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THE THEOSOPHIST

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

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

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

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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 gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

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

FREEDOM OF THOUGHT

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

THE THEOSOPHIST

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. 8

THE THEOSOPHIST

ON THE WATCH-TOWER

THIS is the time of year for National Conventions, and those which have already held their meetings must come first in our monthly record. Australia leads the way on April 10, sending "greetings, love, loyalty". Java follows on the very next day, with "loving greetings". South Africa meets also on the 11th, with its "Seventeenth Annual Convention, commemorating Jubilee of beloved Society, sends greetings of love and loyalty, and thanks Jinarājadāsa and Krishnaji for inspiring message". France "sends President loving wishes," but I am not sure of the date of the Convention, for it was addressed to Ooty instead of to Madras, and arrived here on the 14th evening, with the device: 14/30 225/13 Paris 10 E.T.H. 11—all which may mean much to the post office officials, but offers to me no illumination. Italy, on the 13th, sends "fervent greetings". Egypt in Convention sends "loyal and devoted greetings". Dr. Rocke, cabling from Sydney on the 17th April, sends greetings "from the First Star Conference held in Australia at Amphitheatre fourteenth April". It must have been a very happy day for her, and she deserves warm congratulations on her courage and faith.

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Adyar Day in the United States of America has been a veritable triumph, and the Headquarters of the Theosophical Society owes most grateful thanks to the T.S. in the United States for its love and generosity to the Centre of the Society. More than the valuable money gift do I value the currents of love and loyalty which flow across land and sea to the Centre of the Masters' work, the Home through years of splendid effort of Their Messenger, H.P.B. and Their Servant, Henry Steele Olcott. Dr. Stone who bears so joyfully the burden of the Secretarial work writes to me:

MY DEAR DR. BESANT,

Greetings from the American Section membership. We are sending you, through Mr. A. Schwarz, Hon. Treasurer, 14,165 rupees, our Adyar Day offering (February 17th, 1925). The gift is given with a heart full of devotion to our cause, and is to be used at your discretion.

Over eight hundred individuals sent donations direct to this office. One hundred Lodges responded with an average collection of seventy rupees. Hundreds of personal notes, filled with devotion and good-will, accompanied the gifts.

Adyar Day has won the favour of the American Section. Hereafter you may depend upon our yearly gift.

There is much rejoicing over the return to America of Fritz Kunz, and we want to express our gratitude to you for making possible his return. Fritz is loved and admired by the entire Section.

Dr. Stone has sent me a facsimile of the draft, which will go into the archives so sedulously collected by our Vice-President. The following is also sent by him, saying that it appears in the April *Messenger*:

Adyar Day was fittingly celebrated by all the Lodges in the American Section during the week of February 17th. As tangible evidence of their devotion to Theosophy and faith in our great leader, Dr. Annie Besant, the members raised as yearly offering over five thousand dollars. This is a splendid showing and when the draft, a facsimile of which is shown above, reaches Dr. Besant it will represent in no uncertain terms our loyalty to her, and our great desire to help further the Masters' work in the world . . .

The Adyar Fund is a collective gift, and as such it should remain impersonal. Therefore individuals' names, Lodges and amounts given need not be mentioned: all are glad to have given without

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praise or recognition. Many Lodges and individuals gave generously. Smaller gifts, many from slender purses, came from worthy members who shared in the joy of giving. A large number of contributors asked that their name be not mentioned, and this is the sentiment which seems to be the keynote of the Theosophist's work in the world—praises unsung, deeds unheralded in the eyes of men. But we know that the unseen guardians of mankind are watching every motive and action, and we can well imagine the great chorus of thanksgiving that is sung by the heavenly hosts made possible by the collective heart-throbs of over 7,000 members who gave to the Adyar Fund.

May the love sent out to Adyar, like the water drawn upwards by the warmth of the sun, pour down as rain of blessing on the hearts across the sea.

***

A very welcome cable from Denmark brings the good news that the old Landsloge founded by Mr. Thaning, that was the first Danish Lodge and did not join the Danish Section on its foundation, has now entered it. I am very glad.

***

I have also to put on record the passing away of one of our old and faithful workers, Manekji Dadabhoy Panday. He came to the Theosophical Convention at Cawnpur, suffering from fever, and as he was away from our first gathering of students, I enquired after him and heard that he was ill. I went to see him, and he was able to come to a meeting next morning, though very weak. He must have exposed himself, for he had a sunstroke, and passed away on the morning of the 18th inst. The loss to the Society is very great, especially to Northern India, where his work chiefly lay, and where we can ill spare him. But "the Lord had need of him," and he is at peace.

***

Dr. Rudolf Steiner, a man for a few years well known among us, lately gave up his mortal body. He could not reconcile himself to "Eastern Theosophy," as he called H.P.B.'s teachings, and he thought them ill adapted to the

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West. He tried to press German philosophy and mysticism in the Theosophical Society, and might have done the Society much service by popularising the difficult writings of Western Mysticism in the Society. But he used them in opposition to H.P.B.'s teachings, instead of adding them as parts of the Divine Wisdom, which we of the East were too much inclined to neglect. So he broke away and had his own Western School, as he could not, in the T.S., exclude the non-Christian traditions, nor oust H.P.B. from her place, as the Messenger from the White Lodge.

***

It is very pleasant to hear that the T.S. in America has found a site for its Headquarters, and that site has been purchased. *The Messenger* says:

> It is located just outside one of the suburban towns near Chicago, only a trifle over one mile from the post-office and railway stations and, measured in time, only twice as far from the centre of Chicago as the present location at 826 Oakdale Avenue. The little city of Wheaton, 25 miles west of "the loop," as the heart of Chicago is called, will be the future address of the American Theosophical Society. Chicago is a huge city stretching solidly for many miles north, south and west, so that a location nearer to the city's business heart was not practicable. There were certain essentials to be secured on account of our complex Headquarters activities. Not only did we want the quiet of the country, with all the natural beauty and charm available, but there must be, very close at hand, first class mail and express, banking and transportation facilities. The latter, for both people and commodities, are certainly not surpassed and probably not equalled anywhere within the 500 mile area fixed by the Convention; for the new Headquarters site will be but five minutes from the post-office by motor truck, while the number of trains daily in both directions literally runs into scores.

After giving a brief description of the various lines the article goes on:

> Wheaton is the county seat and is the only town on the line near Chicago where any of the east-bound through trains stop. One of the latter covers the distance from Wheaton to Chicago in 26 minutes. Besides the innumerable suburban service trains on the steam railway there is a limited train to Chicago on the electric road every half hour in addition to the local trains. There are also excellent concrete motor roads, among them the famous Roosevelt road that is one of the national highways.

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Anybody who has travelled directly west from Chicago cannot have failed to be impressed with the beauty of the country. At about 18 miles out the low land is left behind and a panorama of beautifully wooded hills stretches away to the Fox river valley. Wheaton is midway in this expanse of fertile farms and quiet villages. Illinois is famous for its rich soil and its well-kept farms and there is no part of the State that surpasses the section mentioned.

Of course there can be no immediate removal to the new site. The Headquarters address will continue to be 826 Oakdale Avenue, Chicago, for at least a year and very probably longer. The character and style of the permanent Headquarters building must be determined and a financial plan worked out that will enable us to erect it without in any way checking the fine local growth now going on among the Lodges or the steady organisation of new territory that is carrying the teaching to parts of the country that have never before had it. Meantime a landscape gardener can lay out the grounds and with the advent of spring planting will begin. The grounds, comprising nearly ten acres, lie just outside the corporate limits, and slope gently to the east. They are high without being steep, and have several slight knolls and depressions that will lend themselves beautifully to the landscape gardener's skill. The tract is nearly square, being perhaps 200 feet longer than wide, with slightly more frontage on Wheaton Avenue than on Main Street.

On the point of just how much space we required there was a slight difference of opinion. Some thought five acres enough while others believed that we should make sure of enough room for all possible future expansion. It would seem that ten acres will surely do that as well as to prevent the too near approach of noisy enterprises.

If a fortunate beginning has any influence upon the future, the new Headquarters site should be the scene of coming success and prosperity. We were fortunate enough to learn about the new subdivision soon after it was opened and the few lots sold did not infringe upon this choice spot in the centre. In addition to other advantages we found that gas was available—a thing we had not found in any other suburban location. To crown all the rest the price was far below that of other similar properties and, after considerable negotiation, a liberal discount was made, with the result that we got the property for a little over $11,000, while farm land, much farther from the town, is held at $2,000 an acre. May such good karma continue to descend!

All the National Societies will heartily echo this wish. Mr. Rogers' unresting energy has a little overtaxed his physical strength, and he is in need of some rest. It is good that our Fritz Kunz, who is a host in himself, and who feels for Mr. Rogers much affection and high appreciation, will

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soon be with him to lend his efficient aid. For Fritz Kunz is essentially efficient, and he has become a most effective speaker. I hear from Australia of his clear, direct, and rational way of presenting important truths proving particularly attractive to business men.

***

We are told in *The Messenger* that Joanna Southcott is arousing "enormous interest" in Great Britain, the United States, France, South America, Africa and the East. The latter term is wide. So far as we know, little interest is felt in India, except so far as the advertisements of a "panacea," which cures diseases, have attracted some. *The Messenger* gives an interesting prophecy of hers, arising from her making a very beautiful embroidered patchwork quilt. She wrote:

> There will always be different churches, because one religion is not enough to cover the world; but there shall come a time when the Lord shall shew the Churches how to draw together *in a mighty brotherhood* of amity, and to work together for the good of the World; even as this patchwork quilt is composed of pieces which together make a cover to cover a man, so shall the pieces of My Church be drawn together to cover the world.

A very Theosophical statement, that, when we remember that she was born in 1749 or 1750, and died at the age of 65. In the article above mentioned, she is quoted as prophesying that 100 years after her death (she died in 1814) a war of the Nations would break out; the date of her death is given as 1815 in the next column, but whichever date is taken, the prophecy is sufficiently remarkable. She also spoke of the shortage of gold and sugar at that time in England, and of London being in peril from the air. Also she prophesied that the French, then the hereditary foes of England, would become the ally of England against the Eagle. She left a sealed box behind to be opened in a hundred years by Bishops of the Anglican Church, but so far the Bishops have refused to have anything to do with her or her box.

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The Catholic Times is much disturbed by the fact that the idea of Re-incarnation is spreading in Europe. It remarks:

> Some years ago a writer in one of the quarterly reviews, arguing against what he took to be an impossible theory, remarked that there was as much likelihood of Englishmen ever accepting it as there was of their becoming converts to the absurdities of Hinḍūism. When he wrote, this latter event seemed unlikely to the extent of impossibility. But one of the strangest results of the chaos of confused opinions, open unbelief and grotesque superstition among many of those outside the Catholic Church is that in recent years numbers of even educated men and women in Great Britain have accepted as a reasonable theory of life one of the central doctrines of Hinḍū and Buḍḍhist paganism.

It might have added that Dr. Jowett, the erstwhile Master of Balliol College, made excuses for Plato's belief, as he thought the belief unworthy of so great a thinker. Neither Dr. Jowett, nor the writer of the above article remembers that the belief was universal in all the civilised world of the East while Europe was peopled by semi-barbarians. It was submerged for a time after a Church Council condemned it in the form taught by Origen, but was never quite forgotten in Europe, being held by various "heretical" sects, and it blossomed out again among the great German philosophers, who dominated European thought. The belief as Josephus shews, was common among the Hebrew, and was implied by the Christ in His answer to His disciples who asked: "Master, who did sin, *this man* or his parents that *he was born blind*?" The reply was not: "How could a man sin before he was born?" the answer that the above writer would have given; on the contrary, the Christ accepted the idea of a man having sinned before his present birth, and merely negated it in the instance named, and gave another cause.

***

The fact is that without this law of mental and moral evolution, human existence is a hopeless tangle of undeserved suffering and unearned superiority, a horrible injustice, which forces the thoughtful to abandon in despair all belief in God, or, equally in despair, to accept on authority, as insoluble

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by human reason, the riddle of human existence in this world, the nightmare of everlasting torture for babies, as described in the ghastly booklets on hell, taught to the little ones in Roman Catholic schools.

***

M. Bela de Takiachy writes to me from Budapest, sending a Hungarian translation of the ninth edition of my translation of the *Bhagavaḍ-Gīṭā*, "with the love and esteem of the Hungarian T.S.":

> The publishing of it has taken a long time though the translation was finished a few years ago, but, owing to the few kind words you inserted in *The Theosophist* we immediately got the necessary help, which enabled us to pay off the last instalment for the publishing of it, for which we would like to express to you our grateful thanks.

I am very glad that the suggestion to help our sorely tried Hungarian brethren reached some generous heart, and to him, or her, I pass on the thanks. It is a great benefit to that suffering Nation that the "Song of the Lord" should reach them in their mother-tongue.

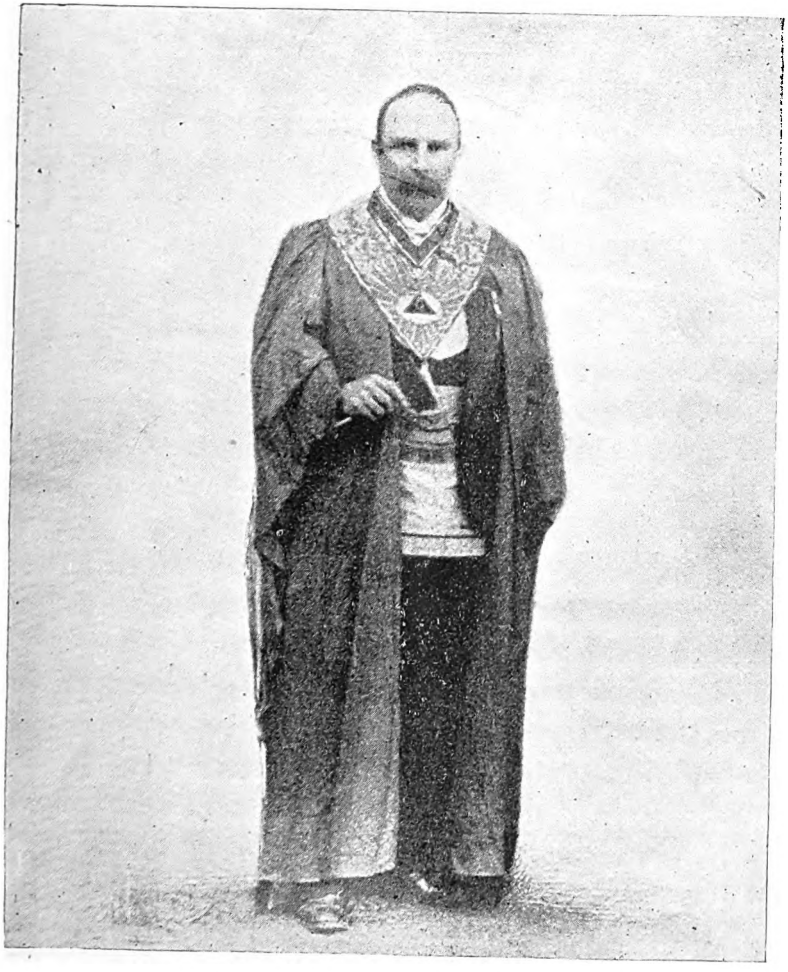
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Last month I mentioned the Dawn T.S., Lodge, established in Shanghai on December 28, 1924 (see pp. 5-7). As I said, there was no time to have a block made before the issue of last month's number, but it has been made since, so the Chinese Lodge appears as our frontispiece and I know all readers will be glad to see our Chinese brethren.

***

I add another picture which will be welcome to many—that of Colonel William Bernard Lauder, as R. W. M. of a Co-Masonic Lodge, who gave his life to the providing of necessaries for some three million men during the War, working himself to death for his country as truly as though killed by a bullet. His life was full of service, for he lived Theosophy, and was a splendid example of courage and devotion.

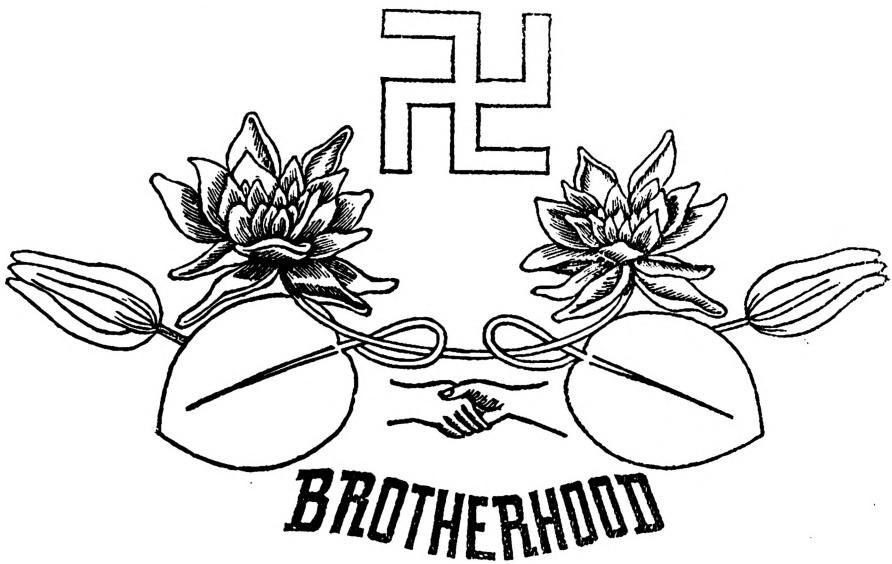
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COLONEL WILLIAM BERNARD LAUDER

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THE CYCLE OF LIFE

By MUIRSON BLAKE

(Continued from p. 19)

WE have glanced at this tremendous subject from the outside; now for an attempt to see something of it from the inside.

THE OCCULT METHOD

To do this there is no other way than the ancient method of Occultism, the study of the subject according to number

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and succession, the method of the Alchemist, the Hermetic Philosopher or the Chaldean Magician.

The Theosophical student is quite familiar with the idea that the Divine Creator manifests under a triple aspect and that as a direct consequence of this His life at all levels and in all forms reflects this threefold nature.

In the process of manifestation there is firstly the ONE, the Indivisible, the Father and therefore the positive, the male principle in all manifestation. The next succession is this ONE becoming two, the SELF and the NOT-SELF, or the reception of the positive outgoing energies and therefore the negative, the female, the form-principle in nature. These comprise everything in any universe; all that is not yet accounted for is the third, the *relation* between these two, the connection between one and two, or the three.

To summarise, we find we have firstly a positive, male, energising principle, secondly a negative, female, receptive one, thirdly a neuter, relative. This is sufficient for our purposes here, the student who wishes to go into this absorbing subject will find these ideas elaborated elsewhere.[1]

We might further summarise the above three categories as Father, Mother, Child, but, as the *Kabbala* teaches, the Sacred Name which contains the key to the universe is not three but four syllabelled (JHVH). The three in activity become four, and the ten Sephiroth, the ten elements making up any world, arrange themselves not in triads but in tetrads thus:

1	4	7
2 4	5 7	8 10
3	6	9

[1] *Tarot of the Bohemians*, Papus.

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the four and the seven linking up the forces of one tetrad to the development of the next, the ten becoming the connecting phase between one world and another, summing up within its own nature the whole of the qualities of its own world and incorporating them as the primary positive element of the next succeeding world, and we can see the four and the seven doing exactly the same thing between their respective tetrads.

This tetradic fourfold principle might perhaps be understood in the picture of Father, Mother, Child, and the seed of the next generation which is present in the child from the moment of its birth, the germ which includes within itself all the potentialities of both parents and the child, and which therefore, for that reason, may become the positive male principle in the next generation.

Arranging this diagrammatically we have:

1
male, positive
Father

2
female, negative
Mother

4
seed in child
Transitional to
next generation

3
neuter
Child

If this principle is universal we can at once see that our seven-phased cycle must be arranged as a pair of tetrads, the first of which will embrace the whole of the process of the descent of the life into matter and therefore may be called the involutionary tetrad, and so, utilising the key which we have just created for our labours in the above diagram, we get at once:

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INVOLUTIONARY TETRAD

1
1st Elemental Kingdom
positive, male

2
2nd Elemental Kingdom
negative, female

4
Mineral Kingdom
Transitional

3
3rd Elemental Kingdom
neuter, equilibrium

There has been no attempt that we know of in Theosophical literature to describe these elemental kingdoms, nor the particular attributes any life wave acquires as it passes through any of these involutionary stages, and all that we can do now is to make the best of the above. The very great importance of understanding as much as we possibly can of all involutionary processes will be clear when it is seen that all the later processes of growth that follow involution are merely the ever repeated efforts of the life to rise again out of matter, or, in other words, to restore the equilibrium disturbed by this plunging of the life down into matter. Could we but see it, it is really here that the inner meaning of all growth and evolution lies hidden. Here are the causes: the vast processes of evolution that follow are merely the results.

Before leaving this tetrad, then, to pass to the next, we must just point out one thing to show how this method works. We know that the materials of the 3rd Elemental Kingdom (the astral or emotional world) are those that are most intimately connected with the physical, and we see from our key that its inner nature consists in the balancing of the positive, outgoing energies of the 1st by the negative, receptive qualities of the 2nd Elemental Kingdoms, and we will remember that

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the key-note of this world in which all the activities of physical life are bathed has often been given by seers and mystics as the realm of equilibrium,[1] an equilibrium that through the active and passive qualities of our thoughts and emotions is constantly being disturbed.

We must however pass on and apply our key to the solution of the inner meaning of the Mineral stage which we see it gives at once as Transitional. We see that it covers the period of change over from the arc of descent or involution to the arc of ascent or evolution. It forms the connecting link between these two different world processes and it contains within itself the moment when the outgoing forces exhaust themselves and the inevitable process of withdrawal at once begins, which eventually will sweep the life units from the physical back again to their true habitat in the spiritual worlds.

We can see also that this stage of the mineral marks not merely the conclusion of the first half of the cycle but also must constitute the first phase of the second, and so our second tetrad must be given thus:

EVOLUTIONARY TETRAD

4
Mineral
positive, male

5
Vegetable Kingdom
negative, female

7
Human
Transitional

6
Animal Kingdom
neuter, equilibrium

[1] See Elephas Levi's description of the Astral Light.

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Now we come into a realm where we think we know quite a lot. All the above kingdoms of nature are familiar to us, but this key of ours, if it is of any use at all, must supply us with the chief characteristic, the fundamental note of each of these kingdoms in turn, and not merely secondary attributes.

The Mineral we have already seen as the transitional, the connecting link between the involutionary and the evolutionary tetrads, but now we see it combining within its own nature all the properties of the whole of the previous tetrad and incorporating them as the primary positive element of the evolutionary tetrad. The Mineral has within it the full return swing of the pendulum that has carried the life wave down into matter. The immense process of the conversion of the equilibrated nature of the 3rd Elemental Kingdom into the positive nature of the Mineral appears in the giving of positive form to the previously chaotic, nebulous, shifting clouds of matter, a process of *individualisation* takes place as the result of the conversion of these two forces one into the other, and the chemical atom appears as a direct consequence.

As the life wave enters the next higher world, the fifth phase of our cycle opens, and that mystery to modern science occurs, the development of living out of so called non-living matter, the originating of the organic out of the inorganic. The chemical atoms group themselves into molecules, and special groups of these, containing atoms of carbon, hydrogen, oxygen, and nitrogen, form jelly-like masses, become cells, and as these cells in turn group themselves into the tissues and fibres of the vegetable world, we see the positive individualistic impulse of the first phase of this tetrad culminating in the formation of the cell, entering on a passive constructive period as the vegetable kingdom arises out of the mineral, and thus the feminine principle of vegetation succeeds the positive mineral: Ceres follows Vulcan.

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The next phase will, we see, consist in the equilibrating of the positive individualising forces of the mineral and the constructive receptive qualities in the vegetable world in the animal organism which next appears. There is only one possible way in which this balancing could be achieved and these two mighty forces of individualisation and construction —the mineral and vegetable qualities—made to neutralise each other. These masses of cells commence to become differentiated off into specialised organs, in the words of Herbert Spencer:—"The general becoming the special." This equilibrating of two equal and opposite cosmic forces is the cause of the differentiating off which we must name "Individualisation" and "Construction," simple plasm and the allocating of special functions to certain parts, the balancing of the positive individualistic force of the Mineral or fourth phase against the constructive energies of the Vegetable or fifth phase of the great cycle.

This, we see from the key diagram, really completes the second tetrad, for the next stage, the Human, is only transitional and can no more be understood in terms of this evolutionary tetrad than the mineral could be in that of the involutionary tetrad. Although the human stage certainly belongs to the great cycle of life which we have been studying here, yet for all purposes of understanding and comparison the human kingdom must never be considered merely as the concluding phase of the evolutionary cycle that includes the mineral, vegetable and animal kingdoms, *but as the opening phase of an entirely new cycle of development.*

From Theosophical sources we know that the entry of the life into the human kingdom is marked by a process of spiritual individualisation, and this constitutes the culmination of the process of evolution exactly as the previous individualising phase of the chemical atom in the mineral marked the end of the involutionary process. We see too that the human

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phase is transitional also in function, and that it is transitional not merely from one process to another, as the mineral was, but also it is the connecting link between two entirely different schemes of evolution. Within the human kingdom, in other words, an immense transition must be achieved that will transfer the life-unit from its present cyclic form of development into a completely different scheme when the present form of development by cycles will be entirely superseded by some other method.

It follows then that there will be two ways in which man may be regarded, just as was possible in the case of the mineral. The human kingdom may firstly be considered as the last transitional phase of the life-wave cycle and secondly it must also be regarded as the commencement of some quite different scheme of evolution, which, to us would probably appear as divine in nature. The human kingdom in other words is the channel by which the life passes from the present cyclic form of development, which is the only one that man is directly conscious of now, into some entirely different scheme, which probably exceeds all that we know of as human, not merely as man does the animals, but very much more, belonging, as it must, to a completely different scheme of evolution.

Thus we find we have two ways of looking at man according to our key:

(1) As the culmination of the great cyclic process of evolution which includes the mineral, vegetable, and animal kingdoms in its vast sweep, and

(2) As the opening of an entirely new phase of divine unfoldment, when, freed for ever from those forces which again and again irresistibly drag the life down into the abyss of forgetfulness, the physical life, the donning of the mantle of flesh which to the higher man is death, it enters that form of being where there is no birth nor death, no forgetting, and

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which to the man as he steadily draws nearer and nearer his goal must be an unbroken path of ever-deepening joy.

In considering these two aspects from which man according to our key may be viewed, it might be remembered how religions have always divided man into two classes, the "lost and the saved," "those who know and those who do not know".

Mentally, there is an almost unbroken continuity between mental deficiency on the one hand and the greatest intellectual brilliancy on the other; there is no difference in kind between the mind of a sage or of an uneducated ploughman, it is merely a difference of degree of unfoldment; but as soon as we begin to look at man from the deeper aspects of the spiritual category we find at once that, differing from all lower standards, there is here an apparently impassable gulf fixed that divides mankind, quite independently of mental endowments or any lower qualities, into two entirely different classes. These two classes for want of a better name are sometimes known as the "lost and the saved," and in the very last directly inspired book given to the world, this spiritual differentiation of man into two classes has been brought out even more clearly in the words:

> In all the world there are only two kinds of people, those who know and those who do not know.

We are all familiar with the phenomena of religious conversion, how through some process of inner unfoldment a man's whole life can suddenly be transformed. This is only another example of this same spiritual differentiation appearing in our lower life; there are those who have experienced this intense inner illumination that transforms all the later life and there are those who have not had this experience and to them it simply does not exist. This duality of the spiritual is apparent in all its manifestations.

