

THE THEOSOPHIST

BROTHERHOOD : THE ETERNAL WISDOM : OCCULT RESEARCH

May 1936

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There need be no controversy as to whether the "Secret Doctrine" agrees or not with the iconoclastic tendency of the skeptics of our times. It agrees with *truth* and that is enough. It would be idle to expect that it would be believed by its detractors and slanderers. But the tenacious vitality it exhibits all over the globe, wherever there are a group of men to quarrel over it, is the best proof that the seed planted by our fathers on "the other side of the flood" was that of a mighty oak, not the spore of a mushroom theology. No lightning of human ridicule can fell to the ground, and no thunderbolts ever forged by the Vulcans of science are powerful enough to blast the trunk, or even scar the branches of this World-Tree of Knowledge.

H. P. BLAVATSKY,

Isis Unveiled, I, 574.

THE THEOSOPHIST

(With which is incorporated LUCIFER)

A MAGAZINE OF BROTHERHOOD, THE ETERNAL WISDOM, AND OCCULT RESEARCH

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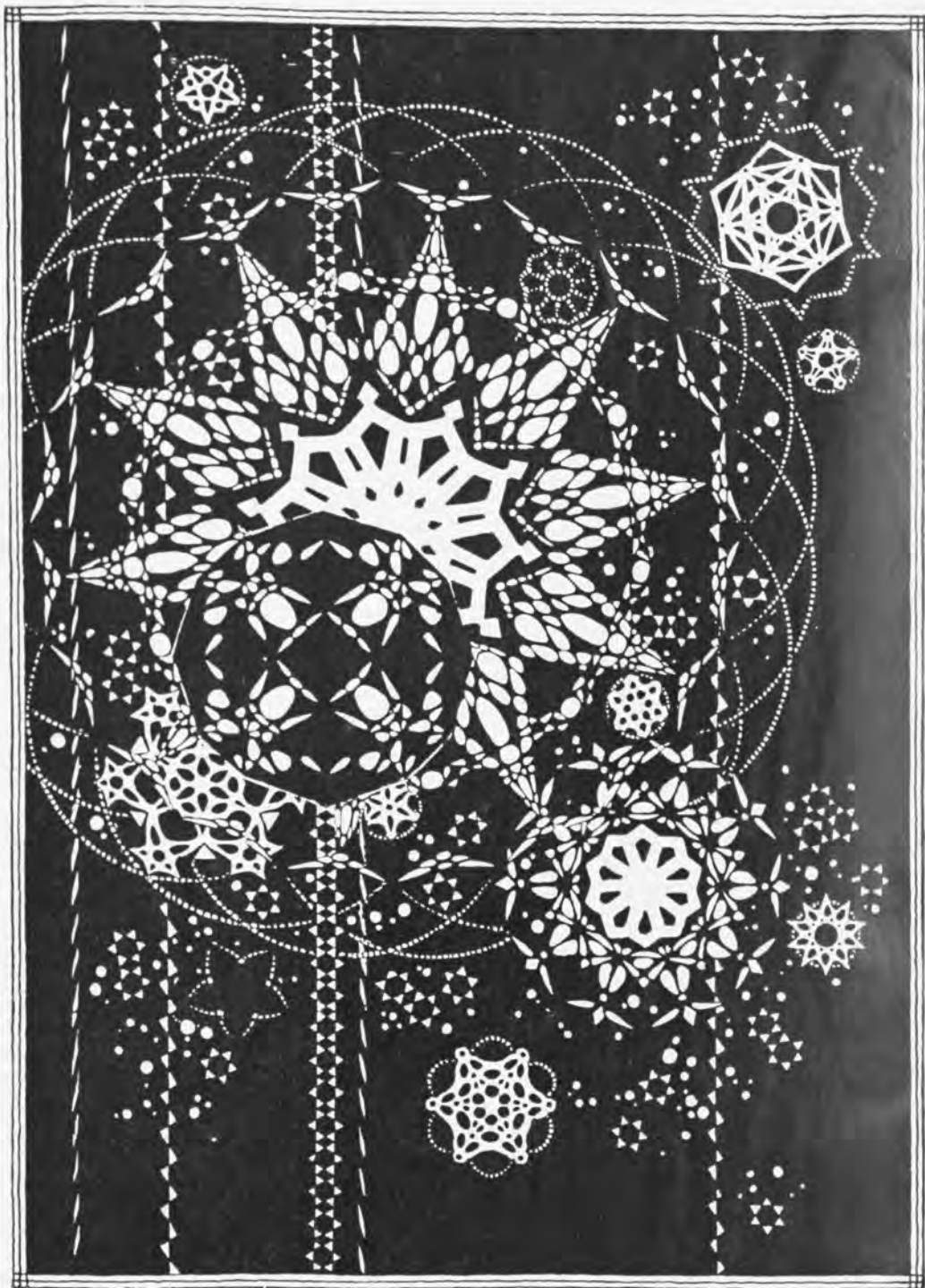
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THEOSOPHICAL PUBLISHING HOUSE
ADYAR, INDIA

THE GLORY OF FAILURE

What matters it if you and I look like failures; what matters it if our petty plans crumble to pieces in our hands; what matters it if our schemes of a moment are found to be useless and thrown aside? The life we have thrown into them, the devotion with which we planned them, the strength with which we strove to carry them out, the sacrifice with which we offered them to the success of the mighty whole, that enrolled us as sacrificial workers with Deity, and no glory is greater than the glory of personal failure which ensures the universal success.

ANNIE BESANT



Reproduced from "The Frozen Fountain,"
by Claude Bragdon

(Courtesy of Alfred A. Knopf, Inc., the publisher)



ON THE WATCH-TOWER

By THE EDITOR

Theosophy as Beauty

IN a recent issue of THE THEOSOPHIST I suggested that we have already witnessed four great interpretations of Theosophy and that we are now on the threshold of a fifth, an interpretation with which I anticipated Shrimati Rukmini Devi might have much to do. This fifth interpretation, it has seemed to me, will concern itself with Theosophy interpreted through the Arts, so that while we have already had Theosophy interpreted in terms of will and of wisdom, we shall now witness the interpretation of our great science in terms of beauty.

I am happy to say that the public work for this new interpretation was begun at Adyar on March 15th last, when Shrimati Rukmini Devi gave a public Classical Recital of Indian Dancing before a very large and distinguished audience. The setting for the Recital was indeed beautiful, for it was in the open air in the comparative cool of the early evening, and the audience sat under the spreading branches of a noble

tree. The stage was quite simple, with some old Indian embroidery and a background of soft green cloth. On the left as one faced it sat on the ground the accompanying musicians and Shrimati Rukmini's great teacher, a famous genius of southern India, whose family has for centuries been dedicated to the Art of Dancing, Mr. Meenakshi Sundaram Pillai, helped by his distinguished son-in-law, Mr. Chokkalingam Pillai. Shrimati Visalakshi Ammal was also there to give the support of her vocal powers. The Recital opened with a few introductory words from myself, followed by a most impressive Sanskrit invocation to Nataraja, the Lord of the Dance. Then, after a little tuning in by violinist, singers and drummer, Shrimati Rukmini appeared in a very beautiful dress inspired in its design by the sacramental dance dresses of the olden days. The theme of the Dance Recital was an emotional interpretation of the aspirational outpourings of the Soul, and an ecstatic identification of these with the very Soul of the Universe itself

—the merging of the individual soul in God. Every movement, every gesture, every pose, each song, expressed an aspect of such union, so that the whole Dance became an intricate yet beautifully rhythmic symbol of a soul's awakening to its Divinity. Yet, emotional in texture though this particular Dance undoubtedly was, it had a very high intellectual content, appealing no less to the mind than to the emotions themselves. The Mayor of Madras, a number of His Majesty's Judges of the High Court, and many other leading citizens both of Madras and other cities were present at the Recital, the profits of which, after meeting the expenditure, will be devoted to the furtherance of the work of the International Academy of the Arts.

Two days later Shrimati Rukmini had the pleasure of giving a similar Dance Recital before Their Excellencies the Governor and Lady Marjorie Erskine at Government House, Madras; and arrangements are being made for other possible Dance Recitals.

* * *

Work Among the Poor

Shrimati Rukmini Devi has decided that her work must not lie only among those who may be able to pay for tickets, but must no less be among the poor, who need so much beauty in their lives and who certainly ought not to have to pay for it. Especially in India poverty among the masses is so acute that they cannot generally afford two meals each day, let alone the most trifling payment for seats at a theatre. She has in

mind, therefore, to organize suitable entertainments for poor people, with, she anticipates, the help of those who are happy to place their talents at the service of those to whom pleasure and artistic uplift are so very rare. She hopes to emulate in some measure the wonderful work being done in Britain by the Arts League of Service, with which her friend, Miss E. Elder, is so intimately connected. India needs the release among the masses of her ancient and exquisite Arts. And Rukmini is eager to work in this direction too. There can be no free India until and unless the soul of her culture is free and active. She also hopes to travel abroad in the not far distant future with a small orchestra of musicians, and to give to the people of the West certain aspects of the great Indian Science of Dancing which will probably appeal strongly to the western outlook, demonstrating the truth of the words of Kipling that there is neither East nor West in greatness or in genius.

Southern India's leading daily newspaper, *The Hindu*, had a long article on the Dance Recital given at Adyar, in the course of which it was stated that

the occasion was notable as marking the public debut of an educated and cultured lady outside the professional ranks, whose disinterested love of a great art has led her to study its intricate and elaborate technique and to attempt with originality and verve the difficult and delicate task of portraying emotions through gesture and expression . . . , Striking as Mrs. Arundale's

performance was . . . the promise of excellence she gives . . . is even more striking. For this as well as for the immense possibilities of renovation and development that it foreshadows for the art, her progress deserves to be watched.

The article proceeds to note the "thrilling effect" produced upon the audience by certain special passages, and how "singularly happy" was the rendering of the outpouring of the self in ecstatic recognition of its identity with the universe.

But all this, of course, is but the beginning, and I feel sure that this fifth interpretation of Theosophy as Beauty will render the greatest service to the whole world in that artistic and cultural revival upon which its happy and prosperous future so largely depends.

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* * *

The World Congress

An important feature of the World Congress of The Theosophical Society at Geneva might be an exchange of views on international affairs between the representatives of the various nations gathered there. No one will deny that the situation in Europe is dangerously tangled, and the world is in no small danger of another war. The Theosophical Society stands in the outer world as a living organism reflecting the Universal Brotherhood of humanity. The Society is itself a Universal Brotherhood, excluding none from membership provided there be sympathy with its three Objects, the first of which states the supreme

purpose of The Society, while the other two indicate certain ways and means of helping to fulfil such purpose which are open to those who happen to be interested in them. Being a Universal Brotherhood, The Society must needs be eager to encourage its members to take such steps as they may think wise to make such Brotherhood more widespread. And in these days nothing can be more important than for persons of differing opinions and beliefs, of differing faiths, of differing nationalities, of differing races, to come together to discover a Greatest Common Measure of Agreement with regard to those problems which at present seem so destructive of harmony. I cannot see why the representatives of the many nations who will be participating in the World Congress could not take a day, or at least an afternoon, to discuss differences with a view to their at least partial resolution. It is time for a group of individual Theosophists to make a harmonizing Declaration in the course of which due recognition would be given to the great principles dear to individual nations, and to the policies expressive of such principles. We have yet to learn that we have to take nations where they are, not expecting them to conform to our own particular ideas and opinions; and we have all very much to learn as regards the motives animating each nation's activities. There must be understanding rather than judgment, and appreciation rather than denunciation. There is always so much more to be said for other nations and other faiths and other people than in our self-righteousness we

are inclined to concede. On the other hand, if we knew each other better we could go our different ways less provocatively and with far less danger of misunderstanding.

* *

A Golden Thread

I should be very happy if every nation in Europe, at the very least, were to make a point of sending a Theosophical representative to the World Congress at Geneva (July 29th to August 5th) who would be well versed in the principles and purposes animating his own particular country, but who also would come in a spirit of appreciative sympathy with the principles and purposes of other countries, so that there might at least be a brotherly exchange of views and a deepening of mutual understanding. I think every Section of The Society in Europe ought to make a point of gathering the necessary funds for this purpose, so that the voice of each country may be heard in a Theosophical atmosphere. The Theosophical Society as such stands above all differences of beliefs and opinions, or rather includes them all within its universe. But the world needs a Golden Thread of Comradeship to unite and link the widely divergent organisms of its life in free solidarity. Such a Golden Thread should members of The Theosophical Society provide, for Theosophists recognize the One amidst the many, the One Life vitalizing the many lives. Is it not time for a group of Theosophists to seek out of the present impasse a way which every nation

throughout the world may tread in honour? If Theosophists cannot discover such a way, then the world may indeed be irretrievably heading to a lengthy obscuration of such civilization as it has so far achieved. But of what use the Light of Theosophy if it is unable to clear away the darkness which at present hides the way from human gaze?

* *

Together Differently

I am by no means convinced that the powers which for the moment have sway over national unfoldments would be prepared to accept such a way. Some of these powers may have drunk so deeply at the fountain of national pride that they have become oblivious of national duty. Some of these powers may have become so steeped in self-righteousness that they have become blind to those weaknesses which so often lead individuals and nations to commit wrongs and deeds of dishonour. But Theosophists at all events know well that to every nation is assigned its great and splendid way of self-development and of service to the world; and they know no less that on such ways there are the inevitable pitfalls dug by ignorant and aggressive pride. The Theosophist knows that honour is due to every nation. But he knows no less that duty—national and international—nobly fulfilled is the condition for the achievement by every nation of the spiritual stature to which it is indeed born, but before the attainment of which nations so often die.

Cannot we Theosophists at Geneva contribute something positive and practical to the dispersal of the clouds of darkness which at present crowd the European sky? Cannot American Theosophists come to help in this great work? Cannot Indian Theosophists come? Cannot Theosophists come from all parts of the world? For be it remembered that the world is more one than ever it has been, and no nation can hope to escape or remain aloof from a disease which attacks any other nation. We may be no less different than we were before, but we are more together. Let us then move onwards TOGETHER DIFFERENTLY, knowing well that such is the Will of God.

* * *

An International Group

Were we to be able to sit in conference as Theosophists during the course of the World Congress it might become possible to establish an International Group within The Theosophical Order of Service which would do all in its power to keep the nations together in greater mutual understanding and appreciation than is at present possible. Such a group would not be a group for disarmament, nor in any way for interference with the principles and policies ruling a nation's political activities. But it would be a group for the dissemination of accurate information as to why any particular nation commits itself to any particular line of action, explaining with all possible understanding the underlying motives. Thus would such a group do all in its

power to interpret favourably lines of national conduct ordinarily provocative of suspicion and disapproval on the part of other nations. But the group would do more than this. While on the one side placing every nation's actions in the most favourable light possible, it would also acquaint the members of the group belonging to any individual nation with the public opinion of other countries, both favourable and adverse. It would say to such and such members: "Your country's attitude in these respects is favourably appreciated, but in those respects is radically condemned and for such and such reasons." In this way, members of the group would have what I might call inside information, animated by no ulterior motives, unswayed by narrow and aggressive patriotism, as to the light in which the principles and policies of their respective nations are viewed by the average unprejudiced individual belonging to another nation. Thus would opportunity be given for more accurate information to be disseminated against the criticism, and perhaps even for second thoughts to prevail regarding a particular action criticised. To organize such a group, to equip it with the right type of member, and to create and maintain the necessary channels and sources of information, may be no easy task.

* * *

Seeing Both Sides

But I should like to think of members of The Theosophical Society as definite links between the various nations of the world, and forming a group before which

any nation might be sure of a respectful and understanding hearing. There is always much more to be said on both sides than ordinary public opinion in its usual ill-informed condition is willing to concede. Germany is hotly criticised for her action towards Jews and for her aggressive military spirit. What is there to be said on the other side at least in extenuation of the policy she has thought fit to adopt? Britain is hotly criticised for her actions in India and Egypt, and for her eagerness at all costs to ensure her own comfortable safety and pre-eminence. What is to be said on the other side? Italy is hotly blamed for her alleged unprovoked attacks on Ethiopia, and for her spirit of intransigence and ruthlessness. What is to be said on the other side? Russia, France, indeed every country without exception, is subject to fierce criticism. What is to be said on the other side? Yes; and also where, perhaps, is the criticism not without truth and justification? There is a Plan, and every nation has her part in the Plan. That she may know how far she is playing that part she must not exclusively depend upon herself. She needs the wisdom of the sympathetic and unprejudiced observer from outside. Such observers should Theosophists be. Can we form the beginnings of a group of such observers during the course of the ensuing World Congress at Geneva? If the majority of the nations are represented there by sincere and unprejudiced Theosophists this will be possible. So I earnestly hope that every section of our Society, at least in Europe,

will make an effort to send one well-instructed member to the Congress—one who combines the virtues of a deep love for his own country with a very ardent belief in the universal brotherhood of nations and individuals alike.



Democracy Enslaved

Reading many newspapers of different nations I am struck by the fact that though in many countries there may be democracy in name there is certainly very little democracy in fact. We are in the midst of one of the most critical periods of the world's growth. Once again the world seems to be on the verge of war, of a war that in all probability would devastate civilization so thoroughly as to involve return to a period of darkness gloomier than the Dark Ages. I hope and believe that the forces which make for righteousness will be able to avert the danger which thus threatens to engulf us. But it is curious that in every country the people as a whole seem resigned—I do not say content—to watch a number of so-called statesmen sit round a table and play a game of political dice, many counters of which are surely loaded. The talk is of agreements, pacts, treaties, conventions, as if these had in fact something sacrosanct about them, when in fact they represent but the best, yet unsatisfactory, *modus vivendi* which could be reached at the time of their coming into existence. I do not for a moment say that they should not be honoured. But I do say that there is no dishonour in denouncing them, as, for example, commercial treaties are

denounced when better terms seem to be available. Political juggling is the order of the day, and the juggler most heavily backed by physical force is likely to be the winner in the acrobatic contest.

But why should the people as a whole allow themselves to be played with as pawns in the game of manoeuvrings, when most of them know what they want and what they do not want? There is probably a substantial proportion of the people in every country in which emotion has ceased dominantly to be passion and has become aspiration. There is probably a substantial proportion in which the mind has ceased to be used to satisfy greed and has become a power for understanding and respect. Why cannot such people, while for the sake of civic duty belonging to any of the existing political parties, join together to stand for a patriotism which is none the less ardent for being non-aggressive, and for a spirit of internationalism which in no way neglects the vital interests of the nation for its recognition of the interests of other nations?

*
* *

National Vigilance Associations

No one wants war. Yet these statesmen by no means rule out the possibility of it. We ought to be able to depend upon our rulers to keep us out of war at all costs. Yet they seem to grow increasingly impotent. The world cannot afford war, and there is no reason why it should be plunged into war unless, against all principles of democracy, the majority allows itself to be enslaved by the minor-

ity. I wish there were in every country National Vigilance Associations watching for every sign of weakness in upholding certain fundamental principles of national living and of international justice. I wish such Vigilance Associations could be composed of men and women who are members of all parties and yet who recognize to the full their supreme allegiance to "Country before Party" and "National Solidarity for International Peace." I think that the programme for such Associations must needs start with a pledge against war, but a pledge hardly less important would be the pledge to promote employment, for unemployment is one of the short cuts to war. A third pledge would be a pledge to dignify leisure, while a fourth would be a pledge to dignify motherhood. Of course, the pledge to promote employment would involve a pledge to promote right employment, honourable employment, to promote right hours of work, right hours of rest, right enjoyment of old age. The pledge to dignify leisure would involve a pledge to promote culture generally and the Arts as essential to all right living. How wonderful it would be if the young were to use their youth to great national and international ends such as these.

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* *

"There is a Plan"

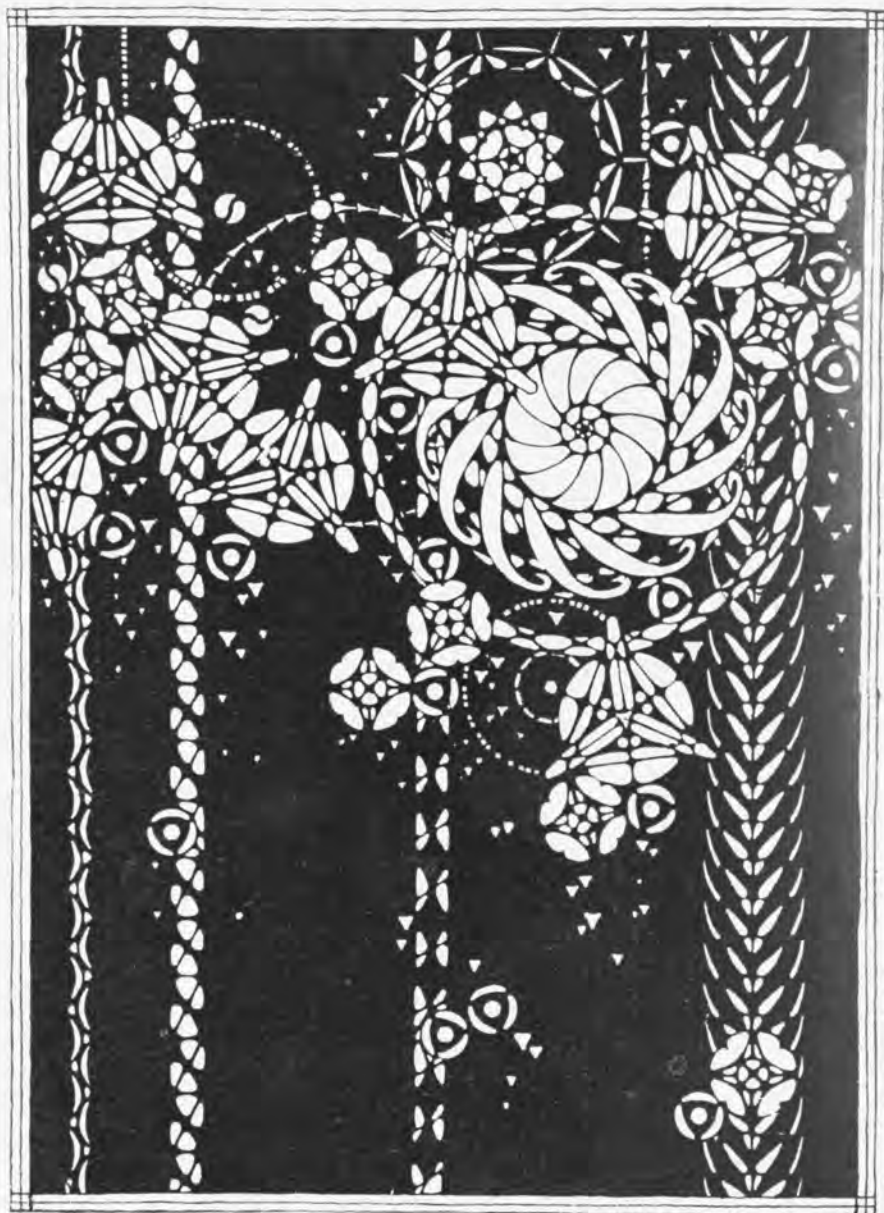
The success of the Straight Theosophy Campaign was so great last year, and the sales of its pamphlets so phenomenal, that the Publicity Department, under the vigorous direction of Mrs. E. M. Sellon,

has decided us to send out a sequential course under the general title "There is a Plan," with a study programme and lecture list included, in case any Lodges feel disposed to take these up during their autumn activities. The study of Theosophy makes abundantly clear the fact that the evolutionary process, so tangled and confused as it appears from below, is moving in accordance with a Plan which is at once a Plan of Love and a Plan of Triumph. Through all the apparent darkness there is movement towards the Light, and even the blackest circumstance has a silver lining before which the darkness shall fade away. Theosophy discloses to the world the nature of this Plan in all its splendour, in all its beneficence, in all its certainty; and it is of the utmost importance that Theosophists should study the Plan and strive to apply it to the needs of the world. Theosophy, in its disclosure of the Plan, shows life to be supremely worthwhile, shows that there is never occasion for despair or hopelessness, nor occasion for doubt as to nature's greatest Law being Love. In these difficult days it is imperative that Theosophists should be able to show to the world that *there is a Plan*, and that the quickest way out of the existing confusion is to co-operate with it.

Hence, the offering of the Publicity Department this year is the slogan "There is a Plan." A dozen

small pamphlets are being prepared, setting forth the Plan as disclosed in our Theosophical literature. *There is a Plan for Religion. There is a Plan for Nations. There is a Plan for Education. There is a Plan for the Arts. There is a Plan for the State. There is a Plan for the Individual. There is a Plan for Humanity. There is a Plan for Science. There is a Plan for our Health and Wealth. There is a Plan for the Lower Kingdoms of Nature. The Guardians of the Plan.* The series is introduced by a pamphlet *There is a Plan.*

A study course and a lecture suggestion sheet will also be available. And the Publicity Department may possibly have available for 1937 a Correspondence Study Course in two parts, the first covering the general ground of Theosophy somewhat differently from existing Study Courses, while the second may embody a course in the practical foundations of Occultism—those foundations which all can lay with the material at their disposal in their physical, emotional and mental bodies as these normally are. Occultism as ordinarily pursued is often as dangerous as it is mischievous, for the simple reason that people wish to begin in the middle rather than in the beginning. We must know that which is directly knowable before venturing into the regions of that which is knowable only indirectly, *i.e.*, after the immediately knowable has become known.



Reproduced from "The Frozen Fountain,"
by Claude Bragdon

(Courtesy of Alfred A. Knopf, Inc., the publisher)

MY EXPERIMENTS WITH COLOUR-MUSIC

By CLAUDE BRAGDON

COLOUR-MUSIC is the organization of light into an emotional language just as—in music—sound has been organized. Such an art might prove to be more powerful and poignant than music itself because light is of all things the most marvellous. M. Luckiesh, in his *Artificial Light: Its Influence on Civilization* says: "If mobile light becomes a fine art, it will be man's most abstract achievement in art, and it may be incomparably finer and more ethereal than music." Until the advent of the electric light the necessary means for the organization of this new art were lacking; and only in comparatively recent years has it been possible to produce light of any required volume, colour, and intensity, completely and easily under control.

