incomes of the working classes which compose the greater part of the population of industrial countries gave rise to the saying that prices go up in the lift and wages by the stairs, but that wages come down in the lift and prices by the stairs. In fact "trade cycles" result in a disastrous disturbance of economic life, with its resultant unemployment, poverty and decline in production, until a further period of prosperity sets in, and the process is repeated.

It should be understood that the nature of the currency unit, whether gold, paper, or other material, is of no consequence. A large amount of uninformed controversy has centred round the question of the gold standard, and in some quarters it is pointed to as a superstition, the speedy removal of which would speedily solve our problem of stability of general prices. The fact is that no country is able to adopt and maintain an effective gold standard without first attaining to a high degree of general price stability, for if general prices tend to become higher than those ruling in other countries then gold would leave for those countries. Similarly if the general price level tended to become lower the country would be flooded with gold. A return to the gold standard of pre-war days is impossible for one country alone, it requires the co-operation of the country holding the world's largest stock of gold, namely America, and England, as representing the greatest free market for gold. This matter will be referred to later. There is nothing radically defective in the use of gold as the basis of the currency, but on the other hand there is no particular reason why it should be employed, except perhaps as a concession to the tradition that the money unit should be intrinsically valuable, which probably arose as a result of confusing the face value of the unit with its purchasing power.

It is now recognised that the economic stability of any one country cannot be effected without the co-operation of others, for there is no country in the world, with the possible

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exception of the United States of America, which can be self-supporting and yet maintain its present standard of civilisation. It has been asserted that certain countries could be self-supporting if alterations were made in their monetary systems. No facts have been adduced to support this statement, whereas all the evidence indicates that it would require an increase in production by the employment of improved technical methods far beyond anything that can reasonably be foreseen in the near future in the great industrial countries of the world. Further, many commodities are physically impossible of production by the country where they are used. Adherents of the "self-supporting" theory forget the theory of comparative costs, whereby each country concentrates (or should concentrate) on the production of those commodities in which it has the greatest natural advantage.

Arising out of the economic inter-dependence of nations we have international trade, with the consequent complications of payment for commodities being effected in different currencies, the amount of any particular currency that is equivalent to a fixed amount of another being indicated by the rate of exchange. The number of money units of one country that can be obtained for a given number of the money units of another is primarily dependent upon their internal purchasing powers. In equilibrium the external purchasing power of a country's money tends to equal its internal purchasing power, so that the rate of exchange tends to be equivalent to the ratio between the internal purchasing powers of the two money units concerned.

We see then that the internal purchasing power of the money units of a country, and therefore the general price level, may be stabilised, but unless foreign countries with whom we exchange commodities are also willing to do the same, we shall not get stability of the rate of exchange, which is obviously necessary if any degree of stability is to be brought into foreign trade.

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Economic stability is therefore an international question, and can only be solved satisfactorily and permanently if the great industrial countries bring stability into their internal economics.

We have seen that what is required is a means of maintaining a highly stable general price level, and in order to do this we must be able to obtain indications of changes in production and of the amount of money, so that the counteracting influence may be applied. We must therefore have detailed information at frequent intervals of, among other things, the prices of representative commodities, the volume of production and stock, the quantity and value of foreign trade, the consumption of commodities, the quantity of money in circulation, and the amount of bank money and the position of the gold reserve if any.

It is precisely in the ready availability of the above information and its accuracy that most countries are defective. If index numbers of prices are available at all, they are usually calculated for an insufficient number of commodities, and figures for production, etc., are even more defective. In both cases they are usually available after too long a period to allow of any effective action being taken. Statistical science is still in its infancy, and the results obtained by the employment of statistical methods have so far only a limited usefulness.

Assuming however, an efficient system of collecting economic information of the kind indicated we come to the question, how is the amount of the money units to be regulated in accordance with our information, so that the general price level remains stable? Several proposals have been made by economists of world-wide repute, which we will briefly describe.

Prof. Irving Fisher, an eminent American economist, has formulated a scheme for the stabilisation of the dollar price level in the United States of America, by means of a

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compensated currency, which is applicable to the currency of other countries. He proposes that the money unit should be a standard unit representing a constant value, but containing a variable quantity of gold, according to the volume of the gold supply and the state of production, etc. The currency would in effect be based on gold, but the amount of gold in the money unit would be varied so as to bring about stability of the general price level. A practical objection to this method is that a change in the gold content of the money units already in circulation and the gold behind the paper currency (if any would be very difficult to effect in practice.

Prof. Cassel, the world's authority in monetary questions, whose services have been much in request by the League of Nations, favours a return to a "gold exchange" standard, wherein gold is the basis of the currency, although not put into circulation. As was pointed out, a stable internal price level is essential to the maintenance of a gold standard which is to be real and not in name only. But the return to such would require an initial impulse. Prof. Cassel proposes that a "centre of stability" should be created by stabilising the internal purchasing power of the currencies (and consequently the exchange rates) of England and the United States of America. The absolute figure of the price levels is immaterial, but those figures should be chosen that could be most easily attained by both countries. If it is desired to return to the pre-war rate of exchange between the two countries then the relative difference between the price level chosen and that before the War would require to be the same in both cases.

The distinguished economist Prof. Lehfeldt also urges the restoration of the pre-war gold standard with certain improvements. In his view the argument, that the inflation of the currency by dishonest Governments (apart from abnormal circumstances such as existed in the War) is more difficult

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with a currency having intrinsic value than with a pure paper currency, greatly outweighs the objection that under a gold standard changes in the gold supply, although small and spread over large periods of time, cause undesirable disturbances to the general price level.

Prof. Lehfeldt proposes that, as the British Empire and the U.S.A. control more than four-fifths of the world's gold production, they should set up a Commission of Control to regulate the gold supply. Its duties would include the collection of information relating to price levels, money and banking statistics, the geology of existing sources of gold, and the position of gold mining companies and lands. With this information the Commission should be able to counteract rising prices by checking the gold production, to be brought about by preventing the development of new mines and retarding the production of those already existing. In times of falling prices production would be increased by exploration for the purpose of discovering new deposits of ore, instituting research into new and improved methods of extraction and the development of deposits on which work had been suspended.

Prof. Keynes, who was principal representative of the English Treasury at the Paris Peace Conference and deputy for the Chancellor of the Exchequer on the Supreme Economic Council in 1919, has made proposals for the introduction of a modified gold standard as a means of producing stability, as follows:

A tendency of the general price level to fall leads to a tendency to buy currency from the money market with gold bullion. The Treasury or other State Department should then sell currency below the market price, which would have the effect of increasing the currency and raising the general price level. A tendency of the general price level to rise leads to a tendency—to sell currency for bullion. The Treasury should then buy currency above the market price, which

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would decrease the amount of the currency, and lower the general price level. The gold and currency bought by the Treasury would of course have to be removed from circulation altogether.

The theory requires that the money unit is either paper of no intrinsic value, or token money containing such a proportion of gold that the intrinsic value could not under any circumstances rise above the token value, for in that case a tendency of the general price level to fall would make it necessary to issue a greater weight of actual gold contained in the money units for a given weight of gold bullion, which would of course prove extremely expensive.

It is too early to forecast accurately the actual method which will be eventually employed to effect the requisite amount of stability, but it seems probable that the "gold exchange" standard will be adopted by the chief industrial countries, led by England and the United States of America, and the internal price level of each country kept stable by regulating the amount of money through the discount rate of the central bank of each, by the manipulation of which it is possible to determine the quantity of "bank money" which of course is just as much money as actual coin or paper.

It should be stated in conclusion that all economic science is a statement of tendencies, and that, although the description of causes and effects in the above may appear somewhat too definite and rigid, this is because it is not the place to include the operation of minor tendencies which may bring about considerable modifications, which may be omitted from a general outline of the trend of economics in so far as it concerns money.

Leonard C. Soper

(To be continued)

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THE GOSPEL OF EFFICIENCY

By LAMBDA

THE cry for efficiency is one of the great catchwords of the day. We hear it flung from mouth to mouth by men of all kinds; we see it printed everywhere, in type large or small, with or without a capital initial. It is used as a touchstone on which to try men, machines and systems, and the inefficient are sent to the scrap-heap. With regard to machines and systems of business, the term is well enough understood, but where human beings are concerned, the meaning is lost. For a man is said to be "efficient" who is quick and keen at his work, irrespective of whether he is actually wasting much of the energy which might be used to increase his capacity for work. For man has to be considered as a machine, a wonderful and infinitely complex machine, such as can only be created by a God; and to him must be applied the same criteria as to a mechanical instrument. The actual power of a machine has nothing to do with its efficiency,[1] which depends solely upon the ratio of energy used to the work produced, so that a crossing sweeper may well be found to be a more "efficient" worker than a prime minister.

We can draw a parallel between them and the giant who relies on brute force to overcome his opponents, and who is

[1] The mechanical efficiency of a machine is represented mathematically by the proportion of energy used up to the amount of work produced. Thus, a machine said to be 10 per cent efficient uses only one-tenth of the energy (heat, electricity, etc.) which goes into it, in doing the work for which it is designed, the remainder being dissipated in leakage, in overcoming friction, etc.; while a machine which is "95 per cent efficient" is only wasting 5 per cent of its energy, the remainder being put to good use.

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defeated by a midget Japanese who has made a science of the art of attack and defence, basing them on mechanical laws. How much more could the giant do were he to use his great strength in the same way.

Most of our workers are, I believe, inefficient in the mechanical sense, not from any desire to shirk, or from carelessness, but because they have not been taught how to work, and have lost the natural instinct of how to do so. The cause of this, I believe, can be explained by the stage we have reached in our development.

Humanity as a whole is now undergoing what is, we may assume (and hope), the most strenuous stage of its development—that connected with the perfecting of the concrete mind, or *Kāma Manas*. It is the stage of transition from savagery, ruled by divinely-appointed kings, to civilisation in the true sense, where the people form themselves into a community and rule themselves with the ideal before them of "work of each for Weal of all". I say deliberately that this is only the stage of transition, because no sane person will imagine that the present state of the world is really capable of being called civilisation. It is true that our catchwords reflect the ideals of true "civil" life; but actually, there is too much of the feeling of "Work of all for weal of self" among our practical citizens. We are like Adam and Eve, who, having tasted of the fruit of Mind, have lost their Garden, and are thrust forth into the world to seek their own salvation. If we can imagine their first attempts to manufacture a society, with their blunders and mistakes, we shall see a picture of the world as it is to-day.

The strain comes from hyper activity on the part of the mental faculty on the one hand (for Mind, is also symbolised by *Agni*, for Fire is characteristically active), reacting on the physical body which (also typified by Earth) is characteristically inert. Between the two we have emotion (or Water), which appears to have something in it of the activity of the mind and

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the inertia of the physical body respectively, making a person a prey to his desires, and an adherent to old beliefs and associations, however fallacious.

In large measure, emotion still dominates the majority, so that the developing mind is first used to rationalise both to himself and others the prejudices a man could not logically hold.

The term *Kāma Manas*, or Desire Mind, is evidently most suitable to this particular portion of the mind which is associated with concrete and material things. And we see in the loss of true æsthetic sense, in the wave of materialism which is, fortunately, just past its crest, and is slowly, (how slowly !) receding, and in the chaos which exists to-day in the world, the truth of the saying "The mind is the great slayer of the real." It is the loss of vision of the great Truths of the universe which has led us for the time being into what H. G. Wells has so aptly called "The Age of Confusion."

One of the things which, in our confusion, we have forgotten, is the art of repose, of "laziness," whether at rest or in action. Industry is, rightly or wrongly, out for great production, and keeps millions working as rapidly as possible making goods. The workers last for a time, and then go to pieces, and are replaced by others, so that nobody cares much what becomes of the wrecks, or whether a labourer works efficiently and economically of his own strength. Some few, at last, have found that in many cases workers are *not* working to the best of their ability, and that their capacity has been underrated, owing to inefficient and unscientific methods of work. By the application of scientific principles, they have increased the output of work without increasing the amount of energy used. Taylor, in a book on *Principles of Scientific Management* gives a striking example in connexion with the ancient craft of building: he found by observation that a man laying bricks made over twenty motions to each brick

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laid, including lowering and raising his body twice. By a simple re-arrangement of the materials, and by re-educating the men, he reduced the number of motions to about one-quarter of the previous number, and avoided entirely the necessity of raising and lowering the body to pick up the bricks or mortar. The output also was greatly increased, without deterioration in quality. In other cases, Taylor found out the most suitable arrangement of hours of work and rest to bring about the best results, or the optimum weight for a shovelful of earth, coal, or other material, and supplied the men with shovels of different sizes, so that with whatever they might be working, they always had about the same weight to a shovelful.

These experiments show the value of scientific considerations when dealing with a body of men or women, by which a mean may be reached which approximately fits the majority. But in all such cases, there are some who are a little above the average, and some a little below, owing to individual peculiarities. As one comes to consider more intelligent work, and more complex individuals, these peculiarities become more marked, so that systems suitable to an average individual become valueless, as there are too many exceptions. In other words, the crowd has turned into a collection of separate persons, each one highly differentiated from the others.

It is this highly developed individual who tends to become strained, because he has to " find his own salvation " when he has a task before him ; and because he tends to take on greater responsibilities. But even where manual labour may be concerned, elements of possible strain enter in, owing to the fact that the mind-emotion-body-complex is developed more than it is in the scarcely intelligent yokel.

The latter, instinctively, when he has finished his work, relaxes and forgets about it, just as an animal, when he lies down, falls asleep at once. We have all seen navvies, when they lie down to rest, lying limply in " the careless attitudes

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of death," quite oblivious of the world around. And when working, they do so without thought of anything outside, of possible dangers, etc., so that the grimy, beer-sodden navvy breaking up a road with a sledge hammer is often transformed into a living image of some perfectly beautiful old Greek god.

In contrast with this, consider the intellectual man, however strong physically: in wielding his hammer, he may become conscious of an element of risk, both to himself and others—suppose the hammer were to slip out of his hand, or the head to fly off; suppose he were to aim badly and hit his neighbour. The clod-minded is not anxious about these things, and does not anticipate possible dangers, and so does not "worry". It is perhaps because he does not worry that he is a better man at a crisis than is the other, if the other has allowed his worry to "get on his nerves," and has not acquired the self-control to pull himself together when the time comes for rapid action.

Again, when the intellectual ceases work, he cannot rest because he is too acutely aware of sights, sounds, smells around him, and of the fact that, in a certain time he has got to resume his task.

Thus, often, a vicious circle is set up; a man loses his rest, and so his efficiency. He then broods over this loss of efficiency, and can rest still less, and so on until he lands in a lunatic asylum, or takes his own life (as he thinks), to end his troubles.

We have lost the art of repose, and scarcely anyone knows how to economise his strength instead of wasting it by doing things in the wrong way. Annie Payson Call, in her book, *Power Through Repose*, remarks that it is scarcely to be wondered at that conversation is difficult for people who use every muscle to emphasise their speech, or to show their interest; or that travel is tiring to those who will not allow the car or train to carry them, but sit bolt upright, grasping the

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side of the seat, and trying to correct the motion of the vehicle, putting on a little extra tension at every corner in the fear of a collision which they could not in any case prevent.

These things, while they do not occur with the unintelligent man who has not developed the power of anticipation to any extent, occur in the ill-balanced person in the transition stage. They are then eliminated as the person develops further, and brings that rare thing, common sense, to bear on the problem. For the well trained person is one who, when he is helpless, however unpleasant the conditions, resigns himself to them and does not try to break his head against a brick wall.

No sane person gets angry and sulky because the weather is bad, because he realises that he cannot help it, annoying as it is. It is only the next step to learn that no amount of strain and anger is going to make a train reach its destination the sooner: if one understands that one is at the mercy of the engine driver and other officials of the railway (none of whom, as we know, will be in the least moved by any amount of anger, however much it may appear justified), one learns to put up with it, and turns once more to one's book or newspaper.

This part is easily enough learned in theory by anybody who wishes to do so, those who say, "I cannot learn to behave reasonably," or, "I am too old to learn," really mean, "I am too lazy to conquer my inertia and to make the effort to be reasonable". The next, and more difficult part is to put the theory into practice, and is sure to be fraught with many failures.

The three things which have to be learned are:

1. When to act.
2. How to act.
3. How to rest and recuperate.

With the first we are not here concerned, as it involves a large ethical or technical field. The second and third concern

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us, as it is only by such knowledge that we can adequately put into practice the conclusions to which we have come as to right or wrong action, and to keep our bodies healthy and vital. The details may be studied elsewhere, but the general principles are of use. Moreover, individuals vary so much that it is for each one to adapt these principles to his own particular needs.

If one knows how to rest, to relax properly, when one is not at work, it becomes easy to see how the principle of repose in activity may be applied. At first, the practice will be difficult, and there will be many lapses when the mind is occupied with other things; for, in the beginning, it will take a conscious effort to bring about the desired relaxation and it is only after some time that it will tend to become automatic or "subconscious" to do so.

A useful exercise as training for rest is given by Miss Call. The subject lies on the floor or on a fairly hard couch or bed, flat on the back, and with only a small pillow, or none at all. He then thinks of each foot in turn as being very heavy, and pressing into the couch of its own weight. Then the legs, then the thighs become limp and very heavy. Then the trunk weighs down the arms and head. Finally, the face relaxes. At this stage, unless some part of the body has again contracted, one is half way towards sleep. If a friend then takes up an arm or leg, it should move perfectly freely and, on being dropped, it should fall back on to the bed, as if it were dead—if it tends to stay in the position in which it was being held, or to fall slowly, it is not perfectly relaxed. And any muscle which is being held contracted is using precious energy.

The same principle is applicable to sitting on a bench or chair: the seat should support one as much as possible, and one should not brace oneself up so as to touch it only at rare points. If this can be done, it will make even an uncomfortable

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seat less unpleasant, and will allow of as much rest as possible under the circumstances.

It should be possible for the physical body to relax perfectly, while the mind goes on working actively. Perhaps this is rather troublesome when one wishes to sleep; and certainly, active thinking tends towards allowing the body to become tense again. The way out of the difficulty is to focus the mind on some simple thing. The best, if one wishes to sleep, is perhaps to make it govern the breathing: in sleep we breathe more slowly, and perhaps more deeply than when awake. Therefore, the mind is set to make the body draw deep, slow breaths; and, thus occupied, it cannot start the trains of thought which lead to tension. Again, concentration of the mind for long at a time is no easy thing; but it has to be learned.

When we know how to rest, we shall see how the method is applicable to actions. The person who is lying relaxed on his back, is disturbed by a fly on his face. He lifts a hand to brush it away; but he should in no way tighten any muscle except that required for the purpose. Thus, he is using only so much energy (in the form of muscular contractions) as is needed, and there is none therefore used without purpose. This is the principle on which all action should be based. Conversation, for instance, is not carried on with the hands, but only with the muscles involved in producing and articulating the voice. The face muscles have nothing to do with writing; and so on.

Moreover, a singer who is rigid and tense cannot produce an agreeable effect, but strangles his voice, and a dancer who strains cannot be graceful. A good athlete may put out great effort, but does so apparently easily. If we could learn to speak and to move easily, with a low, even voice, and without rushing, and becoming excited, much ugliness and clumsiness would vanish. It is perhaps noticeable that there is always a

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sense of repose in the finest Greek statues, even those representing violent action. There is a further consideration of the effect our own condition may have on others : a restless, fidgety person makes others fidget ; a nervous driver makes his passengers apprehensive also, whereas one who feels at ease, and drives apparently without being aware of what he is doing, and can carry on a conversation at the same time, cannot but help to inspire confidence even in the most timorous of his companions. The more responsibility a person has, the greater this effect on his neighbours. It is well known how much an officer, in the field or on a ship, can inspire or shatter confidence in his subordinates. Therefore it becomes of increasing importance that we should cultivate repose and self-control.

With most of us, the various principles of our personalities are so closely interlinked that one cannot act without in some measure reacting on the others. Yet it should be remembered that the physical body is the only one which suffers real fatigue, and needs rest and recuperation : students will know that at night, while the body is lying asleep, the emotional principle is working perhaps more actively than when we are "awake". An emotional whirlwind, especially when it is started by stimuli received through the physical senses, reacts on the body, and tends to manifest itself by some means such as laughter, tears, the flush and tension of anger, the fatigue induced by worry. This represents one aspect of the picture. Let us now see how we can use the connexion in the reverse direction.

If we suffer some injury which makes us angry, we find that our muscles become tense, even though we do not intend to strike out. If, on remembering that anger is always futile, and never justifiable, we make an effort and relax, we find most of the anger allayed and, before it has time to return, there is an opportunity to argue with ourselves, to try to

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see the thing in a truer proportion, and from the other person's point of view, so that the cause of our annoyance no longer exists. One cannot, in any case, imagine a person angry or in an agony of nervousness, sitting quite relaxed and comfortable in an arm-chair. Moreover, this method prevents what psychologists call repression, by which an emotion is pushed below the surface, by force, only to find some roundabout way out, where it reappears in a more or less morbid form.

By the same method one can learn to diminish sensations of pain, or the anguish of anticipating pain, as in the dentist's chair. If one can teach oneself to relax, the pain is halved; and in any case, we do not come off the rack tired out and nervously a wreck. The only difficulty with the method is in keeping it up for long; but that has to be learned like everything else, by practice.

It is interesting, while on this subject, to mention a claim made by Doctor William Bates, of New York. He is an oculist with original, but undoubtedly sound theories, whose method of cure is based on teaching the eye to rest, and in exercising it in the right way, so that it learns to see as it should. The method of resting the eye is to teach it to "see blackness," instead of the coloured lights which are before most people when they shut their eyes and exclude the light, showing that the eye is not completely at rest. Bates claims that if a person can remember blackness perfectly, he will be insensible to pain, and will be able to undergo painful operations without the need of an anæsthetic. Here again the difficulty comes in of keeping up the visualisation of blackness. But the mechanism is the same as in the former method, *i.e.*, the withdrawal of the consciousness from a part of the body, and the focussing of it elsewhere—an example of the application of the occultist's principle of "one-pointedness," on the physical level.

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It may be of interest to mention that Bates, in his book, claims that spectacles are unnecessary when the eye has been taught to see. He makes all his patients discard theirs from the beginning of their treatment, and makes them exercise their eyes until they can see properly. He points out to them that, if they see the print they are reading brown or grey, they are imagining it so, as it is really black, and they know it. Therefore, they must visualise it as black as possible. There is no doubt, from practical experience, that the print at once becomes clearer when it is "imagined" black. Bates further asserts that the person who can always remember a black object (such as a full stop) will never strain his eyes, and will therefore always have perfect vision. Moreover, that the memory of a black object will help to improve one's memory in other things; thus, he states that, if he has forgotten a name, he at once visualises a black full stop, and the name generally comes back to him. This may seem beside the point, but, in so far as the memory of blackness constitutes relaxation, and the relief of strain, so does it show the effect of tension in diminishing our efficiency even in such things as the memory of names.

A few words now on the subject of the will. There are many who are considered by themselves and their friends to have iron wills: they will not give way to disease, they sternly repress their animal nature, and, like the "Hatha Yogīs," put themselves to all sorts of tests and disciplines. Yet they are often far from healthy either in body or mind. Then there is the type of strong man who is inflexible where his desires are concerned. Yet, if he is asked to give up some little pleasure, not even for the sake of somebody else, but for the sake of his own health, he cannot do it. In both these cases the will is being applied wrongly. And it is to this sort of thing that Coué's remark applies, "*La volonté, asseyez-vous dessus.*" ("The will, sit on it.") What he means, I

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believe, is that the will should not be used as a means of repressing an unpleasant fact: if one is ill, it is as necessary to face the fact as it is to face the fact that one has a certain weakness in one's character, if it is to be got rid of. Coué bases his method on a suggestion to the body that it is better (not that it is well: that would not be true), and the efficacy of the method lies in the fact that there comes out the *will* to be better, which transforms a negative into a positive attitude, and tends to relax the attention which is being paid to one's ailment.

The will is also used to overcome weakness such as nervousness, by forcing on an inhibition of the muscular tension which often goes with an attack of such weakness. Thus, a nervous person speaking, cannot find a word, gets tense and begins to stammer. This only makes things worse. If he can, by an effort of will, regain his self-control, and relax his muscles, he finds the evil is remedied, and he can go on. In this case the action of the will is to produce a negative result, and to bring certain activity into passivity.