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Can we not at once link this up with what our key has supplied us with? There must be some time in the story of every soul when it stops, as it were, looking backwards to the lower kingdoms of nature whence it has arisen and begins to raise its eyes to the glories of divine evolution which are just in front of it and which are only waiting for it to enter. This, in some profound sense, must then be the real function of the life in man, to enter this higher life, *to forget the past*, which belongs to his previous cycle, and begin life anew under entirely different conditions.

It is this immense spiritual upheaval that is reflected down into these lower worlds as "those who know and those who do not know," and our key has been able to give us some of the truth about it. We have thus finished our work. We have traced the evolution of life through the cycle of the life wave from the inner side as well as from the outer, through the mineral, vegetable, animal and human kingdoms, and we have glanced at it entering into new realms of development that pass far beyond our possible comprehension.

To summarise then, we have considered here, from a number of different aspects, the Theosophical idea of a life-cycle through which life in any form must pass if it is to manifest. This cycle we traced firstly in the story of the so-called life waves, which appear firstly in seven groups as the first elemental kingdom, and then pass through seven phases of development culminating in the human kingdom. This cycle we have attempted to show as the prime cause of all phenomenal life. We followed it through the first three phases (the three elemental kingdoms), or the descending arc, as the life wave involves itself ever deeper into matter, then through the mineral when the life wave is at its lowest point in matter, finally through the vegetable, animal and human kingdoms when it struggles back again upwards through these dense materials, organising

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and controlling ever finer matter as it works its way upwards and builds finer and more universal materials into its vehicles.

This cycle we considered from a number of different ways. There was the one from the point of view of force. The life wave is, as it were, blown down into dense matter much as bubbles of air might be into water, and then these masses of life, splitting up into ever smaller bubbles, would rise again under their own initiative back again to the higher planes whence the life wave originated.

It was no doubt this great cycle that the ancient Greek philosophers were thinking of when they developed their theories of "Condensation and Rarefaction," which appear so often in their systems. Sometimes the primordial substance from whose condensation and rarefaction all things were said to be derived, was named by the philosopher, blood, sometimes air, or water or ether, and we Theosophists are in the habit to-day of giving this the term "life".

We defined this great cycle which completes itself through the seven kingdoms of nature as the archetypal process of development for all forms, all growth processes being merely recapitulations or reproductions within the narrower limits of time and space of this one fundamental, archetypal process of development, the one great wheel from which all the smaller wheels of the world-machine are driven and which therefore in their many revolutions must reproduce all the movements of the great driving wheel of the universe.

We traced this cycle in the activities of the group-souls and the species of plants and animals emanating from them; we followed it in the cycle of rebirth by which man awakens his many-sided nature, we watched it being followed even in the growth of civilisations as the various cultural impulses descend from the higher worlds to draw men together to form new races and raise fresh civilisations. Thus we attempted to make good our statement at the beginning of this article

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that all processes, from the dividing off of an amœba from its parent mass to the evolution of a solar system, from the prenatal growth-processes of the mammal embryo to the regrouping of electrons within the atom to form a new chemical individual, were all derived from one fundamental cycle.

Leaving this side of the subject we then enquired into the inner meaning of some of the seven stages of this cycle. We found that the Mineral or fourth stage was not only a connecting link between the process of involution and evolution but that it also represented a positive, individualising force, bringing out of the previously nebulous clouds of matter in turn the various chemical atoms, culminating in the formation of plasm which constitutes the building materials for the next phase, the vegetative or constructive, when these individual cells are built up into the tissues of plants, and masses of more or less homogeneous plasm appear. The next great process (the sixth or animal) consists in the balancing of the two previous phases, the equilibrating of the forces of the mineral individualism with the vegetable constructional phase, and the simple masses of plasm become differentiated off in the specialised organs of the animal organism.

This, we tried to show, would, according to our key, complete the evolutionary scheme, for the next phase, the human, was merely transitional, the gathering up of all the qualities of this whole scheme of evolution and the carrying of them over into an entirely new phase of development altogether, one that is not included within the great cycle which we have been elaborating in this article.

According to this, Man should only in a minor sense belong to this evolutionary scheme where development is by means of this cycle we have been studying here. He really belongs to a different scheme altogether and we saw in

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connection with this how, spiritually, man was always separated into two classes:—"He who is not for me is against me," "Those who know and those who do not know," "The lost and the saved," etc., and we made an attempt to link up this idea with the time when the man who hitherto has been considering himself only as a product of the past, the scheme of evolution in which he is still submerged and out of which the life within him has arisen in the past, and the time when, through some form of inner illumination, his soul is allowed to look forward and catch some glimpses of the glories of that spiritual development that lie immediately ahead of it. The man then is said to become converted, and some inner change, akin to this one, appears almost in every incarnation of the soul until the time comes when it can be made for the good of all and the liberated one rises out of this scheme of cyclic development to claim that spiritual heritage which belongs to him by right of his divine origin.

The Human Kingdom then is not merely the culminating (the seventh) phase of the great cycle of the life wave, it is also the opening phase of an entirely new epoch of development, when, we may presume, life will evolve by some method other than the painful one of the cycle of descent and ascent, and the soul will never more have to drink of the waters of Lethe, that awful cup of forgetfulness that is the cause of the great world tragedy.

This, to our mind, is the great teaching of reincarnation which, through our Society, is being spread so rapidly in the West, that man is meant to look forward. It is the vehicles of man alone that belong to the past, but his soul is of the future and belongs entirely to that. We must learn to look at the heights ahead of us, which in the future we shall all quite naturally and easily attain.

That inner change, when the eyes of the soul are opened, which for want of a better name we call conversion, must also

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appear at certain times reflected in Humanity as a whole, when all the world is, as it were, simultaneously given a glimpse of its wondrous future, of the marvels of the Scheme of which it is a part. There must be, at certain periods, a kind of world-conversion, when through special efforts of the Guardians of the Universe, the whole of Humanity can rise for awhile to its full stature reaching in advance that state of redemption that will not be normally attained for some time to come. Perhaps this may throw some light on the direction of the labours of our Society in the days that are to come.

Muirson Blake

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THE FOUNDATIONS OF NATIONAL GREATNESS

By JAMES F. HARVEY

IF we had lived in the sixteenth century and had been born in Spain, it might have been our lot to take part in the adventurous and epoch-making expeditions of Cortes to the New World. Had we done so, we might have penetrated into the jungle of Central America and there been struck with amazement at the evidences of a wonderful civilisation long passed away. Massive terraces of masonry rich with carving might we have seen, but ruined and overgrown with the rampant vegetation of a tropical forest. Had we been of a thoughtful turn of mind we should have wondered who built it, and how long ago, and why it was destroyed, questions which would have remained all unanswered.

Or, had we accompanied the brothers Pizarro on their invasion of the peaceful and well ordered country of Peru, there again, it may be, high up in the passes of the Andes, might we have seen relics of vast engineering works such as would tax the powers of the most efficient of modern engineers to accomplish.

And then, had we sailed westward, leaving our companions to continue their work of butchery and plunder, we might have reached Easter Island, 1,000 miles from any land and there we should have seen, in rows on the beach, many half buried in the sand, enormous sculptured figures of men, 30—40 feet high, and had we penetrated the interior of the

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Island we might have found some of these gigantic figures lying unfinished in the quarries from whence they were hewn incalculable ages ago.

Then sailing still westward and arriving at the Philippines we might have found the prehistoric remains of ancient harbours, wharves, and canals pointing to the existence of a busy, seafaring commerce, far back in the dim ages beyond the memory of man.

And if our Spaniard had lived a few centuries later he might have been interested in the recent discoveries in Crete, where scientific excavations have shewn that there existed in that Island, thousand of years it may be, before the days of ancient Greece, a wealthy and powerful civilisation, all memory of which had since been lost.

And so we come down to the records of history, and still the tale of shattered civilisations runs. The Babylonians and the Hittites, the Egyptians and the Assyrians, the Persians and the Greeks, the Carthaginians and the Romans—it is still a tale of the rise of mighty empires and of their fall.

And looking thus round the World the question is bound to arise in the mind of the thoughtful person—"Can *our* civilisation endure?" For it cannot be thought that the forces which so shattered those mighty empires of the past will display any special leniency to our own. Why should they? If a civilisation fails, it fails, and must go the way of all failures—it matters not one jot whether it be Atlantean or Āryan, Egyptian or Greek, Asian or European. And the reason for these failures? Simply this, that they no longer provided a suitable social vehicle for the evolving spirit of man. The same law which breaks the human body and casts it aside when its usefulness is passed, setting free the Spirit, breaks also the social body of the race when that becomes a prison instead of an instrument of progress, and just as on the reincarnation of the individual the new body begins again as

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that of a child, so is it with the new social body which arises after the break up of the older form.

So if we would establish our civilisation, as it is surely our duty to do so long as we may, we shall do well to examine it carefully, that we may judge whether or no it shews any signs of decay, and, if so, whether this can be arrested and healthy tissue induced to grow in its place.

Now the chief cause of a nation's decay is the existence within it of slavery in one form or another, in other words, of economic injustice producing on the one hand, great wealth and luxury, and, on the other, poverty and misery. Such conditions, by holding up the acquisition of riches as the greatest good, induce a race for wealth and power, leading directly to the weakening of the moral fibre of the ruling class, to envy and discontent amongst the poor, and thus to a cleavage within the nation. In all such societies there is a failure to realise spiritual values, a consequent lack of social unity, a blindness to the real object of life, and the end is death. As Mrs. Besant says: "The great civilisations of the past have perished from this startling contrast of luxury and misery."

Can we honestly say that this great evil has been eradicated from our society to-day? If not, unless all history is a lie, it is doing its work, and unless it is remedied the end is sure.

This then, if it be true, is the horrible canker within the heart, it is the quagmire upon which we have sought to rear our national greatness, and it shews itself in many alarming symptoms.

I have referred to shattered civilisations. Let us turn for a moment to the few which have endured. In India, where the land was secured to the family group and the village community, you may go back for many thousands of years, and still, in spite of dynastic wars this great civilisation, until contaminated by Western ideas and oppressed by Western

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rulers, has a record of stability, of wealth, of greatness, without a rival amongst the nations. In old Peru, under a somewhat similar disposition of the land, you had another example of peace, well-being, and national unity, which, had it not been ruthlessly broken up by the Spaniards, might have remained to the present day. Also, in China, with its 6,000 years of recorded history, you have again a just distribution of the land, and thus, in each of these ancient countries whose records go back to time immemorial, the basis of their stability has been the recognition of the right of the people to the land. In other words, of social justice.

Now let us look at home. In the United Kingdom over half the land is owned by some 2,500 people, one in 18,000 of the population, while 44 out of our 45,000,000 have no ownership in it whatever. So thoroughly in fact has the evil work been done that the great majority of the people have forgotten, or never knew, that they ever *had* any rights in it at all.

It may be said that India, China and Peru are, or were, all unprogressive countries; that if stable they were also stagnant. This, if partially true of China and Peru, is certainly not true of India, where nearly every form of political government has been tried. But even if it were true, is it necessary that progress should be synonymous with injustice? If so, progress can only end, as it has ended many times in the past, in the pit, and the sphinx riddle still remains for us to read.

We are proud, and rightly so, of the scientific and industrial progress of the West, but, while taking credit for our own achievements, need we lack a true appreciation of the profound philosophical work of India? This work is to be measured, not by the accumulation of material wealth or the growth of our powers on the physical plane, but by the development of the highest faculties in man.

But there are other symptoms of decay. There is the divorce between social privilege and social duty, for which our

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hereditary system is so much to blame. As a consequence we have a functionless rich class, living largely on unearned increment in the midst of penury. The Chinese were much more reasonable in this matter than ourselves, for, if a man received public honour for some great service to the State, it was his ancestors and not his descendants who were ennobled —and this for the very good reason that his ancestors had probably had a good deal to do with his rearing and training, while his posterity most certainly have nothing.

Then, there is lack of vision in our Governments. It is, I believe, quite true to say that at least 90 per cent of governmental activity has to do with questions of property, leaving a poor 10 per cent for the greater question of the national development. In place of the latter we are faced with widespread greed, individual and national, with lack of morality both in business and statecraft; with such disease of our productive and distributive agencies that large numbers of our people are denied the right to produce and consequently to consume in any adequate measure. We are faced as a natural result with the physical deterioration of a third of the population; with the starvation of education, with appalling housing conditions, and, internationally, with economic collapse of the greater part of Europe. The intellectual and moral bankruptcy of the rulers and governors of the West cries aloud for recognition, if these evils are to be checked and civilisation to be saved.

But decay is not necessarily dissolution. Decay is constantly going on in the human body and is replaced by the production of new tissue, so that the body is said to be entirely rebuilt every seven years. Nature does this for every healthy person and, because we are not in conscious opposition, does it up to time. So in the same way must new tissue be built into the body of the nation. But in this matter there is conscious opposition to change, for privilege and self-interest are always blind to the national welfare. In the face of this

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opposition it is, therefore, not sufficient for us to be merely negative, we must be active, we must be positive.

And this new tissue if it is to be strong and healthy, must be capable of vibrating in harmony with the highest attributes of man. The national house must be adapted to the unfolding life of its tenants if it is to stand.

Now most of the great religions of the world agree that the Divine nature is a Trinity, expressing itself as Will, as Wisdom and as Love—and if man is, in his very essence, the same, then the Foundations of Natural Greatness, in other words the structure of our social institutions, must be such as to become instruments, to become vehicles or channels through which this highest nature of man may express itself in the world.

Do we realise sufficiently, that the manifesting of this higher nature in the individual is very largely a question of the development and control of his vehicles? The same holds good for the nation. Unless these vehicles of the national life vibrate in harmony, the result must be national discord, and the possibility of a glorious melody is lost.

And so I suggest to you that no civilisation can endure which denies an outlet for the expanding life of man. I suggest to you that our Foundations must be nothing less than noble vehicles for the expression and unfoldment of the Divinity in man. I suggest to you that here we have an unfailing touchstone, by means of which not only may we analyse our present society, but also have a clear guide as to the nature of those Foundations upon which alone the social order which we all desire may be built.

And now, having considered the question in the abstract let us consider it rather more in detail.

In what does Will consist? I think you will agree that it is resolution, determination. Will is positive—it is active—it is power—and the measure of its unfoldment in the physical

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world depends largely upon the strength and fitness of its instruments or vehicles. It is the antithesis of weakness—it has no use for a negative attitude—you will remember the judgment upon the Laodiceans who were neither cold nor hot—simply negative and lukewarm. Kipling stresses the same point in that tale of his of the man who applied for admission to Heaven. He was asked what great good he had done, but could remember none—and so was told to apply for admission to the other place. He went, Satan asked him what great sins he had committed. He could remember nothing in particular. Then said Satan: "You poor miserable creature, good neither for Heaven nor Hell; here, take this bit of brimstone and go away and make a little Hell of your own."

And so, I think, it is true that the man who has sufficient will-power and sufficient interest in the Universe to be positively wicked, is nearer the light than the inert and the apathetic. There is at least the power in the engine, which some day may be guided to the achievement of great ends—a weak man or a weak nation can never be great.

But, as I said, in order to express itself fully in the physical world, Will must have its appropriate vehicles, strong, and fitted for their work. And this is where the importance of the outlook of the nation and the nature of its social arrangements come in. For though these may not be able to increase Will, which is inherent in the nature of man, and which can only be unfolded, and not added to, these national and social arrangements, can, and do, have a very vital effect upon the quality of those vehicles and may therefore largely help or hinder the expression of Will in the world.

For in what does strength, and fitness consist? The basis of strength is a well nourished body, breathing pure air, and finely disciplined so that it may endure strain and hardship without undue damage. One could go to great lengths in criticism of our national life on those grounds alone,

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but I am not at the moment condemning the national house as unfit for human habitation, I am seeking to suggest what should be the foundations of the new building. And so the very first of our foundation stones must be such social conditions as will ensure the proper feeding, clothing, breathing and exercising of the people, especially the children, so that the physical basis of the nation may be well and truly laid.

Let me give you an illustration. Some few years ago the Milner Field estate came into the market. A proposition was made in the City Council that the estate and mansion should be purchased by the city, to be used as a school for some of the poorer children. This was turned down on the ground that the city could not afford to build up the physical and mental bodies of its children! I presume that it could afford to run the risk of its house falling about its ears owing to the foundations giving way! Wise architects do not build in this fashion.

But not only must the physical body be strong, the mental body also must be well nourished and trained. There are few more pitiful objects than the strong brawny youths of many of our country districts whose minds, so far as any broad and far-reaching ideas are concerned, are simply blanks. What is to be expected but that they will hang round the corners of the street, or congregate in the public-house wasting what leisure they have in gossip, and useless if not vulgar talk. It takes an educated man to be happy in the country, and one reason why the towns are so attractive to these young men is that, having no inner resources, they seek continually outside themselves for something to interest and amuse.

But I will return to this subject later, when I deal with education. At the moment all I need say is, that without proper nourishment and training of the mind a man is weak

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mentally, and is at the mercy of the strong, the unscrupulous, and of his own lower nature.

There is then, of course, the emotional nature, which needs direction and control: but this also can perhaps be more conveniently dealt with when we come to the question of education.

The welfare, then, of these three, the physical bodies, the emotions and the minds of all its citizens, the vehicles of their wills, and thus the channels, for better or for worse, through which those wills must flow, must be the primary care of any nation which would be great and which would endure.

And now let us pass on to the second great divine quality unfolding in the race—Wisdom. If I might venture to try to define wisdom, I would say that it is that larger consciousness which directs knowledge and imagination to the helping forward of the evolution of man. And just as the physical body, the emotions and the mind are the vehicles of the Will, so I suggest to you that knowledge and imagination are the immediate vehicles of Wisdom. I say immediate vehicles, because they are not the only vehicles—Wisdom when unfolded informs, controls and uses for its high purposes not only knowledge and imagination but also the body, the emotions, and the mind.

It will be clear to all that national greatness cannot be founded upon ignorance and lack of vision, and here again, although it may be true to say that no nation can make its citizens wise, yet it can do a very great deal towards providing the channels through which Wisdom may flow. It may enlarge knowledge—it may stimulate imagination. And here at the very outset, in considering this question of knowledge, we must discriminate. For some knowledge is most useful, some is less useful, and some has no use whatever. Therefore we must ask the question "Useful, for what?"

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And a great nation will at once answer "Useful, as helping towards the highest development of mankind—useful as ministering to the development and control of the body, the emotions and the mind."

First as to the body. As I have said, there are three things necessary to the health of the body, pure food, fresh air, and sufficient exercise. We feed our bodies day by day from the cradle to the grave. What we put into them must be a matter of considerable importance to their health and vigour. But where is the systematic teaching on the subject? It simply does not exist. I suggest that a nation which was determined that its citizens should be healthy and strong would tackle this problem of diet seriously, and at once. It would have regular conferences of experts, issuing periodical reports as to quantity and quality both for vegetarians and for meat eaters. These reports might then form the basis of simple rules of diet, which could be issued yearly to every family in the land, who thus could be kept abreast with advancing knowledge. Not only so, but it would take such measures as might be found necessary for ensuring that all food should be pure, and for the restraint of those who would profit by the poisoning of the people.

The same with regard to fresh air and exercise. A great nation would train its citizens to value fresh air, and would never put up with the housing conditions which afflict us to-day. It would insist on a solution. If the whole nation could be mobilised to fight a human enemy, we could certainly do more than is done to house our people properly and fight the demons of dirt and foul air.

With regard to exercise; it is thought very necessary to teach our children the laws of physics and mathematics, but is it not at least equally necessary to teach them the laws of our own bodies, so far as we know them? There should be a gymnasium attached to every school, where instead of some

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half-hour a week, daily exercise and training should be given. And coupled with the gymnasium should be a swimming bath and playing field, where habits of personal discipline and cleanliness could be cultivated.

But, of course, the nation that made up its mind to care for the bodies of its children, would also have to do a good many other things about which I need say little at the moment. Why is it that nearly the whole of the school life of a child is spent in preparing him to learn to be useful in some way or other in industry or trade? It is because of the false ideas which rule society and our false standards of value. We set such great store upon material things that we are blind to the far greater riches which are being neglected and destroyed in the human life around us. If the thousand and one articles of pleasure and luxury which abound to-day are worth the labour of making, how much more worth while is the building up of healthy human bodies, the vehicles of the evolving life?

And included under this head must be a thorough training for every child in some branch of industry, science or art, for it is by these that the activity needful for the development of human faculty and the necessary environment for the production of healthy bodies can alone be obtained: these must all be made to serve humanity and not, as is so often the case to-day, humanity made a slave to them. Not that every child should have a smattering of all these, but, after a broad and general education, teaching him as it were his way about in the world and his position in the scheme of things, his budding capacity should determine the special line upon which he should chiefly concentrate. Every child should be taught that all useful work is honourable, and that the only dishonourable thing about work is to do it badly, or to try to throw his share upon others. If it were clearly impressed that useful work, willingly performed, is a necessary foundation for a great nation, we should soon cease to honour

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luxurious idleness, and social distinction would be the reward, not of wealth, but of service.

And to the training of the body must be added the training and discipline of the emotion, the desire nature.

Up to a certain stage in evolution personal desire is an indispensable condition of progress. Long before the infinite vistas of the cosmic life have begun to open out to his consciousness, a man must be stirred to activity, he must see before him some satisfaction, be it high or low, which will spur him to effort, and this is the function of desire. There are very few among us yet who do not need this spur, and to suggest to the normal man the futility of the pursuit of desire would be a great mistake, as this constitutes the greater part of his reason for action. Therefore, desirelessness is not one of the foundations of a great nation in the near future—but rather the control and the refinement of the desire nature. I think that in the training of the young the satisfactions resulting from order, harmony, capacity, knowledge and beauty and the peace and joy which come from helping others should be dwelt upon, and the craving for selfish pleasure, luxury, possessions and power over others, especially so far as the children of the wealthy are concerned, should be discouraged as the selfish and vulgar things that they are. Thus will emotion be an aid instead of a hindrance to the enlargement of the higher faculties.

James F. Harvey

(*To be concluded*)

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HIS SHADOW ON THE EARTH

By F. G. PEARCE

[There is a North Indian tradition still prevailing that at the moment of the Vaisakh Full-Moon, every year, a great assembly of Arahats and Holy Ones takes place in a certain sacred spot on a great plateau, and that on this occasion the Shadow of the Lord Gautama Buddha appears and blesses all the assembled ones.]

DOST Thou indeed on Wesak Day each year
Look back upon this earth that was Thine own—
Back from those heights unthinkable, unknown,
Back to the ceaseless strivings that are here?

What dost Thou see when Thy compassionate eyes
Look on the land Thy footsteps trod of yore?—
Thy name scarce known from Sindh to Vanga's shore,
And in far isles a creed that slowly dies.

A creed, and not a life! We stand and gaze,
Admiring those of old who trod the Way,
Disputing what we think that Thou didst say,
Saying we cannot tread it in *these* days.

And so our world grows darker. Blood and hate
Grow hotter, and we hasten to our doom.
Great Lord, who see'st the Truth beyond the gloom,
Wilt Thou not save us from approaching Fate?

Save us by Truth—for Truth can make us free!
Save us from self—for self it is that blinds!
We know Thy Path; what is it in our minds
Makes us unfit to tread it steadfastly?

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What is it? In the glorious days of old
Men came and heard Thee and were not the same;
Their lives were changed; they sought no longer fame;
They sought the wealth of Wisdom, not of Gold.

Why not we likewise? Ah! if Thou wert here,
Would not Thy Presence inspire us once again?
Would not we lift this world from out its pain?
Would we not quench with Love its hate and fear?

If Thou wert here! O vain, vain, vain desire!
For Thou hast passed beyond our utmost ken,
Far, far beyond the anguished cries of men,
Far, far beyond the flames of sorrow's fire.

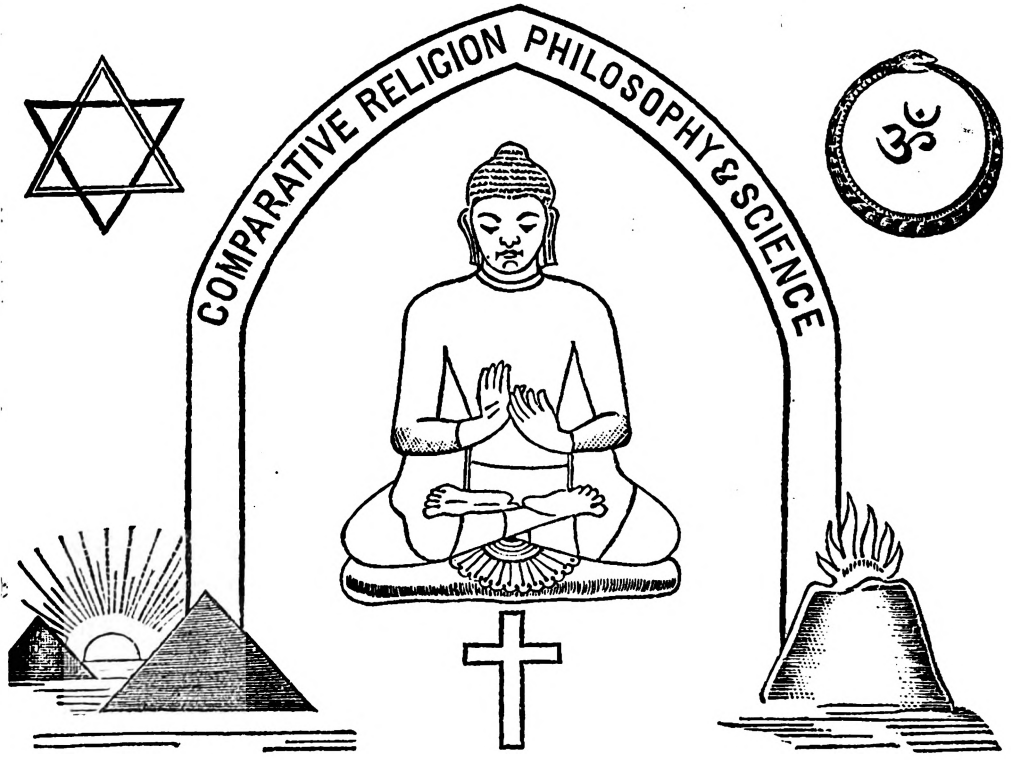
Dost Thou look back upon us, Mighty Lord?
Dost Thou indeed look back, O Conquering One?
Ah! if Thou dost, let not the ages run
Until we perish utterly by the sword!

Look back in pity on us! Thou art gone;
Yet Thou didst promise unto us to send
Him who in ages past was Thine own Friend,
The Lord, Metteyya, the All-Compassionate One.

Look back in pity! Grant us but this boon—
Again to see a Presence like to Thine—
Again to hear that Teaching so divine.
Lord, lest we perish, send Metteyya soon!

F. G. Pearce

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A DRUIDIC TRIAD

By D. JEFFREY WILLIAMS

THERE is a kind of sublime realism about the mystical philosophy of the ancient Druids. Three great Circles of Being were conceived by Bardic thought, the second arising from the first and the third issuing from the second. The first Circle, that of *Ceugnant*, is the unknowable, limitless Absolute, the Shoreless Sea of Non-existence. The second is the Circle of Bliss, the World of Transparence and Light. The third Circle is that of *Abred*, the world or cycle of evolution in darkness, matter or limitation.

