

THE THEOSOPHIST

BROTHERHOOD : THE ETERNAL WISDOM : OCCULT RESEARCH

May 1939

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BLAVATSKY, A CENTURY'S
GREATEST OCCULTIST

RUBY LORRAINE RADFORD

A CHILDREN'S PLAYHOUSE

C. JINARAJADASA

THE RESERVOIR OF BLESSING

GEORGE S. ARUNDALE

THE JEWISH PEOPLE

JOSEPH R. COHEN

THE MYSTERY-TRADITION OF
OUR RACE

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THE MAKING OF A PRESIDENT :
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The World as in 1914

(ON THE WATCH-TOWER)

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY is a world-wide international organization formed at New York on 17th November 1875, and incorporated later in India with its Headquarters at Adyar, Madras.

It is an unsectarian body of seekers after Truth promoting Brotherhood and striving to serve humanity. Its three declared Objects are :

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

Second—To encourage the study of Comparative Religion, Philosophy and Science.

Third—To investigate unexplained laws of Nature and the powers latent in man.

The Theosophical Society is composed of men and women who are united by their approval of the above Objects, by their determination to promote Brotherhood, to remove religious, racial and other antagonisms, and who wish to draw together all persons of goodwill whatsoever their opinions.

Their bond of union is a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by service, by purity of life and by devotion to high ideals. They hold that Truth should be striven for, not imposed by authority as a dogma. They consider that belief should be the result of individual study or of intuition, and not its antecedent, and should rest on knowledge, not on assertion. They see every Religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

Theosophy offers a philosophy which renders life intelligible, and demonstrates the inviolable nature of the laws which govern its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to

the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, thus justifying them at the bar of intelligence as, in their original purity, they are ever justified in the eyes of intuition. The Society claims no monopoly of Theosophy, as the Divine Wisdom cannot be limited; but its Fellows seek to understand it in ever-increasing measure. All in sympathy with the Objects of The Theosophical Society are welcomed as members, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

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

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EDITOR: GEORGE S. ARUNDALE

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

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THE THEOSOPHICAL PUBLISHING HOUSE
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STILL HE MOVES ON

The Warrior Theosophist moves on his appointed way whatever happens. When mind and heart seem to fail him still he moves on. When hope fades away and only defeat remains, still he moves on. When a will which has been strong changes into weakness, and all desire to fight and to move onwards dies down, still he moves on. When that which has so far attracted him ceases to attract, when his soul goes down into the darkness seeing no light where once he saw sunshine, still he moves on.

When Theosophy seems dead to him, and membership of The Theosophical Society without value, still he moves on.

When persons seem to fail him, and perchance to seem to fail themselves, when principles cease to be principles, when all that has so far helped him turns into obstacle, still he moves on.

When structures seem to crumble into dust, and friendship changes into loneliness, when all forms seem dead, for life seems to have departed from them, still he moves on.

The Warrior Theosophist moves on his appointed way whatever happens, for he knows somewhere that somehow he must move onwards even in the darkness, till the light shines again.

He is a Warrior Theosophist, and is faithful to the end.

—From *The Warrior Theosophist*



ON THE WATCH-TOWER

BY THE EDITOR

[These Notes represent the personal views of the Editor, and in no case must be taken as expressing the official attitude of The Theosophical Society, or the opinions of the membership generally. THE THEOSOPHIST is the personal organ of the President, and has no official status whatever, save insofar as it may from time to time be used as a medium for the publication of official notifications. Each article, therefore, is also personal to the writer.]

THE WORLD AS IN 1914

HAVING known of the world's danger in 1914, I cannot but feel that the world's danger in 1939 is even greater, largely because of the constant supineness of the remaining democracies against the increasing arrogance of the totalitarian states, especially of Germany. The fact is that the rulers of Germany and Italy have very little fear of Britain, France and The United States, and just go on with their plans, pausing only to administer such occasional soporifics to these powers, mainly, of course, to the two former, as may prevent any interference with quick progress to the goals they have determined to reach. Munich was a most successful soporific, and Messrs. Chamber-

lain and Daladier were entirely duped. They have until now believed in the Munich pact, and have been supremely thankful they were able to conclude so favourable a peace in view of the fact that neither France nor Britain were at the time equipped—are they now?—to hurl successful defiance at their opponents. Germany is heartily to be congratulated on Munich, and Hitler has again proved himself to possess an astuteness in which the British and French Prime Ministers have proved themselves most woefully lacking.

But while Britain and France have been steadily giving way, Germany and Italy, and therefore also Spain and Japan, have been steadily consolidating their strength. And

The United States sit on the fence when they should perceive that their President has in him the making of a figure of world eminence and power if only they would back him.

It is tragic to watch western freedom, which still lives in Britain, in France, in The United States, in Holland, in Belgium, in India, and elsewhere, practically covering before forces which are bent upon establishing a universal tyranny which would set back the civilization of the world for centuries, plunging it into barbaric darkness out of which it would take many more centuries to extricate it.

THE LOSS OF OUR SECTIONS

We Theosophists have the thermometer of all this in seeing Section after Section disappear from the rolls of The Theosophical Society. These Sections had to go. There was no place for them in a free Society, in that democracy of Theosophy in which every member is urged to fulfil his individuality to the utmost by seeking on his own way his own Truth. Russia went because this freedom was denied. Germany went because this freedom was denied. Austria went because this freedom was denied. Italy went because this freedom was denied. And Italy will not be the last to go. Before the end of the year we are likely to see other Sections disappear, for there are other countries which are exiling freedom as a matter of *force majeure*.

THE MUNICH AGREEMENT

Mr. Chamberlain is now saying that he abandons the Munich agreement as he watches Czechoslovakia being dismembered under his very

eyes. But what is the use of saying this now? Many of us knew he was being duped. Many of us knew he was no match whatever for Hitler. Many of us knew that Hitler and his advisers have been laughing at him ever since. And many of us knew that he would bring Britain to the shame in which she now wallows.

Millions of pounds of the unfortunate British taxpayers' money has gone to Czechoslovakia, and now is in the pockets of the German government. And democracy is weaker than ever it has been before. These are facts with which every sane individual is familiar. And many of us Theosophists must try to be so familiar with them that we act on account of them. It does not matter whether or not we are directly concerned with them. The whole world is concerned with them, and if it does not act on account of them it will surely die awhile.

OUR DUTY AS THEOSOPHISTS

Each Theosophist may have his own personal reaction to the shame which has come to us all, which has come to the German people, to the Italian people, to the Austrian people, to the Japanese people, no less than to all other peoples. But as a Theosophist he has, as it seems to me, two special duties—first, to spread more widely abroad the great Truths of Theosophy as he understands them, without wasting time—it is for the moment wasting time—on arguments and discussions; and second to strike such blows as he can in his own way for that freedom of the individuality without which there is naught but slavery.

Let us by all means have our Campaign *Theosophy is the Next Step*. Let us by all means have our study classes and lectures on the great principles of Theosophy. Let us by all means have our research work. Let us even have my forthcoming book on Yoga, though many may well think that I am fiddling while the world is burning. But more important than all these is that every single Theosophist shall be afire for freedom, and strike his honest blow for it. And part of such striking consists in helping those who themselves have been stricken low by the forces of darkness and slavery. All we can do is not too much to do for our Jewish brethren, savagely treated in so many countries. All we can do is not too much to do for those Spanish brethren of ours who are pouring across the Spanish frontier into gracious and hospitable France. I am thankful to hear from Professor Marcault, our French General Secretary, that he is organizing help for Spanish Theosophists who are now homeless on French soil. I endorse to the full his appeal for help from the whole of The Theosophical world. He may be sure of such response as we can give from The Society's Headquarters. Co-Freemasonry in India is sending over £100 to help all Masons, without distinction of Order, who are taking refuge in France from certain death in Spain. I salute noble France who has opened wide her frontiers to the destitute.

DEMOCRACY MUST BE SAVED

This is excellent work. But democracy and freedom must be saved, and we Theosophists must

be on the side of democracy and freedom, active, ardent, unconquerable, and each of us in his or her own way, provided the ardour is there.

Those who can speak, let them speak. Those who can write, let them write. Those who can feel, let them feel. Those who can will, let them will. Those who can plan, let them plan.

Each of us must exert to the utmost his powers and his influence. We must be restless. We must feel that we are failing in our duty unless we are doing our utmost. Even the oldest among us can be fiery, for as the body is being consumed by age it can send up higher flames of sacrificial fire, the fire that makes holy. And the young have the new world before them, to make it or to mar it. Let no Theosophist be afraid of anything or of anybody. But let him have infinite courage to be graciously but firmly aggressive for freedom and democracy. God knows I am no democrat in my being. But I do know that the world needs democracy, and that this need is made all the more obvious by the fact that every effort on the part of those who believe in the futility of evolution is being made to kill democracy and freedom wherever these still hold up their heads.

Dictatorship in India

Even in India these forces are at work, and the political situation is dark. The Indian National Congress, to which, of course, I cannot belong, stands for India's independence and isolation. And the last great Congress gathering at which I am told over one hundred

thousand persons were present, was remarkable for an overwhelming majority in favour of blindly accepting Gandhiji's leadership. In other words, we are in grave danger of a dictatorship here in this Motherland of the world, for, however wise Gandhiji may be, round him are those who will exploit his dictatorship, and round these again in endless rings will be the enforcers of his dictatorship, until the people will be afraid to speak a word, and India will be governed by a mob of bureaucrats who will pronounce the name of Gandhi and in his name will terrorize the Indian nation.

Already we have had evidence of this in Gandhiji's recent fast, against the terrorism and essential violence of which I have recently protested in public by the release, at his suggestion, of a telegraphic correspondence with him. We are very near compulsion with all its evils in this country, and how I wish we had a Besant or a Bradlaugh to stand for freedom at all costs and against all the weight of public opinion. I shall do what I can; but who am I compared with the giants who are needed for so herculean a task? But what I can do to help to preserve India from enslavement to anyone, be he Gandhiji or anyone else, I shall strive to do. India is being glamourised, and some of us must have courage to tear away the veil. May I ask every Theosophist to be simple and direct in his stand for the fundamental principles of freedom and democracy? Each of us probably has his own pet panacea for the healing of the world in its various departments of life. I have mine.

But I must not cloud the issues with my own particular nostrums, however much I may think I know them to be infallible.

UNIVERSAL PRINCIPLES ONLY

My duty, and I think the duty of every Theosophist, is at this grave juncture, without fear of anyone or favour to anyone, to stand on universal principles only, on Justice, on Compassion, on Brotherhood, on Freedom, on the duty of all to honour the conscience of each, and on the duty of each to cherish the well-being of all. These, I believe, are the fundamental notes we have now to sound, that they may awaken the world to its dangers, may awaken the free countries, insofar as they are free, to the urgent need of guarding their freedom and fighting for freedom everywhere, and may awaken all enslaved peoples everywhere to the urgent need of casting off their fetters that they may live as God intends them to live.

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* * *

A CHOSEN PEOPLE

In considering the terrible atrocities perpetrated upon the Jews in these days of so-called civilization, we who have at our disposal the knowledge of Theosophy, and whose studies have initiated us into the truth of at least some of it, must always remember that a great Plan is in process of unfoldment, and that in the long run this Plan will result in a perfect piece of architecture. Even in the persecution of the Jews, as indeed in all other sins against the Love of God, we must be able to perceive the working out of the Plan. And herein comes a

test as to the extent to which we have mastered the truths Theosophy discloses to us; for we must know that the Plan is unfaltering even though it may at any particular time fall short of some immediate realization; and this must give us the most complete confidence that the Light of God shines even in the darkness of man. At the same time, such confidence must not cause us to imagine that we need not concern ourselves with that which we perceive to be going wrong, since all will be well, and we can leave the issue to Those in whose wise hands lies the execution of the Plan.

HELPING THE PLAN

We have to realize that our own intervention in the cause of that which we conceive to be righteous is part of the very life of the Plan itself, for we ourselves are part of the Plan, and our actions and reactions are vital elements in its unfoldment. The Plan is not a Plan outside us. We are inherent in it. We are of its very essence. And not only are we part of the Plan, but we are among those who are working the Plan out. We may be among the humblest of the bricklayers. Indeed, so are we. But we have bricks to bring and bricks to lay, and our own individual laying is part of the very Plan itself.

Hence is it our solemn duty to do all in our power to right wrong, to deliver the oppressed, and in every other way to hasten the unfoldment of the Plan in wisdom, in beauty, in brotherhood.

But while we are doing this, while we are doing all we can to deliver the Jews from out their horrible op-

pression, we may, as Theosophists, seek to understand what is really happening, how the controllers of the Plan look upon all these atrocities, remaining serene in Their perfect love.

THE INNER PURPOSE

A general statement regarding the Jews is to be found in C. W. Leadbeater's Adyar Talks wherein he says:

The peculiar conditions of the Jewish race exist primarily because at this particular stage the Manu needs them for the proper training of some of the egos under his care. We can only guess at the racial karma which made those conditions possible. Perhaps the explanation is to be found in the fact that the Jewish race is descended from those Atlantic Semites who were drawn away into Arabia, apart from their fellows, by the Manu of the Fifth Root Race when He was making His first segregation. That first attempt was not wholly successful, and a second segregation took place into the Gobi district, from which in due time was produced the first sub-race of the new Root Race. When a second sub-race was needed, the Manu sent emissaries to the descendants of those who had been left behind in Arabia, hoping to mingle with theirs the blood of the new Root Race; but they were so strongly impressed with the idea (which He Himself had originally implanted in them) that they were a chosen race, set apart from the world and forbidden to intermarry with others, that in the name of His own teaching, they now rejected His overtures, and He had to seek elsewhere for what He wanted....

The original selection, while fraught with splendid opportunity, was evidently also fraught with very great danger, and it would appear that on more than one occasion the Jews have been unable to take

advantage of the favourable circumstances placed from time to time in their way.

On the other hand, they show clear signs of having been, and I would venture to believe, of still being, a chosen people. They are demonstrably a different people, apart from the general run of peoples, and the Theosophist must wonder as to the nature of the future in store for them.

Is it too much to suppose that the Christ Himself was born into their midst partly because they are a chosen people, and partly, perhaps, to help them in their difficult karma, in that very difficult karma which selection by the Manu inevitably involves? It may well be that the Jewish setting was the best available setting for the work the Christ had to do, and at the time when He had to do it; and that a Jewish body has peculiar facilities for the forces He had to wield. And His birth among the Jewish people was indeed a blessing vastly mellowing the difficulties of the selection the Manu had made long ago.

CALL OR EXPIATION

It is not for me to say whether the killing of the Christ was once again the loss of an opportunity, and if it was, to what extent it was. But I see in the persecution of the Jews at the present time yet another call to them, or maybe yet another expiation—if they have not already suffered enough.

There is not an atom of excuse for the German Government, even if we take the extreme view that the Jews have to pay to people who are now Germans a certain debt contracted in the past. It is not for the

German Shylocks to demand their pound of flesh, as they are now exacting. And every right-thinking individual has the urgent duty of protesting, by force if need be, against the ghastly iniquities committed against thousands of out-caste members of the human family. Such is indeed part of the Plan.

But Theosophy enables us to enter more deeply into the inner purposes which lie behind all that is taking place everywhere. And for my own part I am wondering if the Lord Vaivasvata Manu may be making some selection from amongst His Jewish children in ways obviously impenetrable by ourselves. The ways of these Great Ones are necessarily mysterious to our feeble intelligences. But, being a Theosophist, I know full well that "God is working His purpose out" in and through every living creature, and that His compassion abides in every circumstance of life. It abides even in these harrowing treatments of the Jews—part of such compassion being our own active intervention.

One thing is certain—that the fire of tribulation purifies, and therefore the Jewish people will arise cleansed through their suffering. Perhaps there may be Theosophists more erudite than I who have been able to discern in what specific way the present atrocities will lead to a resurrection of the Jewish people, and also perhaps what are the causes for the present descent of karma.

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OUR JOURNALS

I have to make a very candid confession. I thought it would be useful if we could improve THE

THEOSOPHIST in a number of ways, and the April THEOSOPHIST was the result. *The Theosophical World* was included in THE THEOSOPHIST, the double columns were merged into a single column, and various other changes were made.

I find that these "improvements" are in fact no improvements at all, and that *The Theosophical World* should have remained distinct from THE THEOSOPHIST. The merging of the two columns into one is also not desirable, and the last page of the cover should not have been left blank.

I am, therefore, compelled to swallow my pride and to acknowl-

edge my mistakes. Mrs. Dinshaw, taking over charge of THE THEOSOPHIST as from the May issue, and also of *The Theosophical World*, had, therefore, to restore THE THEOSOPHIST to its original condition, and will issue *The Theosophical World* as a separate journal as heretofore, but we shall call it *The Theosophical Worker*.

In order to preserve the continuity of news for the now re-established *The Theosophical Worker*, we shall repeat in an April-May issue some of the material which has now become bound up with THE THEOSOPHIST.

George S. Arundale

Oh, do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life, which has come to you by the grace of God.

PHILLIPS BROOKS

FULL MOON OF VAISAKHA

In the third watch,—
The earth being still, the hellish legions fled,
A soft air breathing from the sinking moon—
Our Lord attained *Sammā-sambuddh* ; he saw,
By light which shines beyond our mortal ken,
The line of all his lives in all the worlds. . . .

Lo ! the Dawn
Sprang with Buddh's victory ! lo ! in the East
Flamed the first fires of beauteous day, poured forth
Through fleeting folds of Night's black drapery.
High in the widening blue the herald-star
Faded to paler silver as there shot
Brighter and brightest bars of rosy gleam
Across the grey. Far off the shadowy hills
Saw the great Sun, before the world was 'ware,
And donned their crowns of crimson ; flower by flower
Felt the warm breath of Morn and 'gan unfold
Their tender lids. Over the spangled grass
Swept the swift footsteps of the lovely Light,
Turning the tears of Night to joyous gems, . . .

Yea ! and so holy was the influence
Of that high Dawn which came with victory
That, far and near, in homes of men there spread
An unknown peace. The slayer hid his knife ;
The robber laid his plunder back ; the shroff
Counted full tale of coins ; all evil hearts
Grew gentle, kind hearts gentler, as the balm
Of that divinest Daybreak lightened Earth.
Kings at fierce war called truce ; the sick men leaped
Laughing from beds of pain ; the dying smiled
As though they knew that happy Morn was sprung
From fountains farther than the utmost East . . .
. . . . The Spirit of our Lord
Lay potent upon man and bird and beast,
Even while he mused under that Bodhi-tree,
Glorified with the Conquest gained for all,
And lightened by a Light greater than Day's.

The Light of Asia

BLAVATSKY, A CENTURY'S GREATEST OCCULTIST¹

BY RUBY LORRAINE RADFORD

ONE of the most unique characters of the past century was the Russian occultist, Helena Petrovna Blavatsky. From the time when, as a girl, she saw her Master, the Indian adept, in the streets of London, her life was guided by invisible and supernatural forces. No fiction could be as dramatic, as uncanny, as inexplicable as some of the experiences through which Madame Blavatsky passed.

Coupled with her unsurpassed gift of higher mediumship, which made it possible for her to write *The Secret Doctrine*, that stupendous compilation of philosophy, science and religion, was her keen mind and a personality as bizarre as it was dynamic. Her temper was like tinder, her wit caustic, yet withal she was a charming and lovable woman who drew around her a circle of friends as unflinching in their loyalty as her enemies were unrelenting in their determination to prove her psychic experiences fraudulent.

THE EDDY FARM

Her appearance on the American scene was on the Eddy farm in Vermont where psychic phenomena were attracting the curious, sceptical and gullible, and creating a sensation.

In October 1874, Helena Petrovna Blavatsky received inner directions from her Master to go to the Eddy farm where she would meet Henry Steel Olcott, correspondent for the *Sun*. The first contact between these two, who were to be co-founders of a great world movement, The Theosophical Society, came when Colonel Olcott held a match to light Madame Blavatsky's cigarette. Even at that time, through the mystic power that was hers, she knew something of the work they were destined to do together, though she did not reveal those plans to Olcott until later. Their attention was too much occupied with the psychic manifestations of the moment.

Not since the days of Salem witchcraft had New Englanders been so stirred by uncanny happenings. Horatio and William Eddy, the last of a long line of supernormal psychics, were holding nightly séances in the old tavern that was their home. Reports had reached New York of Mr. Eddy's going into trances and the uncanny appearances from a cabinet, of Indians, sailors with cutlasses, the inexplicable ringing of bells, music, and even a materialized shawl held by one of the phantoms. Colonel Olcott, hearing of these Eddy manifestations, went up to the isolated farm in August 1874.

¹ Reprinted, with acknowledgments, from *True Mystic Science*, Jan.-Feb. 1939.

On October 17th, one "W. H. C.," a fellow reporter, wrote the following account for the *Sun* :

Colonel Olcott, who has been here for several weeks, and who may remain for some time, has watched the movements of everybody here closely. He some time ago closed the window of the "cabinet" from the outside with a portion of mosquito bar, carefully tacking it and sealing it with wax. It remains exactly as he left it weeks ago. I examined it this morning myself. Colonel Olcott also placed a measuring scale on the door of the cabinet, by which the exact height of every spirit can be ascertained. Some of the Indians are over six feet high. . . . Colonel Olcott does not appear to be carried away by the manifestations, but he is watchful—in fact, too watchful to please the spirits, the Eddys say.

Col. Olcott had appointed himself a psychic research committee to investigate these phenomena. The dilapidated house that had once been a tavern was no longer occupied by gay summer parties, but now gave shelter to a strange assortment of curious, morbid and marvel-seeking people who watched the nightly séances of Horatio and William Eddy.

The correspondent who signed himself "W.H.C.," and an artist, accompanied Colonel Olcott on this investigation. Many of the artist's drawings appeared in the *Graphic*. On October 11th, the following was reported in the New York papers by W.H.C. :

Mr. Olcott wanted to know if people who attended séances as doubters, and went away doubters, would have to take back-seats in the spirit world. She (Mrs. Eaton) said they would be sent away for many years.

The account of October 12th, written after Madame Blavatsky's arrival, opens :

The séance began as usual with Honto. The only novel thing she did was to smoke a pipe, which was given her by Mr. Olcott for the occasion. Mr. Horatio Eddy lit it and passed it over to her. She smoked it for about a minute, the light from the bowl making her dark skin distinctly visible. Then, like a true Indian, she desired that all her spectators should smoke the same pipe, handing it to Madame Blavatsky, who was standing nearby. . . .

Colonel Olcott thus describes the people he met at these séances : "Ladies and gentlemen ; editors, lawyers, divines and ex-divines ; inventors, architects, farmers ; pedlars of magnetic salves and mysterious nostrums ; long-haired men and short-haired women ; sickly dreamers who prate of interiors and conditions and spheres ; clairvoyants and 'healers,' real or bogus ; phrenologists, who read bumps without feeling them, under 'spirit direction' ; mediums for tipping, rapping, and every imaginable form of modern spiritual phenomena ; people from the most distant and widely separated localities ; nice, clever people whom one is glad to meet and sorry to part from ; and people who shed a magnetism as disagreeable as dirty water. They come and go, singly and otherwise ; some after a day's stay, convinced that they had been cheated, but the vast majority astonished and perplexed beyond expression by what their eyes have seen and their ears heard."

THE GREATEST PSYCHIC

Into this motley company came Madame Blavatsky, the greatest

psychic of them all, knowing far more than she thought wise to explain at the time of what was coming through from beyond the veil. Later she had this to say about the manifestations: "that (1) those apparitions which were genuine were produced by the 'ghosts' of those who had lived and died within a certain area of those mountains, (2) those who had died far away were less entire, a mixture of real shadow and of that which lingered in the personal aura of the visitor for whom it purported to come, and (3) the purely fictitious ones, or, as I call them, the reflections of the genuine ghosts or shadows of deceased personalities. To explain myself more clearly, it was not the spooks that assimilated the medium . . . but the medium who assimilated unconsciously to himself the pictures of the dead relatives and friends from the aura of the sitters. . . . These simulacra of men and women are made up wholly of terrestrial passions, vices and worldly thoughts, of the residuum of the personality that was; for these are only such dregs that could not follow the liberated soul and spirit, and are left for a second death in the terrestrial atmosphere, that can be seen by the average medium and the public."

Helena Blavatsky, following as always the guidance of her inner teachers, had come to America to prove the reality of spiritualistic phenomena, but more important still, to demonstrate to her future co-worker in a great world movement, the real nature of what he witnessed on the Eddy farm. It was her mission to explain the plastic nature of the human double, revealed in the crude western me-

diumship and replace it with a true spiritual philosophy. Her arrival changed the whole atmosphere of the séances. The *Graphic*, on November 27th, carried the following account:

The arrival of a Russian lady of distinguished birth and rare educational and natural endowments, on the 14th of October . . . was an important event in the history of the Chittenden manifestations. This lady—the Countess Helen P. de Blavatsky—has led a most eventful life. . . . In the whole course of my experience I have never met so interesting, and, if I may say it without offence, eccentric a character.

