

# The Theosophist

AUG 23 1915

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Founded by H. P. BLAVATSKY & H. S. OLCOTT  
 with which is incorporated LUCIFER, founded by H. P. BLAVATSKY  
 Edited by ANNIE BESANT, P.T.S.

# THE THEOSOPHICAL SOCIETY

The Theosophical Society was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

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

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

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

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

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

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## THE THEOSOPHIST

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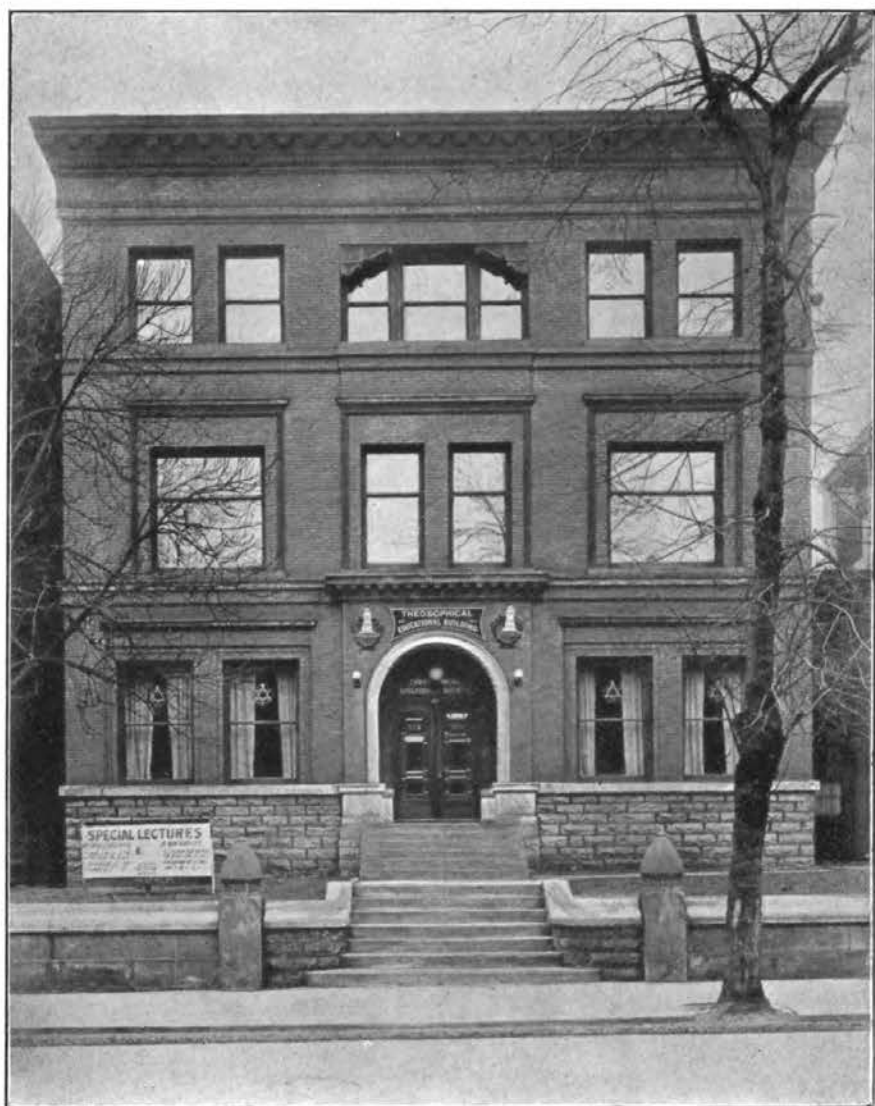
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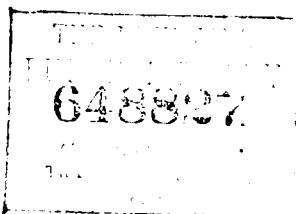
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# THE THEOSOPHIST

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## ON THE WATCH-TOWER

IN these days of sore distress and tense anxiety, in the midst of a gigantic War, shaking civilisation to its centre, we are verily supremely fortunate who know that our earth is ever encircled by the highest Wisdom and the tenderest Love, and that naught but good can result from the frightful carnage on the battle-fields and the anguish of loss in the homes. Were the world a mere straw, tossed upon the rolling billows of everlasting Time, and blown hither and thither by the stormy winds of purposeless natural forces, then would the outlook indeed be gloomy, and men's hearts might well despair, sinking like stones into an abyss. Western civilisation has been thrown into the melting-pot, and, like many a civilisation before it, its very life is threatened. And for the same reason as in those earlier cases. The civilisation has disregarded the Law of Brotherhood, and the Law, which cannot be broken, shivers that which strives to contravene or to ignore it.