The will in itself is a positive force, which can be brought to bear on the personality in two ways, either to drive it to action, or to restrain it. And the lesson to be learned is how to use it, now in one way, now in the other, so as to ensure efficiency and balance.

There is an aspect of the subject which is of considerable importance in our relationship with other individuals. For we can hinder or help them in being efficient by the nature of the thoughts with which we surround them. For instance, if a friend is in a dangerous or difficult position, he requires all the clarity of vision he can achieve. Unfortunately, in many such cases, those who love him can do nothing less futile than worry about him. The result is, not only injury to the person who worries, but that the unfortunate subject of it becomes enveloped in a fog of grey and clammy thoughts, which, much as they may be coloured with love, cannot do

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anything but cloud the horizon. Worry and sorrow are, at the root, selfish. In *Light on the Path*, it is said, "Before the eyes can see they must be incapable of tears." Tears are a symbol of these depressing and useless feelings, and have no place in the real and high compassion we should have for all our fellow creatures. Rather is it our duty to send strong and hopeful thoughts to the sick and to those in trouble, to help them and to give them strength.

Moreover, a true server, when nursing a sick friend, is not of the sort who will never leave the bedside to rest and feed. On the contrary, as she has the foresight to see that she must keep up her strength or lose her skill and efficiency, she takes on an attitude of "selfish unselfishness," to borrow a phrase, in which, recognising her absolute needs, she caters for them so as to be able to continue her ministry as long as may be required. This is certainly a less melodramatic thing than is the attitude of the devoted mother who remains at the bedside until she collapses, and then has to spend the rest of her time in recuperating, while the child is tended entirely by others. Needless to say, there are exceptional circumstances in which the latter action may be necessary, and others in which the crisis is passed before the stage of collapse is reached. But the example will serve.

So we may say, "Why worry about all this? We are quite happy as we are, and get on quite well. Why should we be so unromantic as to turn ourselves into machines?" The answer is to the student of occultism. He knows that the Path cannot be trodden without much hard work. As a person develops, he seems to find himself asked to do more and more, until a limit is reached, when he does not know which way to turn. Now, by learning how to act in the most efficient manner, he may be able to find just the extra energy to undertake something more—and there is always more to be done. At last there comes an absolute limit, when the worker

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cannot undertake anything more. Here again, by knowing himself well, the wise man knows when to refuse, in spite of the great temptation there is, at least for the younger of us, to try and crowd ever more into a time-table already fully occupied.

One of the Yogas is that known as *Karma Yoga*, or the Path of Action. In the present state of things, every aspirant is called upon to act on the physical level. And so becomes in some measure a *Karma Yogī*. Therefore the principles of action are applicable to all. There is perhaps a temptation to forget "Brother Ass," as well as, in our enthusiasm, to waste valuable energy. Hence, I have tried, on a very low place, to outline something of what appears to me to be principles which should guide us in our actions, and help us to keep our health, as is our duty. For economy of force is one of the most fundamental rules of occultism. Doubtless there are many who have, consciously or unconsciously achieved efficiency; others can do so with ease; but others still, who have to deal with unruly personalities, find it more difficult. There can be no doubt, however, as to the value, or rather, the absolute necessity of learning to act in the right manner, at some stage of our development, and before circumstances load us with burdens for which we require every fraction of our power, or before opportunities of useful work arise but pass away because we do not know how to make the best of them.

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THE STORY OF MY GARDEN

THE SEED FROM WHICH THE STORY HAS GROWN

By NADARBEG K. MIRZA

Seek in the heart the source of evil and expunge it . . . Only the strong can kill it out . . . It is a plant that lives and increases throughout the ages . . . He who will enter upon the path of power must tear this thing out of his heart . . . But, O disciple, remember that it (the ordeal) has to be endured, and fasten the energies of your soul upon the task.[1]

THE STORY

FAR away back in the period of time the authorities made me a gift of a piece of land. I was proud of my holding and, with great labour, I built upon it a rough sort of house. Round that house, in the vast grounds surrounding it, watered by the purest waters of natural streams, I planted a pretty garden. It was a pleasing sight, this garden of mine, and it had within its boundaries the loveliest of lawns, the nicest of trees and the prettiest of flowers that ever the eyes of man rested upon. On that pure, virgin soil it seemed that every seed could take root. I had only to sow the seed and, of its own accord, with but little care, it would take root and grow. Naturally, not only the flowers but also the weeds would come up in patches; but very carefully I would clear the beds of all this undesirable growth to give my seedlings a chance. And so the garden grew better and better and, as

[1] *Light on the Path*, Chapter I, Rule 4.

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time went on, I added to and improved the house so that both the house and the garden were fit for even a king.

Even in those distant days there was what we now know as the Co-operative system, according to which, though nominally the house and the grounds were gifted to me and I alone tended the garden and improved the building of my house, it really belonged to the State. All my neighbours and all my friends, those with whom I had but a nodding acquaintance and, better still, even those who had not a shadow of a claim upon me, were to be allowed the use of the garden and the house as freely as if they were their own. Although I was, so to speak, the gardener, the person in charge, the entire property was placed at the disposal of all. Now that I come to think of it after a lapse of countless centuries, I am inclined to believe that it was a splendid system. It was the idea that others had the right to come in and enjoy what we had taken the trouble to beautify that kept us up to the mark. We took a sort of unselfish pride in our possessions. We measured our pleasures by the extent of pleasure our respective holdings gave to others; and we judged of the fruit of our labour by the number of people who were made happy.

So time rolled on.

But, gradually, as each one began to set about improving his little holding, there grew up among us a mild kind of competition which became keener and keener as time passed. In the end we were aware of the distinction between "mine" and "thine". Each one of us, while competing with his neighbours improved his little holding, not that it should afford pleasure to others but that "it may be better than my neighbour's".

It was in those times, I remember—Ah! how distinctly—when I would recline lazily in an arm-chair (or what served then as an arm-chair) of an evening and

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admire the beautiful scenery immediately around me. What pleasure did I not revive from peeping over my garden wall and comparing the struggling growth in my neighbour's garden to the gorgeous beauty which Nature had lavishly laid out in mine! Lonely? Yes. Separated? Yes. I had become all that and more, for I resented even the feet of my friends treading rudely over my lovely lawns and I was jealous even of their admiration. I was lonely indeed, but it was a loneliness that I gloried in, for it left me to mine and mine to me.

It was in those happy days, I think, that I first noticed a bright green creeper climbing one of the best trees in my garden. I looked about for its roots, but roots, such as I had known, it had none. Every shoot and every branch of it seemed to contain a fresh root. Wherever it could find a footing it climbed and grew. It was certainly not a plant which I had planted or watered. Whence then did it receive its life? How then did it grow? A very little observation showed me that it grew upon the life of the tree it climbed: A veritable vampire which sucked the very life-blood of my tree. This thing could not be allowed to grow. No, most decidedly not. And, one morning, I awoke fully determined, (Save the mark!) to pull it off and throw it away, out of my garden. But, Oh! how it had grown in but a single night. How glorious it looked with its dew covered leaves shining in the morning light! It changed the whole aspect of my garden. That contrast of colour, that sweet, clinging clasp of its tender branches, were they not special arts of Nature? No neighbour of mine could boast such a display of colour in his garden. Was not Nature specially kind to me? Was I not being rewarded in this unusual way for the care with which I had tended my garden? Would it not then be the very height of ungratefulness to throw away such a gift, perhaps (awful thought) only to see it growing in my neighbour's land? All these questions rushed through my brain—and, after all, could

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not that huge tree afford to give a little of its life to maintain the delicate life of the tiny leaves ?

So it happened that in a weak moment I decided to allow the creeper to stand. And, presently, except to admire it now and again, I gave it no other thought.

Just then I got entangled in some business enterprises which took me away from home for weeks at a time. Each time I returned home I cleared up my house and my garden, I planted new seeds and I pulled up the weeds that had gathered round the flower beds. But my favourite creeper, it grew and it grew. It had so completely covered the original tree that none of it could be seen and it was steadily covering the trees on either side. Underneath, since the shade of the creeper was so deep and so persistent, the grass was decaying for want of sunlight. Surely it was a little thing to sacrifice the grass to the shade of the creeper.

And so the creeper was allowed to remain and it grew and grew.

The very next time I returned home I was not a little surprised, and perhaps also a little pleased to see the fresh green leaves of the creeper spreading over the walls of my house. The windows were beginning to darken from the overgrowth without and even the air was heavy. Yet, what fragrance the creeper brought into the house! How cool it kept my rooms! Truly, the advantages seemed easily to overbalance the discomforts the creeper occasioned.

So the creeper was allowed to remain and it grew and grew and grew.

Nor did I awake to the extent of the mischief that had been wrought by the creeper till one day suddenly two of my biggest and best trees fell lifeless to the ground, and the neighbours gathered round my garden wall to point fingers of scorn at the desolation in my grounds. It was high time indeed to pull down the hateful creeper and save the

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rest of my trees. In real earnest (?) I started the very next day, but how could I, single handed, cope with the task? When I tore out the creeper in one corner of the garden it shot out in another as strongly as ever, and the struggle seemed to give it added life. At last, out of sheer disgust I gave up the attempt and determined to do without a garden altogether. True, several times thereafter I put up half-hearted efforts to remove the creeper and get back to my original garden, but the thing carried all before it and it grew and grew till not a flower or a tree could be seen in my garden anywhere. My very house began to totter; a few more years and that too would have gone.

In desperation I appealed to the Authorities. My house and my grounds had become uninhabitable and I wanted a fresh grant. The impudence of the request makes my hair stand on end when I think of it even now, but the fact remains. The reply I received to my repeated applications was gentle but firm: I had been given a holding for the use of all and I had made it exclusively my own. As I had excluded others from sharing its benefits, others must now be excluded from giving me a helping hand. I and I alone must put things straight. Some kindly old men of my neighbourhood were told off to afford me every convenience *if* I made the effort; but, beyond that I must either clear my house and restore the pristine beauty of my garden or . . .

Ah, me! There was nothing for it left but to make the effort.

I returned home dejected but determined. Not till I had restored my garden to its original loveliness, not till it was fit to be thrown open to all my neighbours to share its fruits would I rest content. With this determination I worked and laboured and I laboured and worked. Night and day, day and night, sleeping or waking I had but the one aim: to uproot the creeper, if I should perish in the attempt. My

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fingers bled—often. My very being ached. At times it seemed that even my heart would break—but I kept on.

I often invited my neighbours in the hope of getting a helping hand, but none would enter. The whole garden was so tainted with the smell of the wicked weed that none would have even of its fruit. As the Authorities had declared, I and I alone had to shoulder the burden, receiving but advice from the old men in the neighbourhood of how to go about the task.

The task is not yet over. The roots of the creeper were legion, and although the creeper itself is now nowhere to be seen, I am ever on the watch for suspicious little green leaves that are for ever shooting up in all odd corners of my garden. I pull them out the moment they grow. It is much easier so. But this very growth shows that the soil is not yet rid of the disease. But, once again the plants are beginning to grow; once again the decayed trees are beginning to bear fruit. My old house still leaks now and again, but that too is receiving attention. The neighbours are once again kind and do not leave me quite so much alone. Yet, even as they begin to share the pleasures of my house and garden, they unconsciously help me to put it straight, for now their effort is my effort even as mine is theirs.

But I have a long way yet to go; a long while yet to labour and toil, to water my plants, to watch them grow. For not till the Authorities think it worth their while to come to inspect my little holding and to give me another because I have tended this one so well, not till then can my labours cease.

* * * * *

An Analysis of the Story

The Authorities in this story are the Lords of Karma. The holding given to me is my individuality, the garden its

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Character. The house I built was the physical body, and the natural streams which watered the garden are the innate qualities of the soul.

The plants and the trees in the garden stand for the smaller and the greater virtues, and the creeper is none other than egotism or selfishness, the creator of "I" in man, of which it is said in *At the Feet of the Master*, "For selfishness has many forms, and when you think you have finally killed it in one of them, it arises in another as strongly as ever."

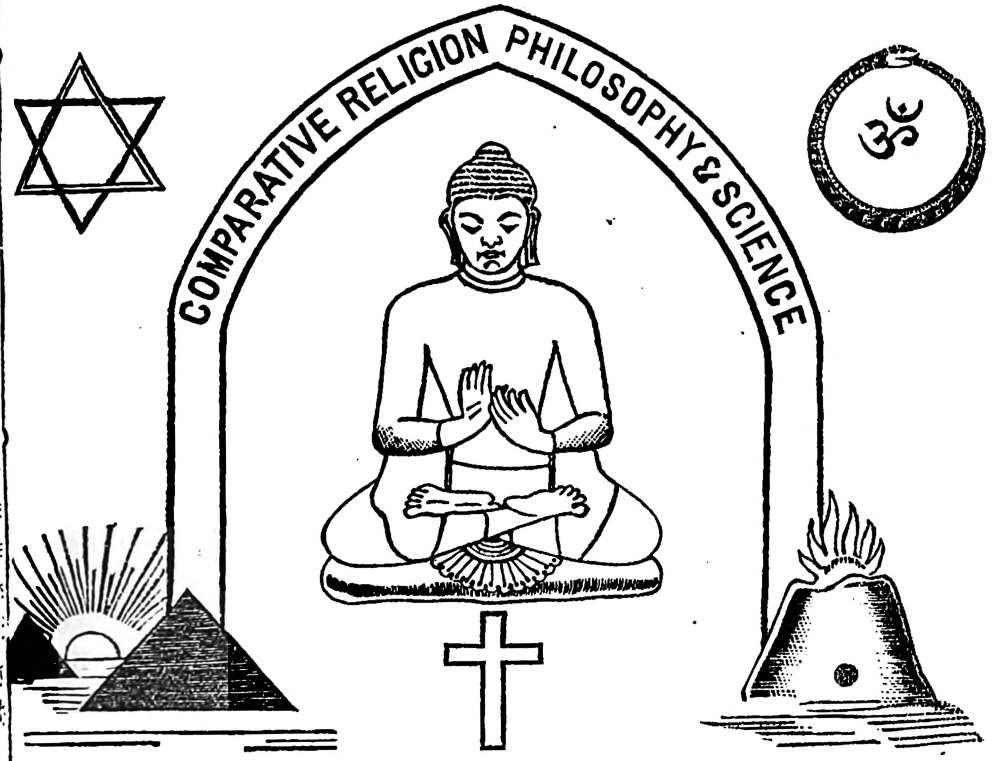
The Co-operative system referred to is the great ideal of Brotherhood which, if properly understood, would tend to service of and for others.

The journey on business enterprises which necessitated absence from home means the death of the body and the interval after it, during which the ego assimilates the virtues and the seeds of virtues when the vices are taken into the permanent atom. The old men are the disciples of the Masters or even the various teachers and elders who take classes and give teaching in various branches of the Theosophical Society.

Read with this key, the moral of the story, which is only a story, is clear.

Nadarbeg K. Mirza

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ISLAM AND OTHER FAITHS[1]

By C. JINARĀJADĀSA

IN a country like Egypt, which for so many centuries has grown under the influence of Muhammadanism, there is no need to emphasise the fact that no right conduct is possible without the spirit of consecration. The very essence of Muhammadanism is the recognition of the Divine Will at work in all men's affairs. Therefore, the only proper basis for life for any man lies in his recognition of this Divine Will,

[1] A Lecture delivered in Cairo.

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and in his subservience to it. Indeed, the one word which describes the religion—Islam—expresses the inmost spirit of Muhammadanism. For Islam, that is, resignation or inner peace of heart, is the direct consequence of recognising the Divine Will in everything in life, both of the individual and of the community. It is this attitude of heart and mind which is inculcated in all the observances of the religion, and there is no religion which surpasses Muhammadanism in the way that the spirit of prayer is associated with the very breath of man.

All who study the great religions of the world know how lofty a Monotheism is proclaimed by Muhammadanism. The firm determination, to dissociate the thought of God from any image or symbol of Him, has resulted in a purity of monotheistic idealism and devotion which is unsurpassed in the history of religion. On the side of practical organisation too Muhammadanism stands out for one great achievement. This is the right given to woman to have full control over her property, whether she is married or not. What a great reformation Muhammadanism brought about in this matter can be seen when we realise that in England the Act giving a married woman control over her property was passed only in 1874. In many Christian countries that right is withheld from women.

Perhaps the most wonderful of all achievements is the success which Islam has made of practical brotherhood. I know no religion where the sense of brotherhood is so strongly developed in the members professing a common faith. It is true that, in these days, the ideal of Universal Brotherhood "without distinction of race, creed, sex, caste or colour," as proclaimed by the Theosophical Society, is gaining adherents everywhere, and that men and women are trying to rise to a conception of Brotherhood which is not limited by race or religion. But this lofty ideal is comparatively new, while in

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theory for centuries the adherents of each religion are supposed to live as brothers. But I think it may be said that the only religion where the members of one faith have really lived as brothers, not allowing any division of caste or class, is Muhammadanism.

I have pointed out these salient characteristics of Islam in order to show that there is no reason why one who is a Muhammadan need look outside his own religion for ideals as to conduct. All that a man requires in order to honour God and to serve man can be found in the teachings of the Prophet. But often this very completeness of Muhammadanism is misunderstood by Muhammadans, for they imagine that a Muhammadan has nothing to gain by sympathy with, or study of, other religions. It is indeed quite common to find everywhere, in all the religions, the attitude which says, "My religion is the best of all religions, for it is the final expression of Truth." This sense of superiority is everywhere, and it frequently leads to hatred of a religion or a cult which is not one's own. Perhaps it is only in Buddhism and Hinduism, where men are taught to believe in Reincarnation, that is, that a soul has not one existence on earth but many, one after the other, that a little tolerance is shown, but that tolerance, too, is largely due to a sense of superiority which says to a man professing another religion, "If you are a good Muhammadan or a good Christian, perhaps in the next life as a reward you will be born a Buddhist or a Hindu, and you can then come to final salvation."

Even a little study of the great religions of the world shows quickly that spiritual truths have been discovered in all lands and at all times. In these days, when modern science is a power, we do not label scientific truth as English or French or German, even when particular laws of Nature have been discovered by English, French or German scientists. The recognition that Nature is one whole brings with it the

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deduction that all truths of Nature have no nationality or epoch. In a similar way, he who studies the history of man's Search after Truth very quickly realises that man has found the way to God from the beginning of time. Indeed, the study of the many roads to God brings wonderful inspiration, and especially an illumination on that road with which one is familiar in one's own religious tradition.

I will illustrate the way in which the study of other religions enables a man to realise the deeper significance of his own. I have mentioned that the very essence of Muhammadanism is "Islam," that is, subservience of the individual will to the Divine Will. When suffering and calamity come, it is not for the follower of the Prophet to try to understand the cause of his suffering or to question the Divine Will. He offers up no prayer, he beseeches no lessening of the suffering which comes to him; he asks no justification whatsoever from God. He simply determines to bow his head in submission to the Divine Will, asking no question and needing no justification. When a man has been stripped of everything which he holds dear, and when only bitterness and darkness are around him, it is no small thing to be serene at heart, with no spirit of despair, but, on the contrary, with a spirit of triumph, and say "Islam, Thy Will be done."

How can man, who is limited and so much a thing of clay, put forth out of his nature this terrific force which is needed to say in direst calamity, "Thy Will be done"? How is it possible for man, who seems as a bubble in the great sea of existence, to identify his will with the Divine Will?

It is here that the teachings of other religions explain this mystery. There is one religion, Buddhism, which does not say a word about the existence of God, and never leads the human imagination to contemplate a Being who is the Creator or the Ruler of man's affairs. Buddhism teaches the existence of a universal Law of Righteousness, called Dharma.

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The strength and comfort which the Christian devotee finds in the thought of God has to be discovered by the Buddhist in the abstract thought of a great natural Law of Causation. By going deep down into his own inner nature, and by finding that there this law of nature or Dharma works in him, the Buddhist finds the strength of heart necessary to be serene and serviceable, in spite of the calamities of life. That attitude of pure conduct and lofty strength which the Muhammadan gains by bending his will and saying, "Islam," is gained by the Buddhist by saying, "I take my refuge in Dharma," that is, the "Law". Once again we have the same mystery that man, in spite of all his littleness, somehow finds a strength at the root of his being, which he can oppose to the forces of life when they are ready to crush and annihilate him.

Hinduism, and partly too Christianity, gives us a clue to understand how man, with all his littleness, can yet put on the rôle of a God, and assert his identity of will with the supreme Will of Allah. The profoundest truth in Hinduism is the declaration that the nature of the Supreme lies at the root of the nature of man. The ancient teaching is phrased in a striking way in the words, "That art thou". "That" is the Supreme, the Almighty, Who created the Universe. "Thou" is man, the creature, created by God. These two—man and God—are one, says Hinduism. Therefore in all its teachings, there is a constant affirmation of the Unity of God and man. All the prayers of Hinduism are in reality affirmations of the fact that man has within him the fullest divine nature.

This conception is, of course, blasphemous to the Muhammadan. So lofty is his conception of Allah, so supreme is Allah as Creator and Lawgiver, that it seems a blasphemy ever to imagine that man can in any way be related to Him, except as His servant. Unless man were of a nature totally

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different from the nature of Allah, it seems to the Muhammadan impossible that God can be supreme. Of course all know that this seemingly blasphemous conception has developed in Muhammadanism itself, in the very beautiful Sufi philosophy, which like a flower still gives its exquisite scent wherever Muhammadanism has spread.

Undoubtedly, when the heart of man realises the wonders of the Divine Nature, it does seem a blasphemy to imagine that man can have anything in common with that inexpressible wonder. Yet, on the other hand, we have the unexplainable phenomenon that, side by side with God's expression of His Divine Strength, man can develop an identification with that Strength. Indeed, it is possible for man, though battered and bruised and almost annihilated, to play the rôle of a God and stand serene, self-confident, trusting in none but Allah. But is not the very existence of that serene strength in him an indication that man is greater than man, and that he has indeed a spark of the Divine Nature? This is the statement of Theosophy.

Just as a Muhammadan, who is not in sympathy with Sufi teachings, instinctively shrinks from the idea of the identity of man's nature with that of God, so is it with the orthodox Christian. The average Christian, when he hears of this doctrine of the Immanence of God in man, feels that he is losing something from his own conception of the reality of God, if he were to believe that God exists not only in a heaven, apart from human affairs, but also in the hearts of men. Nevertheless, this teaching of the Divine in man was once upon a time a fundamental teaching of Christianity. The Christ Himself said, regarding the relation we bear to Him and He to God: "I am the vine and ye are the branches." It is noteworthy that He did not say that we shall be the branches some day, if we are good, but that we *are* the branches. His great disciple, St. Paul, gave the wonderful

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mystical teaching that no man could be a true disciple of the Christ till the Christ was born in that disciple. "Till Christ be born in you" is one of his very significant phrases. Another equally graphic phrase, leading to this same conception, is where St. Paul speaks of "Christ in you, the hope of glory". It was none less than Christ Himself who offered the seemingly impossible ideal to man in the words: "Be ye perfect even as your Father in heaven is perfect." Unless there is something of the Divine Nature in man, how is it possible for him to accomplish this perfection, which is a supreme characteristic of Divinity? In the religion of the Jews, the idea of the divinity of man is not stressed; nevertheless the idea exists, and one of the Prophets gave the teaching, "Ye are gods."

The utter subservience to the Divine Will and the complete consecration to its purpose enable an individual to find in himself a power to renounce everything. He finds too the power to resist the pressure of all circumstances which are against the fulfilment of his aspiration. He who does Allah's will with absolute perfection, knows that, while a seemingly impassable gulf separates him from Allah, yet also the presence of Allah is so near that it cannot be separated from the texture of his loftiest thought and devotion. The highest renunciation and the purest devotion embody within them a Divine quality.

It is a strange but beautiful fact that the more spiritual a man is, the less he sees differences in the world. A saint of Muhammadanism, if he meet a saint of Hinduism, forgets all about the differences of creed, but feels at one with his Hindu brother in the spiritual life. Indeed, he who has studied the mysticism of his own religion, that is to say, not the formal statements of creed but the experiences of living men and women who have tried to tread the road to God, will find that the mysticism of one religion is close akin to the mysticism

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of another. All mystics talk a common language, though their symbols may differ.