Pioneer Experiments

But even before the advent of electrical illumination colour-music had been a subject of speculation and experimentation. Colour scales, analogous to the musical scale, had been worked out, and Bainbridge Bishop, a pioneer in this field, constructed a colour-organ which formed for a time one of the attractions of P. T. Barnum's famous Museum, on Broadway, New York. This instrument disappeared in the fire

which destroyed Barnum's country house at Bridgeport, Connecticut, but extant drawings and descriptions give an idea of what it was like.

It had a regular organ keyboard, pedals and stops, set in a case in the upper part of which, directly above the keyboard, was a semi-circular panel of ground glass on which the colour-music was made to appear. The instrument was placed before a sunny window, the light from which was admitted to the back of the case through little apertures glazed with variously coloured glass, each opening provided with a shutter so arranged that by pressing the keys the shutter was thrown back, letting in differently coloured light. This light, diffused and reflected on a white screen behind the ground glass panel and on the panel itself, produced a colour thereon softly shaded into the neutral tint of the glass. The instrument was arranged with a stop so that music and colour could be played separately or together. By the use of other stops the amount of light could be diminished or increased. The colours controlled by the pedals were such as could be used as a fundamental accompaniment to tint the ground with the key-note colour to indicate the key, or to change from one key to another.

At his studio in London, A. W. Rimington developed a light organ upon which he gave colour-music recitals to his friends. Both he and Bishop, as a necessary preliminary, established a correspondence between a subdivided spectrum and the musical chromatic scale of twelve semitones. Their instruments were played from a musical score upon an organ keyboard, the chief difference between them being this: Rimington, coming later in time, and therefore having electric light at his disposal, projected his colours on a screen, stereopticon-wise.

Harnessing the Rainbow

There have been other experimentalists in this same field. It is one which I myself invaded, and this is the story, not of my triumphs, but of my failures. I cannot now remember what first interested me in the idea of colour-music. Perhaps it was the obvious analogy between the notes of the diatonic scale and the colours of the rainbow, for my first instrument, like Bishop's and like Rimington's, based on this analogy, was played from a musical score upon an organ keyboard. Though this was the obvious thing to do, later experience convinced me that it was not the right thing.

Each art-form should progress from its own beginnings and develop in its own unique and characteristic way. Any arbitrary and literal translation of a highly complex, intensely dynamic art unfolding in time as does music, into a correspondent mobile-colour expression could never be in the highest sense successful. Corres-

pondences between the arts of course exist, but each art is unique and singular, and in this singularity dwells its most thrilling appeal. These first experiments convinced me that in the harnessing of the rainbow I should preoccupy myself less with the likeness between colour and music than with their differences.

Music unfolds in *time*. Now time implies succession—one thing following another—movement, change. Colour-music unfolds in *space*. Space implies simultaneousness: in space alone perpetual immobility would reign. If there be a workable correlation between music and mobile colour, it should therefore be sought rather in the domain of harmony which involves simultaneity, than in melody, which is all succession. Moreover, the eye is less analytical than the ear, which means, in this connection, that light-changes should succeed one another less rapidly than sound-changes in order to be separately apprehended. It may be that as the eye becomes more educated it will crave more movement and complexity (such was Rimington's experience), but calmness, serenity, seem somehow of the very nature of light, just as sound seems to imply movement and passion. For music is a seeking—"love in search of a word," while light is a finding—"a divine covenant."

Accordingly, in my second experiment, without abandoning the colour scale analogous to the musical scale, I attempted no literal translation of music into colour, but rather the induction of a "musical" mood through the appeal of visible beauty into which the

element of mobility entered. The best image I can give of this instrument (never fully completed) is of a great cathedral rose-window the colours of which undergo changes at the will of the operator analogous to a succession of musical chords, with modulations from one into another.

My First Machine

These experiments were undertaken in the intervals between labours of an altogether different sort. They taught me little except what not to do, they were appallingly expensive, but the whole experience was joyous and exciting, the memory of which I would not be without.

I set up my first machine in an empty store, the windows of which were darkened by black building paper. Here I gave my first Colour-Music Recital, my friend Louis Siegel officiating at the organ. Leopold Stokowski happened to be in Rochester that afternoon, and I tried to get him to come, but he had to attend an orchestra rehearsal. After I had explained to him what I was trying to do he made the remark that in light there was probably inherent a greater art than music for the reason that light was a more wonderful medium than sound. I was glad afterward that he had not come to my recital, so inferior it was to what I had imagined it might be. I salvaged what I could of that first machine, and sent the rest to the city dump.

Memorable Nights

For my second experiment, undertaken a long time afterwards,

I hired what had once been a hay-loft over a livery stable, later converted into a garage. I was busy all day at the office; domestic and social life absorbed my evenings, so the only time I had to devote to colour-music was late at night. At the end of an evening spent at a party or at the theatre, or coming down town for the purpose, late at night, I would seek out that alley door and steal up that dark stairway like a lover going secretly to meet his mistress, so eager was I to keep this tryst with light. Seated all alone at the keyboard in the cavernous spaces of that enormous room, with the touch of a finger I would conjure out of the darkness forms and colours of such intoxicating beauty that I lost all sense of where I was—even of who I was. I realized how Michelangelo must have felt all alone high aloft on his scaffolding while he was painting the Sistine ceiling, for I was visited with strange exaltations which make these nights memorable.

This second venture came to an abrupt end through lack of money to continue: the initial cost of the machine was excessive, I was paying an electrician nine dollars a day, the rental of the loft was a considerable item, and I found that I was spending more than I could possibly afford. I therefore terminated my lease, discharged my workman, and sent this machine also to the city dump—and without undue regrets, for although an improvement on the first one, its limitations made it useless for the realization of the thing I had in mind.

Brice's Light-Theatre

Van Deering Perrine the painter, and Thomas Wilfred the lute player were among those who shared my interest in colour-music. We conceived the notion of forming a nation-wide—perhaps a world-wide—organization of people interested, in any active way, in light as a medium of emotional expression, to be called the Prometheans. We succeeded in interesting my friend Kirkpatrick Brice so deeply in our project that he agreed to build an experimental light-theatre on his estate at Huntington, Long Island, and finance it for a limited period of time. I drew the plans for this building, the first of its kind, so far as I am aware. It consisted of a large work-room with a shell-shaped cyclorama at the far end, made of white plaster. Opposite this, and separated from it by the length of the room, was a projection-booth and switchboard. Above was a bank of seats for a few spectators, so enclosed that they could see nothing but the white field of the cyclorama upon which the colour-music was made to appear at the will of the operator.

As soon as the building was completed Wilfred moved to the farm at Mr. Brice's invitation, and took up his residence over the garage so that he might work all day and every day in the well-equipped laboratory. Although both Perrine and I had devised and exhibited mobile colour machines, Wilfred, a skilled mechanic and electrician, with clear-cut ideas of what he wanted to do and how to go about it, soon assumed the dominant position in our triumvirate, with the result that Perrine

and I were more or less relegated to the role of spectators rather than participators. Our Society died in the womb, so to speak: the whole thing had become a one-man affair. Wilfred constructed his Clavilux single-handed, and in due course gave a demonstration of it at the Grand Street Playhouse, in New York. From that time forth Wilfred has devoted himself to the improvement of his instrument and to the giving of mobile-colour recitals—a field in which he has no competitors.

The light-laboratory passed into other hands after Mr. Brice's death, and is now doubtless converted to other uses. For the third time I experienced arrestment in my pursuit of that Immortal Beloved, colour-music, my secret ardour only increased by frustration. Although the necessity of making a living forced me to follow paths more remunerative, subjectively I must have been busy with this problem, for whenever I took it up again in some interval of enforced leisure, my ideas seemed to have clarified and crystallized into some more definite and more beautiful pattern.

Technique of Colour

Convinced that the musical parallel was not the best approach to a new art of mobile colour—colour music—I decided that the first thing to find out would be the instinctive emotional reactions to colour and light common to everyone. Though this is a comparatively new field of research, certain facts have been established. In general, pure colours are preferred to tints and shades, and of pure

colours, red and blue are the favourites. The colours of the spectrum divide themselves naturally into three groups, corresponding to the three primaries; blue, green, and red. The first comprises blue, indigo, and violet, the "cold" colours, occupying the electric end of the spectrum, and highest in vibratory rate. The second comprises green and yellow; and the third, orange and red—"warm" colours, occupying the thermal end of the spectrum, and lowest in vibratory rate. Each group, and each colour of each group has a different effect upon the human consciousness, that of the first group being, in general, subduing; of the second, tranquillizing; and of the third, stimulating.

This was confirmed by my own experience in the theatre, where I learned that the colour and quality of the light had a marked and definite effect upon an audience. Cold light induces a mood bordering on the mystic or the melancholy. A comedy scene cannot be played in a blue light. "Amber" produces a contrary effect; it is a cheerful light, and therefore good for comedy. Red light is stimulating, exciting, even irritating—good therefore for scenes of strife and combat. It is astonishing to what extent the lighting of a scene may enhance or impair its effectiveness without the spectator being in the least aware.

Attempts have been made to determine the symbolical significance and characteristic "mood" of each one of the spectral hues at different degrees of intensity—for it is clear that the dark values

of a colour would produce an effect different from that produced by the light values. Beatrice Irwin's conclusions with regard to the effect of different colours upon consciousness seem to me well based, and in my researches I came upon a chart by Charles E. Vautrain in which his findings in this field are tabulated. From whatever sources he drew his data, his conclusions seem justified.

Correspondences with Human Aurals

I found another approach to what I was after in the analogy between the three groups of colours in the spectrum and the triune nature of man, familiar to Theosophists, which Delsarte made the basis of his *Art of Expression*. Delsarte held that the legs and loins represent the physical nature—the *will*; the torso the emotional nature; and the head the intellectual or spiritual. He taught that each part was itself a triplicity, correspondingly related. In the torso, for example, the genital and digestive regions correspond to the physical; the solar plexus region to the emotional, and the breast to the mental and spiritual nature, and so on.

Were we to interpret the spectrum in similar fashion, attributing to each of its three main divisions a like meaning, "influence" or function, it is clear that the red end, being lowest in vibratory rate, would correspond to the physical nature (proverbially the most sluggish); the middle, or green section to the emotional; and the blue end, containing the colours of highest vibratory rate, would have relation to the mind

and spirit. Reason, observation, and experience would seem to confirm such a classification, and Delsarte's theory is capable of a more extended application. To him "below" stood for the nadir of ignorance and impotence; "above," the zenith of wisdom and power. Sombre and degraded hues would therefore have relation to the first, and clear and luminous ones to the second. This is curiously confirmed by Dora Van Gelder's clairvoyant examination of the human aura: there the muddy, dark, unclear colours are at the bottom, they correspond to man's unregenerate nature, while the bright, clear, luminous colours are at the top.

With only these simple concepts and these scant data for a guide, it seemed to me possible to approximate a colour-expression of musical "moods" and also to test out the musical parallel. This seemed the right way to go to work, but having now no time, place, or equipment, I had no other resource than to continue my theorizing as follows:

Music and Mathematics

In colour-music *form* should play an important part; for here is another golden ball to juggle with, which no art purely in *time* affords. It is true that music has form, pattern, and an architecture of its own, but these things are perceived with the mind's eye, or subjectively; they are not clear, concrete, palpable, as are the forms of space. Musical sounds weave invisible patterns in the air, and one of the more remote achievements of our uncreated art

may be to make these patterns visible. Meantime, with the entire treasury of forms to draw from, only such as are *abstract* seem suitable for this purpose, because the forms of nature are so full of associations with that world of concreteness and materiality from the tyranny of which this art, like music, should enable us to escape. Pure colour, which is itself abstract; music, which is abstract sound; and forms which are abstract, should constitute, in my opinion, the elements of this new art.

The colours (until the eye becomes more educated) ought to succeed one another not too rapidly; meet, mingle, and undergo transformations like those retinal images seen with the eyes closed, or like an accelerated sunset. Superimposed upon this changing colour background, like an air upon its accompaniment, abstract forms in pure white light should appear, develop, wax and wane, in synchronization with the music as intricate and precise as in an animated cartoon. It was thus that I saw colour-music "in my mind's eye."

The colour element would present no difficulties; it could be achieved in a number of different ways; by projectors, prisms, polarized light. The music need be none of my affair, that I could delegate to others; but what of the form element? What should be its nature, and from what source should it be drawn? Music is in the last analysis mathematics made audible. The ideal solution would be to make mathematics visible as well. I had already discovered a way in my search for that new

ornamental mode named by me "Projective Ornament" because derived from the projections of symmetrical solids and hyper-solids (four-dimensional forms). Some of the configurations evolved by this method were of extraordinary intrinsic beauty—like flowers and frost. The "what" was therefore provided for; now as to the "how":

Colour Projection

My own experiments, Perrine's and Wilfred's convinced me that no colour-music *machine*, such as the Clavilux, no matter how intricate or ingenious, could be completely satisfactory: in time it would betray its limitations and a loss of interest would result—as in the case of a card trick after one found out how it was done. Colour-music must be infinite in every one of its three dimensions of colour, form and movement. Nothing less than this would satisfy for long.

I could think of only one way to meet this condition: a separate form-and-sound film for every composition—the animated cartoon technique, in other words a technique which, however trivial the subject treated, had been brought to the highest point of perfection. It so happened that I knew one of the pioneers in this particular field, and by visiting his studio I found out at first hand how animated pictures were drawn, photographed, and mathematically synchronized with the music on the basis of twenty-four "shots" for every second of time.

Clearly, to make even one reel such as I had in mind would be impossible of accomplishment

single-handed, for that sort of thing involved the co-ordination of several highly specialized varieties of talent directed by one master-mind and an outlay of money to which my former expenditures were as nothing. The utmost I could hope to achieve unaided would be to provide a series of drawings corresponding to those made by the "animators" representing the beginning and end of a movement, to which the "in-betweeners" impart the illusion of motion by means of a great number of supplementary drawings. This much I determined to do.

Accordingly, I bought a second-hand Victrola and a record of Beethoven's "Moonlight" sonata (*Sonata quasi una Fantasia*), together with the piano score, my earlier efforts having been concerned with that particular piece. I began by making a note-by-note colour-translation of the first two movements in conformity with Wilson's ophthalmic colour scale, which seemed to me the best. This would give me the clue to the colours and colour-sequences to be employed. Next I made a similar translation of the music in terms of form by means of a series of drawings embodying my idea of what this translation ought to be—at least one drawing to every measure, one hundred and seventy in all. These corresponded to so many "stills" in a moving picture, which would have to be supplemented by as many others—a vast number—as the necessity for the illusion of movement might require. I went through the same process with Waldteufel's *Les Patineurs* (Skaters' Waltz), Delibes' *Pizzicati*

and *Valse Lente* from the Sylvia Ballet suite, and Sibelius' *Valse Triste*. This involved the making of hundreds of drawings, some so elaborate that they took me several days to do.

Attitude of Investors

This was as far as I could go single-handed. The next step would be to have sound-film made under my direction and the colour sequences established by actual experiment. I could direct these operations, given a suitable laboratory and the right people and equipment with which to work. As these could be found ready-made only in the moving picture industry, it was at that door which I must needs knock. Armed with excellent introductions I interviewed high officials in this industry, always with the same ultimate result: I was received politely, listened to with attention, asked always the same questions to which I made always the same replies. Sometimes I attended "conferences," but invariably I was dismissed with vague excuses, or still more vague assurances that the matter would be taken up at some future time; or I was referred to some other member of the same organization or of another, in the end only to complete a circuit which finished where it began. Of all the people I interviewed only three showed genuine interest and understanding, but not one of these was

so situated as to do anything to help me except to pass me on to someone else whom he thought might.

The reason they all shied away from my colour-music as I presented it to them was because it was too untried, too unlike anything else to enable them to judge of its attractive value, and none of them wanted to shoulder the responsibility of making a wrong guess. One high official whom I interviewed told the mutual friend who had provided the letter of introduction that "the trouble with Mr. Bragdon is that he is about ten years ahead of the times." The attitude and argument of all of them amounted to this: they could not invest money in experimenting with something the issue of which was avowedly problematical, and even if successful the sale of which on a large scale could not be insured in advance. From their own point of view, which was strictly commercial, they were probably right, and there the matter rests.

But though I proved myself a poor salesman, I gained by these means a glimpse into the inside workings of that fabulous world fed and sustained by ministering to the "escape complex" of millions of human beings. I found in that world no vision, no imagination, no idealism divorced from the desire for profit, but only a beaver-like competence to do some poor thing *well*.

WHAT IS THE WORK OF THEOSOPHISTS ?

By C. JINARĀJADĀSA

YOU may well ask me this question : am I proclaiming some new religion, some new gospel of salvation ? Today in country after country, you will find reformers, some to reform social injustices, some to bring about changes in the economic life of the world, some to abolish war, and so on, working for one reform after another. There are not many working to reform religion ; it is almost as if people were becoming convinced that religion cannot help to abolish the material and moral evils from which the world is suffering. Seeing that there are so many organizations working for various excellent objects, what do the Theosophists propose to do ?

Universal Brotherhood

To answer you very briefly : Theosophists are working to establish in the world an era of Universal Brotherhood. The phrase "Universal Brotherhood" means that all men, of every race, of the East or of the West, of every stage in culture, from that of the savage to the highly civilized, in all grades of life, whether rich or poor, educated or ignorant, good citizen or criminal, all these are brothers. Universal Brotherhood implies that not only are all men brothers fundamentally, but also that all our sufferings, both of the

individual and of the world, are due to our ignoring this fact of our common unity.

There are thousands who accept Universal Brotherhood as a noble ideal ; no one will challenge the principle that it must be the ultimate aim of civilization. It is implied in the word Democracy ; it is clearly manifested in the motto of the Republic of France : Liberty, Equality, Fraternity. The idea is not new. There are many who are working for it in every land. Theosophists are not the only people who are working for Universal Brotherhood. But the Theosophists are working for Universal Brotherhood in a special manner. It is the way of our working, the ideas which inspire us as we work, which are worth your attention.

The principal idea in Theosophy about man is that he is immortal. In other words, man is not the body which perishes at death ; he is a consciousness which survives the death of the body. The body is his garment ; but discarding the body at death makes no more change in his consciousness or in his memories than there is any change in me when I put off these clothes which I now wear when I get ready for sleeping. Just as clothes are not the individual, so the body is not he. But as my clothes are mine to wear for certain

social conveniences, so my body is mine, to be used by me for a certain work in life.

Man is therefore a spirit, a soul ; we can call him by what term we will, provided we realize this deathless nature. This spiritual nature in him is the same spiritual nature which exists in all other men. All men are immortal souls. It is because of that fact that there is Universal Brotherhood. We all know that there is a kind of Brotherhood, because the blood in all men has the same colour and composition, and because all are subject to the same laws of nutrition, growth, disease and death. It is a brotherhood of decay and dissolution. But the Universal Brotherhood of the Theosophists is a spiritual brotherhood, a brotherhood of life and co-operation.

Real Civilization

Since all men are immortal souls, what they are in their physical bodies is of little importance. One child may be born into a king's family, another into a beggar's. But both children are souls, and therefore brothers. Rich and poor, wise or ignorant, good citizen or criminal, brown man, yellow man, black man or white man, all men are brothers.

It is perfectly true there is inequality. There is inequality not only in wealth or poverty, but also an inequality in mental capacity, and in moral strength. Some of us are cleverer than others ; this difference is not due merely to education or environment. Some children are clever children, others are dull ; some children desire to co-operate with their parents and teachers,

others are rebellious. There are good men and bad, just men and criminals. Inequalities exist ; all can see them. These inequalities do not lessen the bond of Brotherhood. The Law of Brotherhood becomes all the more insistent. For, high and low, rich and poor, good and bad, are all as links in one chain. The strength of the chain is only in so far as all the links hang together and bear the common strain when the chain is stretched. In exactly the same way, it is only when the rich are generous to the poor, when the wise share their wisdom with the ignorant, when the good are patient with the wicked, that civilization progresses.

The chief characteristic of a true civilization is not that there is no poverty, nor disease, or that all can read and write, and that there is employment for all. All these are necessary and excellent attributes of a nation. But that people or nation shows the highest marks of culture where all are mutually helpful, where the strong is the champion of the weak, where the rich considers his wealth as a trust for all, where the cultured are eager to share their refinement with the less favoured.

Economic Factors

I stated at the beginning that all our sufferings whether of any individual, or of a nation, or of the whole world, are due to our ignoring the fact of Universal Brotherhood. Who does not know that today the whole world is plunged in suffering ? There is unemployment in every nation, and the suffering of educated men

and women who are thrown out of employment is especially great. There are fierce rivalries among the nations, and each is organizing itself to sell as much as possible to foreign nations, and to keep out their goods by high tariffs. The leading nations are fearful of each other, and are spending enormous sums on armies and navies. Fear and mistrust exist on all sides.

Yet it is a fact that nations are dependent on each other. Without the raw materials such as rubber, copra, cotton and many kinds of minerals which Asiatic nations export to Europe, the industries of Europe would be jeopardized. And we in Asia need the machinery of Europe and America. However much each nation tries to be exclusive, to concentrate only on its own progress, every nation is linked for prosperity or depression to every other nation. The franc is linked to the English pound and the American dollar; the transfer of gold from Paris to New York or from New York to Paris slowly affects the prices of goods sold in Saigon. Our modern civilization is surcharged with jealousy and hatred. It is certainly not a civilization of Brotherhood.

Now let us imagine that every man and woman, in every country in the world, has understood the fact of Universal Brotherhood, that the progress of the individual in a community depends on the progress of the community as a whole, and that the welfare of a single nation is dependent on the welfare of all other nations. Imagine for a moment what changes would result. First, all the wealth of the world—its mineral resources,

the products from agriculture and industries of all nations—all this wealth would be recognized as the joint possession of humanity as a whole. A careful adjustment would be made by an International Committee representing all the nations of how much each nation requires of raw products, machinery, and manufactured goods, and how much of each commodity that nation should export to other nations. All would accept the principle that no single nation must use its special advantages to dominate other nations.

The International Committee could not create a paradise for all, but it would do much towards that goal by abolishing the fierce competition of today. What makes that competition possible? By using the accumulated wealth of privileged classes, by calling out the inventiveness of specialized brains and by exploiting the helpless masses, a certain number of business men organize their nation to dominate other nations. There is not today the faintest idea in business that the wage which should be paid to a man should not depend on the selling price of goods, but must be guided by the need of the worker for certain conditions of living which are essential for his life as a human being who has not only material needs but also cultural and spiritual needs.

But in an era of Brotherhood, the value of the franc or the sovereign or the dollar would not be the indication of the prosperity of France, England or America. The indication which we shall look for will be how many diseases have been abolished, how many gardens

and parks there are, how many hours for leisure, how many men and women are poets, how few crimes there are, and how refined and courteous the people have become. In an era of Universal Brotherhood, we shall concentrate on the welfare of every individual, whether he be rich or poor, uneducated or educated. Each nation will recognize the need to co-operate with all other nations, and where necessary to sacrifice its own particular interests for the good of humanity as a whole.

It is towards this great era of the future that we Theosophists are working. We work not only with mere sentiments, but with definite ideas which are clear and logical. We present to the mind of the inquirer certain broad principles for his examination; we do not say, "You must believe, or you will go to Hell." We say: "Here are certain facts and laws which you can discover for yourself, if you care to undertake the task. The knowledge which you obtain will make you happier and more useful."

Fundamental Ideas

Let me now outline for you some of the main ideas of Theosophy.

First, that the universe is not just a place where nature's forces operate by chance. Every event that has happened from the beginning of time has happened according to certain laws inherent in the universe. These laws are the expressions of a Consciousness. Everything that exists, from the electron to the largest star, is impregnated with Consciousness.

This Fundamental Reality is so far beyond our grasp, that sages and saints have called it by contradictory terms. Many have termed it "God"; but some have called it Law, Heaven, the Great Architect, Evolution. Each man, according to his temperament and his experience, must determine how he will regard this Consciousness which directs everything. Let us call it God.

The next great truth is that the nature of God resides in every man and woman. We are not these bodies which perish; they are only garments which we wear for a while and cast aside. We are immortal souls. The perfection of God dwells in us also, for we "live and move and have our being" in Him. But we are unconscious of our Divine Nature, till we awaken it.

It is to realize our true nature that we are born. Our birth is as the entrance into a workshop or laboratory, where by work we slowly unfold our faculties. But it is not possible to realize the Divine Nature in us by the experiences of one lifetime. So we reincarnate again and again. We enter into life, we are born, we grow, we act, we finish our work, and we return. Our return is death. After a rest in heaven, growing by realizing the joys we planned but did not achieve, we return to birth again, more purified, stronger, wiser, to work again, so as to become more expert in thought and feeling and action. This is Reincarnation.

As we live and act, sometimes we succeed, sometimes we fail. We do good and we do evil, guided

by our altruism or our selfishness. When we do evil, we create discord in the universal harmony, and we must restore that harmony. The evil we did must be undone by new good; the good we did must be reshaped to a more far-reaching good. This process of sowing and reaping is called Karma. It is the law of readjustment which a man puts into operation by every one of his thoughts, words and deeds.

Since all souls are divine, all souls are equal. There are young souls and old souls, but all are brothers. In spite of every difference—of birth, capacity, environment; of race, creed, sex, caste or colour; of goodness or wickedness—all men form an indivisible Brotherhood.

All of us, high or low, ignorant or wise, make a chain, and the stronger grow by helping the weaker. Brotherhood is the law of growth for all men.

But this Brotherhood extends to all—animals, birds, fishes, even the plants, mountains and seas. We grow by our unity with all things. The Divine Nature, which is latent in them as in us, helps our inherent Divinity to step forth in its beauty.