Madame Blavatsky was of noble birth, granddaughter of Princess Dolgorouki. At sixteen she was married off to the Governor of Erivan, who was seventy-three. However, she never lived with him, but took herself off to Egypt and world travel. She had plenty of money of her own even before she was left a fortune by her grandmother, Mme. Brajation. She spent several years in India, travelled in Egypt, Greece, Palestine, Syria, Arabia. In Paris she met Daniel Home, who converted her to spiritualism. In an interview quoted in the *Daily Graphic*, Madame Blavatsky, in answer to a query as to whether she had seen any of Home's levitations, said:

"Yes, I have seen Home carried out of a four-story window, let down very gently to the ground and put into his carriage."

When the magnetism of Helena Blavatsky was added to the Eddy séances, the whole personnel of the group was enlarged and diversified. The artist, assisting Colonel Olcott in the investigations for the *Graphic*, sketched many scenes from

these séances. Madame Blavatsky drew around her quite a number of interesting characters from beyond the veil. Hassan Aga appeared, the family nurse, Marya, and many others among her former associates. Colonel Olcott and Madame Blavatsky talked to each other in French, and the apports talked to her in Russian and Georgian! Could the Eddy brothers, provincial Vermont farmers, have staged this as fraud in the presence of forty witnesses?

At another time came Michaelo, a Georgian servant of Helena Blavatsky's sister. His mother came with him, and he played Georgian and Persian airs on the Tchicharda. At another time there was a juggler from Central Africa.

THE MOST AMAZING PROOF

The most amazing manifestation of all came on the bright moonlit night of October 24th, when George Dix addressed Madame Blavatsky, saying:

"Madame, I am now about to give you a test of the genuineness of the manifestations of this circle, which I think will satisfy not only you but a sceptical world besides. I shall place in your hands the buckle of a medal of honour worn in life by your brave father, and buried with his body in Russia. This has been brought to you by your uncle, whom we have seen materialized this evening."

When the light was struck, there was Blavatsky holding a curiously shaped silver buckle, which she looked at in amazement. This buckle had been worn by her father at the time of his burial, along with

all his other medals and decorations. There could be no mistaking the identity of this particular buckle, for the point of the pin had been accidentally broken by Helena herself, as a child. But here was the buckle in her hand! "A jewel from the breast of a warrior sleeping his last sleep, in Russian ground, sparkling in the candle light in a gloomy apartment of a Vermont farmhouse! A precious present from the tomb of her nearest and best beloved of kin, to be kept as perpetual proof that death can neither extinguish the ties of blood nor long divide those who were once united and desire reunion with one another."

Later, Madame Blavatsky visited the office of the *Daily Graphic* and displayed the silver jewel of the Order of St. Ann, which had been buried with her father at Stavropol. With this the sceptical Colonel Olcott had seen enough. He had not gone to Chittenden merely to see some uncanny phenomena, but to meet the occultist, Helena P. Blavatsky, and through her to come into the light of understanding what was back of the manifestations.

H. S. O.'S SEARCH FOR THE LAW

In a letter to the *New York Tribune*, almost a year later, on August 30, 1875, Colonel Olcott says: "I have looked in vain these past twenty-five years in spiritualistic literature for anything worthy the name of philosophy. I have watched the varying phases of 'manifestations' in the hope of seeing the elucidation of some law to explain their occurrence, and reconcile me to the same. . . . Throughout a quarter century I have hoped

against hope that some day a Newton might arise, deduce from the fall of one of these Sodom apples of the circle the law of spirit intercourse, and demonstrate with mathematical certainty the immortality of man's soul.

"*The World*, reviewing my book, *People from the Other World*, calls me a 'spiritualist,' and so have other papers, whereas nothing could be more opposed to the truth. If to have long acknowledged that phenomena occur in the presence of mediums which are not the effects of legerdemain, and to admit that they rooted fast and strong my faith in God and my soul's immortality, makes me a spiritualist, then I have been one for many years; but if to discredit nearly every theory of spirit communication, existence and employment advanced by the recognized leaders of that people since the Hydesville epiphany; if to dissent from their views upon social questions, to have no faith in the uniform integrity of mediums, and the truthfulness of their familiar spirits, is to be the opposite, then the *World*, the *Graphic* and other journals have falsely stigmatized me."

Colonel Olcott ends this rather long letter to the *Tribune* by saying: "Suppose I should tell you that in a most unexpected way, and at a most fortuitous time, I had come into contact with living persons who could do, and had in my presence done, the very marvels that Paracelsus, Albertus and Apollonius are accredited with; and that it was shown to me that all these seeming miracles of the circle are no miracles at all, but natural manifestations of absolutely natural law; that man has domain over the powers of nature by right

of his immortal soul's divine parentage; that the 'spirits' which produce nine-tenths of the genuine 'manifestations' are not the spirits of men and women from this earth, but something quite different, and something that does not inhabit our future world, or stroll with us among the asphodels; that the wise, the pure, the just, the heroic souls who have passed on before us into the Silent Land, cannot and do not come back to spout sapphics through scrub women, or swing through stricken mediums for the delectation of the gaping crowd. What then? You see there are likely to be found some grains of wheat under the mountain of chaff. If the priceless treasures of the Alexandrian Library had not been used to heat the public baths, the 'Lost Arts' of the ancients, including the art of communing with the dead and the power to look beyond the veil to our future home, might not be now 'lost' to all but a select few in the Oriental fraternities, and it would not be necessary for so humble a pen as mine to rebuke so distinguished a critic as yourself for writing what you have about these people from the other world."

It is well known that the burning of the Library at Alexandria was perhaps the greatest loss the world has ever suffered. Historical records and priceless treasures of knowledge were totally destroyed.

H. P. B.'S WILL AND TRAINING

Through meeting H. P. Blavatsky, Colonel Olcott came to understand the true meaning of the things he had seen. Through the help of her Master, Madame Blavatsky had trained herself from that

unconscious mediumship, which had been hers since childhood, to the seer, who by the exercise of will could accomplish the seemingly impossible. As early as 1858—sixteen years before she attended the Eddy séances—she made a small table remain immovable in a roomful of curious observers—“(1) through the exercise of her own will directing the magnetic currents so that the pressure on the table became such that no physical force could move it; (2) through the action of those beings with whom she was in constant communication, and, who, although unseen, were able to hold the table against all opposition.”

A. P. Sinnett in *Incidents in the Life of Madame Blavatsky*,” says :

Let it be clearly understood . . . that H. P. B. has never pretended to be able to control *real spirits*, i.e., the spiritual monads, but only elementals; as also to be able to keep at bay the *shells* of the dead.

The strong exercise of her will enabled H. P. B. to throw the pictures she made upon the medium's aura. It was never the true spirit of the man that was attracted to the séance room, but only the shell drawn by certain strong terrestrial affinities.

“For certain psycho-magnetic reasons,” said Madame Blavatsky, “the shells of those spirits who love us best will not, with a few exceptions, approach us.”

Scepticism and abuse were heaped upon her when she said she had caused the appearance of people she had known; that they were not true spirits, but only the precipitation in the medium's aura of a manifestation she willed to appear.

The exercise of her will in the production of psychic phenomena was a development of H. P. B.'s maturer years. A natural mediumship had been hers since birth. As a child she frequently saw in the astral form the Great Being who watched over her. She came to regard Him as her guardian angel, who never failed to protect her in times of danger.

FOUNDING THE SOCIETY

As a girl Helena paid a visit to London with her father. One day on the streets of the great city she came face to face with a tall Hindu accompanied by some Indian princes. She instantly recognized the protector and guide she had seen so many times in the astral form. The next day she met her Teacher again in a quiet park, and there he outlined her life work. After some deliberation—for the difficulties promised to be great—she agreed to undertake to re-proclaim to the world the Ancient Wisdom, which had been hidden in a few secret cults since the Middle Ages. Three years' preparation in India was necessary before she undertook this work, and Helena soon left London for her instructions under the Indian adepts.

With the guidance of these teachers, H. P. Blavatsky later came to America to find H. S. Olcott at the Eddy séances, to instruct him in the significance of the manifestations, and later, with him as co-worker, to found The Theosophical Society in New York City.

WRITING THE GREAT BOOKS

In the apartments which they took on Forty-seventh Street, New

York City, most amazing phenomena are recorded. The library, which Colonel Olcott and Madame Blavatsky shared, was called the "Lamasery." This room witnessed many strange manifestations, for it was here that Madame Blavatsky began the stupendous task of writing *Isis Unveiled*. Without her remarkable mediumistic power the writing of this book would have been an impossibility. All she had for physical reference were a few miscellaneous volumes. In spite of this, H. P. B. drew upon all the great teachings of religion, science and philosophy of the past ages in the composition of the book. She saw these references clearly in the astral light. A curious fact noted by those who helped with copying and editing the book, was that page and number reference would often be reversed, as though she had seen them reflected in a mirror.

Later, when H. P. B. was writing *The Secret Doctrine*, she used the same method of looking into the astral light for her material. This was evidently a great strain on her, for her inner guides thought it wise to change the method. In a letter to A. P. Sinnett, Madame Blavatsky wrote :

"Master finds it too difficult for me to be looking consciously into the astral light for my S.D., and so it is now about a fortnight I am made to see all I have to as through my dream. I see large and long rolls of paper on which things are written, and I recollect them. Thus all the patriarchs from Adam to Noah were given to me to see—parallel with the R̥sis ; and in the middle between them, the meaning

of their symbols—or personifications."

Whenever H. P. B. was worried or annoyed by the numerous persecutions that came as a result of her unusual powers, she found it difficult to transcribe what she saw on higher planes. When she was in Europe working on *The Secret Doctrine* the Countess Wachtmeister came to her aid and copied page after page of the manuscript. In her *Reminiscences of H. P. B.* the Countess repeated this explanation given her by H. P. B. concerning her method of composition :

"Scene after scene passes before me like the successive pictures of a diorama, or if I need a reference or information from some book, I fix my mind intently, and the astral counterpart of the book appears, and from it I take what I need. The more perfectly my mind is freed from distractions and mortifications, the more energy and intentness it possesses, the more easily I can do this ; but today, after all the vexations I have undergone . . . I could not concentrate properly, and each time I tried I got the quotations all wrong. Master says it is right now, so let us go in and have some tea."

H. P. B. could command the help of elementals to do her bidding in many amusing and trivial things. Visitors have seen her slippers glide to her across the floor, without any visible motive power. She picked messages out of the air, and was even said to materialize fruit.

It was during the days spent in the Lamasery in New York that the letters began to arrive and the Indian Mahātmas to materialize. The letters were to bring upon

Madame Blavatsky the condemnation of a sceptical world, and later in India led to an investigation by the British Society for Psychological Research.

THE MASTER'S VISIT

Colonel Olcott gives the following description of his first contact with a Master, which occurred in the heart of New York City :

"I was quietly reading, with all my attention centred on my book. Nothing in the evening's incidents had prepared me for seeing an adept in his astral body ; I had not wished for it, tried to conjure it up in my fancy, or in the least expected it. All at once, as I read, with my shoulder a little turned from the door, there came a gleam of something white in the right-hand corner of my right eye ; I turned my head, dropped my book in astonishment, and saw towering above me in his great stature an Oriental clad in white garments, and wearing a head-cloth or turban of amber-striped fabric, hand-embroidered in yellow floss silk. Long raven hair hung from under his turban to the shoulders ; his black beard, parted vertically on the chin in the Rajput fashion, was twisted at the ends and carried over the ears ; his eyes were alive with soul-fire ; eyes which were at once benignant and piercing in glance ; the eyes of a mentor and judge, but softened by the love of a father who gazed on a son needing counsel and guidance.

"He was so grand a man, so imbued with the majesty of moral strength, so luminously spiritual, so evidently above average humanity, that I felt abashed in his presence, and bowed my head and bent

my knee as one does before a god or godlike personage. A hand was lightly laid on my head, a sweet though strong voice bade me be seated, and when I raised my eyes, the Presence was seated in the other chair beyond the table."

The visitor then told him he had come in his hour of need. He explained the importance of the work he and H.P.B. were to do together, and many things which Olcott was not allowed to repeat. Then suddenly there came into Olcott's mind this question :

"What if this be but hallucination ; what if H.P.B. has cast a hypnotic glamour over me ? I wish I had some tangible object to prove to me that he has really been here, something that I might handle after he is gone."

The Master smiled kindly, reading his thoughts, and soon after left him alone, but on the table he also left physical proof of his visit in the form of his amber-striped turban. The Colonel then rushed to tell H.P.B. of his wonderful experience, and she was delighted that her co-worker had made direct contact with the teachers she had known for so many years.

OTHER MARVELS

Some reporters from the *New York World* went to inquire about the wonders that were happening at the Forty-seventh Street study, and eight or ten of them saw one of the adept brothers pass by the second story window. Other marvels manifested for them, all of which were reported in the *World* article. Later, in writing of all this in his *Hints on Esoteric Theosophy*, H. S. Olcott said :

"But this, it may be said, was all an illusion; that is the trouble with the whole matter; everything of the kind seen by one person is a delusion, if not a lie, to those who did *not* see it. Each must see for himself, and can alone convince himself.

"My teachers have always told me that the danger of giving the world complete assurance of their existence is so great, by reason of the low spiritual tone of society, and the ruthless selfishness with which it would seek to drag them from their seclusion, that it is better to tell only so much as will excite the curiosity and stimulate the zeal of the worthy minority of metaphysical students."

Between June and August 1875, Colonel Olcott received many letters from those Masters whom he had contacted on the astral plane. Most of those letters are now in the archives of The Theosophical Society at Adyar, India. H.P. Blavatsky and other advanced students were also recipients of letters from these teachers. Some of them were precipitated astrally, others came through the mail, and a few were delivered by messengers of the Egyptian and Indian adepts.

Later the Society for Psychical Research of England accused Madame Blavatsky of forging these letters, but their investigation was superficial, and their judgment based on false evidence. Numerous letters were precipitated or delivered to various members of this band of occult students when H.P.B. was thousands of miles away.

The first letter ever to be received was delivered to Helena Blavatsky's

aunt in 1870 when Madame Fadéef was very worried over the long absence of her niece. This was during the period when H.P.B. was being put through her preparatory training in India, and the letter was written by one of the Masters to assure Madame Fadéef that her niece was alive and well. At the time of the S. P. R. investigation, that letter was in Russia, but has since been translated and published in *Letters from the Masters of the Wisdom*. The archives of The Theosophical Society have many of these original letters, revealing six different handwritings, from the adepts. H.P.B. would have had quite a job, in the midst of the great pressure of all her other work, to have devised six types of writing to perpetrate a forgery.

After Madame Blavatsky and Colonel Olcott left America, they went to India and later attracted the attention of some very prominent people on the European continent and in England. F. W. H. Myers, member of the London Society for Psychical Research, was convinced of the genuineness of the phenomena produced by H.P.B., but later the society sent Mr. Hodgson out to India to make an investigation and report.

THE ACCUSATIONS

Hodgson never took the attitude of a true investigator, but rather of a sceptic in search of fraud, and so fell an easy prey to the revenge scheme of the Coulobms. Madame Blavatsky had incurred the hatred of this couple, when they were dismissed from their positions at The Society's headquarters, where he had been employed as general handy

man, and she as house-keeper. They had caused much trouble by their dishonest burrowing and prying into people's letters and affairs.

Before leaving, however, and during an absence of Madame Blavatsky from her apartments, Coulomb built into her rooms a series of sliding panels, traps and holes, all devised to try to show up Madame Blavatsky's phenomena as fraud. The whole thing was so crudely done that the members, on finding it, were rather amused, never dreaming what condemnation it was to bring on their beloved leader. But when Hodgson, from the S. P. R., arrived, he could not be convinced that these clumsy devices had not been in the apartment when Madame Blavatsky left.

Not satisfied with prejudicing the S. P. R. the Coulombs tried to convince the authorities that Madame Blavatsky was conspiring against the government, and also turned over to the missionaries some fraudulent letters, purported to have been written by H. P. B. Had Hodgson taken the pains to study those letters alone, he would have seen through the revenge of the Coulombs, for the letters were those of an illiterate person, bearing no comparison at all to Madame Blavatsky's brilliant style of writing. The letters confessed to a number of frauds, which no charlatan would

have admitted in writing, and then incurred the hatred of the recipient.

Hodgson's unfavourable report was made to the British Society for Psychical Research without giving Madame Blavatsky a chance to be heard or defend herself. It was a one-man report, based on an investigation carried on as an amateur detective would have done it.

THE VINDICATION

Though this biased investigation brought a temporary loss of faith among some of her followers, it but strengthened the loyalty of those who believed in her. The great literature which she produced stands today a noble monument to this Russian woman through whom such strange forces manifested and by whom the Ancient Wisdom has been given to the world. Her books alone should be sufficient proof of the genuineness of her power to function in planes beyond the physical. She never claimed that they were her creations, but knowledge and information poured through her from her Indian teachers. Every year, more and more of the occult statements in these books are being verified by modern scientists and medical doctors as their researches bring them into knowledge which she received occultly years ago. In time this much maligned noblewoman will be justified before all sincere researchers.

H. P. B. came at a time when Materialism was to meet its Waterloo and the new reign of spiritual high thinking was to be ushered in through the agency of our Society.

H.S.O.

thought of their House. It was a vivid thing in their lives. It was their Club; the "Olympians" were kept out—that is, we, the grown-ups, who have been rightly shown up and denounced for our absence of imagination by Kenneth Grahame in his books, specially *The Golden Age*—and so a child could there sit in a corner with a book and dream, or dress himself as a Red Indian or a Pirate, or take a mechanical toy to pieces and put it together again, and do all kinds of *un-Olympian* things. The little tots went there, or were taken there, and given into the charge of a matron, happily enough but as a matter of course; but boys and girls of twelve and thirteen looked forward to their hours in the Playhouse as we might to an exciting holiday. A boy would come home from school, swallow a mouthful of food, and then rush out to the Playhouse as though *there* the welfare of the world was at stake; and indeed it was at stake, for him, in working out some thought he had had during the day.

Music was not forgotten, but the elders played with the children through music. They would give a musical phrase, and get others from the children, and then see how all could be fitted in to make a tune. Sometimes unexpectedly the result would be different from what was planned; a merry tune would turn itself round to be solemn, insisting on a change of time and rhythm. That was a part of the game. There were too some elders who helped the children to write poetry. They would take the lines which a child began, and here and there change them slightly to give a different rhythm or stress to im-

prove matters. Some children felt that they had to write verse. One part of the game was that when they began to write serious verse it would insist on being funny, or funny verse would turn out to be solemn. The child's lively imagination was doing magic to the lines.

There were too drawing and modelling, but not as lessons. The child was left alone to follow the bent of his imagination; the elder was ready to co-operate, but both looked upon their creations as play. Some children were keen on writing stories. An elder was there to listen with lively interest, and by clever questioning to lead the child on to improvements and additions. The children realized the art which lay in music, painting, poetry, and so on, by having that art suggested to them through Play.

This was my dream; I woke up throbbing with it. Any time now, years after the dream, that I dwell upon it, more and more elements of this future "Children's Playhouse" weave themselves into my imagination. And I like to dwell on it, because the world is slowly awakening to sweetness and light, and I think the children will soon come to their own. If every ward and suburb of every city could have a "Children's Playhouse," within two generations we could close most of our prisons; we now expect grown-ups to play the rôle of men and women, as ideal citizens, when they have not had their chance of playing their rôle as boys and girls. In our schemes of civic training we put the cart before the horse, and then deplore that we make no headway, and that human nature is not

better. Let us give what the children want above all things, next to healthy bodies, and that is Play; let us with our wiser heads guide their Play energies; let us organize ourselves a little for their benefit; and then we shall find that human nature is divine nature and not less, and that in the happy vitality and the bright smile of a child we can see something of a Divine Child who once lay in a manger and later played with other children, making those clay birds and sparrows which, when he commanded them, took wing, and flew.

THE DREAM COME TRUE!

I wrote my dream as an article in *The Herald of the Star* in December 1915. Last year [1936], in Australia, in a broadcast, I expanded the article, to the form in which it is now. And the dream is beginning to come true! And in the most unlikely of places—so one thought once—Russia.

This year [1937] the *London Times* sent a special correspondent to Russia. In his report appears the following:

Perhaps the most remarkable development in civic training has been that of the "Palaces of Pioneers" in the cities. The Pioneers are a vast All-Union organization of youngsters of both sexes between eight years and puberty, which runs vast camps for children during the holidays and looks after a great deal of their leisure generally. The "Palaces of Pioneers" are large buildings devoted to the hobbies and interests of children. Any Pioneer with a special interest, music, painting, motor-cars, aeroplanes, wireless, carpentry, ships, tramways, pond life, geology, may go to the palace and make himself at home in the room devoted to his special interest. Each room is supervised by a youngster who knows most about the subject in question. Once or twice a week lectures are given by adults to the various sections, and prizes are offered for the best hobby work.

The joy of freedom is so great to a child.—A.B.

THE RESERVOIR OF BLESSING

BY GEORGE S. ARUNDALE

AS members of The Theosophical Society we can awaken and harness our individual powers to the re-creation of the world. We must distil our Theosophical knowledge, making attar of it for the purpose of awakening and of refining our individual consciences, and of stirring not only these but no less the conscience of our faith, of our nation, indeed of the world. These awakened powers, no longer being in the subconscious, can be utilized every moment of the day where their services are needed. One of these powers is to be able deliberately to invoke the blessing of our Masters, and the blessing of our Higher Selves, upon all to whom the blessing will be fructifying, and especially on all to whom we owe a measure of our ease and of our happiness. This is well worth doing, for such blessing stirs the soul in those to whom it comes and gives them a strength not only to live more peaceful and happier lives, but also to take part in the outpouring and blessing which comes to the world from all who are of goodwill.

We have a right by virtue of our membership of Their Society to invoke the blessing of our two great Teachers, its Founders. Did not an Elder Brother say: "There is not one single member of The Society without a link with Us, or whose help We do not need. Have We

not chosen each one of you because We need you?" We have no right to invoke Their blessing for ourselves at any time, but for those who are in need of blessing, and for those who have helped us, whether they are now helping us or not.

In this practice, which is slightly different from the *Guardian Wall of Will*,¹ let us not penalize this blessing by directing it. Simply let the blessing go, let it stream forth from us, for if it is not stamped to go to some particular place or person, it enters the Reservoir of Blessing upon which the Masters are constantly drawing. There can be nothing more splendid than to know that we are helping to fill that reservoir of blessing upon which the Masters are drawing, as well as upon Their own almost inexhaustible resources.

When the spirit moves you, and your desire is great to help the world, you can always begin by invoking the blessing of our Elder Brethren upon all who are in need. This is a specific direction of the blessing. But, as I have already said, while some of your power may be thus disposed, most of it may be placed at the disposal of the Masters, so that They may either use it as it streams forth, or allow it to pour into the great Reservoir. It cannot be lost. It must be cherished. To think that They can use our humble blessing is very much more

¹ See recent publication under this title.

delightful and encouraging than to feel that we can use it ourselves. They can give it a tone, an atmosphere, a fragrance, a power which we certainly do not yet have at our disposal.

We must not forget in reverence and gratitude to think constantly of those who have been of service to us in any way. Upon them, indeed, should the blessing of our reverence and gratitude be poured. As to the form in which this should be done, it is of little importance. I am not thinking of the form but of the spirit. We may send the bless-

ing directly. We may invoke the blessing of God. We may invoke the blessing of the two great Teachers who gave Theosophy and The Theosophical Society to the world. We may invoke the blessing of the Teacher to whom we are especially attached. Whoever or whatever may be invoked, beautiful healing will come to the individual concerned.

Many of us at the present time are using a special invocation in connection with the world situation. It is as follows :

O POWERS OF LOVE

We pledge to You our faithfulness, knowing that only Love can redeem the world.

We invoke Your Blessing upon all who strive to serve You.

We invoke Your Blessing upon all who are enduring cruelty, that they may discover their enfoldment in Your Love even in their misery.

We invoke Your Blessing upon all who are inflicting cruelty, that they may be moved to return to You and serve You.

THE JEWISH PEOPLE

BY JOSEPH R. COHEN

ALTHOUGH undesired by them, attention is again focussed upon the Jewish people, in themselves but a minute section of humanity. Much could be written as to whether the Jews form part of a race, religious sect, or merely a small minority everywhere, separate from their neighbours in some aspects of life, yet united with them in others.

Amidst all the misunderstandings so current in these times, it is doubtful if there exists anywhere a greater lack of apprehension of what constitutes a Jew, or as to what is his outlook. Having been born into a Jewish family in this incarnation, perhaps I can serve Truth no better than by making clear some lesser-known facts.

During the last few centuries there have been two main branches of Jewish genealogy, known as Sephardim and Aschkenazim. The Sephardim originated from and live in the Mediterranean countries, principally Egypt, Syria, Arabia, Northern Africa, and Spain and Portugal after the Inquisition. The Aschkenazim have predominated in Central Europe, Poland and Russia. Both these branches have sent out smaller branches at various times owing to persecutions on the one hand, and genuine business or family migrations on the other. The British Empire and the Americas have received these offshoots, which like

those of the Indian banyan tree have taken root everywhere.