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The Law of Brotherhood is the expression of the Unity of the Spirit in a world of differentiation. It is the spiritual Rock on which must be built every house that may endure. And the reason why India has out-lived every civilisation that was contemporary with her; and is still throbbing with life and emulous of progress to-day, is because her first spiritual Teachers built her polity on this Rock, and thus gave it a permanence beyond all others. For her caste system, as originally designed—the system which has become the negation of Brotherhood, and is therefore now breaking up under the action of the very Law that built it—was a perfect expression of Human Brotherhood within a single Nation. Like the human body, Hindū Society was formed with its various organs, co-operating with each other for the health of the whole, all working in harmonious interdependence for the common good. In all castes the Self was seen, equally dwelling, and, as sharers in that one Life, all formed one great family of brothers; but the natural fact was recognised, inevitable in a world in which Evolution is law, that all the brothers, though sharing in one blood, are of different ages, and therefore at different stages of development, suitable for different kinds of work. As in the human body, the head must plan, the hands must execute, the stomach must nourish, the legs must carry, otherwise the body could not live, so in Society. And on that plan the caste system was formed, and mutual love, interdependence and service were its law of life. And because of this India lived on through the ages, and even when the spirit for the most part passed away, the mould was so strong that the national life still flowed into it, and a few kept to the old spirit, and

thus enabled it to linger on. For its true and full working, it needed the help of the Devas—the Angels—guiding souls to rebirth in fit bodies; and while love and service ruled, they guided thus, and the older wiser souls were guided to take birth in Brāhmaṇa families, and the strong executive souls in Kṣhaṭṭriya bodies, and the shrewd careful souls in Vaishya bodies, and the souls young in experience in Shūdra bodies, and elder and younger brothers worked happily in the National household, and all did the work they liked best, because most suitable to their type and therefore enjoyable, and thus a mighty fabric was built up, and lasted long.

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But then pride crept in, and pride springs from the root of Hate, and separateness developed, and pride in the older was answered by envy and jealousy in the younger, and the Law of Brotherhood was disregarded. But the system lasted on, despite the seeds of evil in its bosom, and fighting was left to the Kṣhaṭṭriyas, and the Vaishya accumulated wealth, and the Shūdra produced it, whatever might be the disturbances round them; and while some Brāhmaṇas grew rich in royal Courts, the mass remained poor and learned paṇḍiṭs and teachers of youth, and guides of elders in religion, morals and philosophy. So India remained wealthy beyond all other Nations, and prospered despite all invasions and all wars.

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But with the decay of caste-duty the steady helping of the Devas failed, and no longer did they guide souls socially but rather individually, and for this and other cognate reasons the value of caste

gradually was lost, and when the Brāhmaṇa trampled on the outcaste, its doom was sealed. Then the western Nations, who cared naught for Brotherhood, came to work out the results of the disregarded Law, and battled with each other for trade, and intrigued against each other for power, and used unbrotherly hatreds for their own profit, and turned the sword of brother against brother, until—as the High Gods saw best—the British triumphed, and from the middle of the 18th century grew strong. And stronger still they grew, and ruled; and they took Brāhmaṇas and turned them into clerks, and Kṣhāṭṭriyas they turned into sepoy, and treated all, high and low, as their inferiors, and made a white caste and a coloured caste in India, grinding all the coloured castes together; for the old castes were dead, save in out-of-the-way places; and thus was the Law of Brotherhood avenged.

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But because India has purged her faults by bitter suffering, because for two centuries she has been the wronged and not the wronger, the victim not the oppressor, the spoiled not the despoiler, therefore is she not flung as a Nation into the seething crucible of agony into which Europe is plunged to-day. For Europe has utterly disregarded the Law of Brotherhood, alike in her internal National organisations, and in her relations with other countries. She has colonised, and conquered, and tyrannised, and thought herself the chosen of God, while all the rest of His world was given to her for a prey. In her Nations some grew rich extravagantly, while the masses were miserably poor. The labouring classes shared not in



the comfort, and the beauty, and the splendour which they created, and, as in India, the high poured contempt upon the low. Both outside her borders and within them, she lived as though no Law of Brotherhood existed, as though her own poor might for ever be exploited, and as though the coloured races were given to her for her prey. And so the tears of the weak and the sufferings of the oppressed gathered into a mighty underground stream, and undermined the thrones of Europe, and European civilisation is tottering, and all men see to-day the result of the denial of God in the denial of Brotherhood, and the misery that treads on the heels of successful wrong.

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And some are learning the lesson. Britain has realised, as *The Times* has pointed out, that Germany is only showing in completer form her own past errors, her arrogance, her conquering spirit, her desire for supremacy over all others. In that recognition lies her salvation; and because she and France and Russia had been less wicked than others in their treatment of Asiatics and Africans, in them arose the intuition to fling themselves on the right side in the Continental War. Belgium has expiated the Congo in her ravaged land; and in her Hero-King, who, in his royalty remembered Brotherhood and went among the poor that he might understand and succour, she has the pledge of her redemption. Britain has her opportunity offered of standing on the side of Liberty and Justice in Asia as she is doing in Europe, and her ultimate destiny depends on her renoucal of that blackest crime against Brotherhood, the thought that a coloured skin deprives a man of the right to liberty and self-government in his

own land. As Britain deals with India, so will the High Gods deal with her.