Divinity in Man

Here I have to draw your special attention to the idea which I have just mentioned, that within us there exists Divine Nature which is full of goodness and beauty. When we look round the world and see so many selfish and cruel men, so many who are unjust and who care nothing for the welfare of the community and the nation, it is not easy to believe in the fundamental goodness of man. Yet one of the greatest truths of Theo-

sophy is that, whatever a man may do of evil, nevertheless he is good and noble in his fundamental nature.

Why then does he do evil? Through ignorance. We all desire to be happy; that is a deep-seated instinct in us. But we do not yet possess the knowledge concerning the true means of happiness. We blunder in our search for happiness, just as a man who finds himself in a dark room will fall over obstacles if he tries to get out quickly. No man does evil consciously, that is, knowing that it is evil. He thinks that it is not evil, or that he is justified in some manner. The evil in us is due to a want of understanding of the laws of our growth, just as any ill-health from which we suffer is an indication that we have broken the laws of health.

One of the greatest puzzles is this, of good and evil. The puzzle begins to be solved when we commence with the axiom that each man has somewhere within him the nature of the Divine. But this Divinity resident in a man is hidden; it is so veiled from our eyes that in the wicked man we note only his wicked acts, but not the seed of goodness and beauty which is trying to burst its shell and put out roots and grow. Have you not noted that all great saints, the truly perfect men, are tender to all, even to the wicked? Why? Because, as they look at the wicked, they note, not his wicked deeds, but the attempts of the seed of good to manifest itself. Like a little child whose limbs are still feeble, and who falls after two or three steps, so are men who are evil. They do not understand

themselves, nor the laws of their true growth and happiness. They are moved by the impulses of their desires, and then they blunder and hurt themselves and others.

Have you ever held in your hand a rough diamond, one that has not yet been cut and polished by the diamond-cutter? The rough diamond is without lustre, there is no sparkle in it; you might easily pass it by as a small pebble. Yet in that rough diamond there exists the brilliance of the perfect diamond. But the perfection has to be brought out by the art of the diamond-cutter. He cannot change the diamond's crystal structure; but he uses the knowledge of its structure to polish its dull surfaces till they become smooth and brilliant. The beauty of the perfect diamond is always hidden in the dull diamond as it is dug up out of the ground.

So too is our human nature. In the deepest recesses of our selves, we are goodness, truth, love and beauty. But who will call them forth from those recesses? Who will understand our mysterious nature and help us to reveal our true selves?

What Karma Says

There is one who understands, and who will help us. It is Life. This Life, which you and I have to live, with so much struggle and pain, and so little joy and peace, this life itself is our teacher and guide. Our lives are not what they are by chance. There is no chance anywhere in the world. If I see a mango on the ground under the branches, I do not say that it is there by chance; I know the

whole story, how once from a mango seed there grew a tree, how that tree after many years began to flower; how, soon after, there were hundreds of little mangoes, and how one day because a certain mango was becoming ripe or the tree was shaken violently by a storm, that mango fell. All the time I note that effect follows cause; even if I was not present when the wind blew, I know what must have happened.

In exactly the same way, this law of cause and effect guides our lives. This law of Karma says: Do good, and happiness follows; Do evil, and misery is the result. Sometimes, the effect follows the cause at once; put your finger in the fire, and you suffer instantly, for the law of Karma acts swiftly. But sometimes the result is delayed; sow some rice seeds and you must wait days before the green sprouts appear, and weeks before you will get rice for a harvest. All the difficulties of life—the pains of body and of mind, the denial of our longings, the obstacles which beset our path as we seek happiness, these are the effects of causes which we set going long ago, in past lives. We do not remember where and when we set those forces in operation; but all the same the effects return to us. How shall we meet those effects. how shall we receive our harvest?

The wise man receives his harvest of pain with resignation; the ignorant man becomes furious and blames others. Karma does not punish you, because you broke the law of goodness; but it sends you the result as pain. But Life means you to grow all the

time, to reveal to the world the hidden beauty of your soul. If, then, you are wise, you will accept your harvest of pain without rebellion; you will use your sufferings as an opportunity to make yourself more pure, more understanding of others, to be stronger in all ways. The foolish man will blame others, and in his resentment he will become unjust to them, and so he will create another harvest of pain for himself.

I have spoken of the difficulties and sufferings of life. But there are also happinesses. Each occasion for happiness is also a harvest from the past. The wise man will receive such harvest thankfully, and he will scatter far and wide his seeds of joy so that all men may benefit by his good Karma; but the ignorant man will hug his joy to himself and say: "It is mine," and he will not share it with others. The wise man will grow both by his pains and joys; like the rough diamond which is ground on the diamond-cutter's wheel, the wise man will use whatever Karma returns to him to perfect his character.

Karma of Nations

Just as there is no chance in a man's life, just as each day it is a matter of reaping a harvest from the past, or of sowing for a harvest to come, so is it with the world as a whole. The world which is composed of millions of men has its Karma of good and evil, the collective Karma of those millions. For the world's inhabitants of today were its inhabitants five hundred years ago, a thousand

years ago in other lands. As they are reborn, they bring with them their past Karma. Just as a man sows good and reaps happiness, sows evil and reaps misery, so too is it with Nations. The men and women who now live in any one nation lived together in the past in some other land, centuries ago; there they helped each other or injured each other. They come back together again to exhaust their Karma. Nations rise and fall, empires come and go, not by chance, but because of Karma. Behind the growth of nations and empires there is the inflexible law of Karma. If a nation allows its helpless citizens to suffer, if it allows the weak to be exploited by the strong, then as that nation is reborn, calamity after calamity comes as its harvest of Karma. There is a stern unbending judge who judges the unscrupulous, the cruel, the powerful, both among men and nations. It is Karma. Karma sometimes acts swiftly, sometimes its action is delayed; but it always acts, and no one can stop its action by prayer or penitence.

The University of Life

Like as a child in order to be educated must pass from class to class, from the kindergarten as a little child, to the University class as a boy or girl nearing manhood or womanhood, so is it with each one of us. We must not only not do evil, we must rejoice in good and create good on all sides. We must not only be patient, but also strong to develop our own initiative. We must not only possess a good intellect but also a compassionate

heart that understands. Every virtue which your imagination can conceive is needed for the perfection of your character. And the school and university for our training is Life. Guided by the Law of Karma, we are born again and again, now as a man, now as a woman; sometimes in an eastern body, sometimes in a western. The world with its races, nations, occupations, arts and sciences—this is our university where we perfect ourselves.

As we are so reborn, we bring with us our capacities of the past. If I was a good musician in my past lives, I shall have a natural capacity for music, even as a child. If I had lived as a miser, or as a cruel man or woman, I shall show those attributes even as a child. I do not come by chance into the family where I am born; my father, my mother, brothers, sisters, my wife or husband, my children, all who are bound to me by Karma, were so bound to me in the past. The friend I love now devotedly was one who helped me in a past life by drawing love out of my nature by his goodness to me. The enemy who is cruel to me is one whom I injured in a past life. On all sides, there is Karma, for the individual, for the nation, for the whole world.

But as the ages pass, the world is changing slowly. Life after life each one of us is becoming more noble and more endowed with love. As we all return life after life, we carry civilization to a higher goal with each epoch of the world. And all this happens, not mechanically but because there is a plan behind it all.

God's Great Plan

Just as the diamond-cutter needs to know a science of diamond-cutting, just as he has a plan in his mind for the work he is going to do, so there is behind the world a plan for its growth from stage to stage of civilization. Is there not a science of plants, called Botany? Does not Botany reveal to the student that all plants grow according to laws inherent in nature? So, too, there is inherent in the world a plan for its evolution. Some call this plan the Mind of God which directs evolution; others call it Dharma or the law of Righteousness. Should you care to study Theosophy, much will be placed before you to show that the world's events are not due to chance. The migrations of peoples, the rise and fall of empires, the coming of one religion after another, the appearance of rulers, poets, artists—all these are parts of a Great Plan which is striving to organize the lives of men so that each man will reveal the goodness and beauty which are hidden in him.

Suppose by some miracle you could be given a complete understanding of the meaning of your life, why you are born with certain faculties and not with others, why from your birth to this day various events have been happening in your life; would not such an understanding help you to solve the puzzles which now confront you daily? Suppose also that you could be given an understanding of the reasons for the complicated events of the world, why there are national jealousies, what will be the outcome of them, would not such an

understanding make the world more interesting?

It is to an understanding of this kind that Theosophy can lead you; as you study Theosophy you will begin to understand yourself, your friend, your enemy, your country, the whole world. You will discover first, that there is no chance anywhere, but always the operation of law; and second, that the whole world and its millions are being guided by Divine Reason. Your mind will begin to see reason everywhere; your sympathies will be quickened when you see that the whole world is slowly being guided to happiness, in spite of the terrible weight of its present misery.

Theosophy Calls to Action

Suppose someone were to take you to a desert land bordering on a crowded city which cannot expand, and where men and women are living so crowded that there is not a single park or playground for the children; suppose this person were to say to you: "We will bring water from the mountains, we will construct canals, we will plant grains, vegetables, trees; here we will make a park, there a theatre, and in that place playgrounds for young and old; we will break up that crowded unhealthy city and bring its thousands to live in this desert land which we will make into a garden; come, will you not help me?" What would be your answer? Would you not spring forward, when once you understood that such a wonderful scheme can be realized?

Similarly is it with life, when once you have grasped the main

ideas of Theosophy. Behind the tragedy of your life, behind the tragedy of the world as a whole, you will see a wonderful plan. The wisdom which has come to you through Theosophy will reveal to your deepest intuition that behind the Plan is the infinite love of God who pours Himself in love and pity, and that the Plan will come to a glorious success because no human will can thwart at last the Divine Will. Theosophy will come to you as a call to action, bidding you go forth as a champion of your fellowmen, to fight to abolish evil in every form—brutality, cruelty, drunkenness, disease, corruption, ignorance, and apathy.

Theosophy will teach you that the only way to tread the path to your own happiness is to work first and last for the happiness of others. You will know through its teachings that you *can* help, though you may often feel that it is you who are in need of help most. The Wisdom of God which is Theosophy will not be any kind of a religion given to you by others, but the inner light of your own soul which you have discovered, because you have torn the bandage from your eyes and can see for yourself.

Work for Others

Throughout the world, in fifty-six countries, Theosophists are working to usher in the era of Brotherhood. They know that this Golden Age cannot come at once; as centuries have gone to create and maintain the present evils, so centuries will be needed to abolish them. But their hearts are committed to that work; they know

that when they depart from this life, other generations of Theosophists will carry on the work, till they return in a new incarnation to take up the work once again.

We Theosophists are not different from the rest of our fellowmen; we have to earn our living in the professions, in commerce, as employees, as merchants, as workmen. We are as you are. Yet we are different, and that is because we look far ahead and see a glorious future for all men and for ourselves. We know that our salvation will come not from some external saviour, but from ourselves, as we become noble and

tender. Daily our enthusiasm grows as we understand more of the Wisdom of God which is called Theosophy. We would share our enthusiasm with you; we would infect you with our idealism, with our courage; we would share with you our hope and our consolation. We have received so much from Theosophy and we would share it with you. It is for that purpose that I have come in your midst, to discover you as my brothers, to reveal to you that I am your brother, and that working together as Theosophists, we can make into one Brotherhood the whole world.

I am of the opinion that my life belongs to the whole community, and, as long as I live, it is my privilege to do for it whatever I can. I want to be thoroughly used up when I die, for the harder I work, the harder I live. I rejoice in life for its own sake. Life is no brief candle to me. It is a sort of splendid torch, which I have got hold of for the moment and I want to make it burn as brightly as possible before handing it on to the future generations.

GEORGE BERNARD SHAW

CHRISTIAN ORIGINS

By F. W. PIGOTT

I. SOURCES

IT seems to be the lot of all great human institutions to subdivide as they grow. Perhaps it is the law of their growth at the present stage of human development. We have been hard at work developing the lower mind in these last two thousand years, becoming more and more individualized. It has been and still is a time of contest, disputation, controversy. In that way there is a sharpening of wits; people cease to be ingredients in the human mixture and become definite individuals. We may believe that when the purpose of this period of strife has been effected we shall all come together again; we shall know ourselves as one; we shall differ—very considerably perhaps—but we shall not quarrel about our differences; we shall just see them as different colours in the one white beam and admire them all. But we have not reached that stage yet. We still contend, sometimes bitterly, about our “views” and continue to sub-divide. The Theosophical Society knows something about that splitting process. It is only sixty years old, yet even in so short a time it has had some important cleavages. In London at the present moment there are four societies calling themselves Theo-

sophical but not organically connected with each other.

What Is Real Christianity?

If such is the lot of a comparatively new Society—new in its present form—it is not very surprising that the Christian Society has in the course of two thousand years subdivided so frequently that it is almost impossible to count the number of Christian “churches” at present in existence in the world. It is perhaps inevitable, and no bad thing if only the separated divisions did not decry each other. They are all of them right or partly right in what they affirm; they are wrong only in what they deny; they become ridiculous when they say, as many of them still say, “We and we only are the true Christians”, or, “We and we only practise what Christ taught.” They little know how they belittle Christ and the Christian religion when they think and speak in that way. The truth is that they all see some aspect of truth, and the Christian religion is so big that it includes all these aspects that the countless Christian bodies see and many more that no existing body has yet seen.

How then are we to know what is the real and the original Christian

religion? We cannot know it all, it is too large and too deep. It is Truth, not just this or that aspect of Truth but Truth itself. Truth is that which is, and Christianity is that. It is because the Truth is so large that the Christian Society has subdivided so persistently. So, it is as well that in any inquiry into the origin of the Christian religion and its essential teaching we should begin by admitting that in our present imperfect condition we cannot know all that it contains. Nevertheless, it does not follow that such an inquiry need be unprofitable. We can gain much by probing into the past and by peering into the unseen.

There is at least one element in the Christian religion which all Christian bodies without exception acknowledge. They all acknowledge the Founder, the Christ, as Lord and Master. "Christ is our foundation and our chief corner stone"; every Christian body in the world that is or that has been could accept so much as its creed. So our task really resolves itself into a searching inquiry into the incarnate life and the teaching of the Being generally known as the Lord Jesus Christ. For whether He intended to found a visible society or not, and the evidence so far available seems to show clearly that He did, there is no doubt that the existing Christian society, subdivided into innumerable sections though it is, derives from the life and the teaching of the great Master.

Sources of the Teaching

Such a task may sound simple ; in reality it is beset with diffi-

culties. It is not as though we were to examine the teaching of a Plato or any other great teacher who has left his teaching *in writing*. Christ so far as is known never wrote a word. We are dependent for our knowledge of His teaching on the records written by others, and of these none in its present form is contemporary with Him. The biography and the teaching of the Lord, or as much as is known of these, are contained in the New Testament, chiefly in the four gospels, none of which is much earlier than 65 A.D., that is to say, something like 35 years after the Lord's death. In the last fifty years or more an immense amount of patient research work into the records has been done and before we proceed further with our inquiry some account, though it be but slight, must be given of this research work upon this early Christian literature.

The best scholars of the Christian world have made a scientific study of every known relevant document, of every paragraph, almost of every word of the New Testament literature. They have sorted out passage from passage, block by block, and with wonderful skill have been able to label the source or sources of almost every passage. For it must be remembered that the four canonical Gospels, that is to say, the four Gospels which the Christian society for reasons of its own, which have seemed satisfactory to every succeeding generation, included within the Canon (Rule) of Christian Scripture in the year 397 A.D., are composite works. They were not written straight off from memory

or from diaries by single historians; they were composed by the weaving together of several threads, and the work of scholars in this field of research in recent years has been to disentangle the threads. The critics have long recognized two main threads or sources in the Synoptic Gospels (Matthew, Mark and Luke), namely, the Gospel of Mark practically as we have it now or possibly an earlier form of it (Ur Markus), and a lost collection of Sayings (*Logia*) of Jesus known as Q (from the German *Quelle* = source). These two are by universal consent the basis of Matthew and Luke. Recently scholars have discerned other minor threads or sources such as a collection of sayings (M) used in Matthew only, and another (L) embodied only in Luke¹ representing the points of view of the early Christian communities at Jerusalem and Caesarea respectively. So the work of research proceeds. It is a matter of unravelling the threads and seeking to follow them back and back to the very beginning, that is, to the life-time of the Lord Himself. In the gospels as we know them the threads are visible; they are woven together to form a sort of pattern. But behind these written sources the threads are invisible; the story and the "sayings" were passed on from mouth to mouth. This is the Oral Tradition.

The following estimate of dates as suggested by Dr. Vincent Taylor² shows at a glance the results

¹ See B. H. Streeter *The Four Gospels*, Part II; and Vincent Taylor *The Gospels*, chs. IV, V and VIII.

² *Ibid.*, p. 126.

of much patient research work by scholars in various parts of Christendom conducted over a period of at least half a century. Some of the dates are open to dispute but it will be useful for our purposes.

A.D.

30-65	The Oral Period
50-60	Q
60-65	Proto-Luke (Q + L)
65-70	The Gospel of Mark
65-75	The Lukan Birth Stories
80-85	The Gospel of Luke
85-90	The Gospel of Matthew
90-100	The Gospel of John

Form Criticism

Short of the discovery of other MSS., perhaps as much work in the field of literary (higher) and textual criticism as can be done has been done. However that may be, the tendency now is to attack, if such a word may be used in this connection, the oral tradition—the invisible part of the threads. For more than half a century it has been the aim of criticism to get behind the books and documents and view the gospel tradition in the process of forming, but only recently (*i.e.*, since the war) and chiefly in Germany have scholars applied themselves with real vigour and determination to the problem. What form did the narratives and sayings assume before they were committed to writing? What interests led to their formation and preservation? Were the facts of the life of the Lord and the sayings summed up in some form that could easily be memorized by teachers (prophets) in their evangelistic work? Were some of them versified so as to

be the more easily memorized? Were they in the form of symbols or of legends or of myths? Were the "sayings" in the form of moral codes? Or what was the process? These, and such as these, are the questions which the critics are now attempting to answer. Their method is scientific. They suggest hypotheses which they apply to the documents to see if they fit. If they seem to fit, the hypotheses remain in being for further testing. If not, they just disappear and are no more seen. That is the stage at which the problem stands at the moment. The most conspicuous workers in this field are M. Dibelius¹ and R. Bultmann,² both German scholars. Their work and that of other German scholars is well described in a handy volume *The Gospel before the Gospels* by an American scholar, B. S. Easton, and a very recent book by an English theologian, Robert Henry Lightfoot, has only just (July 1935) made its appearance. Its title is *History and Interpretation in the Gospels*, being the (Oxford) Bampton Lectures for 1934. This set of lectures, judging from the reviews, seems to be enlightening; it is disturbing the rigidly orthodox, which is a good sign. There we must leave this part of our subject.

A Supremely Great Teacher

It will be seen from this slight survey that the task of examining the records with a view to discovering what exactly was the course

¹ Especially in *The Form-History of the Gospel* (1919).

² Especially in *The History of the Synoptic Tradition*.

and the mode of life of the Great Master and what exactly was His teaching is by no means simple. In fact, in the absence of any writings of His own and of any contemporary records, the task so far from being simple is supremely difficult. It cannot be determined with certainty when or how He lived and died or what exactly was His teaching. The origins are shrouded in obscurity. Yet that He did live there can be little doubt. Such a character as is depicted in the Gospels and elsewhere in the New Testament is too great to have been invented. And that He did teach, both by words and by example, a message that was new at the time, a transvaluation of all values—to use Nietzsche's phrase, is evident from the effects that have followed. Such far-reaching effects could only spring from some remarkable cause, and such cause is only to be found in some supremely great Teacher such as the Christ depicted in the gospels.

We must now turn to the more important and no doubt for most people more interesting part of our inquiry: What exactly is fundamental in the Christian religion? What was the essence of the teaching of Christ the Lord?

II. THE MESSAGE

In the above sketch no mention was made of such outstanding figures in the field of gospel criticism as Harnack, Loisy, Schweitzer and a host of others. This is because these men are too great to be merely mentioned and any extended notice of their work, which is their due, would prolong this

article unduly. They have contributed greatly to the results already achieved, and scholars of the present day have entered the field where they left it and carried on the work—accepting, altering or rejecting as is the way of workers in every field of research.

Nor has any reference been made to the fourth Gospel (John), the Acts of the Apostles, the New Testament Epistles or the early non-canonical Christian literature.¹ This also is for reasons of space. We are seeking to get back to the very acts and words of Christ and for this the Synoptic Gospels best suit our purpose, though the witness of St. Paul and St. John will not be ignored. The fourth Gospel (John) is very late compared with the synoptics and is a devotional treatise tinged with Gnosticism rather than an historical narrative; the Acts and Epistles follow after the death of the Lord, and though some of the Pauline Epistles antedate the earliest Gospel (Mark), they do not, like the Synoptic Gospels, record the life and teaching of the Master; they rather reflect the conditions of the Christian community at a slightly later date.

We have seen that there is no certainty about either the life or the teachings of the Lord. In the narrative portions of the Synoptists' records it is impossible to say what is history, what symbol and what myth; these seem to be closely interwoven. Nor of the

sayings can it be said that they all represent the *ipsissima verba* of the Lord. His teachings were not taken down by skilled stenographers and handed on accurately just as delivered from generation to generation. In all human probability words were added to the narrative in the course of transmission by scribes to suit their own point of view, still more so to the "logia" which may not have been written down at all at the time of delivery but were just handed on from mouth to mouth. But making due allowance for additions such as these, we may accept the Synoptists' account of the Lord's deeds and words as substantially and broadly true; the portrait in its bold outline, though not in every detail, may be taken as correct. This seems to be the opinion of several of the learned critics at the present time. "The Gospels", says Dr. Vincent Taylor,² "are certainly not legendary writings; on the contrary, they preserve a genuine historical tradition of the life and ministry of Jesus."

What is the Message?

With this broad view before us, and confining our attention almost exclusively to the records found in the Synoptic Gospels, let us see what constitutes the distinctive message of Christ to the world. Such doctrines as are found in the Credo of the Church came later, as the result of stress and controversy and the necessity of expressing in formulae what exactly Christians did believe at the time, so as to make quite clear to all who wished to know what

¹ Much of this has been collected and translated by M. R. James and published with an excellent Introduction in a volume entitled *The Apocryphal New Testament* (Oxford Univ. Press).

² *Op. cit.*, p. 14.

they did *not* believe. The main purpose of creed formulation was to guard against erroneous teaching or heresy, not at first to bind the members of the Church with intellectual shackles. The great teachings of the Incarnation, the Trinity and the Atonement, because of the important part they have played in the subsequent history of the Christian Church, might naturally be taken to be the essentials of the Christian Faith; and so perhaps they are in their primary meaning, apart from interpretations of and accretions to them which in these days do not hold good; but they are not explicitly stated in the records of the teaching of the Lord. It may be said with truth that they lie latent in the Gospels, but not that they are there patent or prominent. The history of the Christian religion is largely the history of the gradual unfoldment (development is the theological term)¹ of truths or aspects of truth latent in the teaching of the Lord and His earliest Apostles, as succeeding generations have been able to bear them. This process is quite natural and in accord with the growth and expansion of all living organisms, and was foreshadowed in words attributed to the Lord in the fourth Gospel: "I have yet many things to say unto you, but ye cannot bear them now; howbeit when the Spirit of Truth is come He shall guide you into all truth."² Whether those are the words of the Lord or reflections on His teachings by the Evangel-

ist, which is more probably the case, they enunciate a principle which Theosophists of all people will recognize as good and true, the principle of the gradual and progressive revelation of Truth as people are able to understand and assimilate it. But the great teachings which later were formulated by the Christian body form no part of the teaching of Christ so far as that teaching is known to us. So they do not belong to our subject which is Christian Origins.

God Is Love

To return then to the Synoptic Gospels. What there do we find? We find that the Lord brought a revelation and left an inspiration. The revelation was that God is Love, and the inspiration that, this being so, not only is it our duty, our *dharma*, and our truest happiness, but our real nature to love God with heart and mind and soul and strength, and our neighbours as ourselves. *That* is the great message of Christ and of Christianity to the world. It is worthy of close examination.

God is Love. But what is God and what is Love? The Lord did not define God. He spoke of Him as the Heavenly Father. What would have been the use of defining God to people who could not possibly understand. The Jews had their ideas of God whom they called Jehovah (or Yah-veh), the Greeks had theirs and the Romans theirs. These were the peoples to whom the Lord's message was first delivered. In His teaching about God, the Lord presupposed in the people of His own time some belief in God, and, being

¹ Cf. J. H. Newman's *Essay on the Development of Christian Doctrine*.

² *S. John*, xvi, 12-13.

wise, He left their beliefs as they were, only adding this, that the God in whom they all had some sort of belief was Love. That was new to them all. To the Jews God was holy but a little stern. He was exacting in His demands. He demanded a righteousness corresponding to His own in His chosen people. He could not and would not endure unrighteousness, which to them meant transgression of the Law. To the Greeks, at least to the more intellectual of them, God was the Supreme Being of Plato or of the Stoics. The old Olympians at this time were no longer seriously considered. By this time they were largely discredited. And the Romans were neither a philosophical nor a religious race. They knew and cared less about ideas and religions than about edicts and good government. So long as people obeyed the government and did not cause too much trouble in their religious affairs they did not much mind who or what was the sort of God that they worshipped. The Lord left the various beliefs about God alone so far as they went, but He never ceased to teach that the Father in heaven was Love. To the Jews especially, as we shall show, this was an entire reversal of their ideas.

Conceptions of Love

But let us turn our attention to the idea of Love. What exactly is the nature of the Love that Christ so persistently taught both by His own actions and by His precepts. The English word "love" sounds simple enough and easy to understand, because we have only

the one word for two quite different ideas which are found in Greek; and Greek, be it remembered, is the language in which the Christian Scriptures have come to us. The earliest and best MSS.¹ are in Greek, and they embody the two main sources (Mark and Q) of the Synoptic Gospels. These two sources were probably in Greek, though some scholars have attempted to prove that they were in Aramaic.² The Lord Himself may have spoken in Greek to Greeks, though His usual language must have been the language of Palestine. However that may be, and whenever the "tradition" was committed to writing, the language in which that tradition has reached us is Greek.