Partly owing to natural assimilation of the characteristics of the nations and races around them, these offshoots have tended to lose something of the specifically Jewish strain, both in religious, social and political matters. Only within more recent years have the Aschkenazim and Sephardim intermingled or intermarried. It is quite possible that statistics, if available, might show that at one time more inter-racial marriages were entered into than between these two branches.

The differences between the two groups arose not so much from variations in religious ritual or interpretation as from a slight difference in Hebrew pronunciation. This finds a suitable parallel in High and Low German, the Highlands and Lowlands of Scotland, or ancient and modern Greek.

The Sephardic pronunciation has always been considered the more classical; it was adopted by the English universities, and has always been and still is being used in Palestine. Although myself Sephardic I have felt that the difference existing between the two pronunciations—they cannot be termed dialects—cannot affect sincerity of prayer. Yet from the Theosophical viewpoint of mantras, perhaps the Aschkenazic is less effective than the Sephardic.

From time to time there were many inter-racial marriages, particularly in Central Europe. It is rather difficult for me to accept the opinion of a contributor to THE THEOSOPHIST who, some months ago, suggested that the recent persecutions are due to the Jews having refused to intermarry with other nations [because of the Laws given by the Manu] at the inception of the race. It is scarcely logical to persecute people because they have not intermarried and also because they have intermarried.

I also find it difficult to attribute the present troubles to the commencement of the Christian era. In the first place the Old Testament is full of narratives of strain and stress, especially the sojourn in and exodus from Egypt. Secondly, many other religious minorities, including Catholics, are also suffering persecution today.

If the main purpose of Christian teaching is enshrined in the commands to bear one another's burdens, and to "love thy neighbour as thyself," surely no fair-minded person can deny that Jewish people have been fully tested in that direction. What will be the verdict of future historians on the attitude of the present-day world to Theosophy in general and Krishnamurti in particular? Will history have a different record to unfold? Let us hope so.

To evolutionists and students of Rounds and Races, it may appear quite feasible that if the Jewish race is the Race of Suffering, then all souls must pass through it at some time or other of their evolution. Would the Law of Karma find its fulfilment by the persecutors

being born into the race possibly to be persecuted in their turn, or to realize more fully what it means to be born into a Jewish environment? *Perhaps also the persecuted reincarnate and become the sympathizers with other persecuted souls.*

The student of comparative religion may find something in common between Judaism and Buddhism. Dharma has, I think, a great affinity with the Hebrew word *Mitzvah*, which is derived from a root meaning "to command," and covers every religious precept conceived as "duty." A strictly orthodox Jew does all his actions as a *Mitzvah*, and they are regarded as therefore beneficial to himself and others. Thus a *Mitzvah*, like Dharma, carries its own reaction. There are today very wide differences between the strictly orthodox Jew and the unorthodox. It is not my purpose here to appraise either. However, I mention the idea of *Mitzvah* to show that behind all Jewish religious teaching there is an occult truth.

What of the future? Both Dr. Annie Besant and Dr. Arundale have definitely stated their opinion that "Israel's destiny is yet to be fulfilled." In the words of the poet, then, "the best is yet to be." As of old, following the example of the great Hebrew prophets, they sound the key-note of Hope amidst the clashing discords.

What happens to Longfellow's thoughts expressed in the poem on "The Jewish Cemetery at Newport"?

But ah, what once has been shall
be no more!

The groaning earth in travail and
in pain

Brings forth its races but does not
restore ;
And the dead nations never rise
again.

Was Browning any nearer the
truth ?

O tribe of the wandering foot and
weary breast,
When wilt thou flee away and
be at rest ?

Ghetto ? Diaspora ? Confined in
limited areas or dispersed far and
wide over earth's wide spaces ? Is
Jewry but a microcosmic reflection of
Monadic involution and evolution ?
Is the future to hold further merci-
less persecutions by races yet un-
born, or is the journey ended for
this Manvantara at least ? Will
Britain, believed by British-Israelites
to be the home of the Lost
Tribes, succeed in establishing in
Palestine a National Home Centre

where Jews can live side by side
with their half-brothers the Arabs ?
What a paradox is evident today !
Judaism, the Mother, gives to the
world two religions, Christianity and
Islam, and some of the professed
followers of both turn on herself.

The fairest flowers in English gar-
dens have their origin in the wild flow-
ers of the countryside. Who knows
but that by God's grace and guidance
the people of Israel may not one
day become the fairest and loveliest
of the flowers of humanity ? Then
instead of ejecting them from their
shores, nations will welcome them
and greet them joyously.

Happy indeed in that day will all
those nations be that now extend to
the race in general, and to the pres-
ent individual sufferers in partic-
ular, the tokens of human Brother-
hood and friendliness.

There is no such thing as isolation. There is no such thing as independ-
ence. Nothing can live alone, whether a grain of dust or a royal diamond,
whether a humble weed or a noble tree, whether the smallest insect or
the most majestic animal, whether an atom or a person, whether a race
or a kingdom of nature, whether a faith or a nation, whether a world or a
star. In each is Life individual and Life universal. And each lives by
receiving and by giving.

Let each individual take heed of these great Truths of Life. Let each
faith know that it is alive only as it gives to other faiths and receives
from other faiths. Let each nation know that it cannot live in isolation
or independence, but only in comradeship with other nations. Let every
race know its need of other races and the need of other races for it.

Death comes in the wake of all that makes for isolation and independ-
ence. The motto of Life is, as I have chosen to be the spirit of my
work—"Together . . . Differently."

All persecution, all tyranny, all oppression, all demand for isolation,
belongs to dying and not to living. The indifference of the world as a whole
to activities which emphasize comradeship, as, for example, the League
of Nations, is a sign of decay. And do we not see the world decaying
under our very eyes ? Let those of us who know be awake, alive, and eager
for the spread of Life, eager for that Togetherness the very wealth of which
is the diversity which composes it.

G. S. A.

BROTHERHOOD AND RACIALISM¹

BY GASTON POLAK

THE First Object of The Theosophical Society is to establish a nucleus of Universal Brotherhood without distinction of race, creed, sex, caste or colour. If it can be shown that such brotherhood is impossible, the teachings of Theosophy will crumble at their base and The Society will have no more to do than to dissolve itself. It is therefore not without interest to scrutinize contemporary events and certain ideologies, in order to see whether these destroy the Theosophical thesis.

We know that certain totalitarian regimes affirm the superiority of one race, the Aryan. In order to maintain the purity of this race any measure is permissible against any other race, or any race said to be different. An encyclical by the late Pope to German Catholics entitled *Mit Brennender Sorge* ("With Burning Anxiety"), dated 14th March 1937, rigorously protests against these theories.

More recently, on 13th April 1938, the Council of Roman Catholic Seminaries and Universities ordered the ecclesiastical education authorities all the world over to record this disapproval of the present racial theories. This encyclical enumerates the principal current racial propositions.

Let us mention two or three of these here :

1. The races of mankind with their natural and immutable charac-

teristics are so widely different that the lowest of them is further removed from the highest than from the animal kingdom.

2. It is essential to cultivate the vigour of a race and to conserve the purity of its blood ; any measure conducive to this end is honourable and permissible.

3. All intellectual and moral qualities of man are derived from the blood, in which reside the characteristics of a race.

4. Man exists only by the State and for the State ; any rights he possesses are only derived through concessions made by the State.

The theory of the superiority of the Aryan Race goes back, as we know, to Gobineau ("Essay on the Inequality of the Races of Mankind"), to Houston Stewart Chamberlain, and to the German Treitschke, a contemporary of Bismarck. At first a biological justification for this idea was sought in cranial measurements. Aryans were dolichocephalic blonds and the others were brachycephalic and dark. However, this simple division could not withstand the searchlight of fact, and great Germans were revealed to be shamefully and intensely brachycephalic !

Then it was attempted to found the theory on the composition of the blood. There were four types of blood, classified under the letters

¹ Translated from *L'Action Théosophique*.

O, A, B, and AB. Group A was that of the Aryans. Unfortunately, however, it was found that only 40% of the Germans belonged to this type, and—what was worse—68 of the 89 monkeys that were examined for blood composition, also belonged to this same group A!

The biological foundations for racialism have shown themselves to be somewhat frail. This ought to give us courage not to abandon our First Object, which I persist in calling "dynamic," to use a word much in fashion at the present time.

Universal Brotherhood as proclaimed by Theosophy is, after all, no more than the material and social application of a very high metaphysical law—the Law of Unity. According to Vedāntin philosophy, whence Theosophy derives its inspiration, a Supreme Unity, guessed at though not understood, exists behind the infinite multiplicity of phenomena. On a fine summer day, watch the sea break into an infinitude of spray and wavelets on the shore. Each wavelet has its own sparkling form, but all these brilliant points of light are nothing but the numerous reflections of one source—the Sun shining in the heavens.

In the same way all these apparently separated existences, humble or sublime, are merely reflections of the One Source of all Life.

Let us call this One Source the "Supreme Law," if we have the scientific temperament; or "God" if we are devotionally inclined; the name matters little, the Reality is all that matters. Having our existence in this Basic Unity, how then can we tear away the one from the other? In doing so, should we not

hurt ourselves? How can we *not* love our neighbour, whatever his race? Hating him, should we not be hating ourselves?

This Law of Unity has a double application, which I can only hint at here, to come back to it another time: the Law of Correspondences and the Law of Sacrifice.

The Law of Correspondences enables us to reconcile the infinitely great with the infinitely small, the concrete with the abstract, the material with the spiritual; it enables us to see in ourselves, in our small personalities, the fleeting symbols of that which we are in reality—Gods-in-the-becoming.

The Law of Sacrifice is the Law of Creation. If Unity did not acquiesce in division, if the One did not consent to become multiplicity, if Spirit refused to bury itself in matter, no form could ever have emerged in the universe—"Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." Or as Iwan Gilkin has said in his *Prometheus*, when the one became the many, He broke up his Being, and unity in a thousand aspects disappeared.

But that is merely a passing dream; unique Reality always remains eternal Unity.

Shall we accept the Law of Unity, which is at the same time the Law of Love and the Law of Creation? Or do we prefer to clothe ourselves in some so-called racial superiority? Shall we penetrate into souls through friendship, or dominate bodies by force?

We have the choice; and the poet has referred to the choice which is brief, but is for eternity.

THE MYSTERY-TRADITION OF OUR RACE

BY JEAN DELAIRE

CERTAIN words have recently become popularized among us, which but a short time ago were known only to the student or the scholar; such a word, for instance, as Psychism, with its various derivations, psycho-analysis, psychotherapy, and so forth; or the word Mysticism, still under a small cloud of misapprehension, but beginning to be understood in its original meaning of *secret* because *sacred* lore; or such a word as Mystery-Tradition, the knowledge of many ages and many races transmitted to the men and women of today. . . . And if we turn to our dictionaries we shall discover in their etymology at least a hint of their real significance: for neither *mystery* nor *mysticism* is derived from *mist*, nor yet from *mystification*, despite the cherished opinion of many people who should know better.

THE ORIGIN AND MEANING

The origin of both words, mystery and mysticism, is to be found in the Greek word *muein*, which means to close, to seal; and the derived word *mysterion* implies an initiation—*mystes* was the initiate—and Initiation, as it was understood in antiquity, was the crowning moment of years of purification, years of preparation for the final illumination.

As for the word Tradition, it is derived from two Latin words:

trans, over; and *dare*, to give; therefore *to give over*, or—to quote once more the dictionary—it is “the handing down of opinions or practices to posterity, unwritten.”

The word *dare* is especially to be noted, for it tells us that tradition, unlike the Scriptures, is an oral teaching, a knowledge transmitted by word of mouth from master to pupil, from hierophant to initiate, or candidate for Initiation. It gives us a key therefore, as *mysterion* gave us its key, to the true meaning of a mystery-tradition: It is a statement of doctrines, or practices, or inner experiences, far too sacred to be communicated to the unpurified and unprepared, and for this simple reason that the mystery-tradition deals chiefly with the powers latent in man, the powers of his own potential Divinity; and to place such knowledge into unworthy hands is an act of folly bordering upon madness. “Give not holy things to the dogs, neither cast ye your pearls before swine,” is the injunction of *all* the Masters of the Wisdom, all the great Initiates, all the true Initiators. And so we find that in all the great religions of the past a line of sharp demarcation was drawn between sacred and profane lore, between the teaching given in the outer court of the temples—rules of good conduct, simple morality, a code of ethics which all could understand and many were able

to follow—and the teaching given “within the house,” the sermon delivered “upon the mount,” the way of wisdom leading to perfect bliss, revealed by those who had themselves trodden that path, the perfected men of our humanity.

The knowledge was hidden, yet was it also revealed in the universal language of symbolism and allegory. It was given out in ancient myths, in the legends and folklore of the nations, in the games and fairy stories that amused the childhood of the race. The drama of the human soul, central theme of all mystery-tradition, was veiled in the story of Cinderella, of the Sleeping Beauty, of the lost Princess, as it was veiled in the rituals of Osiris, of Korê, of Attis, as it was veiled in Christian days in the parable of the Prodigal Son, in the myth of Gnostic Sophia, or the hymn of the Robe of Glory.

GREAT AND SIMPLE

The heart of this mystery-tradition is so simple that a child can understand it, so direct that it can be summarized—as it was in the formula of ancient Egypt—in nine words: *The Light is within you: let that Light shine!*

In its bare outlines it was the religion of primitive man, revealed to him by those Holy Ones who incarnated on our earth to teach and to guide its infant humanities, the founders of all the great civilizations, priestly Kings and inspired Law-givers, often worshipped as gods or demi-gods by the earlier races, still known among us today as the Masters of the Wisdom of God. With the help of the signs and symbols best suited to each

nation, they struck, amid the discords of small bewildered personalities, the keynote of the God immanent in man, in all that lives: *I am the Self, seated in the heart of every creature. . .*

A child can understand it, yet the world's most profound philosophies are based upon it. The Vedānta, with all its derived systems, has only this one foundation: All is One, all is God, One Life in myriad forms of life, One Consciousness in innumerable gradations, from the rudimentary sentiency of the vegetable world to the self-consciousness of man, the God-consciousness of Those greater than man; one vast rhythm pulsating throughout the universe, unifying all in its resistless sway; one infinite chain of life, reaching from the atom to the star. Diffused in space, we call it latent, creative energy; individualized in man, it becomes the human soul; in the animal it is the dawn of intelligence and devotion; in the dust at our feet we see its broken fragments; we feel its movement in the wind, its stirring in our own questing minds: for it is both far and near, visible and invisible, active and passive, simple and complex; in brief, it is the All, the everlasting Divine Life wherein we live and move and have our being. . . . “Some call it Evolution and others call it God.”

ONE LIVING RELIGION

This one mystery-tradition, this one living religion, at first revealed to man from without, is ever revealed anew from within, until it becomes the direct perception of the Divine in one's own heart, when hope is changed to certainty and

faith is transmuted into vision. This is regeneration, the second birth, initiation, salvation—it matters little by what name we call it—which every religion has proposed to man as the supreme object of his quest.

“Remember, O Man, that thou art God, and to God thou shalt return.” Why the word *remember*? Because man’s potential Divinity is only one part of the mystery, the part which has been stressed by the great religious philosophies of the East: “THAT art thou.”

The other part of the mystery lies in the need for remembrance, in the necessity to recall man to the realization of his birthright. Son of God, he forgets his divine origin and immortal destiny, and so becomes the eternal Prodigal hungering in the wilderness.

This part of the mystery has been stressed—overstressed perhaps—by Christianity for the past two thousand years. In its extreme aspect it becomes the lament of some of the Reformed Churches: “We confess before Thy holy Presence that we are poor sinners, born in corruption, inclined to evil, who daily and in divers ways transgress Thy holy commandments!”

Brought together, these two views give the nearest approach to a knowledge of ourselves, for verily man is the one in whom extremes meet—and fight to a finish—in whom “spirit and matter are united by the link of mind,” in whom in turn are uppermost saint and sinner, angel and beast, and for whom the final victory of the one or the other is the crucial point in his long evolution.

To ask *why* man is a dual being; why, if he is a God in germ, he so

persistently forgets, or denies, his potential Divinity, is a vain question for no religion has answered it, no philosophy has solved it, no merely human mind has ever grasped it; only the intuition, the inner unveiled vision, has probed its mystery, and then the mystery becomes incommunicable.

It is part of a periodic cosmic process, the eastern philosophies tell us, the realization of the not-Self by the Self, whether in the universe or in man. According to our Christian theology, it is a deviation from the Divine Plan, a transgression on the part of our forbears which has brought sin and suffering into the world.

Whichever view we accept, or whether we attempt a synthesis of the two in their broadest interpretation, as certain modern thinkers have done, the fact remains that man, as every ancient legend tells us, is born of heaven and of earth; that like Hermes, his Greek prototype, he is for ever poised between the two, one hand pointing downwards, the other uplifted to greet the stars. . . .

It is this basic fact which, in its outer aspect, constitutes the mystery-tradition of our humanity. In its inner aspect it points to what is known as the Path of Return, the overcoming of duality, *not* by slaying the lower self—that is the path of extreme asceticism—but by transmuting it into the higher or divine self. This is the *Yoga*, or “union” of the eastern sage, the *unio mystica* or divine espousals of the Christian saint. It is this which every great religion of the past has striven to reveal to man under the vow of secrecy and the veil of

symbolism and allegory. Under the vow of secrecy, for it is a knowledge that not only gives wisdom, but power, the power to live divinely: and if knowledge should precede the training of the will, if power should be gained before the development of intuition, of that perfect wisdom which is also love, then woe to that aspirant upon the Path, for it will almost certainly lead him to the left-hand way, the way of destruction, the way which exalts the separated, transient self, and ignores that which alone is immortal in man, the Spirit or Divine Self.

Thus, under the vow of secrecy, and under the veil of allegory and symbolism, was the mystery-tradition handed down throughout the ages, and guarded from those who sought to grasp it with unclean hands. But for those who have passed the necessary tests and trials and have remained steadfast and true, those who are willing to merge the little personal self into the greater Self, the Oversoul, who have proved their readiness to serve their fellow-men at all costs, even at the cost of their own happiness, their own life, who are ready to acknowledge their unpayable debt to those who have shown them the way by Themselves treading that way to the very end—for them the door stands ever open, and they are bidden to approach and to enter by Him who is Himself the Door and the Way to eternal life, the Lord of *all* the religions of the world.

THE OSIRIAN LEGEND

From Egypt's remotest ages comes the story of Isis and Osiris,

a story which in its main lines is characteristic of most of the myths and legends that partly unveil the mysteries of the God in man; for whether in Egypt or Babylon, Greece or Rome, the sacred story always revolves around two beings, the one a god or goddess (representing the Spirit or Divine Self in man) the other (representing the human soul) a semi-divine or secondary god, secondary in the sense that his Divinity is derived from one greater than himself.

This distinction between Spirit and Soul, the recognition of man's fundamental duality, which was lost to sight in our Christian theology, was basic in all the great religions of the past, and was the *raison d'être* of all the mystery-cults. For the spirit in man, seed of Divinity, spark from the ever-creative Fire, cannot die: it is eternal as God is eternal; but that projection of Itself in time and space which we call the human Soul, that image of Itself, that shadow (*s'akti*) immersed in matter, entangled in its magic web, is divine—potentially; it is immortal—potentially; it *becomes* divine, it *becomes* immortal in the measure that it unites itself with the Spirit, its Father-in-Heaven.

It has freewill, albeit under limitations; thus it may choose, life after life, to look down into the seething whirlpool of matter, the great illusion, *māyā* the ever-changing, therefore unreal, and so be lost as a self-conscious unit in the Universal Life; or, steadfastly fixing its gaze upon its divine centre, become united with it, merged into it, and with it know the bliss of the eternal Reality.

There may possibly have been a historical, although extremely remote, starting-point for the Osirian legend: Osiris may have been a wise and powerful king who reigned in Egypt before the earliest dynasties of which any written records exist; but, as was so often the case in olden days, his actual name in time became a symbol, his life-story a legend, woven around the central theme of the loss and death and resurrection of the human soul.

It may be that he had a wise and beautiful consort whose name was Isis, and an envious brother, Set, who plotted his death; but when we come to the incident of the great coffer made for his stature in which, still living, he was imprisoned, we at once touch upon characteristics common to most mystery-cults, however far apart in time or space; for Adonis, beloved of Aphroditê, was, as a babe, enclosed in a casket and given to the queen of the nether worlds; Perseus, son of Zeus, was sealed in a chest and thrown into the sea; newly-born Moses was hidden in a crib and entrusted to the sacred river; the heart of Dionysos, a divine son, was placed in a casket and carried processionally during his festival. . . .

When we remember the saying of old: "The body is the tomb of the soul," we begin to understand the first phase of the Osirian mystery.

The body of Osiris was sealed in a chest and flung into the Nile. Recovered by Isis, it was once more seized upon by Set and divided into fourteen parts. "The One became the many"; the One Life, the One Consciousness, that pervades the cosmos, became divided and subdivided into myriads of forms. In

man the rudimentary consciousness of himself as a single being is split into the perception of an "above" and a "below," a higher and a lower self: in a word, duality replaces unity.

Isis, after many difficulties and trials, and perils of every kind, recovers the broken body of Osiris, joins the fragments together by linen bands, fans them with her wings, and with the help of the great Gods, restores the breath of life to his nostrils. Osiris, who had died, is living, and henceforth will be the god of the resurrection, for, by following the path which he has trodden, every pious Egyptian will himself become "an Osiris."

Thus the tomb of the body figured by the great coffer, or casket, or crib, has done more than merely confine for a season the Soul of man, more than merely clip its wings for a brief day; it has, by this very restriction, by the rigours of the long imprisonment, re-created it as a *self-conscious* unit in the Universal Life. Man has known the not-Self, the great illusion, and denied it; henceforth and for evermore he will know himself as the Self, one with the Supreme Self of the universe.

THE ETERNAL THEME

In various ways, with other names of gods or goddesses, with other imagery and a different set of symbols, the same story is repeated in all the world's mythologies, its inner meaning unveiled in all the mystery-cults, the eternal theme of the Soul's journey through many worlds, through many lives, its age-long evolutionary pilgrimage, from God as a divine seed, back to God as a fully conscious Son of God.

In Babylon, Ishtar, the great Mother, mourned the loss of Tammuz the Beloved, who had descended into the underworld, "to the house of darkness where dust lieth upon the door. . . ." But death could not hold him for ever, and he rose triumphant to join the Immortals.

In Greece and her colonies it was Venus-Aphroditê who wept for her lover, Adonis the beautiful, who died by violence and was recalled to life by the passionate love of his divine mistress.

"Woe! Woe!" chanted the devotees in his ritual, "for Adonis hath perished, the lovely Adonis!"

His wounded body was laid in the tomb, whence it rose in the presence of his worshippers; and every year the drama was re-enacted either by a living youth or with an effigy of the young god.

In Rome it was Cybele, the Mother-goddess, whose son (or lover) was sacrificed and died and rose again; and during his festival his effigy was tied to a pine tree cut from a sacred grove, in front of which were performed the savage rites of Attis.

In the most famous of all the mystery-cults, those of Eleusis, it was Persephone, or Korê—"the maid," immemorial name of the Soul—who was lured away from her mother Demeter and taken by force to the world of shades, there to dwell for many recurring seasons; and in the nine days' festival which commemorated the legend, after long preparations, vigils and purifications, the devotees acted anew the tragic loss of Korê, sought for her body upon the seashore, hailed its recovery with shouts of

triumph, then . . . passed under the veil of the temple for the celebration of the last mysteries.

Perseus, the miraculously-born, rescued Andromeda from the rock by the seashore to which she had been bound; like another Saint Michael, he slew the fierce dragon sent to devour her, and both became immortal.

In the ancient cult of Iacchos, or Dionysos, which later degenerated into the worship of Bacchus, it was the young god, son of Zeus, who went to the gates of Hades to save his mother Semele—"the moon," another ancient name of the soul, or that which does not shine by its own light, but merely *reflects* the splendour of the Spirit, symbolized by a sun, or a star.

In the more virile cults of Mithras or of Hercules, the Soul is left to tread its difficult path unaided, although as divine sons these prototypes of humanity are never left entirely alone by their heavenly Father. But it is alone, although not without divine guidance, that Hercules performs his colossal labours, alone and seemingly conquered that he dies, to rise heavenwards from the funeral pyre. . . . And it is Mithras—that mysterious being who is both man and mediator, son of Ahura-Mazda, the supreme God, and also initiator into the mysteries of life and death—it is Mithras alone who fights the bull, who attempts to ride the bull and is dragged by him at full gallop and all but killed, but who finally masters him and offers him as a living sacrifice to his God. And, the sacrifice consummated, Mithras dies and is buried in a rock-hewn

tomb, thence to rise in glory to the heaven worlds.