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Out of this Hell of War will arise a New Era, a New Earth. A new civilisation will dawn from the very horror that the older civilisation has brought upon the world. Science shall no more prostitute its genius to the creation of new tortures in the slaying of men, but shall turn it to its rightful purpose—the increase of happiness, leisure and wealth. Competition in trade shall give way to co-operation. Mutual respect shall replace pride and jealousy. Nobleman, gentleman, tradesman, artisan, peasant, are bound in the blood-brotherhood, fighting side by side, and shall remain brothers when Peace shall dawn. So out of misery shall bloom the flower of Joy, and the World-Teacher, coming to a devastated continent shall “make the desert rejoice and blossom as the rose”.

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Our readers will note with interest the new Theosophical centre in Louisville, Kentucky, U.S.A., of which we give a brief account, illustrated by some photographs. It is a very charming home that has been raised by the devotion of our Kentucky friends, and we trust that the light of Theosophy may spread from it far and wide.

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Over here our Theosophical Educational Trust is doing much good and useful work, though hampered a little in the South by the constant malevolence of the missionaries, who are all-powerful in the Madras Education Department. The High School at Madanapalle was lately approved by the Senate for affiliation as a

College, after a violent attack on Theosophy; then Dr. Nair, my old persecutor, made a spiteful objection, in order to cause delay, and the Senate, according to the rule, appointed a Committee to examine the objection, and the Committee reported unanimously in favour. Now the recommendation of the Senate is being delayed in its passage up to the Governor, who, as Chancellor of the University, has the final granting. The object of the delay is to prevent the affiliation being completed by the beginning of the College year, so that students may be afraid to join—to such depth of meanness do the opponents of Theosophy in South India descend. When we applied for a building grant, we were told that we could not have it until we were affiliated; when we asked for affiliation, we were told that we must first have sufficient buildings! We have succeeded in collecting money enough for buildings, the public contributing; meanwhile the missionary school in the same place is given Rs. 6,000 to build a laboratory, to help it to rival our school, which has a good one. Then we were told we must have our College staff complete, and a number of other exactions were made, beyond those of other Colleges; we have met them all, and gained at last our affiliation. Now that is not allowed to reach the Governor for confirmation, and we have 150 young men waiting to be admitted. This is how Christianity shows itself in South India. The Education Department pours money into missionary institutions—Hindū and Musalmān money, be it noted; the other day, when we had been refused a building grant for a poor school on the ground of “want of funds,” I saw a big grant was given to a S. Patrick’s institution for European boys, as though Europeans

were not rich enough to support their own schools. Such are some of the educational results of an alien Christian Government in India.

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The objection to myself in relation to education is rather comic, in view of the educational work I have done in India, but that was in the North, where missionary influence is negligible. There, in the Act now before the Imperial Legislative Council, establishing a Hindū University, a special clause is inserted, in order that I may be placed in the Governing Body of the University, the only non-Hindū. But in the South, there is so much opposition to my having a place in education at all! It is all very funny.

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A very vigorous effort is being made to strangle higher education here; the examinations for admission to the colleges and for the higher classes within them have been suddenly made so cruelly severe that only  $27\frac{1}{2}$  per cent have been allowed to pass into the higher college classes, and only about 10 per cent the examination which admits to the colleges. This again is only in the South. It cannot be supposed that all schools and colleges have become suddenly inefficient, or all boys stupid. And this action is peculiarly cruel in India, where the desire for education is a passion, and is strongest among the poor, for wealth and learning have not gone together in India. Exorbitant fees, examination barbarities, do not stem the rush of pupils. And such a "slaughter of the innocents" as we have had this year fills the air with wailing.

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“THE GREATEST OF THESE”

A NEW YEAR'S ADDRESS

By C. W. LEADBEATER

WE have close upon us now the New Year—a time, more or less, of renewing our resolutions. Some of us, fully pledged already to our Masters, do not need to make new ones for ourselves; they are already made. Still, with all our efforts, we may not always succeed in keeping our pledges perfectly, and therefore it is quite a good thing that we, like the rest, should review at the New Year what we have been able to do, and make our resolutions to try to make such pledges a more living reality. So it is surely fitting that we should not allow this week between Christmas and the New Year to pass without self-recollection.

When we decided that we should have this additional meeting, I asked one who stands very near to our

Masters: "What shall I say to them?" and he said: "Well, there is only one thing; talk to them about love." This is the season of love and of goodwill, and we of all others should be showing forth that Christmas spirit of love—not at Christmas only, but all the year round; so it was good advice. We need to try to understand what love really is; we all talk about it freely enough, but there are few outside the absolutely Inner Circle of those who stand close round our Masters, very few, who know what love really is. What passes here in the outer world by that name is only a faint and sullied reflection of the real thing. It is grasping and selfish; it is intermingled with all kinds of desires and other emotions, such as jealousy and pride; it is not the real thing at all, and we should know something of what that real emotion is.

You must not make the mistake, as beginners in Theosophy not infrequently do, of thinking that we who try to follow the Path should have no emotions: assuredly we must have emotions, but we must be careful that we have only those that we definitely choose to have. We must not let our astral body formulate emotions for itself and then run away with us, and sweep us off our feet with them; that is all wrong. But to say we should have *no* emotions would be to make of us monsters instead of men: to make, perhaps, intellectual giants, but men utterly incapable of sympathy, and therefore useless for the Masters' work.