And it is the Greek word for love, Agape, that is found throughout the *New Testament* that is significant and of special interest to us in this connection. The classical Greek word for love is Eros. Plato, when writing his inspired and inspiring words about love, is speaking all the time about Eros. But in the New Testament Eros has no place. What is the difference? Briefly this: Eros has in it an element of self-love, Agape none at all. The Greek idea of love in Christ's time was mainly Plato's conception. That was a lofty idea; there was nothing base about it; it was ennobling; but it was distinctly egocentric. The Gods of the Greeks, whether the old Olympians or Plato's God, did

¹ e.g. *Codex Sinaiticus, Codex Alexandrinus, Codex Vaticanus, Codex Bezae, etc.*

² e.g. J. Wellhausen and C. C. Torrey for Mark.

not love. They already had all that they could desire, so they had no need to love, which means that Eros stood for a love which sought to acquire something that was missing. It sought to supply deficiency. In that it was egoistic.

Agape was something entirely different.¹ These are the marks of Agape: it is "spontaneous, uncaused, uncalculating, unlimited and unconditional".² Why does God love us, whatever we may mean by God? Not because we are either lovable or unlovable, not because we are either good or bad, but simply and solely because He must; it is His nature to love; He is Love. Why does the sun radiate light and heat? Not because we could not exist without them, not because we are worthy or unworthy, but simply and solely because it is the sun's nature to behave in that way. It must. It can do no other.

Agape-Love

Such is God's Agape. "He maketh his sun to rise on the evil and the good and sendeth rain on the just and the unjust" (Matthew v, 45). Throughout the Gospel in works of mercy, in deeds of compassion, in parable and discourse, in His tenderness to little children, to fowls of the air, to lilies of the field, and equally to harlots, publicans and sinners, that great truth

¹ For a brilliant working out of this difference see *Den Kristna Karlekstanken 1930* (The Christian Idea of Love) by Anders Nygren, Professor of Theology in the University of Lund, Sweden. English translation, *Agape and Eros*, by A. G. Herbert. (S. P. C. K., London).

² *Ibid.*, p. 65.

is central. And His first disciples caught the spirit of it and re-enunciated the great message in such sublime passages as St. Paul's Hymn of Agape (I Cor. XIII) and the Epistles of St. John, commonly known as the Apostle of Agape, though the author is not now generally believed to have been the Apostle John. That message was new both to Jews and Greeks; the Romans did not count, because they did not care about either Agape or Eros as matters of philosophy or religion.

But that was not all. The message went beyond that. God's Agape was to inspire man to love God and his brother man. God's Agape was to be the ground of man's Agape. The disciples are taught to love their enemies because God is good to the unthankful and evil, and "You are God's" or even "You are God", so the implied argument seems to run. God's Agape is to be the standard of Christian love, the criterion by which every action, every tendency is to be judged, whether it be good or evil. That which springs from Agape is good or tends to the good; that which does not spring from Agape is evil or tends towards evil. All this too was very new especially to the Jew. The Jew knew something of God's love for the righteous, but nothing of His love for the sinner. An eye for an eye and a tooth for a tooth was their law, and their law, they believed, came ultimately from God. So they were amazed at His teaching. Never man spake like this man, they said, and indeed so far as they knew no man, no prophet, no lawgiver had ever been so daring

and so free. But some, the Pharisees, were offended. Who was this man to set up his authority ("I say unto you") against the authority of the great lawgivers? Who was he to say that men should love all, even their enemies, and return good for evil? That was too much for them. Yet that was His message and He persisted in teaching it in spite of all their hostility.

Loving God Through Man

But how can man love God with Agape-love? How can such love be spontaneous and uncaused? Must not such love, if it is to exist at all, be caused and called out by God's love for man? They cannot both be uncaused, God's Agape and man's. St. Paul gets over this difficulty by using another term—"Faith"—for man's love for God. But really there is no difficulty if we think, as we may, of man's love being an extension of God's love, flowing forth to all other men and through them back to its Source, to God. The Lord taught that He and the Father were one. He also taught that He was one with all men. "I am the vine, ye are the branches"—so close is their mutual relationship. He does not explicitly teach the oneness of all life, but it is implied in practically all that He does teach. And that is the inspiration of His message. We can love with Agape-love because we are in God and God is in us. And the sacraments, which the Lord, according to the Gospel record, established, were apparently devised with the intention of cementing His union with His brethren, and theirs with Him,

from generation to generation, and so of drawing out that divine Agape that is latent in every man. So in knowing and loving Him and in knowing and loving their brethren of every degree with Agape-love, they are loving God.

That brings us to the teaching of the Cross, so distinctive of the Lord's message. Six times in the four Gospels the warning is given that they who seek their lives, their "psyches," shall lose them and that only in self-sacrifice, in self-forgetfulness, in losing the life or "psyche," is the true life to be found. The disciples are taught to "take up the cross and follow" their Master; they are to love with Agape-love; in so doing they will become truly "sons of your Father which is in heaven" and eventually "perfect, as your heavenly Father is perfect."¹

Saints and Heroes

So, similarly, those who attain to the blessedness of the Kingdom of Heaven, the Saints, are deemed to have so attained because they have practised this Agape-love to the heroic degree. They have done good without knowing it, without thinking about it, simply because they had to, it was their nature so to behave, to help where help was needed; Agape in them had become their true nature; they loved their neighbours as themselves and served them, and in so doing, though they hardly knew it, they were loving and serving God in Christ. They are told therefore to inherit the kingdom prepared for them from the foundation of the world, for "Inasmuch

¹ Mt. v, 45, 48.

as ye did it unto one of these my brethren, even these least, ye did it unto me."¹

To reach this level has been too hard for most people both before and since Christ gave His message of Agape-love; but we shall get there in time. It is only 2000 years since Christ lived and taught, and that is a very short period in the process of human evolution. But in every generation there have been some who have attained. There is, it would seem, no other way to the heavenly kingdom than the way of the Cross, which is the way of self-sacrifice, self-renunciation, self-forgetfulness, and that is Agape. The "psyche" must be lost, sacrificed, forgotten, before the true life can be found. The losing and the finding is the work of Agape, and Agape is the divine within.

Eternal Values

Thus the main work of the Lord Christ was to reveal a great principle and to show in His own life how to put it into practice. He revealed Eternal values, but said little about affairs of the moment. There is no teaching or practically none in the gospels about life before birth or after death. But there is teaching about eternal life which He called the Kingdom of God or of Heaven. To live the life of Agape is to touch the Eternal Kingdom which is the real world, and in comparison with it questions of before birth and after death lose their importance. Nor did the Lord enunciate rules of conduct. He taught dispositions such as are

found in the Sermon on the Mount, but left men free in regard to the details of life. Nor did He legislate on social matters except possibly about marriage and divorce.² Rules of conduct "touch not, taste not, handle not" and codes of laws belong to a more primitive type of religion than Christianity. St. Paul described such "helps" as "beggarly elements" suitable for people in their childhood and for slaves, but not for freeborn sons of God emancipated by Christ from such bondage. Nevertheless, Christians ever since have harked back to their rules and laws. Even St. Paul himself was fond of giving to his converts lists of virtues to be acquired and vices to be eschewed. But that was St. Paul, not Christ. And Christ deliberately refrained from taking sides in political and casuistical disputes. He is not recorded to have said anything about slavery, about capitalism, about war, about imperialism. No need for legislation in these directions, for as Agape is increasingly realized such wrongs as these must become decreasingly disturbing.

It was not, as Schweitzer and his followers hold, because He thought the end of all things was imminent that He was silent about the social evils of His time. It was not because, the end of the world being so near, He thought it not worth while to give directions about these matters. It was not just an *interimsethik* that He taught. Rather He brought to light eternal values. Agape belongs to the eternal and is good

² See *Mt.* v, 32; *xix* 3-10; *Mk.* x, 2-12.

¹ *Mt.* xxv, 40.

and true for all time. And in the light of Agape all these works of darkness, He realized, would gradually disappear.

"Seeketh Not Its Own"

To sum up. *Par excellence* the centre of Christ's teaching is that God is Love, and that therefore we should love God with all the heart and our neighbours as ourselves. We have it in us to love thus because God is in us and we in Him; and Christ Himself abides with us "all the days even unto the consummation of the age", so that by communion with Him in various ways we may the sooner

and the more easily realize our true nature and be "lifted into the immensity of God's Love." And as that is our way of living, we shall more and more in self-forgetfulness take up the cross and follow Him along the way of Agape and so inherit the eternal kingdom prepared for us from the foundation of the world. The stream of Agape that, outflowing from God, brought us all into being will, with us, mingle again with its Source.

Agape is the revelation of Christ and of Christianity; "without it nothing that is Christian would be Christian", and Agape is love that seeketh not its own.

TIR-NAM-BEO¹

F. H. ALDHOUSE

*Far and faint—faint and far—
As singing of the morning star,
A melody is floating by,
A crystal fairy harmony,*

*A call so eerie and so sweet
The heart to charm, the ear to greet,
It seems within ourselves to be
The hidden spirit's minstrelsy.*

*Alas, no joy this life may know
Can ring with magic music so;
The world is prisoner of the years,
Its very sunbeams shine on tears.*

*But Tir-Nam-Beo's harpstring sings
Amid the densest gloom of things,
Fate yet will crown us above kings.*

¹ Land of the Living Heart, Fairyland.

MAN IN RELATION TO GOD

A STUDY IN CHRISTIAN THEOLOGY

BY THE RT. REV. J. I. WEDGWOOD

Dr. Wedgwood indicated in our April number that opposites are "identified in God." In this issue he shows that though good and evil are matters of relativity, we should preserve a due sense of values in our attitude to evil.

The Problem of Evil

THE same idea has been anticipated and treated in a more fundamental fashion by Dr. Besant in *A Study in Consciousness* and by Bhagavân Dâs in *The Science of Peace*. The idea is enshrined within the immemorial Hindu philosophy, which speaks of the Self and the Not-Self and the relation between the two. Of this we shall presently have occasion to speak.

The complement to and preparation for evolution is involution. The divine life has first to be immersed in matter. We need not concern ourselves here with any details of the process. Elaborate theories are formulated in Theosophical literature.¹ In *Man Visible and Invisible* it is stated: "Very slowly and gradually this resistless flood pours down through the various planes and kingdoms, spending in each of them a period equal in duration to one entire incarnation of a planetary chain, a period which, if measured as we measure time,

would cover very many millions of years."² In this idea of a preliminary process of involution we have the clue to the problem of evil.

The Self has to be un-Selfed, so to speak. The initial difficulty was to make man sufficiently selfish (as we understand the word; it was then un-Self-ish). The immersion in matter and the getting to grips with the physical form was a lengthy process, fraught with difficulty, as is our attempt on the return journey to obtain mastery over the physical form and release from the limitation it imposes. The same distinction is observable in the subordinate cycles of earlier races and subraces. The cultured Indian of our time is more prone to metaphysical and abstract thought and has less aptitude for concrete thought and for active gripping with affairs than the later western subraces. If one rides a bicycle in India a different standard of warning from that of the West has to be observed in ringing the bell. Man is still in relation with this involving life; it enters into the make-up of his bodies. The task before man is to undo this

² p. 37.

¹ For details consult: H. P. Blavatsky, *The Secret Doctrine*; Annie Besant and C. W. Leadbeater, *Man: Whence, How and Whither*; C. W. Leadbeater, *The Other Side of Death*, chapter VIII.

habit of self-centredness implanted through ages of ages. When one pictures the infinite Patience lying behind such a process the anguish of the struggle recedes into the background. One is brought face to face with the Eternal Purpose of God, "the Father of lights, with whom is no variableness neither shadow of turning" (James 1, 17).

A Matter of Relativity

The problem of evil is really one of perspective; good and evil are relative terms. The conflict between "the pairs of opposites" is the condition of manifestation, it belongs to life in time. Evil, as we call it, must have its purpose in the scheme of things. Theories of cosmology which regard it as an accident which has crept in are untenable. The issue is too fundamental to allow of any such mis-carriage of the Divine Purpose. The process is summed up in the Hindu conception of the *gunas*, or properties of matter: inertia, mobility and rhythm. Inertia or *tamas*, is the natural state of matter; it imposes restrictions on the play of life, represented by mobility, or *rajas*. When the interaction is made rhythmical, *sattva*, through the process of countless ages, the pairs of opposites are reconciled and add the splendour of their fruition to the life-process. The life immanent has made due relationship with the life transcendent. Sin puts man into a state of discord with the flow of the divine life through him; he is like an instrument out of tune. The flow of the life is warped and distorted. There is the further factor of responsibility

in the situation that other people are often affected. The word "transgression" sums up this idea of discord or interrupted flow of what is good and noble; the Latin *trans* means across, and *gradi* to walk.

Let us now study the Christian alignment of thought. Dr. Inge has a chapter on "The Problem of Sin" in *Personal Idealism and Mysticism*. He makes a very neat retort to the popular doctrine of original sin:

"The teaching about sin in Christian theology has been from the very first confused and inconsistent. Even St. Paul wavers between the Rabbinical doctrine of Adam's transgression as the cause of human sinfulness, and the very different theory, also held by Jewish theologians, that the ground of sin is our fleshly nature. From the first century downwards Christian teaching about sin has fluctuated according as dogmatic, philosophical, or ethical interests held the foremost place. St. Augustine regards evil as a fundamentally perverted will, which proceeds from the free guilt of Adam; so that all men are a mass of corruption and only the predestined can be saved. The difficulties raised by this theory are fairly obvious. Besides the objections (not strongly felt until recently) against the hypothesis of an original perfect state, how could Adam have been tempted if his will was purely good? If we assume an innate predisposition to evil, we must find another origin for evil before the overt transaction which only brought it to light. To throw back the problem into the world of spirits by

introducing an external tempter is obviously no solution. And besides, how should Adam's sin infect all his descendants? The patristic idea seems to have been that all future generations were actually part of Adam at the time when he sinned. 'We were in the loins of Adam,' says St. Augustine. But the logical conclusion from this would seem to be not that we are guilty of Adam's transgression, but that he is guilty of all ours."¹

Kingdom of Values

Dr. Inge discusses various theories: that "the root of sin is sensuality—is pride—is selfishness. To the Greeks, indeed, none of these answers seemed so satisfactory as the theory that the source of sin is delusion or disease—a perverted condition of the mind. This answer, which brings one aspect of the truth into prominence, has been unduly neglected in Christian theology."² This Greek theory is akin to the Hindu doctrine of *maya*. There is truth behind all these theories, for sin is a complex factor,

We can now study Dr. Inge's solution of the problem:

"The most real thing within our experiences is what is sometimes called the kingdom of values, but, as I should prefer to say, of *laws*, which make up the content of the mind of God. These laws *are* reality. In time and place this means that they energize and fulfil themselves. So we can rightly pray, 'Thy will be done on earth as it is in Heaven.' Among these laws or values is the law which

binds us to a lifelong struggle with what in the time-series appears as evil. This law of struggle for the good constitutes the chief value of life in this world. As Plotinus says: 'Our striving is after good, and our turning away is from evil: and purposive thought is of good and evil, *and this is a good.*' Undoubtedly moral goodness implies a turning away from evil as well as a striving after good, and therefore (to quote Plotinus again) if any one were to say that evil has absolutely no existence, he must do away with good at the same time, and leave us with no object to strive after. The conflict between good and evil belongs to life in time. Eckhart is perfectly right in saying that 'goodness' cannot be correctly predicated of the Godhead, who is above time. There is, of course, a difference between super-moral and non-moral. God is not neutral between goodness and badness, nor is His nature compounded of the two. For since evil is inwardly self-discordant and self-destructive, and rebellious against the law of the whole, its inclusion in the will of God means its complete transmutation and suppression in its character as evil. Sin (of which death is the symbol though not the punishment) is the last enemy that shall be destroyed. Viewed under the form of time, figuratively, the complete victory over sin will be the termination of the world-order, the end of the 'reign,' the distinct activities, of the Son, as St. Paul says. It is plain that morality is entirely occupied in striving to abolish the condition and object of its own existence.

¹ pp. 160-161.

² p. 171.

For, unless evil had at least a relative existence as evil, there could be no morality. Evil is thus in a sense a cause, as being a necessary antecedent condition, of good, and if so, it cannot be radically bad. 'Things solely evil,' says St. Augustine, 'could never exist, for even those natures which are vitiated by an evil will, so far as they are vitiated, are evil, but so far as they are natures they are good' (*De Civ. Dei*, XII, 3), or, as Plotinus says, 'vice is always human, being mixed with something contrary to itself.'¹ "Those who have found the root of sin in selfishness or self-will have best understood both the teaching of Christ and the nature of sin."²

Reaction Against "Sin"

"The problem has been stated once for all in the words of Augustine: 'Either God is unwilling to abolish evil, or He is unable: if He is unwilling, He is not good; if He is unable, He is not omnipotent.' No Christian can consent to impale himself on either horn of this dilemma. If God is not perfectly good, and also perfectly powerful, He is not God. It has indeed been argued lately by some Christian thinkers, such as Dr. Rashdall, that God is not omnipotent. Such a conclusion does credit to the consistency of a philosopher who is before all things a moralist; but it is so impossible to any religious man who is not defending a thesis, that it only serves to illustrate the weakness of the premises which led to such a conclusion. The

only other alternative, if we refuse St. Augustine's dilemma, is to deny, to some degree, the absolute existence of evil, regarding it as an appearance incidental to the actualization of moral purpose as vital activity. And in spite of the powerful objections which have been brought against this view, in spite of the real risk of seeming to attenuate, in theory, the malignant potency of sin, I believe that this is the theory which presents the fewest difficulties. I do not think that it ought to weaken us, in the slightest degree, in our struggle with temptation. For sin, as a positive fact, is as real as time is real, and as freewill. We may still say, with Julian of Norwich, 'To me was shown no harder hell than sin.'³

In our study of the different beliefs regarding the existence of God, and in examining the implications of the Logos Christology, we saw how essential it was to bring the various approaches to these doctrines into sequential perspective. The same method has to be followed in our present study. In opening his chapter on "The Problem of Sin" Dr. Inge uses these words: "A horror of sin is at the root of every vigorous religious creed. The opposition of good and evil, which from the moral standpoint is radical and irreducible, must be fully recognized in religion, unless religion is to be sublimated into a theosophy, or degraded into ritual, cultus and magic." Some presentations of Theosophy are open to this charge; a true presentation is not. But a danger does lie in this

¹ pp. 158-160.

² p. 173.

³ pp. 183-184.

direction for those whose bent is towards the Theosophical outlook. It is partly on this account that the present article has been written. In studying theories of immanence we saw that God is not equally manifest in "the gambling of the cheat" and in "the Splendour of splendid things." The ideal and the actual are not interchangeable values. The actual is contained within the ideal and must not be ignored.

But a due sense of values should also be shown in our attitude to evil. We may once more call Dr. Inge to our aid, the more readily because it is he who has sounded the warning note :

"Another disturbing influence has been the tendency of Christian moralists to fix their attention too much on the avoidance of sin and too little on the production of moral values. There has been a tendency to ask what a man is bad for rather than what he is good for. Self-examination has concerned itself more with the deadly sins than with the cardinal or the

theological virtues. Some of the Platonizing theologians, notably Clement of Alexandria, are free from this tendency ; they feel, and say, that our object is not to be without sin, but to follow Christ. But, on the whole, sin has occupied a larger place in Christian ethics than virtue. This was not our Lord's own method ; it is rather a return to the language of the old dispensation, with its long catalogue of things forbidden. In our own time there has been a very strong reaction against it. 'The modern man,' said Sir Oliver Lodge the other day, 'is not worrying about his sins at all.' If he is not, he ought to be ; but not to the extent advocated in some of our most popular devotional manuals. The servants in the parable were asked what they had to show for their talents, not how they had spent their play-time."¹ "Christ Himself hardly mentions sin, except in connection with repentance and forgiveness."²

¹ pp. 169-170.

² p. 167.

(To be concluded)

Theosophy asks you to examine—to study. It does not ask you to believe or to accept on authority ; but it does ask you not to make up your mind in a hurry, nor to assume that that which your mind does not conceive nor understand cannot, therefore, be true.

DR. G. S. ARUNDALE

A CASE OF REINCARNATION

AN INQUIRY INTO THE CASE OF SHANTI DEVI

So phenomenal were the statements of Kumari Shanti Devi, the nine-year-old Delhi girl who remembered incidents in her last life, and proved them with astonishing accuracy to a committee of investigators, that we publish below the whole of their report. Shanti Devi was the subject of a two-page article in the March number of THE THEOSOPHIST. These investigators are convinced that it is a genuine case of remembrance of a past life, and they pertinently suggest that it should be scientifically examined while the past associations which she verifies are still fresh in her memory. The report which we reproduce was issued by the International Aryan League (Sarvadeshik Arya Pratinidhi Sabha) of Delhi. It gives a picture of the girl.

Foreword by Prof. M. Sudhakar, M.A.

I AM asked by my worthy friend Lala Deshbandhu Gupta to write a few words introducing this statement to the general public as well as to those gifted with insight to probe into problems of the nature illustrated by the case of Shanti Devi. I gladly do so, because the writers of this statement are responsible citizens, men who deservedly enjoy reputation for integrity in society. And also because the subject matter of the statement, strange to say, is one that deals with a primitive belief, perhaps of all peoples, which is still a living doctrine amongst the Hindus. I am sure these considerations are sound enough and strong enough to attract attention on the part of those who may be willing to pursue the case to its logical conclusions.

The problem presented by the case of Shanti Devi is solved

by a layman in India by his inherent belief in the Doctrine of Reincarnation. Cases like this are sporadic, but people hardly attend to them in the humdrum of their lives. Fortunately the case of Shanti Devi has been handled by those who could make it known to the general public. It is, therefore, a matter of utmost importance that a case like this should not go by default.

The writers of the statement have tried to inquire into the case to the utmost possible extent, with the outlook of absolutely impartial observers, and have provided data for further inquiry by experts in science and philosophy. The facts narrated by them may not be enough at this stage, but I am sure more facts may be gathered, provided the case of Shanti Devi is seriously handled in a scientific spirit. The girl's memory of the facts is still fresh

and many of her past associations could be easily revived by placing her in different environments relating to her former life, other than those related in this statement.

I think it will be sheer neglect of duty on our part if we allow the girl to forget her past, as she is sure to do soon, before we gather enough data for drawing satisfactory conclusions. May I, therefore, appeal to all those who can give their thought and time to come forward and apply themselves to a searching inquiry into this world-old problem. If Reincarnation is a sound basis of belief, it is bound to have a profound, practical influence on our individual lives, and if that belief is widely accepted, nations, too, may acquire a radically changed outlook. I should, therefore, earnestly request scientists, philosophers, psychists, and all others interested in finding out the truth of things, to help us in further investigating the case before us and arriving at sounder conclusions regarding it.

Statement to the Press

Lala Deshbandhu Gupta (managing director, *The Daily Tej*), Pandit Neki Ram Sharma (well-known nationalist leader) and Mr. Tara Chand Mathur (advocate) have issued the following statement to the Press regarding their personal inquiries in the well-known case of the minor girl Shanti Devi, who by relating certain incidents of her previous life has attracted considerable public attention in Delhi and outside it:

Most of the facts relating to the re-birth of this small girl, Kumari Shanti Devi of Delhi, have already

appeared in the public press. As references were made to our personal enquiry in these press reports, we have received many requests from different quarters asking us to issue an authentic statement in the matter. This is in reply to those requests.

The case of Shanti is one of world-wide importance, with a direct bearing on the Philosophy of Life. In ordinary parlance it is called a case of *rebirth* and we may mention here that every possible care was taken by us to verify all the relevant data that came to our notice.

In the early years of her life Shanti was almost "mum" up to the fourth year, but after that she began to say a few things which appeared to be the result of her recollections of her past life, mostly caused by association of ideas. For instance, when she was offered food, she would say, "I used to take such and such sweets (etc.) at my house at Muttra." When her mother dressed her, she would begin to describe how she used to dress herself previously at Muttra. She would repeatedly say that she was a "Choban" by caste, and that her husband was a cloth merchant. She also gave some details regarding her house, and pointed out that the colour of the building was yellow and that there were particular shops in its vicinity.

In the beginning, her parents thought that her random talks were of "childish" nature, and they paid no particular attention to them. She, however, persisted in repeating her recollections often. Her parents did not like to pursue the matter any further, hoping

that she might be made to forget it all, because according to the conservative Hindu belief, a child disclosing events of the previous life did not generally survive, if the facts turned out to be true. The girl, Shanti, several times expressed her desire to visit Muttra. This was known to a number of people in her neighbourhood, who came in contact with her at any time.

Convincing Replies

Up till the last two years before this, the girl did not disclose the name of her husband (in her previous birth) and when asked by her parents to do so, she bashfully said that she would be able to recognize him, but never gave out his name. It is a well known custom in India, that Hindu wives do not utter the name of their husbands out of sheer modesty. One day, about a year and a half ago, Mr. Bishan Chand, a teacher in the Ramjas School No. 1, Darya Ganj, Delhi, a grand-uncle of the girl, called on her, and wanted her to tell him the name of her husband in her previous life, assuring her that if she would give out the name, he would take her to Muttra. The girl then whispered into his ears, that the name was "Pt.¹ Kedar Nath Chaubey." The teacher promised to make inquiries before taking her there. Every now and then, the girl asked the said teacher about the results of his inquiry, but he along with her parents put off the matter, as they did not intend to trace the whereabouts of her house in her previous life.

¹ Pundit.