Thus they pass before us, as we look back over the pages of History, a seemingly endless procession of gods and demi-gods, mortals and immortals, with many names and signs and symbols, descending from Olympian heights or rising out of the jungle, dwelling by riverside or seashore or on the slopes of Etna, worshipped with simple ceremonial, offerings of fruit or flowers on a woodland altar, or with intricate ritual in a mighty temple, yet all striving to utter the same mystery, all representing the divine creative life immersed in matter, *becoming* matter in its manifold manifestations; and at the same time symbolizing *this same divine life* incarnate in

man, become the human Soul, the Soul lost for a time in the world of the senses, life after life sleeping the fitful sleep of oblivion, until at last—as once on the road to Damascus—a blinding light shines in front of her path, and she hears a Voice calling her by name. . . . All pass before us as the living images of man, man the eternal pilgrim, man whose body has evolved from the beast, out of the primeval slime, whose Soul, whose very Self, is a ray from above, a divine spark, ancient, unborn, eternal, “breath of the endless Breath.”

In the words of the inspired Indian sage, uttered thousands of years ago: *Tat tvam asi*, “THAT art thou.”

(To be concluded)

We must hope and labour and aspire that that institution of the Mysteries may once more be restored for the lighting and the helping of the world, and we must endeavour so to study and so to live that pupils may be found who shall draw down the Teachers from on high by the passion of their aspiration, by the purity of their lives, by the depth of their knowledge, who may thus show themselves worthy to be taught again by Men made perfect, to draw among themselves as Teachers those who have knowledge more than the knowledge of men.

ANNIE BESANT

THE PROGRESS OF LIFE*

The Theosophical Viewpoint in Biology

BY ALEXANDER HORNE

IN our previous study of the "Mechanism of Life" we considered the individual organism as a "going concern," so to speak, with such properties and capacities as we have found it to possess, apart from any consideration as to how it may have come by them. We have now to push our inquiry a step further; in other words, to investigate just this very question that has been left unattended to up till now.

The most general answer usually given as to the source of an individual's characteristics is "heredity," or "environment," or a combination of both. The answer most generally given as to the characteristics possessed by a species as a group, similarly, is "evolution."

But, for a more complete understanding of the mystery of life, we have to go a step beyond these apparent explanations, and ask ourselves just what "heredity," "influence of the environment," and "evolution" really mean. Many answers have been attempted to these basic questions, some of them of a purely external character; some, of an inter-external character; and some, of a purely internal character. The first type of explanation is that of the mechanistic school; the second might be

compared roughly with the organismic viewpoint in physiology which we have already considered; the third is the vitalistic. As an example of the latter, we find Johnstone, for instance—confronted with the richness and resourcefulness of plant and animal forms—pointing to the fact that Life is at bottom a fount of infinite potentiality, and that it is this upsurge of life-force that is the secret of all evolutionary development. Life is so rich, so complex, that it takes an almost infinite variety of plant and animal forms to show forth its hidden potentialities.¹ Such a view, typical of the vitalistic approach, is a far cry from the mechanistic view which sees evolution as merely a mechanical effect of environment on organism, or merely a sifting of the "fit" from the "unfit" out of a multitude of chance variations. And even among those who accept the operation of environmental forces and the eliminative effect of natural selection, there are those who see that neither these factors nor any others of a purely mechanical-external character tell the whole story. Evolution, they think, can be better explained on an idealistic basis.

* The second of a series of three articles. The first article on "The Mechanism of Consciousness" appeared in the April THEOSOPHIST; the third on "The Purpose of Life" will follow.

¹ See Bibliography at the end of the article.

I. THE DANCE OF LIFE

Thomson and Geddes may be taken as typical of the latter viewpoint. To them, evolution is not a haphazard process. These two naturalists (one a zoologist, and the other a botanist) demonstrate, on the contrary, a *rhythm* in that creative process known to us as the evolution of life. In various directions of this evolutionary process they show the existence of three modes of living activity; one dynamic, one passive, and one balancing intermediate form that is neither the one nor the other—each respectively creating, destroying and sustaining all living processes. And they themselves do not think it too fanciful to see this three-sided phenomenon of evolution symbolized by the Hindu trinity of life—*Brahmā*, the Creator; *Siva*, the Destroyer; *Viṣṇu*, the Sustainer.² Or as we might ourselves say, this rhythm demonstrates the three basic qualities of life, designated by the Hindu metaphysicians as *rajas*, *tamas*, *sattva*—activity, passivity, balance.³

We also find, as we trace the evolution of animal forms throughout the geologic ages, that new basic types come into being, not gradually as we might expect on the Lamarckian or Darwinian theory, but explosively, so to speak—“epidemically,” as Berg calls it. Many different types of life are formed all at once. There is a magical creativeness about life that is quite incomprehensible on the theory of Natural Selection, or on the Lamarckian theory of Use and Disuse—processes which require an immense period of time for their accomplishment. J. S. Huxley⁴ has

referred to this anomaly, this sudden creativeness of life, and A. R. Wallace,⁵ himself a Darwinist, calls our attention to it.

This creation of new forms, however, is only the first step. The second step is seen to be taken when, having once come into being, these forms go through a period of evolution and improvement till they finally become extinct. Then comes the third and last step, when these forms of life disappear off the face of the earth—often, again, with cataclysmic suddenness.

Here, then, we see again our triune deity in action, but this time on a geologic scale: *Brahmā*, the creator of forms; *Viṣṇu*, the sustainer, the evolver; *Siva*, the destroyer, wiping out a world of life in some geologic upheaval in order that creation and evolution might take place at a higher level.

There is another interesting fact brought out by palæontologists, who show that whole *groups* of life demonstrate a cycle of activity just as individuals do. There is first the period of youth, with all the overflowing of life-energy, all the adaptability and adventurousness that is so characteristic of youth. This is followed by a period of maturity, in which a whole group collectively reaches its highest development, becoming more set in its ways, less adaptable to changes in the environment. And finally, senility and death set in, for the entire group as a whole.⁶ Life, surely, cannot be a granular, machine-like sort of thing when it binds together whole groups of beings in an organismic unity stretching over space and time. On the contrary,

some such view as the "group-soul" theory, so ably expounded by Jinarājadāsa, seems to me to throw light on this phenomenon of group-evolution a good deal more effectively than the Darwinian hypothesis.

II. LIFE INSURGENT

The victorious insurgence that life appears to demonstrate on all sides, especially during the youth of a group, is one of its characteristic qualities. From the moist cradle in which life seems to have first seen the light of day (though Haldane⁷ and Johnstone⁸ both deny any such origin in time, claiming that life must have been eternally pre-existing), life has gone out to people the sea and the land and the air with its myriads of forms, surmounting all manner of obstacles, invading the most inhospitable areas, pitting its might and its ingenuity against every demand of a continually changing and often inimical environment. And though lives have been snuffed out in the process, LIFE as a whole has won out, fittingly demonstrating what von Baer, the "father of modern embryology," has called "the progressive victory of spirit over matter."⁹ In consequence, the progress of life as depicted in such works as Mather's *Sons of the Earth* reads more like a glorious adventure than the blind and haphazard process that mechanistic evolutionists would have us believe that it is. Leo S. Berg (*Nomogenesis, or, Evolution determined by Law*), inquiring into the origin of this progress of life that is depicted on all sides, establishes as a basic principle the inherent fitness of the organism,

producing purposive adaptations as a law of its being.³⁴ R. Broom, in his book *The Coming of Man: Was it Accident or Design?* goes a step further. Pointing out the many intricate and co-ordinated contrivances that life has had to work out in its conquest of the environment, he demonstrates the necessary existence of a planning Intelligence behind the evolutionary process. Douglas Dewar, in *Difficulties of the Evolution Theory*, goes still further. He maintains that there is so much difference in structure between one basic type and another that the production of a new type requires a miraculous transformation in many different ways, impossible for unaided nature to achieve, and necessitating the interposition of a divine being in an act of special creation.¹⁰

Practically no other idealistic biologist, however, goes to this extreme. Yet many of them agree as to the necessity of an underlying spirit, a guiding intelligence, directing and controlling the operation of evolutionary forces. This is especially the thesis of such works as A. R. Wallace's *The World of Life: A Manifestation of Creative Power, Directive Mind and Ultimate Purpose*, the sub-title of which tells the whole story. Sir J. Arthur Thomson's extremely fine lectures, *Science and Religion, The System of Animate Nature, The Bible of Nature, and Concerning Evolution*, Conklin's *The Direction of Human Evolution*, H.H. Lane's *Evolution and Christian Faith*, J. Y. Simpson's *The Spiritual Interpretation of Nature*, and similar works by equally eminent biologists, all point in the same direction;

a fine symposium, *The Great Design*, edited by Frances Mason, may also be mentioned in this connection. This is also the underlying view of C. Lloyd Morgan, author of the theory of emergent evolution, which has had a wide appeal among modern biologists. J. S. Haldane's *Mechanism, Life and Personality*, and *The Sciences and Philosophy*, lead towards this conception from the standpoint mainly of physiology; while Hans Driesch's several works on vitalism, Johnston's *The Philosophy of Biology*, and J. von Uexküll's *Theoretical Biology*, though they do not work out this idea fully, content themselves with showing the impossibility of understanding life without the assumption of some non-material agency that breathes through and through every so-called mechanism and directs all its material processes.

The marvellous instincts with which all animals seem to be endowed illustrate convincingly this failure of the mechanistic hypothesis, as even the non-vitalist Ritter has pointed out.¹¹ Many of these activities operate in the young with absolutely no opportunity for instruction from parents or other adults of the same species, since in many cases the older generation dies out before their young hatch. This is abundantly demonstrated in the migrations of many fishes and birds. To explain such mysterious operations of nature is impossible, Dr. Schauinsland thinks, unless we appeal to the hypothesis "that all nature, animate and inanimate, is one great realm of the spirit which pervades and influences everything."¹²

Such a view, of course, would go far towards explaining the autonomy of life that has been demonstrated on all sides by such biologists as Thomson and Geddes, Haldane, Conklin, Dendy, Berg, Broom, Johnstone, and others. The life of an organism, they say, is not merely the functioning of a living mechanism; and the progress of life is not merely the operation of environmental forces. There is an initiative, a self-directing power within the living organisms themselves which prompts them to take an active hand in their own evolution, acting consciously and with the accumulated memory of past experiences to guide them.¹³ "Striving and memory are fundamental properties of life," says E. W. MacBride, "and give the only satisfactory explanation of evolution."¹⁴

There is thus a creative power which moulds organisms from within, and which continually adapts them to the demands of a constantly changing environment. This creative and adaptive power seems to have the attributes of Mind.¹⁵ The American palæontologist E. D. Cope definitely attributed all organic evolution to the operations of consciousness, holding that not only was life prior to organization, but that consciousness was the first manifestation of life, and not its latest product.³⁵ Consciousness, he believed, could conceivably extend throughout interstellar space, embodied in a subtle sort of "generalized" or "un-specialized" matter, the primary form of substance from which our "specialized" chemical elements are derived. Such a generalized form

of universal consciousness, he further thought, could be conceived as forming a fountain-head from which individual organisms drew their individualized forms of consciousness, like torches lighting themselves at a central flame.³⁶ This suggestive thought is so close to the Theosophical view as to be almost identical.

Cope believed that consciousness was one of the primary "irreducibles" of the universe, along with matter and energy. More recent writers—C. Lloyd Morgan,¹⁶ Julian S. Huxley,¹⁷ and others—similarly believe that Mind must go back to the very beginning of things, since, as Sir J. Arthur Thomson graphically puts it, "it cannot be juggled out of matter and energy." "The firmer our grasp of the idea of continuity," he says elsewhere, "the more we must allow to the original endowment of the simplest organisms." There must be *involution*, as the Theosophist would say, before there can be *evolution*.

And thus, "after a long circuit," concludes Thomson, "there is a return toward the old truth: In the beginning was Mind."¹⁸

III. THE EVOLUTION OF LIFE

Frequent attempts, however, have been made to show that all evolutionary phenomena in biology can be explained on the basis of the blind operation of purely material forces. Given sufficient time, and an over-productive system of Animate Nature full of variations of all sorts, the consequent competition would gradually eliminate the unfit in the struggle for existence, and thus inevitably leave the fit in supreme possession of the field.

This, essentially, is the Darwinian hypothesis, appealing to many because of its sheer simplicity. But simplicity, Leo S. Berg has pointed out, is no test of truth, a flagrant demonstration of which is afforded us in the comparison of Newtonian and Einsteinian theory.³⁷ Many biologists have in fact pointed out that, while natural selection undoubtedly does take place, it cannot be the sole factor in evolutionary progress, and indeed Darwin himself refused to endow it with the exclusive properties that many of his rasher followers have done. A few biologists go so far as to say that, as a directive factor in the progress of life, it is comparatively insignificant in importance. The many difficulties the theory presents have been recognized by ardent as well as lukewarm Darwinians.

In the first place, the difficulty as to *time*.

A. R. Wallace, who, with Darwin, formulated what has since come to be known as the Darwinian theory, has shown (as we have already had occasion to notice) that in many instances new forms come into being with surprising suddenness, without sufficient time having elapsed for the necessary slow transformation.⁵ And as to the "survival of the fittest" Wallace has similarly shown that numerous characters that have come down through the ages, particularly the æsthetic and spiritual qualities of man, have developed *despite* the fact that they are without survival value in the struggle for existence.¹⁹ Broom, also, has shown that numerous structures have developed in the course of evolution that have no survival value, and sometimes, in fact, the

very opposite.²⁰ The existence of such "non-adaptive characters" is generally recognized. Wallace and Broom accordingly think that the existence of a spiritual factor has to be postulated to account for these non-adaptive characters.

But it is the "chance" element in the Darwinian theory that has perhaps come in for the strongest criticism. E. D. Cope, H. F. Osborn, R. Broom, and other palæontologists have shown that, in evolution, progress takes place in definite directions, as if according to a plan, sometimes (as we have just seen) without reference to the question of survival value, except where the variation becomes in time too obviously unfitted for existence.²¹ And it is rather significant that the "chance variation" theory has received some of its most serious criticism from the very branch of science that possesses the only direct record of the past history of organic life, namely, palæontology, or the science of fossil remains. "In evolution," says H. F. Osborn, "law prevails over chance."²² Berg has contributed some value studies on this subject.³⁴

Cunningham, also, points out that such variations as do take place, do not do so haphazardly, but show a remarkable correlation with the environmental conditions under which they occur, inexplicable on the basis of chance.²³ And while in *Hormones and Heredity* he attributes evolutionary change to the influence of the environment on the organism, mediated by hormones, plus the active or passive co-operation of the organism through use and disuse of organs, his *Modern Biology* clearly shows that he views life

from the vitalistic or near-vitalistic standpoint.

The development of animal colouration, and of the amazing instincts with which animal life is endowed, is likewise shown to be impossible on the theory of a haphazard accumulation of chance variations.²⁴ Johnstone, particularly, has shown on a purely mathematical basis how fantastically improbable is this theory of chance. In one case he has analysed—the evolution of a particular type of fish—he has calculated that the concordance of numerous elements making that evolution possible has had only one possibility *in two hundred billion* of ever having taken place on the basis of chance.²⁵

This question of mathematical probability (or, should we say, improbability) has been carried into the field even of inorganic evolution. L. J. Henderson has analysed in great detail the physical and chemical characteristics of the non-living environment upon which life depends for its existence. These characteristics, he finds, are such that, of all the known chemical elements and compounds, those which constitute our environment are precisely those which are *the most fit to sustain life*. Thus he appropriately calls his book, *The Fitness of the Environment*. Discussing the theoretical possibility that all this fitness might have come about by chance, this bio-chemist comes to the conclusion that there is actually "not one chance in countless millions of millions" of such a happening. As a result, he comes to the inescapable conclusion that this development of a suitable environment can "only be regarded as a

preparation for the evolutionary process."²⁶

A. R. Wallace, who in some respects anticipated Henderson's analytical work, is even more specific. On the basis of certain assumptions which we need not go into, he has estimated that the mathematical improbability that all this preparation for life has taken place on the basis of chance is a million million, million million, million million, million million to one²⁷—an almost infinite improbability. In fact, if I might permit myself a weak pun, for the sake of emphasis, these conclusions of Berg, Johnstone, Henderson, and Wallace could be summarized as follows: On the mathematical Law of Chance, the chances are almost infinitely against the chance that evolutionary progress has come about by chance.

But Wallace has gone still further. Scanning the progress of life through the geologic ages, he shows how, from the beginning, one evolutionary step has prepared the way for the next logical step, until, millions and millions of years later, we find Man in the enjoyment of the intellectual, æsthetic, and spiritual faculties which are his.²⁸ Commenting on these various preparatory factors that have made this progressive evolution possible, Sir J. Arthur Thomson makes the wise comment: "It looks as if the Creation had been, as we would say in human affairs, 'well thought out'."²⁹ In numerous interesting ways, Wallace more specifically shows that all evolutionary progress must have been *consciously* aiming at the production of Man.³⁰ R. Broom, in

his work *The Coming of Man* comes to the same conclusion.³¹

Wallace even makes the bold suggestion that this designing Mind which shows Itself in so many natural phenomena is not necessarily the Infinite Deity Himself, but merely comprises collectively a graded series of Intelligences, "each successive grade having higher and higher powers in regard to the origination, the development, and the control of the universe."³² Similarly, Broom, considering the many competing elements in nature, believes that evolutionary progress has been achieved through the operation of a host of spiritual beings, each devoted to the working out of a specific part of the evolutionary plan.³³

These speculations thus come very close to the Theosophical conception of the Deva Builders—those cosmic agencies which carry on the process of evolution on an archetypal plan, very much as human beings practise selective breeding and the cultivation of domestic animals and plants. Together, the entire hierarchy of agencies is synthesized in the Creative Logos, that Divine Power which even Darwin in his more philosophical moments found it necessary to postulate as the ultimate origin of the universe.

With such a conception before us, the other biological factors that evolutionists have discovered—Natural Selection, Mutation, Mendelian heredity, geographical influences, and so forth—drop into their natural place in the scheme of things, though they now take on only a secondary importance, as

"tools" that the Cosmic Intelligences have used in their evolutionary work.

This question will occupy our attention in the concluding article of the series.

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THE DELUSION OF SELF

BY BRAHMACHARI ARYA ASANGA

(Concluded from page 47)

IT may seem that with the addition of two immortal principles or khandhas (Ātmā-Buddhi) to the exoteric five khandhas (Manas, Kāma, Prāna, Linga, Sthūla), Esoteric Buddhism has come to stray far from popular Buddhism, which rejects the belief in an abiding individuality (sakkāya-ditthi), or the doctrine of an immortal Self (atta-vāda). We have seen¹ that the Adept in *The Mahatma Letters* also repudiates these heresies, since they lead to the equally pernicious superstition of the "belief in the efficacy of vain rites and ceremonies, in prayer and intercession" (sīlabhatta-parāmāsa). As obstacles on the way of spiritual progress, they figure prominently in traditional Buddhism as the first two fetters, from which the aspirant has to free himself before he can perfect the fruit of the first stage of the Path (sotāpanna).

The first fetter, or the delusion that there is anything in this universe which we may regard as our Self, abiding, permanent, immortal, everlasting, is thus refuted by the Buddha: "Speculative tenets are sixfold. Take the case of an uninstructed everyday man who takes no count of the Noble and the Excellent, who is unversed and untrained in the Doctrine of the Noble and the Excellent, who regards as 'mine' or 'I am this' or 'this is my

Self,' either (1) visible form [rūpa], or (2) feeling [vedanā], or (3) perception [saññā], or (4) the plastic forces [sankhāras], or (5) whatsoever he sees, hears, touches, is aware of, or by the mind attains, seeks out, and reflects on [viññāna], or (6) the speculative tenet that 'the world around me is the Self which I shall hereafter become, eternal and permanent, everlasting and unchangeable, standing fast like heaven and earth.' But the instructed man, the disciple of the Noble who does take count of the Noble and the Excellent, and is both versed and trained in their Doctrine, refuses to regard the above five khandhas and the world around him as 'mine' or 'I am this,' or 'this is my Self.' Refusing so to regard these things, he is not worried over that which is non-existent"² (asati), externally (bahiddha) as well as internally (ajjhatam).

There is no doubt that this "Middle" discourse of the Buddha is in perfect accord with the assertions of science, that nothing whatever in the whole universe lasts even for two consecutive moments of time. All is fleeting, and therefore not abiding. There is nothing which in any sense can be called enduring. From the logic of the discourse there is no escape, except, as I see it, along the line indicated by Esoteric Buddhism. Though the logic of popular

¹ See THE THEOSOPHIST, March, p. 43.

² *Majjhima Nikāya*, I, 95.

Buddhism and modern science may be irrefutable, *its range is certainly not unchallengeable*. That all things in the world, as asserted by Buddhism, are impermanent (anicca), and therefore in the end woeful (dukkha), as well as intrinsically without an immortal Self (anatta), is true, but only *as far as it goes*. Says Professor D. T. Suzuki, the well-known modern exponent of Zen Buddhism: "Hinayānism is all right *as far as it goes*" (*Buddhism in England*, May-June 1938, p. 9). And that is only as far as the five khandhas go, which is not further than the five senses and the mind as the sixth go. Beyond the mind, however, there lies a deeper reality, which is indeed the ultimate reality of all that is perceived and known by the mind.

The Buddha did not deny this greater reality; on the contrary, he postulated it most emphatically, and made it out as lying at the root of all that is, as being the condition, though itself unconditioned, of all that is conditioned, fleeting, unreal, non-existent. Said the Lord, on a certain occasion, regarding Nirvāna: "There is, brethren, an unborn, a not-become, a not-made, a not-compounded. If there were not this, brethren, there could not be made any escape from what is born, become, made and compounded. But since, brethren, there is this unborn, not-become, not-made, not-compounded, therefore is there an escape from what is born, become, made and compounded."¹ In other words, the unconditioned is the cause and the root, as well as the aim and the end of life, in particular of the holy life leading to

¹ *Udāna*, VIII, 80.

release and liberation. "Rooted in Nirvāna, O Rādhā, the holy life is lived. Nirvāna is its goal. Nirvāna is its end."² If Nirvāna were not, the holy life could not be lived; it is Nirvāna working in and through every man's heart which urges him on to seek it. Were it not there, he would not be able to find it, not be able to know of it. But lo, "rooted" in it he stands! The life-pulse of his heart, and the light of his eyes, it drives him on, and illuminates his way till the veil of darkness is pierced, and the burden of sorrow is lifted.

Esoteric Buddhism gives to this Ultimate Reality, insofar as it manifests or has pushed its "root" into a living being's heart, the name of the One (Monad), or the Self (Ātma). Names matter little, if the sense is clear. Probably it were better to call that Reality, the All-One, or the All-Self, or better still the Beyond-Number, the Beyond-Self (Param-ātmā), indeed the Selfless-Self. For it is both, the one as well as the many or the all; the Self as well as the Not-Self; and therefore it is also neither the many nor the one, neither the Not-Self nor the Self. Only when considered as finding its expression in time and space through a living individual (atta), only then is there some reason for emphasizing the "one" and the "self" aspect. In that case it is the seventh khandha (Ātmā), postulated by Esoteric Buddhism, while the sixth khandha (Buddhi) is but the vehicle of the Monad or Ultimate Individual Self, the "root" as it were which the latter pushes out into the fruitful soil of the lower worlds. Without it the tree of the

² *Samyutta Nikāya*, III, 187.

holy life cannot flourish, cannot suck upwards towards the Self the life-giving saps of the experiences gathered by the lower khandhas.

From all this it is clear that Esoteric Buddhism does not in any way repudiate the teachings of traditional Buddhism, or decry them as a "monstrosity," invented in degenerate days by men of weak intellects who misunderstood Buddha's teachings (George Grimm), or as an "unspeakable libel," perpetrated on the Buddha by his monkish disciples (Mrs. Rhys Davids). On the contrary, it upholds the exoteric doctrines, *as far as they go*; it vindicates those who have handed down the Buddha's teachings to posterity as true and faithful disciples, who neither misconstrued nor intentionally falsified their Master's words, but who, unlike their modern vilifiers, had no axe of their own to grind, and therefore were more true to the Buddha's teachings.

The Dharma as transmitted by tradition was meant for the masses. These would only be confounded by a vision too remote, by distinctions of too subtle a nature. Enough for them when their everyday life and experience was analysed and exposed as woeful, impermanent and self-less. Their daily life of action, feeling and thought did not reach beyond the group of five khandhas. In these it found its beginning and end. Then why bother them with further distinctions, which had as yet no meaning for them, and could only give rise to dangerous misconceptions? From the Buddha's unwillingness to discuss anything beyond the lower khandhas,

it does not follow that there was nothing beyond. He thought it of only theoretical, not of practical, value for the masses, "not concerned with profit, not a principle of the holy life," as far as they were concerned.¹

His ruling still holds. The study of the amplifications given by Esoteric Buddhism is worthless without the actual living of the holy life. Such study may somewhat clarify the mind, but it is not even a proof of one's devotion to the Master, if it is not brought into practice. For only "he, Ānanda, be he brother or sister, or lay-brother or lay-sister, who dwells in the fulfilment of the Dharma, both in its greater and in its lesser duties; he who walks uprightly in accordance with the Dharma, he it is that truly honours, reveres, respects, worships, and defers [to] the Tathāgata."² If one lives the holy life, then the wider prospect beyond the five khandhas opens itself before the inner vision, and then only can it be discussed with fruitfulness, without the danger of falling into the gross or subtle error of egoism, or selfism. Only by getting rid of egoism in a clean life, can the new prospect of an abiding principle in life be envisaged with immunity.