If you will look at the plates in *Man Visible and Invisible*, you will see that the astral body of the savage and even that of the ordinary man are examples of what the astral body ought not to be; they show it formulating its own emotions, some of them very bad,

and sweeping away the ego from his path, and acting entirely without his control. If you will look at the astral body of the developed man you will see that it is an exact mirror of his mental body, and that means that he has emotions, profound and beautiful emotions, *but* he has those which he allows himself to have, and no others. The astral body has become a reflection of the mental; it is a servant instead of a master; and the astral body, like fire and some other things, is a very good servant but a very bad master.

The moment you allow it to take control it spoils everything, but it is an absolutely necessary vehicle for your work, and when under perfect control, it can enable you to reach much which without it you could not reach, because, remember, the astral body corresponds to and is a mirror of the buddhic vehicle, and as the buddhic vehicle is not developed in any of us *yet*, it is only through the astral body that we can obtain touch with the buddhic plane—not through the mind. Through the mind we can obtain touch with the ego; the lower mind can come into contact with the higher mind; but it is through the emotions that we can touch that still higher vehicle. Therefore you need to feel emotions, but you must strictly curb these emotions; you must see that they are of the right kind, and that only those which are of the right kind are allowed to play through you.

So is it with this love, the key-note of which is, as Christ absolutely insisted, that you must forget yourself in that which you love. That ought not to be difficult; but it is. There are many who seem unable to do it; and yet, if the feeling be only strong enough, the result must follow. Remember, this question is one of those with which every one of us will

be faced in the future. When the Lord comes, His gospel will be a gospel of love. He Himself is known as the Lord of Love, of Compassion, of Kindliness; that that is one of the features which must be most prominent in His teaching is stated in this new book by Mr. Jinarajadasa; you will find it laid down very clearly; and remember that Mr. Jinarajadasa is one of those who is on the special line of the World-Teacher, and specially closely linked with Him. He says here:

There is a power that makes for strength, and it is love; in many forms it grows in men's hearts, but with each appearance it brings strength: strength to transmute cruelty into sacrifice, lust into worship, pride into devotion—this love brings. This is the first truth that you and I will teach, in His name.

There is a power that makes all things new, and it is Beauty that is Joy. Love, and you shall see the Beautiful; worship, and you shall be one with Him; serve, and you shall be His Anointed for the salvation of your fellow-men. This is the second truth that you and I will teach, in His name.

There is a power that unifies all, and it is sacrifice. Through action that is sacrifice comes life to love that is strength and to beauty that is joy. This is the way for all to tread, the path the One Lover has made for His Beloved. This is the third truth that you and I will teach, in His name.

Now these words are not only beautiful, as you all have heard, but they are profoundly true; that is precisely what you must do, if you are to take part in the future which is opening before us. All our modes of thought, all our methods, and all our ideas are of the past—all those that come naturally to us; we must learn to live in and for the future, the future which the Lord will make when He shall come, and this Love is the key-note of that future. It is no new teaching; He gave it when He was on earth before; He gave it as Shrī Kṛṣṇa; He gave it as the Christ; and His disciple S. John, following in His steps, preached this also. They insist strongly upon it.



S. Paul has given, perhaps, one of the best definitions of Love in the 13th Chapter of the *First Epistle to the Corinthians*. You can do no better than take that chapter and read it, and see how far your conception of Love agrees with that of that great Apostle and Initiate. Remember how he spoke of it: "Love," he said, "suffereth long and is kind." That is to say, it bears all for the sake of him whom it loves; it never thinks of anything as a trouble or a worry or a difficulty, that can be done for that one. "It suffereth long." He says in another place, "It beareth all things; believeth all things; hopeth all things." So of the loved one, it bears all, whatever may come. Of him it believes all, believes the noblest and the best always, and hopes for the grandest and most magnificent. So it devotes itself wholly and solely to the object of its love; it never thinks of itself at all. He says, "Love seeketh not her own"; it does not even ask for that which well might be expected; or it thinks nothing of itself, but only of him.

That is a beautiful conception—all must see that; but I suppose many people in the outer world would think of it as an impossibility: Well, it is a counsel of perfection, it is Utopian; the outside world would say that there is no one who feels like that. Wait, you who are striving upwards. Wait till you enter into the Inner Arcanum, and you will find that there *are* those who feel just like that. You will find that the love of our Masters is love such as that, and when you come to the consciousness of the Great Lord of Love Himself, you will find that He loves His world in just exactly that way, never thinking what it thinks of Him, thinking only of what can be done for it. It is wonderful, it is

glorious, but it is true; this attitude can be reached by men, and it has been reached by men; therefore *you* can reach it every one of you. I do not say that you can do it at once—that you can cast aside all your old habits in a moment; you *can* cast them off, but they will come back again and again, because you have established a sort of evil momentum; you have created ruts in which your thought moves, and it is not easy to pull it away out of those in a moment. It is not easy to change yourself, because your habits in these matters are not those of this life only; they have existed for thousands of years, and a habit you have been forming for twenty thousand years takes some changing; but it must be done, and therefore you had better set about it at once; the sooner you begin the better.