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The evolution of man began in the "lowest point of *Abred*". This lowest point, *Annwn*, corresponds to the mineral world, though the word *Annwn* in Keltic mythology connotes the lower worlds looked at from the point of the Divine Beings and personages who play the rôles of kings, knights and heroes, in the dramatic tales and *Mabinogi*. The "underworld" of the divine heroes of Keltic tales is the physical and material world of human existence. Its stricter and more technical meaning in Druid teaching is the world of minerals. *Abred* is divided into four evolutionary stages, and from the mineral the "stream" of life passes on to the vegetable, *Obryn*, and thence to the animal kingdom, *Cydfil*, and eventually reaches the human stage, that of *Dyndeb*. The word *Abred* means "a traversing of a course".

On his long pilgrimage man has to obtain every kind of experience of both good and evil. These terms good and evil must not be regarded in the moral sense with which we to-day are so familiar. Experience of every kind of evil simply means the experience of repeated embodiments in material forms. Similarly it is the experience of every limitation and "death". In the human stage, because "life" and "death," spirit and matter, or liberty and limitation, are equally balanced, there arises the power of choice. In this power of choice is the beginning of freedom so far as humans can help to determine the matter. Man can at long last choose to take sides either on the side of life or death, or good or evil. If he does not choose to fight on the side of life against death in his own nature he must continue to suffer under the dominion of death. If he chooses to range himself vigorously on the side of life he will eventually conquer limitation and death and ensure his return to *Gwynfyd*, the consciousness of non-limitation and Universal Life and Blessedness. Again and again man must return to the limitations of physical birth until the final conquest of good over evil has been achieved. Man is a

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battle-ground. The triumph of life over death, of the universal over the limited in his nature and consciousness, is the return to the World of Bliss.

The following triad gives "three characteristics" of the attainment of *Gwynfyd*:

> The three essential characteristics of the Circle of *Gwynfyd*: Love as far as necessity for it exists; Order (or harmony) which cannot be improved; and Knowledge as far as thought and perception can reach.

In this triad is envisaged the final conquest over "separative pride," cruelty and falsehood, which are the three greatest enemies man has to encounter in his own nature. Against these powers of "death" the forces of love, justice and truth wage unending warfare. Man not merely gives hostages to these great enemies when he is conscious of "separateness" and pride, when he condones or ignores any cruelty or injustice to any living being, or when he is untruthful or excuses falsehood in any way. He is at the same time fighting on the side of the enemies. Whosoever is not definitely on the side of love, justice and truth must of necessity be against these things.

The consciousness of Blessedness is the consciousness of every need for love wherever it exists. It is the triumph of harmony that seeks to resolve every discord and to balance every injustice. It is that access to knowledge through a union of love with the Universal Love that includes everything and of a responsive harmony with all in a universal harmony in which all things live and move.

Universal Love implies a universal need for it. A fullness in any degree cannot be conceived without a corresponding void that draws the fullness to itself. It is the realisation of the immeasurable necessity for love that characterises the consciousness of *Gwynfyd* in men. It is strictly in keeping with this view of love measured by the extent of need that Druid thought included *every living thing* as sharing in this need. "In the love of God, the love of all existences" runs the public

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invocation of the Bardic *Gorsedd* Circle. It is not a question of loving in the way of personal liking and attraction : it is rather a matter of becoming love in an impersonal way in order to meet every need. Animals and birds and vegetables share this need for love, and the existence of any need is the whole reason for the existence of love to fulfil it. The greater the realisation of the necessity for love, wherever manifested, the greater the realisation of the realm of bliss in oneself.

Our triad next speaks of the realisation of a perfect order or harmony. Deep down in the human heart are sometimes to be heard a few fitful echoes of this primal, fundamental harmony. The return to this consciousness of "order that cannot be improved" is by the resolving of our own personal petty harmonies and discords. Our own little tunes, harmonious enough in our ears, in a higher and more universal key will become discordant. The fundamental harmony of the human heart is written in a universal key and its expression in the music of human life will be a perfect "rendering" according to each individual's harmonic chord. The mind will accord with truth, the emotions will be "in truth" with sympathy, and actions express the balance of both in justice. The man in tune with perfect harmony is not merely a just man from our limited and erroneous point of view, he is become the embodiment of justice in the universal sense. What this state of consciousness is like we have no conception. We can but feel that a perfect sacrifice that is a perfect joy is in some way the heart of perfect justice. From another point of view, perfect harmony and order are expressions of beauty. Even in our separated consciousness the response to beauty by one aspect of our nature will include the response to balance and proportion and order, and so on, demanded by other aspects. A life "hid with Christ in God" is a life merged in universal harmony and beauty and is a life that expresses such a harmony and beauty.

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"Order was Heaven's first law," and it has been said, "man's last." In the still, deep places of the soul we dimly feel that order and harmony "mightily and sweetly" arrange and inform all things. But man, the wanderer from his own deep heart, travels continually in a far country of many distorted inclinations. He makes journey from limited perspective to limited perspective and never doubts the accuracy of his vision. He clings to his limited view and perspective because he knows no other, and perhaps because he feels he would be lost, or become blind, if a perspective of no known limitation were offered him. In other words, he fears to lose his limited self in order to find his Universal Self.

We place our trust in fear. We regard fear much as a policeman who looks after our property. And we trust this guardian of our precious possessions to see that we are safely locked and barred within our prisons. Safely inside our prisons of cherished material, moral, mental and even idealistic possessions, sometimes bolted behind our own principles, we throw out the keys to the keeping of fear, little knowing that the true possession of these things comes through not being possessed by them. We are often too blind to see in our fears the "way out" to freedom. Our fears are gateways to security and peace if only we had the courage to pass out through them. While we have anything to fear and defend we are harbouring the very enemies that would make us prisoners, and while we have anything to protect from attack we are providing ammunition to the enemy. There will be no order and no harmony in our lives until all the defensive barriers of the limited self are broken down and until we realise that all true possessions are the possessions of all.

There can be no true Love, as the Universal within feels it, without the true harmony such as the Universal within delights in; and the love of all and harmony with all must give knowledge of all "as far as thought and perception

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can reach". Perfect insight is born of perfect love and harmony. It is a true wisdom that places knowledge last in this triad. Fleet-winged love entering into every need flies in the direction of knowledge and returns with added insight for the enrichment of knowledge. Knowledge ever follows in the wake of love.

Fullness of knowledge is "restored" when the limited consciousness has become one with the Universal Consciousness, when the "mortal has put on immortality". To the eye of the Immortal Spirit in man there is no veil in all Nature's kingdoms. On the plane of the Universal the philosopher's "object" or "objective" to conscious perception becomes the mystic's "subjective" in a conscious identity and unity. There is no limit to knowledge when this level has been reached; if there is a limit at all it will be found in the "reaching" of thought and intuitive perception.

It should not be thought that because Druid teaching is so impersonal and because so much emphasis is laid upon the universal as against the particular and limited in consciousness, that there is no regard for individuality. Over and over again in various triads will be found statements which stress the uniqueness of each individual and the inviolable sacredness of individuality. No one man or being is a copy of another. Each is a "little world" of its own, for there can be "but one of its own kind". Yet all the human "little worlds" are indissoluble parts of the "Great World".

In this little essay the writer has tried to enter into the spirit and point of view of the ancient Druid teachings. He is fully conscious of his great limitations. However, he submits it as a small contribution to the study of the long "stowed away" and ignored, precious wisdom of a forgotten past, once taught and followed in the West.

D. Jeffrey Williams

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CLASSIC MYTHS

By ARNOLD S. BANKS

PROMETHEUS, THE LIGHT-BEARER

All hail, the Unknown Ones.
All hail, the Divine,
Whom we darkly grope after,
And fain would resemble.
In their good we believe,
Because good is in Man.

For Nature is cold,
Unfeeling, and blind;
There shineth the Sun
Upon evil and good.
Moonlight and starlight
Gleam down in their beauty
On one and the other.

'Tis the glory of Man
To be helpful and good,
Unwearied procuring
The useful, the right:
A prototype so
Of the gods we grope after.[1]

THE Myth of Prometheus is one of the greatest stories in the world. It appeals greatly to the imagination and wonder, when these are illumined by intuition and some knowledge of occult tradition. It is distinguished by its simplicity, rugged dignity and depth of meaning. Many are the poets and philosophers who have found inspiration therein. Hesiod, that lens through which we can gaze back into the ancient Hellenic traditions; Æschylus of Eleusis, the Demiurge of Tragedy; Plato, Plotinus, Bacon, Goethe, Shelley—to name but a few of the Immortals—have all been under its spell. Our own H. P. B. frequently used the myth to exemplify some part of her mighty message. Giordano

[1] Goethe. "Das Gottliche."

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Bruno—no less "our own"—appears to have been deeply influenced by the Fire Symbolism. It has been well said that

> with the single exception of a crucified Jesus, no example of suffering goodness has taken such profound hold on the imaginations and affections of humanity.

The sources from which we of this age obtain the myth are chiefly Hesiod, Æschylus and Plato, but these were in no sense originators of the main ideas of the story; they merely handled a tradition that was vastly ancient even in their day. Dr. John Owen, in "The Five Great Skeptical Dramas," describing the story as being "older than the Hellenes themselves," has allocated it to the period prior to the great Āryan migration from Central Asia. Its origin, he continues, "may be said to transcend the limits of human history." Semitic tradition holds another version of the fundamental story, as a study of the *Book of Enoch* will reveal. Not only is the myth much more ancient than the first beginnings of the Hellenes—though it may have derived much of its actual form from their Mysteries, and their Dramatists certainly embellished it—but the most historical aspect of the story relates to events in the Third Root Race, some 6½ million years ago. These events in their turn, moreover, may be a reflection of inter-planetary and cosmic influences so much more vastly ancient still, that imagination seems led by them into some remote region of higher Æther, far transcending the concrete thought-material of our planes.

Before hearing the essential details of the story, it is well to hark very far back in thought into the early mists of the inhabited world. This age of self and of intense individualism regards those mists as entirely dark and dense, whereas, could we but throw our consciousness back into that time and examine them, we should find them strangely luminous and opalescent with the lights of morning, for the Gods walked then with Man and guided him, though he could not as yet to

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any great extent intelligently co-operate. We must even pass in thought further back through the dawn and the previous night of the world, to some former day of its activity. Then, says the legend, Ouranos or Uranus was the first king over the Atlanteans, " who lived in a wonderful fertile land to the West, a people distinguished for their piety ". First thoughts would confuse these with the inhabitants of Atlantis, those whom we know as the Fourth Root Race—though piety seems to have been far from universal among them ;—but it is probable that the reference is to altogether different and earlier conditions. In the days of the Pelasgoi and early Hellenes the continent of Atlantis must have become a tradition, a myth, yet exercising a strong predominant influence on the imagination. To them it was probably the land of " Once upon a time ". Therefore in recounting the traditions of an even earlier time, a previous world-period, it was natural that these should become confused in the popular mind with the saga of the submerged continent.

Ouranos, the Ruler or Demiurge of a previous World-System—or of a set of such Systems—had several wives, of whom one was named Titaia, Earth. The stature of these lordly ones has diminished in the eyes of men till there now remains but a dim tradition of them as King and Queen of the Fairy people, and we know their names as Oberon and Titania.

Their children were Titans, six male and six female, for rarely is a creative force imaged under the guise of a male being without the female counterpart to personify the substance in which that force must work. These beings symbolise, and in truth are, the Planes, Principles, Forces, Kingdoms of Nature—superhuman, human, sub-human. Keightley, a well-known authority on Mythology, says :

> The germs of all beings afterwards to be formed lie in them. Our concept of them should not at this stage be limited in any way, but rather be kept fluid, cosmic, related in thought to the time

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" when the morning stars sang together, and all the Sons of God shouted for joy ".

We follow the line of heredity of only one of them, of Iapetos and his family. Possibly this name, as suggested in *The Secret Doctrine*, is cognate with Japhet, that son of Noah who plays a somewhat similar rôle in Semitic tradition. Iapetos means " afflicted " or " oppressed," being derived from a Greek word meaning " to strike ". It suggests " that which is struck into, or confined in, matter ". And one who is learned in the inner meaning of words states that the Hebrew syllables in the name Japhet stand for " Space manifested " or " That which is everywhere extended in space ". It has been said by Keightley and others that Iapetos was intended to represent the origin of the human race. But this Titan seems to signify more than the origin of the human race alone. He is the Life-tide as a whole, upon which the human race forms but one wave.

He had four sons, of the Titan race; Atlas, Menoetios Epimetheus and Prometheus. Their mother was Klymene, the Bright One, daughter of Okeanos, the Ocean of cosmic substance. Ocean is ever the ultimate parent of all forms.

It will perhaps be remembered that Ouranos, the ruler of a far-past system, ceded his kingdom to Kronos, whose reign was the Golden Age. From him it was in turn wrested by Zeus or Jupiter, the Demiurge of this World-period with which our story is concerned. Zeus is that all-comprehensive outgoing creative power which holds the world in being, but which must be met and opposed by the life or race destined to progress through individualisation to self-consciousness and beyond. The main feature in the myth of Prometheus is the conflict which he, as a protagonist of humanity, wages with Zeus. So the story runs that in earlier days the race of men possessed fire and offered sacrifice to the Gods, but Prometheus tricked Zeus into taking only the inferior parts of the

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sacrificial victims, the bones and fat. The Cloud-gatherer in wrath deprived men of the use of fire, but Prometheus stole from heaven the bright-rayed fire, mother of arts, and, bearing it in a fennel stalk, *restored* it to men. Zeus in revenge devised a great woe for mankind. He caused earth and water to be moulded into the form of a goddess, and when the divine inhabitants of Olympos had bestowed upon her their own particular gifts and qualities, some beautiful and good, others mean and ugly, she, the living Pandora endowed with all gifts, was sent to Epimetheus. His brother, with the foresight which was his very nature, had warned him to accept from Zeus no gift, yet he received Pandora. However beautiful and god-endowed, she came as a disturbing element in the evolutionary scheme. At that time, as the old myths tell us, there were no evils, toils or diseases abroad in the world, but the race of men was happy and unvexed. The evils and other qualities, products of past evolutionary progress, were enclosed in a sealed earthen jar, which Pandora found and opened, being led by destiny and curiosity to do so, whereupon all, save Hope who remained, escaped to plague the race thenceforth. Kārmic potencies of good and evil from a previous world, sleeping in the retentive plasm of the lower planes, were awakened at the thrill of the downward shining starry light. These influences had to be met again by the new life wave, and the old struggle resumed, just as in the blissful state of Eden the "fruit" grew on the Tree of the knowledge of good and evil, and was intended to be plucked and digested. Such is the story of the "fall," as told in Greek tradition.

But Zeus also let his wrath fall heavily upon Prometheus, for he sent Hephæstos, the Artificer of the Gods—a divine aspect of the Titan himself—to bind Prometheus with chains to a pillar or to the rocks of Caucasus; and Kratos and Bia, "Strength" and "force," to see this properly established. And later there was sent also an eagle to devour by day his

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liver, which grew again each night. Prometheus remained bound during many of the generations of men, till eventually one of his own line should, as foreseen by him, be permitted by Zeus to slay the eagle and release the Titan. This deliverer was Herakles.

It is interesting that Owen, in his study of this myth, or rather of that part which remains of the great Promethean drama of Æschylus, enumerates six meanings, recalling the statement that the key of interpretation may be turned several times. He classifies them thus: (1) Aqueous, wherein Prometheus typifies clouds or mist. (2) Fiery Celestial, as stars, lightning, meteorites or similar phenomena. (3) Fiery Terrestrial, including volcanic fires and also all useful applications of the element in the hearths and forges of men. (4) A medical or Scientific application. (5) Historical. (6) Rational, Moral and Metaphysical.

It would seem that the last three meanings naturally divide into four or more, though in actual reading of the interpretation of the myth it will be difficult to treat them separately; for no one meaning is in a compartment by itself, but they all blend and interpenetrate. The four meanings to which attention might with the greatest degree of interest be directed are: (1) Scientific, alluding to the various Kingdoms of Nature, Prometheus himself standing for the Human. (2) Occult-psychological, treating of the various principles in Man. (3) Occult-historical, wherein is shadowed that mighty event known as the coming of the Lords of the Flame. (4) Treating of Initiation and its expansions of consciousness.

It cannot be said that each son of Iapetos, the evolutionary Life wave, represents definitely one plane of matter, one kingdom of nature, or one principle in Man's constitution. We shall find, however, that they approximate to these ideas, and the reader should carry in mind a fluid and not rigidly defined concept of the general correspondences between them.

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The Afflicted One had four sons. First was Atlas, the Endurer, "the grim being who knows all the depths of the sea, and keeps the long pillars which hold heaven and earth asunder". He was associated with the far West, and his name is related to a more ancient one that has descended to us in Aztlan, Atlantis and probably Tlavatli. It remains also in that range of African mountains near to the "Pillars of Hercules," where the Titan was thought to be undergoing his age-long punishment of supporting the heavens on his head and shoulders. By his association with the pillars, a version of the "pairs of opposites," he suggests manifestation and form, hence in particular the physical plane and principle. The Homeric description of "knowing all the depths of the sea" confirms this, for in these early cosmogonies the Ocean stands for the great cosmic expanse of substance, not the watery sea of our small planet.

His punishment was imposed by Zeus for sharing in the Titan War, the effort of the evolutionary forces to assert themselves. The rebellion against the authority of Zeus was but the turning of the Life wave from the Path of Outgoing to the Path of Return; from an effortless drifting flow in line with the stream of Involution, to the stern struggle to assert self. It suited the mode of thought of the polytheistic religions of those days, to take from the concept of God some of the power, wisdom and goodness which are His, and allot them to beings who seemed to be struggling against Him. The word Titan means a Striver, one who makes effort. It seems to be nearly related to the German verb "Thun," to do, and to the English word "done". As Keightley wrote, the Titans are not "wild and turbulent powers of nature; they are to be regarded as beneficent agents, and the period of their dominion as the Golden Age, during which, under the rule of Kronos, there prevailed a perpetual Spring".

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The second son of Iapetos was Menoetios, the haughty and insolent, from a word meaning strength, passion, rage. He too was struck down by the bolt of Zeus and imprisoned in Erebos. He is astral matter, and the principle of desire and passion; the Kāma in Man.

The greater part of the interest centres in the ideas symbolised by the remaining two sons, Epimetheus and Prometheus. These brothers, closely united in the story, may be regarded respectively as the concrete and the abstract minds, whether as principles in the cosmos or in Man; or, if Menoetios stands for Kāma, Epimetheus is Kāma-Manas, and Prometheus is pure Manas. Hence the two may be animal man and rational man respectively. Keightley says "In Prometheus and Epimetheus are personified the intellectual vigour and weakness of man. But in this myth there is great confusion, for its original sense seems to have been lost very early." Doubtless with the loss of the Mysteries there went also the ability to read much of the teaching in the myths.

The intellectual vigour of man is that of the Higher Mind, and the weakness is that of the Lower, or of Kāma-Manas, of Animal-man. If Epimetheus is closely allied to the animal, Prometheus is that free abstract principle which, while manifesting on earth, can yet reach up to heaven and bring gifts to men. He is Humanity, with its feet on the common clay and its head in the divine freedom of the stars.

The name Epimetheus means after-thought, while Prometheus means fore-thought or forth-thinking, indicating the main difference between the concrete mind which goes only from one step to another in the light of past experiences, and the free unfettered God-like mind which soars on wings of intuition. One evolved through the animal kingdom and that of animal-man, but the other belongs to divine realms, and was a gift of the Monad from above. Æschylos, in his version of myth, rather suggests the higher origin of

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Prometheus by making him, as distinct from his brothers or half-brothers, the son of the Titaness Themis, Law, who gave him knowledge of all the future.

The association of Epimetheus with the animal kingdom is seen in the Protagoras, Plato's version of the myth. The Gods, having formed men and animals, gave to the two brothers the task of endowing them with powers. Epimetheus asked for this boon to be his, and it was allowed. But Prometheus found that his brother had equipped the animals with qualities of offence and defence, giving to one fleetness, strength of limb and claw to another, and to others the protection of shell or thick hide; but, whether from helplessness or design, he had left Man unserved. Prometheus therefore stole fire from heaven, to enable Man to protect himself. Here Epimetheus foreshadows evolution and natural selection. Evolution alone did not give to Man the ascendancy which he possesses in this world. He would be ill protected if he had to rely only on such powers as he shares with the animals. Mind is the master weapon, and is his alone. Many animals excel him in physical strength and in instinctual wisdom, but to become and remain overlord he relies on co-operation with his own kind, and on his power of planning and of devising weapons, and all these qualities proceed from Mind.

Arnold S. Banks

(*To be continued*)

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CALVARY

By G. GIBBON CHAMBERS

They crucified Him.

THE Cross and the Crucifixion are symbols which have come down from prehistoric times. The Cross is found on the monuments and temples of all nations—Hinḍū, Ethiopian, Tartar, and many others.

In the rites of ancient peoples the Cross had a prominent place—it was traced in oil or water on the forehead, as now in Baptism, it was embroidered on the sacred vestments, was carried in the hands of Priests, and it can be seen on all Egyptian tablets, and the Cross plays an important rôle in the religion of Christianity because the Crucifixion is an essential element in the career of the Christ.

The Cross is traced by the sun in the heavens, it is represented by the magnetic forces of the earth, it is seen in the snowflake, the human form is modelled on the pattern of the cross, all nature bears the impress of this sign of Renunciation and Redemption.

The Cross has four angles, and four points, it divides a circle into four equal parts, and represents the At-one-ment, Perfection on the material, mental, emotional and spiritual planes.

It shows the final conquest of the God within on all the planes of a man's being. Jesus was a type, His life was an example, and the Crucifixion was a stage in that life. Gethsemane and Calvary were and are processes of the soul's evolution. Jesus spent every day of His life, and every hour of the day, in deeds of love, Calvary was the final gift of love, He gave love, and died in the giving. The story of the life of Jesus is the mystical history of any person, and the Crucifixion, the final sacrifice, shows the spiritual possibilities of all.

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If it were proved that Jesus never lived in history, if it were shown that the Bible story is a myth, the Crucifixion a brilliant episode of the imagination, our belief would be unshaken, for it is but symbolic of great truths. The divine drama of the soul was enacted in Jesus, and the final act in that drama was the Crucifixion.

The Crucifixion has been misrepresented: the idea that Jesus died for us, was crucified to save us, is entirely erroneous; for if that were so, His death was evil and not good: for to pay for wrong, to reap as we have ourselves sown, is part of good. As Plato said, "There is a still greater evil than injustice, namely, having committed it, not to suffer retribution for it: for one of the effects of punishment is to act as a healing medicine for the soul." Moreover, if we are redeemed by the sacrifice on the Cross, if by the death of Jesus man is rescued from eternal damnation, then should we be grateful to those who betrayed and delivered him to Judas and Pilate and Caiaphas, and to the howling mob. No! the Crucifixion is the supreme manifestation of the laws of love, enacted in each one of us. We must each one take up the Cross, must each one sacrifice in our own lives.

We are not saved by any Crucifixion or Calvary of 2,000 years ago, not by any physical blood-shedding, not by the vicarious passion and tears of Jesus, but by the God in us working through us, and redeeming us from the world.

The Cross and the Crucifixion are symbolic of the Crucifixion of the man, the idealist, the prophet, by the people—the mob.

A few days before the Crucifixion the crowd had cheered, had strewn palms and shouted "Hosanna to the Highest." It now demanded His blood. It was ever thus. The crowd, the many headed beast, as Shakespeare says, is always ignorant and easily moved for good or ill. The Martyr, the Seer, are called the "crank" and the "fool". He who would save the

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world is termed the "Impostor"; he who shows the way of life is deemed to be mad. The world scoffs and scorns and jeers at its Saviours, it ever crucifies its Redeemers. Thus it is that every great deed, every noble action, every gift of self-sacrifice is stamped with the mark of the cross.

Should any Soul be touched with grace or glory,
Surely such gifts are their possessor's loss:
Hemlock to Socrates, the stake for Bruno,
And to His young Divinity, the Cross.

The Crucifixion symbolises the eternal persecution of the ideal by the ignorant, the unusual by the ordinary, the great by the petty, the few by the many.

In the second place it symbolises the crucifixion of the lower self, the overcoming of all limitation, the final renunciation, and that renunciation brings the At-one-ment, which is not propitiation for God, but the reconciliation with God.

It was the Crucifixion of all lower desires. The God within became triumphant, man at last one with God. He was then as one without sin, was perfect. "Seeking nothing he gains all, forgoing self the universe grows I. No need hath such to live as ye name life. He hath wrought the purpose through of what did make him man."

That final renunciation gives eternal life, as symbolised by the cross within the circle. The Cross has beams typifying this At-one-ment, this union between the human and the divine—the body, mind, emotion, crucified until they become the perfect means of expression, a pure channel for the manifestation of God. That final renunciation comes only through love. "O passion of love, thou givest thyself unto death." This crucifixion is the overcoming by love of all that hinders. On the Mount in the land of service came the supreme test.

Shakespeare portrayed this idea of the crucifixion in his Court scene in *The Merchant of Venice*. Shylock the

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Jew, demanding his pound of flesh, is called to renounce his demands in response to Portia who pleads for the conquest by love. Shylock symbolises the lower in man, Portia is the eternal feminine, the voice of the Intuition, God speaking, demanding the giving of *all* in the interest of humanity. Shylock shrinks away!

Crucifixion then is symbolic of the final renunciation by man in the service of God and Humanity.

The Cross shows also the Redemption of man. Not in the orthodox sense of Propitiation, but by example. Jesus, the perfect man, became God by that final act of renunciation. So man can follow in himself, by bearing for himself, that same cross of love borne by Jesus. If man loves perfectly, he is able to redeem, and we are saved as we manifest Christ to others by love. Redemption is the example. Man must look within himself for the passion and the crucifixion. The German mystic truly said:

> Though Christ a thousand times in Bethlehem be born,
> And not within thyself, thy soul will be forlorn,
> The Cross of Golgotha thou lookest to in vain,
> Unless within thyself it to set up again.

Again, the Cross shows the eternal crucifixion of God in nature. God manifests in all, and works through all, and as God the Life is limited by form, so is He crucified. The disobeying of the laws, from which disobedience comes pain and sorrow and sin, results literally in the wounding and the crucifying of the One life.

The Crucifixion of Love and Truth takes place every day. The ideas and the ideals of Jesus were crucified with him, and the crucifixion of the truths which he proclaimed to the world continues to this day.

There is, moreover, the crucifixion of the Christ in each one by artificial and wrong social conditions. The anguish that man gives to man is ours too. It is because of our ignorance,

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our blindness, our neglect, that these things are. The majority of people living in the world to-day are prevented from developing the best that is in them, of living up to the highest of which they are capable, by the economic conditions prevalent and the pressure of our so-called civilisation. "Once more the dead Christ lies. People are crucified in every land."

And what of Calvary? Calvary is the path to the cross, and, as Jesus trod that path, He suffered untold agony. Despair, loneliness, disappointment, and humiliation were his companions. He went down into the depths, he drank the cup to the last dregs.

Despair at the failure of his mission, the cruelty of the people, the conquest of the old ideals of hate and greed, of the Priesthood and the State, instead of His message of love, might had won, not right. "My God, my God, why hast thou forsaken me?"

Disappointment: He had hoped great things, had planned much, but He had failed, for even the Disciples slept. "Could ye not watch with me one hour?"