It is this great fact which has been emphasised by Theosophy. The full understanding of the Divine Nature is, to the Theosophist, never complete at any one epoch or in any one civilisation. How can all the mysteries, which have emanated from God as the visible and invisible Universe, be ever comprehended in the mind of one man or of one generation? It is true that mankind has discovered great truths as to God. But it is equally true that, as human consciousness expands with civilisation, and as age by age our control of the forces of nature become greater, we know more fully about the nature of God. To imagine that any one religion can contain all the truth as to God, or all the truth about Him necessary for all men of all ages, presupposes a very restricted conception of God's nature. Surely it is far more reasonable to presume that Divine Truth is like scientific truth, and that each generation adds by its spiritual experiences one more chapter to the great Bible of Humanity.

This is, frankly, the attitude of the Theosophist to the great Religions. He reverences each, because each contains a wonderful truth, without which the spiritual life of humanity would be the poorer. We know that all the colours of the solar spectrum—red, orange, yellow, green, blue, indigo, violet—are all of them but varied rates of vibration in one solar ray. The white ray of the sun made up of all the seven is so powerful and so blinding that the pupil of the human eye cannot turn to it without being destroyed. It is only when this blinding white ray is broken up by the atmosphere, or part of it is absorbed by the substances round us, that the eye can look at the diminished light from the sun. And of this light which emanates from the sun and is broken up into the colours of the spectrum, who dares to say that the blue is more beautiful than the yellow, or the violet than the green?

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Some one of us may have a special peculiarity of his sensorium which makes blue or violet more attractive to him. But this can never mean that the other colours are less important in the solar ray, or are not equally necessary in the work of growth which the sun's ray is fostering.

In exactly the same way, all the great religions are, to the student of Religions, needed for humanity. What seem like contradictions among them are only differences of statement, but not differences as to the fundamental truths of existence. Time and tradition have superimposed upon each religion many an accretion, which now passes for the original teaching of the Founder of the religion. But when a student, with the help of Theosophy, studies his religion, he begins for the first time to discover what was the original pure religion which his Master and Teacher gave in the earlier days of the faith. The study of one's religion, with the help of Theosophy, certainly leads a man away from many an accepted tradition, but never away from the innermost heart of his religion. Indeed, though it seems a startling statement to make, it can truly be said that it is the Theosophist alone who knows fully his religion. It is the Christian, who is a Theosophist, who will, more than any other of his co-religionists, understand in a fuller measure the significance of the message which the Christ gives.

So wonderful is the life of humanity as it strives to go to God, that, in the very trials and difficulties on that road, man discovers something of the Will of God. The Scripture of God can be written only in a very partial measure in any one faith, for the most important part of that Scripture is the story of mankind. That is why the study of the other faiths is so essential to one who desires to realise more fully the spiritual world. Our religion is like one symbol which explains the indescribable mystery of the Divine Nature. Each additional symbol which we understand gives us a larger

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comprehension of the manifold ways along which the Divine Nature expresses itself as Creation.

Through many forms and symbols, this Divine Nature has so far revealed itself. In far-off days in Hinduism, the Sun, who is the giver of all life and light and heat, was taken as the symbol of God, as was done in ancient Egypt also. The greatest doctrine of Hinduism is that the Divine Nature, which upholds the Universe, is at the root of man's nature too. The method of spiritual realisation in Hinduism is by a recognition of this unity between man and God, and by a constant affirmation of that fact. In Buddhism not a word is said about God, but every insistence is made upon the fact that there is a great Law in the universe, to which everything and every one is subordinate. The planets go round the sun because of this Law, or Dharma. It is this Law—innate, and inseparable from the nature of the Universe—which proclaims the ethical doctrine that hatred ceases not by hatred, but only by love. He who discovered these things was the wonderful teacher Gautama Buddha, but He claimed no quality of divinity, and only proclaimed Himself merely to be a man as all other men are, though one who had achieved liberation by strength of will and compassion. When we come to Zoroastrianism, we have the very striking conception of God as Ahura Mazda. There is always taking place a struggle between Good and Evil, and God has decreed that the good shall triumph. But this triumph will come only through the actions of men, and therefore it is said that every good Zoroastrian must be a fighter on God's side, with the threefold weapon of good thoughts, good words and good deeds. Every element is sacred, but supremely sacred is the element of fire for in the destructive and purifying force of the fire, the Zoroastrian sees a symbol of the Divine action. When we turn to ancient Egypt, we come to a land where the Light was a symbol of God. It was said that within each man

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was the Light, and that men are ignorant or do evil only because they do not know of the splendour of the Light within them. It was in Greece that men were taught to recognise their inmost spiritual nature as Harmony. Sound was the great symbol of God taught by Orpheus, and the key with which to unravel the mysteries of the Universe. It was in Judaism that the life of the righteous man was stated as one of continual struggle in order that he might do the Will of Jehovah in as pure and perfect a way as possible. From Christianity we have the great doctrine of self-sacrifice, and associated with it is a teaching which has almost disappeared now from Christian thought, the deification of man. I have already pointed out how in Islam we have the lofty doctrine of Renunciation to the Divine Will.

One after another each of these great teachings is like one facet of a diamond. As the diamond is turned about, the pure white light of the sun is broken up into the colours of the spectrum, and we have colours flashed from facet after facet. So, too, is it with regard to the nature of God. Symbol after symbol has been discovered by man as a road to God. The Unity in Hinduism, the Law in Buddhism, the Fire in Zoroastrianism, the Light in ancient Egypt, the Sound in Greece, one after another reveal to us just a little of the great mystery. Meditation or Action, Combat or Non-Resistance, Renunciation or Consecration, the Worship of the Beautiful or Retirement from all contact with it, have all been so many roads to God, suited to different temperaments and to diverse epochs.

When all is said and done, the great mystery is that the spiritual life is everywhere and for all men. It is not so much that man seeks God, but far more that it is God who is seeking man. In a thousand and one ways, He is trying to come down to men's hearts and abide there, according to the age and race tradition of a people. He comes to them along that way which is most understandable by them, and

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which means the fewest obstacles from them to Him when they go towards Him. The soul who lives not only his own religion, but is also in sympathy with other religions as well, discovers that not only is each religion a way from man to God, but that it is also a way along which God descends to man.

So God came to the Muhammadan world as Allah, the Great, the Compassionate. But He has come along other roads to mankind, and those who have found Him call Him Atman or Dharma, Ahura Mazda or Jehovah. Sometimes, God has been discovered by men who have separated themselves from all formal religion; they have known Him as the lofty ideals, Duty and Dedication. Every mystic from every religion knows the wonderful truth which has been so beautifully put in Hinduism, where the Supreme under the guise of Shri Krishna says:

> However men approach Me, even so do I accept them, for the path men take from every side is Mine.

One very striking conception which Theosophy offers is that the Founders of all the religions make in the unseen world a great living Brotherhood of God's Messengers. There is no rivalry among Them as They live in the invisible, and as from those realms They still direct the forces of the religions which They founded. To the Theosophist, the Prophet Muhammad is still a living force behind Muhammadanism, since, from its foundation, He has stood behind it and guided its development. A religion has always behind it a spiritual guidance by that great Elder Brother of humanity, who gave to humanity that particular message of the spiritual world. Therefore it is possible, even in the twentieth century, to commune directly with the Founder of a religion, and it is not necessary to limit oneself to His recorded sayings in order to understand His thought. Theosophy says that no man need rely exclusively upon a tradition, because he can go, by his inner unfoldment, direct to the Founder. Surely it is a wonderful and inspiring thought that Muhammad, Christ, Buddha,

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Shri Krishna, Moses and Zoroaster form one living Brotherhood, uniting man and God. Whatever may be the quarrels between the devotees on earth who claim to follow Them, the great Teachers are not rivals before the throne of God.

Since each religion is both a way from man to God, and also a way from God to man, it follows from this and from the great thought which I have earlier mentioned, that the Divine Nature is in man, that all these many roads lead from the heart of man to God. I may be a Muhammadan or a Buddhist, but that does not necessarily preclude my unfoldment along lines of religion characteristic of Christianity or Hinduism. Indeed, it is one of the fascinating marvels of the spiritual life that, as a man is profoundly a follower of his own Lord, he finds that he can reverence other Lords as well, without any lessening of his allegiance to his Master. Indeed, the more spiritual a person becomes, the more he discovers that, if he is a Muhammadan, he cannot be the full expression of his Muhammadan idealism until he embodies in himself something of the ideals of other faiths as well. So too is it with the truly spiritual man in every religion.

A very great change is taking place in the world to-day, breaking down barrier after barrier of race and nationality. The best of mankind are moving away from the narrow grooves of race culture and national patriotism, in order to live in a larger humanity and in a more universal culture. This new spirit in the world makes it incumbent on all, sooner or later, to adopt the Theosophical standpoint with regard to the great religions of the world. Humanity is striving its utmost to leap the barriers which now divide nation from nation. Men meet in international conferences, and desire to attain to an international organisation of their social and economic activities. The great dream of Brotherhood is coming steadily to realisation. But this dream will only be realised effectively when its intellectual framework is the spiritual unity of mankind. It is this spiritual unity which Theosophy proclaims

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in the doctrine of Universal Brotherhood. All men are brothers, for the same Divine Life flows through all, and all religions are ways to God, because there is only one God, and it is He who has mapped out all the roads for the different temperaments of His many children. Three centuries ago, there were two great Muhammadans who foresaw this era of an international and united world. They planned then to lay a foundation for it in a new conception of what is Religion. One of the two was Akbar, the Emperor of India. Akbar was a Mughal and a follower of the Prophet. The second was Abul Fazl his prime minister, who had such a great influence over Akbar's religious beliefs. These two, reared in Muhammadanism, lived in India. Men of earnest and inquiring minds, surrounded by the ancient culture of the Hindus, finding on all sides a non-Muhammadan religion full of strength and lofty philosophy, it was obvious to Akbar and Abul Fazl that the millions of the Hindus around them who lived deeply religious lives could not be labelled "infidels". In what consisted the greatness of Hinduism? Why were Hindus, Parsis, and Christians, who were Akbar's subjects, as noble and as devoted to God as his Muhammadan subjects? Akbar set out to inquire.

We know what he did, for Abul Fazl, who was not only an administrator but a historian, has left us a record of Akbar's search for truth. Twenty miles from his father's old capital, Agra, Akbar built a new capital, Fatehpur Sikri. In the wonderful palace which he built, which men from all parts of the world still come to see, there is one most remarkable small building, the Diwan-i-Khas, the private Hall of Audience. In this building, every Friday evening, Akbar when he returned from his campaigns, held a religious session. Representatives of all the religions were called before him, and each by turn described his faith, his ideal of righteousness and his way to God. So Moulvi argued with Padre, Brahmin with Dastur, and Akbar and Abul Fazl listened to them all.

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Slowly there arose in Akbar's mind a new idea of what is Religion. He saw there was only one God, and that there are many paths to Him. Akbar then wrote a prayer, his offering to God. This is that prayer:

O God, in every temple I see people that seek Thee, and in every language I hear spoken, people praise Thee.
Polytheism and Islam feel after Thee.
Each religion says, Thou art One, without equal.
If it be a mosque, people murmur the holy prayer; if it be a Christian church, people ring the bell from love to Thee.
Sometimes I frequent the Christian cloister, and sometimes the mosque.
But it is Thou whom I seek from temple to temple.
Thy elect have no dealings with heresy nor with orthodoxy, since heresy and orthodoxy stand not behind the Screen of the Truth.
Heresy to the Heretic, Orthodoxy to the Orthodox; but only the Dust of the Rose-petal remains for those who sell perfume.

This was Akbar's conception of Truth. Roses are of many kinds, and they grow in many lands, and many are the gardeners. But there is only one beauty of the rose—of the white rose or pink rose or the yellow. That beauty of the rose comes from God, and when once we have seen and smelt one beautiful and exquisite rose, all roses remind us of that one perfect Divine Rose which lies at the feet of God. Shall we, who love roses, quarrel and come to blows over the colour and shape of the petals? Or shall we, loving the perfect, Ideal Rose, and delighting in its exquisite scent, gather such petals as lie at our feet? If every rose reflects the beauty of the Perfect Rose that is at God's feet, no one rose can ever contain the perfection of that Heavenly Rose. Seeking that Heavenly Rose, let us be thankful for any petals which we find from any rose which remind us of God the Beautiful.

So felt Akbar, one of the greatest followers of the Prophet in the history of Muhammadanism. And Akbar's message is the message of Theosophy.

C. Jinarājadāsa

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SOME ASPECTS OF HINḌŪISM AND ITS PHILOSOPHY[1]

By D. K. LADDU, PH.D.

IN India, the Hinḍūs do not separate religion and philosophy as is customary in Western Countries. We regard religion and philosophy as but two aspects of one thing which must equally be grounded in reason and scientific truth. To trace the origin and development of Hinḍūism is, therefore, to trace the origin and development of Hinḍū Philosophy.

THE ORIGIN AND DEVELOPMENT OF HINḌŪ PHILOSOPHY

The birth of philosophy marks an era in the annals of a nation. The enquiry as to a nation's origin is inseparable from the investigation of religious and social history.

The history of most nations is divisible into three periods, and these periods apply also to their religious and social conditions.

The Hinḍū Philosophy falls into three periods which are strongly marked in the general history of Hinḍū Civilisation and are dependent upon the geography of India. India, as Sir William Jones has remarked, has the form of a square whose four angles are turned to the four cardinal points and marked by the Hindu Kush in the north, Cape Comorin in the south and the mouths of the Ganges and the Indus in the east and west. This square is again divided into two triangles—Hindustan in the north, and the Deccan in the south. The

[1] Presented by the request of Prof. Geddes at the Religious Conference in London, 1924.

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northern triangle is again divided into the valley of the Indus and the plain of the Ganges. Thus India falls into three parts—(1) the Punjab, (2) the plain of the Ganges, and (3) the Deccan plateau. The first of the historical periods is the time when the domain of the Aryan Hinḍūs was limited to the valley of the Indus with its five tributaries. This period has been fixed by great scholars of the East and the West as falling between 2000 B.C. and 1000 B.C. The only literary monuments of this period that we know of are the hymns of the Ṛgveḍa which number 1,017. They are chiefly religious and give a lively and picturesque delineation of that primitive manner of life in which there were no castes, no āshramas or stages of life and no Brāhmaṇical order. They not only display the ancient polytheism but also contain the first germs of philosophy.

The second period may be roughly said to extend from 1000 B.C. to 500 B.C. This second period of Hinḍū life supplies us with the Samhiṭās of the Yajur, Sāma and Atharva Veḍas together with the Brāhmaṇas and their culmination in the Upanishaḍs. After these two periods which might be distinguished as "old Veḍic" and "new Veḍic," follows a third period of Hinḍū history—the "post Veḍic," beginning about 500 B.C. with the rise of the heretical tendencies of Buḍḍhism and Jainism, and producing a large number of literary works on Grammar, Law, Medicine and Astronomy together with a rich collection of philosophical works in Samskṛṭ which enables us to trace the development of the philosophical mind down to the present time.

First Period

The first philosophy of a people is its religion and for the origin of religion, there is no book in the world more instructive than the Ṛgveḍa. This shows that the gods were in ancient India, as in every other religion of the world,

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personifications of natural forces and natural phenomena. These personified natural powers were considered as the origin of the moral Law. In later hymns of the Ṛgveḍa, we see emerging the thought by which begins the conception of the unity of the world. We find in the Ṛgveḍa a remarkable seeking and enquiring after that One from which all gods, worlds and creatures originate as an eternal unity. The Hinḍūs arrive at this Monism by a method essentially different from that of other countries. Monotheism was attained in Egypt by a mechanical identification of the various local gods, and in Palestine by proscription of other gods and violent persecution of their worshippers for the benefit of the national god, Jehovah. In India Hinḍūs reached Monism, though not Monotheism, along a more philosophical path, seeing through the veil of the manifold the unity which underlies it. Thus the hymn, I, 164, after mentioning various deities such as Agni, Inḍra and Vāyu, comes to the conclusion that there is One Being of whom the poets of the hymns speak under various names.

The same idea of the unity of the Universe is expressed in hymn X, 129. After the great thought of the unity had been conceived, an attempt has been made to find out what the unity was. In the first, the query is put, "Who is that god that we may worship him?" And in No. IX that god is called Prajāpaṭi, who thenceforth occupies a higher position in the Pantheon until he is displaced by two other philosophical conceptions—Brahman and Āṭman. These three names, Prajāpaṭi, Brahman and Āṭman dominate the whole philosophical development from the Ṛgveḍa to the Upanishaḍs.

Second Period

The second period or the new Veḍic period is the period of the Upanishaḍs. Just as the Old Testament is superseded

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by the new, so, all ritual performances, being insufficient, were replaced by a higher view of things which forms the subject of the concluding chapters of the Veḍas, which are called Veḍānṭa or Upanishaḍs. The four Veḍas produced different schools with Samhiṭās, Brāhmaṇas, and Upanishaḍs of their own. These Upanishaḍs treat of Brahman or Āṭman, which two terms are treated as synonymous. In the Briha-ḍāraṇyaka-Upanishaḍ, we find the whole doctrine of Brahman summed up as:

(1) The only reality is the Āṭman;
(2) The Āṭman is the subject of all philosophical enquiry; and
(3) The Āṭman itself is unknowable.

There is a Yājñavalkya Smṛṭi which denies the existence of the world. But the reality of the world forced itself on the beholder, which led to a second stage of development, Pantheism, according to which the world is real and yet the Āṭman is the only reality, for the world is the Āṭman. This leads to very beautiful conceptions in Chanḍogya-Upanishaḍ, 3, 14: "The Āṭman is my soul in the inner heart, smaller than a barley corn, smaller than a mustard seed, smaller than a grain of millet; and he again is my soul in the heart, larger than the earth, larger than the atmosphere, larger than the heavens and all these worlds." The Āṭman, as we have seen, is an absolute unity, while the world is a plurality. In order to remove their incomprehensible identity, causality had to be taken as a connecting link between the two, which, as might be expected, did away with the theory of Prajāpaṭi being the cause and the world the effect. The identity of the highest and the individual Āṭman is distinguished from a plurality of souls different from each other and from the highest Āṭman. This distinction between the highest soul (paramāṭman) and the individual soul (*jīvāṭman*) is a special feature of the later

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Upanishaḍs. For instance, in the Katha-Upanishaḍ, 3, 14, God and the soul are contrasted as light and shadow, showing the latter as having no reality of its own. But this contrast was sharpened by the growing realistic tendencies, and at last, in the Sweṭāshwaṭara-Upanishaḍ, the highest soul, Almighty, and all pervading as it is, is represented as different from the individual soul which lives in the heart, smaller than the point of a needle, smaller than the ten thousandth part of a hair, and becomes infinity.

Thus theism distinguishes three entities, *viz.*, a real world, a creative Āṭman and the individual Āṭman dependent upon him. Thus the highest Āṭman, who had already drawn his vital force from the soul living in us, became superfluous, since the active powers could be transferred without difficulty to Prakṛṭi. Thus God having disappeared, there remained only Prakṛṭi and a plurality of individual souls (Purusha). This is exactly the standpoint of the Sāmkhya system. We see its beginning in the later Upanishaḍs, especially in Maiṭrāyaṇīya; but its development is attained in the post-veḍic period.

In the oldest hymns of the Ṛgveḍa, the hope is frequently expressed that after death a good man will go to the gods to share their happy life. As for the wicked, it is their destiny to fall into a deep abyss and disappear. Yama was the first who found the way to the luminous heights of the happy world for all the following generations. Different stages of happiness for pious worshippers seem not to have been a part of the oldest creed. In course of time this was modified, and the belief arose that good and evil deeds find their corresponding rewards and punishments in a future life. A very striking passage of a Brahmana says: "Whatever food a man eats in this world, by that food he is eaten in the next world." Among the evils which await a bad man in the world to come is a definite fear of dying again and again even

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in that other world. This notion of a repeated death leads to the idea that it must be preceded by a repeated life, and in transferring this repeated living and dying from the world beyond to the earth, the Hinḍūs came finally to that dogma which has been in all subsequent ages more characteristic of India than anything else—the great doctrine of "re-incarnation". The first passage appearing in the Brihaḍāraṇyaka-Upanishaḍ discloses to us the real motives of the remarkable dogma. Yājñavalkya, when asked what remains of man after death, takes the interrogator by the hand, leads him from the assembly to a solitary place and reveals to him there the great secret: "And what they spoke was work, and what they praised was work; verily a man becomes holy by holy works and wicked by wicked works." This passage together with others proves that the chief motive of the dogma of reincarnation was to explain the different destinies of men by the supposition that they are the fruits of merit and demerit in the preceding life.

A religion, after having come to a better view of things, cannot discard the preceding and less perfect steps of development which have led up to it. So the Upanishaḍs, after having come to the creed of reincarnation, had to retain the old Veḍic creed of rewards and punishments in the other world. The two views combined led to a complicated system which taught a twofold reward and punishment, the first in the world beyond and the second in a succeeding life on earth. This theory is fully explained in the "doctrine of the five fires," an important text found in Chanḍogya-Upanishaḍ, 5, and Brihaḍāraṇyaka-Upanishaḍ, 6. This combined theory of compensation distinguishes three ways after death—(1) the way of the fathers, (2) the way of the gods, and (3) the "third place".

(1) The way of the fathers is destined for the performer of pious works, leading him through several stations to the

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placid realm of the moon, where the soul enjoys the fruit of his good works until they are consumed. Then it passes through various intermediate stations of ether, wind, fog, rain, plant, semen and womb, to a new human existence in which again the good and evil works of the previous life find their reward.

(2) The way of the gods is meant for those who have spent their life in worshipping Brahman. They pass through the flame of the funeral pyre and a series of luminous stations first to the sun, thence "to the moon and afterwards to the lightning; there is a spirit, not like a human being; he leads them to Brahman. For them there is no return".

(3) The third place is destined for those who have neither worshipped Brahman nor performed good works. This third place leads to a new life in the lower animals, such as worms, insects etc. This punishment is not found in the Upanishads and appears first in the system of the Veḍānṭa.

Transmigration is believed to be just as real as the empirical world. But from a higher point of view, the empirical reality together with creation and transmigration is only an illusion. For, in truth there is no manifold, no world but only one being—the Brahman, the Āṭman. The attainment of this knowledge is the highest aim of man and in its possession lies the final liberation. The knowledge is not the means of liberation, it is liberation itself. He who has attained the conviction, "I am Brahman," has reached with it the knowledge that he in himself is the totality of all that is, and consequently he will not fear anything because there is nothing beyond him; he will not injure anybody, for nobody injures himself by himself. There are no means by which to attain this knowledge. It must come and does come of itself. He who has obtained this knowledge, continues to live, for he must consume the fruits of his previous life; but life with all its temptations can no longer delude him. By

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the fire of knowledge his former works are burnt and no new works can arise. He knows that his body is not his body and that his works are not his works, for he is the totality of the Aṭman, and when he dies, his spirit does not wander any more, for Brahman he is and into Brahman he is resolved.

THIRD PERIOD

It was in this period of Post-Veḍic philosophy that the two great religions of Buḍḍhism and Jainism and the six schools of Hinḍū philosophy sprang up. The six orthodox schools or Ḍarsanas are: I. The Mīmāmsa of Jaimini, II. the Yoga of Paṭañjali, III. the Nyāya of Gauṭama, IV. the Vaisheshika of Kanad, V. the Sāmkhya of Kapila, and VI. the Veḍānṭa of Baḍarāyana.

The important heterodox systems are Buḍḍhism, Jainism and the materialistic system of Charvakas. But the six orthodox schools are not strictly philosophical, inasmuch as the Mīmāmsa of Jaimini is simply a methodical work treating of the various questions arising out of the complicated Veḍic ritual. The Yoga of Paṭañjali is an exposition of the method of attaining union with the Āṭman by means of concentration in oneself. The Nyāya is a work on logic and treats of all kinds of philosophy incidentally. The Nyāya system is attributed to Gauṭama and the Vaisheshika schools to Kanada who follows the same method as that followed by Gauṭama with some difference in the introduction of the theory of Atoms. His atom is a little different, it being the sixth part of a mote in a sunbeam. The cause of the concurrence of these atoms is either the will of the creator, or time, or any other competent thing. This is all interesting more from a physical than from a philosophical point of view. The only systems of metaphysical importance are the Sāmkhya and the Veḍānṭa; but even these are not to be considered as original creations of the

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philosophical mind, for the common basis of both and with them of Buḍḍhism and Jainism is to be found in the Upanishaḍs. It is the idea of the Upanishaḍs which by degeneration have developed into Buḍḍhism on one side and the Sāmkhya system on the other. Unlike both, the later Veḍānṭa of Baḍarāyana and Shankarācharya goes back to the Upanishaḍs and founds on them that great system of the Veḍānṭa which is admittedly the ripest fruit of Hinḍū wisdom.