The doctrine, then, still holds, in Exoteric as well as in Esoteric Buddhism, that all that is covered by the five khandhas is woeful, impermanent and selfless, that the idea of any abiding principle in the fivefold man is a delusion, that all the glib and easy talk of man as surviving death, of his ego as enduring through many lives, and so

¹ *Majjhima Nikaya*, 63.

² *Dīgha Nikāya*, III, 138.

on, is a heresy, a false belief, if proposed in such a superficial manner. As the Mahatma writes: "Returning to the question of identity between the *old* and the *new* "Ego" [read: individual], I may remind you once more, that even your Science has accepted the old, very old fact, distinctly taught by our Lord [the Buddha], viz., that a man of any given age, while sentiently the same, is yet physically not the same as he was a few years earlier (we [the Esoteric Buddhists] say *seven* years and are prepared to maintain and prove it): Buddhistically speaking, his *Skandhas* have changed. At the same time they are ever and ceaselessly at work in preparing the abstract mould, the 'privation' (in the sense of 'private' or 'personal' manifestation) of the future *new* being. Well, then, if it is just that a man of forty should enjoy or suffer for the actions of the man of twenty, so it is equally just that the being of the new birth, who is essentially identical with the previous being—since he is its outcome and creation—should feel the consequences of that begetting self or personality. . . . But perhaps, to our physiological remark the objectors may reply that it is only the body that changes, [that] there is only a molecular [i.e. material] transformation, which has nothing to do with the mental evolution; and that the skandhas represent not only a material [rūpa] but also a set of mental and moral qualities [nāma]. But is there, I ask, either a sensation [vedanā], an abstract idea [saññā], a tendency of mind [sankhāra], or a mental power [viñ-

nāna] that one could call an absolutely non-molecular [i.e., non-material] phenomenon? Can even a sensation or the most abstractive [sic] thought which is *something*, come out of *nothing* or be nothing?"¹

In other words, no life or psyche (nāma) without form or matter (rūpa), and vice versa, so that if body is said to be impermanent, not abiding, the same must be avowed of the soul. To drive this point still further home, the author of the letter refers in a footnote² to the *Vyākhyā* or commentary by Vasumitra—a seventh century doctor of the Mahāyāna school and Professor at the famous Nalanda university—on Vasubandhu's *Abhidharma Kosha* of a century earlier, in fact to "any Northern Buddhist book, all of which show Gautama Buddha saying that none of these [five] skandhas is the [immortal] soul, since the body is constantly changing, and that neither man, animal, nor plant, is ever the same for two consecutive days or even minutes." After this remark the following words seem directly to be quoted from one of the "Northern books" referred to: "Mendicants! remember that there is within man no *abiding principle* whatever, and that only the *learned* disciple who acquires wisdom, in saying 'I am', knows what he is saying."

A startling statement this, for any Theosophist to hear from the Adept's own lips: "There is within man no abiding principle whatever." Faced by it, we may well reconsider the current conceptions about life and death, about the survival

¹ *The Mahatma Letters*, 111-112.

² *Ibid.*, p. 111.

after death, the reincarnation theory, the personality and the individuality, the ego and the Monad, the soul and the Spirit. And if the Mahatma himself after all shows us the way how to relieve somewhat the empty feeling left by the statement, that does not lessen in the least the truth of the proposition: "There is within man no abiding principle whatever."

In a later letter,¹ in answer to a remark by A. P. Sinnett, the statement is commented upon by the author as follows: "One of your letters," the Master wrote to his correspondent, "begins with a quotation from one of my own: 'Remember that there is within man no abiding principle whatever,' which sentence is followed by a remark of yours: 'How about the sixth and seventh principles?' To this I answer, neither *ātmā* nor *buddhi* ever were *within* man, a little metaphysical axiom that you can study with advantage in Plutarch and Anaxagoras. The latter made his *vous αυτοκρατης* [*nous autokrates*], the spirit self-potent, the nous that alone recognizes *noumena*, while the former taught on the authority of Plato and Pythagoras that the *se-momnius* [?] or this nous, always remained without the body; that it floated [over] and overshadowed so to say the extreme part of the man's head, it is only the vulgar who

think it is within them. Says Buddha: 'You have to get rid entirely of the subjects of impermanence composing the body that your body should become permanent. The permanent never merges with the impermanent although the two are one. But it is only when all outward appearances are gone that there is left that one principle of life which exists independently of all external phenomena. It is the fire that burns in the eternal light, when the fuel is expended and the flame is extinguished; for that fire [the spirit] is neither in the flame [soul] nor in the fuel [body], nor yet inside either of the two, but above, beneath, and everywhere (*Parinirvāna-Sūtra*, Kiouen XXXIX)'.²

If this deeply mystical passage tells us anything beyond the fact that the one reality of the eternal light abides everywhere, except within phenomenal man and his phenomenal universe, then it is the confirmation of the truth of the Buddhist doctrine that the belief in an abiding principle in man is indeed a heresy, a delusion, a false belief, the getting rid of which is the *conditio sine qua non* for the realization of the ultimate reality of Nirvāna, for "the permanent never merges with the impermanent."

Yet, according to the Mahāyāna teachings, there is something left, after everything phenomenal has

¹ *The Mahatma Letters*, p. 455.

² The same reference to the *Parinirvāna Sūtra* is found in Samuel Beal's *Catena of Buddhist Scriptures* (1871), p. 173; *The Mahatma Letters* has wrongly *kwuen* instead of *kiouen*. The first and third sentences of the above quotation are found on p. 184 of Beal's book, the second and fourth sentences being evidently interpolations by way of comment by the Mahatma. When the brothers Hare assert in their book, *Who Wrote The Mahatma Letters?*, that they have in vain searched the above named *Sūtra* for the quotation, this can only mean that they have looked through the Pali text or translation, but not through the Chinese version as given by Beal.

been discarded. According to the same Sūtra and chapter, the Brahmachari, Sena, said to the Master: "According to Gotama's opinion, then, that there is no 'I', let me ask what can be the meaning of that description he gives of Nirvāna, that it is permanent, full of joy, personal and pure." To which the Buddha replied: "Illustrious youth, I do not say that the six external and internal organs [the five senses and the mind], or the various species of knowledge are permanent, etc.; but what I say is that that is permanent, full of joy, personal and pure, which is left after the six organs and the six objects of sense, and the various kinds of knowledge are all destroyed. Illustrious youth, when the world, weary of sorrow, turns away and separates itself from the cause of all this sorrow, then by this voluntary rejection of it, there remains that which I call the 'true Self', and it is of this I plainly declare the formula, that it is permanent, full of joy, personal and pure."¹

This passage illustrates that other text, quoted by the Adept, that only he who has acquired wisdom, "in saying '*I am*' knows what he is saying."² "The true Self" is a reality, the phenomenal "I" is not. The latter is only a product of māyā or delusion. In perfect accord with this sentiment, Madame Blavatsky quotes the following from an unpublished discourse of Buddha: "Said the All-Merciful: Blessed are ye, O Bhikshus, happy are ye who have understood the mystery of be-

ing and *non-being*. The elephant who sees his form mirrored in the lake, looks at it, and then goes away, taking it for the real body of another elephant, is wiser than the man who beholds his face in the stream [of samsāra], and, looking at it, says 'Here am I . . . I am I'; for the I, his Self, is not in the world of twelve Nidānas and mutability, but in that of non-being, the only world beyond the snares of māyā." That alone which has neither cause nor author, which is self-existing, eternal, far beyond the reach of mutability is the true I, the Self of the Universe.³

One last point. It may seem that the dispute between selfism and selflessness is of a purely theoretical value. If it were, the Buddha would not have joined issue in the controversy. I quote from an article by Professor Winternitz: "The warning so often repeated in the Pali Suttas, against the conceit of 'I' and 'mine,' against thinking that one's individual existence is an absolute reality, has also an *ethical* character. For the ordinary follower of Buddha, who does not and cannot aspire to final emancipation, the religion of 'non-selfism' is practically a religion of *unselfishness*. But the anatta doctrine in its proper meaning also, as the belief that the notion of individuality [read: personality] has to be entirely got rid of in order to reach nirvāna, has at least an ethical import. This is proved by the fact that upadāna, the cause of craving (tanha), which

¹ Beal's *Catena*, pp. 179-180. For "personal" in the above quotation one should read "individual," to conform to the Mahatma's terminology.

² *The Mahatma Letters*, 111.

³ *The Secret Doctrine*, III, 392, (Adyar ed., V. 379).

is at the root of ill (dukkha) is not only the clinging to sensuality (kāma), but also the clinging to the *atta-vāda*. It is not a psychological or logical error to say: 'I am,' 'this is mine,' 'this is myself,' but a *moral defect*."¹

At one point the Professor's pen has made a slip. Instead of being the "cause," clinging (*upadāna*) is rather the "result" of craving (*tanha*), when that craving has been indulged in, instead of being led along other channels, or "sublimated" as we would say with modern psychoanalysis. Reference to the famous chain of causation or origination, discovered by the Buddha when he reached enlightenment, will show this. In accordance with that chain of causation, the Adept also teaches: "The causes producing the 'new being,' and determining the nature of [its] karma are *trishna* (or *tanha*)—first, desire for sentient existence [*bhava*], and [then] *upadāna* [clinging], which is the [result of] the realization or consummation of that *trishna* or desire."²

Sentient existence (*bhava*) further means "individual" or "personal" existence (*atta-bhava*), for only as such, at least in the case of man, can pleasures be experienced. Their "unique" or "individual" character is not the least factor in their enjoyment. The more "individualistic" or "selfish" the experience, the greater the sensuous pleasure derived from it. The *atta-vāda* lies therefore at the root of the mischief, is indeed the tip of that root, or the point of the needle. Take it away, or blunt it, and the desire

for sentient existence will die away with it. Try to weed the latter out, while leaving undisturbed the clinging to "self," or "individual" existence, and the weeds, their roots not being destroyed, will come up again and again.

Whether the clinging to self is transferred to other worlds in an after-death state—the immortality-desire—makes no difference. Once having known the delights of earthly existence, the "individual"—whether he be conceived in *kāmaloka*, or as an ego in higher mental worlds—though for the time being perhaps cloyed with their sweet taste, and longing for subtler pleasures—will again and again return to his grosser pastures, when the subtler in their turn have been experienced to satiety, at least for the time being. And so the wheel of birth and death turns on and on without surcease. But once wipe out all stain of selfism, and the selfless being, having become transparent as glass, shows no trace of its existence, but is dissolved in *Nirvāna*, leaving a trackless course behind. "Of the *Tathāgata* who has got rid of the conceit of 'I' and 'mine,' no consciousness can be pointed out anywhere either in this life, or when he has passed away. This does not mean that he does not exist, but that he is untraceable, unknowable, not to be described in any way whatever."³

To call that untracked and untraceable reality by the name of Self (*ātma*), or Over-Self (*param-ātma*), or any other positive name, is a misnomer, a limitation of its

¹ Ganganath Jha's Commemoration Volume, Poona Oriental Series No. 39, p. 466.

² *The Mahatma Letters*, 112, see also 59.

³ Winternitz, *loc. cit.*, p. 460.

unconditioned infinity. If to one the self is so dear that he cannot let go of it in his thoughts, the nearest approach would be the combination *ātmā-anātmā*, Self-Not-Self, which indicates that the ultimate reality is the one as well as the other; this of course cannot but mean that it is neither the one nor the other: *neti, neti*, not this or that. The Buddha had good reason to call *Nirvāna* that trackless goal of existence. It is a negative term, and as such is well defined as the "not-born, not-become, not-made, not-compounded."

Of the important place that the doctrine of Unselfism occupies in the Buddha's teaching, second only to that of the Four Noble Truths, there is ample witness, according to the traditional story, for it forms the subject of the second sermon preached by the *Tathāgata*, after his enlightenment, to the five ascetics who had before abandoned him when he gave up extreme ascetic practices. After the first sermon they became his first five disciples, after the second discourse, the first five *Arahants*, or liberated ones, not counting the Master himself.

According to the most authoritative text,¹ this second sermon, which bears the name of the *Anatta Lakkhana Sutta*, the discourse on the Marks of Not-Self, says: "The body [*rūpa*], monks, is not the self. If the body, monks, were the self, the body would not be subject to disease, and we should be able to say: 'Let my body be such and such a one, let my body not be such and such a one.' But since the body, monks, is not the self, therefore the body is subject to

disease, and we are not able to say: 'Let my body be such and such a one.' Now what do you think, monks, is the body permanent or perishable? It is perishable, Lord. And that which is perishable, does that cause pain or joy? It causes pain, Lord. And that which is perishable, painful, subject to change, is it possible to regard that in this way: 'This is mine, this am I, this is myself?' That is impossible, Lord. Therefore, monks, whatever body has been, will be, and is now, belonging or not belonging to sentient beings, gross or subtle, inferior or superior, distant or near, all that body is not mine, is not me, is not myself: thus it should be considered by right knowledge according to the truth. [The other four *khandhas*, *vedanā*, *saññā*, *sankhāras*, *viññāna* are treated in exactly the same way and in the same words]. Considering this, monks, the wise and noble disciple turns away from the body, from sensation, from perception, from the synergies, from consciousness. Turning away, he loses passion, he is liberated, the knowledge comes to him: 'I am liberated,' and he knows rebirth is exhausted, the holy life is completed, duty is fulfilled; there is no more living in these conditions."

Liberation here means just nothing else but being liberated from the delusion of self, from the bondage of self, of the phenomenal self, i.e., of all that is known of man down here, as he manifests himself through the five *khandhas* or lower principles. As to what remains when these are finally completely destroyed, the appellation of self

¹ *Mahāvagga*, I, 6, 38-47.

(with or without capital letter) does not apply to that which has merged into the All, or the One, or the One-All, or All-One.

In case some doubt still lingers as to whether the authors of *The Mahatma Letters* were good Buddhists in this sense, even though they were professedly Esoteric Buddhists, I will conclude with a passage from a letter of their mouthpiece, H. P. Blavatsky, written not quite three months after her taking with Colonel Olcott pancha-sila at Galle in Ceylon, 25 May 1880. The terms "Impersonal Ego," and "Impersonal Individuality" used in the text, are of course similar contradictory or paradoxical combinations to the one we have met before: Self-Not-Self, or *ātma-anātmā*. It is an answer to a French Theosophist, who had apparently addressed her as "une grande âme."

"I do not know," writes H. P. Blavatsky, "if I am a 'great soul,' but I do know that I would much prefer not having a soul at all, or seeing it die away with the body. This old carcass is annoying me since long, and my 'great soul' has only made people ungrateful and slanderous; it is therefore but an 'idiot.' But this is my own *personal opinion*, please, with which the Theosophical Society has nothing to do. *I am a Buddhist to my finger tips*, and I have been saying so for years. I believe in soul, but in a soul that will finally disappear, as behoves every honest soul, and every particle of matter, the form nor the existence of which can be infinite, and therefore neither immortal. I believe in the eternity of matter as *principle*, not as form

which is always transient. I do not believe in the personal immortality of the soul or of the Ego; but I believe in the immortality and the eternity of the Universal Spirit, or the one and impersonal Ego. And it is there, in that Great All that, immersed and absorbed, my poor little 'great soul' will at last find its annihilation, its Nirvāna, and will finally rest in the universal annihilation of its stormy and miserable existences. Feverish activity will be drowned in spiritual inactivity, the poor tiny individual atom in the Universal All. And then H. P. B., that small drop of muddy water, will have become a boundless ocean without beginning or end. This is my aspiration, my own! I will never be satisfied with finally settling down in Nirvāna or in the traditional Paradise, as an *individual soul*. It would be a sight, indeed, to see the souls of James, Peter and Susie enduring through eternity, with golden toothpicks in their mouths and the escutcheons of the Great on their carriage doors. Very philosophical, this conception. But my ambition is to become ultimately the All, to be finally attracted by and absorbed into Nirvāna as a wisp of vapour is attracted by the Ocean; and there, losing my personal individuality, to replace it by the impersonal individuality of the Universal Essence, which the Christians and other deists call 'God,' though I and my school (which is not the Theosophical School [but that of Esoteric Buddhism]) call the *Universal Cause*—a cause which has neither intelligence, nor desire, nor will, for it is itself absolute Intelligence, Desire, and Will."¹

¹ Charles Blech, *Histoire de la Société Théosophique en France*, pp. 118-9.

COSMIC CONSCIOUSNESS

BY MORLEY STEYNOR

MILIKAN has popularized the cosmic rays so that today no one doubts their existence; but Cosmic Consciousness, although quite as real, is still by most people unknown and unrecognized.

This article, therefore, is written for the few who already believe in this new consciousness or are even sensing it, and will welcome further light on the understanding of it. For Cosmic Consciousness is the highest form of enlightenment yet reached by humanity, and is well worthy of consideration. True, consciousness is ever the same thing, flows from the same source, and is ever expressed as Will, Wisdom and Activity; but in some men more gifted it flows more freely, more fully, and it is then that we call it Cosmic Consciousness, as we speak of the "expansion" of the Initiate's consciousness.

Outside Theosophical literature there is little written on the subject, the most effective book being Dr. Bucke's *Cosmic Consciousness*, first published in 1901. That so important a book as this should be so little known to the present generation is reason for drawing attention to it. Moreover, fresh light has been thrown on Cosmic Consciousness by the publication of Dr. Arundale's *Kundalinī*.

For those unacquainted with Bucke's book a few words should be of interest as to how he was led to write it. After describing his

life up till the moment of his illumination—in his thirty-sixth year—he records that he and some friends had spent the evening reading the poets—especially Walt Whitman. After his friends had left him he was in a state of quiet, almost passive enjoyment. All at once, without warning of any kind, he found himself wrapped around as it were by a flame-coloured cloud. For an instant he thought of fire, some sudden conflagration in the great city; then he knew that the light was within himself. Directly afterwards came upon him a sense of exultation, of immense joyousness accompanied or immediately followed by an intellectual illumination quite impossible to describe. Into his brain streamed one momentary lightning-flash of the Brahmic Splendour which ever afterwards lightened his life; upon his heart fell one drop of Brahmic Bliss, leaving henceforth for always an aftertaste of Heaven. He claims that he learned more within the few seconds during which the illumination lasted than in previous months or even years of study, and that he learned much that no study could ever have taught.

Yes, will say the sceptic, a clear case of self-deception, or an interesting pathological study, and we might ourselves have thought at first that it was an illusion; but a perusal of this book shows that the author's experience was merely a

repetition of that of others in the past. Indeed, the striking similarity of all these experiences shows that they are not to be dismissed lightly as religious enthusiasms or sectarian fanaticism. Dante, on a similar occasion, says that he was "trans-humanized into a God: that which I was seeing seemed to me a smile of the universe, for my inebriation was entering through the hearing and through the sight. O joy! O ineffable gladness! O life entire of love and of peace!"

Says Jakob Boehme: "Earthly language is entirely insufficient to describe what there is of joy, happiness and loveliness contained in the inner wonders of God." Then Edward Carpenter's "All sorrow finished," "the deep, deep ocean of joy within," "being filled with joy," "singing joy unending." And Walt Whitman's "I am satisfied—I see, dance, laugh, sing"; "I float this carol with joy, with joy to thee, O death"; "The ocean filled with joy—the atmosphere all joy! Joy, joy in freedom, worship, love! Joy in the ecstasy of life: enough merely to be!" And do we not find Jesus, Paul, Plotinus, Muhammad, Francis Bacon, William Blake, Honoré de Balzac, all describing, each in his own way and in the phraseology of his time, precisely the same experiences?

This illumination has invariably taken place at about the same age—between twenty-five and forty years of age, thus showing, as Bucke says, that the man must be at the top of his form both physically and mentally, and, we might add, morally also. No hallucination here, but rather the highest expression of the

emancipated intellect and the enfranchised soul.

What, then, is this Cosmic Consciousness?

In his endeavour to describe it, Bucke says: Cosmic Consciousness is a higher form of consciousness than that possessed by the ordinary man. There are three forms of consciousness: Simple Consciousness, which is possessed by, say, the upper half of the animal kingdom. Self-Consciousness, by virtue of which man becomes conscious of himself as a distinct entity; no animal can realize itself in that way; on this Self-Consciousness is built everything in and about us distinctly human. Cosmic Consciousness is a third form which is as far above self-consciousness as is that above simple consciousness. The prime characteristic of Cosmic Consciousness is, as its name implies, a consciousness of the Cosmos, that is, of the life and order of the universe. Along with this consciousness there occurs an intellectual enlightenment or illumination which alone places the individual on a new plane of existence—makes of him almost a member of a new species. To this is added a state of moral exaltation, an indescribable feeling of elevation, elation and joyousness, and a quickening of the moral sense, which is fully as striking and more important both to the individual and to the race than is the enhanced intellectual power. With these come what may be called a sense of immortality, a consciousness of eternal life, not a conviction that one shall have it in the future, but the consciousness that one has it already.

Bucke maintains that what progress civilization has made during past centuries has been due to men who have themselves attained to Cosmic Consciousness. The trait, he says, that distinguishes these people from others is that their spiritual eyes have been opened and they have seen. The better known members of this group have created, through religion and literature, modern civilization.

Balzac, for example, was a most interesting and instructive instance of this higher consciousness. Before he was thirty he had published some twenty novels—veritable Grub Street productions. Then at the age of thirty-two—the time of his illumination—he writes a short story entitled *Louis Lambert*, which at once places him amongst the greatest of literary geniuses. It is as though his intellectual capacities had suddenly been increased a thousandfold; and, indeed, that is exactly what this higher consciousness would seem to do. He calls himself a “specialist,” a name he gave to Dante and to others who had experienced what we are now calling Cosmic Consciousness.

Walt Whitman is a similar case. Here we see the Whitman of the forties writing tales and essays which are without even a suggestion of talent. Then, just like Balzac, he attains illumination, and *immediately afterwards*, if we are to credit Bucke, follow “pages across each of which in letters of ethereal fire are written the words ETERNAL LIFE.” True, Whitman’s verse has not always pleased us; but seen from the higher point of view we realize that the man is trying to explain that which lies beyond all words:

“Wandering amazed,” he says, “at my own lightness and glee. . . When I undertake to tell the best, I find I cannot, my tongue is ineffectual on its pivots; my breath will not be obedient to its organs; I become a dumb man.”

Dante undoubtedly attained to Cosmic Consciousness. In the *Divine Comedy* (a book strictly parallel to the *Comédie Humaine* or the *Leaves of Grass*, says Bucke), Dante tells first, in the *Inferno*, of human life as seen among ill-doers. Then, in the *Purgatorio*, he speaks of human life as seen in those who are struggling towards the light. But in the *Paradiso* he treats of the new world of the Cosmic Sense—of the kingdom of God—Nirvāna.

After carefully reading Bucke’s book we must admit that we were still as far from knowing what Cosmic Consciousness really is as were Dante, Balzac, Whitman or Bucke himself before their illumination. And we should probably have remained without any clue had we not read Dr. Arundale’s *Kundalinī*. Then, for the first time, it dawned upon us that Cosmic Consciousness was the awakening of Kundalinī.

What, then, is Kundalinī?

Although Kundalinī has been known in the East for ages, the first mention of it came to the West in the pages of *The Secret Doctrine* by H. P. Blavatsky, first published in 1888. This work is only now beginning to be read and valued at anything approaching its true value. Hence all those men of genius mentioned above as having attained Cosmic Consciousness knew nothing as to its origin. What, for instance, could Dante or Balzac know about Kundalinī? But what’s

in a name? They had the rose itself.

Blavatsky tells us that Kundalinī is the power or force which moves in a serpentine or curved path. It is the universal life principle which everywhere manifests in nature. This force includes the two great forces of attraction and repulsion. Electricity and magnetism are but manifestations of it. This is the power which brings about that "continuous adjustment of *internal relations to external relations*," which is the essence of life according to Herbert Spencer.

In *The Voice of the Silence* this force is called "the Fiery Power" and "the World's Mother." "There is much reason for all these strange names," says Leadbeater, "for it is in very truth like liquid fire as it rushes through the body, and the course through which it ought to move is a spiral one like the coils of a serpent." In *The Inner Life* Leadbeater has many interesting things to say about this "Serpent-fire," as he calls it, and of the grave dangers run in awakening it prematurely.

Einstein—who himself has realized Cosmic Consciousness—speaks of "cosmic religious sense." This, he says, is held by a few gifted individuals, religious geniuses and noble communities, and it has not only superseded the anthropomorphic religions of primitive tribes, but also those of the churches of today.

He maintains that it is the function of art and of science to arouse and keep alive this cosmic religious sense in those who are receptive.