> He felt the cruelty, the wasteful madness, the irrevocable loss,
> He touched the anguished world with gentle solace, and in return we gave Him to the Cross.

Loneliness: the feeling of separation from man. All forsook Him, all the disciples denied Him, He went alone. Even Peter said "I do not know the man." There was not one to carry the Cross, He was alone on Calvary.

Humiliation: They came to take Him with swords and staves, Him who was the Prince of Peace. "Are ye come out as against a thief?" He was mocked, scourged, and crucified with thieves, He who gave all for love.

We must all tread that path of Calvary, all pass through Gethsemane, we must all walk by Kedron brook, we must

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all pray to God in the garden, there wrestle with despair and disappointment, with loneliness and humiliation; we must all carry the cross, must all be crucified, must renounce to become one with God. Not actual death, but the will to obey the highest, the desire to give all in service, is what is demanded.

> Some blessed ones I call to die for men their brothers,
> Some I bid live the life of service, losing
> Self through the great might of all constraining love.
> Be strong to serve, bear thou love's burdens and through all thy toils,
> Thou shalt draw ever nearer unto me.

Before Calvary we search for God—after Calvary we see God, we *are* God.

Before Calvary we cry "Not my will but thine." After Calvary His will is ours.

Out of Calvary comes the creation of the Ideal.

Through Calvary is the way to Resurrection.

Through the bitter pangs of a soul's distress, the Christ is born to consciousness, by the Cross is the path to the Crown.

G. Gibbon Chambers

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PLATO'S CONCEPT OF MAN

By KRISHNANANDAN PRASAD, M.A., BARR.-AT-LAW

THE message of the Sophists was, from the high, idealistic standpoint of Plato, detrimental to the true interests of man. It was to look outwards, to have and to possess all that the world could give and afford, namely, wealth, power, position, health, culture and the like. The Sophist believed that man fulfilled himself by success in the physical world, that conformity to the values of the world was all that was required of a person who would have success and prosperity. His ideal concerned the present; it did not point to some glorious destiny beyond the present, for—the Sophist would argue—there was most probably no such destiny, and to sacrifice the present, which can be made to yield happiness, for a problematic future was against all dictates of prudence and common sense.

Their ideal was in consonance with their theory, which may be termed 'sensualism' or 'sensualistic subjectivism' (Ueberweg). Their theory of the nature of man did not rise to the conception of any transcendental principle in him. Their reflective observation did not extend, as Ueberweg remarks, beyond ascribing to man the subjective powers of perception, thought and desire, which belong to the lower levels of nature. In other words, they did not posit any spiritual principle in man: the psychical principles were all that made up his consciousness. Consequently, free and

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unfettered, healthy play afforded to the psychic principles of man was his end according to the Sophists.

From Plato's standpoint such a teaching was a veritable disease of the mind and soul. His ideal may be regarded as the antithesis of the Sophists'. The Sophist asked man to look outwards; Plato bade him to look within, to obey the high behest of the Delphic Oracle—*Man, Know Thyself.*

That was the message of Plato to his erring contemporary: Know Thyself. Self-knowledge was the panacea of all ills—the only astringent for the flabby soul of that time, nay, of all times. Precisely in a similar vein does the Upanishad bid us to know ourselves. "The Self is to be known"—so says the Upanishad in a dictatorial tone. It has got to be known! No dallying with the things of the world! The Self must be known! Yes, but how and why? Nay, what is this Self that we must know? Is it not an endless, bewildering kinematographic succession of thoughts and sensations? Is it anything more than a complex of these, perhaps a continuous 'stream of consciousness,' as the psychologist assures us? Indeed, the need for self-knowledge becomes more pressing, more urgent when Plato warns us thus: "it seems to me ridiculous for one who is still destitute of this knowledge (*i.e., ātmagnan*) to busy himself with matters which in no wise concern him . . . I devote myself to the study, not of fables, but of my own self."[1] Which means that the aims and pursuits of life, which the Sophists assured us were the only things worth striving for, should all be put aside, and that all our energies should be turned towards the acquisition of self-knowledge. But before one is expected to take a plunge in the dark, one must know, at least theoretically, the nature of the Self which one is bidden to know, and the prize, if any, for the winning of which one is exhorted to gird up one's loins and sacrifice all that the world holds dear.

[1] *Phaedrus*, Everyman's Library, p. 209.

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This leads us to Plato's theory of the soul. In *Phædrus*, the nature of the soul is discussed with great fulness and with remarkable clearness. It is impossible that his meaning should be misunderstood unless one reads one's own preconceived notions into it:

> . . . the Soul resembles the combined efficacy of a pair of winged steeds and a charioteer . . . In the first place, with us men the supreme ruler has a pair of horses to manage, then of these horses he finds one generous and of generous breed, the other of opposite descent and opposite character. And thus it necessarily follows that driving in our case is no easy or agreeable work.[1]

Further on once again:

> I divided every soul into three parts, two of them resembling horses, and the third a charioteer . . . Now, of the horses . . . one was good, and the other bad . . . That horse of the two which occupies the nobler rank . . . loves honour with temperance and modesty, and he is driven without stroke of the whip by voice and reason alone. The bad horse . . . a friend to all riot and insolence . . . Scarce yielding to lash and goad united . . .[2]

In *The Republic*, Plato discusses the nature of the soul with still more fulness and clearness. The soul is divided into two parts, the rational and the irrational, the latter being further sub-divided into the 'spirited principle' and the 'desire principle'. Thus, we have the rational, the spirited, and the desire principles. The third is wholly irrational, the second is more or less of an ally of the first. All these three principles are distinct from one another and operate severally. In Book IV of *The Republic*, Plato goes on at some length to prove that they are really distinct principles, by showing that each has its own function and that the same principle cannot do two opposite things, as two contradictory impulses cannot proceed at the same time from the same source. So he gives "to that part of the soul with which it reasons the title of the rational principle, and to that part with which it loves and

[1] P. 231.
[2] P. 241.

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hungers and thirsts, and experiences the flutter of the other desires, the title of the irrational and concupiscent principle, the ally of sundry indulgences and pleasures ".[1] The spirited element cannot be identified with the desire principle, for " anger sometimes fights against the desires, which implies they are two distinct principles ".[2] And since " when any one thinks he is wronged, does he not instantly boil and chafe and enlist himself on the side of what he thinks to be justice,"[3] and since " it much more readily takes arms on the side of the rational principle in the party conflict of the soul,"[4] it is only fair to hold that " in the soul the spirited element constitutes a third element, the natural ally of the rational principle, if it be not corrupted by evil training ".[5]

Towards the end of *The Republic* in Book IX, Plato represents the soul in the form of a creature—a monster of fancy. This strange unheard-of creature is at once one in three and three in one. It is " a motley-headed monster," it has " the form of lion," and also " the form of man ". Then we are bidden to " invest them externally with the form of one of the three, namely, the man, so that the person who cannot see inside, and only notices the outside skin, may fancy that it is one single animal, to wit, a man ".[6]

Now, what are the distinct natures of these principles?

With the rational principle, we 'learn'[7] and 'command'[8] and 'reason'.[9] It is " to command, inasmuch as it is wise, and has to exercise forethought in behalf of the entire soul ".[10]

[1] Golden Treasury Series, p. 134.
[2] *Ibid.*, p. 144.
[3] *Ibid.*
[4] P. 145.
[5] *Ibid.*
[6] P. 330.
[7] P. 138.
[8] P. 143.
[9] *Ibid.*
[10] P. 147.

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Again, "the individual is wise in virtue of the rational element".[1] This is, properly speaking, the human element; the other two he shares more or less with animals. Therefore, the specifically human principle ought to be the ruler and the guide.

With the spirited principle "we feel indignant".[2] It is "generous and of generous breed".[3] It "loves honour with temperance and modesty,"[4] and is amenable to reason, and when the individual is wronged this principle "instantly boils and chafes" and enlists itself on the side of justice. It is "the natural ally of the rational principle,"[5] "its subject and ally".[6] This "lion-like creature," if not properly restrained, becomes "self-willed and discontented," while "luxury and effeminacy" "relax and unnerve this same creature by begetting cowardice in him".[7] And it degenerates into 'an ape,' "whenever a person subjugates this same-spirited animal to the turbulent monster".[8] It is also "liable to be corrupted by evil training".[9] It is situated in the heart.

The desire element is "the ally of sundry indulgences and pleasures".[10] It is, we will remember, "the bad horse . . . a friend to all riot and insolence . . . scarce yielding to lash and goad united".[11] "The evil horse is recovered from his vice" by "this treatment oft-repeated".[12] With it we "feel desire for all the pleasures connected with eating and drinking and the propagation of the species";[13] with it the

[1] P. 147.
[2] P. 144.
[3] *Phaedrus*, p. 231.
[4] *Ibid.*, p. 241.
[5] *Rep.*, p. 145.
[6] P. 147.
[7] P. 331.
[8] *Ibid.*
[9] P. 145.
[10] *Rep.*, p. 143.
[11] P. 241.
[12] P. 242.
[13] P. 138.

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soul "loves and hungers and thirsts, and experiences the flutter of the other desires".[1] This principle "in every man forms the largest portion of the soul and is by nature most insatiably covetous".[2] It is liable to frequent "outbreaks of intemperance" during which "that great and multifarious beast, which is so terrible, receives more liberty than it ought to have,"[3] and "starves and enfeebles" the rational part, and by cunning 'flattery' wins over "the lion-like and serpentine creature". Its seat is in the liver.

Is the above a complete account of Plato's theory of the soul? Commentators believe that nothing more can be said than that, according to Plato, the soul has a rational and an irrational part and that the latter bifurcates into two—the spirited element and the desire element. We are, however, firmly convinced that the above account of the soul is but partial and perfunctory. Plato has not yet told us all about the soul. For, if this is the complete account of it, one may very pertinently ask: Is this the Self that we are charged to know? It is no doubt always helpful and advantageous to know about one's emotions and desires and thought. But for this there does not seem to be any real imperative necessity for foregoing the pleasures of the world. The process of self-knowledge and pursuit of worldly happiness need not come into conflict with each other. Both could be carried on without any detriment to the other—nay, most probably, to their mutual advantage. Besides this, if that is all that Plato has to say about the soul, wherein precisely lies the difference between the much-maligned Sophists and himself? What justification for the severe chastisement of the Sophists, for the sharp arrows of satire and sarcasm that he shoots at them in some of his dialogues? Plato posits a rational principle, the

[1] P. 143.
[2] P. 147.
[3] P. 331.

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principle of cognition; so do also the Sophists. Does the difference then lie in clearness and definiteness of presentation of the self-same truth? But will this justify the righteous indignation and the mighty foaming and fretting at their teachings, even though we concede that the Sophists prostituted the rational part of the soul to selfish ends? Nor does the difference consist in labelling this particular part of the soul as "immortal".

Krishnanandan Prasad

(To be continued)

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WOMAN AND HOLY ORDERS

By A MEMBER OF THE LEAGUE OF THE CHURCH MILITANT (ANGLICAN)

EVERY Theosophist knows that the second object of The Theosophical Society is to "encourage the comparative study of religion, philosophy and science". Part of the study of comparative religion will consist in an examination of its present state and its future evolution. There are three tenses in comparative study. Too often researchers are content with

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the past tense only and their studies remind us of the exhausted air of museums. Too often have the rival claims of religions studied at first hand in the present tense resulted in fanatical bloodshed, in bigotry, in dissensions and jealousies which are the antithesis of the spirit which the Theosophical student is fain to bring to the synthetic result of his comparison of this with that. But this article is directed chiefly to the future tense of religion in one of its particulars, namely, its present exclusion and its future inclusion of women in its priestly offices.

It behoves each Theosophist to be abreast of the times. Our members should be the leaders of the times, not its followers. The New Age is in our midst. The amazingly rapid emancipation of Womanhood from a status of ignorance before 1870, of economic dependence before 1900, of political nonentity before 1918 and of decreasing legal impotence until yesterday, is one of the most arresting signs of the great gulf which has widened between the past two thousand years and the new cycle of two thousand years on whose threshold we are standing. Life is a unity, all the spheres within it are interlinked and interdependent. Political, legal, economic and social status do not exhaust the full circle of women's life. What about their religious status? There is as great an unrest in the hearts of the awakened women of to-day about their religious grievances as there was about their political disfranchisement. Women are frankly dissatisfied with the attitude of the Churches to their sex. Now that women have been admitted to equality of opportunity with men in all the other sections of life's activities the very unity of life itself admits them by implication also to equality of opportunity of service in every office of the religious life. But have the Churches admitted that equality? Regretfully we have to state—as yet, "NO," and most regretfully we state it of the Church with which so many of the leading

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Theosophists are intimately connected. But we women are not downhearted by the past disappointments. We look forward with joyful assurance to the future and indeed to the immediate future for the remedying of the defects of the vision of the past. We call to our aid in this final struggle of ours against all the Churches the New Age Theosophists, and we hear them responding to our call even as they did in our darkest days of political militancy.

Sacerdotalism is the final stronghold of the purely masculine. The reason is not far to seek. It is because the Churches worship the letter which killeth rather than the Spirit which maketh alive. History has over and over again proved this and the Churches are still making the same kind of history. The male is the destroyer, the licensed murderer, the militarist; the female it is that bringeth the new creature into existence.

It was to the Woman that the Christ first made known His Resurrection, and her He bade become His preacher of the good news. She, the Magdalen, was the initiator of all His followers into His secret of His triumph over death. She was His herald of the reversal of the curse of Adam and Eve that "dust thou art and unto dust shalt thou return". And who was she? The despised, the slandered, the reviled, the one whose accentuation of the tempting sex was counted her barrier to spirituality. Yet the Christ exalted her. By her sacrifices she had expiated her sins. By the freshly risen Christ was she raised to the veritable *Christian* priesthood in being given by Him the "Holy Order" to announce His resurrection and proclaim His ascension.

The priesthood of the *Churches* of all religions has looked on all womanhood as Magdalen, the creature of sin, the polluted, unclean, the temptress, the unworthy. Why? Because of her sex current, because of a function of the physical body, because of a quality of the rājasic body, because

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of an attractive quality of the desire body. The masculine priesthood was afraid of these. The priests barred women out of the presence of the priesthood and the Churches, save as slaves, servers, listeners. They did so because they recognised their own weakness, and instead of facing their foe—their own lower nature—fair and square in the face and conquering it, they acknowledged and acquiesced in their moral weakness but maintained the innocence and purity necessary to their office, which woman challenged and tested, by arrogating to themselves occult spiritual power and so banishing from their environment possible excitements of sex. They were, and are, content to gain their own spiritual elevation at the cost of the exclusion from it of one whole half of humanity. Doubtless it has all been in the Great Plan and a necessary part of the gradual unfoldment of the race, but facts remain facts.

It has always been women's physical functions which have been made the excuse for excluding them from a place in the sun—she might be "unclean"—a statement which forgets that "sin is not of the physical but of the spiritual man. Sin does not consist in fulfilling any of the functions of nature. By the spirit the act is redeemed or condemned. . . It is sheer materialism and idolatry to regard an act as itself sinful. To do this is to invest that which is merely physical with a spiritual attribute".

At another time so widespread had been the idea that women had no souls of their own that it took the famous Council of Trent a whole three days' heated discussion to arrive at the conclusion that women had souls in their own right! It was no wonder that at a time when the general opinion of women was so low women had no place in Church government. Nor in more modern times when education was still denied to "females" was it remarkable that they were credited with having no brains as a sex and were

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therefore held incapable of guiding the flocks. But step by step these untruths have been swept aside as the Holy Spirit Herself (a feminine term in all languages which express their terms in gender) has led men into more and more truth, and has led women to gain for themselves more and more Self-expression.

In the immediate present the opposition to the claims of women for ordination is being founded on the laws of the occult. It is stated that the currents of force in the etheric body are of such a kind as prevent women from becoming priests. This is a man-made prohibition, no doubt as transitional as the earlier bases of limitation were. The Spirit and the Soul are the rulers of every lower manifestation and can work the miracle of Transmutation of the Host through Man and Woman alike. When a woman's vehicles have proved no barrier to all the transmutations and expansions and magic necessary to go through the four Great Initiations they can surely by all the laws of logic and human and Divine Nature be the channel for the smaller circle of the Lesser Mysteries connected with the "laying on of hands" consecrated by the "Apostolic Succession"! Already a breach in this occult stronghold has been made by the admission of women into the occult mediatorship of Freemasonry in the Co-Masonic Order, a step of which Theosophists, though they were not its initiators and pioneers, have been the strong supporters even as they will eventually be of the admission of women into Holy Orders.

If the Church had followed its Founder, its Life—the Christ—it would have recognised that the first ordination of the risen Christ was given to a Woman and it could never have excluded woman from any spiritual or occult office. His "Go and tell my brethren" of His Resurrection and coming Ascension, the supreme message of Christianity gave the order of its first proclamation to be voiced by a Woman

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follower, and she one formerly under a ban. What a mystery! What a precedent! But it was ignored, nay flouted. There is spiritual blindness in the Established Churches, but it will yet receive the full Illumination of all truth. What has been has doubtless been right for its season, for the Plan is one of gradual unfolding in time and space. But Change is the Law of Life. What was, is not what must for ever be. With the coming of the Lord Jesus Christ came also a re-valuation of the Laws of the Tables of Stone. In this era of the coming again of the Christ, the upsurging of the spirit of the Christ in the many human hearts, there is again a re-valuation taking place of the Laws written on the fleshly tablets of the Heart then enunciated by Him as "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself". It is the latter half of the command that has now to be expanded. "Thy neighbour" is thy female neighbour, and thy love must not exclude her from any spiritual vocation hitherto monopolised by men and given in love to the man neighbour, but withheld from the Spirit and Soul in the woman's form. This is a mode of super-physical materialism usurping the place of pure Spirit which seeks expression in these days through man and woman irrespective of form and function. Christ came not to destroy but to fulfil. He comes again with great knockings on the hearts of individual women, and generally to womanhood seeking to fill more full the mediatorship of the priestly office by the inclusion in it of saintly, dedicated, capable, magnetic women who are so filled with the ideal of spiritual service that they will take no "No" to their demand for unrestricted opportunities for their service even in the highest offices of the Churches—Catholic, Reformed and Non-conformist, all Churches ancient, modern and futurist, and in the priesthoods of the Eastern religions equally.

Now that women have fought their way by force of logic, justice, successful tactics, prayer and sacrifice into the

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educational, economic and political spheres of service, does anyone think they can permanently, or for more than a short time hence, be debarred from the most important, the most fundamental sphere of their life, the spiritual?

In each of these spheres there is the department of general activity in which women find opportunity for public service, but in each there is also an inner circle, which may be termed its sacerdotal system and which controls the outer activities. From these inner circles also women were at first excluded on one excuse or another, but all the forces of the present Time-Spirit, the New Era, the very stars in their courses, are fighting on their side. What has been the result? There are now women Ministers of Education, Women Ministers of Commerce, Women Advocates-General, Women Cabinet Ministers and Women Governors. Will there not soon be women Ministers of Religion? Nothing in the world will for much longer hold closed the doors of that supreme office even in the most conservative, the most ancient of Churches.

Why it was Muhammadan Turkey that made one of its women the first Woman Minister of Education! It is little Denmark that creates its Woman Minister of Commerce. It is America that gives its portfolio of Law to a woman. It is England that allows a woman for the first time to preach in a cathedral—Lady Barrett in Bristol Cathedral. What will not Rome eventually do, and may not Australia be the first to ordain a Woman Bishop? It is all not only possible but certain.

The physical world is re-forming on a new axis. The spiritual world is doing likewise. It is a New Day of Creation —the Creation of Woman preparatory to the Creation at a later period of the whole Human, a being compounded more equally of male and female qualities functioning equally and freely in either man's or woman's form. These exceptional beings are probably those of whom Mr. Sutcliffe wrote so

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convincingly in *The Theosophist* of 1916, (July, August, September) as the group from the Moon Chain astrologically due to arrive on this globe about this time. Already pioneers of the same type are to be met, those along the currents of whose thought and life the new forces are moulding themselves in experimentation—embryo androgynes.

The change of polarity is unconsciously affecting women and is forcing them to claim admittance to every sphere of responsibility. They are verily driven of the Spirit. Therefore are women found already in those forms of organised spiritual life, those Churches least bound by the vested interests of age-long tradition and custom, those most responsive to the forces pressing on them for expansion. Thus in the Nonconformist Churches there are already fully ordained and acting clergywomen . . . News comes of an association of women preachers in the United States and Canada which includes women preachers of fifteen different denominations, including the Congregational, the Methodist Episcopalian, the Independent, the Baptist and the Union Churches. A petition has been presented to the Scottish Presbyterian Assembly by a lady who has rendered exceptional service on its Committee for the Welfare of Youth that she may be appointed a preacher of the Gospel. Particularly significant and advanced have been the Resolutions passed by the Lambeth Conference of the Anglican Churches at which the report on the Ministry of Women, presented by a Special Committee of Bishops from all parts of the world, was converted into Resolutions which restored the Order of Deaconesses by the authority of the whole Conference of 250 Archbishops and Bishops. These women have had conferred on them the power to assist at the administration of Holy Baptism and to be the administrants in case of necessity. They also have the power to instruct and exhort the congregation, which means to preach. But the Report of the

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Committee went further and recommended that ordained women should render assistance at the administration of Holy Communion to sick persons. The grant of these powers to women in connection with the formerly jealously preserved Sacraments shows how rapidly the Established Church has already progressed. There are also signs that the Church of Rome is making ready for advances in the recognition of the Feminine to status of Divine honours. To the petitions of zealous women claiming admittance to Holy Orders the answer in the affirmative cannot be long delayed. For Theosophists, H. P. Blavatsky gave the answer in her enthusiastic approval of the attitude of the primitive Āryans—"In the Veḍic period the Āryan women were not placed apart from men in penetralia or zenanas. Their seclusion began when the Muhammadans—the next heirs to Hebrew symbolism after Christian ecclesiasticism—had . . . enforced their customs upon the Hinḍūs. The pre- and *post*-Veḍic woman was as free as man; and no impure terrestrial thought was ever mixed with the religious symbolism of the early Āryans."[1] The answer in the Christian Scriptures is eternally written for all with spiritually opened eyes to see "In the Lord there is neither male nor female".

We women of the New Age ask and we shall receive, we seek and we shall find, we knock demanding entrance into Holy Orders, and—"in the name of the Lord"—it shall be opened to us.

A Member of the League of the Church Militant

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[1] *S.D.*, Vol. I, 382 (Lotus).

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PITY THE BLIND?

It must be wonderful to be quite blind.
After the first, thick, darkness of the mind,
After the intolerable loneliness is passed,
There must be an awakening in being blind.

No more for such, the gorgeousness of colour,
Misty moons,
Or sun, or shade, or contour of the hills.
But in their place, a quickening of each sense:
New worlds in touch and texture; the romance
Of presences unseen; and all familiar notes
Grown suddenly and intimately intense;
An all-revealing timbre in each voice;
The sanctuary of music, veils withdrawn . . .
The unerring recognition of fine souls;
A comradeship with Silence; infinite space;
Where none suspect it, open doors . . .
The checkerboard of thought; the endless train
Of one's own mind-children, grown apace;
An untroubled understanding of unwhispered, unread things;
A lifting up, a dwelling in a holy place . . .

We, with our eyes to see, build walls
Denser than stone. The blind, being free,
Tread the white roads of eternity.

IVAN TLASANEFF

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THE LAW OF CONTEST IN EVOLUTION

By WELLER VAN HOOK

(*Concluded from p. 97*)

THE GREATEST SECRET OF OCCULTISM

THROUGH all literature, from the remotest times to the present day, there runs the sibilant whisper that there are dire secrets of occultism that may be known by those wicked enough or good enough to gain them, secrets concerning human weal and woe, human death and damnation or man's salvation and perpetual exaltation and salvation from all ill. For personalities, for the tenure of physical bodies, a given lifetime longer or shorter, or a heaven period of measured joys, such secrets may be found and have been known.

The tales of Aladdin and his powers are apparently true as to type, and lend Atlantean confirmation to the thought of magic. The story of Bluebeard and his palace keys which, given to the new wife, conferred the wonder of happy wanderings through winding corridors and lofty mirrored halls, each new apartment opening to the turn of a numbered bit of brass until, at the final awesome moment, the forbidden lock stood between the beauteous bride and the fatal object of her curiosity. Well she knew her doom if she gave way; fully she realized how she would agonize to resist; deep in her heart lay the secret prevision that, at the last, she was going to yield!

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Such magic secrets of building and destroying are abundant in story and in fact. It is only in their multiplicity, which is quite adequate, that there lies the remotest approach to universality. The limited horrors of such experiences fail to rouse our deepest nature; they belong to passing time and fleeting conditions. With the breaking of a new day such things must pass away.

But there is a secret so potently applicable to all beings, so universally cogent, so insistent for both the infinitely great and small that the realization of its truth brings a new view of the searching quality of the Law that, being universal, naturally applies to every creature and makes compulsion in life.

This secret is of the Logos driving through matter and through conscious spirit units materially embodied, forcing them, willy-nilly, to evolve by growth and by accession of powers and of parts of Him, more and more. This secret bears with it the fact that consciousness contacts upon their own planes concern every being and that these contacts, implying competition for the life-giving experience of association, are breeders of contest. The will to act is the demand of nature. The will to rest tends to deny life.

It is this law of action and of contest in action, earliest with matter, in later evolving with intellect and finally with spirit, itself, consciousness in all aspects, that, when recognized, opens for every man the deepest secret of life, held by the Sphinx to be truly told to every man only when he can comprehend and use the fact.

Neglect to enter into contest, whether of exercise or contest of muscle and brain; of contact with other beings; of the subdual and restraining of the lower self; of adding by our sacrifice of effort to the elaboration of the Great Plan and you invite disaster. The destructive tendency in Nature is manifest everywhere; it is complemental to the policy of upbuilding,

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and he who does not build soon begins to destroy. The tendency to destruction soon establishes the tendency to the accumulation of bad karma.

Hence it is wisest for man to be busy, to be active in consciousness, whether that wholesome activity lie in the sphere of mechanical labour, of the intellectual functions or of the permutations lying still deeper and more complex and potent far within man's inner being.

Intensity of action is perhaps usually wisest when applied in steady pulling upon the resistances encountered where fate has placed one, for that continued, persistent action overcomes great opposition in time.

But the awe-inspiring, soul-stirring feature of the Law lies in its perpetual insistence and impulsion. No hastening or violence marks its action when its voice has been duly obeyed. When one is exalted there is a certain lightness of the effort needed to effect results, and the subtle powers are easily used. When one labours on lower planes, for alternations are a necessity of the Law, the quality of action has the character of asperity and weight. While seeming rest is given in the use of finer forces, in reality wisdom ever demands action, with the clearly labouring will. The breathing of the Logos' life through all beings assures the sounding of the Voice for ever.

The wise obey, rejoicing in the All-Father's will. Listen to your heart-beats; it is truly awesome to reflect that your continued consciousness in the routine of life depends on the action of that organ. But all accept as normal the heart-beats, unless disease raise the heart's pounding to an incessant cry of threatenings of disaster.

So we must accept the march of being, the Law of growth and evolving. We must be content with things as they are to-day, while cherishing the joy of to-morrow's access of life. And, while content to be as we are now, we must be ready to rejoice when the angels shall leap and shout with gladness

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that a new stream of God's life and very being has been implanted in our own! Life must not be seen as commonplace or as filled with some kind of terror. Confidence in our Logos and His planning must be dominant even if we know that, here and there in the universe, a glowing sun may cool and cease to glow.