On the last Dusshera festival, the said teacher related the incident to Lala Kishan Chand, M.A., a retired Principal, living in No. 7, Darya Ganj, Delhi, who expressed a desire to meet the girl. The meeting was arranged and she gave out the address of "Kedar Nath" and the description of his house. Lala Kishan Chand took down the address, and dropped a letter to Pt. Kedar Nath. To the surprise of Lala Kishan Chand and others, the letter fetched a reply from Chaubey Kedar Nath who wrote back that the facts stated were substantially correct. Pt. Kedar Nath further suggested in the course of his letter that a relation of his, named Pt. Kanji Mal who was working in the firm of Messrs. Bhana Mal Gulzari Mal of Delhi, might be allowed to have an interview with the girl. From this time the case began to attract serious attention, and it was thought worthwhile to investigate the matter further. The suggested interview with Pt. Kanji Mal Chaubey was accordingly arranged; when the girl not only recognized the said Chaubey to be the younger cousin of her alleged husband, but also gave what appeared to have been very convincing replies to certain questions of a rather intimate nature. This naturally aroused keener interest in further investigations, and Kanji Mal called his brother Kedar Nath Chaubey to Delhi, from Muttra.

Signs of Remembrance

Pt. Kedar Nath Chaubey came to Delhi with his ten-years-old son and his present wife, on November 13, 1935. At the very first sight,

the girl recognized Pt. Kedar Nath as her husband. The son also attracted her attention. Their presence reacted on her in such a manner that she burst into tears, and kept sobbing heavily for about an hour. Pt. Kedar Nath was allowed to put a few questions to the girl of more intimate nature, in order to test the reliability of her recollections. He found the replies to be quite correct and was moved to tears. When questioned as to his impressions about the girl, he gave out that he was fully convinced that it was the same Soul, namely that of his first wife who had died at Muttra. The girl kept looking at both Kedar Nath and the boy during this meeting, and evinced great fondness for the latter, showing motherly affection. She asked her *present* mother to bring some toys for the boy, and was so impatient to give a treat to her *son* that without waiting for her own mother, she herself took the bunch of keys and brought out a toy and a pack of cards to give them to the boy.

When Kedar Nath and his son wished to go out of the house, the girl expressed a keen desire to accompany them. It was, therefore, thought proper to give her a drive with them and avoid any possible collapse. After the drive, she came back hand in hand with her *son*, followed by her father and Kedar Nath. She felt exceedingly happy that evening. On her request, Kedar Nath and his son stayed in Delhi for two days longer, and had further opportunities to watch her movements.

On the evening of 15th November, 1935, Kedar Nath and his son

were to go back to Muttra. As soon as the girl came to know of their intention, she wanted to accompany them to Muttra. But her parents did not agree to it. In order to divert her attention she was taken out for a drive, and then to a cinema. The girl's insistence on a visit to Muttra not only continued, but was increased greatly after the abovementioned meeting with her *husband* and *son*. She continued repeating with confidence that if she were taken to Muttra, she would lead them to the house of her *husband*.

Hidden Treasure

She described the Vishrant Ghat, the temple of Dwarkadish, and the roads and streets leading to her alleged husband's house in Muttra, as if she had actually lived there. She also mentioned several times that she had kept some money hidden underground in a certain room of her house at Muttra, and that she had pledged to offer Rs. 100 out of that amount to the temple of Dwarkadish. This fact she had also mentioned to Kedar Nath Chaubey when he was in Delhi.

The parents of the girl and their caste-relations, who are mostly conservative, were still unwilling to take the risk of sending the girl to Muttra. We were, however, able to persuade them to agree to our proposal, and finally we left for Muttra with a party of fifteen persons including the parents of the girl on November 24, 1935. We took with us a photographer for taking necessary photographs. From the moment we entrained, the girl was kept under close

observation and all her movements and remarks were carefully noted by us. We noticed signs of unusual happiness on her face as soon as she got into the train. She kept very happy throughout the three hours' journey.

As the train approached Muttra, she became flushed with joy and remarked that by the time they reached Muttra (*i.e.*, after 11 a.m.), the doors of the temple of Dwarkadish would be closed. Her exact language was "*Mandir ke pat band ho jayenge*," so typically used in Muttra. As the station drew near, she grew visibly serious and looked as if the new surroundings were reacting on her. She watched everything through the train window very carefully, and the moment the train steamed in, she cried out "Muttra agai" "Muttra agai" (Muttra has come! Muttra has come!).

It seemed as if some information about our arrival had already reached Muttra. Some people, including a few responsible local men, were present on the railway platform. But we had already chalked out our line of procedure and had instructed all the members of the party to keep a little aloof from us, so as to allow us to go with the girl. The local people were also likewise requested, and we must acknowledge that they co-operated with us in the matter.

Surprising!

The first incident which attracted our attention on reaching Muttra, happened on the platform itself. The girl was in L. Deshbandhu's arms. He had hardly

gone fifteen paces when an elderly man, wearing a typical Muttra dress, whom she had never met before, came in front of her, mixed in the small crowd and paused for a while. She was asked whether she could recognize him. His presence reacted so quickly on her that she at once came down from Mr. Gupta's arms and touched the stranger's feet with deep veneration and stood aside. On inquiring, she whispered in Lala Deshbandhu's ears that the person was her "Jeth" (elder brother of her husband). All this was so spontaneous and natural that it left everybody stunned with surprise. The man was "Babu Ram Chaubey" and he was really the elder brother of Kedar Nath Chaubey.

On getting out of the railway station, we took a conveyance of our own choice, rejecting the offer of local men to use their conveyances. The girl was put in the front seat and our carriage went ahead of all others. Necessary precautions were taken that no pedestrians should be allowed to lead the way. The driver was instructed to follow the route indicated only by the girl, without caring as to where we went. She led the carriage to the Holi Gate (which she used to mention as a landmark on the way to her house from the railway station) without any difficulty.

Several questions relating to the various buildings and roads that came in our way were put to her, to which she replied correctly. For example, she told us that the station road was not tarred before, and pointing to the several new

buildings which, she said, did not exist before. She also gave us a vivid description of the Holi Gate before we reached there.

The girl continued showing the way till we reached an entrance to a lane which opened into a bazaar. She stopped the carriage there and pointed out the particular lane that led to her alleged old house. Leaving the carriage behind, we went into the lane, Shanti still guiding the party. Here we met with another surprise, when she recognized an old Brahmin of about 75 years of age. She called him her father-in-law, and instinctively bowed to him, touching his feet in profound veneration.

Locates Her House

Her action was so spontaneous that it greatly moved everybody present on the spot. Further up, she was able to locate her house without much difficulty, although the colour of the house as it stands today is not yellow. This building is now rented to some other person. She was taken into the house. Two responsible gentlemen of Muttra, interested in our inquiries, also joined us at this stage. She pointed out the room in which she used to live. To test the girl further, one of those two gentlemen put to

her a rather difficult question. He asked whether she could point out the *Jai-Zarur* of her house. To us Delhi-walas, the word *Jai-Zarur* was Greek and Latin, but to the utter surprise of every one present, the girl did not take a second to think, she came down the staircase of her own accord and pointed out the privy to the questioner, as if she was very familiar with every nook and corner of the house.

To avoid the crowd and carry on further inquiries in a calmer atmosphere, we took Shanti to a Dharamshala. There she recognized her *brother* now 25 years old and her other *uncle-in-law*. One thing which we particularly noticed was that all the time she felt perfectly at home in Muttra. As we spent some time in taking our lunch, the girl kept on saying that she should be taken to her other house where she had kept some money underground. We took her to that place through a circuitous route to avoid crowds as far as possible. She was all along leading the party and later on recognized her second house also without any difficulty. According to her, this was the house where she had passed the major part of her previous life, and where Pt. Kedar Nath's family still lives.

(To be concluded)

MODERN SCIENCE AND THEOSOPHY

By G. E. MONOD-HERZEN

Professor Monod-Herzen regards science as a great theory of evolution, but Theosophy, he says, is more comprehensive and can give science immense help, throwing light on new working hypotheses in all branches of science. In exchange science gives Theosophy facts and methods of work on which to demonstrate the truths of Theosophy.

MANY people think that science is a doctrine that is capable of being revolutionized, some new truth destroying what earlier research had done. It is not so. What one age destroys is the exaggeration, the superstition of its forerunners. The solid truth remains ever. The continuity of science has no gap since its founder Pythagoras down to our own time. There is, however, one moment of particular importance in its development as H. P. Blavatsky indicated to us. She wrote: "We are at the very close of the first cycle of 5000 years of the present Aryan Kali-Yuga; and between this time [1887] and 1897 there will be a large rent made in the veil of Nature, and materialistic Science will receive a death blow."¹ It was in fact in 1895 that Becquerel discovered radio-activity, and in 1905 that Einstein discovered relativity. I will now tell you how these discoveries are sufficient to give birth to a new era in science and make it truly modern.

¹ *The Secret Doctrine*, I, 671.

Before these discoveries Science thought that the world was composed of two parts: On the one hand living creatures which progressed according to a slow evolution from the simple to the complex; and inanimate things or matter which was eternally the same with no evolution whatever and therefore was called "inert matter." These constituted two worlds entirely separated, with no communications between them, except that one might be considered as part of the food of the other, that is, vegetables and animals. But so far as the minerals were concerned, there was no explanation for the relationships existing between these two worlds.

A Living Universe

The discovery of radio-activity meant that "inert" matter is not a world that does not evolve. Radio-activity showed that matter has also its evolution, that it lives, that it changes. One atom can be transformed into another atom and into the atom of another element,

so that the "non-living" world also has its evolutionary law.

In these later years ideas have very much developed with regard to this evolution of matter. Towards the beginning only about ten elements were known to be radio-active and therefore evolving. It is possible now to manufacture radio-active substances; more than 150 transmutations of atoms can be done at will in the laboratories. We can now make electrons with light. This has been not only done but photographed.

If we now come to the discovery of relativity, we shall find there another facet of the problem we are studying. World thought until then was shut up within a frame represented by time and space, which were considered as absolute realities independent of the world that was contained within them. Einstein's great discovery did not have the effect of overthrowing the previous knowledge but of completing it. He showed that time and space are not independent of matter but depend on matter and energy which make up the world; That time, space, matter, and energy are one united whole. One is not a frame in which the other constitutes the picture, but the two are deeply interrelated and manifestations of one another.

With regard to light, it is now known to possess mass which was thought to be a characteristic of matter and of nothing else. It has been calculated that the Sun loses every minute of time several thousand pounds. It dematerializes continually. It is now known that stars evaporate into light, that the world of matter is

diffusing into light. One wondered at that time how the world could still exist, for this dematerialization of the world of matter had gone on for a very long time. No answer was available for years, but since matter can be made from light, we think that in interstellar space or the space between the stars—where one knows there are obscure clouds of matter of unknown composition—light which is matter diffused condenses again into new matter and enters into new life-cycles, so that the universe is a succession of cycles of materialization and dematerialization.

Science and Evolution

We can summarize modern science in saying it is as a general whole a great theory of evolution.

Let us now consider Theosophy. Theosophy is both a doctrine and a practice. As a doctrine Theosophy has for its centre the idea of evolution, and for its practice to help that evolution.

There is this difference between Theosophy and science. Both having that same centre in evolution, science considers only within its purview the phenomena that can be verified by the average thinking man. Theosophy on the contrary studies spiritual evolution, whose scientists are the great forerunners of mankind, far greater than we are and whose steps we follow. Then in Theosophy we have a practice which is based on a doctrine of evolution which is far ampler, broader, more comprehensive than the evolutionary doctrines of science. Theosophy goes beyond the domain of facts verifiable

by the ordinary man, but Theosophy contains within itself all the domain of ordinary science. This leads us to our first conclusion concerning the relationships of science and Theosophy. Since Science adopts evolution as its main centre, Theosophy can provide for science working hypotheses which can be very useful for the future developments of science. This is true of all the branches of science, for Theosophy can throw light on new working hypotheses in all the branches of science. In exchange science can give Theosophy certain facts and approved methods of work on which the truths of Theosophy can find a sure basis of demonstration.

There is one particular domain where both science and Theosophy join and commune in a very important way, and that is in the science of man. From the scientific point of view the science of man comprises first of all the study of races, and that means both ethnology and anthropology; second, the development of the human being from conception to death; and thirdly, psychology and evolution in the race and the individual. From the Theosophical point of view half *The Secret Doctrine* is dedicated to the science of man, not of man materially conceived only, but man a spiritual being living in a body, a body which manifests through those changes and those transformations of the spirit that animates it.

Aims of Theosophy

If we ask what are the aims of Theosophy with regard to man, we also find that they are three: The

first is that Theosophy means help given to the evolution of all beings. If Theosophy is that, it means with regard to man the help given to all races and all living human groups to evolve to the utmost of their powers on their own lines in their own way and at their own level. The second of Theosophy's aims with regard to man is to prepare man for the future evolution of mankind. To use language very well known to you, it means to prepare man for the coming of the Sixth subrace of the Aryan Root-Race, and that means working in co-operation and conjunction with Mr. Krishnamurti's work and also to prepare man for his further future, the foundation of the Sixth Root-Race.

Theosophy is the only doctrine, if we look at it from this point of view, which possesses a theory of rational development which is at the same time complete and useful in its particular applications. Theosophy is also the doctrine which contains the most complete education, and implies the most complete education of the human being. From these two points of view—the education of races and the education of individuals—the help Theosophy can give to modern science is immense.

Contribution to Psychology

Concerning psychology in particular, which is the manifestation of consciousness in every individual, Theosophy also possesses a psychology which is evolutionary, which science does not possess, and this contribution of Theosophy to psychological science is the most useful as well as the truest of all

the help that we can find in our modern times. Psychology continually stumbles against difficulties in its study which Theosophy can help it to solve. When we talk of Theosophical psychology, we do not allude to a mere theory but to a doctrine that is positive. H. P. Blavatsky defined Theosophy as a spiritual positivism.

Theosophy contains many facts that are verifiable, which can be verified directly by means which are accepted and approved by modern science. I shall only quote an example, and I quote it because it is a good one, and also because it is due to the study of two of us investigators. It has been shown by the study of electrical currents existing or manifesting in every heartbeat that the rule of regularity and directorship of those electrical currents was taken by consciousness itself, the consciousness present in the body, the self-consciousness within the body, so that we can by means of this recent research, expressed in the only language which science can understand and which is experimental, realize this great truth which Theosophy teaches—that spirit is and should be the master of the body and not the reverse.

Since I have come to practical experiment, we can go farther and try to see what could be done to help this interaction of science and Theosophy which can be so useful to both. We have at Adyar a library which contains very many books and is in fact the finest in the world with regard to the literature of the East. We should all be struck that it has so few students. Very many students ought to come

and study here, for they could find in this Adyar Library the basis for that particular work which would help Science and Theosophy to come together once more. For when we talk of bringing together in co-operation Theosophy and modern science, what we really mean is joining in co-operation eastern thought and western technique. The role of Theosophy is then not merely to know how to mix these two elements, but to synthesize them into a real unity in order to create this new form of consciousness towards which humanity is going.

Intuition and Science

To give you one more example not of how new forms of consciousness can be born but of the way in which East and West can come together, I will quote that of Sir Jagadis Chandra Bose whom I met in Europe in the past. We asked him one day what his method of work was. He said that it was a purely eastern method. When he thinks of a problem, or a problem is presented to him, he concentrates and meditates on it day after day, month after month, without resorting to any experiment. When his intuition shows him after all this meditation which solution is likely to be the true one, he does not pass out into the formulation of it, but he starts experimenting to verify if that intuition is true and he does that with the best of western technique. He has in this way done a piece of work which has been done most quickly because his experiments are guided by his intuition and thus he can very quickly come to the verification of it.

If I were to summarize in the hope briefly expressed, it is that this study in the relationships between Science and Theosophy will come about, for we have seen here how The Theosophical Society has worked for the realization of its first Object, for this Convention has been a wonderful revelation of brotherhood. But I should like also to see in our next Convention the second Object exemplified in the same way and show the begin-

nings of its being put into practice. For the synthesis of religion, science and philosophy, which is the title given by H. P. Blavatsky to her *Secret Doctrine* is precisely the way in which we can best help both Theosophy and Science, the Science which is now making itself into a new cycle of its development, Theosophy and Science having in common this search of truth.

LIFE ON THE PLANET MERCURY

IN a review in *Nature* (19 Jan. 1935, p. 85), of a book on the planet Mercury, by a French astronomer, it is said that the writer, M. Antoniadi, quotes Flammarion regarding life on Mercury: "The forces of Nature produced different effects according to circumstances, and all life cannot be excluded from Mercury," though the planet reveals a very hot surface, where tin and lead would melt. Yet, the author admits the possibility of microbic life at the Mercurian poles, and "the reviewer agrees and thinks that although the planets may not support *terrestrial* life, the probability of cosmical life, of a form without (*sic*; what is meant is, of course, beyond or transcending) our conception, might be envisaged."

I note down this right conception of wider possibilities of life, in order to counterbalance Sir James Jeans's limited and therefore likely false conception, which does not seem to recognize any other

form of life than only the terrestrial. In his book *The Stars in Their Courses* (pp. 59-60), he writes: "The earth is the only planet whose temperature seems entirely suited to life of the kind we know. It seems to me most likely that the life which exists on our earth is the only life in the sun's family (of planets)."

The fact that different conditions on other planets leave only the possibility of different forms of life on them, was long known to the Adept-Seers of old. H. P. Blavatsky quotes in *The Secret Doctrine* from one of their ancient Commentaries on Occult Cosmology: "All sentient beings are furnished with forms in full harmony with the state of the sphere (planet) they inhabit. The spheres are numberless; not one has any resemblance to any other in its own special progeny." (Vol. II, p. 33, 1st ed.); *cf.* also p. 702, where Flammarion is quoted to the same effect.—A. J. H.

THEOSOPHY: NATIONALISM AND INTERNATIONALISM

By EDITH PINCHIN

THE world generally has become internationally-minded—at least it talks much of internationalism; but because of that there is the danger of using the word “international” without thinking very deeply of what we are talking. “International” means literally “between nations”; it presupposes the existence of nations and the possibility and necessity of co-operation between them. It certainly does not suggest un-nationality or anti-nationality.

So often also we use the phrase “our brother-man,” but is it always with understanding? Brotherhood is not sameness or identity—everybody and everything of the same pattern—but the far more glorious reality of co-operative diversity; an understanding of Dr. Arundale’s favourite motto: “Together differently.” In history this is Internationality.

The Fundamental Unity

Certainly there is no room for mere jingoism and *sentimental* flag-wagging. The flag is a symbol of a nation, and to use it as it has sometimes been used and “wagged” is nothing less than desecration. And narrow jingoism is not a method of going “together differently,” but a method of treading in identical manner as another the way of going farther apart.

To understand nationalism and internationalism, as with everything else, we must begin with the One. One Life animates all created things—we are part of that Life, hence essentially and actually we do not have to unite with another we *are* that other. That may be a truth beyond our complete understanding at the moment, but if we would *try* to realize something of that and all it entails—not merely repeat it as a pious phrase—we should find no *problem* in nationality and internationality, but instead an added point of interest and mutual enrichment. (Incidentally, we should begin to understand also something of what Mr. Krishnamurti means when he says: “I have no use for nationality or internationality, but only for Humanity.”)

That One Life common to all has, however, infinite possibilities and aspects—we also have these, but in our case potential not active; so Theosophy teaches the law of evolution for all forms of life and for every member of the human race that these potentialities may become active powers. Obviously we only express a few of these aspects at any one time; even if we were more perfect than we are, we should still express but a few, for we live in a world of time and space as far as manifestation

is concerned, and that fact alone means that we do different things at different times and in different places ; hence among other results, Races, Sub-Races and Nationalities.

Rhythms of Seven

Theosophy further teaches that Humanity has to pass through seven Root Races, each Root Race further expressing itself in seven sub-races, for the rhythm of Seven exists everywhere and at every level in the Great Plan, just as it does in the world of sound (the keyboard) and in the world of colour (the spectrum). The seven Root Races and sub-races were called forth to express the Seven Principles of the Divine Life and nations and individual man exist for the same purpose.

Modern psychology has recognized these principles as expressed in man, and calls them seven phases of consciousness, and we give them in tabulated form with both psychological terms and the terms we meet with in Theosophical literature.¹

¹ All the Tables given in this article are taken from one or other of the two booklets: *The Evolution of Man* and *The Next Step in Evolution* written respectively by J. Emile Marcault, M.A., LL.B., and Iwan Hawliczek, B.Sc. These booklets present our Theosophical knowledge in beautiful and concise form, but readers will please note that my attempt at using the inspiration of the booklets to throw real light on the question of nationalism and internationalism does not in any measure convey the magnificently complete Theosophical view given therein. I can only hope that this will send many readers to the booklets themselves and their scientific study of the very history and institutional life of the nations as

TABLE I

SEQUENCE OF PHASES OF CONSCIOUSNESS (PRINCIPLES)

Phase	Consciousness centred in
1st,	Perception (Dense Physical).
2nd,	Action (Ethereic).
3rd,	Emotion (Astral).
4th,	Analytical Mind (Lower Manas).
5th,	Synthetic Mind (Higher Manas).
6th,	Intuition (Buddhi).
7th,	Will (Atma).

Each great Root Race evolves with its Life centred in one of the Phases (or Principles). *The whole Life is present in each as it always must be*, but is expressing itself particularly through one Principle. Thus we can assign the Root Races in order as in the Table above, noting that the fourth Root Race had consciousness centred in the analytical mind and fifth Root Race has consciousness centred in the synthetic mind or social sense, as it is sometimes called.

At present there are living on this earth remnants of the third Root Race (degenerated), members of the fourth Root Race, (the Chinese peoples, as well as remnants of the American Indians, an earlier sub-race of the fourth Race), and the members of the fifth (Aryan) Root Race. Since all are expressions of the One Life, the Races now living together can, if they will, help each other to greater achievement, *each on its own line or through its own special characteristic principle or expression*.

If we limit our study to the fifth Root Race, we must note its

demonstrating the Theosophical facts they present. The booklets are published by The Theosophical Society in England at sixpence each.

sub-divisions into sub-races, each of these again repeating the septenary rhythm of Principles. Hence we see that although the social sense (synthetic mind or higher manas) is the underlying Principle expressed by all of them, yet Table II shows that it is focussed in differing functions according to the number of the sub-race.

TABLE II

ARYAN (FIFTH) RACE: SOCIAL MIND CONSCIOUSNESS

Sub-Race

- 1st, Indian. Social Mind focussed in Perception. (The Hindus of India represent not only the 1st sub-race, but also the Root Stock of the whole Fifth Race.)
- 2nd, Egyptian. Social Mind focussed in Action.
- 3rd, Chaldean. Social Mind focussed in Emotion.
- 4th, Mediterranean. Social Mind focussed in Analytical Mind.
- 5th, Nordic. Social Mind focussed in Social Mind.
- 6th, Now appearing. Intuition descends into the Social Mind.
- 7th, Future. Will descends into the Social Mind.

This means that these sub-races express the One Life most easily through that particular sub-level of the higher manas in which their race consciousness is focussed; and we shall realize that they only justify their existence when they are endeavouring to live at the *height* of their expression, for then they are spiritual or whole.

Sub-dividing these sub-races again into a seven-fold division, we can place some of the nations, each nation having still another reflection or sub-sub-element of the basic seven Principles.

TABLE III

The Fourth (Mediterranean) Sub-Race can thus be tabulated:

1. Sensation or Perception Phase. (Nation not given).
2. Activity Phase. Pre-Greeks.
3. Emotion Phase. Greeks.
4. Lower Mind Phase. Romans.
5. Higher Mind Phase:
 - (a) emotional, Italian.
 - (b) lower mental, French.
 - (c) higher mental, Spanish.
 - (d) intuitional, Irish.

TABLE IV

The Fifth (Nordic) Sub-Race can thus be tabulated:

1. Sensation Phase. Slavonic, Croat, Slovak.
2. Activity Phase. Prussian, Letts, Lithuanian.
3. Emotion Phase. German, Austrian.
4. Lower Mind Phase. Dutch, Frisian.
5. Higher Mind Phase. Anglo-Saxon.

Many of these nations are sufficiently similar and, at the same time, sufficiently unique to react strongly to each other in agreement or disagreement when in close proximity. Only a spiritual attitude, a realization of the fundamental Oneness of Life will lead us to appreciation of our neighbour's uniqueness, which means mutual agreement, or better still, mutual enrichment. Without this realization of Oneness, we shall view our neighbour's uniqueness with criticism and rapidly descend to disagreement, disdain, disintegration, war.

But no vague, passive, negative acknowledgment of this Oneness of Life will suffice; indeed a vague acceptance of this truth is almost as dangerous as jingoism and often encourages the latter in others as if by contrary suggestion.

We must have an alive, alert, ever-growing *knowledge* of this Oneness; and how can we reach that except by digging down deeply into ourselves and obtaining an inward realization of what is our own particular expression (as a nation) of that One Life? We find it if we dig deeply enough, for we have reincarnated into that nation in order to help its expression even as we evolve our own individual spirituality. A tabulated and proven scientific formula has its value, but we can make no real use of it individually unless we are ever discovering more and more of the true *inwardness* of Life and our expression of it.

The Real Nationalism

When we are living at the height of ourselves, at whatever level that height may be, then and then only are we spiritual, for it is the complete stature of *our own* experience. So also is it with nations. "Seek ye first the Kingdom of Heaven"—our spiritual stature is our Kingdom of Heaven whether of Race, Nation or Individual.

Finding and expressing our own national spiritual stature, that is to say *our* unique national expression of the Divine Life, is *true nationalism*. Seeking, reverencing and co-operating with the spiritual stature of other nations (*i.e.*, *their* unique expression of the Divine Life) is *true internationalism*. Truly nationalism and internationalism are inseparable and interdependent. It is of little use talking of a League of Nations unless we can bring to that League a worthy nation, which by reason of its own

worth can see worth in others. A round table for national delegates is good since all expressions of the Divine Life are equal in their Divinity; yet a physical round table is not sufficient, nor even an emotional or mental one; it is a *spiritual* round table we need—and not only for delegates to Geneva. The *whole man* (which alone is spiritual) *in each of us* must put out the whole of himself through his own unique expression to meet other whole men also; so only can there be a reservoir of spiritual public attitude on which the Councils of the League of Nations can draw to organize for Life itself the channels it can use.