When Love is strong enough, you have that attitude even now. You have all heard of the most wonderful self-sacrificing actions performed by those who truly love—by a mother for her child, by a husband for a wife, or a wife for a husband. You know that there are wonderful instances of splendid heroism that seem superhuman; but, after all, those who do these things are men like ourselves, and if they can do them, surely we can do them too. It is only a matter of shaking oneself free from the old fetters and trying to understand, and it is not so difficult. All that S. Paul says, beautiful as it is, glorious as it is, well worth reading as it is, every word of it is already in the heart of any person who really deeply loves. He forgets, he must forget, himself; he can think only of the object of his love; and that being so all the rest follows. All these other qualifications which S. Paul mentions come, if the love be true and pure. It is no use saying that at

our present level we cannot have such a thing; we can and we must.

If I were continuing my regular series of talks, I should be speaking to you of the qualifications which are necessary for Initiation; but of all the qualifications this is the greatest, for it includes all the rest. S. Paul ends his chapter, "And now abideth Faith, Hope, Love, these three; but the greatest of these is Love," and this is the new gospel. The old one—I mean that of the previous World-Teacher—was the gospel of Wisdom; if ignorance could be dispelled, he said, if man could only know and understand, then evil would be gone. That is perfectly, absolutely true; but this presentation is also true, and this is the presentation of the present day—that when men live as brothers, when they put aside their lack of love, their suspicion and their lack of comprehension, their woodenness and their stupidity, the whole world will be different. When men have learned to trust one another, to live together by common-sense arrangement, instead of every one having to be restricted by law from doing this and doing that, the one great Law of Love will be restriction enough for every man.

It will be a long time before all the world can come to that stage; but it will be longer still if somebody does not begin, and we are precisely the very people whose business it is to be setting that example, for we are awaiting the coming of the Lord of Love. If we are to be His helpers, His disciples, His apostles even, perhaps, when He comes, we must be studying His method already—what we know of it—and this at least we know of it, that Love will be its central feature. At least we can accustom ourselves to that central feature, at least we can begin to live the life which He will

expect us to live, and most certainly the more we live it now, the more we shall prepare ourselves to be His helpers when He comes. If we can permeate ourselves with His spirit beforehand, that will be an enormous advantage to us in acting as the channels of His grace and His power when He comes. Until then the most we can do is to practise all these virtues, and to try in that way to make ourselves ready.

We must put away all unworthy ideas; it is an insult to the glorious name of Love to use it for the sort of emotion with which many of us are familiar; it is not the right word at all. The real thing is spiritual, truly, beyond the comprehension of many, but glorious beyond all words to tell. Reach, if you can, the buddhic consciousness; touch it even for a moment; you will have to experience it when you reach the period of Initiation. Happy for you if you can attain it before, and so save on that mighty occasion some of the trouble to those who are in charge.

Enter, if you can, into some stage of this higher consciousness; it will be a revelation to you, something you can never forget. The world will never again be the same to you when once you have seen that. Such experience is not for all of us yet, because it means an effort, a stupendous effort—an effort for which few are yet ready. It has been made by some, but only at considerable risk and considerable strain. I have seen a strong man faint in the making of an unsuccessful effort to perform that Yoga; yet there are others to whom it comes naturally and easily. It will come to all of you at one stage or other—most likely first in your meditation some time. It may be by a definite effort, it may be simply in the course of the evolution

of your power of meditation that it will come to you, and then you will know.

Until then you must simply imagine this higher love; but get as near to it as you can; try to see, at least, that not even the tiniest tainting speck of selfishness shall remain in your emotion, that you live only for the object of your love. Pour out your love upon our Masters; there indeed there can be no selfishness, for you cannot be wondering what They feel for you, or what They can do for you; you know that beforehand. You know that when the pupil is ready the Master is ready also, and that Their love is as wide as the sea. The only limitation and difficulties are those which we make ourselves; there is no difficulty on Their side, no limitation to Their power of affection.

S. Paul said: "Love envieth not." It is rare to find that sort of love, the love which envieth not, which vaunteth not itself, which is not puffed up; those are among his definitions. However splendid may be the achievement of one whom we love, we feel only the purest pleasure in it, never the least touch of envy; and if in some way we can do something which the loved one cannot, we do not boast about it, we are not puffed up about it; we think only of his feelings, and never of ours. It is all so simple if you always keep in mind the key-note of unselfishness; but failing that key-note everything goes wrong; that is inevitable. "It is not easily provoked," he says, "and it thinketh no evil."

There is a great deal in that. It is not easily provoked; you know how difficult it is to live through all the little strains of ordinary life, and not to be annoyed; it is almost impossible for the average man. Even for the more developed it is very hard, and that

for many reasons. First, as I have said, we have a habit of irritability which we have been industriously cultivating for many thousands of years; that has to be conquered. Secondly, we are living in an age of great nervous strain, such as the world has never known before until now; consequently our nerves are all out of tune, most especially those of us who have to live in big cities, and so it is exceedingly difficult to preserve an even balance all the way through; still, we must try. It is, I admit, an almost superhuman thing to expect, but at least we must try. We are attempting what no one else has essayed; all who have striven to live the spiritual life, as we wish to do, have begun by retiring from the world—by living in the jungle, becoming hermits, or living in a monastery among monks, so that they may either be free from all other vibrations or surrounded by vibrations which shall be entirely harmonious. We are, so far as I know, the first people who have made an attempt to lead this higher life without in any sense retiring from the world, living in the midst of it—in the midst of what may be called a very aggravated form of it.