Think you it is of effort or is it of lassitude to maintain our system of worlds? Conceive the vast aeonian labour of the birth, the growth, the development of a solar system and its maintenance, whirling in space towards and about wondrous goals amid the opposing forces of the other entities of those loftier realms! It cannot be wholly infallible, utterly fixed, the future of our world system. There are not merely minor entities to have their choice, their will there. The balancing, the guiding, the building and the training of the beings concerned with a world-system are set side by side with those of other systems that have rival plans to reach the same or similar goals. Contest must exist among the Logoi, not necessarily of battle or of earthly hostility, but contests that will finally determine place in the larger schemes of galaxies governed by vaster Logoi presiding over many systems that have rival possibilities.

Moreover, is there not reason to believe as we have shown that here and there in the heavens the disappearances of a light-emitting sun may mean its extinction and its abandonment to retrogression with the tale of defeat, at least for an evolution-period, of the presiding deity, written in a whirling, shrivelling, cooling globe? And what could that be due to but the failure of the world entities of an evolutional group to respond to the wishes of their Logos? What could be the cause of that if not the victory of the powers of opposition to that Logos' will, whether they be minor entities upon the globes concerned or major ones whose plans for reaching the rival goals might interfere with those of the Logos of our conception.

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As above, so below. What we see about us in the world of pain, of horror, of despair, of defeat, of vengeance, of cruelty, is the reflection, in reality and often happily, too, the antithesis, of that which is above and beyond our ken. *The contest of the universe* is the lesson we must learn through the stern training in the *realities that we live in. Only by the recognition that we must be trained here on earth, as little ones, in the ways of the universe beyond our Logos' protecting wings can we begin to understand.*

The great Teacher of two thousand years ago told His pupils of the inner teaching that there were other truths that He knew which they could not yet bear! There are but few that can bear the truth. Yet it is the truth that the smooth and ordered pathway is not the real one; for there are paths, and hours and ages of treading them that belong to the actualities of that dread preparing for such contest as may occur in the actual Miltonian warfare of *fohat* or such as may be avoided at that critical moment when a show and comparison of forces proves to all rivals the inutility of carrying contests to lower planes, since aeonian preparation has placed in the hand of one set of leaders the means of overcoming, if they must be used!

Admitting the deathlessness of man and his growth and evolving into godhead with its powers, its privileges and its responsibilities, have we not here the secret of that which lies in all our hearts and for ever speaks to us of the primal need for us to "quit ourselves as men," "to be worthy of the Father," to be willing to act as do the deathless Gods? And is not the dread secret worthy of our rising to its recognition so that our spirits shall flame up with the fiery burning of the very Father's glory? In such knowledge we see the profound sadness of which we are told in *Light on the Path*; in it we realise that, with its growth, we can see a final victory toward which we trend and find there an ever-growing satisfaction.

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Yet there have been and will be times when the Great of our Blessed Hierarchy find that Those above Them have let down upon Their shoulders for a time the very burden of the whole world's sustaining and have placed on Them the determining by Their courage, constancy, power, self-confidence and very effort of bodies and heart, the fate of our human evolving! Such was done during the recent mighty war among men. And the victory was gained, though with some concessions.

Our Hierarchy is but of small numbers as it now stands among men, though there are many of its members on higher planes. There is a Northern *Maerchen* tells of twelve brothers, princes that, having been placed under magic spell, wore their human bodies only at night, but in the day became wild swans that must bear their little sister upon a mat held in their beaks as they flew above and across the sea to a far distant land. Many days must they fly, many nights must they be obliged to rest on solid land. And each day as the setting sun was near the western edge of the ocean they must see on the horizon and reach, with their last drooping wing beatings, the little rock on which they might stand through the night with joined hands, the sister in the midst, waiting for their gift again of the wings of the morning. The Christian story teller added, I surmise, a touch of his own to this tale of Northern heritage when he told his children that through the night the brother princes thought always of the Christ and alternately prayed and sang hymns to Him and to the Virgin while the little sister slept. But when the morning sun looked over the ball of waters, strength flowed swiftly from Him into their veins and they received their wings. Then with wild cries of rejoicing, their mighty wings they would outspread again and with new hope would they sail away once more, always bearing between them the heartening child upon the net, in human form, of human caressing voice!

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In the *Maerchen* we have, quite crudely, an image of our Hierarchy's strivings, development, contest, and victories. Forget not that our Manu, Vaivasvaṭa, in a period of great difficulty, set back His root-race evolving by five thousand years that He then might try again the fate of another mighty effort. The contest of our Hierarchy is real; its successes may be moderate, or great, or very great. And of which character they shall be, depends on our labours, our comprehension and our patient but fiery aid!

If the great principle of contest is truly set forth in this presentment of life's reality, then what is the first mighty goal of man's contests with Nature, together with other co-existent entities?

It is that man shall have dominion over the Earth and that He shall gain many victories over the angels, below whom the Bible says, Man stands a little space. For the Ḍevas, of an older evolution, have charge of many of the Logos' delegated powers. For example only, they have charge of much of the determining, the registering or recording and later the working out of karma. And our human hierarchy long to take over these duties, to the swifter lightening, amelioration and final cancelling of Man's debt. Long ago the ancient rule of an eye for an eye, a tooth for a tooth, has been broken. It does not always now work out so; there are many interventions. Later there will be even more; until, through man's sacrifice in labours for the Great Lodge, man's delivery shall be achieved. *There is a noble lady in heaven who has such pity of this hindrance, for which I (send Thee) that she breaks the sharp judgment there on high.*[1] *And that will be the first of the very great victories*! When that is attained all the evolutions will find life lightened and our solar system may march on much more easily toward its remoter goals. How strongly this appeals to the God in each of us for helpfulness,

[1] *The Inferno*, Dante Alighieri.

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strength, patience and for the great determination ever to do and ever to dare! None may escape the call upon himself. All must rouse ourselves and give, forever, of our light and strength for God to flow through us for the perfecting of His purposes! Then after looking up, to be thrilled with the hope and the joy of the great victories which may be won for Man if we but try, after drinking in the splendours of the heaven worlds and the aeonian future, let us look around and about us on earth! Let us accept as true the tragic side of human life! Let us see unflinchingly the pain, the grief, the uncomprehending blankness of defeat of men, or the brute joy of physical, selfish victory. And let us also find our choicest satisfaction in aiding for God's and the Christ's sake, the ignorant that still revile or twist the meaning of the Law.

Then we can preach the need and the value of such harmony as is gained by using our will to subordinate our wishes and our preferences to those which comport with the large purposes of evolution.

We should strive forward, seeking, grasping, using power, wisdom and skill in the work. We need not fear our many defeats, our many deaths, our innumerable crucifixions. We will be righted by Those above us, and set on our feet again and again. What, then, should we fear? Only inaction, sterility, coldness, sourness, retreat from the battle-field. Since the contest lasts for ever and for ever, what rôles in the drama will we choose? Shall we be protagonists, striving always sturdily in the van, seeking resistances, or shall we be content to live through the infinite ages as members, for the most part, of the great choruses and mobs of souls that are to be shepherded and guarded in their massive associative existence?

In those very ancient days when those lived in Crete who maintained the wonderful civilisation to which the

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classic Greeks referred as that of the Golden Age—those who were the early Greeks—among whom dwelt many of the traditional heroes of the Achaians, two of the Adept Brothers composed the *Iliad* and the *Odyssey*. He who was responsible for the early and original Iliad is now of the loftiest ranks of that phase of the Hierarchy which represents the second phase of our Logos' nature. The Odyssey, representing an earlier and simpler, more rugged culture, is the ever-living gift of that Mighty One who represents for the world the Grace side of God's being. Both the *Iliad* and the *Odyssey* tell of Man's life of progress, with contest!

Some master lines of Tennyson briefly portray the character and the mode of Odysseus and his Westward driving, of which the pioneer stages are complete, to implant culture in the hearts of men most material:

Ulysses: Come, my friends,
'Tis not too late to seek a newer world.
Push off, and sitting well in order smite
The sounding furrows; for my purpose holds
To sail beyond the sunset, and the baths
Of the western stars, until I die.
It may be that the gulfs will wash us down;
It may be we shall touch the Happy Isles,
And see the great Achilles, whom we knew.
One equal temper of heroic hearts,
Made weak by time and fate, but strong in will
To strive, to seek, to find, and not to yield.
—*Ulysses*, TENNYSON.

Weller Van Hook

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AN OCCULT INTERPRETATION OF THE TEN COMMANDMENTS[1]

By CHARLES E. LUNTZ

I SUPPOSE many have been to see the wonderful photo play now running at the American Theatre—"The Ten Commandments". I don't think a finer "movie" has ever been produced and it was that film which really inspired my topic.

There is probably no one in the whole of Christendom who does not know what the Ten Commandments are. During the last two weeks due to the picture there has been in this city a revival of interest in this ancient Decalogue of the Hebrews. So it seems to us very fitting that we should try to give you the Ten Commandments from the point of view of Occultism.

In Theosophy we believe that the language of the Bible veils more than it reveals. Those who have studied the text of the Bible to any extent will have noticed that some of the passages are almost maddeningly obscure. You get a verse or part of a verse that is perfectly clear and evidently means just what it says which is followed by another that does not seem to mean anything at all, or, if you do get a meaning, in some instances it seems rather to revolt you and indeed seems as though some of the teachings cannot possibly be what they seem on the surface because they do not at all

[1] A talk given on October 12th, 1924, at the Open Forum of the St. Louis Theosophical Society.

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accord with man's idea of what is right and just. For instance, the statement that "God visits the sins of the fathers upon the children unto the third and fourth generation"—a statement which has long been the target for critics of the Bible. So, as I said, some of the Biblical teachings do not seem to be clear to the average person who reads them.

We explain that by saying that the Bible is an allegory. It is a history too, but some of those historical episodes have been taken to illustrate certain great lessons that these prophets and teachers want to convey. That is the way in which all Eastern races teach—always by means of parables, symbols or allegories.

The Eastern mind does not work as the Western mind works. You will notice all through the New Testament that Jesus continually illustrates his teachings by parables. He would deliver the parable and then explain it in simple language that was quite easy for the people to understand, but you will remember he told his disciples, "To you it is given to understand the Truth but to these (meaning the multitude) in parables." That same method applies throughout the Old Testament also. For instance, when the prophet Elijah upbraided King Ahab for stealing the vineyard of a poor subject named Naboth, he first related a parable about a very rich man who had many flocks and herds but who coveted the one ewe lamb of a poor neighbour and seized it by force. Elijah asked the King what should be done to such a wicked creature. The King at once answered that he should be "stoned with stones" and then Elijah said, "Thou art the man," because the King had forcibly taken Naboth's vineyard. It would seem to us that Elijah might just as well have told the King what he was driving at to begin with instead of beating around the bush with a long story about something else. We do not understand why they cannot come right out and say what they mean. We believe in direct speech and it

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seems to us that everybody else should do the same thing, but you must recall that our ideas in the West are just as strange to the people in the East, and I am not at all sure that our ideas are always the best.

For instance, I read recently about some Japanese dignitary who was visiting New York and was being entertained by a committee of prominent citizens who had made an appointment one afternoon for him to see something or other that he was very much interested in. They took him down town in the subway, bundling him into one train and then hurrying him out at the 14th Street transfer and on to another train greatly to the discomfort and bewilderment of the dignified Japanese, who was not at all used to being hustled about in that way. They carefully explained to him that by making that transfer at 14th Street instead of continuing on the same train they had saved two whole minutes on the journey down town. And the Japanese replied, "Quite so, and now that we have saved the two minutes what are we going to do with them?" So you see that our frantic eagerness to save a couple of minutes at the cost of a great deal of unnecessary discomfort, which seems perfectly natural to us, appears quite extraordinary to an Oriental. Before you condemn the Orientals for their apparent roundabout method of doing things you must recognise that there is quite a good deal about our own methods that the Orientals would be likely to condemn.

One thing I must point out which may perhaps seem superfluous, but which I think necessary to emphasise, and that is that the Ten Commandments were not given to Moses in the English language. When it is put up that way, naturally everybody recognises this: but you know the attitude of mind of many orthodox people almost seems to indicate that they really believe that the King James' version of the Bible, or the Revised Version perhaps, is the literal word of God down to

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the last syllable and comma. You have to remember that the New Testament was originally written in Greek and the Old Testament in ancient Hebrew. The first translation of the Old Testament was from Hebrew into Greek, I think about 235 B.C. and it was later translated into Latin and then into English and naturally it does not read exactly the same in English, as it read in the original tongue in which it was written. It must have lost something in all these repeated translations. Have you ever tried to read Shakespeare in German? A very fine piece of work has been done, but a person who understands German and also has a thorough knowledge of the English language, misses something of the inspiration of the original.

Now remember there are three distinct translations of the Old Testament from the original and I am going to try to show you in my talk that some liberties have been taken with the original text. The first translation into Greek was called the Septuagint because it is said to have been translated by seventy-two elders in seventy-two days and the legend is (you can believe it if you like, I do not) that these seventy-two elders were shut up in seventy-two cells. They were held *incommunicado*, so to speak, not permitted to look at each other or talk to each other for seventy-two days, during all of which time they were engaged in translating the Bible, or whatever part of it was then in existence. At the end of that time they were released from their cells and their translations were taken out and compared and the legend states that all seventy-two translations were found to be exactly the same down to the last comma. As I said before, you can believe this if you wish, personally I do not, but that is the legend that is given and I think it is meant to indicate that the translation was just as much inspired as the original.

Before I take the first commandment I want to say that I am perfectly aware that the Higher Criticism claims that the

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Ten Commandments are not original but that they are copied from the Code of Hammurabi who lived about 700 years before Moses and was a Babylonian or Chaldean King, I forget which. I am not, however, going to pass on the Divine Inspiration of the commandments as to whether they were given to Moses by God or whether they were copied from some Code, because that really does not matter for our present purpose.

We think in Theosophy that hidden beneath the Ten Commandments there are several occult meanings and I am going to try to explain what those meanings are. I will have to take the full responsibility for what follows. I cannot saddle any part of it on to the Theosophical Society or on any of our Theosophical writers. All that our Theosophical literature tells us is that the Bible is largely an occult work and that the Five Books of Moses were undoubtedly written by an Occultist, probably by an Initiate, but the actual occult interpretation of the Ten Commandments, so far as I am aware, has never been attempted. There is a good book published by Mrs. Harriet Tuttle Bartlett which contains a number of occult interpretations of different parts of the Bible but not of the Ten Commandments, so I am unable to refer anyone to authorities and I will have to stand or fall strictly by the merit or otherwise of my interpretation.

There may be many people who will not agree with my statements at all. Well, this is an Open Forum and you are at perfect liberty to say where you think my conclusions are wrong. I may say, though, that I did a considerable amount of research work and carefully weighed every statement I am going to embody in this talk before I decided to use it, and the objections that occur to you may quite possibly have occurred to me and I may be able to tell you why I disregarded those objections and decided on the particular interpretations to which you object, in spite of them.

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You will remember the introduction to the first Commandment starts, " And God spake all these words saying: I am the Lord thy God which have brought thee out of the Land of Egypt, out of the House of Bondage ". I will ask you to recognise first that orthodox Christians all admit that the Ten Commandments were intended for the whole world and not only for one people. The Jews take this view also. Anyway the Ten Commandments are undoubtedly the corner stone of the entire Old Testament and if any part of the Old Testament was intended for the whole world, I should say the Ten Commandments were that part.

Now that being so, why did Moses (speaking in the name of God of course) say: " I am the Lord thy God which have brought thee out of the Land of Egypt, out of the House of Bondage? " God certainly brought the Children of Israel out of the Land of Egypt if the Biblical account is true, but it is equally certain that he DID NOT bring the whole world out of the Land of Egypt. So that statement in its literal form cannot possibly be intended for the whole world and if that is the case what is the use of repeating it every Sunday in the churches? The minister reads: " I brought thee out of the Land of Egypt " and the congregation knows quite well that that statement is not true, they were never brought out of the land of Egypt.

It is things like this that I was looking for when I did my research work with a view to ascertaining where occult meanings might reasonably be expected to exist. I looked for things that did not appear to be right on their face and then I looked beneath the surface of those things. I am going to give you what I think are the occult meanings but I shall have to presume that you are familiar with the occult teachings which I shall try to show are hidden in the Commandments, otherwise if I have to explain all these in detail we shall not get anywhere because our time is too limited to go into detailed explanations.

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Now, getting back to this first part of the Commandment, which is really not a commandment at all but an introductory statement, the true consciousness of man, the monad, the Eternal Spirit, is occultly said to have come up from the mineral, vegetable and animal and then blended with something from a far higher plane and formed a human soul. Darwin's theory is that we came up from the animal, that is, our bodies were evolved through animal forms. We go a step further and tell you that a part of your consciousness came up that way also. That which is the real YOU—the reasoning power, the Divine Fragment—came down from God himself, but prior to that union or blending of the Divine with the evolved animal consciousness you functioned through animal bodies, and before that through vegetable forms, and before that through mineral encasements.

Now if the Ten Commandments were written by an Occultist he would have knowledge of that very old esoteric teaching of the origin and evolution of human consciousness. It is quite clear that Moses must have been possessed of occult knowledge. You will remember that he was brought up at the Egyptian Court as the adopted son of an Egyptian Princess. The Biblical account will be familiar to many of you. It tells how the Egyptians, alarmed at the rapidity with which the Israelites were multiplying, indulged in the habit of throwing all the first-born sons of the Israelites into the river and Moses' mother, not wanting her son disposed of in that way, made a little ark or floating cradle for him and hid him in this under the bulrushes at the river's edge. Pretty soon, along came the King's daughter and observing a little baby, apparently abandoned, decided to adopt him, and she took him home and brought him up as her own son. In those days the kings, or Pharaohs of Egypt as they were called, were also the High Priests of Egypt and as such had a thorough knowledge of the esoteric or hidden teachings

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of the Egyptian religion which were in many respects identical with what we now call Theosophy.

So you see that, if Moses had wanted to bury that Occult Truth of the progress of the Ego or Soul or Spirit of man through the mineral, vegetable and animal kingdoms, what finer allegory could he have used than to refer to these lowly forms in which the consciousness first manifested, as a "House of Bondage, a Land of Egypt". So I am going to submit this as my interpretation of the first Occult Truth hidden in the Ten Commandments.

The next part of the Commandment is: "Thou shalt have no other Gods before me." I think that word "before" is very ambiguous. Most people would consider that this sounded as though you might have as many gods as you wanted to after the true God, providing you did not place any other before him. To get this straight I looked up the Latin version of the Ten Commandments and found that the word translated "before" was the Latin word *coram* which means "in the presence of". What God's words meant were "Thou shalt have no other gods in my presence." I mention this, although there is no occult meaning, to make it clear to anyone who may have wondered about that word "before".

"Thou shalt not bow down thyself to them nor serve them, for I the Lord thy God am a jealous God." People wonder how God comes to speak of Himself as being jealous. In Latin the word used is *zelotes* which means zealous rather than jealous and indicates that God was zealous or jealous for the faithfulness of his people to Himself. I found a note in one of the commentaries stating that the word which stands for "jealous" in the original Hebrew means only jealous as applied to God and not to man. The word jealous was used just because there was no other word in the English language that would express the meaning.

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Then we come to that bone of contention, "Visiting the iniquities of the fathers upon the children unto the third and fourth generation." People say: "How can God be so cruel and unjust. No man would do such a thing unless he were brutal and debased to the last degree." Now if you will refer to your Bible you will find that there are a number of words printed in italics and the explanation of these italics is that they are inserted words which do not appear in the original language, but were put in by the translators because the sentence did not make sense without them. Your minister will confirm this explanation if you ask him the meaning of the italicised words in the Bible. If you will look at the Ten Commandments in your Bible you will find that the word "generation," in that Commandment we have just been considering, is in italics, indicating that it was not in the original, the original language, therefore reading: "Visiting the iniquities of the fathers upon the children unto the third and fourth." It does not say the third and fourth what. The translators evidently felt that they could not leave the sentence incomplete that way—they had to put in something to make sense and the word "generation" appeared to them to be the only thing that would make sense, so they used that word.

If Moses had wanted to use the word 'generation' there is no reason why he should not have done so. You can find the word generation, not in italics, scattered all through the Bible, indicating that there is a word which could have been used had Moses seen fit to do so. Why then did he miss it out? Does it not seem as though he did so probably because he wanted to bury an occult meaning in that commandment, and the translators, not knowing anything about occult meanings, felt that they must insert the word 'generation' to complete the passage. I think that word should be 'incarnation'. Then that would accord perfectly with our occult teaching that a man suffers in one life for sins he has committed in a previous

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life or lives. That would be perfectly understandable. So the phrase would then read: "Visiting the iniquities of the fathers upon the children unto the third and fourth incarnation."

But you may say, "It says children—isn't that plain enough?" The word children is quite appropriate when you realise that in a large sense we are the fathers of our own subsequent incarnations. You have the phrase in everyday use, "The child is father to the man," meaning that the thoughts and ways and actions of a child father the thoughts and ways and actions which will be his after he has grown up, and so the thoughts and ways and actions of a man in one incarnation—the causes that he generates—FATHER the effects he will reap in his next life on earth. So don't you see the word children is quite appropriate and is the word an Occultist would naturally use in trying to veil a hidden reference to karma and reincarnation in the guise offered by this Commandment?

Then follows: "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain." I find that the literal translation is: "For vain things." I want to call your attention to the fact that this is the only commandment which contains an implied threat of punishment. Even the commandment not to kill has no penalty attached to it in the text. Why is this?

We might also consider the fact that in the New Testament Jesus stated: "All manner of sin and blasphemy shall be forgiven unto men, but he that sinneth against the Holy Spirit shall never be forgiven." You know in Biblical times they used to practise what they called magic. We do not believe in magic but we do believe in thought power, the creative power of thought, the possibility of healing or of materialising desired conditions by strong sustained thought combined with will, or by coming into a realisation of our unity with God. These things form the basis of modern

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applied psychology, Christian Science and New Thought, which is really a part of the very oldest thought in the world. The ancients used exactly similar methods and they obtained the necessary concentration of will by invoking the name of a deity. In performing so-called miracles of healing or other "mighty works" the Prophets would always call on the name of God. Jesus performed his works in the name of the Father, which of course was the same thing. By using that name with the tremendous faith and power it generated in them, they did accomplish results just as people do to-day. You will remember that the Pharisees accused Christ of performing his "miracles" by invoking the power of Beelzebub, the Prince of Devils, and he was very indignant at being thus accused of black magic and he stated emphatically that this was the one unforgivable sin, to use the Divine Power, the power of thought, the creative power of the mind, plus the will engendered by strong concentration on GOD'S name, for evil purposes and that, I think, is what the occult significance is of the phrase of "Taking God's name in vain" or for vain things. That is why God stated, "The Lord will not hold him guiltless" of that sin which Jesus also states was unforgivable.

Then the admonition, "Remember the Sabbath Day to keep it holy": the reason given being that in six days God made Heaven and Earth and rested on the seventh day. I do not think anyone outside of the very orthodox seriously believes to-day that God created the world in six days of 24 hours each. We have no right to set an arbitrary time limit to the "days" which are here meant. In the Hinḍū belief, what they call a Day of Brahmā (Brahmā being the Hinḍū word for God) is one hundred million years or thereabouts. If that is what is meant by "days" then I think the Biblical account of creation becomes intelligible and we can conceive that God evolved the world perhaps in six days of one hundred million years each, or some such figure.

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In Theosophy our teaching as to the evolution of the Solar System, which is similar to that found in the esoteric teaching of various religions, is that God evolves the Universe through seven Chains, each Chain consisting of seven Globes, around which the life wave sweeps seven times, each such time being termed a Round, and the life wave remaining on each globe during a period of seven Root Races, which in turn are made up of seven Sub Races, in their turn composed of seven Family Races. This is a huge subject on which time will not permit me to elaborate to-night. It has already formed the topic of one of these Open Forums and we have a large amount of literature about it in our sales and lending libraries and in the Public Library, so I will have to content myself with saying that this unquestionably is the meaning of the Biblical reference to God having made the world in six days and rested on the seventh, because the Seventh Race and the Seventh Round and the Seventh Chain, etc., are in every case, so to speak, culminations of the six which have gone before, a sort of "reaping of the fruits of the previous six Chains or Rounds or Races and a sort of resting on the seventh, although you cannot talk about God or Nature ever resting, because the Universe is in constant activity and no rest, as we understand it, is possible or the whole of creation would collapse.

"Honour thy father and thy mother that thy days may be long in the land." In studying this Commandment I asked myself why there was no reward offered on any of the others and I also considered the special nature of the reward, "that thy days may be long in the land that the Lord thy God giveth thee". Why should this Commandment carry a reward and why should the reward be that particular thing?

The occult teaching regarding Heaven is that it is a place where one's every high and noble aspiration is fulfilled in fullest measure even though disappointed of realisation on

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earth, and particularly where one who has held great love for some earthly object, whether it be a father or mother or some other relative or a friend or even a Deity or other object of veneration, finds that love continued and prolonged. It doesn't matter at all what the object of affection or adoration may have been. It may have been the Buddha or the Virgin or a Saint, but the worshipper will find that same Deity present in his Heaven life exactly as he conceived it to be on earth. The mother will find her beloved child and will have him with her throughout her entire Heaven life. According to the strength of the love lavished on that relative or friend during life so will the length of the Heaven life be. If a vast amount of love was generated the stay in the Heaven world will be correspondingly long and if such love was only fleeting, then it will be short, just long enough to work itself out, so to speak.

The word 'honour' in the Biblical sense unquestionably includes love, so if a man greatly loved his father and his mother his stay in the Heaven world would be correspondingly great, his "days" will be long in the land which the Lord giveth him. I think we have here the Occult explanation of that reward for honouring one's father and mother.

I can only give this brief sketch of the *Devachanic* or Heaven life conditions. Those who are interested will find detailed information in the manual written by Mr. Leadbeater entitled, *The Devachanic Plane.* It is an inexpensive little book and will be found in our sales library and may also be borrowed from our lending library or from the Public Library.

I am not going to take the remaining Commandments because they are perfectly clear on their face. Apparently there is no occult meaning hidden there. It seems to me that you should only look for occult meanings where the text is obscure, otherwise if the meaning is plain it is more than likely that it means exactly what it says. I do not think

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the remaining Commandments have anything hidden beneath them.

So we have discovered six occult meanings: (1) The progress of the consciousness (from the House of Bondage) through the mineral, vegetable, etc. (2) and (3) Karma and reincarnation ("Visiting the iniquities of the fathers, etc."). (4) Wrong use of thought power "Taking God's name in vain". (5) Evolution of the Solar System, "In six days the Lord made Heaven and earth". (6) Reference to a future life ("Honour thy father and thy mother that thy days may be long in the land").

That is six occult meanings. I am almost sure that if there are six occult meanings there must be seven because Occultists always work in sevens, this being the key-number of our Universe. You can see it in various natural laws. For instance, there are seven octaves in music; seven colours in the spectrum, etc. If anyone cares to try to find the seventh occult meaning in the Ten Commandments, he of course may do so, and I would be very much interested to learn of any theories anyone may develop on this subject.

This is my attempt at an occult interpretation of the Ten Commandments.