The Plan for the Races

The knowledge of the Plan as Theosophy presents it to us, and its scientific working out in Races and Nations, should help us to approach our question far more completely and practically than we could do without that knowledge. For instance, I, as a member of the fifth sub-race of the fifth Root Race should know that the spiritual life of my sub-race (and nation, since I am English) is expressed most completely in qualities of the synthetic mind or social sense (higher manas). Meeting members of the Mediterranean sub-race, I should know that I can contact them easily through the synthetic mind since they are of the same Root Race. Yet as members of the fourth sub-race, they are expressing their synthetic quality through the analytical mind. If we have no wisdom between us, they may say I generalize too much, and I may say they are too

fussy over details and miss the wider view. But realizing that sub-levels are subdivided *ad infinitum*, somewhere in *my* fifth sub-level I can find a reflection of the quality of the fourth, and within *their* fourth sub-level they can touch a reflection of the fifth, and so we can contact each other more closely. We shall then, find much in common (due to our fifth Root Race ancestry and still more to our original Oneness), but they will of their fourth sub-level quality give detail to my fifth sub-level quality, and I may take them nearer to their fifth sub-level. We shall then be accentuating the Oneness; and the differences will not disappear, but instead of opposing and limiting, they will enrich our understanding. Or better still, we can approach each other remembering that the sixth level, sub-level or sub-sub-level has always the quality of Buddhi (intuition). Intuition *per se* will not be expressed until the sixth Root Race comes to birth, but there are sub-levels of it at every level—an intuition of activity, an intuition of emotion, an intuition of mind, and always a flash of intuition means seeing Life whole and undivided. My Mediterranean friends and myself can reach that through and from our own levels and again accentuate the Oneness and allow the differing uniqueness to enrich the expression of all of us.¹

The finest result of our study of the Plan, however, is that we should (as a corollary to it) find

¹ This still allows for *individual* evolution, which is unique in each man and may be farther advanced than the collective national level.

ourselves developing more and more of that inward recognition of the Oneness of Life, intensified through and by means of the differing expressions. This inwardness of recognition is not easily expressed in words, but it is essential if our understanding is to be wisdom and not mere knowledge; and this growing wisdom is possible to each one of us, irrespective of the quality of our mental powers.

Universal Friendship

May I suggest one practical expression of this inward recognition. All of us recognize one or more great Figures, which we admire and revere. Some of those Figures are living on earth now and we come in touch with them. They are within The Theosophical Society and outside it; they may or may not be of our Race or Nation. Often indeed we explain their greatness by saying: "He (or she) belongs to the *world*; he is more than Indian, Chinese, English, French, German, Italian." We have indeed perceived the centre of his greatness when we mark his universality. The Self in anyone, being divine, is of no nation, and he who can show more of his essential Oneness with mankind by his better expressing of that which is common to us all—our inherent Divinity—is indeed rightly acclaimed as great and as a citizen of the world, nay of the universe rather than of one nation.

Yet we should not be content to leave our recognition of greatness at that point. The Self is of no nation yet wears a body of one particular nation at one particular time, and therefore in his lower

bodies has a personal heredity of national qualities; and he uses this national instrument (as we might call it) more finely than we do.

A musician does not despise his instrument; he loves it for the qualities inherent *in itself* which he can use to give audible beauty to his thought. The master-craftsman appreciates and recognizes the exquisite fitness of his tools for their work, hence under his hand they express his thought by means of their own perfection of quality.

So too a great Personage, because of his magnificent greatness and wholeness, can in expressing this through his bodies, not only more clearly sound his divine universality, but can at the same time draw from those bodies or "national instruments" their own inherent qualities and enable us to see *in exquisite expression the quintessence of the Indian Chinese, English, French, German or Italian national quality*. Let us acknowledge this also, and quietly absorb the magnificence and beauty of the instrument as well as of the Life.

Here again we must contact such Personages with the whole of

ourselves; it does not matter necessarily that we meet them physically, but we must meet them spiritually, that is with all ourselves.

Having once experienced this contact, for ever after *any* Indian, Chinaman, Frenchman, will be understood more completely by us; we shall see something of that real quality even if our later acquaintances are not so fine, even if they are debased. We shall understand in yet another way the reason and beauty of nationalism and its place in the Plan.

A hearty interest in other nations is good but it is not sufficient; only an *inward* understanding can inspire an *attitude* to Life and all its manifestations and questions—an attitude that is spiritual and whole. There are many ways of gaining this attitude, and as we gain it we shall realize in ever increasing measure that true nationalism and true internationalism are matters of spiritual stature to which we all must aspire as individuals and *consequently* as nations. Then indeed financial, economic and other problems, though perhaps not solved immediately, will be seen *for what they are* because we shall give them the place *in the whole* to which they belong.

Beauty is relative just as everything else, and no matter how great an artist one may be, there is always more to be learnt and lived.

RUKMINI DEVI

THE UNIVERSALITY OF TRUTH

By GEORGE S. ARUNDALE

I HAVE been much preoccupied in my spare moments by the thought of the motto of The Theosophical Society: "There is no religion higher than truth." What is this truth than which no religion is higher? To what extent do we possess it? What truth remains, and how are we to seek it? We pay far too little attention to the motto of The Theosophical Society, for if we were to pay more attention to it we should have a clearer conception as to the nature of truth, and having that clearer conception, we should be much more understanding, less dogmatic, less aggressive, less denunciatory than so many of us are with regard to a particular reflection of truth which we imagine we perceive.

What Is Truth?

It is extremely difficult to define truth adequately. One of the most useful definitions of truth is the definition which relates it to its effect upon human character. An individual should be known by his truths; in other words, he should be profoundly affected by that which he regards as truth; it should deeply influence his life down here, and should in fact be his guiding star, the light on his path. I believe that truth can be as well defined by the character of the individual it produces as in any other way, for if we strive to define truth in any other way, we are

practically confronted with the fact that truth is co-existent with life. There is no truth but life. I do not think we can go any further than that. Even if we think of the Theosophy so far disclosed to us in terms of its laws, and so forth, all these are aspects, functions, expressions of life, nothing more than that.

The question then arises as to what is an individual's relation to what we call truth? How is he to seek it? How is he to discover it? How is he to use it when he has it?

Everyone Has His Truth

Now the more I brood upon the whole question of truth, the more I am perfectly convinced that each individual has his own truth, however different it may be or even apparently contradictory to the truths of others. No individual is without life; therefore, no individual is without truth. While it may be said in the case of some that they are more full of life and therefore more full of truth than others, for the most part we have the truth we need for the lives we lead. I, therefore, take a very catholic view of truth so as to accord truth to everyone, being sure that no one is without truth to the measure of the standard of his stage of evolution. If he has not one truth he has another truth. If he does not possess truths which

we ourselves cherish exceedingly, and which we regard as the very essence and heart of truth, he has other truth no less vital in fact to him, no less the heart of truth, so far as he is concerned, than that which to us seems so extremely true.

Since, therefore, no one is without truth—for everyone is in possession of it since he is in possession of life—the utmost that is incumbent upon us is to declare it, not to use it as a weapon, not to use it so as to confront other so-called lesser truths and to hold them up as being inferior, but to declare what we have and let the declaration work its own way. I think we have as much the duty to declare the truths that are ours as we have the duty to live. It is surely our duty to live as fully, as richly, as strongly, as forthgoingly, as we possibly can. That should involve the expression of the very essence of that truth, of that life, namely the truths we hold.

The Power of Truth

If there is to be any acid test as to the value of any particular truth to the individual, if he is to challenge himself on the question as to whether he has the truth which should be most to him—so that there is nothing more for the time being which could mean more than the truth he already possesses—then he might very well look to see the influence and effect the truths he holds have upon the life he leads, upon his character, his understanding, his power to recognize and perceive the truths dwelling in other people. Hence, while from one point of view, each

person has his own separate and individual and uniquely different truth, from another point of view he must so hold even those truths which are unique to him that he is able to perceive with joy the truths which are unique to other people. It may be true that he knows he has a truth which would mean much to other people if they possessed it.

We Theosophists, for example, may feel clear that we have in Theosophy life, truth, which the majority of the world does not possess; hence, the certainly urgent need for declaring Theosophy. On the other hand there are many in the outer world who possess that which we do not possess. While we may say that we have this, that and the other truth, they may have this, that and the other truth which perhaps we may possess in less degree, or not possess at all. You may say that is a rather negative condition of being. What is the worthwhileness of being a Theosophist if you cannot feel that the world is needing something urgently that we have and is the poorer without it? I definitely feel that we have the duty of declaring, and with emphasis, strength and eagerness to convince, the truths we possess, that we believe to be ours. But we have no call to be denunciatory, to compare our truths with other people's truths to the detriment of other people's truths; we have no cause to place ourselves on pedestals of superiority as if we had something so very special that we are far in front of other people who do not possess the specialities in which we rejoice.

Theosophy and Truth

I do not think it is possible for The Theosophical Society to fulfil its First Object and to establish a real nucleus of Universal Brotherhood if we confine ourselves to Theosophy in the sense in which we use the term at the present time. Theosophy is of course a specific aspect of science, it is a specific interpretation of life, it is an emphasis on certain truths. That is what Theosophy is, as we have it. From one point of view it is the ancient and eternal Wisdom and is all-inclusive, but there are not many Theosophists who have *that* Theosophy. Rather have they the specialized Theosophy which deals with special laws, planes of consciousness, which deals with races, rounds, and all the other teachings set forth in our classic literature. That is the average Theosophist's grasp. How many Theosophists have the universal, eternal and all-inclusive wisdom which Theosophy essentially is? Each one of us has a reflection but not the White Light as a whole.

In these circumstances, therefore, I think we ought to realize that we have, when we are thinking of this Theosophy of ours, truth only in part. More and more, as I brood upon these things, do I become convinced that while it is true that this particular aspect of wisdom we call Theosophy is ours with which to permeate the whole world, yet there are other aspects. If there is no religion higher than truth and if each individual has his own truth, we need that truth, such as he has, in order to perfect our nucleus of the Universal Brother-

hood of humanity. I feel, therefore, that while on the one hand it is our business to emphasize the Theosophy handed down to us by the Elder Brethren through our great leaders, we must not forget that Universal Brotherhood is perhaps more than the Theosophy that we know, this specialized form of Theosophy. I do not say for a moment that Universal Brotherhood is more than Theosophy. No! But it is more than the Theosophy that the average individual calls by that name. Speaking as President of The Theosophical Society, I feel that my work largely, not entirely but largely, is to make our membership as inclusive as it possibly can be made, so that we may be enriched by innumerable differences and not starved by the lack of them.

Facets of the Diamond of Truth

In the beginning was a particular word, a special word, and that special and particular word was with H. P. Blavatsky and in fact was H. P. Blavatsky. But that word is not the only word, nor was it pronounced in those early days in the only way it could be pronounced. There are surely other pronunciations as certainly as there are other words, and if only we could as to our Society become collectors of, includers, of differences, on certain terms, our Society would be very very much the stronger, without in any way detracting from the fact that we have a special restoration of truth which goes under the name of Theosophy and which has its own particular definitions. When I

say "on terms," I mean that we must be mutually appreciative of each other's truths no matter how widely divergent one truth is from another. What should mark off The Theosophical Society from all other movements should be this wealth of differences mutually appreciated and understood, without there being as between one and another even the minutest depreciation, still less of course, the spirit of antagonism. I feel that very strongly. I do not think that it matters that we differ. But I think it does matter *how* we differ. We have to begin to learn to differ in a spirit of harmony and to go our different ways, how ever radically different one way may be from another, in a spirit of appreciation of the way in which somebody else is going his way.

Discover For Yourself

That brings me to a point which in some way is related to this fact that each individual has his own truth, namely, that he should be careful not to borrow truth but to discover it. Very many people borrow truths. They have their truths on loan and so it often happens that an individual who has a truth on loan finds that it does not satisfy him when put to some great test or when he happens to be in some great need. I think that The Theosophical Society is in the stage in which we must lay stress on each individual very definitely going his own way, a way he must learn to tread without antagonism, condemnation, denunciation of other people, full of joy as to his own way and full of respect as to the ways of others.

Each one of us ought to take advantage of all the truth that we see around us. We ought to take advantage of each other's truths which each one of us is more or less living day by day, not in order to copy but in order to understand, so that light may be thrown on one's own way thereby. I am afraid that during many years very many of us, and very many even of our leaders, have held their truths almost like bludgeons. To me, if there is any negation of truth whatever, it is when that truth is held as a weapon of attack on somebody else's beliefs, no matter how crude they may seem to the wielder of the weapon. We have in The Theosophical Society today and outside The Theosophical Society people who insist that *their* particular truths or *their* particular Theosophies are the *only* truths and the *only* Theosophies. That is not only dangerous, but it is almost untruthful. It means that the individual who insists upon his own particular way, upon his own particular interpretation of Theosophy does not possess his way, does not possess his own particular Theosophy, but is possessed by it, is obsessed by it, is enslaved by it.

Truth Is Dynamic

I can conceive that an individual must go into the world as a slave to his truths so that he may fulfil certain purposes, riding roughshod over the truths of others, but such circumstances must indeed be rare. It is perfectly clear, to me at all events, that we have to understand and appreciate, to cause the truths of others to shine upon our way

to illumine its course more clearly. For wherever you are, be it in Theosophy or in science, or in any department of life—religion, politics—there is always change, and truth which is less is constantly giving way to truth which is more; so that the truth which is less practically swings into the background, and the truth which is more occupies just for the time being the foreground, until it in its turn must swing into the background and other truth takes its place, because truth is dynamic, truth is movement, truth is growth. There is nothing static about any truth which anyone holds. No one holds any truth in form forever, nor even in life for the matter of that. Your most cherished opinion, the truths which you hold most dear, the truths which are nearest to you, which mean most to you, which give you the courage and the hope and the peace and joy you need, all of them are far less than that into which they are destined to grow, are but shadows of the light to come.

Thus is it that one holds one's truths lightly. One does not clutch them as if one never wanted to let them go again. One holds them lightly, uses them while they are usable, and then allows them to go below the threshold of the waking consciousness into the storehouse of experience. The Theosophy that you and I know, about which we talk perhaps with such certainty and clarity and definiteness, is but the shadow of the Theosophy that we shall know. Not only that, but the Theosophy which seems to us such abundant life, with all the truths which we have in our conventional

Theosophy—that is only one facet of the great diamond of Theosophy. The time will come when we shall turn from that facet to another facet which in its turn may appear to exclude those constituent elements which mean so much, in fact mean everything, to us in the facet turned towards us in this particular life.

Theosophy Only A Fragment

So many people are anxious that they shall continue the next life more or less in the same way in which they have been following this life. They hope they will come back into this Theosophy, into The Theosophical Society, into contact again with such and such leaders, as early as possible know in their next lives the things which they came to know in later years in this life; they are so anxious to repeat the same thing over and over again. That shows sometimes that we are holding these truths far too closely to us, we are hugging them as if someone were endeavouring to steal them from us. If you think of just the little bit of Theosophy we know, it is but the smallest fragment of the Eternal Wisdom of life, and for my own part, rather than repeat next life the particular truths which have been satisfactory to me in this life, I should like a complete change, I should like the kaleidoscope of my life to be shaken so vigorously that a picture appears entirely different from the picture which the original shaking brought to view in the beginning of the life which I am now leading.

Truth Is Everywhere

I can think, even as I am talking to you now, of a life

radically different from this one without most of the beliefs and truths which certainly are very dear to me now, and which I hope I shall have forever, but which I shall be quite glad to see temporarily obscured for the sake of other truths which these truths themselves may now be obscuring. Well, that is another matter, and in the meantime I hope that I myself, and I hope every Theosophist, may increasingly have the power to perceive truth everywhere and not exclusively anywhere. After all, truth is everywhere, life is everywhere, and to discover truth in everything is to begin to understand and to know life.

It seems to me that our work is largely to be free, and I do not think you are free unless you can dwell everywhere in a spirit of freedom, unless you can dwell in every faith, in every human condition of life, in innumerable antitheses and be perfectly and beautifully and happily at home. We must be able to dwell in antitheses, in forms, ceremonies, restrictions, at home, free, kings in them, because there is no frontier to our power to move about. I have a feeling that an individual who says, "I do not care about ceremonies," is an individual who is not free. I feel that an individual who says, "I am not interested in religion," is an individual who is not free. An individual who says, "I prefer this country to that, this nation to that nation," is not free, he is imprisoned. Life is universal, be it a form, a ceremony, a faith, a nation, an individual. No matter in what form, there is life, there is God, there is growth, there is

truth, and a Theosophist, a lover of the Universal Wisdom, should be able to be free in all these modes of truth's and life's manifestation. I think we have to learn so to be and not to be negative in our declarations of truth, saying "It is not here, it is not there, it is not elsewhere." We must be positive in our declaration of truth, saying "It is everywhere."

From Slavery to Kingship

The great search of the Theosophist is the discovery of truth everywhere and the exalting of truth everywhere. There is no greater service that any individual can render to any other individual than to cause that individual to feel an exaltation, an exultation, with regard to those truths which are nearest and dearest to him. If we are really Theosophists, it seems to me that we can do no better than to take each individual where he is and to try to exalt him where he is, try to help him to exult more wisely where he is. It is not very easy, because in many many cases you are confronted with an individual who is in a condition of dogmatism narrow in its rigid exclusiveness, or of despair helpless in its utter hopelessness. I do not say that it is not a necessary stage of evolution to be certain you are right and that everybody else is wrong. Yet in fact nobody is much more right than anybody else. It is the habit of the individual who is very full of his temporary self to be sure that he is right, that his views are right, that his scheme, his plan of life is right. Those individuals are a little difficult because they

have so great a hold on time that they have nothing wherewith to take hold of eternity, and that is their weakness. They live in the prisons of their own temporary narrownesses and they are very sure, self-satisfied, self-opinionated. They are not free. While, of course, it is true that an individual must be a slave before he can be a king, a Theosophist should be on the watch that the period of slavery be passed as quickly as possible, that his face be turned as early as possible towards his kingship.

The Rainbow

To conclude, I feel that we have to enter into this third period of The Society's life, a period of recognition of the universality of truth, and of the need to have that universality as perfectly expressed within the confines of our Society as is possible, so that even the apparently most emphatic con-

traditions may learn within The Society to live harmoniously and constructively at peace. Thus do we move away from external authority to internal authority, from external forms to individuality, from all that is without to the within, so that valuing as perhaps we have not valued our own within, we may not seek to make it a weapon wherewith to try to mould other within to the forms of ours, but to make it a means whereby we appreciate the within of each, the individuality of each, and through our own eagerness to develop our own individuality, become able to encourage others to develop their individualities not along our lines but along theirs. So may every colour of the rainbow clearly be expressed, with the result that a White Light becomes beautifully manifested in all its exquisite whiteness by very reason of its constituent colours.

THE DIVINITY WITHIN

LEARN to trust the Divine in you. There lies your real strength. You ARE Divine. You do not want to look up to the skies to find the Divine; look into your own heart, and the Divine is alive in you. It is you who can send out, each of you round himself the Life that comes from above. Do not be distrustful; that poisons your usefulness. Trust God in you more than you trust God up in the sky, or God down somewhere in the world, you do not know where.

Trust God in your own heart; and He is always with you, for your heart is always the Life in you, and that Life is Divine.

ANNIE BESANT

REINCARNATION IN THE WEST

By EVA MARTIN

THE subject of Reincarnation is very much "in the air" at present: but it is a curious fact that many people still look on it as an exclusively Eastern belief, forgetting that it was taught in our own islands in the time of the Druids, and was celebrated in song by many early British bards. The majority of scholars hold that the belief arose in the West quite spontaneously, and that there is no trace of any Oriental influence in the poems and legends that have been handed down to us. However that may be, Caesar found it flourishing among our ancestors, for in his *History of the Gallic Wars*, he writes that the Druids "inculcate this as one of their leading tenets—that souls do not become extinct, but pass after death from one body to another, and they think that men by this tenet are in a great degree incited to valour, the fear of death being disregarded."

Celtic Beliefs

In *The Book of the Dun Cow*, a collection of old Celtic tales, there are many fascinating examples showing how deeply rooted the belief was in England and Ireland of long ago. In one place, Tuan McCairell, son of Muredach Red-neck, tells how he inhabited the forms of a stag, a wild boar, a hawk, and a river salmon. . . . "I felt happy,

and my swimming was good, and I used to escape from every danger and every snare. . . . I remembered every shape in which I had been before." Finally he was reborn in human form as Tuan. Similarly the great Irish hero, Cuchullain, after dying in one life in early childhood, was reborn of the same mother, and took the name of Setanta; while Finn MacCoul, another famous hero, was in his next life a king of Ulster named Mongan.

Then there are the many songs of Taliesin (meaning "Radiant Brow"), a famous Welsh bard of the sixth century:

I have borne a banner before Alexander. . . .
I have been in Asia with Noah in the Ark,
I have seen the destruction of Sodom and Gomorrah,
I have been in India when Roma was built.

Perhaps all the soul-wanderings of Taliesin are not to be taken literally, but his poems are extremely interesting as an expression of his firm belief in the law of Reincarnation.

Again he sings:

I was a speckled snake on the hill,
I was a dragon in the lake . . .
I was a herdsman besides—

And in another place he cries with a burst of poetic fervour, "I have

been in many shapes before I attained a congenial form, . . . There is nothing in which I have not been!"

Greek Idea of Evolution

It should be noted that this old Welsh singer voices not only a belief in Reincarnation, but also in Evolution—the evolution of the soul through innumerable forms, mineral, vegetable, and animal, before the human kingdom is reached. This same soul-evolution was taught by Pythagoras, and those who have studied the Pythagorean fragments declare that they contain nothing to warrant the statement—so often made—that Pythagoras believed in the possibility of human souls returning to animal bodies. On the contrary, he held that it would be as impossible for a human soul to enter an animal body as for a gallon of water to be contained in a pint pot. He did, however, teach, like many others, that souls pass through all the lower kingdoms of nature before they attain to human stature, after which they reincarnate again and again in human form until all necessary earth-lessons have been learned.

Plato followed Pythagoras in upholding this doctrine, and states it very definitely in his famous *Laws*, as well as, more fully, in the *Dialogues* and the *Republic*. Ovid, in his *Metamorphoses*, declares :

Death, so-called, is but old matter
dressed
In some new form. And in a varied
vest,
From tenement to tenement though
tossed,
The soul is still the same, the figure
only lost ;

while in Virgil's *Æneid* we read of the "souls to whom by fate a second body is due"; how they are purged and purified, and led to the waters of Lethe, "that so, forgetful of the past, they may go back to visit again the vault of the sky, and begin without reluctance to return to the body."

Indeed, from Greek and Latin writers alone sufficient evidence could be drawn to show that the belief has never belonged exclusively to the far East. Empedocles, Pindar, and Plotinus are three names of weight that can be only mentioned here. By way of contrast, let us note that the same doctrine exists among many Red Indian and African tribes, showing that it appeals to primitive savages as well as to the most highly cultured of men. That wonderful woman-traveller, Miss Kingsley, found it to be strongly held by the natives of the Niger Delta, who think that souls are reborn in the same family after only a short interval. Sometimes a mother, when reproving her child, will say, "Oh, we made a mistake when we thought you were So-and-so!" The belief is said to have been handed down in these tribes from one generation to another for thousands of years.

Modern Thought Affirms Reincarnation

To return to the British Isles, Shakespeare refers to the idea in his fifty-ninth Sonnet. Browning wrote of it repeatedly, in *Evelyn Hope*, in *Paracelsus*, in *Rabbi Ben Ezra* :

And I shall thereupon
Take rest, ere I be gone
Once more on my adventure brave
and new.

So did Tennyson, in *The Two Voices*, in *De Profundis*, and in that early Sonnet which ends :

Although I knew not in what time or place
Methought that I had often met with
you,
And each had lived in other's mind
and speech.

John Masefield has expressed his conviction of its truth both forcibly and beautifully in his poem entitled *A Creed* :

I hold that when a person dies
His soul returns again to earth—

and it will be found over and over again in the work of other modern poets too numerous to mention.

There did not seem, until recently, to be any definite reference to the belief in Wordsworth's poems, for the well-known lines, "Our birth is but a sleep and a forgetting," are a statement of the soul's *pre-existence*, rather than of its repeated returns to earth. But the newly discovered poem in Dorothy Wordsworth's handwriting provides remarkable evidence of the poet's interest in this age-old doctrine. The lines are addressed to an infant, and begin as follows :

Oh, sweet new-comer to the changeful
earth,
If, as some darkling seers have boldly
guessed,
Thou hadst a being and a human
birth,

And wert erewhile by human parents
blessed,
Long, long before thy present mother
pressed,
Thee, helpless stranger, to her foster-
ing breast. . . ."

And so one more of the outstanding names in English literature can be added to the list of those who have written on this absorbing subject.

Among scientists and philosophers we find Gustave Geley, who treats of it in detail in his remarkable work *From the Unconscious to the Conscious*; Carl du Prel, the German author of *The Philosophy of Mysticism*; and Sir Oliver Lodge, who expresses his views on the point in very interesting fashion in *The Making of Man*. Dr. McTaggart also deals with it very fully and with a wealth of interesting and suggestive detail in *Some Dogmas of Religion*, a most valuable contribution to modern thought on the subject. It has, indeed, been declared, and with some justification, that all the greatest minds throughout human history have subscribed to some form of the belief in Reincarnation, though its prevalence in the West, and in western literature, seems scarcely to have been given due consideration by those who have assiduously studied it in Buddhism and kindred religions.