Now in *Kundalinī* Dr. Arundale tells us much about this truly amazing power. He says:

The root of the word Kundalinī is the verb *kund*, which signifies "to burn," . . . Here we are given an idea as to the way in which the Fire works, unfolds. . . . It is a word signifying the feminine aspect of the creative force in evolution, which force, in its specialized and more individual potency, lies asleep, curled up as in a womb, at the base of the human spine. . . . [With the awakening of Kundalinī] a beautiful expansion of consciousness is physically experienced, so that the individual feels full of a glorious life and of a sense of intimate contact with what must be the developed intuitive consciousness. . . . There is a fine sense of at-one-ment, of radiance, of contact with the Real. Barriers seem to have been broken down, so that the individual sees into the heart of things, no matter what they are, and sees them as growing entities, their glorious future disclosed to him as embryonic in them. . . . It is as if a new dimension¹ had opened out, so that a new world is entered. . . .

From the centre of the Earth and from the Sun we draw the Kundalinī power. We concentrate it at the spine-base centre and send it on its vitalizing way through the great centres of being. . . . Not only is there absence of the slightest sexual disturbance [with Kundalinī,] but such remnants of sex-nature

¹ It is interesting to note that in his book *Tertium Organum*, Ouspensky says that "Cosmic Consciousness is the fourth dimension, or a sense of four-dimensional space, a new sense of time, intuition, sensation of infinity. It is the approach to absolute consciousness, Samādhi, ecstasy, Union with the One. Though not suspecting the existence of Kundalinī himself, Ouspensky does realize that Cosmic Consciousness can come only to those of spiritual life, of special culture. It is the triumph of the super-personal principle, he says, the attainment of inner unity and harmony, or the beginning of personal immortality.

as there may have been seem to be transmuted and transformed into their true purpose—virility and creativeness, and thus Godliness. . . . Kundalinī Fire is the essence of the Love of God. . . . Can we describe the great Serpent-Fire of Kundalinī in its fundamental glories, in its colours, in its shapes, in its music-notes? Can we describe its song? Can we describe its rainbow? . . . Kundalinī is a perfect fruition of life. It is a consummation of Life. . . . Could the student but hear the Song of Kundalinī, could he but “see” the colours of the Fire, he would know what Life is, for he would be penetrating into the very heart of Being.

Now what is this description of Kundalinī if not Bucke’s “Brahmic Splendour, Brahmic Bliss, and an intellectual illumination quite impossible to describe”? Or Dante’s “trans-humanized into a God . . .”? Or Carpenter’s “All sorrow finished. . . .”? Or Whitman’s “Wandering amazed at my own lightness and glee. . . . I become a dumb man”?

Can we not now better understand the impassioned language used by those who, unknowingly, have awakened within themselves this amazing power, and have tried hopelessly to portray something of their marvellous experiences in

words which have ever proved wholly inadequate to the task?

Cosmic Consciousness, then, is not yet for the multitude. For, as Thoreau tells us, “the millions are awake enough for physical labour; but only one in a million is awake enough for effective intellectual exertion, only one in a hundred millions to a poetic or divine life.” Shall we not, therefore, need to reach a much higher level of civilization before this higher consciousness becomes general?

And now do we not better understand those somewhat cryptic words of the Christ: “The kingdom of God is *within* you”—not in some fanciful city of golden streets, but here, within us, if we can but believe it, and lead the life necessary for its ultimate attainment. Then J. Krishnamurti boldly brings his “Kingdom of Heaven” and his “Kingdom of Happiness,” from the heavens above to the earth beneath, and from a vague and nebulous future to an ever-living present. He, too, tells us that salvation is *within* us, and that we can attain liberation (Cosmic Consciousness?) at any stage of evolution if we have the burning desire to attain. “God is only in us” he says, “there is no other God.”

THROUGH THE PASSAGE

A Dream

BY GEOFFREY HODSON

This story has no special message to deliver, nor does it point to any moral. It is simply a record of a vivid experience of self-consciousness out of the body.

I DREAMT that after putting my car in a garage, I saw a mechanic at a bench and a narrow passage in one corner with a stout chain across. I asked the mechanic whether it were possible to pass through. He said that it was, but it was very difficult, that it was not always easy to return, and that some who passed failed to do so. I pushed hard against the chain which slowly passed through me, and squeezing through the passage which was narrow and dark, I suddenly found myself in a large, light, airy room resembling an artist's studio and conveying a suggestion of restful beauty.

On low seats a group of men and women occupied the centre of the room. Their grouping, distinctly sculptural, the colours of their clothes, and a certain poised immobility, though all quite natural, somehow suggested living statuary.

I joined them and immediately experienced a close and happy intimacy of thought and feeling with them all. Gradually I fell into a state of profound calm, still peace, perfect equipoise, which pervaded the whole subsequent experience and remains as a lasting impression.

Our auras were visible and tangible, much as are clothes on the physical plane. They consisted of steady, rhythmically flowing streams of force, all in colour, emanating from our bodies, the different colours being determined by and expressive of, primarily, our inner nature, our real character, and secondarily, of our interchanged thoughts and feelings. These last, though transient, were deep, calm and clear.

Auric blending occurred continually, producing the sense of intimate friendship, perfect understanding, close inner harmony.

For a time no one moved, no one spoke, yet the companionship was rich, full and completely satisfying. Different though we all were, we were perfectly blended, completely at one.

On my right was a lady of great beauty of character, of face and of aura. We had "conversed" for a time when I observed a change in her; the facial expression became vacant, the form began to fade. My attention, thus drawn more definitely to her brought us into closer rapport and I heard the ringing of a bell. Through unity with her consciousness I saw a room on

the physical plane as if far away below us. Her body was in bed and an alarm-clock was ringing. Mentally I said to her: "It is eight o'clock and you will have to go back." Almost as I spoke she disappeared.

Then it was that I realized that I was out of the body in full consciousness as were the rest of the group.

Some interchange of thought on the subject occurred, centring chiefly round the possibility of using the passage at will.

I then moved over to the window and looked out. The studio proved to be on the first floor of an extension into a garden of the house which was one of a row. The others, which had no such extensions, were pretty houses each with its own flower-filled garden, and I could see the brass number plate on each door; the next door was number 9 and presumably the studio was part of number 10.

At this point I was awakened by a noise in my bedroom and remembered the whole of the above distinctly, being especially interested in my self-conscious absence from the body. I passed the dream in review, could still feel the deep peace and poise, and then decided to find my way through the passage again. I visualized the garage, saw mentally the walls and the chain, pressed on and instantly I was asleep. This time I "awoke" in the garden of the same house, fully conscious of the whole previous experience as of the physical interlude.

The garden, as were all the others, was full of flowers, all very beautiful and glowing slightly. I do not remember any fragrance, nor could I recognize varieties. White seemed to predominate and the general effect was of well-planned profusion.

Looking across the nine other gardens—I do not remember the opposite direction—I saw an open village green, with lovely old fashioned but new-looking houses on the far side. These were mostly of half-timbered Elizabethan architecture, though some were in the mediæval German style. I remember noting the different kinds of architecture with interest and admiring the general effect.

The whole district was brightly and clearly lighted as if by the sun, and everything looked fresh and new. A sense of perfection, wonderfully satisfying, was conveyed, and this referred not only to the houses and gardens but to the life as well.

Then I saw people in the near-by gardens. One, a middle-aged man with white hair and drooping white moustache, was reading a book.

When I spoke he bent closer over his book as if to concentrate against my thought. I asked him mentally how he came there, if he used the passage and could come and go at will. He bent lower still over his book as if slightly embarrassed, and then I realized that he was deceased and could go back no more.

After this I remember little more, nor has the experience re-occurred, though an attempt to re-enter the passage has more than once sent me to sleep.

LEAVES FROM THE ARCHIVES¹

XI. Are the Mahatmas Tibetan Lamas?

In July 1884 a pamphlet was published by the Psychological Press, London, entitled *Koot Hoomi Unveiled; or Tibetan Buddhists versus the Buddhists of Tibet*, written by Arthur Lillie, author of *Buddha and Early Buddhism* and some other books. The pamphlet was immediately met with another by G. B. Finch, President of the London Lodge of The Theosophical Society, entitled *Observations on Mr. Lillie's Koot Hoomi Unveiled*. Against this counter-attack Lillie wrote a letter to the Editor of *Light*, which was published in that weekly of the 2nd August, under the heading "Koot Hoomi Unveiled." And to this H.P.B. wrote an answer, published in the same weekly of the 9th August, under the heading "Mr. A. Lillie's Delusions." Of these two letters cuttings are found in *Scrapbook*, XX, 133-35. Above her own letter H.P.B. wrote in indelible pencil: "*H. P. Blavatsky's Reply*." This reply has been republished in *A Modern Panarion*, pp. 253-58. Lillie published a counter-reply in the issue of 6th September. And a cutting from *Light* (without date) of H.P.B.'s answer to this, under the heading "Mr. Arthur Lillie," was pasted in *Scrapbook*, XX, 192. As I do not know that it has been republished before, a faithful reprint of it follows here:

SIR,—When in my answer to Mr. Arthur Lillie's "Delusions," I maintained that the said writer had a policy unique and quite his own for dealing with his literary opponents, I was but stating that

which every lover of truth can now see for himself.

His article in your issue of September 6th is, like its predecessor, a long series of misconceptions, blunders, and unfair insinuations. It is impossible, without incurring the penalty of sacrificing one's dignity, to have any prolonged discussion with such opponents. Their tactics are a sort of guerilla skirmishing; one answers and corrects one set of blunders, when, forthwith, there appears a fresh series, and this trails after it still others! To notice them *seriatim* would be like the work of Penelope. We shall do our best to keep the flag of truce flying, but really it is a hard task, when such malignant nonsense is permitted in so important a journal as "LIGHT."

Without going into any discussion I shall simply record the *mistakes* of the article in question.

Par. 1. I am accused of having "confessed that I wittingly deceived Colonel Olcott and others for a considerable time."

Answer: I have confessed to no such thing—I have never wittingly deceived anyone. What I said was, that finding it worse than useless, *viz.*, harmful, to declare the whole truth to those who were then utterly unable to comprehend it, I withheld from them for a time such details of the truth as would not

¹ Continued from THE THEOSOPHIST, April 1936, p. 73.

only have been unpalatable to them, but might have made them regard me as a lunatic. There are many such details relating to our Mahatmas and their doctrine, which I am withholding even up to the present time. Let Mr. Lillie and his sympathisers make whatever use they can of this fresh "confession." He is a base man indeed who, having had truth revealed to him under the seal of secrecy, and solemnly pledged himself never to reveal the information, will nevertheless divulge it to the profane. There is a vast difference between the action of a person who, in the spirit of the Apostle's words (Rom. iii. 7), "And if my lie profiteth to the Lord, why should I be yet held as a sinner," should circulate deliberate lies to deceive his fellow beings; and that of another man who, under compulsion of his pledged honour, keeps silent on certain things.

If I am to be held in this matter a *deceiver*, then so is every Mason, every Oddfellow, every statesman, every priest who receives confession, every physician who takes the Hippocratic oath, and every lawyer, one.

Mr. Millar, quoted by Mr. Lillie, methinks, if worthy anything as a critic, ought rather to point out the full gravity of Mr. Lillie's rancorous and nonsensical insinuations than concern himself, as he does, with the moral outcome of my conduct.

Par. 2. I say again, I never was a Spiritualist. I have always known the reality of mediumistic phenomena, and defended that reality; that is all. If to have the whole long series of phenomena happen through one's organism, *will*, or any other agency, is to be a "Spiritual-

ist," then was I one, perhaps, fifty years ago, *i.e.*, I was a Spiritualist before the birth of modern Spiritualism. As regards mediums, séances, and the spiritualistic "philosophy," so-called—belief in the latter alone constituting a Spiritualist—then it may perhaps stagger your readers to learn that I had never known, nor even seen a medium, nor ever found myself in a séance room, before March, 1873, when I was passing through Paris on my way to America. And it was in August of the same year that I learned, *for the first time in my life*, what was the philosophy of the Spiritualists. Very true I had had a general and very vague idea of the teachings of Allan Kardec since 1860. But when I heard stated the claims of the American Spiritualists about the "Summer Land," etc., I rejected the whole thing point blank. I might name several persons in America as my witnesses if the testimony of Colonel Olcott were not sufficient. I also deny that "Mr. Burns," of the *Medium*, has recorded that I "*once came to him to propose*" anything. I have never met Mr. Burns, never went to him, have never proposed to him the foundation of anything at all. In the beginning of 1872, on my arrival from India, I had tried to found a Spiritist Society at Cairo after the fashion of Allan Kardec (I knew of no other), to try for phenomena, as a preparative for occult science. I had two French pretended mediums, who treated us to bogus manifestations, and who revealed to me such mediumistic tricks as I could never have dreamed possible. I put an end to the séances immediately, and wrote to Mr. Burns to

see whether he could not send out English mediums. He never replied, and I returned to Russia soon afterwards.

Mr. Arthur Lillie informs the public: (1) "That John King was not the only alleged spirit that came to her séances." (2) "That I had recognised many other spirits, among others, Mr. Fullover, who had died the previous Friday." Three *blunders* (?) in three lines. I never held séances in my life. It was not at *my* séances, but those of William Eddy, that I recognised the several "spirits" named. (3) I never saw any Mrs. Fullover (Mrs. Fullmer spoken of by Colonel Olcott, I suppose?) living or dead, nor any Mr. Fullmer either, nor does Colonel Olcott say I did. As a proof of Mr. Lillie's marvellous accuracy, I quote Colonel Olcott's words from p. 326 of his work [*People from the other World*]:

"Ten spirits appeared, among whom was Mrs. Fullmer, who had only died the Friday previous. *The relative to whom she came sat* beside me, and was dreadfully agitated, etc."

Was I Mrs. Fullmer's "relative," spoken of by Colonel Olcott? I should not wonder, after reading what he wrote in the same accurate style in his "Buddha and Early Buddhism," and other books, if Mr. Lillie, in his next, and without any mention of my present proof of his blunders, should gravely assure his readers that under the name of "Mrs. Fullmer's relative," and church member, Colonel Olcott meant Madame Blavatsky!

Most decidedly I have seen forms called "spirits," at Eddy's and recognised them; even to the form

of my uncle (not my "father," as Mr. Lillie affirms). But in some cases I had thought of them, and *wanted* to see them. The objectivation of their astral forms was no proof at all that they were dead. I was making experiments, though Colonel Olcott knew nothing of it, and so well did some of them succeed that I actually evoked among them the form of one *whom I believed dead* at the time, but who, it now appears, was up to last year, alive and well: *viz.*, "Michalko." my Georgian servant! He is now with a distant relative at Kutais, as my sister informed me two months ago, in Paris. He had been reported, and I thought him, dead, but had got well at the hospital. So much for "*spirit* identification."

Par. 3. "She tells us," says my critic, "that he" (Mahatma Koot Hoomi) "comes to her constantly with a black beard and long, white, flowing garments." When have I told any such thing? *I deny, point blank*, having ever said or written it, and defy Mr. Lillie to cite his proof. If he does so, it will be a case of not merely misquotation, but positive *misrepresentation*. Does he rely upon what I have said in my previous letter? In it I speak of an "Eastern Adept," who had gone up for his final initiation, who had passed, *en route* from Egypt to Thibet, through Bombay and visited us in his physical body. Why should this "Adept" be the Mahatma in question? Are there then no other Adepts than Mahatma Koot Hoomi? Every Theosophist at headquarters knows that I meant a Greek gentleman [Hilarion] whom I have known since 1860, whereas I

had never seen Mr. Sinnett's correspondent before 1868. And why should not the latter wear a black beard, and long, white, flowing garments, if he chose, both in his "astral body" and also in his living one, as well? Is it because the same paragraph states parenthetically that it is, "a curious costume, by-the-bye, for a Thibetan monk"? No one ever dreamt of saying that the Mahatma was a "Thibetan monk" or Lama. Those who are immediately concerned with him know that he has never made any such pretence, nor has anyone else done so on his behalf, nor on that of our (Colonel Olcott's and my own) Master. I care not in the least whether my "word" is accepted or not by "Mr. A. Lillie."

He reminds his readers, or thinks he does, that "we" (they) "are forced to remember that the same word" (mine, he means, I suppose) "was once pledged to the fact that his name" (the figure's) "was John King." He must be surely "dreaming dreams"!! But why should they be so false and untrustworthy?

The same paragraph contains another assertion as inaccurate as the rest. "If she appeals to her arduous missionary efforts to propagate the doctrine of shells, . . . we cannot forget that the same energy was once devoted to support Spiritualism." Again I deny the statement. My "arduous missionary efforts" were directed all my life to support the reality of psychic phenomena, without *any reference*, save in late years, to their origin and the agency at work behind them. Again; "She" (I) "now tells us that she never was a Thibetan nun"!!! When have I ever told anyone such

an absurdity? When have I said I had been one? Yet the denial of it is alleged as "the most important fact that has yet been revealed"! Had I claimed to be one, then, indeed, if the writer knew anything of Thibet or Thibetans, might he rush into print, for he would have the right to doubt my statement and expose my imposture, since that would have been one. But this only proves once more that the "learned author of 'Buddhism,' etc.," hardly ever knows what he is talking about. A nun in Thibet, a regular "ani," once consecrated, never leaves her convent, except for pilgrimage, so long as she remains in the Order. Nor have I ever received any instruction "under the roof" of the monks; nor has anyone ever claimed such a thing on my behalf, or to my knowledge. I might have lived in male lamaserie, as thousands of laymen and women do; *i.e.*, have lived in the buildings clustered around the lamaserie; and I might even have received my "instruction" there. Any one can go to Darjeeling and receive, a few miles from thence, teaching from Thibetan monks, and "under their roofs." But I have never so claimed, so far as I know, for the simple reason that *neither of the Mahatmas* whose names are known in the West *are monks*.

Mr. Lillie's division of the Buddhists of Thibet is taken upon the authority of Abbé Huc; my division is taken from *my knowledge* and that of the many chelas I know and could name. Thus, our Mahatmas, if the fact can justify the curiosity of the Spiritualists, are neither "Hermits" (now), for they have done with their "practice" of Yoga; nor

"Wanderers," nor "Monks," since they tolerate, but would never practise, *Exoteric*, or popular, Buddhist rites. Least of all are they "*Renegades*."

1. What authority has Mr. Lillie to connect the Katchi gentleman, spoken of in "Isis," with Mahatma Koot Hoomi? Nothing but his insatiate desire to find me at fault, and thus to justify his rancour.

2. Where has he found that "this Thibetan Buddhist" (which?) "believes that 'Buddha' in Thibetan is 'Fo,' that 'Dharma' is 'Fa,' that 'Sangha' is 'Sengh,' and that a monk is called a Shaman"? I have not "Isis" here with me now, but I think I can vouch that these words are not to be found there, placed in the mouth of any "Thibetan Buddhist," and that if found, which I doubt, it will be seen to be simply due to a misprint.

I close by informing Mr. Lillie that years before he had an idea of Buddhists and Thibetans, I was quite familiar with the Lamaism of Thibetan Buddhists. I passed months and years of my childhood among the Lamaist Calmucks of Astrakhan, and with their great priest. However "heretical" in their religious terminology, the Calmucks have still the same identical terms as the other Lamaists of Thibet (from whence they came). As, however, I had visited Semipalatinsk and the Ural mountains with an uncle of mine, who has possessions in Siberia, on the very borderland of the Mongolian countries where the "Tarachan Lama" resides, and had made numerous excursions beyond the frontiers, and knew all about Lamas and Thibetans before

I was fifteen, therefore, I could hardly have ever thought "that Chinese was the language of Thibet." I leave such ridiculous blunders to those members of the Royal Asiatic Society who translate the Sanskrit word "matra" in the phrase "bodha-matra," as "mother" or "matter." (See Mr. Lillie's "Buddha and Early Buddhism," p. 20).

But possibly this does not count: I should have learned my Buddhism and Lamaism in Mr. Lillie's school, rather than in Astrakhan, Mongolia, or Thibet, if I thought of setting up as an authority for such critics as those in "LIGHT."

Well, so be it. I leave them to feed their censers with their own incense. I shall waste no more time in trying to correct their hydra-headed "mistakes," for when one is slain ten more spring up from the dead carcase.

H. P. BLAVATSKY

Elberfeld,

September 10th.

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Note. When H.P.B. asserts that "*neither of the Mahatmas* whose names are known in the West *are monks*," or "hermits," or "wanderers," least of all "renegades," and that "they tolerate, but would never practise exoteric, or popular, Buddhist rites," I am obliged to comment as follows:

We have, in the case of the Master K.H. at least, his own words not only for his partaking in, but even for his being wholly absorbed by the rites and ceremonies of the Lamaist Church:¹ "In about a week"—the Master wrote in June or July 1882—"new religious ceremonies, new glittering bubbles to amuse the babes with, and once more

¹ *The Mahatma Letters*, 116.

I will be busy night and day, morning, noon, and evening." And we have the direct testimony of the elusive Damodar K. Mavalankar to the fact that his "venerable *Guru Deva*," that is the same Master, "holds a well known public office in Thibet under the *Teshu Lama*."¹ C. W. Leadbeater also tells us that both Masters, K.H. and M., belong to the reformed sect of the Gelug-pa or Yellow-Caps, to which also "belong the Dalai Lama and the Teshu Lama, and the present government of the country. . . . The people of this sect wear, on great occasions, yellow robes, and curious high, pointed helmet-like caps."² And from H.P.B. we know that she saw both Masters wearing these yellow caps. "He," the Master M., she wrote, probably in 1880, "never wears now his white *puggery* [turban] but simply sticks a yellow saucer on the top of his head, like K.H."³

A careful perusal of *The Mahatma Letters* leaves no room for doubt that the Masters are in one or other official capacity connected with the Lamaist Church. Their attendance and participation in the great ceremonial fes-

tivals, their continuous travelling from one great monastery to another, their constant allusion to superiors, among whom Chohans and Chutuktus are specially mentioned, the latter being well-known high dignitaries of the Tibetan Church, all these things are so many indications of their being in fact Lamas or Monks of no mean rank in the Outer Church of Tibet, whatever their status may be in the Inner Government of the world.

But, of course, it is true that the Masters are no "ordinary" lamas or monks or hermits, and that they probably have no fixed abode in one or other of the great monasteries, but live in their own secluded *āśramas*, for as she wrote later in *The Secret Doctrine* (V, 390): "It is rarely that these great Men are found in Lamaseries, unless on a short visit." The same is told us in our days by Madame Alexandra David-Neel: "The true Adepts of the straight path are mostly found outside the monasteries. They live as anchorites in little huts in the deserts and on high snowy tops."⁴

A.J.H.

¹ THE THEOSOPHIST, April 1884, p. 171.

² *Talks on the Path of Occultism*, p. 534.

³ *The Letters of H. P. Blavatsky to A. P. Sinnett*, 8.

⁴ I translate direct from *Parmi les Mystiques et Magiciens du Thibet* (1927), p. 247. The English Edition, *Mystics and Magicians in Tibet*, seems to have treated the original in a somewhat free-handed way, for I could find no trace of the above passage.

THE TEMPLE OF THE STARS

BY OLIVE HARCOURT

Geometric figures on the ground in Glastonbury Vale—the Vale of Avalon—are believed to depict not only the Signs of the Zodiac, but also the Round Table of Merlin, of prehistoric origin.

SOME ancient nations, Chaldea, Egypt and Israel, had a system of geographical symbolism. The priesthood endeavoured to map out their lands in accordance with their spiritual symbols so far as the physical features of their countries permitted, and thus formed a symbolism of mountain, plain and desert extending to the representation, as it were, of both the Macrocosm and the Microcosm, of both human and spiritual attributes.

A LEGENDARY KINGDOM

That beautiful Gnostic fragment, *The Sacred Sermon*, speaks of a vastly old race once living on the globe: "There shall be mighty memorials of their handiwork on the earth, leaving dim traces behind when the cycles are fulfilled."

A remarkable book, written by anonymous authors, and entitled *The Temple of the Stars*,¹ gives a marvellous account of such a system existing in the county of Somerset, in England, of which nothing had been known to man since prehistoric times. Airmen flying over Glastonbury Vale, "the Vale of Avalon," home of the Arthurian legend of the Grail, saw a vast circle of figures mapped out upon the earth beneath them. They had been

put on the track of this discovery by the study of an old book of the thirteenth century, written in French and called *Perceval le Gallois, ou le Conte del Graal*. Translated into quaint English by one Dr. Evans, it was entitled *The High History of the Holy Grail*. The airmen thereupon set out in their air-plane and found the original legendary Kingdom of which the book treats.

THE ZODIAC IN THE SOIL

Within a great imaginary circle, ten miles in diameter, is a collection of earthworks and artificial watercourses, which, with the help of natural hills, ancient roads, brooks, pools and rivers, have been deliberately shaped by man into effigies of enormous size, representing the symbolic figures attributed to the Signs of the Zodiac from time immemorial, and to some other important constellations of the heavens. There they have lain, unknown and unrecognized, for thousands of years.