Charles E. Luntz

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CONCRETE INSTANCES OF INCARNATION WITH MEMORY OF PAST LIFE[1]

By SHYAM SUNDAR LAL

AN illegitimate Rājpuṭ (Chhida by name) of Mhowa village on the Chambal river in the Gwalior State was in intrigue with a widowed daughter of a Brahman of the same village. The Brâhmana tried to get him into trouble and got up a case of looting of postal bags (while in transit). A warrant was issued. Chhida absconded and remained in hiding in the ravines of the Chambal river. While in hiding he gave Rs. 5 to a pedlar of his village Mhowa (when he met him in the ravines) for purchasing a bell and offering it on his behalf to the temple of Shiva in Mhowa.

Soon afterwards Chhida was tracked and surrounded by the police and by them shot dead while resting under a tree. This Chhida took birth soon afterwards in a neighbouring village in a Brahman's family, and, when he was four years old or thereabouts, the same pedlar happened to pay a visit to his (Chhida's) mother in his usual rounds, and was displaying to her his wares, when Chhida came up from behind and snatched away some of the articles spread out by the pedlar. The pedlar ran after him, and then the lad rebuked him for his failing to get the bell for the temple: this incident disclosed Chhida's identity. The lad was thereon visited by his old mother of past life, and by her taken to Mhowa, and

[1] The first of this series appeared in THE THEOSOPHIST of January, 1925.

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was then made to find out his way to his old house. I sent for the lad and kept him with me for a few days when he was accompanied by her maternal uncle (a young man who had passed his Middle examination) who corroborated the whole story.

2. A young Patwari Kashi Ram was killed by Chhotey Lal, son of Bhagwant Singh, a Zamindar of Nonenhta village in Bhind (Gwalior), in 1908 while they were both going to the Suba's Court in a Revenue Case in which the Zamindar was interested and the Patwari was going to give adverse evidence. While crossing the Kauri river (dry bed) and smoking by the side of a cucumber field the Zamindar tried to win him over, and having failed to do so shot him dead and, cutting off the fingers of his (Patwari's) right hand, put one of them into the Patwari's inkpot and placed the pot on the dead body of the Patwari and absconded into the adjoining British territory. Police investigation was made and warrant for his arrest was issued, but he is still at large. I have seen the Police file. This Patwari soon afterwards took birth in a neighbouring village Risalpur, with all the marks of violence which he had received at his death as Patwari. His name is Sukh Lal and his father's name is Mihi Lal. He is born with the fingers of his right hand wanting and his ribs broken and recemented as it were, and with the memory of his past life. I have compared the marks with the description of the dead body in the police file. I have seen the boy. I kept him with me for about a week I think, and he remembered the main events although the details were fading away from his memory. His father and elder brother corroborated these facts although they were very reluctant to disclose them to avoid a scandal.

3. A Rājpuṭ Zamindar was killed by his uncle in connection with a quarrel over a field. The uncle disappeared and the Police could not trace him, there was no proof. This

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was in Samvat 1934 (A.D. 1877) a famine year. Later on, the murderer returned home. Meanwhile a child was born in the neighbouring village who, when he was 4 or 5 years old, one day while playing with other boys heard the firing of guns which is usual at a festival, and fell senseless. When he came to his senses he exclaimed that it was a murderer (his uncle of past life) who had turned up. This disclosed his identity and the lad's elder brother of his previous life came up and was recognised. The lad then grew familiar with this brother of his and disclosed things which nobody else had any knowledge of and from time to time asked for and obtained from his brother his favourite gun, his pistol, his stick, instruments of music, etc., which are still in his possession.

The brother, convinced of the identity, approached the Suba Major Omrt (European) who however declined to revive the old case on evidence of such a nature. The brother then approached the Ḍewān (Prime Minister) Sir Ganpat Rao Khadke and His Highness the late Mahārāj Jiaji Rao Scindia, who tested the genuineness of the story by making the boy recognise at a parade some of his relatives of his past life, then employed in the Army, and having become convinced of the identity issued a warrant for the arrest of the murderer, who however absconded and was pursued by the Gwalior Police from place to place until it was found that he had died at Gaya. His Highness was then pleased to order that as the culprit was no more within his reach the case should be dropped. I have looked up the original file and have got it with me. In 1912 I sent for the boy who was then thirty-four years old, and his old father and the latter corroborated the whole of the story. He also added that soon after the identity had been disclosed by the boy's brother the murderer also once came to see the boy when the latter tauntingly rebuked him for his un-Rājpuṭ-like behaviour in having shot him from behind and by stealth. In 1912 the son was found

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to have forgotten all these things and could remember them only by hearsay. The story was corroborated by Colonel Surajpal Singh and the murderer's son who are both Military Officers in Gwalior. Photographs of these were taken by Messrs. Desai Brothers of Lashkar, Gwalior.

Shyam Sundar Lal

THE NIGHT OF PASSAGE

WITH aspirations high and feelings rare
Go out this night;
And mighty efforts make to know and bear
The way to light.
In quick abandon storm the towering wall:
Your radiant soul
Awaits, until you hear God's glorious call,
Men to enroll
In the vast work of nurturing a rising norm
In spiritual power.
On! On to your destiny; disintegrate the form;
Propitious the hour.

DR. WOODRUFF SHEPPARD

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THE ADYAR PLAYERS

I AM glad that the Theosophists at Adyar are taking an interest in dramatic art.

On March 17th, we had the pleasure of witnessing an excellent performance given by the Adyar Players.

The play, called "S. Simeon Stylites," by F. Sladen-Smith: a clever one-act satire on the power habit has over most of us.

The acting was good on the whole, but I regret to say that the Indians, who played in it, did not throw themselves sufficiently into their parts. The same thing cannot be said either of Miss Marcelle de Manziarly or Mr. B. A. Ross, both of whom acted excellently, and in a most convincing manner.

Mrs. Adair's experienced advice and careful coaching gave, at times, to this amateur performance, a truly professional quality.

The natural open-air stage proved a most suitable choice. The velvet-like starry night as a background showed off to perfection the brilliantly coloured costumes.

But we cannot always leave to chance this most important decision—an adequate setting. We ought to have a small theatre of our own—an open-air amphitheatre preferably—and train a permanent company chosen from amongst the group of young people who have gathered lately at Adyar.

I hope the Theosophists in India and elsewhere will take an interest in this theatrical enterprise and encourage it in every way they can. It seems to me that any new form of true artistic expression introduced at Adyar adds to our spiritual and intellectual richness. Let us make of Adyar the centre of *all* Beauty, and not the outer edge of mediocre tastelessness.

J. KRISHNAMURTI

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THEATRICALS AT ADYAR—A GROUP OF *THE ADYAR PLAYERS*

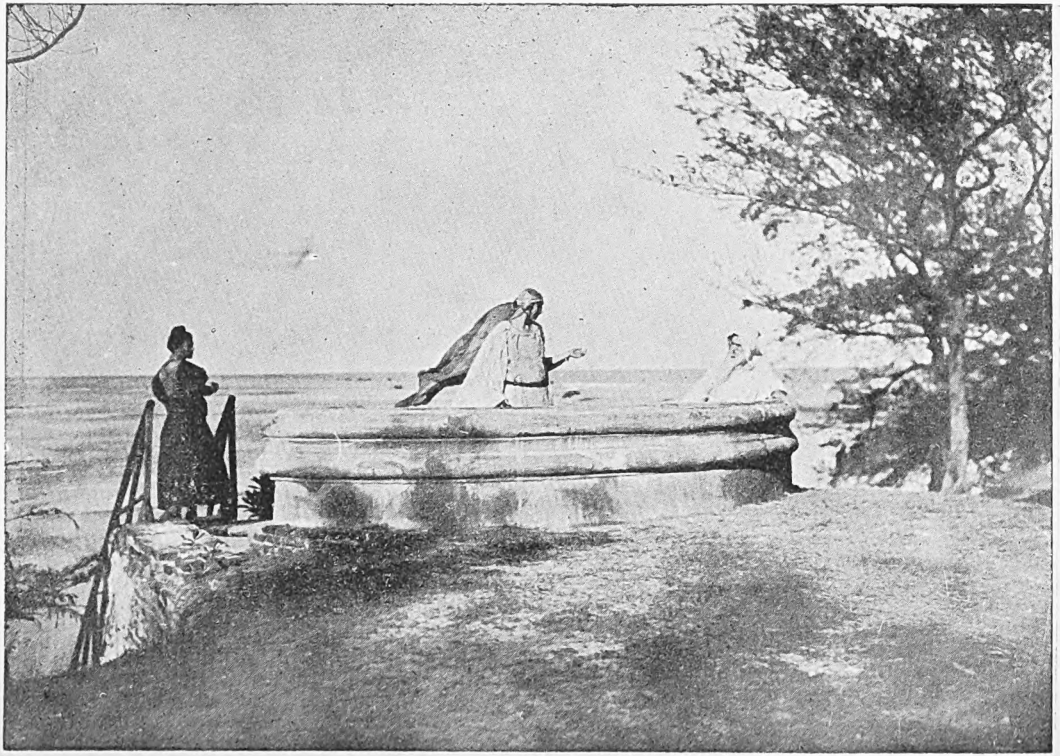
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THE PLAYERS IN S. SIMEON STYLITES
(FLASHLIGHT OF THE NIGHT SETTING)

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EUDOCIA BIDS FAREWELL TO S. SIMEON

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HINḌŪ MUSIC AND THE MUSIC OF CENTRAL EUROPE

By M. DE M.

IT is extremely interesting to trace a parallel between the music of Central Europe and Hinḍū music. The relative conceptions which have given birth to them are so opposite, differ in such a way, that they would mutually complement each other, if they were not, alas, completely estranged. How few Westerners know anything of Hinḍū music and how false an idea Indians have of the music of Europe which, in their ignorance, they speak of as English (?) music!

There are so many explanations of this that it is not possible to give all of them. The difficulty of an understanding between continents so widely separated, the lack of enthusiasm which kills the desire to learn and to understand something new, and the absence of imagination, imagination which makes it possible to forget one's own individuality and identify it with that of another, are a few of the most important. Then, how difficult, even impossible, is it for the European to stifle his notion of time and listen for hours and hours to the subtle variations of Indian music! How much more difficult for Eastern musicians to quite forget that the listener is a Westerner, to lose all fear of tiring him and throw themselves completely into the music as if he were one of themselves! This last difficulty does not arise in Europe; because there music is regarded as belonging more to the general public, and because of the fact that the musician is more often only an

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interpreter of written, indeed printed, works, while in India every musician is a creator. Further, music in Europe being a massive creation appeals much more easily to a general public than Hindū music which demands, indeed can only live in, an intimacy both religious and spiritual; besides, in India, if the audience is made up of conflicting elements which disturb the atmosphere created by the musician, he cannot lose himself in his inspiration.

In Europe, a concert never lasts more than three hours. Very, very rarely is this time exceeded, that it should is regarded as an error of taste. The programme includes several different works, chosen and grouped with care, in order to present contrasts, to set the works fittingly and give them the right values; otherwise the audience will be fatigued. If its attention is not held all the time by varied and numerous items, it immediately becomes aware of the passage of time, and the mind becomes preoccupied with its own multiple activities which the music has, for the moment, suspended.

In India, on the other hand, a concert is truly a suspension of time; hours succeed hours; the audience is lost in an ecstatic meditation and seems really translated to another plane in another universe.

European music is, with very few exceptions, profane. It expresses the emotions, the feelings, the troubles of men. It is absolutely human, the image of western life, based on passion, struggle, love. In short, to be lost in music is to find one's own emotion expressed as a general emotion and therefore as universal. There, music acts upon us by shocks, it is above all else emotional, and a concert composed of fine works really crushes us. A great fatigue follows on the concentration of attention, which at the same time stimulates the need to recover contact with ordinary normal life, to regain the balance temporarily lost.

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Hinḍū music is almost wholly religious. It acts upon the auditors in such a way that they forget themselves and rise into the higher world of the spirit. In Europe, music comes into us; but in India, music compels us to enter into itself. It plunges the hearer into profound thought, lifts him above the struggle of human emotion. There is nothing but the music. There is the possibility of being lost in space, of being drowned in pure devotion, of being lifted beyond the confines of ordinary life. Contrary to European music it puts us in balance, makes us vibrate to our higher being. It is not emotional, it is devotional; and it is with difficulty that one bridges the chasm which separates it from normal life.

European music is vertical, Hinḍū music horizontal, the first having evolved Harmony, by effort directed to the finding of harmony in the combination of the different sounds heard simultaneously, often to the detriment of the pure melodic line. There are works which, if stripped of their harmonic vestments would appear so poor, so naked, that almost nothing would remain. These works need immense orchestras, the invention of ever-increasing numbers of new instruments for their expression.

Hinḍū music concentrates on the perfection of pure line—melody—as an end in itself, melody infinitely ornate, varied, chiselled. It has no need of any accompaniment and, still more strange, it gives an harmonic impression by the rapid succession of sounds, and the result is often, not to say nearly always, extraordinarily modern to our European ears. It can be expressed through one instrument, sweet and profoundly moving; and though it may be hidden by the slightest noise, its magnetic power is such that one cannot detach the attention from it.

The Hinḍū musical system has, in a certain sense, one great advantage over the European. The musician must know the music thoroughly, must live in it as in his own element,

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his music being improvisation. He must have overcome the difficulties which are born out of the multitude of existing rules. Every musician is a creator, bearing on his own shoulders his own responsibility. The musical world of Europe has two indispensable elements—composers and interpreters. The first endure death and passion in order to express that which is in them. The second, more often than not, possess marvellous mechanical technique but do not know very much about music. (To know music means years and years of long and arduous study.) They distort the works, often murder them, making them unrecognisable; and are all the time unconscious of their responsibility. An interpreter with genius is as rare as a genius composer—but the created work lives for ever, while the interpreter dies, leaving nothing but the remembrance of himself.

One of the most important points, one of the essential differences in the Eastern and the Western conception, may be noted here. In Europe, the love of form has been pushed to the extreme. The European mind, fixed on concrete things, is so rapid that it is always seeking the new, the unknown, the original. It requires change, continual renewings. It demands means of rapid transport so as to do as many things as possible in the quickest time. Music there is changed like fashions in dress, every year brings something new which is only accepted after violent struggles. Scarcely is it accepted than the musician sets out on another search for the original. Attention is concentrated on the exterior form, every form having a name. It is classified, has a style like furniture or architecture. There is ancient music, classical music, romantic music, modern music, music ultra-modern, etc., etc. And what is to come next, in this age of restless energy, an age without repose? In India music is raised like a great monument, indifferent to time, resting on a solid base, the same to-day as it has been for centuries back,

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the perfect symbol of a whole country which seems obedient to different laws of time than ours; where everything is slow, almost immobile; where all life is concentrated on the abstract and the spiritual; where thought, like music, loses itself in innumerable variations infinitely ornate, and culminates in ecstasy.

In the West every composer of genius creates *his* form, *his* rhythm, *his* harmony. It is impossible not to recognise Bach, Schumann, Chopin, Debussy and innumerable others in their works, so stamped with personality are they, so much is the exterior form peculiar to each one of them. Each constructs a concrete work on an absolutely abstract base; adds his work to others already existing; opens a new door to those who come after him. In India, the musician makes the choice of a mode or a rāga; selects his ṭāla or rhythmic combination; and improvises on this fixed base a work subtle and ephemeral, which lifts, developes itself, gives birth to endless variations, constructing itself in space, and then dissolves, leaving only the foundation stones to support other edifices—and the moving thought that the same work can never be heard twice but that each is born according to the moment, like a prayer inspired by devotion, and that the inspiration came and always comes from the same inexhaustible source.

If it were possible to unite the essence (Hinḍū music) and the form (European music) a work absolutely perfect and complete would be born; but is this union possible? The mixing of two elements so distinct, so equal, would it not lead to the weakening of both? Does not their strength lie in their limitations? What, however, is certain is that many attempts have been made for a *rapprochement*, but no one has visualised the problem from the right angle. It is not sufficient to send an Indian musician to Europe. It is not possible in a town like Paris or London to get into contact with the vīṇa. A flower which belongs to a land of sunshine and

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light loses its fragrance under dark and foggy skies. Its perfume must be inhaled in its own atmosphere where everything impels it to give out its most lovely essence, its most perfect tints. Neither is it at Calcutta nor Madras that understanding of European music can arrive. It is necessary to try to enter into communion with the soul of the country which gives birth to the form of art which interests you, to live there, to understand the thought, the conditions of life, the character of the people, their reactions, their intuitions; to know the climate in which it grows—an important factor. Then, if it became possible to discover, however vaguely, the different sources of emotion crystallised and made perceptible through the forms of "national" art, then only, could the real influence be exercised. Western emotions stimulated by the same factors express themselves in a Western form, the only one natural to us, inherent in our nature, being part of our atavism. With inspiration coming from the East, creating the desired unity more than the employment of the most exotic scales, and with India understanding the beauty of the evolution of form, perhaps, such a *rapprochement* would be possible.

M. de M.

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PRESIDENTIAL ADDRESS

OF SIR T. SADASIVA AIYAR, M.L., RETD. JUDGE, MADRAS HIGH COURT, DELIVERED AT THE SOUTH INDIAN THEOSOPHICAL CONFERENCE, APRIL, 1925

IN the absence of our honoured leaders, the President and Vice-President from Adyar on other pressing work of our Inner Heads, the blessed Masters of Wisdom and Compassion, it has fallen to me to conduct this Annual Convention of the South Indian Conference. To entertain feelings of diffidence and doubt and to make excuses, would mean lack of faith in the higher guiding powers, lack of confidence in the blessings and loving thoughts sent by our President and Vice-President for the success of this Conference and lack of belief in the strength which the physical presence of advanced persons like our brothers T. Ramchandra Rao, C. S. Trilokekar, Yadunandan Prasad and others are sure to infuse into weaker men like myself, at least for the period during which this Convention continues. We know from our experience during our President's internment days, that the weakest of us could be infused with a giant's strength through the influence sent by our leaders from superphysical planes, and so, let us begin our proceedings in a spirit of optimism and confidence, the opposite spirit, that of pessimism, being an insult to the all-beneficent Providence which rules all things according to the Plan mapped out by Its Wisdom.

If we look at the world's affairs superficially, there seem to be good grounds for a spirit of pessimism. I shall enumerate a few prominent events in the recent or contemporary history of the world, indicating how the religious, political, social and economic unrest prevailing everywhere without exception, seems to be leading the present civilisation rapidly to destruction:

1. The scrapping of the Geneva Protocol.

2. The fall of the Labour Government in Britain with its programme of gradual disarmament and of progressive Self-government for all those countries in the British Commonwealth without or with partial Self-rule and the coming into power of a reactionary Government which has revived the Singapore Base scheme and the revival of *The* . . . of the Tory Press, some of the organs of which, such

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as *The Morning Post*, are pressing for going back on the Montford Reforms. In this connection, there is the further fact that we are constantly hearing of the invention of new gases and destructive weapons to be used in future warfare.

Experiments in which all Governments appear to be financially interested include wholesale destruction by typhus and other bacilli, pilotless bombing aeroplanes and various sorts of poison gases.

Most of the European nations are spending on armaments twice the amount which they spent before the war.

3. "Fear everywhere. The world is perishing of fear." The killing of the Congress as the political organ of our Motherland by saintly Gandhiji at Belgaum (Mr. C. Rajagopalachariar of Salem recently admitted this).

4. The failure of Gandhiji's efforts in the Vaikom Satyāgraha Movement to help the suppressed classes of the Hinḍūs in securing elementary human, or rather, "animal" rights.

5. The failure of the efforts of our most popular Indian political leaders including Gandhiji to bring about Hinḍū-Muslim Unity and the failure of Gandhiji even to compose the Brahmin, Non-Brahmin quarrel in connection with the Shermadevi Gurukula.

6. The failure of America to persuade the British and the Indian Governmental Bureaucracy to restrict the cultivation and export of opium.

7. The failure of our Local Government to take any measure worth the name towards even local option as a first step towards prohibition.

8. The passing away from our midst of many helpful and selfless Theosophical workers—our respected leader Dr. S. Subramania Aiyar, of my beloved brother T. B. Bhashyachariya of Coimbatore, of brothers Patwardhan of Ahmedabad, Thakur Sanker Sinha Bhupji of Moradabad, A. K. Subramania Aiyar of Trichinopoly, Narayana Menon of Trivandrum and S. Kalyanarama Aiyar of Nagercoil.

9. The stoning to death for mere difference in religious opinion of our Ahamadia brethren by the Government of the Amir of Afghanistan and what is far more painful, the meetings held by some of our Indian Mussalmān Maulanas and Moulvis, etc., belonging to the Sunni Sect, in which meetings, resolutions were passed approving of that uncivilised act of the Afghan Government as a very pious act and denouncing any attempt even to make respectful representation to the Amir to discontinue the barbarity.

10. The persecution of liberal-minded Christian ministers, even in America and England, by the Orthodox Evangelical party: a man like W. J. Bryan not being ashamed to advocate that the truths of scientific anthropological evolution should not be taught in schools as

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those truths are against the letter of the Bible which says that man was created out of red earth and woman out of one of his ribs.

11. The rejection of Dr. Gour's Age of Consent Bill by the Delhi Legislative Assembly on the ground that a child of 14 was of sufficiently mature understanding to consent to her physical and moral ruin and that the mock marriage ceremony which a child of 13 has passed through justifies rape upon her.

12. The Anti-Asiatic laws directed against Asiatics passed in America and Africa and the growing power of Asuric organisation, for example, the extreme Fascists, the extreme Bolshevists, the Ku Klux Klan, etc., everywhere.

Notwithstanding all the above we ought to know that the darkest hour is before the dawn, and that the dark forces seem most powerful and employ their most violent efforts despairingly just before their overthrow by the Eternal Guardian Watchers of orphaned humanity. Are even we Theosophists as a body devoid of the Intuitional vision enabling us to see the Holy Dakshina Moorthy looking down from his Himâlayan seat, and preparing to make His periodical Avaṭâr, impelled by His supreme compassion, in order to save the world of humanity? And there are also not wanting the clear signs of His near coming to those who have eyes to see. The labours of the Theosophical Society (the eccentric John the Baptist of the coming Messiah) have not by any means been fruitless. Fortunately, this Baptist being a Society, need not be killed before the Christ is born in the Disciple, though the Society has had martyrs like H. P. B. among its leaders, and some of them are even now tortured by malignant and ungrateful scandals and misrepresentations. The Jesus of the twentieth century has been born and baptised, the Holy Ghost has descended on Him and the Disciple is growing in stature from day to day and even from hour to hour. Superstition and the dead letter of the scriptures upon which orthodoxy, priestcraft, religious fanaticism, persecution of honest opinion and blind sectarianism flourish, are fast being killed in the light and heat of scientific reason, of Mystic Intuition, of loving Brotherhood, and especially of the activity of vigilant self-sacrificing service, all of these being summed up in the one word "Theosophy".

I shall now quote extracts from contemporary journalistic literature to show the rapid transformation that is going on before our very eyes in preparation for the coming of the Lord:

> It is now high time that the Churches of all denominations awoke to a knowledge of the fact that higher criticism is spreading like a deadly plague in the Indian Mission field.[1]

You see how the Light of Higher criticism is dreaded by the Dark Forces of superstition as a deadly plague.

> It (higher criticism) regards large portions of both Testaments as mythical, legendary, fictional, and entirely unreliable. It even dares, in many instances, to belittle and to dishonour the Lord Jesus Christ by attributing mistakes to Him and by

[1] Extract from *The Nottingham Guardian* quoted in *The Hindu*, dated 30th March, 1925.

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asserting that He conformed His teaching to the popular opinions of His day. And not only so, it even denies, and that in the most subtle manner, the expiatory character of His substitutionary death upon the Cross.

I attended a lecture given to non-Christian Indian students by one of the foremost leaders among missionaries in India. He impressed upon his audience that he was in full sympathy with all religions, and that he had been privileged to worship with Jews, Muhammadans, Unitarians, Theosophists, Brahmo-Samājists, and others, and that he would also worship with Hinḍūs, if their ceremonial customs would only allow him to do so. He laid special emphasis upon the point that the missionaries are not in India to convert them to Christianity, but to make of them better Hinḍūs, better Muhammadans and better Buḍḍhists.

A very prominent missionary organiser, himself a higher critic, told me that of the 4,000 missionaries now working in Burma, India and Ceylon, not more than 2,000 believed in the Bible as the inherent and infallible Word of God. Another Indian Missionary of wide experience stated that probably not more than 10 per cent of the missionaries in a certain city were orthodox. Let us realise what that means; in that one city alone only 20 out of 200 missionaries were believed to be true to the old evangelical faith.

A Religious Durbar

Mr. Stanley Rice, Honorary Secretary of the East India Association, London, writes to *The Nottingham Guardian*:

I venture to think that whatever may be the value of the suggestion to hold a religious Durbar, it would not be so impossible to carry out as you seem to think. At the close of the Great War, it became my duty to hold a kind of local Durbar and to make a speech by offering thanks to the supreme Deity, worshipped by Christians as God, by Hinḍūs as Siva and Vishṇu, and by Mussalmāns as Allāh. I found it quite possible to unite the audience in a common principle without offending any susceptibilities.

Hinḍūs are, on the whole, remarkably tolerant, and Islām is much nearer to a Deistic form of Christianity than most people imagine. It is difficult to see what influence the caste system, which is primarily social, could have upon the proposed Durbar.

Given good-will on the part of all, including Christians, it ought not to be impossible to hold a general gathering upon the principle of the worship of a Universal Deity, coupled if need be, with separate services according to the rites and dogmas of the particular creeds. Nor need a Christian be the dominant figure. Why should not the creeds take it in turn to elect a President? The Durbar could be opened by the Viceroy not as a Christian, but as the head of a State, which puts religious neutrality in the forefront of its policy and as the representative of the King-Emperor, whose personality counts for so much in India. No Indian, of whatever creed, would resent this.[1]

Theosophy

It is interesting to notice that at the "opening of the Congress House in Girgaum, Bombay" (by Gandhiji), prayers and blessings were offered by a Hinḍū, a Pārsī, a Hebrew, a Christian, a Mussalmān, and a Sikh, and Gandhiji remarked that 'from the

[1] Extract from *New India*, dated 30th March, 1925.

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prayers offered they should recognise that in all the religions there were eternal truths which should be respected and honoured by all'. That is pure Theosophy which seems to have reached the third stage in the progress of a truth, that everyone takes it as a matter of course. Colonel H. S. Olcott was, we believe, the first to open a building with prayers offered by men of different faiths. Theosophical Schools and Colleges are still the only ones in which, while each student is taught his own religion, a prayer from each faith opens the study daily. Theosophy has been first laughed at, then persecuted, then argued over, and finally is taken as a matter of course. If all schools followed this admirable practice of common prayers, the lads and lasses would grow up without religious antagonism and reverencing each other's faiths. It is the only foundation for Hindū-Muslim Unity. Its few great teachings are in every religion, as may be seen in *The Universal Text Book*, in which each is supported by the Scriptures of each great faith.

In fact, I find that apart from his quasi-economic and quasi-political views on khaddar and hand-spinning, Gandhiji wherever he goes now preaches nothing but undiluted Theosophy, namely: (1) Universal Brotherhood, (2) tolerant and reverential study of the great religions, which all contain the same fundamental spiritual verities, and (3) the diligent self-sacrificing service of all creatures in the spirit of self-renunciation because the One Life, Light and Love is vibrating and shining in and embracing all things (see especially his opinions on the infallibility of the letter of *The Qurān* and of the Maulana's interpretation of such letter justifying the stoning to death of Ahamadiyas). I need not say that the true followers of the great saint Ramakrishna Paramahamsa are all entirely pervaded by the spirit of Theosophy and even the Brahmo and the Ārya Samājists are becoming more and more imbued with the Theosophical spirit:

> For while the tired waves, vainly breaking,
> Seem here no painful inch to gain,
> Far back, through creeks and inlets making,
> Comes silent flooding in, the main.