(Reprinted by kind permission from
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THERE IS A PLAN FOR THE LOWER KINGDOMS

*. . . The one Spirit's plastic
stress
Sweeps through the dull dense
world, compelling there
All new successions to the forms
they wear,
Torturing the unwilling dross
that checks its flight
To its own likeness, as each
mass may bear,
And bursting in its beauty and
its might
From trees and beasts and men
into the Heaven's Light.*

SHELLEY

WE have tried to show that there is a plan and that that plan is Evolution. That the evolution of form—the evolution taught by science—is due to the pressure of the Divine Spark ensouling those forms.

The Divine Life pours itself into matter from above, and its whole course may be thought of in two stages—the gradual assumption of grosser and grosser matter, and then the gradual casting off again of the vehicles which have been assumed.¹

The modern conception of the atom makes it easy to accept the Theosophical definition of matter as "crystallized spirit just as ice is solidified steam."² There will no longer be surprise at the statement

¹ The foot-notes are at the end of the article.

that there is life in the mineral kingdom just as much as in the vegetable or animal, although it is in conditions where it cannot manifest so freely. All the matter that we know is living matter and the life which it contains is always evolving. When it has reached the central point of the mineral stage the downward pressure ceases and is replaced by an upward tendency, the outbreathing has ceased and the indrawing has begun. At this stage it ensouls vegetable forms, and begins to show itself much more clearly as what we call life; at a yet later stage of its development it leaves the vegetable kingdom and ensouls the animal.

The whole process is one of steady evolution from lower forms to higher, from the simpler to the more complex; but what is evolving is not primarily the form, but the life within it. When life has reached the highest level possible in the animal kingdom it may then pass on to the human.¹

There is the closest of blood relationship between ourselves in the human kingdom and the forms of life we see around us in the animal, vegetable and mineral kingdoms; we are blood brothers to every animal, to every flower, tree and weed, to every rock and stone, to mountain and to mud.

The larger family of each one of us is the whole world, every human being in it, every creature in it. Sooner or later we must learn to live in friendship with the whole of creation, treating each life in it reverently, less for the sake of the form, more for the sake of the indwelling and uprising life.

We should be able to draw near to members of the animal kingdom who are not, after all, very far away from ourselves. These are our younger brothers and have therefore, the right to our protection and guidance.

To take away from a younger brother that which he has, in order that an elder brother may enjoy his own life more abundantly is inconceivable to the evolved individual.³

The whole level of a community depends on the human qualities that are developed in it; and compassion for the weak and helpless is the quality that distinguishes man from the animal. Where the strong and the weak are face to face, all the rights are on the side of the weak and the duties on the side of the strong. We have no rights over the animals, we have duties towards them, the duty to train and educate them, so that the animals in our care may be better than the animals which have not had human help and training.⁴

Theosophy lays great stress on the avoidance of ugliness; to prostitute an animal to human convenience, save in definite and grave emergency, is ugly and sordid. The same principle applies to the vegetable kingdom. To avoid

ugliness towards the vegetable kingdom is to avoid wanton destruction, to avoid treating with indifference such members of the kingdom as we uproot or pluck in order to provide satisfaction for our so-called artistic instincts, to avoid the superstition that life in this kingdom is practically of no account and may be dealt with anyhow.

The life we cherish in ourselves has passed through both vegetable and animal kingdoms. We have been where vegetable and animal now are; and vegetable and animal will be where we now stand. Let us give them the best chance we can, respect, kindness, service.

Our life has passed through the mineral kingdom too, and we owe it a debt, as we do to the animal and vegetable kingdoms. To avoid ugliness towards this kingdom is to avoid ugly material forms which force the life to look through ugliness upon the outer world. To fashion ugliness in stone, in clay, in steel or iron is to prostitute the mineral kingdom to ugliness and to make it harder for the life in it to unfold.

All kingdoms must be happy each in its own degree. There is but one brotherhood of all life and no part can be happy at the expense of any other part. It is impossible to purchase happiness with the coin of pain.³

We in The Theosophical Society work to build Brotherhood—between man and man, between man and animals, between man and the trees and plants—into a living reality. It is only as we work side by side as brothers that we shall

see the solution of our problems whether they are personal problems or the problems of our nation or the whole world.⁵

¹ C. W. Leadbeater.

² H. P. Blavatsky.

³ G. S. Arundale.

⁴ Annie Besant.

⁵ C. Jinarajadasa.

BOOKS TO READ

The Ancient Wisdom, Annie Besant.

First Principles of Theosophy, C. Jinarajadasa.

Gods in the Becoming, G. S. Arundale.

The Hidden Side of Things, C. W. Leadbeater.

The Key to Theosophy, H. P. Blavatsky.

A Text Book of Theosophy, C. W. Leadbeater.

You, G. S. Arundale.

VISION

*Give to barrows, trays, and pans
 Grace and glimmer of romance;
 Bring the moonlight into noon
 Hid in gleaming piles of stone;
 On the city's paved street
 Plant gardens lined with lilac sweet;
 Let spouting fountains cool the air,
 Singing in the sun-baked square;
 Let statue, picture, park and hall,
 Ballad, flag, and festival,
 The past restore, the day adorn,
 And make tomorrow a new morn.
 So shall the drudge in dusty frock
 Spy behind the city clock
 Retinues of airy kings,
 Skirts of angels, starry wings,
 His fathers shining in bright fables,
 His children fed at heavenly tables.*

EMERSON

THE NEXT STEP IN ART AND CULTURE

By EDWARD CHARRINGTON¹

I BELIEVE the next step in Art is to make good pictures available to everyone. At the moment the only way you can have a work of art in your home is to buy it; obviously the drawback to this method is that soon after you have bought a picture which pleases you, you will probably see one you like much better, and so on endlessly. What can you do about it?

It is to meet this difficulty that I have started my Picture Lending Gallery, a kind of Circulating Library of Pictures, at such reasonable fees that you can take out a new picture every month, and thus keep in constant touch with Contemporary Art. I am in touch with a number of artists who exhibit regularly at the Royal Academy, the Royal Institute of Painters, the R.W.S., and the Paris Salon.

My Gallery is a veritable treasure chest of beauty, fragments of loveliness, painted in the white heat of inspiration and enthusiasm, gathered from many corners of the globe, from India, Spain, Italy, Concarneau, Brittany, Bruges, Belgium, Königswinter, Coblenz, the Black Forest, the New Forest, Lugano, Devon, Sussex, Somerset, the Lake District and Scotland,

¹ Mr. Charrington's address is 143 Abbey Road, West Hampstead, London, N.W.6.

with Loch Lomond's unforgettable sunsets.

All this beauty, and more, is waiting to grace and enrich the walls of your home, to awaken them to life, and you can have it for the following reasonable fees, which go direct to the artist :

Class A,	6d	weekly
Class B,	1/-	d "
Class C,	1/6d	" "
Class D,	2/-	d "
Class E,	2/6d	" "
Class F,	3/6d	" "

The minimum time is one month. Monthly delivery and collection of pictures free, also hanging and insurance.

Until you have tried it you have no idea how fascinating it is to have a new picture every month. It is like giving your room a new and enchanted window. Think what it must be like to live in a room without a window. You will surely agree that "a room with a view" is infinitely more desirable, especially when you can change the view at your pleasure.

The cultured Chinese and Japanese homes have a serene simplicity, which we have captured to some extent by our modern plain walls and by the avoidance of elaborate ornament, overmantles, red walls, the anaemic aspidistra, slippy horsehair sofas and the rest. Unlike most modern houses, the

Oriental house has a special room wherein are stored all the art treasures not being used at the moment, for usually only one picture is hung in a room at a time. This is my own practice, and I have found it effective in making me appreciative of the obvious and particularly the hidden beauties of pictures, as then there is no physical or mental distraction, to which another picture is apt to give rise.

By changing the picture every month you mentally contrast the present picture with the preceding one, and so on, each gaining in value by comparison. Some people have said to me that if they like a picture they want to keep it. I agree in some respects, but why not make a picture in your mind? There you have a limitless gallery. Is material possession the best form of possession? A picture is something unique, it is original. There is nothing else quite like it in the world. If it is beautiful, is it not rather selfish to want to appropriate this beauty to oneself, taking it out of circulation and thereby preventing it from giving pleasure and happiness to other people?

One picture can give us only one small facet of the infinite, transient, and ever-changing beauty of the diamond of the world, ever sparkling with beauties as fleeting as sunsets. Why limit yourself to one fragment of beauty when

there is so much of interest in this world?

The artist is constantly improving his vision of things, the perfection of his technique, his taste, the subtlety of his colouring, and in this way we can benefit by his art. An artist is only an artist by virtue of his clearer eye for the beauty all around us, by his keener sense of reality, by his joy in creation, by his sympathy and understanding of living things and life, by his oneness with the underlying laws, rhythm and cycles of the universe, governing the soil he walks on, the flowers he wonders at, the sunsets he paints, the clouds, the rainbows, the whirling suns, revolving in uninterrupted unison, in constant harmony even "far beyond the utmost stars."

If everybody sought selfish possession, if everybody held on to old things, nothing new would ever be done. Your own body will tell you that growth and circulation are the laws of life.

If Japan and China had felt that way, we should never have had the Chinese Exhibition with its mighty and colourful Cavalcade of human creation. The success of the Chinese Exhibition demonstrates the practicability of the Picture Lending Gallery, its convenience and adaptability to our changing tastes and ideas, and all without the need to buy a single picture.

A MOMENTOUS SUCCESSION

By A. J. HAMERSTER

A Diamond Jubilee Gift

OF the commemoration gifts presented to The Theosophical Society on its Diamond Jubilee Day, 17 November 1935, I have elsewhere recorded two, of which the Adyar Library was the beneficiary.¹ But as a Dutch proverb says that "all good things consist of three", and also that the "last is best," so too in this case there were three gifts, the last of which was certainly not the least, though the smallest. It consisted of nothing more than a scrap of old note-paper with only nine words in pencil written on it by Annie Besant, the President-Founder's great successor in his office, at the time when she received her Master's order to take over from the Old Colonel's dying hands the reins with which to guide The Society through the next twenty-five years of its fateful life.

What I can give here is of course but a dry record of facts. Those, however, who were fortunate enough to be present on that joyous morning, when Mrs. Marie Russak-Hotchener presented her gift to the "Archives" of The Society, and accompanied it with reminiscences of the actual events surrounding

¹ Cf. Nos. 5 and 6 of the list on page 21 of the January issue of *The Theosophical World*.

that bit of old note-paper,—they will have carried away from that meeting something more than merely a memory of the past, something surely of the Powers that manifested themselves through those past events, for the guiding of humanity's progress towards more spirituality by means of The Theosophical Society.

The Last Days of a Great Leader

What I can do here is only to give the history of those events, as I was able to dig it out of published and unpublished writings in the "Archives" and the Adyar Library, guided in my researches by Mrs. Russak's memory. One day, if fate be so kind, after my return from Europe and Mrs. Russak's return from America, we will put our heads together in order to bring out a book, called possibly *The Last Days of a Great Leader*, and containing the story of the Colonel's last days on earth, beginning at Easter Monday, 16 April 1906 (note the *sixes*), when he and Mrs. Russak met at Southampton for the first time in that incarnation, not to part again till ten months later, and one day, that is on 17th February 1907 (note the *sevens*), when Colonel Olcott passed over to another world. In that story we would hear of a chest cold which he

caught at Paris, of a fall on board ship on his return journey to India, from which he never quite recovered, of his last cares and worries for The Theosophical Society, and especially of the Masters' frequent visits to his sick-bed, which made

him joyously exclaim that it seemed as if the happy days of H. P. Blavatsky's time had returned, when he had as it were walked in the midst of Them, having had personal intercourse with about a dozen of the Adept-Brothers.¹

you must take
up the burden &
carry it

When Annie Besant at Colonel Olcott's deathbed asked her Master to express His will who should succeed as President, she received this intimation. See page 5.

It was during the weeks before and after Diamond Jubilee Day that I heard from the lips of Mrs. Russak so many wonderful stories about those last days of the Colonel, that they became a stimulus to me to go through the President-Founder's manuscript diaries, which form one of the most cherished possessions of the Archives at Adyar. Though for some years the Archives had been put under my care, I had never yet "touched" those diaries more intimately than by a reverent glance at their imposing array of thirty volumes, kept in a wooden case specially made for the purpose. There were so many other interesting things in the Archives which drew my attention first. But now my curiosity was thoroughly aroused, and reading through the last two volumes, I found in the form of short notes, hints,

exact dates, and so on, the basic historical structure as it were for the wonderful stories poured into my eager ears by Mrs. Russak, the only survivor now of those that had lived and moved in the innermost heart of things at Adyar, during that crucial time when The Theosophical Society, and therewith the principal motive power in the Theosophical movement throughout the world, was passing from the hands of one great leader to another, under the careful eye and guiding hand of the Adept-Brothers who were its real instigators. This confirmation, then, of oral tradition by documentary evidence—the ideal hope of the historian—decided me that one day, by Mrs. Russak's and my collaboration, such a book as

¹ Cf. THE THEOSOPHIST, October 1935, p. 45.

described above should see the light of day.¹

President till Death

Now for the history of that scrap of note-paper. It may serve also as a specimen of what the planned book will contain. Lovingly cared for by Annie Besant, by Mrs. Russak and her maid-companion, Miss Mina Renda, yet finding himself crippled and an invalid, confined to his bed, while the thirty-first Annual Convention of The Society was so near at hand—the President-Founder was in grave doubts whether he should not now, while he still lived, surrender the reins of his office to younger and more capable hands. But the Masters decided otherwise. Turning to his diary, 21st December 1906, we find the Colonel writing at the close of that day:

In the evening at 8, while Mrs. Russak and Miss Renda sat by my bed, Mahatma M. came—told me to remain in The Society (until I left my body) as President. . . .

And he thought this entry of such great importance that, to make its authenticity doubly sure, he affixed his full signature, "H. S. Olcott," to the above statement.

¹ For the curious-minded I may mention that a good deal of the material for that book, has already been written down and published by Mrs. Russak in a series of articles, called "Memories of Colonel Olcott," in *World Theosophy* (August-December 1932, and February 1933). But there still remains more stored up in the author's living memory. A special feature of the new book would of course be the corroboration of her memory by the Colonel's manuscript diary, a happy revelation to herself when I showed the diary to her quite recently. She had not seen it for nearly thirty years.

The question is: did Mrs. Russak see the Master? Yes, she saw him and she heard what He said to the Colonel. But, filled with awe by his august presence, and kneeling at the Colonel's bedside, she did not see the Master's gracious act towards herself, as later added by the Colonel to the above entry in his diary:

Il a mis la [read: le] triangle sur la tête de Mrs. Russak.

It was a golden triangle worn by the Master under his dress, which he took out, and laid for a moment on the bowed head of Mrs. Russak. That was what she did not see herself, but was told by the Colonel.

Mrs. Russak the Colonel's Secretary

As to the immediate inducement of the Colonel's writing the above entry, with its later addition, by his own hand and signing it—that was of course the circumstance that since 12 November 1906, the day when they arrived at Port Said on their way to India, the Colonel had left the actual writing of his diary to Mrs. Russak. The day before, he himself had written in his diary of her:

Ria [short for Maria] did her first secretarial work for me . . .

Only for a few days in December (8-11), when both ladies, Mrs. Russak and her companion, were "laid up" during the stormy passage from Colombo to Madras, we easily recognize the Colonel's handwriting again. For the rest, till the day that "Colonel Olcott's ashes were carried to the sea, and thrown upon the waves," 18 February 1907, the diary was kept by

Mrs. Russak, partly under the Colonel's literal dictation, partly left more freely to her own wording. In some places (8-11 January) the Colonel expressly marked the former entries by writing himself underneath, the one word :

dictated.

In this last part of the diary written by the hand of Mrs. Russak, there are again two exceptions, which show the President-Founder's own handwriting, endorsed also by his signature. The first of these has been given above; the second, of the last day of the year 1906—the Colonel's very last personal entry—will follow immediately. But written by himself, or dictated to, or written by Mrs. Russak on her own initiative—we may be sure that the President-Founder kept the diary constantly under his wary eye, as he had done all the last thirty years of his life, till the last moment that his mental capacity and power for work still allowed him to do so. And that was till about the 7th February, whatever doubt some malcontents may have thrown on the old Colonel's mental state during these closing months of his life, as they have ever done on similar occasions, still do, and ever will do. Till the last-mentioned date the entries in the diary show the President-Founder attending to the last important bits of business—the bulk of which had already been shouldered by Annie Besant—to the dictating and signing of letters, of some last articles for THE THEOSOPHIST even. One day, when these diaries will have been fully published, they will furnish the historian with ample proofs to

refute the calumnies of the malcontents, and to justify people's faith, the faith of the loyal even, in the last days of their great leaders—at least to those who know how to see the real through the delusive veil of the unreal.

The Last Day of 1906

Let us continue. It is ten days later now. The thirty-first Convention is passed. On New Year's Eve we find the Colonel writing, with his own hand again, his last, also fully signed, entry in the diary. Mrs. Russak had that day only written :

The closing day of the Year.

The Colonel could not let that year slip by, however, with that bare statement. So he added :

Mrs. Besant lectured in morning on "Wheel of Birth and Death." I was carried down at 2 o'clock to read my Inaugural Address of New York, on November 17, 1875¹ (found by me at Boston Public Library in September last) and pronounce the closing session. Convention great success. 700 Delegates—more than 100 of last year [read: 100 more than last year]—present. My telegram from Colombo to Davidson allowed only 17 working days in which time all was arranged. A cheerful spirit prevailed. The most tender testimonials to me were offered. . . . I gave Mrs. Besant my procuracy to act for me as President. During the year I had a chest cold at Paris, and fell down the steps of the Cretic [the name of the boat he came "home" in]. This developed into heart disease. On the Easter Day at

¹ Reprinted in THE THEOSOPHIST, August 1932, p. 502.

Southampton, April 16, [1906], my beloved friend Mrs. M. B. Russak came to join me as permanent addition to my personal staff, and has already proved a blessing. A.B. says that Mrs. Russak has been sent to me as she was to H. P. B. to serve her and make her declining years more comfortable and happy.—H. S. Olcott.

Annie Besant and the E.S.

After the Master's bidding to remain in office till his death, the Colonel's mind had been more at ease during Convention time, but now in the new year, new anxieties for the fate of The Theosophical Society began to trouble him. He felt that the end of his days on earth was near. Who was qualified to succeed him as President? Sure, there was one and one only, as there is always only one, who is really the best qualified. If people who have to give their votes in such matters could only realize this, there would never be two or more candidates for the same office, but always one unanimous vote.

But even against Annie Besant, whom he had in thought as his only possible successor, there were some objections in his mind that were of very old date, indeed from a time when Annie Besant had never yet dreamed of joining The Theosophical Society. When H. P. Blavatsky started her inner school in 1887,¹ the Colonel felt it as in a way an undermining of his author-

¹ In THE THEOSOPHIST, August 1931, p. 591 *et seq.*, there is published a "Preliminary Memorandum" of the E. S. which is ascribed to the year 1888. From the last three lines of p. 596, however, we may calculate that the year is 1887.

ity. That is always the trouble between the secular and the ecclesiastic, between the temporal and the spiritual power. Annie Besant had succeeded H. P. Blavatsky as the Head of the Esoteric School! Could the two functions be trusted safely to one hand for the wielding of their twofold powers without constraint. It all depended, of course, on the spiritual greatness of the person to whom such might was to be confided. Was Annie Besant the one exception who might be relied on not to abuse it? As he thus had lain worrying the whole day without coming to a conclusion, the Colonel in the evening of 4th January, summoned Annie Besant to his sick-bed to talk things over, and both were agreed in the end that the decision lay not with them but with the Adept-Brothers whose Society it concerned. The following is the account of that interview between the President-Founder and his successor *in spe*, as recorded by Annie Besant a month later:²

"When I was sitting with the President-Founder the evening before the visible appearance of the Blessed Masters to their dying servant, to bid him name me as his successor—and we were asking Them to express Their will in the matter, the two Masters [M. and

² In a letter, dated "Adyar, Madras, 6th February 1907," and sent to all the "Branches of The Theosophical Society." The letter was, curiously, not published in THE THEOSOPHIST, but appeared in several Sectional and other journals, for example in the *Supplement to Theosophy in India*, February 1907, p. XI, and in *The Theosophical Review*, April 1907, p. 153.

K. H.] appeared astrally, and tried to impress his mind; to me my own Master said: '*You must take up this burden and carry it*'. The Colonel said: 'I have my message, have you anything?' 'Yes,' I said. 'What is it?' 'I will tell you when you have announced yours.' Then he said he would wait till the morning, and see if he received anything further. I then wrote down what had been said to me, sealed it, and locked it away.—Two days before [2nd January] the Master had told me that He would tell Colonel Olcott whom to nominate."

Here we are arrived at the scrap of old note-paper with the nine words in italics written on it, a block of which accompanies this "leaf." It was confided by Annie Besant to the safe keeping of Mrs. Russak, who after all these years has returned the paper to the custody of the "Archives." And I might therefore end my narrative here. But as every story should not only have a part leading gradually up to its subject, but also one that rounds up the whole, so let us continue.

The One and The Only One

From Annie Besant's account it is evident that the Colonel, though he had apparently received some message or other, yet did not seem to be entirely satisfied or convinced by it. I think that the message, for the Colonel's liking, was of too subjective a nature, being impressed on him from the inner plane of consciousness. Not being a practical occultist himself, what he wanted, as he had wanted it all his life, and obtained it many

a time,¹ was a more *objective* proof of the Masters' wishes. And so at the close of that day he summed up his unsatisfactory musings in his diary in the following words:

Am much troubled in mind about my successor. There seems some fault to find about everyone—some drawback. Annie Besant seems about THE ONLY ONE—but am afraid of her E.S. work. The Masters must settle it.

The bold type in this quotation is mine. I wanted to emphasize the similarity of thought between H. P. Blavatsky and H. S. Olcott concerning Annie Besant. Shortly before H. P. Blavatsky died, she wrote: "Annie Besant F.T.S. *The one* and *THE ONLY ONE.*"² And here is Colonel Olcott, who writes on his death-bed: "Annie Besant seems about *the only one.*" Can there still be any doubt with any body, that she was not the only one, when both the Founders of The Theosophical Society, in their extreme hour, summing up their deepest knowledge and certainty, have thus proclaimed her to be "the only one!"

Let us proceed. The next day, 5th January, opened without "more light" having cleared up the Colonel's difficulties, so that he wrote in his diary about that morning's meditations:

Was troubled about my successor, and had thought to take a vote of the Sections about A.B.

More details we get from Annie Besant. She continues her story,

¹ Cf. *Old Diary Leaves*, Vol. I, pp. 380, 434.

² THE THEOSOPHIST, October 1933, p. 1.

already partly quoted, thus: "In the morning the Colonel was clear that he was ordered to nominate me, but he was confused about subsidiary details [the same old E.S. question]. I advised him to wait till all was clear, as some of the details seemed to me to be impracticable. On the evening of that day, he asked me to sit with him again, and ask Them [the Masters] to speak. I refused, as I had my answer, and I could not properly ask again, and I went downstairs."

Democracy and Occultism

So, left to himself, the Colonel at last obtained the much longed for *objective* confirmation—its physical objectivity attested to by Mrs. Russak—of his unconvincing inner experiences, and this is what he recorded of it in his diary, on the evening of that same day:

At 8.30 p.m. both Mahatma M. and K.H. came, Ria and Mina present, and told me to appoint Annie Besant as she was best fitted for the office . . .¹ so the matter is settled. Shall inform Sections.

The day before, as we may remember, the Colonel had written: "The Masters must settle it." Today he could with full conviction write: "So the matter is settled." Therefore, the Sections had not any longer to be asked for their "vote," but had simply to be "informed." To the student of occultism a striking contrast presents itself here between the "democratic theory," on which the outer organization of The Society is based—imitated by the Colonel after the Constitution of the U.S.A.

—and the "autocratic practice" of occult relationships. To Olcott the outer Society's President, the Sections must settle it by their vote, to Olcott the Adept-Brotherhood's faithful servant, the Masters *have* settled it by Their word. We shall meet immediately with a second instance of this same difference of viewpoint, when the Colonel was led by it to use the term "appointment" instead of "nomination" in announcing the calling of Annie Besant to his office by the Masters, and was duly taken to task for it by some members. But it is a happy recollection now, that the Sections by their votes at Annie Besant's election showed with such an overwhelming majority how they shared the "occult" standpoint.

To the above entry in his diary the Colonel subjoined a second paragraph which, taking up more space than was available for the 5th of January, spreads itself out partly over the space allotted to Sunday the 6th. It runs thus:

Annie is very happy that she is appointed [read: nominated] . . .² Shall write Annie tomorrow and tell her what I wish her to do.

The circumstances are, of course, that after the manifestation of the Masters, the Colonel had summoned Annie Besant again to his bedside, and told her of the Masters' will, and that he would write her an official letter the next day. But from his diary it is evident that he let the Sunday go by without acting further in the matter. Was that done intentionally or unconsciously because of

¹ & ² I leave out some personal matter regarding Mrs. Russak for a later occasion.

his belief in the auspiciousness of the number *seven* in all the affairs of The Theosophical Society? Or did illness prevent him or his Secretary from finishing the letter in time? We do not know, but on the 7th of January 1907 we read in the Colonel's diary :

Wrote Annie. The 7th 1907. How the 7th comes up! Read it to Upendra Basu and Leheri.—Both delighted. Also prepared article for publication.

Before we quote from that article, let us first have the conclusion of Annie Besant's story. We have heard how she left the Colonel to his own meditations on the evening of the 5th, after having refused to ask her Master a second time for his will. "Then," she writes further, "took place the manifestation, borne witness to by the Colonel and his two friends [Ria and Mina], as already related by him in THE THEOSOPHIST for February [Supplement, p. *xix*]. He sent for me and told me what had occurred, while his friends were writing it down in another room. I then informed him of what I myself had been told. The written account exactly corroborated his spoken account, and the Master Himself confirmed it to me that same night as I sat in meditation. When friends had mooted the question of my becoming President previously, I had said that only my own Master's command, addressed to me personally, would induce me to accept it. I told Colonel Olcott this, when he wished to nominate me before They had spoken. Now, my only duty is to obey."