From the Veḍas to the later system develops a philosophical system, the history of which, for want to special documents, must be supplied from the vast bulk of the Mahābhāraṭ. Here we find, in the *Bhagavaḍ-Gīṭā* (Book VI), the Sanaṭ-Sujaṭ Parva (Book V), the Moksha Ḍharma (Book XII), and other texts, the materials which, though in an earlier form than that of the Mahābhāraṭa, have formed the common basis of Buḍḍhism and Sāmkhya. The philosophical system of Mahābhāraṭ is the common mother of both. Some scholars maintain that the religion of Buḍḍha is an offshoot of the Sāmkhya system, while others hold that it is anterior to the Sāmkhya. Whoever may be right, we at any rate find that Buḍḍhism depends upon the Sāmkhya in the Mahābhāraṭa. Originally Sāmkhya does not mean a certain philosophical system but philosophical enquiry in general. It is the opposite of the Yoga, which means the attainment of the Āṭman by means of concentration in oneself. It is doubtful whether the words "Sāmkhya and Yoga" occurring in the *Bhagavaḍ-Gīṭā* particularly and in the Mahābhāraṭa generally are not so much the names of philosophical systems as general terms for the two methods of reflection and concentration.

Prakṛṭi is therein opposed to a plurality of souls (Purusha) but both are more or less dependent on Brahman. This is the starting point of both, of the later Sāmkhya which rejects Brahman as the connecting link and of Buḍḍhism which denies not only God but also the soul.

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The success which Buḍḍhism achieved in India might be said to be due partly to the overwhelming personality of its founder, Gauṭama Buḍḍha and partly to the breaking down of caste prejudices, by which he opened the road to salvation to the great mass of the population. Buḍḍhism owed this success only in small measure to the originality of its ideas, for almost all its essential themes had their predecessors in the Veḍic and Epic periods. The fundamental idea of Buḍḍhism is that we can extinguish the pains of existence only by extinguishing our thirst for existence. We see in this Buḍḍhistic idea only a new form of what Yājñavalkya teaches in the Brihaḍāraṇyaka-Upanishaḍ; and if Buḍḍhism denies the soul, this denial is only apparent since it maintains the theory of transmigration effected by Karma, the work of previous existence. This Karma must have an individual bearer and that is what the Upanishaḍs call the Āṭman, which the Buḍḍhists inconsistently deny. A common feature of Buḍḍhism and Sāmkhya is that they both regard pain as the starting point of philosophical enquiry, thus clearly showing the secondary character of both.

There are many other features in the Sāmkhya system which show clearly that it is not the original creation of an individual philosophical genius but only the final result of a long process of degeneration. The theism of the Upanishaḍs separates the highest soul from the individual soul, opposing to them a primordial matter. After the elimination of the highest soul, there remain two principles—(1) Prakṛṭi, Primeval matter, and (2) A plurality of Purushas or Subjects of knowledge. This dualism which is the starting point of the Sāmkhya system is in itself quite incomprehensible. The aim of man is the emancipation of the Purusha from the Prakṛṭi, which is attained by the knowledge that Purusha and Prakṛṭi are totally different, and that all pains of life which are simply the modifications of Prakṛṭi do not affect the

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Purusha in the least. In order to awaken this consciousness in the Purusha, Prakṛṭi produces by a gradual evolution the cosmic intellect (Manas or Buḍḍhi), etc. If the Purusha understands that Prakṛṭi is different from himself, he is emancipated; if not, he remains in the circle of transmigration and suffering. In fact, the whole system is based upon an assumption that there is only one Purusha and one Prakṛṭi by the separation of which the final aim is attained for both.

Then comes the Veḍānṭa system, as represented by Baḍarāyana and Shankar. The pure idealism of Yājñavalkya and its later modifications, such as Pantheism, Cosmogonism, and Theism presented a great difficulty to Shankar, which he has met with great philosophical astuteness. He distinguishes throughout an esoteric system (Para-Viḍyā) containing a sublime philosophy and an exoteric system (Apara-Viḍyā) embracing "under the wide mantle of a theological creed" all the fanciful imaginings which spring in course of time from the original idealism. The exoteric system gives a description of Brahman, treating it partly as the pantheistic soul of the world and partly as a personal god, with a full account of the periodical creation and re-absorption of the world and of the never ending cycle of transmigration, while the esoteric system maintains that Brahman is absolutely unknowable, and attainable only by the concentration of Yoga, that there is neither creation nor world, neither transmigration nor plurality of souls, and lastly that complete liberation is attained by him and him alone.

Such is the brief outline of the philosophical systems of the Upanishaḍs, of the Sāmkhya and of the Yoga along with other systems of philosophy referred to above. As has been pointed out above, all the three systems of Upanishaḍs, Sāmkhya and Yoga are agreed as to the ultimate aim, which principally is to arrive at that supreme state of consciousness, where the notion of individuality is merged in the realisation

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of the true nature of Self. As long as the individual soul does not realise its real nature, it exists in the world of non-reality and has, therefore, to submit to the working of the law of Karma, which weighs pleasure and pain as the result of action. Just after the body is dissolved, the soul has to spend thousands of years in the worlds of bliss either for good works done or for sins committed; but as soon as the Karma is exhausted, the soul is again born on earth and is subjected to births and deaths with their necessary concomitants of pleasure and pain. It is only the Karma, the law of cause and effect, that prevents the soul from arriving at the goal.

For every thought and every act sets in motion the forces that must work themselves out on the generator for good or evil, and so long as man creates Karma, he cannot attain liberation. Of course to reach this, the Upanishaḍs lay down certain qualifications, such as, knowledge, purity of life, restraint of desires and senses, and a calm mind. For the Katha-Upanishaḍ says that when all the desires lingering in the heart of man are driven out, the mortal becomes immortal and wins Brahman. Again it says that so long as man has not ceased from evil doing or controlled the senses or has no calm mind, he cannot gain that self by knowledge. Contemplation is necessary but the wise should sink sense into mind.

Thus in the Upanishaḍs there are many qualifications. The Sāmkhyas emphasise one side of this teaching of the Upanishaḍs, declaring that man has only to realise that he is not the material world with all its fantasies by Prakṛṭi. The way of knowledge, according to the Sāmkhyas, is the only way to salvation.

The Yoga system lays stress on the other side of the same teaching of the Upanishaḍs. It admits a divine consciousness, declaring that man must strive for union with Īshwara. The Yoga does not insist on knowledge like the Sāmkhyas, but on contemplation which has to be practised

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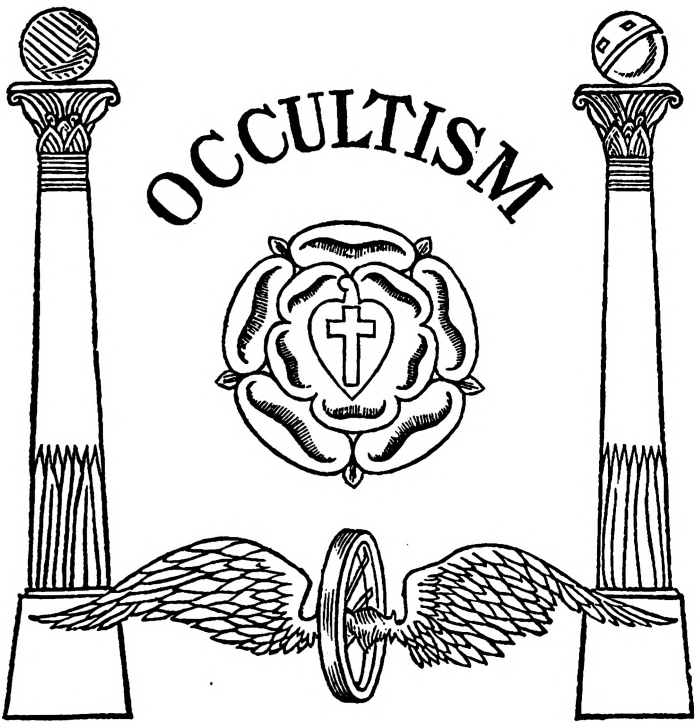
according to certain methods, such as, the regulation and suppression of breath in certain postures of the body for the development of faculties. The way of contemplation is therefore, according to it, the only way to salvation.

Such in brief were the paths laid down by Hinḍū philosophies before the time of the *Bhagavaḍ-Gīṭā*. But the *Bhagavaḍ-Gīṭā* unites these paths in the light of the new doctrine of Bhakṭi—love, and shows them as not different paths but only one path. It points out for the first time that the act done as an offering to God without any thought of reward here or hereafter leads to salvation. Knowledge by itself is not sufficient for its attainment. Renunciation is only a means and not an end. Ecstatic contemplation and ascetic practices lead man to the goal but not without knowledge. The *Bhagavaḍ-Gīṭā* proclaims the way of sacrifice as the only way, for it is only the act that makes no Karma and hence the goal.

So far we have given a brief analysis of the different schools of philosophy, showing how the Yoga of Paṭañjali and the Sāmkhya of Kapila, both atheistic and theistic, have been developed into the most judicious, convincing and, at the same time, comprehensive working of the Veḍānṭa system of which the *Bhagavaḍ-Gīṭā* has been the ripest fruit.

D. K. Laddu

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THINK ON THESE THINGS

By ISABELLE M. PAGAN

(Concluded from p. 500)

WE have already quoted Bacon's belief, recorded openly, and in his own person, that Elizabeth was "good and moral"; and we should also note that in his grave analytical way he tells us *why* she had critics "of the graver sort" who censured her "for loving to be admired" and "for having love poems written to her" and adds, with his usual dispassionate tolerance that "even these matters claim a due admiration,"

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and recalls some ancient fable of a similar court in which "love was allowed, but lust banished". The tribute is hardly "filial" in its wording, but it is temperate, clear and just, contrasting oddly with the references to Elizabeth in Mrs. Gallup's decipherings, some of which make the bogus Bacon rave as follows:

> Th'proud selfish hating parent . . . my mère Elizabeth . . . She who bore me even in the hour of my unwelcomed coming, outraging every instinct of a naturall woman, in the pangs and perils of her travail cherish't one infernal purpose, "Kill, kill, kill".

Again the story continues with the assertion that "the lady Anne"—by which misnomer Lady Bacon is apparently meant—"slily" bore him away, and guarded him "till a boy, still-born . . . made natural place for the royal child". Imagine the accurate Bacon writing of Mother as Lady Anne!—even in a cipher! But inaccuracies abound. Both Leicester and Elizabeth died in their beds, the former after a brilliant career, the latter at the close of one of the longest and most celebrated reigns ever recorded. Who would guess that, from the following cipher lament over the hard luck that prevented the bogus Bacon from claiming his succession?

> The few that knew these inner cruel stings, these questions concerning justice, expediency as well as permanency of measures—so unfathomable in respect of motives, never allowed hope of Our crowne to die but themselves were taken from things of time before Elizabeth's raigne drew to tragicall close. A like accidental death *(sic)* tooke the Earle, soe that none in whom nature could (soe to speak) prompt his stammering tongue was left to plead our cause.

Reading on, one gathers that no thought of putting his own case and claiming his own rights had ever dawned upon this imaginary Bacon himself. He felt bound to keep the secret? By no means! He tells it—quite uselessly—to Mrs. Gallup, with much pitiful whining. The idea that nobody knew that he was really Prince of Wales made him weep for hours, like a hysterical girl; but his own tongue was kept

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silent by the craven fear to which constant, and most unprincely, reference is made throughout. A possible scolding from "Her Ma.," as he calls the Queen, sets him a-quiver. Danger and death appal him; but it is only his own possible death that gives him pause!

"My fears grew from that which I have called dread," is one of the silly solemnities recorded; and the particular dread is made quite clear in the following choice extract:

> Essex who was also son unto Her Ma. and a brother bred—bone, bloud, sinnews as my owne—was sentenced to death by that mère and my own counsel . . . Had not I thus allowed myself to give some countenance to th'arraignment, at subsequent trial as well as the sentence, I must have lost th'life I held so pricelesse.

To which is added with fatuous complacency;—

"Life to a schola' is but a pawne for mankind."

There is a suggestively modern flavour about that "schola'";—but the spelling all through is ludicrous and impossible, the contractions often giving an effect of drunken incoherence only matched by the subject matter. Thus we have *Ki'gdom*, *assura'ce*, *inte'tio'*, *galli'g*, etc.; for *Kingdom*, *assurance*, *intention*, *galling* and so on; besides the *Her Ma'*, for *Her Majesty*, which gives a refreshingly comic touch to some of the outrageous sentences. Other passages that arouse risibility are concerned with inverted views of life, or with literary technicalities. The *Broad Views* writer already quoted considers that "The whole body of circumstances connected with the Queen's treatment of Essex is exactly in harmony with the idea that he was really her son". One feels rather sorry for an author whose personal experience has apparently led him to conclude that it is truly "motherly" to refuse to see one's youngest born for years, and finally to order his execution; and we may suppose that in a similar way he considers it "brotherly" of Bacon to have assisted Elizabeth in bringing Essex to the block.

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One more extract from the cipher and we have done. In a particularly cumbrous passage, the "control" hazards the opinion that it may have been because it had used the names of both Spenser and Shakespeare that none of the readers had been "soe keene of sense and quick of essential true observation and apprehension as to see our stile in both"; and so we come to the real crux of the matter; for *the style is the man*, and as has been truly said, by Dr. Georg Brandes, Shakespeare's Danish biographer, in his *William Shakespeare*:

> Anyone who has read even a few of Bacon's essays or a stanza or two of his verse translations, and who can discover in them any trace of Shakespeare's style in prose or verse, is no more fitted to have a voice on such questions than inland bumpkin is fitted to lay down the law on navigation.

Further, people incapable of recognising variations in style are probably as rare as those who are colour blind or tone deaf, and possibly rarer. An all but illiterate peasant may enter a room and catch a couple of sentences from a letter his daughter is reading aloud; "Is that from Tom?" he asks, guessing correctly; because, although this daughter of his may have twenty friends and relatives who write to her, *only* Tom strings his words together in that particular way. Nothing, indeed, shows individuality more clearly than style of expression, written or spoken. Edmund Spenser's fanciful phrasing is entirely different from Bacon's rounded periods, and Shakespeare's rhythmic flow—equally lovely in verse and prose—stands utterly apart from either of them. When he and Bacon quote the same authors—as they sometimes do—the wording is naturally approximately the same; and when in the plays non-Shakespearian passages are found, scholars are able to apportion them correctly to Greene, Marlow, Fletcher and so on, according to the locutions used by each; but the real style of William Shakespeare stands alone, showing the simplicity of phrasing that might almost come from the lips of a little child, but that it somehow generally falls into rhythmic measure, and carries a

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depth of meaning far beyond the range of childish understanding. Take the well-known lines beginning:

> All the world's a stage,
> And all the men and women merely players:

and the equally famous quotation:

> Duncan is in his grave;
> After life's fitful fever he sleeps well:

Here are texts worthy of lengthy meditation. Yet the words follow each other so easily, that these and other extracts from the poet's best scenes can be read with pleasure and profit even by a ten-year-old—or by any foreigner beginning English—whereas it would be a toil and a penance to take the same pupils through an equal number of pages in Spenser or Bacon.

This matter of style alone is a sufficient answer to all the Baconian theories that ever were written; but volumes have been effectively penned in answer to other points. It is, for instance, a pet belief with some, that Bacon bribed Shakespeare, giving him a thousand pounds to make him claim the plays. In answer we may say that Bacon never had a thousand pounds to spare. He required all the money he could earn—or borrow, in order to carry on his costly scientific experiments, and maintain his rather sumptuous way of life. We may likewise point out that, even if there was an atom of proof for such an assertion—and there is not—it is calumniating Bacon to say that he ever bought lies from any man. The man who offers a bribe incurs a far heavier karma than the man who takes one. The latter may fail through the pressure of hard circumstance. The former is doing the devil's work in dragging his brother down.

Being by nature a peaceable person, much goading was necessary before I laid other work aside to pen this article; but *fair play is a jewel*, and the calumniators cannot be allowed

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to have it all their own way. So far as my experience goes, they never even put their own case and its objectionable implications clearly before the victim they are haranguing. What seems plausible and possible is dished up, with never a hint of how much detrimental gossip about Bacon and Queen Elizabeth must be swallowed too, if the cipher is to be accepted as genuine ; and busy people, whose minds are concentrated on other forms of research, may easily be taken in by their pose of having thoroughly examined the question. If they even gave a brief summary of the stories embodied in Mrs. Gallup's outpourings, they would get short shrift from most of their hearers. Who is going to believe on the evidence of this uneducated "control," whose statements are full of mistakes, historical and grammatical, that the one and only love of Bacon's life was a violent passion for a French Princess, whose love affairs, fictional or historical, have already been sufficiently dealt with in literature ? Even if such a tale had the slightest foundation, why should Bacon confide his early love troubles to posterity ? Of course he would hardly want to tell his wife that another woman was his "one and only love" ; but why tell anyone, and by such tedious means ? There is no common sense in the cipher story—no hint of purpose behind it. It helps no one ; it teaches nothing. It is pure hysteria and waste of time.

In addition to all this, it should be realised that no start can be made in preaching Baconian doctrine without abuse of Shakespeare himself ; and very often scurrilous abuse is used, even by those who steer clear of the cipher. I have sat through a long, dull hour of Baconian "argument" which began pompously : "I suppose you admit that Shakespeare was a drunkard and a profligate ?" "There is not an atom of proof for such an assertion," I answered, "and much evidence to the contrary." But words were thrown away ; for after a slightly disconcerted pause, the orator calmly proceeded on the

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assumption that Shakespeare was at least an impostor, a liar and a cheat! Time was when I used to lose sleep from the pain of hearing such assertions; now after twenty years of study, my ground is too sure. Yet why, oh *why*, should such things be said at all? If it is wrong to speak evil of the living, surely it is even worse to speak evil of the dead. They are not here on earth to defend themselves.

Laying aside Mrs. Gallup's costly book and taking up one by any genuine student of documentary facts, is like coming into heaven's clear sunshine after breathing the fumes of sulphurous fog. William Shakespeare was not only greatly gifted in poesy. He was upright, honourable, gentle and loving—and very greatly beloved. I rejoice that it has been my good fortune to have been guided to a special course of study that has made conviction on these points unshakable. The last two years have been spent almost continuously in the literary society of himself, his friends and his fellow-workers—a goodly and joyous company. The result has been to make me endorse whole-heartedly every word of affectionate appreciation written about him by those who knew him best; and I have, oddly enough, to thank the Baconians to some extent for having driven me to my task of reconstructing in dramatic form some of the most interesting scenes in the lives of the poet and his comrades. Impossible to give here all the list of works consulted, but the writings of Mrs. Carmichael Stopes, especially *Shakespeare's Industry* and *The Bacon Shakespeare Question Answered*, are apropos.

That the question of the origin of Shakespeare's plays is a simple one, no one will affirm. All except *Love's Labour's Lost* were ancient stories and chronicles, myths or legends recast; and in many cases Shakespeare was not even the first to put them into dramatic form. His power to transform this mass of material into works of genius must have been of long growth, not only in previous lives of experience in dramatic art, but

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through actual personal experience in the period with which we are dealing. *We are all members one of another*; but in a peculiar sense artists are members of their own age and generation, sharing in its nurture and embodying its spirit; so that every great man that Shakespeare met had some share in building up his capacity. In every new era that is dawning for the world, we find clusters of capable people co-operating to give it a start. Shakespeare's friends and comrades meant much to him, and one of them was Ben Jonson [1] the poet, who was for a while Bacon's secretary, and through whom—as well as in other ways—the two men probably met. The sayings of the scientist would be pondered by the poet and compared with other views, Shakespeare ever storing up any treasures, new or old, that might be poured forth when the scene and setting were appropriate. But there is no traditional documentary evidence of any actual friendship between the two, as there is in the case of Shakespeare and the Earl of Southampton, his one and only acknowledged patron. Southampton's influence and interests were paramount, and his adventures and experiences may be seen reflected in the plays from the time when, like Bertram in *All's Well that Ends Well*, he refused to wed the bride his guardians chose, till, like the King and nobles in *The Tempest*, his enthusiasms were turned in the direction of colonial experiment and adventure. When the Masters have new messages to give, they look for new leaders who will act in different ways, and so reach different minds. The man of science makes one channel for the work; the saintly type of Mystic well might make another, but one of the most efficient must ever be that of the rich and varied mind of the dramatist. It was Bacon's task to lay the foundation of modern materialistic science which had its own work to do. It was Shakespeare's "to hold the mirror up to nature" and show us what we are. To each his glory; and when we

[1] Ben Jonson's praises of both Shakespeare and Bacon are very lovely.

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think upon these mighty ones who have gone before and helped our race upon its way, let it be the much that is pure and lovely and of good report concerning them that we hold in our memories, and never what is base and low and slanderously reported by those unworthy to name them.

Isabelle M. Pagan

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BISHOP C. W. LEADBEATER

HEROIC man ; one of the noble few
Who did not only say " If youth but knew,"
But strove to help young life, and knowledge give
That he who would be strong must purely live.
" Old man of dreams " but true dreams ; comes the day
That men shall ask, when you have passed away
" Surely he was rewarded, loved, and praised ? "
Ah no ! he was reviled, and thorns, not bays
Composed his crown, but gladly they were worn
For " The Great Orphan " human life forlorn.
You helped, by your clear vision, and your toil
To higher heights, far from all things that soil.

F. H. ALDHOUSE

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IMPRESSIONS OF "THE EARLY TEACHINGS OF THE MASTERS"

By L. A. COMPTON-RICKETT

PROBABLY the majority of those who glance through *The Early Teachings of the Masters* for the first time will do so with considerable surprise. One question that may arise in the mind of the reader is whether these Early Teachings represent truths so beyond the appreciation of a world ignorant of Theosophy as to make the publication inadvisable until the present time, or whether essential truths have been distorted in statement and style, owing to the initial difficulties of a new line of communication, and are published now as the rough ore of the gold of wisdom that has to be broken up and sifted by such discrimination as the reader possesses.

In order to do justice to a publication of this kind it is necessary to keep three things in mind.

Firstly, the conditions under which a teaching is given.

Secondly, the fact that all occult statements are of an implicit nature and require explanation through intuition.

Thirdly, that a receptive attitude should be maintained so that neither deference robs criticism of its freedom, "explaining away" apparent contradictions, nor on the other hand criticism becomes presumption, forgetting its dependence on the stage of the critic's unfoldment of consciousness.

Let us make our profound salutations to Those whom we feel embody the Truth behind these teachings and let us be free, wholly free, to criticise according to our measure of light.

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Taking a broad view of statements and style it seems that we are faced with matter of the deepest philosophical import and with a style fragmentary, forensic and partisan. The Teachings resemble a volcanic eruption in which fragments of burning truth are flung out amid smoke clouds of obscuration. It is in the nature of things that the Teachings should be fragmentary in statement, but that they should be partisan in attitude gives the impression of a fighter among fighters rather than a lofty voice from the serene height of Olympus.

Contempt for Western civilisation is dominant; the West being regarded as absurd in religion and cock-a-hoop in its science. Its weaknesses are touched on but not its strength. Although its savants of science are spoken of as more hopeful than its priests yet there is no recognition of their virtues and conquests.

"That strutting gamecock Modern Science" is one of the amusing expressions, suggesting H.P.B.'s "Monkeys of Science," and while raciness of language is to be hailed as drawing nearer to us those dim figures on the horizon of consciousness yet we look also for what is comprehensive, judicial, dignified, tender—and we look in vain. When the religion of the West is mentioned the attitude of scorn becomes even more pronounced.

Mystical Christianity and its fruition in the "saints" are nowhere referred to but only the irrational piety of popular theology, while the Founder as the Christ does not exist. There is no World-Teacher, Lord of Compassion or Bodhisaṭṭva. Let those unfortunate deluded Christians know that the real Christ of any Christian is the *Vach*, the "mystical voice," while the man Jeshu was but a mortal like any of us, an adept more by his inherent purity and ignorance of real evil than by what he had learned from his initiated Rabbis. Thus Jesus is not shown as the vehicle of a greater being. There is only Jesus and the Word or Cosmological

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Christ. "Adept" as used here might merely mean Initiate, but whatever the grade of initiation the suggestion is surprising that a person could become an initiate, ignorant of real evil.