Other encouraging signs in India just now are the stopping of the sacrifice of animals at village festivals (the movement is very marked in Travancore and in the Tinnevelly and Coimbatore Districts), and the growth of the Women and Baby Welfare movements. Theosophists like brother Narayana Aiyar of Trivandrum and like our sisters Mrs. Jinarājadāsa and Mrs. Cousins of Adyar and Mrs. Chandrasekhara Aiyar of Bangalore, have been the soul of such movements. But the most encouraging signs in my opinion are: (1) the closer and closer knitting of the bonds of mutual brotherly affection and tolerance among members of the Theosophical Society without distinction of class, sex, creed or colour, and (2) the all-important fact that more and more of our younger members in India, America and England are approaching nearer the Feet of our Blessed Masters and are being evidently used by the Holy Ones to spread the spirit of Theosophy both in seen and unseen ways throughout the world, and (3) the auspicious fact that beam-wireless broadcasting, which is one of the greatest gifts to mankind made by the advance of science (for, science along with many evils like air bombs and poison gases has invented such good things as wireless broadcasting), affords us the joyous assurance that science is really intended to be the

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handmaid of the Jagaṭ Guru to spread His Message in all countries simultaneously and fully.

Let us therefore take advantage of the grand tide flowing in the affairs of men from the seas of Wisdom and Compassion and plunge at once into our work of self-sacrifice and service. In the words of Rabindranath Tagore, "Heroes march to the Impossible across the path of derision and death."

Two exhortations I shall finally make, one negative and the other positive:

1. Never entertain malice or jealousy towards anybody.

2. Sacrifice your talents and possessions continually for the good of others, forgetting yourself in such works of sacrifice. Remember in this connection that only a fractional one-sixth alone of your income may be used, according to the *Shāsṭras*, for your own personal needs, that three such fractional parts out of the remaining five have to be sacrificed to the superhuman kingdoms of Ḍevas, Ṛshis and Piṭṛs, one-sixth of the remaining two-sixths should be sacrificed to your human brothers and sisters, and the last one-sixth, to our subhuman brothers (of the animal, vegetable, mineral and elemental kingdoms). It therefore becomes the imperative duty of those of us who have not parted with all personal possessions to perform from this day henceforth at least, the duty of setting apart if not one-sixth of our income, at least one-sixth of one-sixth, say, 3 per cent of that income, unfailingly (and this ought to be done by even the poorest of householders according to the Hinḍū *Shāsṭras*) to be paid into the Public Purposes Fund of our beloved President, that Fund being in utmost need of our help, as all of us know or ought to have known, without my telling it.

They who enjoy without sacrificing are sinners who eat sin. Dedicate everything to Me and you shall get rid of the effects and bonds of action and come unto Me.

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BRAHMAVIḌYĀSHRAMA, ADYAR, MADRAS

THE Annual General Meeting of the Brahmavidyâshrama was held in the large hall of the Theosophical Society, Adyar, on March 23. Dr. Annie Besant presided. After prayers by representatives of the various religions, Dr. J. H. Cousins read the report of the year's work as follows:

PRINCIPAL'S REPORT

The work of the Third Lecture-session of the Brahmavidyâshrama began on October 2, 1924, and continued until the end of March, 1925, without interruption save the winter vacation. The attendance of new students from places as far apart as New Zealand and Mexico gave a special significance and interest to the personnel of the Âshrama, and inspired hope for the fulfilment in due time of the dream of having at the Âshrama at least one student from each National Section of the Theosophical Society.

The lectures delivered during the session numbered 211, and dealt, as in the previous sessions, with the nature and evolution of Mysticism, Religion, Philosophy, Art and Science. The following forty-six lectures were valuable additions to those of the previous sessions: Mystical teachings in Zoroastrianism 6, Dravidian Mystics and Mysticism 9, A Chinese Mystic 1, The Origin and Growth of Islâm 1, Samskṛt Literature 4, Tamil Literature 2, Egypt 6, Art and Religion 1, Bose's Researches in life-movements in plants 5, Botanical studies 2, Aspects of Education 3, Economics 6. The synopses of these new lectures, added to the 320 at the end of the previous session, provide synopses and references to 366 separate lectures on both eastern and western aspects of the five main subjects, *viz.*, Mysticism 52, Religion 85, Philosophy 54, Art 83, Science 92. A series of lantern lectures was given during the session on eastern and western aspects of architecture, sculpture and painting. The use of the lantern will be developed in future sessions. It is also hoped that someone will be moved to present to the Âshrama a cinematograph for educational purposes.

The foregoing lectures were given in the Theosophical Society's Headquarters Hall and reading room. Weekly afternoon studies in poetry were held under the banyan tree. Excursions were made by certain of the students to some of the chief centres of culture in northern India, and to Mahabalipuram and Conjiveram in the south.

During the session, the Âshrama lectures on "The Philosophy of Beauty, a Western Survey and an Eastern Contribution" by the

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Principal were published by the Theosophical Publishing House as the third volume of the Brahmavidyā Library, price Re. 1-4. The lectures were also given in the Universities of Calcutta and Mysore. They are a pioneering study in which the æsthetics of India is placed alongside that of Europe with a view to a future synthesis. Miss Barrie's lectures on Gnosticism are in the press. They too are a pioneering study in exposition of a misunderstood phase of western religious thought. The books are indicative of the excellent work that the synthetic method of the Āshrama will produce in increasing quantity and quality in the future.

As a result of a donation from a former student of the Āshrama, certain groups of lecture-synopses will be published shortly for free distribution as helps to Āshrama study-groups that are being formed in various parts of the world. The beneficent influence of such centres of synthesised knowledge, and consequent illumination, as bridge builders between East and West and promoters of the spirit of brotherhood, can hardly be overrated.

The files of the Āshrama have been much enriched by cuttings from magazines sent by friends in America and elsewhere, to whom warm thanks are tendered. Certain magazines are preserved intact for binding and inclusion in the Adyar Library.

The Principal is granted leave from the end of March to the beginning of September, and will tour in Europe approximately as follows: Marseilles, Nice, Genoa, Rome, Florence, Venice, Milan, Montreux, Paris between April 20 and May 8. He will be in Paris from May 8 to 17 (c/o Thomas Cook & Son), Belgium and Holland from May 18 to 26 (c/o Den Heer C. H. Van der Leeuw, 112 Westzeedyk, Rotterdam, Holland), London from May 27 to June 4 (c/o The Theosophical Society, 23 Bedford Square, W.C. 1), West of England, Wales and Liverpool from June 5 to 16 (c/o The Theosophical Society, 18 Colquit Street, Liverpool), Scotland from June 18 to 20 (c/o The Theosophical Society, 28 Great King Street, Edinburgh), Ireland June 21 to August 20 (c/o P. Leslie Pielou Esq., "Annandale," Sandford Road, Dublin). During his tour he will be happy to explain the Āshrama ideal and method and assist in the starting of study-groups.

The session of 1925-1926 is expected to be one of special interest through the coming to Adyar of many visitors for the Jubilee Convention of the Theosophical Society. The scheme of synthetical study set out in the accompanying circular will be undertaken.

(Sd.) JAMES H. COUSINS,
Principal.

Accepted. (Sd.) ANNIE BESANT,
President of the Theosophical Society.

March 19, 1925.

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SCHEME OF STUDIES 1925-1926

The work of the three lecture-sessions of the Brahmavidyāshrama, Adyar, of October to March, 1922-23, 1923-24 and 1924-25 consisted of a survey of the evolution of the five main reactions of humanity to the impulse to expression acting upon it from the Cosmic Life—Mysticism, Religion, Philosophy, Art, Science. These reactions show themselves in various persons as the qualities of spiritual realisation, devotion, wisdom, creation and knowledge. A high development of any one of these qualities produces individuality of mark; their co-ordinate development even in a small way produces the versatility which gives balance and the capacity for disinterested service to humanity; their fuller co-ordinate development leads to transcendence of the lower elements of life and the attainment of true spiritual power. Moreover, the study of the great group-expressions of these reactions along the line of human history, in the light of the conception of the One Cosmic Life expressing Itself in the varieties of Nature and Humanity, gives the true means to the solution of the terrible human problems of to-day which arise out of the false conceptions of superiority and exclusiveness in religion, culture and personality which prevail.

The evolutionary study which has heretofore claimed the attention of the Āshrama was undertaken for the purpose of gathering materials for the *synthetic* study which is the main object of the Āshrama on the intellectual side. But while the evolutionary study has been mainly intellectual and analytical, it has (by constant reference to the Āshrama's central conception mentioned above) been fruitful of many illuminating suggestions towards the synthesis which it is proposed to enter upon in the session of 1925-26. The materials now accumulated and filed for easy reference are by no means exhaustive, but they are adequate and will go on increasing.

The following is a list of subjects already dealt with. Synopses of these, with references to books are in the files of the Āshrama. Where omissions are observed (and they are many), we request the observers to make good the omissions by sending written papers, with English translation and list of books—and, if possible, a presentation copy of each book.

LIST OF LECTURES IN EVOLUTIONARY SURVEY

MYSTICISM

Zoroastrian Mysticism 7, Dravidian Mystics 10, Bengāli Mystics 1, Mahrātta Mystics 1, Sūfi Mysticism 3, Modern Indian Mystics 4, A Chinese Mystic 1, Hebrew Mysticism 4, Christian Mysticism 5, Mysticism in Poetry 15, Mysticism and Symbolism 1.

RELIGION

Vedic Religion 6, Zoroastrian Religion 10, Buddhism 16, Hinduism 6, Sikh Religion 6, Shintoism 3, Egyptian Religion 11, Greek Religion 3, Roman Religion 2,

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Celtic Religion 4, Gnosticism 11, Christianity 6, Islām 6, Religion from the scientific point of view 1.

PHILOSOPHY

The Study of Philosophy 3, Vedāntic Philosophy 6, The Philosophy of the *Bhagavad-Gītā* 2, Chinese Philosophy 2, Greek Philosophy 21, Modern Philosophy 3, New Thought 1, Philosophy of Beauty 7, Philosophy of Mathematics 4.

ART

The Natural Basis of Grammar 4, The History of Handwriting 2, The Nature and Function of Drama 2, Samskṛt Literature 10, Telugu Literature 3, Tamil Literature 3, Javanese Drama 1, Japanese Drama 1, Greek Poetry 2, Greek Drama 5, Latin Poetry 2, Latin Prose 3, English Poetry 9, English Prose 2, English Drama 6, Asian Architecture 8, Greek Architecture 1, Gothic Architecture 1, Indian Painting 3, Chinese Painting 1, Japanese Painting 1, British Painting 1, Western Music 4, Art and Religion 1.

SCIENCE

The Scientific Method 1, The Progress of Science 2, Bose's Researches 5, Astronomy 3, Meteorology 4, Geology 1, Geography 1, Botany 5, Physics 12, Chemistry 3, Medicine 6, Anthropology 8, Psychology 4, Psychism 2, Psychical Research 2, Growth of Civilisation 13, Science of Government 8, Education 6.

OUTLINE OF SYNTHETIC STUDY

Beginning with the session opening on October 2, 1925, it is proposed (in addition to continuing the general evolutionary survey as regards aspects not already dealt with) to take up the synthetic side of the Āshrama's work. This will be done from various points of view as time goes on; but the first synthetic study will be that of the five grades of Cosmic manifestation (substance, form, vitality, consciousness and super-consciousness) as they show themselves in the five "kingdoms"—mineral, vegetable, animal and human, extra-mundane, and super-mundane. The study will include both the Theosophical and ordinary contributions to knowledge.

As the synthetic course will be taken for the first time, the time-table will be kept adjustable to growing experience. It may, for example, be found practicable to spend the first month on the study of the various aspects of substance, the second on form, and so on. On the other hand, this may be found irksome or difficult to maintain in preparation, in which case the study can be varied weekly instead of monthly.

The following is the preliminary syllabus of synthetic study:

SUBSTANCE

(1) In the *mineral* kingdom—The first life wave; Chemistry, occult and orthodox; Physics.

(2) *Vegetable* kingdom—Plant substance.

(3) *Animal and Human*—Composition of the physical body; and in the realm of human consciousness the study of the rudimentary materials of culture such as words as the substance of speech.

(4) *Extra-mundane*—Cosmic substance; spectral analysis; nebular astronomy; the ether.

(5) *Super-mundane*—Theosophy on the etheric and higher grades of substance.

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FORM

(1) *Mineral*—The second life wave; Geology; Physics.
(2) *Vegetable*—Plant organisation.
(3) *Animal-Human*—Anatomy; and in the realm of human consciousness the study of the grammar of speech and of form in the arts.
(4) *Extra-mundane*—Astronomy.
(5) *Super-mundane*—Theosophy on elemental, astral and higher forms.

LIFE

(1) *Mineral*—Physical geography and the beginnings of growth; Physics.
(2) *Vegetable*—Plant evolution and variation.
(3) *Animal-human*—Biology, Zoology, Physiology; the occult aspect of blood; the vital element in the arts.
(4) *Extra-mundane*—Life on other planets.
(5) *Super-mundane*—Theosophy on life on the astral and higher planes.

CONSCIOUSNESS (INCLUDING FEELING)

(1) *Mineral*—Bose's researches on the response of minerals to stimuli; Barrett and others on mineral consciousness.
(2) *Vegetable*—Bose on response in plants; Botany as it relates to plant-feeling and awareness.
(3) *Animal-human*—Animal psychology; The third life wave; human psychology; æsthetics; the intellectual element in art.
(4) *Extra-mundane*—Extension of physical sight, hearing and motion; telepathy, clairvoyance and clairaudience between human beings.
(5) *Super-mundane*—Higher clairvoyance and clairaudience; The survival of death.

SUPER-CONSCIOUSNESS

(1) *Mineral*—Theosophy on the forthcoming from pralaya and monadic overshadowing.
(2) *Vegetable*—Theosophy on plant archetypes.
(3) *Animal-human*—Human psychism and mediumship; the intuitional and occult element in the arts.
(4) *Extra-mundane*—Astrology; dream; vision; ecstasy; yoga.
(5) *Super-mundane*—The initiations; God-consciousness; Cosmic consciousness; the Celestial Hierarchy.

JAMES H. COUSINS,
Principal.

Approved. (Sd.) ANNIE BESANT,
President of the Theosophical Society.

March 19, 1925.

Dr. Besant said she congratulated the Āshrama on another year's work brought to a successful conclusion. They were making roads through the jungle which would make it easier for others to follow them. They might be fairly sure that those who had studied in the Āshrama would return to their work in the world very much better equipped than when they came. It was one of the aims of the Āshrama to give to the Theosophical Society people who could write

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and speak on a foundation of sound knowledge. There was a certain danger in the great sweep of Theosophy that people who began to deal with it without realising the foundations on which knowledge was built might be somewhat casual in their illustrations and might lack proper discrimination of the tests to be applied before they could speak with real knowledge. Even more important in one sense was the underlying conception of the Ashrama of the building up of knowledge on the basis of all departments of human activity being manifestations of the Divine Life. However many were the branches, the Life of them was one, and they were all related. They owed a great deal to Dr. Cousins for the devotion and energy with which he had carried the work of the Ashrama to success. The idea was at first looked at with suspicion. It was felt to be rather wide and large. But it had wide knowledge and perseverance behind it. The aim was to train men and women in their longing for knowledge, which was the essence of true evolution. The varieties of the subjects, especially the more artistic side of knowledge, was the foundation of culture which made men and women broad-minded and free from the prejudices that separated nations. If any one thing could do away with narrow-mindedness it ought to be the study that was taken up in the Ashrama.

CORRESPONDENCE

INDORE

April 5th, 1925

TO THE EDITOR, "THE THEOSOPHIST"

DEAR MADAM,

We, the undersigned members of the Theosophical Society, would like to make a suggestion concerning the Jubilee Convention of the T. S. Will you be so good as to publish it in the correspondence columns of THE THEOSOPHIST, or, if you think that to be unnecessary, will you please place it before the proper authorities for consideration?

In the near future with the aid of wireless much will no doubt be done to broadcast Theosophical knowledge, but even this cannot replace the privilege of seeing and hearing our most prominent Theosophical leaders.

But, with the aid of the gramophone and the cinematograph camera it would be possible to preserve for centuries, priceless records of their presence among us.

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Surely it would be one of the most useful and inspiring outcomes of the Jubilee Convention if the principal lectures were recorded by the gramophone, and the principal scenes photographed by the cinema-camera. If this were done, the whole world could be reached and inspired by the influence of that brief week of gathering—and the records would be permanent ones, capable of being reproduced at any time especially after those who now lead and inspire us have passed out of their present bodies.

There are gramophone companies and cinema companies which would no doubt undertake the reproduction gladly if assured of a certain sale of the records. Could not the cost be ascertained and each National Society be asked to bear a portion of the cost proportionate to its membership? It is for this reason that we are making this suggestion many months before the time of the Convention.

If arrangements could also be made to have the lectures broadcasted, on the same basis, the record would be complete and unique.

We are,

Yours sincerely,

F. G. PEARCE
D. B. DHANAPALA
W. KALUPAHANA
L. M. PEARCE
G. P. WIKRAMANAYAKA
J. P. GUNEWARDENA
ARTUR PERERA

QUAKE SPOT LIES UNDER NEW YORK[1]

I REMEMBER Colonel Olcott saying that when he read out of a newspaper to H. P. B. that it was intended to build the Statue of Liberty on the island on which it now stands at the entrance to New York harbour, H. P. B. remarked: "What a pity! for that is to be submerged."

JOHN BARRON

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[1] THE THEOSOPHIST, January, 1925, p. 533.

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PROHIBITION IN INDIA

A BRIEF STATEMENT OF POSITION AND PLANS

THERE is an insistent and growing demand in the Indian Empire for prohibition.

1. Resolutions of various representative and important Conferences have urged it. The National Social Conference, one of many, may be cited as an example. Its fifth resolution at its meeting last December reads: "This Conference declares that Indian public opinion is strongly in favour of total prohibition of the manufacture, import and sale of intoxicating drinks and drugs, except for medicinal purposes, and urges the Government of India and Provincial Governments to declare immediately that it is their intention to adopt that policy as early as possible, and to take proper steps to give effect to it.

2. The various Provincial Legislative Councils have debated the subject. It has become a genuine issue in modern politics. The discussions have shown a strong minority in each Council that Prohibition should be adopted as the goal of Excise policy, and the Government of Bombay in a Resolution reviewing the report of the Excise Committee, dated February 12th, has been the first of Provincial Governments to declare that " the ultimate object of its Excise policy is total Prohibition ".

3. The Empire includes a multitude of total abstainers of many races and creeds, far outnumbering the drinkers and drug takers, moderate or excessive. If only the real judgment of the vast majority of the people can be made to prevail, prohibition is assured.

4. Social workers are finding among drinkers themselves a desire for the adoption of such a policy. No shops, no temptation! Toddy, arrack and country liquor shops in large areas might be closed down with the approval of many who generally resort to them.

If the above statement is correct, what hinders the Imperial and Provincial Governments from treating this insistent demand with greater sympathy and regard?

1. The affirmation in their Excise policy that it is the duty of Governments to provide reasonable facilities to meet the requirements of moderate consumers of both liquor and drugs. The social customs of Europeans and of those at the other end of the social scale in Indian society are great hindrances.

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2. The belief that there is little genuine Indian public opinion on the matter. The principal temperance reformers have, it is said, urged temperance as a political weapon, and in some quarters as an anti-British movement. Examples are given of those who support prohibition on a platform or on a Licensing Board, an Advisory Committee or a Legislative Council, and drink to excess at home.

3. The money value of Excise revenue is perhaps the greatest hindrance. A fifth of the revenue of most Provincial Governments comes from this source. Alternative sources of taxation have not yet been found. Legislative Councils have not shewn themselves prepared to vote the financial assistance on which the adoption of a Prohibition policy depends. The test of the depth of India's prohibition convictions will eventually be financial.

4. The prevalence throughout India, in most Provincial areas of the material from which alcohol can be manufactured illicitly. This will make expenditure for a preventative service excessive.

5. The difficulty of adopting a policy of Prohibition in British India while Indian States continue their independent Excise arrangements.

To deal with the position in India and Burma, one immediate need is the organisation of all temperance activity throughout the Indian Empire. This activity has two objects: (1) To win moderate and excessive drinkers to the ranks of total abstainers! (2) to obtain through constitutional means the total prohibition of the liquor and drug traffic. By persuasion, you influence the individual as to a personal habit, and Temperance Societies all over India will continue aggressive work towards this end. By law, you deal with Society and the inter-relation of individuals. Prohibition aims at legally remedying the evils of alcoholism, and is based on the right of the State to protect itself in the interest of the common good—even at the sacrifice of personal privilege or liberty by the minority of citizens.

It is well known to many that the All-India Temperance Council, which was affiliated to the Anglo-Indian Temperance Association of Great Britain, was an organisation that sought annually to meet and consider the problems of imperial importance in temperance reform. A movement was started four years ago to reorganise the Council, to represent more effectively through it all sections of political and religious temperance opinion in India, to ensure its character as an independent Indian body, supported by sympathy and help from the West, and to call a convention at which such an organisation should be started. In April, 1924, a Conference was held at Jubbulpore, which was not adequately representative of Indian opinion, but its promoters decided upon a preliminary and tentative organisation, which in a draft constitution was called "The National Prohibition Association of India". It was approved by those present with the distinct understanding that, as soon as a more representative body could be called, the whole subject should be submitted to it for further consideration. The Anglo-Indian Temperance Association in London was informed of

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all that was done, and, at its suggestion, the Rev. Herbert Anderson, as Honorary Secretary for many years of the All-India Temperance Council, was asked to confer with the promoters of the Association, and representative friends of the temperance movement throughout India, and to call a convention together for the establishment of a movement that would meet the demands of the situation as it is found in India and Burma to-day.

As a result of the preliminary discussions with the promoters of the Jubbulpore Conference and many temperance leaders in all parts of India, the following decisions have been reached:

1. A Convention shall be held in Delhi on January 29th, 30th and 31st, 1926, for the formation of a Prohibition League in India.

2. A draft constitution will be submitted for approval at the Convention, when the Officers and Executive will be appointed, and the headquarters of the League selected.

3. The Arrangements Committee of the Convention shall consist of

(*a*) Two representatives of the Temperance interests at Agra, Ahmedabad, Allahabad, Bombay, Calcutta, Delhi, Jubbulpore, Lahore, Lucknow, Madras, Poona and Rangoon.

(*b*) Three representatives of the W.C.T U., the Jubbulpore Prohibition Association, and the I.O.G.T.

(*c*) The following members of the Legislative Assembly or Council of State to represent temperance interest in Provincial areas:

Bengal	...	Kumar Sankar Ray, M.L.A., and Khitish Chandra Noeji, Esq., M.L.A.
Bihar and Orissa		Kumar Ganjanand Sinha, M.L.A., and Pandit Nilakantha Das, M.L.A.
Bombay	...	J. M. Mehta, Esq., M.L.A., and The Hon'ble Mr. R. P. Karandikar.
Burma	...	Maung Tok Kyi, M.L.A.
C.P. ...	...	M. V. Abhyankar, Esq., M.L.A., and M. Samiullah Khan, Esq., M.L.A.
Madras	...	The Hon'ble Mr. G. A. Natesan; M. R. Ry. Diwan Bahadur M. R. Pantulu Garu, M.L.A.; and R. K. Shanmukhan Chetty, Esq., M.L.A.
Punjab	...	The Hon'ble Rai Bahadur Ram Saran Das, C.I.E.
U.P. ...	...	Haji Wajih, ud-din, M.L.A.; Pandit Madan Mohan Malaviya, M.L.A.; and the Hon'ble Lala Sukhbir Sinha.

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4. The Arrangements Committee of the Convention shall have power to add to their number, and shall choose a President for the Convention, the Hony. Secretary and the Convener shall be the Rev. Herbert Anderson, 48, Ripon Street, Calcutta.

5. The cost of the Convention, which it is estimated will not exceed Rs. 750, all delegates paying their own travelling and hospitality expenses, shall be obtained by public subscription, to be forwarded to the Convener of the Arrangements Committee.

FINANCE

The following donations towards the expenses of the Prohibition Convention have been received:

	Rs.	A.	P.
Sir Deva Prasad Sarvadhikari, Kt. ...	32	0	0
Dr. T. Mann	50	0	0
Sister Mc Ready	7	0	0
Herbert Anderson	20	0	0
W.C.T.U. National	50	0	0

Further donations will be gratefully received by the Convener, Rev. Herbert Anderson, 48, Ripon Street, Calcutta.

REPRESENTATIVES ON THE ARRANGEMENTS COMMITTEE

Will the Temperance Federations and Organisations of the cities mentioned above, under para. 3 (*a*) and (*b*) kindly forward the names of representatives, when elected, to the Convener?

The Calcutta Temperance Federation has elected Sir Deva Prasad Sarvadhikari, Kt., and B. L. Choudhury, Esq., D.Sc.

The Jubbulpore Prohibition Association has elected K. Natarajan, Esq., Editor, *Indian Social Reformer*; Dr. W. G. Macdougall, and Mr. G. J. Shaw.

PROHIBITION LEAGUE OF INDIA

DRAFT CONSTITUTION

I. NAME: The League shall be called the Prohibition League of India.

II. OBJECTS: The objects of the League shall be—

(*a*) To co-ordinate the activities of all temperance organisations and movements in British India and the Indian States, and to assist them to co-operate with each other in a common effort to free the country from the use of, and the traffic in intoxicating drinks and drugs.

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(*b*) To create, educate and organise public opinion, and through constitutional means to seek the advancement of total abstinence and the prohibition movement throughout the Indian Empire.

(*c*) To stimulate investigation, and to aid in the organisation of temperance societies in provincial areas, and in the preparation and distribution of English and vernacular prohibition literature.

(*d*) To counteract the misrepresentation of the Prohibition cause in the public press.

(*e*) To be in communication with the Anglo-Indian Temperance Association, the World League against Alcoholism, and similar organisations, in regard to such matters as call for consideration or action from the point of view of the Indian Empire.

(*f*) To make provision for the convening of prohibition conferences whenever such, in the opinion of the League, is desirable.

III. MEMBERSHIP:

Any temperance organisation or society in any part of the Indian Empire agreeing with the above mentioned objects of the League may affiliate itself by payment of a fee of Rupees five, and subsequent annual membership shall be secured by payment of a fee of Rupees three. Patrons of the League shall be those donating Rupees two hundred and fifty. Life members of the League shall be those donating Rupees one hundred. Personal members of the League shall be those paying an annual subscription of not less than Rupee one.

It is understood that all members shall be total abstainers.

IV. OFFICERS AND EXECUTIVE COMMITTEE:

The League shall appoint its own officers.

They shall be a President, two Vice-Presidents, a General Secretary, a Travelling Secretary, and an Honorary Treasurer.

The League shall appoint in addition to the officers a Committee of twelve members who with the Officers shall constitute the Executive Committee of the League. It shall have the right to fill vacancies in its own membership. Three shall constitute a quorum.

V. MEETINGS:

The League shall ordinarily meet every second year, but a special meeting may be called, or the regular meeting postponed, if the Executive is satisfied that this is desirable.

VI. COMMITTEES:

The League may from time to time appoint Committees to deal with such matters as may be assigned to them.