It is true there have been great cities in times of old; Rome was huge; Babylon was a great city; the City of the Golden Gate in Atlantis was enormous also, but at least there was not the pressure then that there is now. I have looked back, in the course of clairvoyant investigation of various sorts, at a large number of the older civilisations; some of them were far from good, some of them were distinctly evil, for there was much of unpleasant magic: some on the other hand were magnificent, were our own equals in most respects; but at any rate there never was one of them that I have

seen, where we had so terrible a hurry and pressure as we have now. It all comes from our new methods of communication, from our railways and our steamers, our electric telegraphs and daily papers; all these things tend towards hurry.

All that has its good side; it is teaching us to crowd into a short time a vast amount of concentrated work, and to manage many different things at once; it is not without its benefit; but in the meantime it is wrecking the health and the constitutions of many people, and it distinctly makes all spiritual progress much harder. It does develop mentality and intellectual power, but it makes anything in the nature of meditation or yoga much more difficult, because the very essence of those things is that one should be quiet, that one should be able to abstract oneself from the world and concentrate on higher things. Meditation can be done; to some extent many are doing it—though without much success in many cases, I know. You need not wonder at your lack of success in meditation—at the fact that other thoughts thrust themselves in, and that it seems to you almost impossible to carry out your meditation perfectly. Only remember, if you succeed under these conditions, you have made a great step—for you are proof against most difficulties that will come in your way. A man who has proved himself a fine Yogī under convenient circumstances, away in a cave or a jungle, might well be thrown off his balance if he had to live in a great city like this; so if you can do your work perfectly under such conditions, you have secured your footing on that pathway of yoga.

What you are trying is a very hard thing; but it assuredly can be done, and if done, it gains much more

for you than the following of the easier way would gain. It is one of our difficulties that our nerves are all strung up by this great rush and activity round us. Some of you may think that you do not take part in it; unfortunately you cannot help doing so to a certain extent; if you are living in the midst of it you must feel it. The vibrations of a million men are all around you; those must be a powerful factor, and you, an individual, setting yourself against such a current as that, will have a heavy piece of work in keeping yourself steady. I say again, it can be done, for it has been done; but to reach this state of which the apostle speaks—the condition incapable of provocation—is always difficult, and it is doubly, trebly difficult under these present conditions. Nevertheless we have to attain to it. As you progress along the Path you have to gain something far higher than that along the same line; the last fetter but one which the Arhaṭ casts off before he attains Adeptship is the possibility of being disturbed by anything whatever. I must say I have looked at that condition with a certain amount of mild envy! But when it is attained there is only one more fetter to be cast off—that of ignorance. To be *perfectly* free from irritability brings us near to the highest, and that is still in the future, but in the meantime we must try to do what we can to follow S. Paul's advice, and aspire to the love which is not easily provoked and which thinketh no evil.

Of course it thinks no evil: how should one think any evil of a loved one? "It rejoiceth not in evil, but rejoiceth in truth." It is popularly said that love is blind: I suppose there is such a love, but I know there is a later stage which is preternaturally keen—which



expects far more than the ordinary from the object of love in the way of achievement and of behaviour—which sets a high standard just because of the love it bears—or love which is quite the reverse of blind; perhaps this is a reaction from the other. The perfect love will be neither of these; it will have passed beyond them both, and it will judge of everything just as it is, without fear and without favour, knowing well that nothing whatever that the loved one could do would change or alienate the love. This feeling of love does not depend upon the character of the person loved at all: if you love a person, you love him, and whatever he may do will not affect your love; it may cause you pain if he does evil, because you love him; it may cause you sorrow and suffering; but it cannot affect your love. That again is a thing which people do not seem to understand. "How can I love a person who has treated me in such and such a way?" they say. Do not you see that his treatment has nothing to do with it? True love is not between personality and personality; it is between ego and ego—perhaps between monad and monad: how do we know? we know so little yet of those stupendous heights, but at least we see that it is absolutely independent of what is done by the loved one.

Such love can be felt by man; I know that myself, because I have seen it; because we see it in the Great Ones and we see it in Their disciples. A beautiful and a wonderful thing it is to see. This kind of love, it is said, "never faileth". This is S. Paul's final characterisation of it; it never faileth whatever happens; whatever is done, it is still the same, the one unchangeable thing in this changeable world. Changeless,

because love is God. "He that loveth not knoweth not God, for God is love." It is by this fact, says an apostle again, that "we know that we have passed from death into life, because we love". Not only is it a most important factor in life—it is life itself. It is the life of God in man, for God is love.

We do not perhaps think of all that that means; if we love, God dwelleth in us and His life is perfected in us. That is an idea that I should like you, if it may be, to take away with you—that if you are happy enough to feel the true, the glorious love, it is not *you* who love, but God who loveth in you. It is the life of the LOGOS Himself; and in the proportion in which that life pulsates through you, in that proportion may you pour it out as love to your fellow-men. Again, it is said in the Christian Scripture: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" If you wish to show forth the power of God, you can do it only by absorbing into yourself the love of God, and pouring it out again upon all these others. You must be His almoner in this greatest of all charities, the pouring out of His love; that is the true Christmas thought; that is the birth of the Christ within us; and surely there can be no better New Year resolve than to carry that with us all through the year, and to show that because we love God, and because we are thankful to Him, we show forth in our daily lives the love for our brothers which is the mark of our unity with Him.