But if the Christian sheep are shorn of the comfort of a personal glorified Christ, they fare even worse when they turn for consolation to a Heavenly Father, all-wise, all-loving, all-powerful. Such a being is replaced by Blind Force. There is an infinite Life that is the ultimate reality so far as the highest Intelligence in the Solar System reports. Its characteristics are matter, energy, motion, and its motions are in accordance with law. Man as he acquires understanding and ability may govern more and more of this Life through its laws. Love and Intelligence like individual existence come forth from Blind Force and it is implied that Love and Intelligence like individual existence is an illusion. The message of Theosophy had told of Love behind Law, while we have here a conception of the Universe as Law behind Love. The answer to man's questioning is much the same as that given by Omar:

> Then to the rolling Heaven itself I cried
> Asking "what Lamp had destiny to guide
> Her little children stumbling in the Dark?"
> And—"a blind Understanding!" Heaven replied.

When H.P.B. wrote of Be-ness as behind Be-ing, the expression was sufficiently indeterminate to admit the idea of that which transcends the nature of Being. And such a view can be taken of the Greek Fate or three Fates weaving the web of destiny behind gods and men; likewise the Celtic Dalva of Fiona McCleod, the dark primeval spirit of madness in love with the soul of life, Etain. Such ideas may be taken as merely suggesting a stupendous Reality which is "dark with excess of bright". But the plain statement of Blind Force is quite different. It would be as futile to read it in a mystical

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sense as to read it in a Pickwickian sense, for it is not the language of mysticism given with a *caveat* as to its meaning.

The Universe is a machine and there is no god behind the machine. We are parts of its mechanism.

It avails nothing to exclaim with Wordsworth:

> I'd rather be
> A pagan suckled in a creed outworn
> So might I . . .
> Have glimpses that would make me less forlorn.

If we are the blind children of a blind parent it is as well to know it.

Blind Force in its vast unconscious working is said to correspond to the sub-conscious sympathetic system of Man that has its seat in the cerebellum. The voluntary intelligent life of the cerebrum has no cosmic correspondence. There is no cosmic self-consciousness that governs this infinite unconscious activity, no cerebrum inter-working with a cerebellum and providing manifestation for an entity. The Teachings definitely state that, as far as this truth is concerned, man is not a microcosm of the macrocosm. This is quietly dropping overboard one of the most important teachings in esoteric philosophy. If the doctrine of man the microcosm is erroneous in one respect it vanishes entirely. A man may be a bit of an ass but he cannot be a bit of a microcosm. We are given the conception of Man who is neither made in the image of God (for there is no God) nor in the likeness of his material maternity.

Such passages as the following suggest the philosophy of Locke rather than the idealism of Berkley:

> Intelligence requires the necessity of thinking; to think one must have ideas; ideas suppose senses which are physical and material; and how can anything physical belong to pure spirit?

This is much like saying that consciousness in any form is dependent on the physical senses, whereas Theosophy has taught that the physical senses are the result of supra-physical consciousness.

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Elsewhere matter is spoken of as " solidified spirit " and spirit as " vapourised matter," so that here there is no kind of dependence but different stages of the same thing :

> Rejecting with contempt the theistic theory we reject as much the automaton theory . . . Everything invisible and imponderable—the spirit of a thing—is positive, for it belongs to the world of reality, as everything solid and visible is negative. Primate and ultimate, positive and negative. As the forces move on and the distance between organised and unorganised matter becomes greater a tendency towards the reverse takes place. The power between attraction and repulsion becomes gradually weaker. Then a complete change of properties takes place and for a time equilibrium is restored . . . the effect becoming in its turn the cause *ad infinitum.*

This is more familiar ground, but whatever the method of Nature's activity it is the activity of Blind Force. Are we to wonder that this neo-atheism and quasi-materialism delivered *ex cathedra* by Adeptship caused Messrs. Sinnett and Hume furiously to think? Mr. Sinnett asked for intellectual breathing time and suggested that, as this teaching was based only on the knowledge of the solar system, vast as that system is, it is but a fragment of the Cosmos, and therefore as the universe of discourse was the universe itself the teaching need not be taken as conclusive, and that he, Mr. Sinnett, might maintain a critical attitude and yet be eligible for occult teaching.

The reply was to the effect that if he questioned his Teacher's knowledge he had not sufficient confidence to accept him as a teacher at all:

> Either we know something of what we teach or we know nothing.

Surely Mr. Sinnett might have answered that something is not all.

How are we to reconcile this demand for intellectual submission with the intellectual liberty Theosophy has always told us is necessary for our growth. Of course the Teacher may have been answering a distrust realised or unrealised by the questioner which would have made guidance in practical

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psychological matters impossible. We can only examine the words that are given.

While we have noted that religion in general is taboo, here we are met with a double difficulty. To scoff at all religions is not to have transcended religious forms and to see in each religion a portion of the Truth.

But worse than scoffing at all religions is the attitude that shows a preference for one religion; yet only when Buddhism is referred to is the tone one of reverence and tenderness:

> In our temple there is neither a God nor gods worshipped, only the thrice-sacred memory of the greatest as well as the holiest man that ever lived.

Thus in the Temple of Truth, the Temple of Adeptship, the Man Buddha is the one who comes nearest to being worshipped. Is it irreverent for us to ask what has happened to the Solar Logos?

Compare the above quotation with the former reference to Jesus. Note also the scorn that is poured upon the Christian when, lifting up his heart in worship to what he holds is the highest, he uses a capital letter for the personal pronoun. The passage denies the need for a God, least of all one whose personal pronoun requires a capital letter. Yet our Theosophical leaders have not refrained from using such a capital in writing of the Masters. No, the deep seated and widespread yearning of the heart towards a beneficent and transcendental Being is not allowed in these pages to serve as an argument for such an Existence.

> The idea of God is not innate but an acquired notion.

We may be pardoned for having thought it was innate. Certainly comparative mythologists find it in the infancy of humanity, and equally certain it is that it is found at the other end of human evolution, in the experience of the mystic. The mystic's experience may be union with "the seventh

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principle," but it would be difficult to show that there is no innate tendency to accept the idea of God, and a feeling out at an early age towards the idea.

If the Solar Logos and Rulers of vaster systems are recognised, why should all such be passed over whenever the name of God is mentioned, with only the academical insistence on the falsity of an infinite God? The question, how could a highly intelligent humanity be evolved out of unintelligent law is countered by another question,

> how could congenital idiots, non-reasoning animals and the rest of creation have been created by or evolved from Absolute Wisdom if the latter is a thinking intelligent being, the author and ruler of the Universe? . . . They (men) would have to admit that in creating an idiot God is an idiot, that he who made so many irrational beings, so many physical and moral monsters must be an irrational being. We are not Advaitis.

So we gather. Had we not known from whom the argument comes or partially comes we might have attributed it to some youthful and zealous member of the Rationalistic Press Association.

Theosophy has taught the doctrine of involution and evolution; of life limiting itself as a sacrifice of love; of the illusion of the senses and thoughts, of the symmetry of the whole when existence is viewed *sub specie aeternitatis.* Where are we to find a place for these doctrines? Again we read:

> It is religion under whatever form or in whatever nation: it is the sacerdotal caste, the priesthood of the churches. It is in these illusions that man looks upon as sacred that he has to search out the source of that multitude of evils which is the greatest curse of humanity and that almost overwhelms mankind. Ignorance created gods, and cunning took advantage of the opportunity.

It is easy to imagine this passage also issuing from a rationalistic pen and had it done so we might have smiled a calm superior Theosophical smile and said, "Ah, one day you will know of that hierarchy of beings, towering up tier

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beyond tier, and you will know that these are fitly to be called the high gods. Moreover in following the golden rule of Pythagoras, "First worship the immortal gods according as they are established and ordained by the law" we are doing what is as natural and beneficial as when a flower opens its petals to the Sun, for what we call sacred is the purest love of man by which he is both quickened and purified. Something of this we should have said or felt. This has been the doctrine declared by Theosophists. Now come the Early Teachings with their *nous avons changé tout cela.*

There will be Theosophists who, reading these teachings will feel that they ought to give up God as they gave up meat eating. But the iconoclasm does not cease with Theology, for when we turn to ethics we read,

> Remember, the sum of human misery will never be diminished until that day when the better portion of humanity destroys in the name of truth, morality and universal charity, the altars of their false gods.

Russian Bolshevism alone may have been bold enough to make an honourable attempt towards the Utopian goal. However, it should not be difficult for us who are F.T.S. to guard against the danger of universal charity.

The legitimate inference here is that we conquer Blind Force by destroying morality and universal charity, and this after having made a clean sweep of the priesthood on Earth and of Deity or deities in the Heaven. Some people have thought that Theosophy in its early phases was anti-Christian, and these Early Teachings would not be calculated to change that impression. Whether true or false the statements in the main clash and clash violently with those already "given out". If all things we call evil are evil and the mills of Blind Force grind out the lives of men with the indifference of mechanism, then the Heart of things certainly is not sweet, for the sweetness of Nirvāṇa would be a fool's Paradise if it

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failed to completely rationalise and justify existence. Mere sweetness would at best "drown the memory of this insolence".

If we turn for comfort to the thought of intercourse with those we have "loved and lost" how do we fare? In this age of increased communication we have said communication between the seen and unseen world has been established by Spiritualism. Not at all, say the Teachings. The methods of Spiritualism, except in very rare instances, are a snare and a delusion. Astral shells and Earth-bound spirits are the shams and small fry that mock the solemn findings of a Sir Oliver Lodge or the enthusiastic asseverations of a Sir Conan Doyle, deluded Quixotes, not to mention the millions of unknighted but equally benighted spiritualists.

Theosophical lecturers have informed the public, and it has been stated, we believe, by the august President of the Theosophical Society that Spiritualism has proved the continuity of life beyond the grave and proved it by establishing communication between those in the flesh and their relatives and friends who have passed on, although this method is often attended by danger and delusion. It has even been said that the Spiritualist movement was inaugurated by a Master. Is this world-wide movement then a huge hoax, and are mediums simply bamboozled by "Joeys" and such-like? It is hard to believe, and impossible to think that a hoax could be the work of a Master.

But worse is to follow, for the speculation of Coleridge is quoted that the majority of mankind may resemble the majority of seeds, as containing the potentiality of indefinite existence and yet dying through the exigencies of environment. So the picture is given us of a soulless multitude, here and there ripening into personal immortality; while the remainder of mankind are digested, so to speak, the personalities becoming the manure of Nature. This Gehenna of the "Eighth

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Sphere" is the fate that Peer Gynt was threatened with by the Button Moulder.

One of the mortal sins that robs us of the harvest of personalities seems to be a life of sensuality followed by the act of obsession. It is not the principle of the severance of the higher from the lower that presents a difficulty but the suggested prevalence of the principle. The principle as we understand it is that, if Man cannot separate the pure from impure, digest life, then he, like food in the cosmic stomach, is digested, the unessential part becoming manure that will again be worked up into future life as it is in the plant, while the higher triad is assimilated into the cosmic body. If instead of being weak he has the strength to be really wicked and as a Black Magician becomes "immortal in Satan" he eventually finds himself a denizen of Avichi, that quite effective equivalent for the Hell of the poor superstitious Christian.

It may be of some comfort to remember that Dr. Besant has told us that when she was tracing back her line of evolution and experienced the sensation of a "discontented mineral" (a state of grumbling lethargy we seem to re-experience) the sense of self-identity was still present, showing as Dr. Besant remarked, that our sense of self is a thrill of the monadic consciousness. It would suggest that, even after dissolution of the personality in the Eighth Sphere, we recognise ourselves as ourselves, that with the increased transcendental consciousness of the monad there is also a continuation and intensification of self-intimacy, although we may be unable to function in the three lower worlds.

. . . . . .

How are we to understand all these iconoclastic doctrines —and the style? Have these teachings been distorted in their transmission? Are they, as we have suggested, both more recondite in matter and cruder in form than popular Theosophy?

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If they have not suffered an astral " sea-change " in their transmission, if they are exact in statement, then popular Theosophy has out-jesuited Jesuitism, while, if the teachings have been distorted, we find it difficult to comprehend why they have been published without a commentary or explanatory preface.

Paradoxy may be tonic for sleepy orthodoxy, and wholesome for the Theosophical student, but we opine it is throwing too heavy a strain on the public's infant organ of vision to interpret such teachings optimistically.

With Goethe we ask for " More light, more light " and bear in mind what is said on page 231 :

> Our language must always be more or less that of parable and suggestion, when treading upon forbidden ground; we have our peculiar mode of expression and what lies behind the fence of words is even more important than what you read, but still, Try!

So again we salute with profound reverence Those who speak from afar, and we try.

L. A. Compton-Rickett

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A GAME OF GOD

By "Two Wayfarers"

It has been said that Hindustan was the cradle of Chess, and certainly the recent excavations at Harappa in the Panjab and at Mohenjo Daro in Sind revealed chessmen in a period long antecedent to the Christian era.[1]

Rhadhakant, an Indian paṇdit, said that it was invented by the wife of Rāvan, King of Laṅkā (Ceylon), in the second age of the world, in order to amuse her husband while Rāma was beseiging his metropolis. He also said that Chess is mentioned in the earliest law books.[2]

The game seems to have run through all nations. In early times it passed into Burma and Persia, and it was considered a necessary accomplishment for the sons of chiefs in the heroic age of pre-Christian Ireland, occurring in a prominent place in many of the earliest legends.[3] Professor Giles of Cambridge says that it appears to have been introduced into China about A.D. 600. This was soon after the Mahāyāna teachings of Buḍḍhism were spread in that country, and van der Linde believes that the game had been played by the Indian Buḍḍhists.

In the West, an old book was translated from the French by the famous printer Caxton, in A.D. 1474, called *Ye Game and Playe of Ye Chesse*. This work tells us that it was the most renowned of all games among the Philosophers, and that

[1] *Illustrated London News*, 20th September and 4th October, 1924.
[2] *Encyclopaedia Britannica*.
[3] Joyce's *Social History of Ireland*.

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it came from the Chaldees. It then proceeds to give us the meanings of all the Main Pieces and Pawns, and says how a philosopher of Chaldæa reproved a King "that was named Evilmerodach" and his court through this game, and taught them how they might live more moral and upright lives.

Thus the evidence of the antiquity of Chess, and its universality, and the association with it of Philosophy and Ethics, all made us wonder whether we could trace in it the game of the Evolution of the World. And as the result of our search we are putting forward the following ideas as suggestions to be worked out by people who know more than we do.

THE BOARD

The board being a perfect square consisting of eight squares on each side, seems to represent the World (or Matter)

The White Squares . . . The Light side of GOD . . . Outer Action.
The Black Squares . . . The Dark side of GOD . . . Inner Action.

The Board is so placed that a white square is on the right hand of each Player's back row, thus indicating that Evolution begins with an Outward Impulse from GOD, which brings Matter into being. This is the Outpouring of the Third Logos.

THE CHESSMEN

The two Colours of Chessmen, Black and White, represent the Eternal Pairs of Opposities, Good and Evil, always at war in the World.

The Main Pieces of the Chessmen are; the King, Queen, two Bishops, two Knights and two Castles; they represent the Powers standing behind Humanity.

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The Eight Pawns placed on the second row show Man at the starting-point of his evolution.

Reflection of God the Father	...	...	The King.
Reflection of the Holy Spirit	...	...	The Queen.

Reflection of God the Son in the World of Manifested Form	1. White Bishop 1. Black Bishop	Church	Occultist. Mystic.
	2. Knights 2. Castles	Nobility,	Initiates. Developed Men of the World.
	8. Pawns		Aspirants to the Path.

THE PIECES

The King.—The King is the reflection of GOD the Father the Deity round which all the Game centres. "For the kynge in his royame representeth God (and god is verite) . . . and therefore him ought to say no thynge but yf hit were veritable and stable."[1]

He is limited to the movement of one square at a time, as GOD does limit Himself when coming into Manifestation. He may not step on to a square adjacent to that occupied by the opposing King, because He could then take His Opponent directly and the Game may be won only through the intervention of the other Pieces. Good may only overcome Evil, or Evil, Good, with the aid of the Two Other Persons of the Trinity.

The object of the Game is to checkmate the King, as is done when He yields Himself to His Opponent and becomes One with Him.

The Queen.—The Queen is the reflection of the Holy Spirit, Manifested Breath in all Life. She may move freely everywhere and work in the Material Plane (*i.e.*, straight course on the board) or in the Spiritual Plane (*i.e.*, Diagonal course on

[1] *Ye Game and Playe of Ye Chesse*, translated by W. Caxton, 1474, Book II, Chap. I, page 21.

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the board) but she cannot move in the two directions simultaneously.

In the oldest Game she was limited to the movement of one square at a time, and that diagonally, and was consequently the weakest of the Main Pieces. She is now the most powerful Piece, for although working in similar laws to those of the Knight, she can go farther in either direction and so do bigger work, because she is one-pointed.

N.B.—The straight course seems to represent the *material* path, because it runs parallel to the edges of the Board representing Matter. In it the Pieces pass upon the "broad and easy way" of Humanity.

The diagonal course seems to represent the *spiritual* path because it divides the Board into two triangles (always symbolical of Spirit), and is the "narrow way" or "bridge" between any two black or white squares. This in other symbolism means the "razor edge" of the balanced spiritual life.

The Bishops.—The Bishops stand for the Church. They are placed on a black square or on a white square, from which they may not change. They alone are thus limited to colour of square. It seems that the Bishop on the black square represents the Mystic Path with its own rules, he on the white square the Occult Path with its own rules; and they cannot be interchanged. Also they must move diagonally, by the Spiritual Mode, and like the Queen cut the square of Matter, forming two triangles, or breaking it into fragments. This is still shown forth in the Sacrament of the Mass, where, by the Breaking of the Body, we discover the Spirit . . . a Sacrament which goes back into the most ancient Egypt, where the same Elements, Bread and Wine, are partaken of (by the King or Initiate) as the symbol of Union with Osiris. We remember also the Myth of the scattering of the fragments of the Body of Osiris by the God Sēth. It is the anointed

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Priest of the Church alone who is qualified to administer this Sacrament.

The Bishops in Chess are placed immediately next to the King or Queen, because of this their status as Mediators.

The Knights.—The Knights, Initiates . . . those who use both paths combined, the Occult and the Mystic. This is shown by his move, . . . one forward in Matter and one diagonal in Spirit. His starting place on the Board is between the Church and the Nobility. Owing to the character of his move, he is the only Piece who can pass another Piece by without being compelled to clear his own path by taking it. This has often a disconcerting effect upon the policies of the opposing Side.

The Castles.—The Castles, or Rooks (Per. RŌKH. Warrior) represent the Nobility, who are the Developed Men of the World. They can only move on the Material Way and are not tied by special rules like those of the Bishop, for they may choose their own colour of square.

The King's Castle has a great privilege in the present form of the Game, which is probably a restoration of the original form as given out by the Masters of the Wisdom. When the Game has reached a critical stage, he and the King may "castle". Thus when the world is full of evil and ignorance the King may veil Himself behind Developed Humanity in an Incarnation. While changing places with His own Castle, He will step into the square (or body) of the Knight (Initiate) and the Castle (Developed Man) places himself upon the square of the Bishop to form the New Church. This happened in the case of Zoroaster, the Buḍḍha, and the Christ, who all were born of noble parentage.

In the other mode of castling, the King steps upon the square of the Queen's Bishop (*i.e.*, incarnates in the Church at large), while the Castle moves on to the Queen's square,

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receiving from Her an outpouring of the Spirit upon all the Nobility (*i.e.*, upon such as are able to respond to these "vibrations"). This is the other type of Coming, wherein the Initiate (Knight) has no part.

The Pawns.—The Pawn is the Individualised Man evolving through the Matter of the Seven Planes (represented by the seven squares of his path).

He is allowed at his first move to step onto the third square, which we think refers to the arrival of most of our Humanity on the Earth in the Third Root Race. He may then move only one step forward at a time, and having conquered the Physical, Astral, Mental, Buḍḍhic, Nirvāṇic, Anupāḍaka, and Āḍi Worlds, he is enrolled among the Powers behind Humanity, and may become the Queen (the "Bride of GOD") or any other of the Main Pieces. These seven Main Pieces which may be chosen, represent the Seven Choices of the Perfect Man after the last Initiation.[1] However the Pawn may not become the King, or Eighth Piece.

The Pawn can only move forward and in the straight line of Matter, for Man cannot go back in evolution, and must develop through action in the World.

During the Game two Pawns may come into opposition on their respective third squares (mental plane), which in a certain sense seems evil, but for a time may not necessarily be so, provided that by this advance, they have enabled the Powers behind to come into play. The Pawn must use his latent spirituality to escape from such deadlock, by advancing diagonally and taking a hostile Piece, when the occasion offers. In this we see the breaking of a "form" by spiritual means, and such opportunity, if taken, will help the whole Side. This allows the Pawn to enter the next square, the fourth on the Board (which represents the Buḍḍhic Plane or the World of Unity). Having now crossed the centre of the Board he

[1] *First Principles of Theosophy*, by C. Jinarājadāsa, p. 154.

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has taken the First Initiation and entered upon the Path of Return. It is at about this stage of his advance that his further progress is made possible by the assistance of the Main Pieces, who often come to his aid. Sometimes they are at the far end of the Board, but yet can send him protection and assistance. We think this may symbolise his "Master," who at this stage forms a definite link to give him aid, often unknown, during the last stages of his progress. When one of the Pawns is taken in the course of the Game it falls out of this Wave of Evolution, and must wait until the next Chain provides opportunity for a fresh Game of Life.

The Main Pieces, however, are different. They are Powers not Men, and when they are captured it shows that Man having reached the stage where he can "stand alone," his Powers seem to leave him. Then he passes through a period of loneliness and spiritual darkness, and during this time the evolving Pawn must depend on his own strength (inner Godhead) which cannot shine forth until he reaches the last square, and he himself becomes one of the Main Pieces, now definitely able to help his own Side. Even yet the Game is not won; he has still to work hard, and strive to capture the opposing King. In this checkmate he first comes into unity with both the light and dark sides of GOD.

THE PLAYERS

The Game is played by two people of a higher evolution who are Friends. To widen Their experience They each strive eagerly to win the Game, and by Their efforts They come into closer union, and so strengthen the Friendship already existing between Them. They know that the sets of Chessmen, Black and White, are enemies fighting against each other, but it is a matter of indifference to the Players which Colour They choose. They see by Their greater

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Wisdom that Good and Evil are part of the Game of GOD, and must here do battle with each other for the fulfilment of His Plan, which is Evolution.

'Tis all a Chequer-board of Nights and Days
Where Destiny with Men for Pieces plays:
Hither and thither moves, and mates and slays,
And one by one back in the Closet lays.[1]

"Two Wayfarers"

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[1] *Omar Khayyām, Rubā'iyāt,* XLIX. (Fitzgerald).

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THE ART SECTION

THE GAMBLING OF YUDHISTHIR

OUR pictorial supplement shows a troupe of Javanese actors, in traditional costume and postures though on a modernised stage, performing the story from the Mahābhārata of the gambling of King Yudhisthira, eldest of the five sons of Pāṇdu, and King of Inḍra-prastha (now Delhi). Yudhisthira had made the sacrifice which implied the assumption of authority over all the other kings of India. All the kings submitted except Ḍuryoḍhan, his cousin and Sakuni of Gandhara. These conspired to overthrow Yudhisthir by working on his passion for gambling with dice. Sakuni challenged Yudhisthir, and, being an expert cheat, beat the honest but conceited Yudhisthir. In game after game Yudhisthir staked—and lost—his money, his jewels, his stables, his servants, his realm. Frenzied by his ill-luck, yet hoping to retrieve his losses by a turn of fortune, he staked his brothers as slaves, then himself, and lastly his wife Ḍraupaḍī. As a result of this wild game the whole Pāṇdu family went into exile. In his article on the Javanese Drama in this number of THE THEOSOPHIST Mr. A. J. H. Van Leeuwen tells the interesting story of how the immortal classic of India and its companion the Rāmāyaṇa, became the subject matter of the drama of Java.