New roads have been made, woods have grown up, railways have been laid, villages and small towns have been built within this area, but even now the shapes of the figures can be seen, not only from the air, but even more distinctly on the Ordnance

¹ Published by John Watkins, Cecil Court, London, W.C.2.

maps of the district, and in photographs taken from the air. The effigies are so planned that the stars up above are correctly reflected on the earth, as it were, for they fall within their boundaries, as marks within a basin might be reflected upon the surface of a polished table if the basin were inverted and held over it. This becomes clear when one pins a map of the circle upon a map of the Zodiac in the same scale, and marks through both the positions of the stars. Such symbols in the very soil of the earth are found in other places—in The United States of America there are several groups of birds and animals, and in Ohio there is a great serpent; at Avebury there is also a serpent indicated—but nowhere is there such a perfect system as that of Glastonbury.

AND MERLIN'S ROUND TABLE

This circle is taken by the author to be Merlin's Round Table of the Grail, which goes back to prehistoric times, and is not the Grail of the early Christians but a much older symbol. Anyone standing on Glastonbury Tor, looking down on the plain, is gazing at the effigies, but can no longer distinguish them. At the time when the figures were formed, they corresponded to the stars above, but since then the precession of the equinoxes has changed the relative positions of the Sun and the Pole Star. Judging by the fact that the equinoctial line must have passed through the eye of the effigy of Taurus about the year 2000 B.C., the author believes the figures to be approximately 4000 years old. Mr. Arthur Waddell, the famous archaeologist, judges them to be of the

period of Stonehenge, made possibly by prehistoric Phœnicians.

The reason why these effigies are still discernible is that the Valley of Glastonbury was once Church property, the monks keeping the old landmarks intact, including the old roads and waterways.

On the Emerald Tablet of Hermes are the following words :

Heaven above, Heaven below,
Stars above, stars below,
All that is over under shall be,
Happy he who the riddle readeth.

Is this perhaps an allusion to the Glastonbury effigies ?

The Glastonbury legends tell of the "Green Sea Moors of Avalon," and it is on these green sea moors, where lie the great effigies, their heads turned to the west and their bodies to the centre, that the Arthurian story was played out—the real story, not merely the legend. In the *High History* it is said :

The Latin from whence this History is drawn into Romance was taken in the Vale of Avalon in a house of religion which standeth at the head of the Moors Adventurous, there where King Arthur and Queen Guinevere lie.

It is perfectly obvious that King Arthur and his knights personified the Zodiac with the Sun in the centre, as did Christ and His Twelve Apostles. In the Arthurian legend the sign Leo was represented by Lancelot, the Lion being the summer Sun symbol, which accounts for the love between him and the King, who represented the winter Sun.

Being prehistoric, the Round Table of Merlin and the effigies of the Zodiac are not directly connected with the Christian Grail

story, but directly with the "Cauldron of Wisdom," known long before Joseph of Arimathea came to Britain. The prehistoric story was adapted to the Christian legend of the Grail.

BEAUTIFUL EFFIGIES

Leo has pre-eminence among the Signs, being so large that the sign Cancer occupies his neck. A very strange figure is Virgo, a female draped effigy holding up a handful of wheat—the symbolic Kern Baby. Scorpio is an evil-looking creature, his sting close to King Arthur's horse in Sagittarius, which latter is formed by a low range of hills. It reminds one of a Centaur, although the man is not part of the horse. The human part represents the constellation Hercules—one of the ex-Zodiacal signs—and also King Arthur. It is the best of all the figures, the man's back and legs astride the horse being truly marvellous in their strength and beauty. The horse has a bridle, and its eye is a pool, now overgrown.

Capricornus is noteworthy on account of its Bronze Age horn, whilst Aquarius, representing the element of Air, is indicated by the bird called the Phoenix, flying to the sunrise with out-stretched wings, another beautiful effigy on account of its hundred-foot rise above the surrounding country. Its head is turned over its shoulder to enable it to drink from the Chalice Well, or in some symbolism to carry the Chalice or Cup. The Chalice or Blood Well at Glastonbury, an iron spring which stains the water red, is supposed to have been captured by Perceval in warfare. The beak of the Phoenix lies along the

famous Pilgrims' Path up the Tor, and the ruins of Glastonbury Abbey are upon its tail.

Pisces is especially interesting, because one of the Fishes is formed by Weary-all Hill, so called because the Pilgrims, who by now had completed their round of the Signs and reached their journey's end, were tired and footsore, just as the Sun in astrological symbolism ends his journey at the sign Pisces.

In the portion devoted to Aries, the author links up Freemasonry with the Knights Templar, who were the Keepers of the Grail. To Masons the effigies are of enormous interest.

Taurus is a magnificent effigy, the head and forefoot of a great bull. The pool forming the eye is still visible, though much overgrown. The sign Libra is supposed to be represented by a dove with a leaf in its mouth, a remarkably clear form lying close to Scorpio. Libra being an Air sign, a bird would seem to be its natural emblem, and there is no other explanation of its presence here, unless it is meant for the Dove of the Spirit.

THE HOUND OF HEAVEN

Outside the circle, and placed as if guarding the entrance to the Kingdom of Logos, as the sacred area is called, is the Hound of Heaven, outlined by channels passing between immense earthworks and by the River Parrett. In the *High History* it is said that the beast "looks towards the Cross." The eye is invisible to anyone on the ground, but upon the photograph taken from the air a circle

can be seen, answering to the eye in such a position that the Hound looks straight down the nave of St. Michael's Church, the foundations of which are in the shape of a Cross. The author thinks it possible that the Mount upon which the Church stands may be a man-made hill. It may also be that Glastonbury Tor is a man-made hill, such as Silbury Hill in Wiltshire, which, according to Waddell, is a survival of Serpent Worship.

THE CASTLE OF CAMELOT

Guarding the Castle, too, was the prehistoric castle of Camelot, a great triangular fortress protected by mighty earthworks. The ancient name is preserved in that of a village called Queen Camel, in the River Camel and in Camel Hill. It is traced to Camillus, said to have been a Sun-god. It is possibly linked up with Cadmillus, the

candidate in the Fire-Mystery of Eleusis.

At the moment when Gawain first saw the Holy Grail, three drops of blood fell upon the Round Table. In the picture these drops exactly resemble the sacred Hebrew letter *Yod*, the first letter of the Great Name of God. It is in the shape of a little flame to represent the Fire of the Divine Spirit.

Symbolism, though often decried, is the synthesis of religion, it is carried on from age to age and is understood by all men. If it does no more, it proves that all religions have their common origin in One God, and that the teachings of wise men in all ages are gathered together into a great whole by symbols such as the Zodiac and the geometric figures, which are symbols for all time because they are founded on the laws of nature, which are the Laws of God.

THE MYSTERY OF BEAUTY

Withdrawn is the grey mist of night,
Filled is the world with golden light,
So comes the majesty of day.

The midday glory fades at even
And purple splendours fill the heaven,
Thus passes light away.

Yet as the moon and star-fires gleam,
Brightness and darkness weave a dream,
One mystery are they.

F. H. ALDHOUSE

THE MAKING OF A PRESIDENT : ANNIE BESANT

BY ADELTHA HENRY PETERSON

WHAT does it mean—this being a President of The Theosophical Society? Is it a post to which anyone of merely superior intellectual attainments can aspire? Or is it a position which demands not only a fine intelligence but also a highly developed intuitive sense of the needs of the world and an innate capacity to give a practical and far-reaching response? In the August 1936 issue of THE THEOSOPHIST was set forth the splendid record of the President-Founder, Colonel H.S. Olcott, whose achievements in many fields brought him continuous world-renown from the age of twenty-three to his passing at the ripe age of seventy-five years. As we study the life of this great President-Founder, we feel that it would be almost impossible to replace him, for such men are rare in the world's history.

ANNIE BESANT, LIBERATOR

And yet the second President, Annie Besant, a giant among men, a world-figure in her championship of the rights of the depressed and outcast, nominated by the President-Founder before his passing, stepped easily into the Presidency of The Theosophical Society, and carried The Society to undreamed of heights during her twenty-six years' administration. The Founders were seed-sowers—

Annie Besant tilled the soil that the seeds might burst their imprisoning encasements and come to blossom; they had quarried the rough marble—she, as sculptor, released the imprisoned life.

The dominating quality of the service to humanity of this Warrior-soul was her power to set free the bound, and in every field of her endeavour—social and political, religious and educational—she could well be termed the Liberator. She passionately sought for Truth and in her quest blazed a trail that all might follow. Always she broke down the barriers that kept men from the expression of their Highest, and thus called the Self into expression, and so of her it is said: "She made men."

HER COMPASSION AROUSED

Spurred on by a "longing for sacrifice to something felt as greater than the self," she yearned in early years for a life of sainthood and martyrdom, and it was a natural thing for her to "drift" into marriage with the Rev. Frank Besant, who was serving as deacon in a mission church in Clapham.

At the age of twenty, a few months before her marriage, she contacted for the first time in her sheltered life the troubles of humanity through her friends the Roberts of Manchester. Mr. Roberts, "the poor

man's lawyer," told her many tales of the unhappy plight of the mine workers—child labour, and other enormities. She was further aroused through the arrest and summary conviction and execution of three Fenian leaders whom Roberts vainly tried to save.

IN AGONY OF DOUBT

At the age of twenty-two, Annie Besant was struggling in the throes of theological doubt. Three years before, she had started a comparative study of the Gospels which had disclosed to her startling discrepancies. These she had vainly suppressed, but in the atmosphere of rigid orthodoxy in which she now found herself, her keen mind tormented her with many questionings. The suffering of her baby through many weeks struck a stunning blow upon her belief in a merciful God. She describes the "agony of the struggle of those nineteen months . . . which transformed me from a Christian into an Atheist. . . . Nothing but an imperious intellectual and moral necessity can drive into doubt a religious mind, for it is as though an earthquake shook the foundations of the soul, and the very being quivers and sways under the shock. . . . The endless torture of hell, the vicarious sacrifice of Christ, the trustworthiness of revelation, doubts on all these hitherto accepted doctrines grew and heaped themselves on my bewildered soul." During this period of doubt she bravely kept her struggle to herself, finding some relief from the mental strain in practical parish work, nursing the sick, trying to brighten the lot of the poor.

SHE CLUNG FAST TO TRUTH

Finally, in 1872 came rejection of Christianity, a refusal to communicate, and a complete loss of social position. Though her nearest and dearest pleaded with her to return, she refused to "live a lie. . . . In the worst crisis of blinding agony my will clung fast to Truth." But what her family lost the world gained, for at twenty-five she entered world work in a series of Free-thought essays published by Thomas Scott as pamphlets under the *nom de plume* "Ajax," symbolizing the cry of the world: "Give light."

Her magnificent defence of the position of the Atheist was a telling protest against the tyranny and superstition of Orthodoxy. But if she was "without a knowledge of God," (for never did her Atheism deny Deity—it was rather agnostic than atheistic), her Credo proclaimed a triumphant belief in Man: "I believe in Man. In man's redeeming power; in man's remoulding energy; in man's approaching triumph through knowledge, love, and work," and she bent her energies to a release in man of his innate Selfhood which she did not term Divinity.

Under her "Gospel of Atheism" she taught the Prayer of "deep and silent adoration of the greatness and beauty and order around us, as revealed in the realms of non-rational life and in Humanity . . . and that other part of prayer . . . work; from contemplation to labour, from the forest to the street. Study nature's laws, conform to them, work in harmony with them, and work becomes a prayer and a thanksgiving, an adoration of

the universal wisdom, and a true obedience to the universal law."

Always she preached the duty of man to man and the importance of conduct. And ever "enshrined in the 'Atheist's' heart" was the light of a perfected Humanity "in form strong and fair, perfect in physical development as the Hercules of Grecian art, radiant with love, glorious in self-reliant power; with lips bent firm to resist oppression, and melting into soft curves of passion and of pity; with deep far-seeing eyes, gazing piercingly into secrets of the unknown, and resting lovingly on the beauties around him; with hands strong to work in the present; with heart full of hope which the future shall realize; making earth glad with his labour." Ah, truly was *such* Atheism a vision of the Real, a memory of past lives lived in the Presence of the Great Ones, a knowledge which could suffer no conception of Deity or Man, His reflection, as less than the Highest!

WORK FOR JUSTICE AND FREEDOM

With such magnificent ideals she attacked not only the incrustations of damnable dogmas covering the hidden light of Christianity, but the materialistic trend of unthinking Atheism, and herself was the bridge between. She joined forces in the National Secular Society, 1874, with a brilliant Free-thought leader, Charles Bradlaugh; and their active and militant propaganda in the *National Reformer*, in books and pamphlets, was a vital factor in bringing about the freedom in which men and women are now able to speak and think openly, the broader spirit visible in the

Churches, and a tolerance that no longer regards heresy as morally disgraceful.

As regards the attitude she held towards politics, she says: "Politics, as such, I cared for not at all, for the necessary compromises of political life were intolerable to me; but wherever they touched on the life of the people they became to me of burning interest. The land question, the incidence of taxation, the cost of Royalty, the obstructive power of the House of Lords—these were matters to which I put my hand; I was a Home Ruler, too, of course, and a passionate opponent of all injustice to nations weaker than ourselves, so that I found myself always in opposition to the Government of the day. Against war, against capital punishment, against flogging, demanding national education instead of big guns, public libraries instead of warships—no wonder I was denounced as an agitator, a firebrand, and that all orthodox society turned up at me its most respectable nose."

In 1874 Mrs. Besant took up her greatest weapon, her gift of speech, which led Bernard Shaw to term her "the world's greatest woman orator." From that time forward it was used in the defence and for the upliftment of mankind and won for her in the world's great cities plaudits from the multitudes—the most critical reviews in newspapers never failing to mention the magic spell of her oratory.

In 1875 she dedicated herself wholly to the work of propaganda as a Free-thinker and social reformer, knowing that a fully avowed defence of these unpopular causes

might (as it did) cost her the custody of her children. "But the desire to spread liberty and truer thought among men, to war against bigotry and superstition, to make the world freer and better than I found it—all this impelled me with a force that would not be denied. I seemed to hear the voice of Truth ringing over the battlefield: 'Who will go? speak for me?' And I sprang forward with passionate enthusiasm, with resolute cry: 'Here am I, send me!'" She had once said, as she had nursed the sick through a severe epidemic: "I take a sheer delight in nursing anyone, provided only that there is peril in the sickness so that there is the strange and solemn feeling of the struggle between the human skill one wields and the supreme enemy, Death." Now her skill was to be used to wage war against more than physical death—the sleep of the spirit of man which is Spiritual Death.

TRAINING FOR SERVICE

Utterly consecrated, she gave herself to the work of fitting herself for her task: "Very solemn to me is the responsibility of the public teacher, standing forth in press and on platform to partly mould the thought of his time, swaying thousands of readers and hearers year after year. No weightier responsibility can any take, no more sacred charge. The written and the spoken word start forces none may measure, set working brain after brain, influence numbers unknown to the forthgiver of the word, work for good or for evil all down the stream of time. Feeling the greatness of the career, the

solemnity of the duty, I pledged my word then to the cause I loved that no effort on my part should be wanted to render myself worthy of the privilege of service that I took; that I would read and study, and would train every faculty that I had; that I would polish my language, discipline my thought, widen my knowledge; and this, at least, I may say, that if I have written and spoken much, I have studied and thought more, and that I have not given to my mistress Truth that 'which hath cost me nothing'." And so she put her whole nature on the sacrificial forge.

HER SOCIAL WORK

From 1875 to 1888, Annie Besant fought a valiant fight for the crucified Christ-Humanity. "Deeper and deeper into my innermost nature ate the growing desire to succour, to suffer for, to save. I had long ago given up my social reputation, I now gave up, with ever-increasing surrender, ease, comfort, time; the passion of pity grew stronger and stronger, fed by each new sacrifice, and each sacrifice led me nearer and nearer to the threshold of that gateway beyond which stretched a path of renunciation I had never dreamed of, which those might tread who were ready wholly to strip off self for Man's sake, who for Love's sake would surrender Love's return from those they served, and would go out into the darkness for themselves that they might, with their own souls as fuel, feed the Light of the World."

Socialist became Annie Besant, and worker with Bernard Shaw in the Fabian Society, and the Social

Democratic Federation; she took an active part in Trade Union work among unskilled labourers, and with Herbert Burrows led the great Match Strike of the two to four shilling a week match-makers to a successful conclusion; served as a member of the London School Board (for Tower Hamlets) 1887-90, but refused re-election. A splendid educationist, she gave popular lectures on science which became textbooks for the people. In 1889 there was scarcely any modern reform for which she had not worked, written, spoken, and suffered: women's suffrage and equal rights, better housing, school meals to half-starved waifs, abolition of sweated wages, penology reforms, anti-vivisection, organization of trade unions, introduction of Federation into the Empire, reform of the land laws, the right to freedom of thought and speech, a reformed system of electorates, the rights of subject peoples and others.

IN GREAT DESPAIR

But again the search for Truth urged her on. "Ever more and more had been growing on me the feeling that something more than I had was needed for the cure of social ills. The Socialist position sufficed on the economic side, but where to gain the inspiration, the motive, which should lead to the realization of the Brotherhood of Man? Our efforts to really organize bands of unselfish workers had failed. Much indeed had been done, but there was not a real movement of self-sacrificing devotion, in which men worked for Love's sake only and asked but to give, not to take. Where was the material for the

nobler Social Order, where the hewn stones for the building of the Temple of Man? A great despair would oppress me as I sought for such a movement and found it not."

THE LIGHT BREAKS

The newer Psychology revealed indications also of a mysterious element in consciousness not to be explained by the materialistic view. "Into the darkness shot a ray of light—A. P. Sinnett's *Occult World* with its wonderfully suggestive letters, expounding not the supernatural but a nature under law, wider than I had dared to conceive." Finally there came to her hand in 1889 *The Secret Doctrine*, and she knew she had found the Truth. To H. P. Blavatsky and the Cause of Theosophy she pledged her life's allegiance and never wavered in service to the very end. In 1891 she wrote the first of the Theosophical *Manuals*, and from that time forward her pen and voice were constantly used in the exposition of Theosophy, and she travelled the globe over in the service of The Theosophical Society.

WORK FOR THEOSOPHY

In 1907 Annie Besant was nominated by the President-Founder as his successor, and subsequently elected as President of The Theosophical Society; re-elected in 1914, 1921 and 1928. As President of The Theosophical Society and as an individual, she co-operated with and protected many reform and forward-looking movements: the Liberal Catholic Church; the Theosophical Order

of Service with its many leagues; the Round Table; the Golden Chain; organized the Indian Boy Scouts in 1918, for which she was appointed by Lord Baden-Powell "Honorary Commissioner for All-India of the Boy Scouts' Association," and on the 5th October 1932 was awarded the "Silver Wolf"; Co-Masonry which she pioneered in Britain in 1902, and in India in 1903, later becoming M.P.G.C. of the British Federation and Sov. Lieut. G.C. of the Supreme Council of International Co-Masonry and a 33° Mason. Always a John the Baptist, her *London Lectures* in 1911 culminated in the announcement of the appearance of a Great Teacher in the not distant future, who would give a fresh spiritual impulse to a distracted world, warning her followers, however, that the Teacher's message would be striking, even challenging, appealing to Intuition rather than to Intellect.

SERVICE TO INDIA

But perhaps her greatest work was voiced by the poetess Sarojini Naidu: "Her radiant spirit rekindled India's faith in her own ideals and destiny."

Dr. Besant tells of the transition period between her political work of the nineteenth century and her work for the freedom of the Motherland, the dignity of an Indian Nation, a self-ruled member of the British Commonwealth of Nations: "Some of my good friends wonder why I work in the political field, which for some years I left entirely. . . . I left it, because H. P. Blavatsky wished it. She thought, and thought rightly, that under the new conditions into

which I entered when I became her pupil in the Divine Wisdom, it was necessary for me to devote myself to the mastering of the Theosophical standpoint, to the adjustment of the focus of the mental and emotional eyes to the new Light. Socialist as she declared herself to be—of the Socialism of Love and not of hate—she would not have me teach Socialism, until I had seen how, in the age-long evolution of mankind, the Socialism of child-peoples, under an autocracy of Wisdom and Love, had necessarily passed away—exquisitely beautiful and happiness-giving as it was—to make way for the struggles, the antagonisms, the wars, in which adolescent Nations hewed their ways to Individualism and Self-reliance. In the old Pythagorean way, she imposed on me silence on the subjects I cared for most, to which my public life had been devoted. She did well. For my old crude views were thrown into the fire of silence and nothing was lost of the gold that they contained; that remained . . ."—a kingly gold.

"Gradually over here in India, I studied India's past and learned how great had been her people's liberty in ancient days. In the early nineties I saw the Pancāyat system at work, that I had read about, and found it wise. From time to time I gave a lecture on the problems of National life, and in England, now and again, I lectured on England's neglected duties to India, and on the place of coloured races in the Empire. . . . For all the love for India, and the sympathy with her wrongs, and the knowledge of her sufferings

. . . flowered when I first touched Indian soil into the intense devotion for the Motherland which has animated me ever since. But all my first years of work went to that uplifting of eastern faiths, and especially of Hinduism . . . Then came the educational work¹ and the lectures to the Hindu College students, and the inspiring of them with Patriotism, with devotion to the Motherland, the experience of the treatment of my Indian friends by Anglo-Indians . . . and so on and on, till I knew the time had come for letting my tongue speak freely that which had been burning in my heart."

So she entered again the political struggle for a people's freedom, founding the Home Rule League and acting as its President from 1916; later in 1919 voicing the idealism of India far and wide through the daily and weekly *New India*. Although she stressed the need for constitutional procedure, her work brought her into conflict with the authorities, and in 1917 she was interned. She could have gained her release had she promised to abstain from political activity, but the compromise was flatly refused; however, three months later her unconditional release was ordered, amidst scenes of tumultuous enthusiasm. Shortly afterwards she was elected President of the Indian National Congress, but owing to her firm attitude towards all violence, she lost popularity with the masses. She served as General Secretary of the National Convention of India in 1923, and

her Commonwealth of India Bill, which she drew up in consultation with Indian opinion, was introduced in the House of Commons in 1927, though never enacted.

BIBLIOGRAPHY

A bibliography of Annie Besant reveals a total of 330 self-written books and pamphlets; 25 books written in collaboration with others; 21 books edited and introduced by herself; twelve periodicals edited by herself; with six translations, among them a classic edition of *The Bhagavad Gītā* from the original Samskrit. These books cover the field of Science (Chemistry, Physics, Psychology, Physiology), Economics, Political Economy, History, Religion, Philosophy, Ethics, Education and, above all, Theosophy.

THE WORLD'S HOMAGE

At a Jubilee Celebration of her Fiftieth Anniversary of public work, held in the Queen's Hall, London, in 1924, many were the platform tributes, letters and telegrams that poured in from famous men and women the world over in honour of this magnificent figure of world achievement who had carried the torch of a flaming idealism aloft for over half a century; whose love for humanity had passionately given itself in service to the world; whose spiritual adventure had ranged through the whole gamut from Atheism to the supreme Gnosticism of Theosophy; who, deprived of her own children by unjust orthodoxy, had fought for the rights of all Motherhood and lavished her

¹ The founding of the Central Hindu College, Benares, later the Hindu University which bestowed on her *honoris causa* the degree of Doctor of Literature.

love on the orphan child Humanity ; Scientist, Educationist, Statesman, Empire-Builder—each tribute brought to light another aspect of her magnificence :

So shall I fight, so shall I tread
 In this long war beneath the stars.
 So shall a glory wreath my head,
 So shall I faint and show the scars,—
 Until this case,—this clogging
 mould,—
 Be smithied all to kingly gold.

And she passed as she had lived
 —Warrior-Soul, Liberator, Ruler
 of a Spiritual Empire—yet withal
 so tender and compassionate that
 of her the poet Gerald Massey in
 1879 wrote :

You have soul enough for seven ;
 Life enough the earth to leaven ;
 Love enough to create heaven !

Of such stuff is made a President
 of The Theosophical Society.

YOGA

A solitary mountain rests upon a spread-out mat of chequered rice-fields.

Wrapped in a cloak of twilight, he appears as a giant Yogi, lost in meditation.

Upon his brow there rises a great cloud—as it were a thought-form, ascending through the purple-blue of rain, to slate, dove-grey, and then, dome upon dome, into the glory of the sunset light.

What can the mountain, in his mists and shadows, know of that bright radiance overhead ?

What can we know, lost in our tears and ignorance, of that pure joy to which our higher selves could draw us if we would ?

Up, up, my consciousness ! Surmount the physical distress, the anxious thoughts, the fear, the doubt !

Rise up above the shadow of the world, into the transcendence of the higher mind, the topmost pinnacles of cloud, where shines the everlasting Sun.

ELWIN HUGHES

its bearings and to let him know the result of their cogitations.

Although the opinions of some of our readers on this point happen to be known to me, I cannot, naturally, gauge the reactions of the majority of them to Dr. Arundale's question ; but as a student of the Christian Scriptures I cannot help thinking that, in the light of Gospel teaching, the duty of every Theosophist, whether he be a Christian or a member of any other religion, is perfectly clear. We all know the Master's reply to those who sought to tempt Him by showing Him a Roman coin and asking : "What thinkest thou ? Is it lawful to give tribute unto Caesar, or not ?" "Render unto Caesar the things which are Caesar's." Thus far He advised obedience to the laws of the land, to the rulers of this world, thus far, *but no farther*, for He immediately added these words, so profoundly characteristic of all His teaching : "And unto God the things that are God's. . . ."