C. W. Leadbeater

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## HAMMER AND ANVIL

THE MAKERS OF REVOLUTIONS

By L. HADEN GUEST

*(Concluded from p. 225)*

ACCORDING to this theory, physical heredity has to account for the physical body man uses, but the mental and moral qualities belong to the man himself; he brings these with him, (expressed in finer matter, matter of a kind beyond the physical) as the result of his past experiences of life. Thus we have, so to speak, two lines of heredity. The heredity of the body into which a man is born; and the heredity of the Man himself which he brings with him. The personality we know as a human being expresses in the world the combination of both lines of evolution, physical and superphysical. And it is, of course, conceivable that the physical body may not be well adapted to express the consciousness of the man clothed in its garment of superphysical matter. In fact, experiments in hypnotism, by revealing powers of sense-perception and of mind unsuspected as a rule, show clearly that the body does not express more than a small part of the consciousness of the man using it.

If we apply the reincarnation theory to particular cases, it certainly gives an easy explanation. Take the case of musical prodigies. How do they arise? In

musical families frequently, but in mediocre musical families as a rule. Whence the genius? How is it that the young child is able to show himself an accomplished musician? Because he is an accomplished musician who has done the work of study and practice in previous existences. He is born in a musical family in order to secure the advantage of a physical instrument musically useful. But the physical heredity ends there. Similarly the mathematical, philosophical and scientific, prodigies are those who have studied before.

#### DIFFERENCES IN MENTAL CAPACITY

But apart from prodigies, all the differences among men in ordinary life are more easily explained by this reincarnation theory than by any other, ordinary differences in mental capacity and in mental tastes, for instance. People brought up in the same environment, coming from similar homes and educated at the same school, develop in quite different ways. One is keenly interested in art, but cannot make any progress with science; another is all on fire for science, but regards art as sentimentality. One is attracted to the study of some special branch of knowledge and gets hold of it in a very limited period; another equally hard-working must slave for years to acquire the rudiments.

The differences are not only differences of the body, but of the consciousness behind the body, and are to be explained as the expression of the particular line of interest or of thinking which has attracted the man over a series of lives. The man interested in scientific work life after life has science in him and can easily "tune up" his new body to respond to considerations of scientific

interest. His brain not only takes in from outside but is worked on from inside, and so learns quickly and well.

What is learned easily, what interests a man, is that which he has already within him. The process of learning is then a process of "tuning up" the body, of bringing the brain into touch with the memory of the consciousness behind. The knowledge, the memory, within is called out by the study of books, or hearing of lectures, or experience of life. And this is the function of all things in the physical world, first to present to the man all kinds of possible sensations, experiences and thoughts, so that those within him may be called out by responding to their like in the outer world, and secondly, to help on the man, the inner consciousness, to further experience and to the further expansion of powers already gained.

#### DIFFERENCES IN MORAL CAPACITY

This is seen particularly well with regard to moral qualities. Whence the differences among men? Take two children detected in a lie, and let it be put to them that lying is objectionable, against the order of civilised life, the destroyer of confidence, or in any other way indicating its moral undesirability. One child sees at once what is meant, understands the value of truth, because the proclamation of the idea to his brain wakes up the memory of the man, enables it to "tune up" the brain and a step forward is made. Not so the other child, who will argue that so and so lies, that Mr. Thingummy told such and such a lie, that this or that lying practice is common, and who is not impressed, because not yet is the ideal of truth stamped into the inner

consciousness—the lesson has still to be learned. The same with cruelty, the same with the many kinds and disguises of the attraction of sex; the one man chooses simply and clearly, he has learned his lesson in other lives; the other is torn and tossed hither and thither—he has yet to learn. Such, in brief outline, is the theory of reincarnation and the explanation it offers of some of the most insistent problems of life.

### THE LAW OF JUSTICE

It will be readily seen that if the theory of spiritual evolution, as outlined herein, be true, then the causes at work in human existence are only to a small extent the physical causes studied by the chemist, physicist and biologist. Indeed, we know, apart from any theory, that in individual life and in the life of nations and of civilisation as a whole, the causes which have to do with the feelings, passions or desires and the causes which have to do with thought, are the most potent of all causes. Materialistic philosophy traces back feelings and emotions to modifications of physical matter; the more widely embracing philosophy, usually known as Theosophy, of which the theory of spiritual evolution is a part, postulates the existence of matter finer than the physical in which thought and feeling have their form expression. From the Theosophical standpoint, therefore, the world is a much bigger and more complicated mechanism, and the results we see in the world are the results of the interaction of forces acting on both physical and superphysical matter.