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THE JAVANESE DRAMA[1]

By A. J. H. VAN LEEUWEN

THE origin of the Javanese Drama is lost in the darkness of time, and to give any idea about it, it is necessary to say something about the origin and history of the Javanese people. It is supposed that the original population of Java and of the other islands of the Dutch East Indies has disappeared. According to ethnological theories, about ten or twenty centuries B.C. there was a migration of Polynesian and Mongolian races out of the North and North-East, who settled down in various parts of the country. But the traditions of these old races are too vague to give us any point from which to start our speculations.

The period following that first migration is without any documented history, and only the present state of things can give us some information about the doings and the lives of the inhabitants of Java, before about the first and second century A.D. We know that there have been three definite settlements in the Western, Middle and the Eastern parts of Java. Wars between the Middle Javanese people and those of the Western part, "the Soundanese" were settled by an Act, which stated that the river Tji Pemali (River of Prohibition) should be the frontier of the kingdoms of the Javanese and the Soundanese. This frontier was long maintained, and even now we have a quite definable difference between the

[1] A lecture delivered at the Brahmavidyāshrama, Adyar.

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Javanese and the Soundanese. The Javanese of Middle and East Java have had quite another cultural evolution than the Soundanese.

The former, being a strong and enterprising people, extended their travels throughout the whole Archipelago, and reached China and Madagascar; and it is said that there were Javanese merchants even in Alexandria in the times of Ptolomæus. The great wealth of Java could not remain unknown, and so other peoples came to the country, and from about the fourth century B.C. history gives us a fairly good account of what happened in Java. Ptolomæus mentions the wealth of Java in his writings, and in the Rāmāyaṇa there is a passage (most probably an addition of later times), relating to Djawa-ḍwīpa, the gold and silver land, adorned by jewellers.

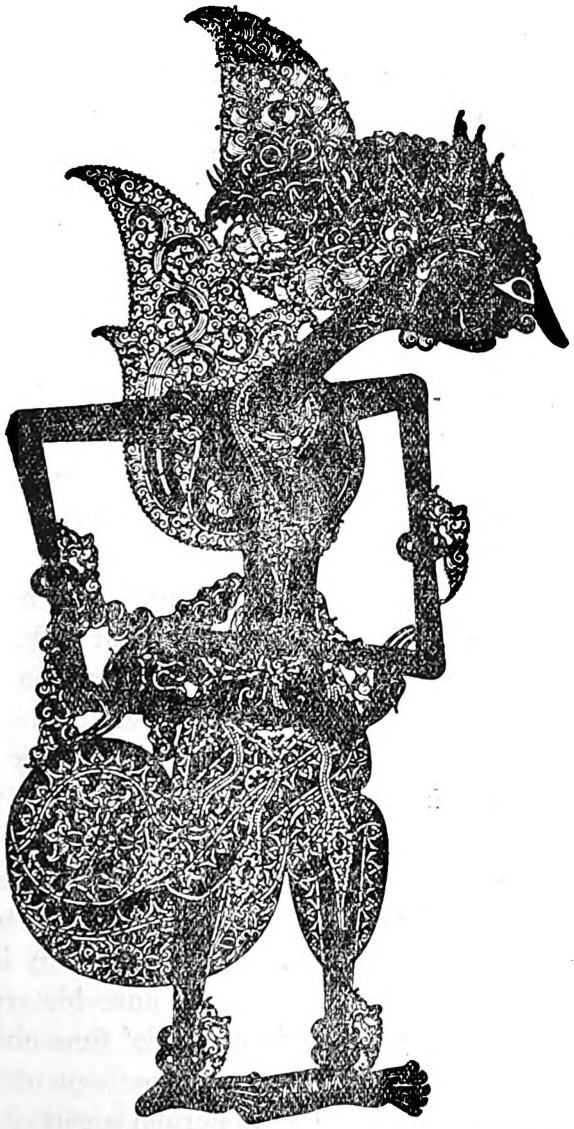
The Hinḍū peoples that came to Java were those of the Krishna and Godavari districts of the East Coast of India formerly called Kalinga. In the fifth century A.D. there is mentioned by Chinese historians a kingdom "Kaling" in Java. These Hinḍū people colonised the land, and found a second home in Java and Sumatra. They mingled with the original people to some extent and made Java's famous history, culture and art.

Originally the religion of the Javanese was a kind of Animism. It is known that they had in each village a Sorcerer, a kind of devil-dancer, called the "Sjamaan," who was thought to be in intimate contact with the spirits of the deceased and the Gods of all the visible and invisible worlds and processes. When asked for advice the "Sjamaan" went into trance, in which condition it was thought he stepped out of his body and the spirit, whose advice was sought, stepped in and spoke.

But the Sjamaan was also a priest, and when a great event was to take place, a marriage, a funeral, and so on, his help was asked to invoke the benediction of the piṭṛs and of

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the Gods. To procure the good-will of the Gods and Spirits, the Sjamaan invented a very efficient ceremonial. In order to please the spirits of the deceased the history of the dead



ancestors should be told at every great event. This would call the spirits, and, though invisible, they would hear the story

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and approve and bless him who caused that story to be told. At the same time the recital of the noble deeds of their ancient heroes and kings would stimulate the noble feelings of the auditors and mould the character of youth and give them great patriotic enthusiasm.

In order to illustrate the narrative and to help the common people to visualise it, the Sjamaan, who now took the name of dalang (story-teller), unfolded a long roll of paper on which were drawn or painted successive scenes of the "lakon" or history he was to tell. This is the earliest kind of dramatising found with the Javanese. The story being concerned with the Gods, and with deceased kings and heroes, they could not give them human figures, and so invented queer, long-armed, thin-shaped bodies, indicating that they dealt with spiritual beings and not with real men. These spiritual beings were called shadows, or in Javanese "Wayang," and the kind of Wayang just described was called "Wayang-Beber".

The stories dealt with traditional and not historical events, and the dalangs were free to invent and alter at their will. It is quite natural therefore that after the Hinḍūs had come to Java, the original stories mingled with and were almost merged in the Hinḍū history known to us in the Mahābhāraṭa and Rāmāyaṇa.

Still there was something of the original left, and it is generally supposed that some godly beings which appear in Wayang-dances, and do not appear in the Iṭihāsa, are remainders of that ancient time. There are many instances in which we can see how the original pure history gradually altered, and the Hinḍū Gods in course of time changed their position, according to the interpretation perhaps of learned and honoured dalangs, whose pupils (moerids) accepted their ideas and propagated them. We can even follow this evolution (or if you like degradation) in the course of time by studying the

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so called "Pakems," that is, short instructions for dalangs on the salient points of the story they have to tell, and which they must absolutely follow if the ceremony is to be efficient. In fact there are pakems found, written in "Kopaks" (palm leaves bound together in the same way as the old palm-leaf Samskṛṭ books), in which large parts of the Mahābhāraṭa are written. Mr. H. Von Labberton once showed the writer a kopak in which several slokas of the Bhagavaḍ-Gīṭā could be deciphered in Pāli, the sacred language used in all the old verses. Even now the song of the dalang (for he nearly always sings the story) contains many Pāli verses, which are explained by him at his whim and mostly quite wrongly. But as he considers the Pāli verse somewhat as a liturgic song or manṭram, he clings to it, and even the most illiterate dalang will not leave it out.

In the course of time the Wayang-Beber developed into other forms. It was very wearisome to paint all the necessary figures, and to paint them many times, for a hero of course would appear in many different scenes of the same drama and each time had to be painted again. So the Wayang-Koelit was invented, in which the figures were cut out of leather and painted and gilded. This is the most popular kind of Wayang, and is said to have been introduced by the Ṛṣhis of the Javanese who made the history and prescribed the rituals. There were, for instance, Soenans (saints) Bonang, Kali Djogo, Giri and others who were the first propagators of Muhammadanism in Java.

It is not quite clear what is the truth about it, but in the Wayang-lakans we find many instances of the great influence of Islām. Probably those Walis (saintly men) who were Javanese, and who loved the old stories, introduced Muhammadan dogmas into them, and by means of the lakons tried to convert the people. I will take an example. In the Javanese lakons it is told how Yudhistra once received a mystic charm

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that had the property of making him imperishable as long as no one could decipher it. After all his brothers had died, Yudhistra went in search of a decipherer of his charm, and at last came to the Wali, Soenana Kali Djogo, who read it and declared it to be the "Lajang Kalima Sohadat," that is, the Muhammadan Credo. Yudhistra could now die in peace, and they still show you his grave in Demak, an excavated stone about ten feet in length owing to the extraordinary tallness of Yudhistra.

The Wayang (notwithstanding the opposition of orthodox Muhammadanism, which objected to the portraying of man, and of course saw the danger of the Hinḍū worship of Gods and Heroes not related to Islām) became more and more popular and was greatly encouraged by the proud and self-conscious Sultans of Mataram, one of the mightiest kingdoms in Java in the fifteenth and sixteenth centuries. Each Sultan thought it his duty to contribute to the evolution of the Wayang. All the figures were minutely described, and in fact a standard set of figures was manufactured according to which the other Wayangs had to be modelled. In the course of time the figures were duplicated, triplicated and even multiplicated. In a complete Wayang-Koelit set there may be, for instance, seven or eight Arjuna figures, each a little different from the others and expressing some different mood or age. For us it is extremely difficult to distinguish between all those figures, as it needs long study to know the different persons. An experienced dalang, however, takes his Arjuna with the appropriate mood, right out of the three to five hundred Wayangs which are at his disposal. The Sultan Agoang Anjakrokoesoemo (1613-1645) for instance, who caused so much trouble to the Dutch, contributed to the Wayang the figure of Arjuna called "mangoe," that is "wavering" or "not-knowing-what-to-do". New persons also were introduced, mostly demons and rākshasas, and they symbolised several

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now lost ideas and even dates of great events. The Sultan Anjokrowati contributed the popular demon "Tjakil" symbolising the year 1552 (Chronagram).

The ancient stories of Hinḍū Gods and Heroes (although these were assumed to be Javanese ancestors) did not quite continue to satisfy; and more up-to-date history was wanted on the stage. This they found in their own history, and in the course of time two new series of dramatic plays grew up, the Pandji cycle, and the Damar Woelan cycle, each relating to a certain king, and to a remote history filled in with fantastic and mythic details. They further quite modernised the Wayang history by introducing living persons into it; and we may find in old Wayang collections the figures of former Viceroys of the Dutch East Indies, such as Jan Pieterz, Coen, Real, Pieter Both and others. This modernising has continued up to the present day, and figures of motor-cars and trains sometimes cast their shadows upon the screen and are used as a means of transport not only by the heroes but by the Gods. The Javanese are a humorous people, and it is not unusual to see a dalang pushing on to the stage the devil, riding on a bicycle.

Now four different kinds of Wayang drama were known in Java. The first was regarded as a holy ceremonial and only staged, in case of great festivals of a religious character or at the request of kings, by Soenans only. There the tradition remained unaltered, and through it so much is known by the Javanese people of the old Rāmāyaṇa and Mahābhāraṭa stories. In fact, some lakons are so holy, that they may only be shown by specially qualified dalangs after a long purification and when the moment is astrologically right. For instance, the lakon called "Dewa Roetji" is known to bring bad luck if not played in proper conditions. It is a story of the initiations of Bhīma, a story not told in the Mahābhāraṭa, but full of deep occult meaning and showing

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that the Javanese mystics were quite able to construct mystical dramas of a high dramatic value, and that Java has had also her Kālidāsas, though their names are not yet known to us owing to the lack of translations of the numerous pakems which abound in Museum libraries and the private libraries of the Soenans, Sultans, Pangerans, etc. The dramas, however, that dealt with the events of the Hinḍū Iṭihāsa were summed up in the collective name of Wayang Poerwa, *poerwa* meaning " ancient and holy ".

The other series are known as the Pendji and the Damar-Woelan, and often were used as a means of entertainment for the general public. The fourth Wayang series is not a series at all, but consists of the dramatising of special historical events, of mere fantastic stories or the staging of some interesting popular customs. Religious teaching also was propagated by these " Petangans " and even Islām used it for that purpose.

The stage in the meantime developed also, and about the sixteenth century we find two other kinds of Wayang referred to, one the " Wayang Klitik " and the other " Wayang Golek ". The former resembles the Wayan-Koelit, only the figures were cut in wood, and were thicker, although they were still flat ; the screen was suppressed, and the figures were plainly shown to the public through an open frame, much like the western puppet-show. So also was the Golek, only here the figures were regular dressed puppets. The dalang now sits unseen by the public behind the curtains of the stage, and in the open frame, which sometimes measures six feet in length and three feet high, and exhibits the Wayangs in a remarkably clever manner.

But there was one more step to be taken in the evolution of the Javanese drama. This step was taken only two or three centuries ago, also by the ruling princes. It was born of the combining of drama and dance. Dance was an art

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practised by the Javanese from the oldest times, and it has become quite elaborate as it was held in great veneration and regarded as a kind of religious ritual. The Sjamaan, as already stated, danced when entranced. Various religious sects practise dancing in order to gain contact with the unseen worlds and their denizens. This dancing was introduced into the Javanese temples and held in great veneration. There came into existence a caste of dancers who were supervised by the priests and enjoyed all kinds of privileges. But it was not long until the kings desired to have their own bands of dancers; and so the first sacred dances were gradually profaned and dancing became a kind of royal entertainment. Though secularised, it maintained its high reputation, and only royal persons, Princes, Sultans, Pangerans, and some of the highest nobility were allowed to take part in it. Subsequently dancing by women gradually developed.

Ultimately the Javanese dance became very elaborate, and to-day a great number of dances is known, with their definite character and meaning. The dances of men and women, however, were kept separate, and this remained so till a few years ago, when an experiment was made by one of the leading Pangerans in Djocjakarta in combined male and female dancing, but the young men who were taught dancing could not be convinced and won to the idea, and only combined for the pleasure of their royal protectors, or kept away from the lessons altogether. Behind this lay the same reason as compelled Soesoehoenan Mangkoenegara IV (who introduced human actors in the Wayang, who were to dance and sometimes speak some words), only to admit men on the stage, for according to Muslim law, it was not fashionable for women to show themselves in public meetings. One of the first scholars who inquired into Wayang, Dr. Serrurier, says that in the early days of the so-called Wayang Wong or Wayang Orang (that is the Wayang with living actors) women took the rôle

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of women figures, but it is nowhere confirmed, and I think he may have confounded it with the ordinary staging of dramas inspired probably by what the Javanese saw their Dutch invaders doing. But this never became popular and died away gradually, and is only occasionally heard of in the Soundanese part of Java to which we shall refer later on.

The way in which human actors were introduced was not quite as it is to-day. The actors wore masks and moved as the dalang required them, and only to the extent that the Wayang-Koelit figures could move. This kind of Wayang is generally called the "Topeng," and because it is so very easy to stage, as no costumes are required and only some masks for the various personages, it is still a means of Wayang performance for the lower classes of the people, the labourers and the country men, who delight in the stories and only need a few indications to stimulate their imagination and see the Great Gods, Demons, Kings and Queens and heroes in the poorly dressed and masked persons before them. All depends on the ability of the dalang to impress on his auditors the scenes he wants them to imagine. And in view of the great popularity of this kind of drama, and the knowledge that even the most illiterate have about the persons and Gods of Mahābhāraṭa, Rāmâyaṇa, Pandji or Damar Woelan, we can conclude that the dalangs are quite up to their task.

The Rājahs were not yet satisfied with this improvement, and introduced dancing itself, and began to dress the actors as the original leather figures were dressed. Tradition prescribed definite costumes, colours and head-dress, and this was rigorously carried out in the new Wayang costumes, and still in the Wayang one can at once identify the characters assumed by the actors by their dresses and crowns. This is the last form of the original Wayang-Beber, and because very beautiful costumes could be displayed it became the favourite dramatic art in the courts. The princes and the younger

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nobility sometimes devote themselves to dancing, and one who sees for the first time a Wayang-Wong performance at the courts of the ruling Rājahs is astonished by the exquisite dress, the shining of the fine jewels, the splendid colours and the noble features of the actors themselves. Such a performance in the Pendoppo (the great open hall in a palace for all events of any importance), although lasting sometimes for six hours at a stretch or even longer, is almost like living in another world. If one can catch the beauty of it, and understand the deep esoteric meaning of the Wayang-Poerwa lakons, one cannot become tired of looking at the beautiful scenes and the magnificent dances accompanied by the music of the Gamelan, or listening to the Javanese orchestra with nearly forty different instruments, and the song of the dalang.

In another article we shall consider the development of the Soundanese drama.

A. J. H. Van Leeuwen

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THE 1925 CONVENTION

(THE ARTS SECTION)

THE President having expressed her wish that the Arts should have a definite place in our Theosophical life and work, we must do all in our power to realise her wish. At Adyar we have made our beginnings. An Arts and Crafts Exhibition is now an accepted and established feature at our Annual Conventions in India; and a small group of people called the Adyar Arts Centre devotes itself to this work of fostering Arts and Crafts.

The nucleus of a Museum of Arts is already formed and will increase and grow round the generous gift of Professor Nicholas Roerich of a wonderfully beautiful painting of his own called "The Messenger".

We feel here that the stream of inspiration is with us in our efforts and the idea that is now urging for expression from the heart of the little group at Adyar with our beloved leader to encourage us is a miniature International Arts and Crafts Exhibition at the Jubilee Convention of 1925.

Nothing grandiose is desired nor expected, nor would it be practicable for obvious reasons, lack of space, money, etc.; but it will surely be possible to get a small collection from each Section which has a group of people or even an individual Theosophist who will share our enthusiasm.

Already at Adyar we have volunteers for working China, Mexico, France, Russia, Egypt and New Zealand; and we hope to have several others.

The Exhibits might come under three groups:

(1) Permanent Gifts to Blavatsky Museum.

(2) Loan Exhibits.

(3) Articles for Sale at the Exhibition or afterwards for helping the Arts and Crafts work at Adyar and in India.

It is our wish that this Exhibition shall give special attention to "living" crafts, that is crafts that have in them vital and beautiful significance for the present and future; so that, whatever Spiritual

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response may come in answer to our efforts, may be directed into the most useful and profitable channels, and that thus our Jubilee Convention may result in an infusion of Spiritual force into all creative work, however small and unrecognised.

To do this thing well, and we *must* do it well, we must begin at once. There are nine months before us and it will take every bit of that time. All Exhibits should be at Adyar *not later* than the end of October (if earlier so much the better) to allow for cataloguing and arrangement.

We want the *best*, and to have that we shall probably be forced to select simple rather than costly things. A really lovely piece of cotton weaving is to be preferred to an inferior quality of gold tissue, for example. It is *standard* we must work towards, not quantity or price.

As the Adyar Arts Centre has no money, we must leave it to each Section to decide whether it will or will not take part in the Exhibition and also what it can or cannot afford to spend. There will be freight or postage and customs dues to be met. With regard to the latter we shall try to get some concession and the result of our effort in that direction will be communicated to the representatives of Sections later in *The Theosophist* or by letter. But we do strongly hope and urge that each Section, or Unit not yet a Section, will do something to make this the most beautiful (from the artist's standpoint) of all our Adyar Conventions.

All communications should be addressed to the Honorary Secretary, Adyar Arts Centre. A single representative in each Section will greatly facilitate organisation.

A special feature might be art and craft work within the T.S. Many of our members are doing interesting work in different parts of the world and it is good that we should know about it.

HON. SEC., A. A. C.,
Adyar, Madras,
S. India.

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THE OTHER WISE MAN

THE OPENING PLAY AT THE STAR AMPHITHEATRE, BALMORAL, SYDNEY

By H. A. C. WILLIAMS

ON a glorious afternoon, amid some of the loveliest scenery in the world, a large concourse of people gathered in the Star Amphitheatre at Balmoral to learn the story of the Other Wise Man. It was a perfect story in a perfect setting. The gleaming white Amphitheatre was flooded with brightest sunlight, and between the severe Greek columns that flank the stage one could see the sparkling blue waters of the Harbour, encircled by dark headlands, beyond which sea and sky were fused in the far distance in a haze of misty blue. No other scenery was needed. The rich Eastern garments of the players stood out in striking contrast against that incomparable background, and their very voices were sustained by the murmur of the waves softly breaking upon the shore below.

"The Other Wise Man" is a Mystery play of extraordinary beauty, adapted from the book of that name by Henry Van Dyke. It is the story of Artaban, the friend of the Magi, who sought and failed to find the King as did his brethren, but who in failure gained a yet more lasting success. A curiously subtle device is used which has the effect of lifting each scene out of time and space into a world of dreams and visions, for each is preceded by a kind of choric dance, performed by the leader of the chorus who recites the story of the play, and by three Dancing-girls dressed in golden Greek robes who by conventional gestures and to the sound of clashing gongs outline the scene that is to come. This strange foreshadowing of the action of the play throws the story itself into high relief; it is as though a veil of mist had parted to reveal some exquisite fragment of Truth or of Beauty, and then had fallen again upon a world of wraiths and shadows.

The Play opens at the House of Artaban in Ecbatana. Several of the Magi are gathered together to worship the Fire; and to them, after a solemn ceremonial Invocation, Artaban announces that he and his three companions among the Magi—Caspar, Melchior and Balthasar—

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who dwell at the Temple of the Seven Spheres in Babylon, have observed a new Star, and that they believe that the prophecy concerning the Coming of a King is about to be fulfilled. He himself had sold all his possessions, buying in their stead three costly jewels—a sapphire, blue as a fragment of the night sky, a ruby redder than a ray of sunrise, and a pearl as pure as the peak of a snow mountain at twilight—which he intends to lay at the feet of the new-born King. He proposes to start at midnight so as to meet the other Magi near Babylon in time to set out with them upon the great quest. All but one of his companions doubt his judgment, and that one is too old to travel so far; so Artaban sets out alone and in haste upon his journey, striving to reach his goal before the appointed hour. But just outside the walls of Babylon he comes upon a dying Hebrew, stricken with fever; and he is faced with his first great trial. Shall he use his healing art upon the sick man, and put aside for the moment the quest for which he has sacrificed his all; or shall he leave the man to die and so reach the Temple in time to travel with his brethren? He decides upon the work of mercy, and after tending the sick man sets out for the Temple of the Seven Spheres, only to find that the Wise Men have departed, and that he must cross the desert without them. To do this he must buy a train of camels and provisions for the journey; and being without sufficient money is forced to sell his sapphire, the first of his gifts to the King.

The Dancers show his path across the desert; and the next scene reveals the village of Bethlehem. Here he meets a poor woman, nursing a little child, who offers him food and shelter. From her he learns that the Wise Men have adored the Child Jesus, but that His father Joseph has already fled with Him into Egypt. As they converse the soldiers of Herod rush in, pursuing a crowd of frightened women trying to protect their children; and Artaban buys the life of the woman's child by giving his ruby, the second of his gifts, to the Captain of the guard.

Next we see him in Alexandria where he has wandered after many years of search; and here he learns from an old, blind Hebrew Rabbi that the Son of Man was not to be found in a palace among the rich and great, but that He would be "despised and rejected of men, a Man of Sorrows and acquainted with grief"; and again Artaban goes forth in the light of this new revelation upon his long quest, healing the sick, feeding the hungry, clothing the naked—but never finding a trace of the King.

Finally, after three and thirty years had passed and he is an old man, bent with travel and toil, Artaban enters once more the city of Jerusalem, only to find that One called the "King of the Jews" in mockery is being crucified at Golgotha because He called Himself the Son of God. He has but one gift left—the pearl of great price—and this he hopes to give in ransom for his Lord. But as he bends his weary steps towards Golgotha, he meets a Roman soldier dragging off a captive girl, who cries to him in the name of the Magi to save her

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from dishonour. Artaban is faced with the supreme decision of his life. He gives her the pearl as her ransom. As the girl thanks him, darkness falls and an earthquake shakes the city to its foundations. Artaban is struck down by a falling tile, having failed utterly in his quest. But suddenly he half raises himself from the ground; a wondrous smile lights up his worn features, and in a dazed and awestruck voice he murmurs: "Lord, when saw I Thee an hungered and fed Thee? Or thirsty and gave Thee drink? Three and thirty years have I looked for Thee; but never have I seen Thy face, nor ministered to Thee, my King." And the answer comes in low, sweet, thrilling tones: "Inasmuch as thou hast done it unto one of the least of these My brethren, thou hast done it unto Me."

So Artaban, the Other Wise Man, finds his King at last.