There, surely, spake the divine Rebel of all ages, the one who dared fling defiance at the oppressors of His day ; at all those who, in ages yet to come, would use political power to enslave, or seek to enslave, the free spirit of man ; those who make a mock of personal integrity, and deride all moral and spiritual values ; those who recall the "Dark Ages" in all their darkness and intolerance, yet without their saving grace of chivalry and lofty ideals.

Can we render unto God the things that are God's while we stand by and without uttering one word of protest, or sounding one note of warning, allow the imitation Caesars of our day to violate every principle of human solidarity, of human brotherhood ?

Neutrality is a fine thing, a noble thing, as long as it connotes the broadest tolerance, the widest and deepest and most sympathetic understanding of our fellow-men, the policy of "Live and let live" in every phase of our human

life. But it becomes a thing of ugliness, a thing ignoble, when by a negative attitude in the face of the most appalling injustice and oppression, it condones the injustice and thereby encourages the oppression.

When Brotherhood in its most elementary aspects is violated before our eyes, dare we remain neutral, yet continue to call ourselves Theosophists ?

The Christian Theosophist,

England

V

The Theosophical Society is a Society of Wisdom and Love, and its members understand that the web of the world is interwoven of pairs of opposites, and that all progress has to make its way among forces, some of which are found always and everywhere —resistance, sorrow, misery, misfortune and many others. The wisdom of Theosophy comprehends in one great unity all that lives in our solar system (persecutors as well as persecuted) from the most ignorant to the most advanced, from the greatest sinner to the greatest saint. The capacity for spiritual growth arises from experience of ignorance and evil. Consequently The Theosophical Society ought never to intervene as an element of opposition in human evolution but only as an element of illumination and pacification.

We do not help the animals by protesting against bull-fights. But if we send a petition appealing to the noblest ideals and feelings of the governments, we may win them to our views. Protests aggravate the situation, because they are not neutralizing or ameliorating influences, as Wisdom-Love is.

Moreover, a protest would endanger Jews and Theosophists, and prevent the spread of Theosophical ideals in Germany. You may think there are no longer any Theosophical ideas there, but it would not be wise to say so, and I am sure that many Germans know of these ideas and are convinced of their

truth—which is quite enough to condemn an attitude of protest that is neither constructive, nor instructive or educative.

As to the dark powers, I think we talk too much about them, without understanding what they are. In my opinion these forces are everywhere, they are part of the divine force, a resistance without which no movement, no evolution, no progress would be possible. Theosophy teaches us that nations are not ruled and protected exclusively by their earthly governments, but that all evolution in the kingdoms of nature is under the unflinching protection of beings who must necessarily accomplish their task. The first duty of a Theosophist then is to vanquish these dark forces in his own heart and mind. When we cherish emotions of hatred instead of those of love and understanding, we show that we ourselves are allied to these dark powers.

The Theosophical Society must refrain from all political action, and any protest of a combative nature is base and unworthy of Theosophical Wisdom.

In spite of my dislike of totalitarian governments, I cannot shut my eyes to their difficulties and to their many good qualities; but, on the other hand, in spite of my sympathy with democratic governments, I cannot ignore their faults.

As to “instructive and educative intervention emanating from The Theosophical Society,” I certainly think that The Society should from time to time appeal to all the governments of the world to restrain harmful ideas and actions and to abolish mischievous customs. For the world is everywhere so

full of unnecessary cruelty in connection with food, fashion, sport, medical science, etc., and the practice of cruelty is an apprenticeship to crime, persecution and war.

Yet another system, an even more general and far-reaching brake on the wheel of human evolution, is the present monetary system of economics. Modern inventions have enabled us to produce all kinds of things in such great quantities that the millions of men on the face of the earth should be able to live in wealth and comfort.

But on the contrary, we see, on the one hand, luxury and riches for a small minority and on the other hand poverty and misery for an overwhelming majority—and all because of this despotism of gold and silver.

Ought we not to devise some other economic system such as that which Edward Bellamy has outlined in his book *Equality*?

Here are two problems—cruelty and the economic system—which ought to be studied, and the solution spread among all the cultured nations of the world, a better method of ensuring peace among nations than by brother destroying brother. What would be the result of a war? Only a renewal of the present state—the despotic power of a minority enslaving the majority. Especially in the present situation, when men are so divided that the greater number will listen to nothing but their own desires and political antipathies, is the *peaceful* intervention of The Theosophical Society more necessary than ever.

K. W. HILLEBRANDT,

Belgium

NOTES AND COMMENTS

THE REDMAN'S DESTINY

“ . . . No, we are two distinct races, and we must ever remain so, with separate destinies since we have separate origins. There is little in common between us. To us the ashes of our ancestors are sacred and their final resting place is hallowed ground ; while you wander far from the graves of your dead, seemingly without regret. Your religion was written on tablets of stone by the iron finger of an angry God, lest you might forget it. The Redman could never comprehend it nor remember it.

“ Our religion is the tradition of our ancestors—the dreams of our old men, given to them in the solemn hours of the night by the Great Spirit. It is the visions of our sachems, and it is written in the hearts of our people.

“ Your dead cease to love you and the land of their nativity. As soon as they pass the portals of the tomb they wander far away beyond the stars and are soon forgotten. They never return. Our dead never forget this beautiful world which gave them being. They still love the winding rivers, the great mountains and the sequestered vales, and they ever yearn in tenderest affection over the lonely-hearted living and often return to visit, guide and comfort them.

“ Day and night cannot dwell together. The Redman has ever fled the approach of the Whiteman, as the changing mists on the mountain-side flee before the blazing sun. However your proposition seems a just one, and I think my people will accept it and will retire to the reservation you offer them. There we will dwell apart in peace. The voice of the Great White Chief seems to be the voice of Nature speaking to my people out of the thick darkness that is

gathering around them like a dense fog floating inward from a midnight sea.

“ It matters little where we spend the remnant of our days. They are not many. The Indian's night promises to be dark. No bright star hovers above his horizon. Sad-voiced winds moan in the distance. Some grim fate of our race is on the Redman's trail, and wherever he goes he will still hear the approaching footsteps of his fell destroyer and must prepare stolidly to meet his doom, as does the wounded doe pursued by the hunter.

“ A few more moons, a few more winters, and not one of all the mighty hosts that once filled this broad land, lived in happy homes protected by the Great Spirit, or wandered in fragmentary bands through the vast solitudes, will remain to weep over the graves of a people once as powerful and as hopeful as your own.

“ But why should I repine ? Why should I murmur at the fate of my people ? Tribes are made up of individuals and are not better than they. Men come and go like the waves of the sea. A tear, a dirge, the sound of a drum, and they are gone from our longing eyes for ever. It is the order of Nature. Even the Whiteman, whose God walked and talked with him as a friend, is not exempt from the common destiny. We may be brothers after all. We shall see.

“ When the last Redman shall have perished from the earth, and his memory among the Whitemen shall have become a myth, these shores will swarm with the invisible dead of my tribe ; when your children's children shall think themselves alone in the field, the store, the shop, upon the highway or in the silence of the pathless woods, they will not be alone. In all the earth there is no place dedicated to solitude.

At night, when the streets of your cities and villages will be silent, and you think deserted, they will be thronged with the returning hosts that once filled and still love this beautiful land.

"The Whiteman will never be alone. Let him be just and deal kindly with my people. The dead are not powerless. Dead—did I say dead? There is no death. Only a change of worlds."

Helen M. Stark, who has sent us the above excerpt from Chief Seattle's address of 1854, adding it to the recent symposia on the destiny of the United States of America in recent issues of this journal, makes the following comment:

"It gives evidence on several points, does it not: Indian guides for mediums, earthbound Indians, psychic qualities in Indians and other speculations. Carl Jung wrote an article on the influence upon Americans from Negroes and Indians as a shaping factor in the formation of a new race. He does not mention this astral contact, nor reincarnation in this connection, but attributes the influence to what he calls 'ancestral spirits.' Once in a lecture I mentioned the theory that many of our American criminals are reincarnated Indians who are against all we plan and who are powerful in their hatred of the conqueror. After the lecture a full-blooded Indian woman, who was a member of The Theosophical Society, came to me and said, commenting on that part of my talk: 'We know that this is true. I have heard the wise men of my tribe speak of it'."

DISCIPLINE AND HEALTH

Hard work and constant attention are just as necessary to keep the body fit, as to keep the higher bodies attuned to Yoga. If people want to be fit, says Prof. E. P. Cathcart,¹ "they must be pre-

pared to pay the price. The price that so many are unwilling to pay is steadfastness and discipline. . . . So many want the final result without the necessary effort. . . . It is perfectly true and perfectly obvious that anyone who is going to reap the full benefit of training must be adequately fed. But adequate feeding does not mean elaborate feeding. So far as our knowledge goes at the moment, a diet consisting of brown bread, milk, butter, cheese, fresh fruit, and salad could provide all the essentials. . . . There is no scientific evidence to show that meat is essential. . . . Practically all of the athletes at the Berlin Olympic games were consumers of meat. . . . On the other hand, it must not be forgotten that strict vegetarians have shown themselves to be record-breakers in sport and to be capable of immense endurance. I think the conclusion to be reached must be that the presence of meat is not essential."

Theosophists are familiar with the respect which India has for the health of the whole man, dense and subtle, as well as for the physical body. Prof. Cathcart takes a similar psychological view: "We require to keep a broad and open mind on the problem of how best to achieve fitness. It is a problem of many facets with many lines of attack. It will not be achieved merely by the satisfaction of the somatic needs. Malnutrition of the spirit is quite as common as malnutrition of the body. The one reacts upon the other . . . fitness demands discipline. Discipline is essential for right living. Right living means health."

THE HARMONIC LAW

"The only law that will save society," Mr. Fritz Kunz writes, in answer to inquiries raised by a correspondent

¹ "The Physiological Approach to Fitness," by Prof. E. P. Cathcart, C.B.E., F.R.S., Regius Professor of Physiology, University of Glasgow, *British Medical Journal*, 6 August 1938.

in England who heard Mr. Kunz discoursing on the harmonic law. "If our friend has access to some standard work like *Developmental Anatomy*, by Leslie Brainerd Airey, W. B. Saunders and Co., Philadelphia, 1926, he will find (on page 10, *circa*, in that work) a description of the tetrad arrangement of the spireme threads or chromosome, which occurs in some animals and in man fleetingly, in the last or fifth stage of the prophase. The V-shaped chromosomes arrange themselves in the equatorial plane of the central spindle, the mitotic figure. In mankind there are 48, according to Grossers, Painter and others, namely, twice the control number of the 24-cell hypersolid which occurs uniquely in the time dimension. This figure, compounded of six regularly disposed tetrahedra, is the peculiar figure for animal geometry, as the pentad of five regularly arranged tetrahedra is peculiar to plants, and the duad for minerals. The hexad cannot be formed in three-dimensional space, but reveals itself in

the growth process (space-time) of animals, and of course sections of it *are* animal stereometry.

"The process called complication was first described by Victor Goldschmidt before the Science Club of the University of Wisconsin in 1903, I believe—at least, this is the earliest references to it I find in his writings, in English. He measured the gnostic pictures of what he then called the chief-knots of ions distributed throughout the crystals (now called intensities, since the atom is now regarded as energy-entities, not matter), and found the intervals to be those which, if translated into string-lengths (of equal diameter and tension), would give off harmonic sounds. He first discussed this in *Ueber Harmoniee und Complication*, published by Julius Springer, Berlin, 1901, but like so much which compels the physical scientist to seek order, the idea was not particularly interesting. The exposition he made in America started more study."

"For whosoever will save his life shall lose it; but whosoever will lose his life for My sake and the Gospel's, the same shall save it."

We are very carefully saving our lives, yet if the Christ was crucified to save the world, can there not be some form of crucifixion for us to save the Abyssinians, the Czechs, the Slovaks, the Jews, the Chinese?

I say that the Christ spirit is abroad in these days of darkness, seeking where it may abide in strength and holy purpose. . . .

The Christ Himself is abroad, for "Lo, I am with you always, even unto the end of the world."

Where is He? Where else could He be save where His children are afflicted, are desolate, are in despair? And as He comforts them, He looks upon the world and says: "Think not that I am come to send peace on earth: I come not to send peace, but a sword."

Who is taking up the sword? He needs today the soldier. He needs those who will take up their cross and follow after Him into the fight for love and justice . . .

Conscience

CORRESPONDENCE

THE following correspondence has passed between Mrs. M. Arkhangelsky, Manapla, Occidental Negros, Philippine Islands, and the President at Adyar, on the subject of the National Survey of Russia in the 1937 *Theosophical Year Book*, and is published with her permission.

LETTER TO THE PRESIDENT

Dear President,

In vain we were expecting all these months since my husband received your letter, to find in *THE THEOSOPHIST* or *Theosophical World* a single word of apology about the false information concerning Russia in the first Year Book. On the contrary: there appeared a new article about Russia in the second Year Book which was also not from Mrs. Kamensky's pen, or from another Russian who had a certain understanding of his own country, and therefore was also wrong, only a little more decent than the former one.

The wrong was not righted in spite of being a sheer lie, the consequences of which will have a tremendous influence upon the whole world. Were the conditions in Russia not described so temptingly that every one who loves his own country should fight for the splendid bolshevik ideas?

You should know what bolshevism means: bloodshed, absence of any morality, killing the very soul of the youth and children, not speaking of their bodies and minds, physical and spiritual hunger never appeased, the ruin of all the beauty of the country with its churches, museums, buildings, libraries, and what is still worse—the ruin of the wants of all, because an ever-hungry body cannot produce a healthy mind.

You allowed Mrs. Kamensky to write an article about Russia which she announced to us with happiness. I read it because fortunately we received also *The Theosophical World*. All the others who do not receive your small magazine will certainly stay under the impression of a paradise in Russia.

We have the clear impression that some bolsheviks or at least bolshevist ideas sneaked into our beloved Society and you back them. For us it is a tremendous blow, almost unbearable. Don't you notice that bolshevism is the work of the Dark Powers? Has not Bishop Leadbeater pointed that out in the description of destroying the "Temple of Christ the Saviour" in Moscow—the finest work of art?

And now you can see the result of your policy: some good people of the T.S. will stop even the useful work of the Russian Section of the T. S. OUTSIDE Russia being sure—oh, the poor blind people!—that there will be possibility to work soon INSIDE Russia.

Dear Dr. Arundale, I implore you, have the courage to right the wrong, Consult the Masters! Admit that you made an error in both of your Year Books praising the Soviet Russia's achievements. Trust to Mrs. Kamensky! Do not wrong the country of Mrs. Blavatsky, who gave us all the Theosophy! Don't you see that the T.S. has smeared its banner? My husband and I cannot stay any more in the American Section of the T.S. because the very idea of sharing the responsibility of the crime of the bolshevists' propaganda makes us shudder and we propose to withdraw entirely. I have written already about this matter to the Secretary of the T.S. at Olcott—Miss Etha Snodgrass. But as Mrs. Kamensky asked us to help her

in the Russian Section, we transfer now there.

MRS. M. ARKHANGELSKY

THE PRESIDENT'S REPLY

2nd December 1938

Dear Friend,

I entirely appreciate the point of view you express in your letter. But I feel I must have my freedom too—to give expression as I think best to the views and policies which seem most desirable to set forth.

You entirely disagree with me. You are sure you "know" I am wrong. You have a perfect right so to judge. But as an individual I have my rights, too, not to say duties, and my two great predecessors in the Presidential office have insisted on their freedom.

You ask me to consult the Masters! I should not dream of so doing, even if I could. They know all that is going on. I do not need to consult Them. That They have not intervened does not mean that I am right, but that our work down here must needs largely be fashioned by ourselves, and we learn from mistakes no less than from right actions.

May I say that such phrases as "the T. S. has smeared its banner" and "do not do wrong to the country of Madame Blavatsky" are hardly worthy of you! Do you suppose I desire to do wrong or to smear the banner? I am as eager for the honour of Russia and the T.S. banner as yourselves.

But I am glad to have your letter, and will publish it if you so desire.

G. S. ARUNDALE

CONTRIBUTORS TO THIS ISSUE

H. P. BLAVATSKY: The Fountainhead of the Theosophical teaching, from the foundation of The Theosophical Society in 1875 to her death in 1881, on 8th May which day is celebrated each year all the Theosophical world over as White Lotus Day.

George S. ARUNDALE: President of The Theosophical Society since 1934, and Editor of THE THEOSOPHIST.

C. JINARAJADASA: Vice-President of The Theosophical Society 1921-28; author of numerous works on Theosophy. Is at present working in Europe.

Adeltha PETERSON (Mrs.): Writer in the Press Department, Adyar, and one of the secretaries to the President.

Ruby L. RADFORD (Miss): For about twenty years has written short stories (running into hundreds) and books for children; also philosophical articles.

Geoffrey HODSON: Theosophical propagandist, at present working in Sydney, and President of Blavatsky Lodge.

Gaston POLAK: For a quarter of a century General Secretary for Belgium; by profession civil mining engineer.

Jean DELAIRE (Mrs. Blake): Has for years lectured to Theosophical Lodges and other organizations in England and on the Continent, and has written many articles.

Morley STEYNOR: Frequent contributor to humanitarian journals. Lives in Queensland, Australia.

BOOK REVIEWS

Plato's Academy. The birth of the idea of its recovery. (Oxford University Press, London, 1938. Pp. 85. Price 21/-net.)

This book is a work of high art, in which the author with his text, the artist with his drawings, and the printer with his form, have harmoniously combined to produce a work of real beauty; of its philosophy I will speak anon. I regret only that the author's and the artist's names are not revealed. It makes me reluctant to venture on a review. I sense a mystification.

The book consists of two parts, a "Prologue" taking up nearly two-thirds of the contents, and leading up to the "Confessio Fidei," which is the heart of the work. There is a display of historic data concerning the discovery and excavation of Plato's Ancient Academy at Athens, from 17 June 1933 to 23 November 1934, which bewilders me, as I am not an archæologist, nor even a Greek antiquarian or scholar. I can make nothing of them with no line on the name and quality of the author.

But that makes me the bolder to take the book at its intrinsic value, and to treat the historical data as symbolical of inner experiences. As such the book ought to be of exceptional value to Theosophists with a western training. For it reminds us again how the Socratic-Platonic philosophy lies at the root of the highest spiritual achievements in philosophy and art of the European nations, and still can speak the liberating word in the troubles that at present threaten their peaceful progress towards an ever fuller realization of the True, the Good, and the Beautiful.

I further venture to state that the writer must be a student of Theosophy. The following passage—only one among

several—will, I think, prove this sufficiently, and may serve also to whet the appetite of the prospective reader :

Alas for mankind if it travelled alone on the all-powerful wings of Science! The human mind's powers of action and reaction might mistake their true mission, which is contained in the Idea of the Beautiful and Good alone. Some such thing is said to have happened in the time of the Atlantes, according to a legend that I heard from a trustworthy monk. He had read a half-obliterated inscription on a strip of latten found in some Thibetan monastery, to the effect that the Atlantes, after progressing to a degree of intellectual potentiality quite inconceivable, turned aside to everything that was base and self-regarding, and that this was the actual cause of their ruin, long before the sudden sinking of their great island; and that one portion of the inhabitants were forced to migrate to Mexico, another to Egypt and Thibet, the latter carrying away with them numerous mementoes, of which a few are preserved to this day in the aforesaid monastery: in particular, a fragment of the shaft of a column of polished latten, and also a column-capital in the shape of a two-headed ox, which objects the monks guard with jealous care.

We are already indebted to the Oxford University Press for several books with a definite Theosophical strain. I have in mind Dr. Evans Wentz's publications. Here is another, of quite a different class, but with the same characteristic.

A.J.H.

A RESTORED BUDDHIST TEXT

The *Bhava saṅkrānti sūtra* and Nāgārjuna's *Bhava saṅkrānti sāstra*, with the commentary of Maitreyanātha. Restored from the Tibetan and Chinese

versions, and edited with the Tibetan and Chinese versions and introduction, etc., by Pandit N. Aiyasvami Sastri, Professor of Buddhistic Studies, Visva-bharati, Santiniketan. (Published by the Adyar Library, Adyar, Madras, 1938. Pp. 154. Price Rs. 2-4.)

Pandit N. Aiyasvami Sastri of Madras is one of the small band of scholars engaged on the important work of restoring into Saṃskṛt, Buddhistic works from the Chinese and Tibetan; he had training under Mahamahopadhyaya Vidhusekhara Bhattacharya, and his restorations of Madhyamakāvātāra and other works in the *Journal of Oriental Research*, Madras, have earned warm praises from scholars like the late Prof. Sylvain Lévi.

The Adyar Library has enriched itself by the addition of the materials necessary for such reconstruction work. It possesses the Chinese *Tripitaka* and the Tibetan *Kanjur* and *Tanjur*. Mr. Aiyasvami Sastri has made use of these materials and has restored (1) the Mahāyāna sūtra called the *Bhava saṅkrānti*, (2) a later treatise on the same subject of Buddhistic eschatology, presumably by Nāgārjuna and perhaps called *Bhava saṅkrānti sastra*, and (3) the gloss of Maitreyaṅgātha on (2).

The main part of his book gives, first, the restored text of the *Bhava saṅkrānti sūtra*, in which the Buddha is asked by King Bimbisāra to enlighten him as to how, when everything perishes, Karman does not die but catches hold of Man, and the Buddha explains "transmigration" in the system of "Sūnya"; this is followed by English translations of the three Chinese and one Tibetan version

of the *Sūtra* in parallel columns; Nāgārjuna's *Bhava saṅkrānti s'āstra*, is next given, and this is followed by the commentary of Maitreyaṅgātha. An English summary of the commentary and an English translation of the *S'āstra* form the next section, and lastly are presented the Tibetan versions (in Roman script) of the *Sūtra*, the *S'āstra* and the *Tikā*.

In an English introduction the editor discusses questions of authorship and chronology, and the Buddhistic theory of transmigration in a lucid manner. There are indexes to all the authors and works referred to in the book.

The Adyar Library has earned the gratitude of the world of scholars by sponsoring this excellent edition of an important Buddhist text.

K.A.N.

HINDI

Paraloka Ki Kahaniyam.—By Jagat Narayan, B.Sc. (The Diamond Jubilee Theosophical Publishing House, Patna. Pp. 408.)

This interesting book contains stories (in Hindi) of life after death taken from the writings of A. P. Sinnett and C. W. Leadbeater. Its purpose is to meet the growing demand for understanding the conditions of life on the other side of death. It throws a flood of light on the interchange of influences and communications between ourselves and those near and dear to us who have passed over. The book is an excellent piece of work on a useful line, and Indian readers should be specially grateful to the author.

16TH CONGRESS OF THE THEOSOPHICAL SOCIETY IN EUROPE

FEDERATION OF NATIONAL SOCIETIES

(The Congress will be immediately followed by a Summer School at Fontainebleau.)

PARIS, 1939: PROGRAMME

Friday, July 28th

10 a.m.—3 p.m.	Registration of members.
10—12 a.m.	Meeting of the Executive Committee of the Federation.
2—4 p.m.	Meeting of the Council of the Federation.
5—6 p.m.	Meeting of the International Order of the Round Table.
8 p.m.	OPENING OF THE CONGRESS.

Saturday, July 29th

10.30 a.m.	Lecture.
2—4 p.m.	Meeting of the Council of the Federation.
3—5 p.m.	Sight-seeing.
8.30 p.m.	Lecture.

Sunday, July 30th

FRENCH DAY—CELEBRATION OF THE 40 YEARS' JUBILEE OF THE FRENCH SECTION

10.30 a.m.	Lecture in French.
3—5 p.m.	Music, etc. etc. Film.
8.30 p.m.	<i>Public Lecture</i> by the President of the Congress.

Monday, July 31st

10.30 a.m.	CLOSING OF THE CONGRESS by its President.
8.30 p.m.	Opening of the Summer School: Social Evening at Fontainebleau.

The Programme of the Summer School will be: Morning Meditation—Lectures—Discussions—possibly Symposium and Questions-and-Answers—Free Afternoons.

T.O.S. Meeting (arranged by Mr. Jeffrey Williams, International Director of the Order):

- (a) What the T.O.S. is doing at present and what can it do in the immediate Future. (b) In what ways can The Theosophical Society and its members best support the work of the T.O.S.

Meeting of Young Theosophists.

Sunday, August 6th

10.30 p.m.	Lecture.
5.30 p.m.	Discussions.
8.30 p.m.	CLOSING OF THE SUMMER SCHOOL. Synthesis by the President of the Congress-Summer School.

Fontainebleau is an historical place where the French Kings resided. The beautiful surroundings and large woods are an ideal place for a Summer School.

The General Subject for both Congress and Summer School will be "The Theosophical Life"; of course it is also intended to reflect the President's thought for this year, "Theosophy is the Next Step."

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ma, Casilla de Correo 595, Montevideo,
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