And now for the Colonel's Official statement. His letter of the 7th

of January, addressed to the Officers and Members of The Theosophical Society says among other things: "The responsibility resting upon me to appoint [nominate] my successor was too great, so, as in previous times during the course of official duties connected with this Society, I trusted to Those behind the movement to give me Their advice in the matter. Last evening [read: the evening before last, for as we have seen the Colonel had let slip by the Sunday, 6th January, before signing this letter], Mahatma M. and Mahatma K. H. appeared behind my sick-bed, visible to our physical eyes and speaking in voices audible to our physical ears. They told me to appoint [nominate] Annie Besant as my successor. They said, no matter whom I should appoint there would be some discontented ones, but that taking everything into consideration, They most decidedly considered her the best fitted for the office."

I will close with a short extract from Mrs. Russak's description of the event. After Annie Besant had left the Colonel, she tells us: "It was plain to see that the Colonel continued to be greatly distressed in mind because Mrs. Besant was firm in her refusal to renounce the Esoteric School for the sake of The Theosophical Society. He turned his head restlessly from side to side and remained deep in thought. All at once, as though in desperation, he cried out: 'Whom *shall* I appoint?'—'Annie Besant' rang out from a voice deep and resonant. Near Colonel's bed stood the Master M., who had spoken her

name; the Master K. H. was with Him."¹

Do gods and heroes still tread the earth? Or have they walked among men, and talked to them, always in the past only? Perhaps they will do so again in the future! But why do they seem ever to shun the present; the present time, the present place, and the present company? Why, if not because of our unworthiness to receive them, because of the inappropriateness of the place, and because of the unfitness of the time? Time, place, and merit, these three—Karma in one word—will bring them to us, and us to them, inevitably. When

¹ *World Theosophy*, December 1932, p. 982.

only our longing to converse with them is not lacking in seriousness, in intensity, in resolve! Why was Colonel Olcott so privileged that, as early as 1881, he could write: "I have seen, been taught by, been allowed to visit, and have received visits from the Brothers . . . about a dozen in all," while most other people have never had even a glimpse of them? Listen to his own answer—because "I have so determined, and whatever a man really WILLS, that he has. No power in the universe, but one, can prevent our seeing whomsoever we will, or knowing whatsoever we desire, and that power is SELF."²

² *Hints on Esoteric Philosophy*, No. 1 (1882), p. 79.

UNITY

Greater than brotherhood is identity, and the realization of the Self as one. To catch a glimpse of the beauty of that high conception, the greatness of the unity in which I and mine, you and yours, have vanished, in which we are all one life, even to do that lifts the whole nature towards divinity, and those who can even see that unity is fair, they are the nearer to the realization of the Beauty that is God.

ANNIE BESANT, *An Introduction to Yoga*

THE STORY OF PRITHU WAINYA

I. BEGINNINGS OF SOCIAL AND POLITICAL ORGANIZATION

By VISHNU R. KARANDIKAR

FRAGMENTS of the ancient history of a race are usually held locked up in the tradition and folklore it possesses. If we desire to know something of the historic or prehistoric past of a country or a race, we can best proceed by the study of these traditions or folklore. This is especially the case when we have to leave the well-trodden path of history in order to know something of what transpired in the ages beyond its reach. The memory of the past lies hidden behind the web which fancy has woven round actual personages and incidents.

The chief interest of a traditional tale lies either in a central figure or an extraordinary occurrence. Great warriors, intrepid pioneers, successful administrators of ancient times become deified and take a prominent position in the hierarchy of its Gods or supermen. Perhaps a great flood which brings wholesale destruction to human settlements over a wide area, a volcanic eruption which spreads its burning lava over a huge territory, an earthquake cataclysm which makes jigsaw puzzles out of an erstwhile orderly nature, these and such other incidents form outstanding landmarks in the continuity of the memory of past ages, and even when everything else is forgotten these landmarks

persist as unforgettable happenings, haunting the minds of the people.

Round these Gods and these natural cataclysms are built up stories of heroism, of self-sacrifice, of good and noble deeds, that help to inspire the youths of that race in later years to perform similar deeds of valour. Through these stories are sown the germs which in time take root in the minds of the youths of that race or nation and make it one of the leading races or nations of the world.

A study of the ancient traditions of various countries brings out a very curious coincidence. In most cases the traditions, however old they may appear to be, seem to postulate the existence of a State, a kingdom, an organized society, with a town, a fort, a camp and an administrative machinery, a conception of good and evil, and all such ideas with which people belonging to an organized society are familiar. These traditions, there can be no reasonable doubt, belong to a period when society was already formed and its organization had become part of the fundamental background of the mentality of the people, so much so that even their imagination could only function in a social atmosphere.

The Aryan tradition, as contained in the Puranic literature,

provides, however, a refreshing contrast so far as this point is concerned. Here we are able to reach step by step in logical sequence backwards into the dim past, back even to that period in time when life-forms first began to appear on earth. While the mentality of the other races and countries seems to be rigidly limited to merely social existence, the Aryan mind, which has recorded these traditions, has been completely free from the limitations created by a social atmosphere and has been able, therefore, to go back to the very farthest limit to which their scientific investigation could take them.

The Puranas contain a very unique tradition which tells of the formation of a social organization and an economic state with a King at its head. The story is logical and reasonable, but the chief interest lies in the fact that the lines on which such a society and such a state could be organized were settled beforehand by the wise men of those days. In giving that tradition the Puranic story-teller says that "It has been so heard"—"So has it been stated"—"So it has been told." This fact is of the greatest value in determining the truth or otherwise of the story. There is no doubt that the writer or compiler of the Puranas has been relying on some other older tradition, some source which has now been lost to us. Apart from this, the story as given in the *Mahabharata* contains in it internal evidence of great value which leads one to conclude that it is a true record of what had happened.

The story is told by Bhishma, the Grand Old Man of the Mahabharata War, in answer to a question by Yudhishtira about the functions of a King.

भीष्म उवाच—

नियतस्त्वं नरव्याघ्र शृणु सर्वमशेषतः ।

यथा राज्यं समुत्पन्नमादौ कृतयुगेऽभवत् ॥ १३ ॥

नैव राज्यं न राजासीन्न च दण्डो न दाण्डिकः ।

धर्मणैव प्रजाः सर्वा रक्षन्ति स्म परस्परम् ॥ १४ ॥

श्रीमहाभारत, शान्तिपर्व, अध्याय ९९ ।

"Bhishma says: Oh, Tiger among men, listen verily unto the whole (story) of how, formerly, in the Krita-yuga, a state with a King was first formed. Before that, there was no State, no King, no punishment nor any one to give punishment. The people protected each other in full righteousness."

The story as related by Bhishma gives us the full description of how the state, the Kingdom, the social organization was deliberately organized according to a plan conceived beforehand. The other Puranas give descriptions of the state of affairs before Prithu Wainya, which confirms the account given in the *Mahabharata*. In *Padma Purana* we read the following graphic note about the situation before Prithu:

पूर्वं मनोश्चाक्षुषस्य प्राप्ते चैवान्तरे तथा ।

जाते पूर्वविसर्गे च विषमे च धरातले ॥ २४ ॥

ग्रामाणां च पुराणां च पत्तनानां तथैव च ।

देशानां क्षेत्रपन्नानां मर्यादा न हि दृश्यते ॥ २५ ॥

कृषिनैव न वाणिज्यं न गोरक्षा प्रवर्तते ।

नानृतं भाषते कश्चिन्न लोभो न च मत्सरः ॥ २६ ॥

नाभिमानं च वै पापं न करोति कदापि च ।

वैवस्वतस्य च मनोः प्राप्ते चैवान्तरे द्विजाः ॥ २७ ॥

वैन्यस्य संभवात्पूर्वं प्रजानामेव संभवः ।

इमाः प्रजा द्विजाः सर्वा निवासं समरोचयन् ॥२८॥

क्वचिद्भूमौ गिरौ वापि नदीतीरेषु वै तदा ।

कुञ्जेषु सर्वतीर्थेषु सागरस्य तटेषु च ॥ २९ ॥

निवासं चक्रिरे सर्वाः प्रजाः पुण्येन वै तदा ।

तासामाहारः संजातः फलं पुष्पं तथा मधु ॥ ३० ॥

श्रीषड्भुपुराण, भूमिखण्ड, अध्याय २७ ।

“In former times when the period of Chakshusha Manu had arrived, the earth, as it had been created in the ages before, was uneven. There had not appeared any demarcation like a village, a city, a town, a country well divided into district areas or districts. There was no agriculture, no commerce or trade and no cattle-breeding.”¹

कृषिगोरक्षवाणिज्यं वैश्यकर्म स्वभावजम् ।

The special statement that all these three were absent at that period indicates quite clearly that the Vaishyas as such did not exist there.

No body uttered an untruth. There was no greed nor was there any envy. There was no vanity nor was there any sin. No one committed any of these wrong actions. Oh! Dwijas or twiceborns, these were the types of people who were born then. They were all twiceborns and lived happily.²

¹ Agriculture, commerce and cattle-breeding are the natural professions of a Vaishya, the third of the twiceborns, according to the Bhagavad-gita, viz.

² The Brahmana, the Kshatriya and the Vaishya are called Dwijas or twiceborns. The third caste the Vaishyas was absent, as already pointed out above. Hence only the first two existed in that time. The statement *Dwijas Sarvah* is very emphatic as well as very significant. It means the absence of the Shudras and untouchables as well. All were Dwijas or twiceborns without exception.

“On the plains, on hills, on banks of rivers, in forest glens, on the shores of the sea where there was a *Tirtha* (or a place from where one could embark or disembark into or from a boat), these were the places where people used to live in contentment. Their food was flowers, fruit and honey.”

Practically every Purāṇa gives the same kind of description, details only varying according to the space available for the story in each Purāṇa. The main thing which comes out prominently from all the various kinds of descriptions found in these Purāṇas is that they all paint a state of affairs when there was no State, no King, no organized society. The fact that for some time there was no trouble and that the people were able to live comfortably does not really count for much as an argument in favour of these people being supermen. We must remember that we are dealing with a state of human existence several thousand years ago. The number of people was very small. The country was extensive. The natural produce from the land was munificent and supplied all the needs of the existing human beings. Supposing we have a family of half a dozen human beings living in a place and there is no other man living within twenty or thirty miles, it is quite clear that there can be no opportunity to commit any social wrong or any sin. It is only when a limitation is fixed for the activities of a human being and that limitation is not kept, is crossed, or is broken, that a sin or a wrong ensues. What is called *Maryada* in Sanskrit is this limitation. This can only arise where there is

conflict. In due course when, as we can imagine, the population increased and the land in which they lived continued to be the same, then causes for conflict arose. The people soon changed their attitude and began to fight among themselves. They caused serious trouble, as pointed out by Bhishma, to the Gods who were living in Swarga.

नष्टे ब्रह्मणि धर्मे च देवांत्रासः समाविशत् ।

ते त्रस्ता नरशार्दूल ब्रह्माणं शरणं ययुः ॥ २२ ॥

शान्तिपर्व, अध्याय ६ ।

The Gods, thereupon, went and approached Brahma, the Creator, as their refuge. Brahma then set about laying down rules which should be followed by the people and prepared a science of a hundred thousand chapters. This science was taken up later by Shiva, who reduced it to ten thousand chapters and it was called Vaishālāksha after him. Indra Purandara, of the Gods, took it from Shiva and then cut it down to 5000 chapters. Brihaspati, the preceptor of the Gods, cut it down to 3000, while Shukrāchārya, the preceptor of Asuras, brought it down to 1000. This was the final shape that was given to this science. As Bhishma has pointed out, the science was then adopted by the Devas and taken to Vishnu with the request that the latter should find out the fittest person among the mortals and hand it over to him for being introduced in the Martya-Loka or the world of mortals. It is in connection with this attempt to introduce this science that the story of Prithu Wainya was related by Bhishma. That is the period when a State

with a King came first to be organized and introduced in India, along with the four main castes.

Now, between the formation of this science and its introduction in the land of mortals, some time had elapsed. It would be useful to note what the different Purāṇas have to say about the situation in India just before the time of Prithu Wainya. We have noticed how the people who were living in harmony had begun to quarrel. Since the time the science was formed in order to bring about peace Vishnu had made several attempts to see that that it was brought into effect. Several people were chosen for this purpose, but every one balked at the prospect.

While this was going on, it is possible that no appreciable change could have taken place in the disorder and turmoil that prevailed in the country. The strong and wise ruler, who could alone bring this about, had not been found. In the *Vishnu Purāna* we find a curious statement about what happened when Wēna, the father of Prithu Wainya, was killed by the sages because of his opposition to the performance of sacrifices :

इत्युक्त्वा मन्त्रपूतैस्ते कुशैर्मुनिगणा नृपम् ।

निजघ्नुर्निहतं पूर्वं भगवन्निन्दनादिना ॥ २९ ॥

ततश्च मुनयो रेणुं ददृशुः सर्वतो द्विज ।

किमेतदिति चासन्नं प्रपच्छ्रुस्ते जनं तदा ॥ ३० ॥

आख्यातं च जनैस्तेषां चौरीभूतैरराजके ।

राष्ट्रे तु लोकैरारब्धं परस्वादानमातुरैः ॥ ३१ ॥

तेषामुदीर्णवैगानां चौराणां मुनिसत्तमाः ।

सुमहान्द्रश्यते रेणुः परवित्तापहारिणाम् ॥ ३२ ॥

ततः संमन्त्र्य ते सर्वे मुनयस्तस्य भूमृतः ।

ममन्थुरुरुं पुत्रार्थमनपत्यस्य यत्नतः ॥ ३३ ॥

ततोऽस्य दक्षिणं हस्तं ममन्थुस्ते तदा द्विज ।
मथ्यमाने च तत्राभूत्पृथुर्वैन्यः प्रतापवान् ॥ ३४ ॥
श्रीविष्णुपुराण, प्रथमांश, अध्याय १३ ।

“Having said this, the sages destroyed the King (Wena) with Kusha grass purified by incantations, (but) he who used to slander God had already been destroyed (by his sins). Then the sages began to see clouds of dust arising all round. They enquired of the people seated nearby as to the cause of this dust. They replied that, owing to the country being rulerless, those who were suffering had begun to rob people of their wealth. ‘Oh sages,’ said they, ‘the clouds of dust arise because of the high speed with which these robbers are moving about.’ Having consulted among themselves the sages began to churn the thighs of the King. . . . Then they churned his right arm and while they were

doing so there appeared Prithu Wainya.”

It is clear that some sort of attempt was being made to have a King who would give protection to the people. Robbers were a great danger. But the situation had so developed that there was no security. There was not sufficient organization in the country to keep order. Nor did there appear to be any binding influence upon the King which would ensure the performance of sacrifices. The King was purely a leader of some troops who defended the people against ravaging bands of robbers.

This was the result of Vishnu trying several people for the introduction of the science of politics, economics and morals. But even then there were no towns, nor commerce, nor trade, nor agriculture. The people were multiplying in great numbers with the result that they hardly had enough food.

(To be continued)

EPICETETUS

“He best serves the State who raises not the roofs of its houses, but the souls of its citizens.”

RELICS OF ATLANTEAN OCCULTISM

THE INNER SIDE OF AMERICAN INDIAN LIFE

By GEOFFREY HODSON

THE American Indian is ever an intriguing figure by reason of his tragic history, his silence, his impassive features, his noble bearing, his rich folklore, his attractive national dress, his arts and crafts, and the suggestion which even in dire poverty he gives of innate nobility and ancient lineage from a splendid past. His mode of life, still largely pastoral and communal, is in marked contrast to that of the white race which surrounds him, so that to enter an Indian village, especially one to which the tourist seldom goes, is to enter another world. Despite the poverty into which the race has fallen—from causes which we white Aryans must all admit are a dark blot upon our history—a measure of the dignity, peace and beauty of life is still preserved. During his stay in the United States of America the present writer was able, through the kind agency of friends whom the Indians had learned to trust, to observe the inner side of certain phases of their life, to the following effect.

My first real contact was far out in Arizona, away from civilization, when in the distance we saw a group of Indian horsemen riding across the desert. As our routes converged, I left my car and walked some distance towards the

mounted men. Courteously they turned in our direction until the two parties met. The Indians remained mounted, responded courteously to signs of greeting, yet were distant, impassive as is their way. We petted their horses, which were very shy, and after a few minutes of silent communion, which was strangely satisfying, the Indians rode off to their distant desert homes.

This meeting produced a marked impression on myself. I felt as if I had been transported back to old Atlantis and had met a group of Atlantean gentlemen out for a morning ride—as of course was indeed the case, because the majority of the red men of America are relics of the once mighty Toltecs, the third sub-race men of the Atlantean root stock.

Further opportunities of meeting Indians were provided during a month's lecturing in the ancient city of Santa Fé in New Mexico. This district is the centre of some of the oldest Indian culture in America, inasmuch as the Pueblo Indian peoples have lived from time immemorial in the valley of the Rio Grande from New Mexico down to the sea.

Here was enjoyed a memorable experience. One evening at a little Indian village at the foot of Black Mesa, on which the forbears of the

present people defeated an attacking Spanish Army, the Cacique—Dalai and Teshu Lamas in one—gradually overcame the almost iron reserve of his type and told me something of his office, and the training demanded by tradition for its holders, his inner life, communion with the Gods, the meaning of certain dances, and lastly in a confidence which seemed almost complete, the story of Poseiyemo, the Saviour of the Pueblo Indian race.

The observations which follow are based upon these experiences noted at the time and are now presented as being within the range of both the second and third Objects of The Theosophical Society.

The Happy Hunting Ground

After death, the Indian finds himself amongst very concrete reproductions of his physical life, but entirely free from the dominance of foreign races. All the pent-up longing for the old Indian life finds its full realization in companionship with each other and the guardianship of the Gods in the protected area of the happy hunting grounds—special regions of the astral plane.

In many cases these racial Gods are deva guardians. Some of them were put in charge of the tribe in the remote ages of antiquity, and still with deep compassion watch over the dying remnants of their once powerful and happy people. A great racial God of the Pueblo Indians presides over the region some sixty miles north, south and west of the city of Santa Fé. This deva, I observed, shows far more the characteristics of the second

than of the first ray, being filled with a great love and compassion for the remnants of the once mighty race under its charge. Its appointment appears to date back to the City of the Golden Gate in Atlantis, whose High Priest placed it in charge of a colonizing emigration. That was at least a million years ago, and since then it has presided over the destiny, first of a small colony, later of a mighty people, and now of but a few scattered villages, homes of the race in its decline.

Under this Indian Deva King are a number of subordinates, one for each Pueblo, who work chiefly through the Cacique, part of whose training consists in being linked consciously to them. Assistance during the processes of birth and death and at tribal ceremonials, the appointment and initiation of new Caciques and Chiefs, and particularly the care of the people after death, as well as the exertion of moral influence over the tribe, constitute the activities of such a God. In addition the God is supposed to be responsible for that essential to existence, the tribal water supply.

These Gods play an important part in the after-death conditions of the Indians, preserving and protecting the happy hunting grounds, which are regions of the astral plane set aside for discarnate Indians. In these regions are provided the ideal conditions which are now denied them on earth, and yet are important for their development. There many an old Chief and medicine man, and many hundreds of each of the different tribes, enjoy a return to the conditions

of their people before the invasion of the white races.

During festivals, attempts are made by the devas and discarnate Indians to convey some realization of this happy condition to the people on earth. The various preparations, ablutions, fastings and meditations, and the dances which follow, have the effect of setting the subtle and physical bodies of the physical plane people vibrating at a wider sweep, and opening them up to some extent to the invisible world and to higher states of consciousness. Though this may not come through as actual experience, it is nevertheless felt as a change of consciousness, a feeling of exaltation, a sense of freedom from this world—especially from the limitations imposed by advancing civilization.

In olden days far greater heights of exaltation were reached, for the tribes were led by occultists of greater knowledge and power than that of the modern Cacique, or priest.

During the month of July of each year, when many ceremonial dances are performed, the forces and rhythms of earth and fire seem to be more especially employed by these inner ceremonialists. In the case of one particular tribe—that dwelling at the San Domingo pueblo—astral dances were already being performed, ceremonial fires lit, and earth force being evoked and concentrated into a reservoir, some eight days before the physical festival. This will be described later.

As previously suggested, some compensation for their physical tribulations is received by the

Indians in the life after death, and in this too the racial and tribal deities play an important part. The whole atmosphere of the highly developed tribal cultural life is preserved in the happy hunting ground, and into it deceased Indians enter immediately after their death, except in cases where grave infringement of tribal and ethical laws produces a karmic exclusion.

This strongly established happy hunting ground would seem, to an Aryan mind at any rate, to have certain disadvantages in that it both prolongs the astral life and causes a powerful fixation of the consciousness and desires upon the past and purely Indian type of incarnation. This must to some extent render the Indians resistant to change and other evolutionary processes, and also delay the disintegration of the astral and mental bodies and the return to egoic consciousness. Indians seem to reap in part their devachan at the astral level, combining it with normal astral life which, under these conditions, is to them a paradise. Possibly devachan has no fixed plane of existence. It may be astral for early types, mental for later, buddhic for advanced men, and so on; in which case the happy hunting ground of the Atlantean Indian is naturally placed at the astral level.

Another apparent disadvantage—referred to above—would seem to be that the specifically Indian race vibration and consciousness becomes so deeply established in the individual that his progress through other races, his tendency to change

race in different incarnations, and his power to adapt himself to life in more advanced races would all be diminished. This is a matter which concerns the Father of the Atlantean race, the Manu Chakshusha, and doubtless He has His reasons for permitting the perpetuation of the system.

Evolution out of the Fourth Root Race would seem to be delayed rather than hastened by contact with white people. The treatment received at the hands of whites—unbelievably savage—has had the effect of making the Indians want to keep out of incarnation and fulfil their dreams in after-death life, since present physical conditions offer them little hope of a return to their ancient prosperity and happiness on earth.

Attempting to look into this problem, the author concluded

that whilst this is in a measure true, certain types are being drafted off in small numbers to other races. Many of them seem to go into the Mongolian sub-race, possibly as an intermediate step towards western incarnations. The more advanced—especially those who have adapted themselves to the white people and have taken a liking to them—go straight into the white races, chiefly Americans and British Canadians. The change from ancient to modern, at present occurring very gradually, will doubtless be hastened as the improved treatment of Indians by the Canadian and American governments and peoples, of which happily at long last there are signs, lessens the resentment and mistrust with which the white races are regarded by the majority of American Indians.

(To be concluded)

MANY RELIGIONS, ONE SECRET DOCTRINE

ALL the religious monuments of old, in whatever land or under whatever climate, are the expression of the same identical thoughts, the key to which is in the esoteric doctrine. It would be vain, without studying the latter, to seek to unriddle the mysteries enshrouded for centuries in the temples and ruins of Egypt and Assyria, or those of Central America, British Columbia, and the Nagkon-Wat of Cambodia. If each of these was built by a different nation; and neither nation has had intercourse with the others for ages, it is also certain that all were planned and built under the direct supervision of the priests. And the clergy of every nation, though practising rites and ceremonies which may have differed externally, had evidently been initiated into the same traditional mysteries which were taught all over the world.—*Isis Unveiled*, 1, 561.

WHO'S WHO IN THIS ISSUE

CLAUDE BRAGDON is an artistic force in the world. Whether in his profession as an architect, practising in New York, or in his writings and lectures on aesthetics or yoga, his increasing purpose is the spiritualization of life. He is author of twelve books. Some of these have been translated into foreign languages. With Nicholas Bessaraboff he translated Ouspensky's *Tertium Organum* into English.

A. J. HAMERSTER has for many years studied Theosophy and knows not only the books but the science of Theosophy also, thoroughly and deeply. He is Associate Director of the Adyar Library. For twenty-five years he was in the Dutch colonial service in Java.

GEOFFREY HODSON saw ghosts and nature spirits as a child, and has retained the faculty and developed it. After serving with distinction in the war he plunged into occult research, working with men of science and medicine in London and on the Continent who accept his clairvoyant faculty as a valuable instrument in scientific research. He has made a special study of the kingdom of faerie and the angelic hosts. He was educated at the same school at Bishop's Stortford, England, as Cecil Rhodes, and while in Africa recently paid homage to the great man at his bungalow and at his tomb in the Matoppos.

C. JINARAJADASA, born in Ceylon in 1875, studied in Europe, graduating at Cambridge, and returning to India, made Theosophy his life work. He spends much

time in the Americas, and through a remarkable facility for acquiring languages is able to address his Spanish-American audiences in their own tongues. From 1921 was for eight years Vice-President of The Theosophical Society. Endowed with an intensely artistic temperament, he has made the cultivation of beauty the theme of many of his works.

VISHNU R. KARANDIKAR is Honorary Secretary of the Narmada Research Board, India, and a University graduate.

EVA MARTIN was a frequent contributor some years back to Theosophical journals and the English Press.

PROFESSOR G. MONOD-HERZEN is head of the Kabul University Faculty of Science. A scientist of distinction, and though still young, well known in Europe for his researches on the atom. He pioneered Theosophy in Indo-China years ago.

THE RT. REV. F. W. PIGOTT, M.A., succeeded Bishop Leadbeater as Presiding Bishop of the Liberal Catholic Church. His Pro-Cathedral is St. Mary's, London. He is author of several works on Liberal Catholic Christianity.

EDITH PINCHIN is a Theosophist student and worker in London; also head of the Round Table in England.

DR. JAMES INGALL WEDGWOOD is eminent in Theosophy and no less in the theory and practice of ritual in the Liberal Catholic Church and in International Co-Freemasonry. In the science and art of music he is also expert.

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

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