The part of Artaban was taken by Mr. Harold Morton, who lent to it an inner beauty and a dignity which lifted it into heights of pure spirituality—a rendering which will not be forgotten by those who had the privilege of witnessing it. Miss Enid Lorimer was responsible for the production of the play, and herself took among others the part of the dreamer, which she filled very beautifully, weaving round it that atmosphere of the ideal which is its most striking characteristic. Miss Muriel Beaufoy danced a barbaric Eastern dance, which was also far above the ordinary, and which brought vivid colour into the street scene in Babylon.

The whole play was well carried out by a company of amateurs, nearly all Star Members, and it was indeed a fitting opening for the first Greek Amphitheatre in the Southern Hemisphere, one dedicated to the service of the same great Lord of Love Whom the Other Wise Man both lost and found.

H. A. C. Williams

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INDIAN STUDENTS IN AMERICA

SEVERAL Theosophists in America have been kind enough to offer their help, financial and otherwise, to young Indian Theosophists who might benefit by continuing their studies in the universities of America.

It is a serious responsibility to send young Indians to America, and since it is Theosophists who are providing the help, the first condition in the choice of students is that, when they return from America, they shall devote their lives to the work of the Masters. It is thought that American educational facilities are specially suitable to Indian students who have an aptitude for education and engineering or an interest in agriculture.

A committee has been appointed which will *select* students and *recommend* them for a course of study in America. If Dr. Besant finally approves of the candidate, he will be sent to America, where competent people will take charge of him and help him through his course of study. Many of the members of the committee are working in the Theosophical educational institutions and they will have an opportunity to come into touch with the students whose attitude and capacities will repay a course of training in America.

We would beg the members in America, who have been kind enough to promise help, to reserve it *only* for those who are chosen by the committee, for it will ensure a certain amount of guarantee of the suitability of the boys. Many Indian students, knowing the kindness of the American Theosophists, may apply to them for help, but we would strongly urge them not to help, *in any way*, a student from India, unless he has been specially selected and recommended by the committee. The members of this committee are:

J. Krishnamurti.
G. S. Arundale, M.A., LL.B. (Cantab.), F.R.Hist.Soc.
P. K. Telang, M.A., LL.B.
J. Nityananda.
N. S. Rama Rao, M.A. (Cantab.).
G. V. Subba Rao, M.A.
C. S. Trilokekar, M.A.
D. K. Telang, M.A. (Oxon).
Yadunandan Prasad, M.A. (Cantab.), B.Sc. (Lond. & All.).

(Signed) ANNIE BESANT, D.L., P.T.S.
„ J. KRISHNAMURTI
„ C. JINARĀJADĀSA

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RECENT DISCOVERIES IN PALESTINE

By L. E. T.

THE country in which archæologists are at present taking the greatest interest is Palestine. This is quite natural, if we remember that the majority of the world's archæologists come from Christian countries. During the rule of the Turks little or no excavation was possible, and the finds, such as they were, were carried off to Constantinople. After the war, however, a great change took place, and the country became crowded from end to end with archæological expeditions, English, French, American, and others. With an entirely virgin field of work it was obvious that great discoveries would soon be made. The results of the expeditions which have been excavating at Gaza on the sea coast, in the Kedron valley, at Jericho, at Sodom and Gomorrah and at other places, have been of surpassing interest and importance. The American work at Beisan (Beth-Shan of *The Bible*) has been productive of the best results, as has also the French work at Byblos. But by far the most interesting and important work has been done at Jerusalem by Professor Mac Alister.

It has long been known by archæologists that what is now popularly called the Hill of Zion, just south of the present city of Jerusalem, has no claim to that title. There are two ridges, or hills, placed side by side. One of these is now called Zion, and the other, the easternmost, is called Ophel. Ophel is not so high as Zion, but it is provided with water, and in the days when weapons did not carry as far as they carry now the proximity of its higher neighbour was not dangerous. It is Ophel upon which the fortress of Zion was situated, where David built his city of Millo. Very happily there were no modern tombs on Ophel whose presence could prevent excavation.

The Millo just discovered is the rock site of an ancient fortification. The excavators have uncovered the remains of two great walls, the outer of which must have been of enormous strength, since the thickness, judging from the stones remaining, must have been at least fifteen feet. This wall is the Jebusite wall, and is dated by pottery found within it. A breach in this wall was made by David, when he captured the city. He did not repair it, but built out a smaller covering wall. The breach has been found. At one point the Jebusite wall has

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been violently thrown down, and this is at the uppermost end of the city, just where an attack would be expected.

Among the other things discovered is a great tower, the largest fortification ever discovered in Palestine. The water gate has also been found, with other fortifications, including a trench so old that it had gone out of use and was filled up before 1600 B.C.

Everything that has been discovered exactly tallies with the description of Millo as given in *The Bible*, even down to the smallest detail. No inscriptions have as yet been found, but the excavation of such a place is a matter for many years before the site can be considered exhausted.

Palestine and Jerusalem have been occupied at different times by many peoples. At Millo have been uncovered remains showing evidence of Jebusite, Herodian, Byzantine, Crusader, and Arab occupations.

Thousands of years of the history of Palestine are made clearer by the ruins unearthed on a single hill at Beisan by the expedition of the University of Pennsylvania. Beisan (the Beth-Shan of *The Bible*) is on a high hill, commanding the valley of the Jordan, and every possessor of Palestine occupied this stronghold. It therefore contains what is probably a complete and continuous record of Palestinian history.

The top layer of ruins contains a fortress begun by the crusaders but never completed because the invaders found the position malarious. Just beneath these remains there are the remains of an Arab town, the Arabs having taken the citadel in A.D. 632. The plan of the houses and streets was easily uncovered. Beneath the Arab town are the remains of a magnificent Byzantine church of about the sixth century A.D., with marble columns and floors. The marble is of European origin, and perhaps was brought from Italy. Under this church are two other religious buildings, one of which was a square church with a beautiful mosaic floor, from which marble had been taken to build the church above. Beneath the square church is a Roman temple, built with magnificent masonry. It was perhaps dedicated to Bacchus, or else to Demeter. In this temple was found a whole jar full of silver coins, bearing the inscriptions of Ptolomy Soter of Egypt. In a layer a little beneath the Roman temple were found a number of mud huts, perhaps made by Scythians, who tried to invade Egypt, and who passed through Palestine on their way.

The Greeks called Beth-Shan "Scythiopolis" or "Scythion-City." Under the mud houses is a great mud-brick building with stairs and heavy walls, built about 1250 B.C. This is a great Egyptian fortress, which was held by the Pharaohs for generations, when they acquired a large Empire in Asia in the time of the New Kingdom. It was here, in a small inner room of this fortress, that the explorers discovered two great stelæ, one of Rameses the Second and the other of Seti. The Rameses stele is very important. It describes how the Pharaoh obtained certain Semitic peoples to build store-cities for him in Egypt. This looks as if it might be a confirmation of the story of the Captivity.

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It is evident that the Egyptians employed Philistine soldiers in their army, for a cemetery containing the graves of Philistine officers of the Egyptian army has been discovered. After the death of Rameses the Third the Philistines took over the fortress for themselves. They probably belonged to that horde of invaders who swept down upon Mycenæan Greece from the direction of Central Europe.

10x50It is said in *The Bible* that " They defeated Saul on Mount Gilboa and hung his head on the wall of Beth-Shan ". The stratum which belongs to this period is burnt.

Just lately, the excavators sunk a fifty foot shaft away down into the hill. For forty feet out of the fifty there is layer upon layer of remains, going down to the flint period.

L. E. T.

THREE PATHS

By M. VENKATARAMAIYA

MAN loves power and pleasure and knowledge. The highest embodiment of all power, all pleasure and all knowledge is God, the Supreme-Being. It is not God that has discharged His functions but God, the Supreme Being who is Immanent, Existed, exists and will exist for all time to come, to whom time or space have no limits. These expressions are somewhat obscure and commonplace to some persons. The meaning is that God pervades the whole Universe and every portion of it and this He does during all the ages of eternity. And the Universe never ceases to exist. *Ergo*, God can never cease to exist.

As man, however good and noble and virtuous and true, strives after power, pleasure and knowledge; he is working on the lines on which God works. The man is simply working—knowingly or unknowingly—towards or in conformity with Evolution, that is, towards the attainment of those qualities which *par excellence* have made God, a God. He has however to learn in order to follow in His footsteps.

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I. God is all powerful, all pleasure and all knowledge and I want to be like him.

II. He manifests himself in all that lives, moves and exists in the Universe. So should I stretch out myself (=spirit=love) in all that lives, moves and exists.

III. He makes all that lives, moves and exists to grow and develop into fullness and excellence—whatever may be the nature of the particular quality he, she or it possesses. He has not destroyed the most poisonous herb—or the venomous reptile or the cruel beast or the rancorous man or the mischievous sprite. From the attributes considered above, He exists (moves, manifests Himself) in some things which we (probably not all) would rather like to see perish. As I want to be like God, I shall do likewise, as he does. I shall endeavour to show my love to all that exists, without concerning myself about its qualities, so that it may grow and fully develop.

IV. I can show my love—stretch out my spirit—in all that lives, moves and exists, if I think always of the wants, sufferings, and pain of all that lives, moves and exists and forget myself in all that lives, moves and exists.

This is the form of extreme love—which in the knowing of it is Jñāna mārga, in the working of it is Karma mārga, and in its essence is Bhakṭi mārga. All these mārgas (ways) lead to the same goal and all the three form the highroad or the path of the sannyāsi.

M. Venkataramaiya

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THE TWENTY-THIRD WORLD PEACE CONGRESS AT BERLIN, 1924

THE fact that this Congress was held in Berlin, where it had never been held before; and that the opening session was held in the Reichstag Building are perhaps the most significant features of this gathering. Another very interesting fact was the presence of the French General M. Verraux and the German General von Schoenaich. Both had held important commands during the World War, both have seen and experienced all the horrors of modern war, and both are now fighting together for peace, mutual understanding between their respective countries, and the complete abolition of war. General von Deimling, the courageous leader of *The Reichsbanner Schwarz-Rot-Gold*—an ever-increasing organisation destined to protect the German Republic against any attack on the part of the monarchists or the bolshevists—was unfortunately hindered from being present. He sent however a message of sympathy, and his whole activity shows that he is one of the most prominent pacifists we now have in Germany. It seems rather as if the peace movement needed the straightforward way of seeing, judging and managing things which is the characteristic of many of the best officers, in order to become a power to rule things and guide people. It is the spirit of self-sacrifice employed for the good of mankind and not for its annihilation. The English General Sir Ian Hamilton, who sent greetings of sympathy to the Congress, belongs also to the soldiers of peace.

About five hundred people from all parts of the world were assembled to discuss the best means of bringing real peace to the nations. The special Committees for: (1) Actualities, (2) Problems of Law and the League of Nations, (3) Disarmament, (4) Economic and Social Problems, (5) Education, and (6) Propaganda, did some strenuous work, for views as to ways of attaining the goal were often very different, even nearly opposite.

Commission No. 1 passed the following important resolution:

"The Commission is of the unanimous opinion that the peace societies have to regard it as their duty to oppose in the inner life of the state anything tending to encourage acts of violence or civil war."

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In another resolution the same Commission speaks of the great necessity of bringing together people who were adversaries in the war, especially *France and Germany.*

Commission No. 2 in a resolution asks the League of Nations to put into its rules a statement that all races and religions have equal rights. The same resolution speaks of the necessity of an international language to be taught in all the schools of all states which are parties to the League of Nations, and to be used as the exclusive means of translation in the Conferences of the League of Nations—without proposing a special language.

Commission No. 3 recommends to the League of Nations to forbid compulsory military service to all member States and to issue an "edict of tolerance" for all those who refuse to perform military service in case of war, in countries where compulsory military service is still the rule.

The Congress welcomed the decision of the last conference of the League of Nations to declare aggressive war a crime, but Commission No. 3, in one of its resolutions, states its opinion that this is not enough, but that every kind of war "whether it be of attack, of defence, or in the way of sanctions, *i.e.*, every kind of organised murder" is a crime.

The following telegram was sent to the Danish Government:

"The Twenty-third International Peace Congress, having learnt that the Danish Government is laying before the Folksting a proposal for total disarmament, sends its enthusiastic congratulations, and fervently hopes that this large-hearted initiative will be adopted by the Chamber."

Commission No. 5 requests that all friends of peace may exercise control over literature for young people, so that all imperialistic tendencies may be abolished and the idea of international reconciliation be spread. The exchange of students, teachers and literature is to be encouraged, and an international bureau should be established for the purpose of circulating information as to pacific methods in education and schools throughout the world. The fixing of a general Peace Day for all schools is recommended.

The opening session in the Reichstag building was a wonderful demonstration of the noblest thoughts and feelings, expressed in the words of the most prominent delegates of Belgium (Senateur La Fontaine), France (M. Buisson), England (Mrs. Pethick-Lawrence), Norway (Dr. Fridtjof Nansen), Germany (Herr Löbe, President of the Reichstag A. D.)

Senateur La Fontaine said: "To kill war is a murder which is no crime." He spoke of a vision of the future where Power, Beauty and Wisdom will reign. In this vision he sees a city, composed of huge

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buildings where all the work of the real League of Nations will be done, the League containing *all* the Nations of the world.

Monsieur Buisson said: "We have come together here to honour the victims of the war. Absolute impartiality has to reign in the honouring of those who died in the war. Humanity has to accomplish the realest of revolutions, the abolition of war. Let us hearken to the voice of the ten million dead, crying: No more war, no more war! There is only one morality: the reign of justice. We are not anti-patriots, but we are against the crime which lays our country waste."

Mrs. Pethwick-Lawrence spoke about the heroism of the conscientious objectors in England and the sufferings they had to undergo.

Fridtjof Nansen was welcomed by the whole assembly rising from their seats, in token of homage for his noble work in the League of Nations and in Russia to save the starving population there. He, like most of the speakers during the Congress, said that the last Conference at Geneva had been the most important and far-reaching one held since the League's foundation. Many of the recommendations of the pacifists were accepted by the League, and formed now a part of the minutes to be ratified by the Governments. Dr. Nansen said: "We see the dawn, the morning. In the Europe of the future mutual love will reign."

Herr Löbe said: "The seed is growing, truth is on the way. Friends of peace are being multiplied a thousandfold in these days."

In the full sessions on October 6th, 7th and 8th the political situation, the problem of disarmament, the educational problem and the problem "Pan-Europe and the League of Nations" were fully discussed. The most remarkable lectures were those given by Professor Paul Oestreich, the leader of the Bund Entshiedener Schulreformer (League of Radical School Reformers) and by Count Dr. Coudenhove-Kalergi, who explained in a masterly speech the meaning of his programme set forth in his famous book *Paneuropa*, which is one of the most eagerly discussed books of the day. Even if one does not agree with all the points of Count Coudenhove-Kalergi's programme for uniting Europe, no one can deny that his book is one of the most logically and clearly written in political literature. Count Coudenhove speaks as clearly and definitely as he writes, and he gives the impression of being a born ruler and leader, notwithstanding that he is not yet thirty years old. Maybe he is destined to play a very prominent rôle in the unification of Europe.

Professor Oestreich said: "The world can only recover if true humanity is nourished. Men must be educated to discipline, reason and religiousness."

Mr. Ali, a delegate from India, exclaimed: "Be just towards us and the world will become a cosmos!"

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Dr. Elisabeth Rotten, well known to Theosophists through the public lecture given during the Theosophical Congress at Vienna in 1923, said in her short but remarkable speech: "Spiritual disarmament is the condition of military disarmament. Force must be overcome by the spirit, diplomacy by truthfulness. The human soul must be pacified from within. A new meaning must be given to the words Love and Brotherliness."

As a whole the Congress was an interesting demonstration of the increasing influence of the peace movement, though the pacifists themselves diverge in their points of view as to how to realise the ideal of a pacified world. It is perhaps this strong divergence of opinion which hindered the Congress from becoming such an overwhelming manifestation of unity as Theosophical Congresses have been wherever they have taken place. Here lies the great duty and mission ready to the hands of Theosophists and spiritual internationalists to take up: to emphasise brotherhood not as an aim worthy to be striven for, *but as a spiritual fact*, the starting point from which all real helpers of humanity ought to start; the firm basis upon which the temple of a freed humanity has to be erected; the eternal truth which alone can bind men of differing opinions together in a unity which will always act as a channel for the Higher Powers Who lead mankind. Pacifists who have not yet realised this truth are working mainly in the mental sphere, where difference is still the ruler, whereas humanity can only be saved through the living power of Brotherhood as a manifestation of the immanence of God in all creatures.

AXEL VON FIELITZ-CONIAR,

Secretary for Germany, I.L.F.N.

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THE THEOSOPHICAL FIELD

THE World Mirror (Welt-Spiegel), an illustrated supplement of *The Berlin Daily News* (Berliner Tageblatt), gives the following interesting news:

Dr. Leo Jacobsohn, the Berlin scientist, has succeeded in transmuting sound-waves into light-waves by producing a series of definite light-signs, so as to make it possible for the deaf and dumb to read the spoken word in the kathode-tube. If you let the light-glow in the tube, which is affected by sound, rotate then by pronouncing a vowel, a consonant or any sound, a number of light-lines are produced. You can make any amount of combinations of light-lines to form word-pictures and so you will be able to read the spoken word or a song in the language of light.

Some illustrations are given of the light-lines produced by the vowel O and the vowel A, spoken by a contralto, a tenor and a soprano.

Word and Sound have always played an important part in the ritual of different religions. To produce certain effects, invisible to the physical senses, the priest will chant certain words in a certain succession, in a certain rhythm, with a certain intonation. In Oriental countries they call them MANṬRAMS. Special MANṬRAMS CAUSE SPECIAL VIBRATIONS, which makes it possible for certain forces to play upon the assembled worshippers and thus to spread themselves over the neighbourhood of the Temple. This sounds like mystification in the ears of the uninitiated, but it is a quite natural thing for the initiated, who know the inner laws of nature and use them consciously.

The experiments of Dr. Jacobsohn give new evidence of the urgency for modern science to ascertain as facts what the occultist always has recognised as such, and used as such.

Nature is objective, science is neutral, and the scientist is bound to acknowledge as facts the results of his experiments as registered by his instruments, facts which the Occultist has always taken into account. What else are MANṬRAMS but the language of light, which is seen and obeyed by the hidden forces? Definite causes have definite effects. The whole atmosphere of the earth is full of light-signs: for every word, every sound uttered by men causes vibrations which produce light-signs. Whether these signs of light shall become a consuming fire or a healing balm depends on the character of the words which fall from our lips. The words uttered are the expressions of our thoughts and feelings, so that in reality we are

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responsible for the building and evolution of this our world by the character of our inner being.

* * *

Our Dutch brother Mr. J. L. Reuneker is the architect of a Javanese theatre in Solo, the capital of a Javanese State in Java (Dutch Indies). At the opening of the building for the public, the Soesoehoenan (H. H. the Prince of Solo) was present, a rare honour.

In his opening speech Mr. Reuneker said:

"Never forget that the arts and sciences are the highwater-mark of civilisation; where they are honoured and highly evolved, there the culture of the people stands on a high level. My idea in building this temple for Javanese art was to stimulate your love for the typical Javanese art, the Wayang-Play, whose "lakons" (stanzas) are based on the Mahābhārata, whose heroes are the heroes of the Indian epos; but they are reborn out of the Javanese mind with a pure Javanese character, which made of it a pure Javanese epos. Many of the stories you find in the "lakons" are not to be found in the Mahābhārata, though the heroes bear the same names. They are the creation of the Javanese mind, woven into the text of the Indian epos."

The building of the Javanese art temple is a work of great importance for the Javanese culture and a truly Theosophical act of our brother Reuneker.

* * *

Talking of cremation, Mr. Leadbeater said:

"Even in the case of sudden death, the astral and etheric matter is completely driven out of the dense physical body, and thus it is altogether impossible for the deceased to feel what is happening to his forsaken body.

I mean to say he cannot feel it, as the cord is difinitely broken off. What *may* happen is, that the deceased being present (in spirit) at the cremation and fearing the effect of cremation, and thinking he *must* feel the burning of the body, the imagination begins to play on his astral body and he thinks he feels the burning pain.

But it is pure imagination; it would have been absolutely impossible for him to have felt real pain."

Mr. Leadbeater was asked if the Nine Orders of the Angelic Host could be classified under the Seven Rays. His answer was:

"It is very difficult to classify them under the seven Rays, for they possess forces and characteristics, which are not to be found in human evolution. The only thing we could ascertain was, that the Thrones belong to the First Ray and their Chief is the Angel Michael. St. Gabriel is Chief of the Second Ray—the Dominations. And the Powers belong to the Third Ray, whose Chief is St. Raphael."

M. G.

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CORRESPONDENCE

SANTA BARBARA

IT is a common custom in Theosophical literature, and especially so in the articles of Theosophical magazines, to quote new discoveries, hypotheses, scientific facts, without giving full information about the name of the author, name of the book or periodical, number and year of issue. This is very difficult for those who want fuller information about the subject, or who want to use the information in a possible controversy with non-Theosophists. In these instances a full quotation is necessary. Especially in the case of *The Secret Doctrine* a vast amount of work had to be done to search for all the literature cited.

To illustrate my point I should like to give the following example: H. P. B. gives in the *S.D.*, II, an extensive treatise on the descent of man. Against the statements of science the facts of occult research are given, *e.g.*, that man existed in this round before the mammals, and that the anthropoid apes descended from man.

Now the Dutch professor L. Bolk published in *The Zeitschrift für Morphologie und Anthropologie, XVII, 1915*, an article about: "Über Lagerung, Verschiebung und Neigung des Foramen Magnum am Schädel der Primaten," and in: *Verhandelingen der koninklykeakademie van wetenschappen te Amsterdam, XX, 5, 1919* an article: "Die Topographie der Orbita beim Menschen und Anthropoiden und ihre Bedeutung für die Frage nach der Beziehung zwischen Menschen und Affenschädel." From these comparative embryonic studies of man and anthropoids results that the constitution of the embryonical skull of man and anthropoid is very much the same. This type is more or less fixed in man, whereas the skull of the anthropoids later on develops the more bestial qualities. Considering the biogenetic law, this is a very strong argument for the descent of the anthropoids from man.

In an article by L. E. T.: "Santa Barbara" in THE THEOSOPHIST, September, 1924, many very interesting discoveries of human skulls in America are announced. But no literature is cited, only the names of the investigators are given. As these discoveries might help to introduce to modern science the facts given by H. P. B., it is important that those who are interested in these treatises might easily

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find them. It is very difficult to search in the overwhelming mass of new literature for a treatise of which only the writer or the contents is known.

May I express the hope that Mr. Tristram will be so kind as to give full literature citations about his article; further writers will I hope follow this example.

Buitenzorg, Java CH. COSTER

BUDDHIST LODGE IN LONDON

A BUDDHIST Lodge of the Theosophical Society in England has just been founded in London, and its Members would very much like to hear of similar organisations in other parts of the world. The Object of the Lodge is to endeavour to point out to Theosophists and Buddhists alike the fundamental identity of the two philosophies, although most of its Members naturally have a bias towards one or the other. It is the intention of the Lodge "to form a nucleus of such persons as are willing to study, disseminate and attempt to live the fundamental teachings of Buddhism as viewed in the light of Theosophy," and by the encouragement of Corresponding Members in all parts of the British Isles and elsewhere to make that nucleus as far reaching in its activities as possible. Will all who are interested in the spread of the Dhamma in the West please help the Lodge by getting in touch with the Hon. Secretary, Miss Aileen M. Faulkner, 101a, Horseferry Road, London, S.W.1.

CHRISTMAS HUMPHREYS,
President.

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REVIEWS

The Philosophy of the Upanishaḍs, by S. Radhakrishnan. (Geo. Allen & Unwin, London. Price 5s.)

This book is introduced by prefaces from Dr. Tagore and Mr. Edmond Holmes. It is a section of the author's larger work *Indian Philosophy*. As remarked by Mr. Holmes, in order to be understood by the West, Indian philosophy must have as its interpreter "an Indian critic who combines the acuteness and originality of the thinker with the learning and caution of the scholar". These qualities are indeed possessed by Professor Radhakrishnan. He has the further qualifications of a clear and delightful English style and a wide knowledge of Western philosophy. It is shown in the book that Dr. Deussen's otherwise excellent work misunderstands the Upanishaḍs in holding that they maintain the Universe to be complete illusion: while on the other hand Gough, in his *Philosophy of the Upanishaḍs*, says "this empty intellectual conception (*i.e.*, the identity of God and Soul) . . . is the highest form that the Indian mind is capable of." It is true, I think, as Mr. Holmes remarks, that "the only metaphysics that can justify the Buḍḍha's ethical discipline is the metaphysics underlying the Upanishaḍs . . . Buḍḍhism helped to democratise the philosophy of the Upanishaḍs, which was till then confined to a select few (the Brahmins)".