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VII. FUNDS:

In addition to membership fees, donations will be accepted from those interested in the League, whether abstainers or not. Support from British and American temperance interests will be gratefully received, also collections at special meetings, and grants from provincial governments for such activities as commend themselves to them.

VIII. AMENDMENTS:

This Constitution may be amended by a two-thirds vote at any ordinary meeting of the League, provided that three months' notice of such proposed amendment be sent to the General Secretary.

BYE-LAWS

1. The regular meeting of the League shall ordinarily be held in the autumn. It may be held at different centres, the place for such meeting and the precise date being settled by the Executive. It shall lay down the policy of the League and give its instructions to the Executive Committee and its officers.

2. The joint secretaries (General and Travelling) shall be under the general directions of the Executive Committee.

3. The Honorary Treasurer shall have charge of the funds belonging to the League. He shall keep all accounts for the same. His books shall be audited annually.

4. The General Secretary shall act as Secretary of the Executive Committee, performing the usual duties pertaining to such office. The Travelling Secretary shall tour the country, seeking to arouse interest in the objects and work of the League, and shall carry out such instructions of the League or its Executive Committee as shall be given to him.

If you have any suggestions to make *re* the above Draft Constitution and arrangements for the Prohibition Convention—

If you have a donation to send towards the expenses of the Convention—

If you hope to be present and desire to register your name and the Temperance Society with which you are connected—Communicate with the Rev. Herbert Anderson, Hony. Secy. Calcutta Temperance Federation, 48, Ripon Street, Calcutta.

Dated Calcutta, March 31, 1925.

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THE THEOSOPHICAL FIELD

THE General Secretary of France writes that the French help in Greece has shown excellent results. The Plato Lodge in the Isle of Cyprus has many distinguished members, as Zeno Lodge of the same place also has.

In Athens, the Athena Lodge has absorbed the old Hermes Lodge, which was founded by Mlle. Juvet. In Pyraeus there is the Pythagoras Lodge, composed chiefly of men. There are now, in all, seventy-five members, but the Presidents of these several Lodges prefer to be attached to France, till the work has been solidly established. As soon as the members prove themselves to be serious workers, possessing the necessary knowledge to stand alone, a National Section will be established. About two months ago, the Order of the Star in the East was also founded in Greece.

* * *

Welfare work for the rising generation is spreading and taking on many forms. In New South Wales the Council of Religious Education has launched a Children's Year Campaign, which aims at promoting the health, education and religious training of the young people of the State. It is intended that the effort shall be carried through on unsectarian lines and that it shall be thoroughly non-political. Features of the work which are to be attempted are: Efficiency (setting schools in order) recruiting (seeking every child), need for religion in the home, appeal in State schools through a short course of special lessons setting forth Christ as Lord, united exhibitions, demonstrations and pageants: united meetings of an inspirational nature, and training courses, summer schools and conferences for workers.

* * *

The Theosophical Society is unique in the world in its never-ceasing emphasis upon the place of animal and plant life as expressions of the Divine Nature in ascending manisfestation, and members will rejoice at the news that the Minister for Home and Territories (Senator Pearce) has decided to establish two reserves in the Northern

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Territory for the preservation of native flora and fauna, one in the North to meet the necessities peculiar to the semi-tropical areas and the other in the south for those of more temperate climes.

* * *

At the annual picnic held by the Perth and Fremantle Lodges of the Theosophical Society recently, a presentation of a jewelled pendant and gold chain was made to Miss Nicholas by some of the members, through the kind offices of the President of the Perth Lodge Mr. Stanway Tapp, and Mrs. Stanway Tapp in memory of the very splendid work she accomplished in helping to bring to a successful issue the establishing of a permanent Headquarters as the Home of the Lodge at 192 St. George's Terrace, Perth. A brief account of the plan may not be uninteresting in view of its contribution to the Society's history in Western Australia.

In June, 1920, a small number of Theosophists of the Perth Lodge came together with the express purpose of purchasing a property which could be used as the permanent Headquarters of the Perth Theosophical Lodge. The property decided upon comprised 188, 190, 192 St. George's Terrace. After paying the required deposit, the committee then called St. Albans Trust, then took possession. A few of the members of the Trust went to live on the premises and it was principally due to their efforts that the property was gradually worked into satisfactory order. Much had to be done in the way of alterations; this was necessary in regard to that portion of the property that the Lodge later took over, a wall having to be knocked down making two rooms into a Hall suitable for meetings. The work progressed well, but as the members of the Lodge had previously very little opportunity to help with the scheme, it was decided to form the St. Albans Trust into a Limited Liability Company. This was done in March, 1922, and the name taken was the Theosophical Trust Ltd.

In 1923 the Directorate of the Company went into the matter of the liability that had to be met on June 1st, 1924, and it was decided that in order to meet this liability satisfactorily, it would be necessary to sell half the property. This decision resulted in the sale of blocks 188 and 190 St. George's Terrace, comprising half the property, to E. M. Flintoff. This sale enabled the Trust to hand over to the Perth Theosophical Society Incor. a property worth £6,000, with a mortgage on it of £2,500.

Many names might be mentioned in connection with this work, but Miss Nicholas is the originator of the scheme and has had the honour of working for its fulfilment ever since its inception. Her

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zeal and energy, her faith and determination combined, made her the channel through which the scheme has been brought to fruition, and the gratitude of the Theosophical Society in Perth is due to Miss Nicholas for all time. Nearly all the original Committee have gone to other parts of Australia to carry on their Theosophical Work. But Miss Nicholas remains, and having stood by this great plan through all its vicissitudes and in all its stages has now the joy of seeing it in successful operation.

* * *

The Tenth Annual Report and Balance Sheet of the Australian Red Cross Society testifies to a very large amount of persevering and faithful work carried on by the members of this great body. Her Excellency Lady Forster, President of the Central Council, in her foreword to the publication, writes: "The subjoined Divisional reports speak for themselves. The outstanding feature in each of them is the story of the unremitting work carried on for the returned sick and wounded soldiers in hospitals, sanatoria, and convalescent homes, as well as in the men's own homes after discharge. Comforts for the sick have been sent as regularly as ever to the hospitals. Red Cross rest rooms, billiard tables, gramophones and other equipment have been maintained, and concerts, cinema entertainments and motor outings arranged. Handicrafts are taught in hospitals, and the finished work is sold in the Red Cross shops in the capital cities, and also through Red Cross workers at country centres. In Victoria curative centres are still conducted at the Repatriation Institutions at Caulfield and Macleod, and also at the Red Cross Cottage at the Talbot Epileptic Colony, and the Disabled Soldiers Furniture Factory is providing work for twenty-four disabled men. Seven Convalescent Homes are in operation in New South Wales, two in Victoria, and one in South Australia and Queensland. The Convalescent Home at Kalamunda, purchased by the West Australian Division, is still kept open by the Repatriation Dept. in that State.

The Junior Red Cross has again this year made remarkable progress, especially in New South Wales and Victoria. In the latter State 970 schools have formed circles, and the membership in N.S.W. has increased considerably.

The New South Wales Junior organisation has this year carried out a long cherished dream in the opening of a mountain home for children generously lent by Miss Eadith Walker, and the junior circles in Sydney have also launched a scheme to supply milk to little children in the poorest parts of the city.

* * *

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THE STUDENTS' INTERNATIONAL UNION, GENEVA

In the Service of All Who come to Study

All roads lead to Geneva. It is in truth *the* international city, and sooner or later all those who feel themselves to be citizens of the world will turn their steps thither and will meet pilgrims from every corner of the globe wending their way to the same goal. Geneva, true to her tradition, warmly welcomes them all, as she has done ever since she opened her gates to those who sought learning in Calvin's stronghold nearly four centuries ago. But now in 1925 these students of all ages, all tongues and from all climes will find a special welcome awaiting them, a particular spot dedicated to their commonweal, prepared for their reception by the Students' International Club, the permanent headquarters of the Union.

Thousands of foreign students come every year to Geneva to study international principles; they come as members of the many summer school and vacation courses that are regularly held there, they come to be present at the Labour Conference in the early summer and at the Assembly in September and they come to satisfy their need of a wider outlook, an international vision, to take back to their own lands the inspiration that will lead their fellowmen and women to broader levels of thought and understanding, to be the pioneers of the practice of co-operation, which shall create the new world.

Until now there has been no central meeting place for these students from all countries, no organisation to focus and direct the great international force that they represent and this need was particularly felt during the last Assembly. In those great September days of high thought and ardent aspiration the earnest desire to transmute the ardour into practical service resulted in the formation of the Students' International Union for the purpose of fostering and guiding this immense force and of the Club as the permanent headquarters to provide the meeting place.

The Club began as a little group of English, American, French, Swiss, German and Russian students scattered about amongst the various institutions of Geneva, or visiting the city, and meeting together in the cheery, homelike Library of the "Maison Internationale". It drew its enthusiasm and urge from an American woman to whom it largely owes its inception, its sound principles from Swiss University professors, its financial support from a generous Englishwoman, and Professor Gilbert Murray signified his warm approval by becoming its President. The word "student" is used in its fullest sense and

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applies to all who study or are sufficiently interested in international matters to wish to join. There is thus no limitation of any kind except such as is implied by the objects of the Club which are to form a centre for students of all lands and to promote mutual understanding and service and the constant study of international themes.

With amazing speed, indicative alike of the need for its formation and the approval of those high Gods who wait upon the affairs of men, the Club has sprung into life and activity. Premises were found, desirable in every way; as if by magic, money was forthcoming for the rental; other generous donors provided furniture, and within a few weeks the house-warming was held and the Club whose numbers had risen by leaps and bounds entered upon its life of usefulness destined, it may well be, to achieve great ends in the world of to-morrow.

Enquiries for further particulars may be made to the Secretary at 6 Rue St. Leger, Geneva, Switzerland and any contributions for extra furniture or for books for the library will be appreciated. It is not a residential club nor can food be obtained, except afternoon tea; books will be found there and quiet rooms, companionship and friendliness and the aims of the Club will be furthered by lectures, discussions and friendly talks. The administration is in the hands of men and women of many nationalities who do their utmost to create and maintain that spirit of fellowship which mankind so urgently needs.

E.

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OUR EXCHANGES

We acknowledge with many thanks the following:

Modern Astrology (March), *The Theosophical Review* (March), *Theosophy in Australia* (March), *Theosophy in the British Isles* (March), *The Canadian Theosophist* (February), *The Herald of the Star* (March), *The Messenger* (February-March), *Indian Review* (March), *Theosophy in New Zealand* (March), *Light* (March), *League of Nations* (March-April), *The World's Children* (March), *Theosfie in Ned. Indie* (March-April), *Message of Theosophy* (March), *Servant of India* (March-April).

We have also received with many thanks:

Nature (March), *Theosofisch Maandblad* (April), *Pewarta Theosofie* (March), *Bollettino Ufficiale* (March), *Zofia* (March), *The Nation* (March), *Prabuḍḍha Bhārata* (March-April), *The Vedic Magazine* (March), *Theosophy in India* (January-March).

BOOKS RECEIVED

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

Evolution of World Humanity, Shaman, Sawa and Life, by R. C. Winstedt, M.A. (Oxon) (Oxford University Press, P. Office Box, 31, Bombay); *The Mysteries of Sound and Number*, by Sheikh Habub Ahmad (W. & G. Foyle Ltd., London); *How to Enjoy the Bible*, by Anthony C. Deane, M.A. (Hodder & Stoughton, London.); *As at the First*, by John A. Hutton, D.D. (Hodder & Stoughton); *Jesus in the First Gospel*, by L. Alexander Findley, M.A. (Hodder & Stoughton); *Thirty-eighth Annual Report of the Bureau of American Ethnology for 1916—1917* (Govt., Printing Office, Washington, U.S.A.). *The Dry Diet Cure*, by Dr. Josiah Oldfield (C. W. Daniel, Co., London, E.C.); *Genesis Interpreted*, by G. A. Goskill (C. W. Daniel, London).

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REVIEWS

The Original Christianity. In *The Gospel of the Holy Twelve,* by E. Francis Udney, M.A. (Edson Ltd., London, N.) The Rev. E. F. Udney gives as sub-titles to his book,

> Why the Gospels were written, and what happened to them
> An Outline of the Original Teachings
> The Gospel Story Interpreted as an allegory of
> The Perfecting of Man.

These sub-titles are in fact summaries of matters in which an informed and religious-minded public are at the present time deeply interested. More especially is this the case, "as to what happened to the Gospels". An informed public knows that the Gospels have suffered much alteration in early times, and that they diverge so much from fact, that they cannot be classed as history; certainly in many of the most important details of the life of Jesus the Christ, and upon which some essential dogmas of the Christian Church are based. If the Gospels have been tampered with, Why, and again WHY ?

We have learnt that there were at least two main divisions in the early church, and that about the time of the Emperor Constantine, the literal, materialistic division came more and more to the front. That eventually all those who taught the symbolic import of the Virgin Birth teaching, and of other doctrines, were classed as heretics, and soon were persecuted out of existence. But it has remained for Mr. Udney to suggest why the materialist dogmas (responsible for so much cruel persecution), should ultimately have been allowed by the Spiritual Powers who direct the evolution of mankind, to triumph for more than sixteen hundred years over the more spiritual form of Christianity, which undoubtedly existed as the original Christianity in the very early centuries. Only now, with much trouble and pain are Christian truth seekers, passionately devoted to the wondrous personality of the Christ,—trying to follow and teach the truth they inwardly perceive, without doing despite to the church of the Lord, He whom they so greatly love and reverence. In a very

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illuminating chapter, the author offers an explanation as to why the Spiritual Powers permitted (some of us would say) 'this desecration' of the sacred teachings of the Path of Holiness. He shows how the parable of the net and the great draught of fishes, can be interpreted as "an interesting and instructive fable, designed by the Initiates to convey to posterity the fact that, though they, 'the Initiates' had toiled all night and taken nothing, yet when the Master bade them cast the net of the Gospels over the other side into the deep, the draught was so great that the net brake; *i.e.*, when the rigid teaching, (especially that concerning flesh diet and strong drink) of the Gospels was eliminated, and the mystery of the Virgin Birth and other teachings were taught literally, multitudes became Christians, or rather, joined the Church. The Christ (or the World Teacher as modern Theosophists would say) saw that although the Gospels had quite failed of their original purpose, they were nevertheless helpful to those in the Outer Court; and there was no reason why that helpfulness should not be extended to the outside world, where the older religions of Greece and Rome were in a dying condition, and of little use . . . In fact if the people could not live up to their religion as it was, let them make one for themselves that they could at any rate try to follow."

One may suggest here that a critic feels that the author has made an inartistic mistake, to introduce, in his symbolic interpretation of the Birth narrative, the trivial interpolation that "the word manger, comes from the French, *manger*, to eat"; the aptness of the symbolic interpretation of *manger* as 'physical body' cannot thereby be reinforced, since the Gospels were not written originally in either French or English; the Greek word is however *phatné* meaning 'food-trough'.

The allegory, of the Perfecting of Man, based on the Story of the Gospels is well told and satisfying to the student as an introduction to the Path of Holiness.

The author's suggestions as to *who* provided the beautiful English of the Authorised Version and the English translation of The Gospel of the Holy Twelve, both so similar in their remarkable beauty of style and vigour, should be quietly considered by those who seek the truth and wish to understand the deep import of the times in which we are living. Indeed the book is immensely suggestive, and is well worth study and careful thought, as providing some of the missing pieces of that beautiful mosaic of spiritual teaching given to man by "The all-pitying love of our Saviour, which embraces not only

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mankind, but also the so-called lower creatures of God, sharers with us of the one breath of life, and with us, on the road of ascent to that which is higher".

A. C. D.

Studies in Vedānta, by Rao Bahadur Vasudeva J. Kirtikar. Edited by Mukund R. Jayakar, M.A. (Messrs. D. B. Taraporevala, Sons & Co., Bombay. Price Rs. 14.)

This series of essays on Veḍānṭa is one of the best books we have read on the subject. The author is the grandfather of the editor, and contributed these essays to *East* and *West* and *The Indian Review*, in 1904-9, dying in 1911, before he had completed his work as he intended, which was to expound *Veḍānṭa* in a western tongue "in order to remove certain misconceptions regarding some of its essential doctrines"—"which he regarded as the best basis for a universal religion for civilised peoples". His treatment of the subject is rather to put forward *Veḍānṭa* as a scheme for practical life than as a mere philosophy for thinkers to ponder over and dispute about.

The leading ideas of *Veḍānṭa* are contained in the first essay, *viz.*, "until this highest state of spiritual perfection, *i.e.*, realisation of the identity of One and all, is attained: until the sense of 'I, and thou,' 'mine' and 'thine,' has completely disappeared, man has no right to deny the reality of the universe". (This was thought, though expressed in other words, by the Lord Buḍḍha.) To say, as many Veḍānṭins do, that the manifested universe is *māyā*, mere illusion, is not true so long as one has a self, or is selfish: and this stage, as our author remarks, is inconceivable for the ordinary humanity of the world as it is now. But the practical lessons to be learned from it are none the less valuable.

The second essay deals with the Hegelian critics of *Veḍānṭa*. Hegel has, in ignorance of Indian basic philosophy, which he confused with mythology and *hatha-yoga* (as indeed many other Western philosophers and missionaries have done), concluded that Brahman is empty nothingness, purposeless, without wisdom and activity: and Hegel's followers have described Brahman as a negative infinitude, merely a gulf in which all differences are lost. "The same ignorance has been shown with regard to the Buḍḍhist Nirvāṇa. Veḍānṭa, on the contrary, shows that Brahman, to quote a phrase of Prof. Pfleiderer, "is the positive ground which produces and maintains the finite". It is absolute thought and being. Again, "if there were no

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unmanifested (*nibbāna*), says the Buḍḍha, 'there could be no manifested.'" Nor is the language of *Veḍānṭa* a hastily composed dialectic, but the synthetic result of a long course of philosophic meditation and review of the diverse speculations of Indian Schools of thought, tested by the theories of knowledge which they had enumerated.

Chapter 3 attempts to solve the great enigma of *māyā*, the *shakṭi* of Brahman, and inseparable from It. He compares it with the *nous* of Anaxagoras. To our mind, this is not a good comparison, for that *nous* is rather a mechanical, separate device which sets the whole in motion, or revives the *guṇas*. Further, he thinks it is like the Logos as an emanation, as in the Johannine Gospel, and as the Second Person in the teaching of St. Paul. He then quotes Shrī Shaṅkara's definition of *Māyā*: "It is a power of the Lord from which the world springs, the divine power where *nāma-rūpa* (infinite existences) lie unevolved." It is then the cause of a phenomenal, not of a fictitious, world.

In chapter 4 (*knowing and being*) we have a very closely reasoned analysis of the aims of Indian Aḍvaiṭa Philosophy, which, unhampered by any considerations of "justifying the ways of God to man" or of establishing the truth of personal revelations, "boldly pursues its course in the search of truth, and proclaims it with equal fearlessness". With regard to the realisation of the Oneness, it is not the Self that is expanded, for the Self is eternal and changeless: the expansion of consciousness which realises the One is, from the *Aḍvaṭa* point of view, the gradual removal of the veil of *aviḍyā*.

Chapter 5 is entitled *Ṭaṭ-ṭvam-asi* and *Western Thought*. Western religio-philosophers have deemed it blasphemous for human beings to claim identity and equality with the Eternal Absolute—that this means Pantheism, and is immoral and mystic, not a guide for philosophy and theology: moreover, that it is useless for development or progress. But, as pointed out above, one has no right to make this claim of identity till one has uprooted self or selfishness. Our author quotes in support of this the saying of Jesus: "Be ye perfect as your Father in Heaven is perfect." The language of the Aḍvaiṭin is that the individual, the Creator, and the created are all Brahman Itself, only appearing conditioned.

Chapter 6 discusses *Pantheism* and *Veḍānṭa*. The word "Pantheism," it may be added here, has often been thought of by Western thinkers in its lower sense of Pan, the horned God of Nature, sensual and unrestrained, and this error has tainted the thought of theologians and some philosophers. Yet what conception could be higher than that expressed by the word Pantheism, "God in all and everything"?

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The Ethics of Vedānta is the title of chapter 7, and, as said in the introductory essay, Veḍānṭa is really a scheme of practical life as well as a philosophy, for "the sage behaves towards all creatures as if he were their kinsman".

Chapter 8 deals with Indian Asceticism, *ṭapas, sannyāsis* and *yogīs*, and with *Rāja Yoga*. It tries to explain to Western readers the meaning of Hinḍū worship of divinity by symbology.

Chapter 9 (Mysticism) answers the objection that Mysticism is of no practical use to man. There has been, however, of late years, since this essay was written, a decided tendency in the West to recognise the value of Mysticism, and the fact that some of the greatest men of the West have been practical, though mystics. The author quotes freely some modern writers on the subject.

The last chapter discusses *Aviḍyā in Veḍānṭa*. It is the power of Brahman, to which all phenomena are due, not a mere state of "ignorance". It is a real thing, like *Māyā*, if we may say so. It is, however, inscrutable, "The Highest manifested by means of a Veil".

We have not space to say more of this excellent book. It is the work of a ripe scholar and a thinker, one widely read in the philosophy of East and West, of Greece and modern Europe and a student of Theosophy as well. There is much solid reading in the notes alone and a valuable bibliography of books consulted. We may add that the book is excellently printed on good paper by Messrs. D. B. Taraporevala of Bombay, and carefully edited by the author's grandson, who has added some useful explanatory notes of his own.

F. L. W.

The Gospel of the Holy Twelve, written down and published by the late Rev. G. J. Ouseley. (Edson Ltd., London, N. Price 4s.3d.)

New edition with introduction and notes, by E. Francis Udney. (Priest in the Liberal Catholic Church.)

The earlier editions of this book, arrested the attention of a great many individuals, especially Theosophists and students of comparative religion. People who intuitively knew that the teaching of the Christ must have been one with the mighty religious past; people who intuitively sensed the awful injustice of the Christ being the only Saviour of mankind, involving a perfect holocaust of souls, who had lived and died in other faiths, in other moral codes than those of the

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Christian of such comparatively recent date. But the present edition—with Mr. Udney's helpful introduction, illuminating certain points connected with Mr. Ouseley's reception of the Gospel, with appendices which enable the student to classify the new matter presented, as well as compare the passages containing new matter with the corresponding portions in the authorised version—this new edition has a very special value of its own.

Some of us, as Theosophists, have often wondered that the teaching of the Christ as recorded in the Gospels, did not give to the new sub-race, some definite pronouncement on the matter of animal food and strong drink, so generally enjoined in other religions, and so fundamentally inherent in the teaching of the Unity of Life. It is therefore extremely significant, that, (for those who are ready to view the Gospel of the Holy Twelve, as containing the authentic teachings of the Christ,) the eliminations made in the orthodox Gospels, contain just those teachings, which, in all other religions constitute a basic portion of the Path of Holiness, the Ancient Way of the Mysteries, leading from the level of human consciousness, to the next stage of evolution—that of the perfected man, "the just man made perfect". Another factor of great significance, at the present time, is that this Gospel falls into line with the facts disclosed by the Higher Criticism, namely, that the earlier manuscripts assume the ordinary, human birth of Jesus. In this connexion we should bear in mind that S. Mark, the oldest Gospel of the four, as well as that of S. John, both commence with the Baptism in the Jordan.

We hope that this Gospel will be widely read, and closely studied in relation with the Authorised Version: For not a few, it will indeed prove to be good tidings, H. P. B. told us that there were hidden away in ancient monasteries in the East, ancient *Christian manuscripts*, which would be discovered when the time was ripe, and which would reveal the Christ and His Teachings, as One of a mighty series of Divine events for the helping and salvation of mankind. Is this Gospel perhaps, with a special foreword by Esther Bright, Lady Emily Lutyens and H. Baillie-Weaver, the harbinger of the coming spring, which can only arrive in its fulness, as and when the hunger of men's minds has deepened sufficiently to enable them to perceive the truth, when it is presented to them? In any case, Mr. Udney is much to be congratulated on having so ably edited a work valuable for the real understanding of Christian teaching.

A. C. D.

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To Lhasa in Disguise, by W. M. Mc Govern, Ph.D. (Oxon). (Butterworth. Price 21s.)

This book describes Dr. Mc Govern's two journeys into Tibet, in 1922-3, the second of which was taken under prohibition, alone, and disguised as his own servant. As he says in the Dedication, he was persuaded to write this first volume in order to describe his personal experiences. He hopes in a second volume to give more detailed information of a more technical sort.

He joined Mr. George Knight's expedition, intended to carry out a survey of the country and people, and obtain pictures by a kinematograph. This attempt was frustrated for the expedition was turned back after penetrating nearly 200 miles into Tibet; so Dr. Mc Govern resolved to make a second attempt alone. The greater part of the book is taken up with a description of the hardships which he underwent during some weeks, in daily danger of detection, suffering from lack of proper food, often sick and feeble, but carrying through his plan by indomitable courage and his knowledge of the Tibetan language, life and customs. Much of interest will be read here, such as the character of 'Satan' his servant, masquerading as master; the habits and food, dirt and ingrained customs of this hardy, good-natured people. Many admirable photographs and several maps are given. The last chapters describe his interviews with the Dalai Lama.

Sir Charles Bell's book, published a little later, should be read along with Dr. Mc Govern, for it gives us much information about the politics of Tibet. The two together are an invaluable contribution to our knowledge of this secluded land.

F. L. W.

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SUPPLEMENT TO
THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th March to 10th April, 1925, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Annie Besant Lodge, T.S., Canada, Entrance fee of a new member and Dues of 2 members, per 1925 ...	9	11	0
T.S. in Portugal, 252 members, per 1924, £4-2-0 ...	54	3	0
Sokaren Lodge, T.S., Helsingfors, Finland, 3 members, per 1925, 15s.	9	12	0
Mr. W. H. Barzey, Free Town, West Africa, Dues per 1925	13	2	0
"Dawn" Lodge, T.S., Shanghai, 4 members, per 1925 Blavatsky „ „ „ 3 „ „ "China" Lodge, „ „ „ Charter and Entrance Fees and Dues of 4 members, per 1925 ...	47	5	6
Swiss International Federation, Geneva, Entrance fees of 3 members and Dues of 71 members, per 1925, £3-14-8	49	7	0
T.S. in England, 686 members, per February, £14-5-10 ...	190	1	7
Mr. F. T. Muirhead, Kingston, Jamaica, Dues per 1925 and 1926, £2	26	8	0

DONATIONS

Härnösand Lodge, T.S., Sweden, "Adyar Day" Collection, £1	13	1	3
T.S. in Austria, "Adyar Day" Collection	17	4	0
Xifre Lodge, T.S. in Spain, "Adyar Day" Collection, £2-17-10	38	5	8
T.S. in England, £50	665	7	2
„ „ „ for Adyar Library, £10-19-1	145	11	8
Watford Lodge, T.S., England, for Adyar Library, 10s. ...	6	10	5
"Anon" for a Theatre and Lecture Hall at Adyar ...	3,000	0	0
	4,286	10	3

Adyar
10th April, 1925

A. SCHWARZ,
Hon. Treasurer.

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OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th March to 10th April, 1925, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
An E.S. Member, Sydney, for Food Fund, £1	13	4	0
"A Friend," Adyar	1,200	0	0
Anon, London	26	6	1
Shanti Dayak Lodge, T.S., Moradabad, for Food Fund ...	5	0	0
Donations under Rs. 5	0	6	7
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Zagreb „*	Blavatsky	„
„ „*	Annie Besant ...	„
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