It is shown that the numerous commentators on the Upanishaḍs have given their own particular views, some of which have forced the meaning of words into agreement with their special doctrines; and still later commentators have attributed to their predecessors quite erroneous ideas. This, however, is human nature everywhere, and is the tendency in all religious and philosophical systems. We can see only with our own eye. He maintains that the Upanishaḍs have no particular cut and dried philosophic synthesis, but contain fundamental ideas which are the outline of a system.

In this work he considers first the number and date of the Upanishaḍs and the hymns of Ṛg-Veḍa, to which the attitude of the Upanishaḍs is not favourable, so far as their sacredness is concerned—that knowledge of the Veḍas alone will not liberate. Thus in *Muṇḍaka Upanishaḍ* we read: "Two kinds of knowledge must be known, the

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higher and the lower. The lower knowledge is that given by Ṛg, Sāma, Atharva Vedas, by ceremonial and grammar . . . but the higher knowledge is that by which the Indestructible Brahman is apprehended."

The problems discussed here are the Nature of Reality, Brahman, Brahman and Āṭman, Intellect and Intuition . . . of which latter we read "Let a Brahmin renounce learning and become as a child." "Not by learning is the Āṭman attained, not by genius and much knowledge of books" (*Kath.*, 2, 23) . . . (a passage which is translated otherwise by Max Müller). The view is supported by a quotation from Plotinus "In the vision of God, that which sees is not reason, but something greater than and prior to reason . . . He (the seer) belongs to God and is one with Him: like two concentric circles, they are one when they coincide and two only when they are separated." So also, those who think they know the One are the ignorant. For, says Kena-Upanishaḍ: "It is unknown to those who know, and known to those who know not." As soon as one begins to reason or exercise the discriminating faculty, duality arises, the grasp on the One is lost, or, as Professor Radhakrishnan says: "The first touch of logic is responsible for the transformation of the One into a system."

The chapter on Ethics upholds the doctrine of "laying hold of God by force and action," of *karma yoga* for the man of the world. The Upanishaḍs require us to work, but disinterestedly. "The righteous man is not he who leaves the world and retires to a cloister, but he who lives in the world and loves the objects of the world, not for their own sake, but for the sake of the Infinite which they contain." But in the opinion of Gough (referred to above) they teach attainment "by the crushing out of every feeling and every thought, by vacuity, apathy, inertia and ecstasy". On the contrary, the true trials are to be found in life itself. "Death is easy. It is life that is taxing."

The latter sections of the work deal with *Karma*, *moksha*, the problem of evil and suffering, of rebirth and the debt of Pythagoras to Indian thought. This suggestion was repugnant to western philosophers some decades ago, but has been supported by scholars like Gomperz and Macdonell. Finally we have a short discussion on the psychology of the Upanishaḍs and the elements which later developed into Sāmkhya and Yoga. But we have no space to deal with this interesting topic. All students of Indian philosophy will surely enjoy the reading of the book.

F. L. W.

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Lotuses of the Mahāyāna, by K. Saunders. [Wisdom of the East Series.] (John Murray. Price 2s. 6d.)

This little book is another of the handy volume series which gathers a few fragments from the Eastern sages. It may be used as a companion to Dr. Barnett's *The Path of Light* (a manual of Mahāyāna Buḍḍhism) which sets forth in prose the essence of the Great Vehicle. Mr. Saunders, on the other hand, has collected the cream of the 'Hymns of the Faith,' and gives us a poetic anthology which includes, with his own, translations by Anesaki, Suzuki and other Japanese Buḍḍhists. It seems that, with Dr. Anesaki, he had planned a larger work, which was destroyed in the earthquake at Tokio.

A useful introduction sums up the main differences between Hīna and Mahāyāna, which two divisions of Buḍḍhism, as is well known, present the ideals of the *Arahaṇt* and the *Boḍhisaṭṭva* respectively: the latter form of faith growing up mostly in Northern India and developing in China, Korea, Japan and Thibet, while the former, or orthodox creed is followed by the Buḍḍhists of Ceylon, Burma and Siam. The former accentuates 'salvation by knowledge and self-training'; the latter, 'salvation by faith and aspiration, holding that the Buḍḍha is within the heart rather than in books and images'. It has certainly civilised and reformed the yellow man in its own way, presenting what may be termed a reformed Hinḍūism and adapting itself to the prevalent customs and beliefs.

Section 1 consists of a few quotations from the Pāli Canon, to show how the idea of the *Ḍharma-kāya* (body of the Ḍharma) arose, which has been developed in Mahāyāna into a Trinity, resembling that of the Hinḍūs and Christians. Section 2 gives similar passages from the Upanishaḍs; and, as Mr. Saunders remarks, Mahāyāna is 'the almost inevitable harvest of the soil upon which the seed of early Buḍḍhism fell, a monistic pantheism with pantheistic elements—a pantheon in which Amitābha, Lord of the Western Paradise, the compassionate Avalokitīsvara and other charming figures, provide a satisfaction for hungry human hearts,' a satisfaction, it may be added, which the generality of the followers of Hīnayāna to-day find in the adoration of the relics and image of the Master.

F. L. W.

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Evolution at the Crossways, by H. Reinheimer. (The Daniel Co. Price 6s.)

In *Symbiosis* a previous book by the same author, he gives a fuller description of the word "Symbiosis" than in the present one and it is good to read the two to fully understand the subject. This however is not necessary for in *Evolution at the Crossways* one is literally "caught up" in the author's ideas and should the reader happen to belong to those who are studying the law of Internationalism this book is invaluable.

Mr. Reinheimer claims that the time has come to throw aside the Darwinian theory that the law of the survival of the fittest is the Law of God, for he has proved that each form of life is interdependent the one on the other, and that no form of life can live to itself alone but that each and all are dependent on each other for food and for existence. This applies, as we have said, to insect, plant, and mammal life. To quote two out of many pregnant phrases:

"More than one writer on evolution has asserted symbiotic adaptation to culminate with insect and bird. But Mammalian services to, and alliances with, the plant are numerous and important, whilst special significance attaches itself to the fact of the continuity of the symbiotic relation throughout evolution. In man the plant has a conscious partner—one whose essential intelligence may well be presumed to be subtly supported by numerous plant influences.

"The fact is that the legitimate traffic between plant and animal, by allowing the good of the whole community of life to take precedence of that of individuals, has vindicated itself."

This book is written so that all may understand, it is not too technical and we strongly recommend it to all thinking people. There is a great deal for us to read between the lines, and it explains much of the present day problems. Perhaps the consciousness that we are all one, that we belong to one life, is awakening in us, and the author has helped us on the way by proving it to be the Law of God. This short volume will, we are sure, prove an inspiration to many.

G. H.

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The Company of Avalon, by F. Bligh Bond, F.R.I.B.A. (Basil Blackwell. Price 7s. 6d.)

"A study of the script of brother Symon, sub-prior of Winchester Abbey in the time of King Stephen."

This book is in fact a continuation of Mr. Bligh Bond's *The Gate of Remembrance* and deals with the excavations at Glastonbury Abbey. It is of remarkable interest and the author has taken endless trouble to examine and verify all the "communications" he has had from the dwellers and owners of the Abbey. These "communications" have mostly, almost entirely, been made by means of automatic writing and the author has called down upon his head much criticism and distrust on account of this fact.

He tells us: "But alas! that series cannot now be completed. Orthodox archæology and psychical research, like oil and water, will not mingle, and the student of the coming time will have to look elsewhere for the later chapters of information concerning the excavations of Glastonbury."

We all know what unnecessary difficulties have been put in Mr. Bligh Bond's way in the work of excavations. It seems as if the one thing that matters to those who prevent his work is that he should not be able to prove himself right. They would have had a stronger position if they had allowed him to continue his work and if they had helped him to do so and waited for the time to prove themselves right if they could do so. All along the line he has been right where he has been able to prove himself unmolested. Scientists of to-day are not worthy of the name if they fear investigation, and fear has played a great part in their actions towards Mr. Bligh Bond's work at Glastonbury.

The book is of immense interest from many sides, and there are many who have found in Glastonbury a centre that is almost unparalleled in history from many points of view and there are many who hold that its history is not yet finished and that it may still play a part in the story of the world to-day or even to-morrow. There are many diagrams among the pages and it is well worth studying. If you know Glastonbury you will revel in it. We congratulate the author on his continued work in the face of opposition from the prejudiced and unscientific.

W.

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A Practical Samskṛt Dictionary, by Arthur Antony Macdonell, M.A., Ph.D., Hon. LL.D. This is a reissue, corrected, of the well-known Dictionary first issued by Messrs. Longmans, Green & Co.

"The aim of the present volume is to satisfy, within the compass of a comparatively handy volume, all the practical wants not only of learners of Samskṛt, but also of scholars for purposes of ordinary reading."

C.

Book Notices

We have received quite a number of books on Christianity and we hope that it is a sign that the world is wakening up to the fact that jewels must be sought for amongst the ashes of Christianity that appear before the world to-day. The jewels are there, of that we have no doubt, but it takes an earnest, unbiased soul to find them, for they are not only hidden in the ashes of materialism but have been tarnished so that their lustre is almost gone, and, this makes it the harder to find them.

We notice these books from this point of view for we feel very strongly that all books on the subject have their value to someone and those someones vary so much in temperament that we should not dare to gauge what would help them most.

The Art of Preaching, by Professor David Smith, M.A., D.D. (Price 7s. 6d.), is a book which shows that the author considers that Salvation can be gained by much preaching. He has caught a great Truth, though to our thinking he has possibly mistaken the setting. The Word goes forth, we know, and creates: that is the truth behind the spoken word which is now called preaching. The author is right when he suggests that the word has ever been spoken, but when he affirms that the preaching is essential we find ourselves wondering whether by too much preaching he misses or hides the Word.

Sheer Folly of Preaching, by Alexander MacColl. (Price 7s. 6d.) As a preface the author inserts:

"For when the world with all its wisdom failed you know God in His wisdom. God resolved to save believers by the sheer folly of the Christian message."

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This book bears on the life, the importance of the choice in shaping the life. "Therefore choose life" and, "To me to live is Christ," may be termed the keynote to the book.

It is in its way an inspiring book and shows the futility of "doing" if one has not started to "become". The author's idea of what we are to become is set forth by trying to tell us what the Christ-life means, he claims that the Life is in each one of us and only needs a great search to find it there and everywhere. He quotes "If I ascend into heaven" or "if I make my bed in hell Thou art there". This author feels that preaching is not helpful to make us to become that which we *are*.

Addresses in a Highland Chapel, by G. F. Balfour. (Price 6s.)

These addresses show an orthodox mind and doubtless will be found extremely useful to those who have not yet thought for themselves. They are well expressed and the type of the book is a pleasure to read for its clearness. It is clear that the author has confined his study to one religion only and the book is therefore limited in vision, though, as we have said, it will be extremely useful and helpful to those who are willing to be led blindfold.

As Pants the Hart and Other Devotional Addresses, by J. Rendal Harris. (Price 6s.)

A book of sermons, which again may be useful to some. We wish the book every success for the author has taken infinite trouble in trying to make his subjects clear.

Prophets of Yesterday and Their Message To-day, by the Rev. John Kelmen, D.D. (Price 7s. 6d.)

The author traces the two great tendencies of Hebraism and Hellenism which have ruled the world of thought since the Greek and the Hebrew times. He compares the line of thought to-day as represented by Carlyle, Arnold and Robert Browning. This book has only just been published, but in the last ten years the line of thought has altered considerably we venture to think, and the author has left this all out of his calculations. It is true that as time is counted it is a very short span, but we must not forget that time counts for naught and in this ten years "things" have flown, whereas before we may count that they crawled. This book is therefore behind the times, but there are many who have not lived up to the times and they will in all probability find it of value.

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Possessing Our Possessions, by the Rev. W. Justins Evans. (Price 6s.) This, yet another book of sermons and lectures, is a posthumous work. It is not quite fair to the writer as they are only from notes and though the friend may have done his level best he may have missed essentials: but this does not take away from the value of the book which we are sure that many will find very great.

They are orthodox in tone and do not bring out the great Life of Christianity which alone can be brought out when limitations of Churchism is broken or at the least very much extended.

Turn but a Stone. Addresses to Children by Archibald Alexander. (Price 3s. 6d.)

Some of these stories are very delightful. They were given to children in a church. They are by way of moral teaching and we would recommend them to those who wish to teach children of the Christian Faith in its simplest and best form.

Lord Teach Us to Pray. Sermons on Prayer, by Alexander Whyte, LL.D. (Price 3s. 6d.)

The Christian conception of prayer is to ask and to receive. This book brings out this side of it in practically all the chapters except the one entitled "The Secret Burden," which tells of prayer that makes for a union with the Divine and is a chapter which is very uplifting and should be read carefully.

In Quest of Reality, by the Rev. James Reid, M.A. (Price 5s.)

Again we find the author who has read of one religion only and therefore he has a very limited vision of the vastness of the subject that he has undertaken to speak of. He claims a right theoretically to guide the thought of men and forgets that by so doing he limits their possibility of vision. Yet, we add, this book can be of decided help to those who have not got the vision for themselves and are content to look through the eyes of others. After all we all go through that stage but the sooner we seek for ourselves the sooner will the Light come to us.

A Translation of Luke's Gospel, by Rev. Prof. A. T. Robertson, M.A., D.D., LL.D. (Price 7s. 6d.)

Dr. Robertson is an acknowledged Greek scholar of no mean type. After many requests to translate the Bible he has at length given to the world a new translation of Luke's Gospel.

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This volume contains grammatical notes and should be exceedingly useful to all students of the Gospel and will undoubtedly be very welcome. Dr. Robertson is so well known that this translation will take its stand, for it will have authority as coming from his pen.

Syllabus for New Testament Study (Price 7s. 6d.), is also from this eminent scholar and is "A Guide for Lessons in the Class-room."

Religious Experience, the Baird Lecture for 1924, by R. H. Fisher, D.D. (Price 10s. 6d.)

This should be a very useful contribution to the Church which follows the line of thought which the author expresses. It is written by a student of human nature, by one who has touched and communed with humanity. Herein will be its strength and power and there is much to read and to ponder over. We recommend it.

Education and Religion. Lectures given in Bristol Cathedral, by different speakers.

This book is edited by the Dean of Bristol and has a Foreword by the Archbishop of Canterbury. The lectures are on orthodox lines though the speakers are students of the times. Amongst them we find Rev. H. R. L. Sheppard who has an immense experience of human nature. His word should carry weight in this particular line. We also note that the Headmaster of Eton has contributed, and his experience of the youth of the country of England should make his contribution of peculiar value. Both are advanced thinkers as the times go and their ideas on education are towards new ideals. Though they do not go very far, they could not be called revolutionary in any sense but somewhat tame and conservative. This does not interfere with the scholarly side that is manifested and we venture to think that, taken as a whole, this volume may prove of great value in the educational world of England which must be acknowledged to be behind the times of to-day. This book is on the side of progress and is therefore a welcome issue.

Heralds of Dawn, by William Gunn and Mrs. Gunn. (Price 5s.)

This book tells of missionary work in the Hebrides and of early converts there. It is very well illustrated. Perhaps the story of the people themselves is the most interesting part of the whole and that is well told.

(All these are published by Hodder & Stoughton.)

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Love Beyond the Veil: An Echo of the Great War. (Kegan Paul, Trench & Co. Price 3s. 6d.)

This is one of the many books that have come to our hand that are a special outcome of the war. Very many were particularly sensitive at that time and since and there is no doubt that many persons got in touch with the "other side" by means of the help given them to do so perhaps from those who passed on in the war. These books have their value and it is to the doubter that that special value may appeal. We hope that this may be so in the case of this book for to dispel doubt is a grand work. We gather from the foreword that this hope is the reason that induced the publication of the book.

LUNA

BOOKS RECEIVED

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

Civilisation's Deadlocks and the Keys, by Annie Besant (T. P. H., London); *The Simple Way of Lao Tsze* (Shrine of Wisdom); *The Sāmkhya System,* by A. Berriedale Keith (Association Press); *Ghosts Helpful and Harmful,* by Elliott O'Donnell, and *The Way of Attainment,* by Sydney T. Klein, *Esoteric Philosophy of Love and Marriage,* by Dion Fortune (W. Rider); *The Vocabulary of the Greek Testament,* by J. H. Moulton, *Essays on Literature and Education,* by Sir Henry Jones, *The Philosophy of Religion,* by D. Miall Edwards, *Idealism,* by R. F. Alfred Hoernlé, *The Imprisoned Splendour,* by J. H. Chambers Macaulay, *With Mercy and with Judgment,* by Alexander Whyte (Hodder & Stoughton); *The British Empire, New York, and Other Poems,* by Hewson Cowen (A. H. Stockwell); *Avernus,* by Mary Bligh Bond (Basil Blackwell); *The Races of Men,* by A. C. Haddon (Cambridge); *How a Unitarian Found the Saviour Christ,* by G. A. Ferguson (S.P.C.K.); *The Coming Light,* by Mary Bruce Wallace (J. M. Watkins); "*Therefore*" (Oxford University Press); *The Psychology and Tradition of Colour,* by Hylda Rhodes, *The Blue Fairy,* by Alice Gaze, *The Life Ray,* by Maud S. Levett, *The Causes of Cancer,* by A. Rabagliati (C. W. Daniel Co.).

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Our Exchanges

We acknowledge with many thanks the following:

Bulletin Théosophique (December), *The Canadian Theosophist* (November), *De Theosofische Beweging* (December), *The Herald of the Star* (December), *Heraldo Teosofico* (October), *Gnosi* (November-December), *The Indian Review* (December), *Light* (Nos. 2289-92), *The Message of Theosophy* (December), *Modern Astrology* (December), *O Theosophista* (September), *The Occult Review* (January), *The Papyrus* (July-September), *Prabuḍḍha Bhāraṭa* (January), *Revista Teosofica* (November), *Teosofi* (December), *Teosofisk Tidskrift* (November), *Theosofie in Ned. Indie* (December), *Theosophisches Streben* (September-October), *Theosophy in Australia* (December), *Theosophy in the British Isles* (December), *Theosophy in India* (December), *Theosophy in New Zealand* (November), *Veḍānṭa Kesari* (December), *The Veḍic Magazine* (December).

We have also received with thanks:

Bollettino Ufficiale (November), *The Harbinger of Light* (January), *The Health* (December), *The Indian Library Journal* (October), *Pewarta Theosofie* (November), *Rincarnazione* (September-October), *Revue Theosophique le Lotus Bleu* (November), *Teosofia* (November), *Theosofisch Maandblad* (December), *Theosophia* (December), *The World's Children* (December), *The Young Theosophist* (Chicago, No. 1).

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SUPPLEMENT TO
THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th December, 1924, to 10th January, 1925, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Mr. Julius Arnold, Shanghai, per 1925	15	0	0
„ Irving J. Davis, Delaware, U.S.A., per 1925 ...	15	0	0
T.S. in England, 767 members, per 17th September—30th November, 1924, £25-11-4	337	10	0
Mr. Arthur J. Wedd, Cairo, per 1925, £1	13	4	0
„ M. Manuk, Hongkong, per 1925	15	0	0
Krishna Lodge, T.S., Calgary, Canada, 10 members ...	34	15	0
Annie Besant Lodge, T.S., Hamilton, Canada, 12 members, Balance of dues, per 1925	19	7	0
Orpheus Lodge, T.S., Japan, 2 new members, £1 ...	13	2	0
Blavatsky Lodge, T.S., Shanghai, Charter and Entrance fees and dues of 13 new members Dawn Lodge, T.S., Shanghai, Entrance fees and dues of 2 new members ...	66	6	1
Chilian Section, T.S., 191 members, per 1924, £6-7-4 ...	84	1	0
Singapore Lodge, T.S., 5 members, per 1924, and 1 member, per 1925	23	3	0

DONATIONS

Mr. A. R. Chellani, Karachi	5	0	0
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	958	12	1

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DONATIONS

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"A Friend," Adyar	1,000	0	0
Christian Rosen Krentz Lodge, No. 18, Edinburgh, £1-1-0...	13	15	0
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NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Brussels, Belgium ...	... Lotus Bleu	1923
„ „ ...	... Youth	1923
Szeged, Hungary ...	... Beke (Peace)	1924
Paris, France ...	... Hypathie	1924
London, England ...	... Buddhist	19-11-1924
Chisinau, Roumania[1]	... H. P. Blavatsky ...	7-1-1925
Cluj,[1] „ ...	... Egalitatea	7-1-1925
Shanghai, China[1] ...	... Blavatsky	7-1-1925

LODGES DISSOLVED

Colombia, Cuba ...	... Giordano Bruno ...	1924
Costa Rica ...	... Costa Rica	1924
Newark, England ...	... Newark	6-12-1924

Adyar J. R. ARIA,
10th January, 1925 *Recording Secretary, T.S.*

A NEW NATIONAL SOCIETY

A Charter for a National Society, to be called "The Theosophical Society in URUGUAY" was issued on 7th January, 1925, to Senora Annie Menie Gowland as General Secretary, with its administrative centre in Montevideo, Uruguay.

Adyar J. R. ARIA,
10th January, 1925 *Recording Secretary, T.S.*

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[1] Directly attached to Adyar Headquarters.

Printed and published by J. R. Aria, at the Vasanta Press, Adyar, Madras.

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BOOKS Recently Published by the

Rev. HOLDEN EDWARD SAMPSON

(EK-KLESIA PRESS, BIRMINGHAM)

Author of "Progressive Creation," "Progressive Redemption," "The Bhagavad-Gita Interpreted," "The True Mystic," "The Happiest People in the World," "The Rise and Consummation of the Aeon," "Theou Sophia" (3 Vols.), etc. Editor of "KOINONIA," a Monthly Magazine of Instruction and Fellowship of the Ek-Klesia.

THE DOCTRINE and HISTORICITY of PRE-EXISTENCE and RE-INCARNATION, including **THE LAW OF REDEMPTIVE EVOLUTION.** — 1923 56 pages **Price 1s.**

KOINONIA EK-KLESIAS (The Communion of the Ek-Klesia), including **THE OLD TESTAMENT AND THE NEW TESTAMENT: Two Epochs of the One Covenant of God.** — 1923 63 pages **Price 1s.**

THE SONGS OF THE BEGINNING. Volume I. An Interpretation of the Story of the Creation and the Fall, recounted in the Book of Genesis. A Scientific Treatment of the "Genesis" account, giving substantiation of its Verity. — 1923 Cr. 8vo Cloth 303 pages **Price 3s. 6d.**

PORTRAITS OF JESUS. A Series of Nine Lessons depicting various Aspects of the Great Master. — 1923 Cr. 8vo Cloth 200 pages **Price 3s. 6d.**

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Forthcoming Books. To be announced later.

"THE HOUSES OF THE ZODIAC AND THEIR RELATIONSHIP TO THE STRUCTURE OF THE HUMAN CONSTITUTION," "The Author's AUTOBIOGRAPHY, or Reminiscences of a Life of Spiritual Adventure," "Twelve Lectures on THE ATTRIBUTES OF GOD," "Twelve Lectures on THE ASPECTS OF MAN."

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New India : "This magazine has justified itself in being of world-wide fame."

FEATURE : This magazine is divided into sections designed to attract the most varied interests and tastes.

AMONG THE CONTRIBUTORS IN 1924 WERE :

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Far East : Gonnoské Komai, T. Okamoto. General C. D. Bruce.
Near East : Prof. Michaelion.

NAVAL AND MILITARY : Capt. A. C. Dewar, R.N.

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TOURISM : Indo-China, by A. Garnier. Ceylon, by C. A. Hewavitarne.

FRENCH COLONIES : Prof. Dupuy. BOOK REVIEWS by Sir Thomas Arnold, Sir Thomas Holdich, Sir Verney Lovett, J. B. Pennington.

LITERATURE : Stanley Rice. LEAGUE OF NATIONS : F. R. Scatcherd.

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