That is to say that the conditions of a man's life, for instance, are not only caused by forces

acting in the physical world, but also by forces acting in the world in which thought and feeling more readily express themselves. In a sense this is a commonplace, but the Theosophical theory enables one to see how dominatingly important thought and feeling may be. Every one recognises that a violent temper is a handicap in life, but think of this violent temper not only as being a handicap on the occasions when it is physically obvious, but always a handicap because it prevents the smooth and satisfactory working of the superphysical part of man. And also, the bad temper being primarily a sort of explosion in superphysical matter, sends out waves of force in all directions, whenever it is in evidence, which affect other people and predispose them to bad temper and to acts of violence. If those people are around the man, talking or discussing with him, the bad temper he arouses in them will react on him at once either through blows or words, or (if physical manifestation is suppressed) in a return wave of anger in superphysical matter, still further deranging him. This is by no means a matter of speculation merely, it is an every-day experience. Every one who is at all sensitive to outside impressions, and who has attended a meeting or a conference, when feeling has "run high" will remember how he felt "in the air" something electric, something that made him quiver. The usual explanation of this is that similar events excite men in the same way and that they sympathetically work themselves up into a condition where the "electric tension" is felt. But we know as a matter of fact that a meeting, or a crowd, is not a mere addition of units; the units to a certain extent fuse, and the power, the humour, or the anger, of a crowd is not only different

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from the added power, humour or anger, of the individuals, but greater than this addition. When two flames are brought near to each other, the resulting heat is more than the sum of the separate heats; the invisible heat rays, or heat vibrations, of each flame call out more from the other. The same with emotions and feelings at a meeting; the emotion or feeling vibration of each calls out more from every other. The sum of the vibrations is greater than the addition of the units. And it is because every man has in him matter of the superphysical kind that he can feel the "electric tension" of a meeting, the "feel" of audiences (a thing so well-known to every speaker), and it is largely this capacity of response (directly) to feeling and thought vibrations, which attracts us to, or repels us from, individuals whom we meet.

Man, then, according to Theosophical theories, is living in a world played on by physical forces acting through physical matter, and by forces of thought and feeling acting through superphysical matter; and the chain of cause and effect is as continuous in the superphysical as in the physical worlds. In the physical world we look on the process of evolution as the continuous production of forms, the one growing out of the other, causes and effects following in an unbroken sequence. In the superphysical world, the world of thought and feeling, the same unbroken chain of causes and effects is found; the thoughts and feelings of the man grow out of those of the child, the thoughts and feelings of the nation to-day grow out of what it has been in the years and centuries that are past.

The theory of spiritual evolution, however, means more than this, for it implies that the real man, existing in a form of superphysical matter, is



a continuing consciousness, existing from the beginning of the human stage of spiritual evolution until the end, when the man enters upon a new chapter of the unfolding of life. Therefore the chain of causes acting in superphysical matter, has been acting on the consciousness which is man continuously since the beginning of his evolution. That is to say that not only is the thought of the man founded on that of the child, but the powers and capacities of the grown up soul—the saint or the genius—are founded upon those of the child soul such as the primitive savage.

To understand a man's body aright you must think of it as the product of an evolutionary process; to think of a man's feeling, mind and spirit aright you must think of them as the result of an unbroken evolutionary process stretching over millions of years and hundreds of separate births into physical bodies. All causes which have acted in the past may still be producing results in the present. The why and the wherefore of man's life, therefore, is to be understood by remembering that he is the product not only of the physical causes which mould his physical environment (including those which mould his own body), but also of the much more powerful feeling and thought causes which, to a very large extent, he moulds himself. And man is master of his fate, for although he cannot escape from the trammels of the past, he is free to build his future thought and emotion world and this will react on the physical and mould that too. The man who himself is free, no bars can imprison, no misfortunes overwhelm.

We look, then, for the explanation of man's life not to physical causes alone, but to the interaction of causes working in physical matter, and those of thought

and feeling, working in superphysical matter. And we find that out of the apparent tangle certain broad outlines of certainty emerge. The purpose of the scheme of evolution, so far as man is concerned, is to enable him to evolve to a condition in which the powers of his being, at present latent, hidden, shall be manifest and realised. Man is to develop by the road of spiritual evolution into Superman. The world is the school of the soul, and the law of learning the simple one that all experiences are offered freely, experiences of good and experiences of evil, with one proviso—that the man who takes the experience pays the price for that experience. Every evil action a man performs sets causes at work in the world of thought and feeling which continue to act and react upon him until once more the balance of nature, which the evil action had upset, is readjusted. And in the process of this readjustment there is suffering, and the consciousness of man looking over a period of lives, sees that the evil action has caused the suffering and learns by experience to do well. Every “good” experience a man enjoys brings in its train happiness, peace, fullness of life, and here too the soul learns. There is no accident in life, all is the result of law.

Take a broad sweep of thought and think of the whole mass of the many million human forms at any one time, as the days’ representatives of the eternally changing garment of humanity. There it is Chinese, Indian, Tibetan ; here it is Negro, Italian, English. But it is all part of one great garment of flesh that humanity as a whole puts on ; it is the great Body in which humanity incarnates. Some parts of that garment are dragged in the dust, are fouled with noxious vices, are debauched

with cruel lusts; some parts of that garment are exalted to the high heavens and strain to take and touch the immortal stars. But all are parts of one thing.

Now think of the million souls of men, at all stages of development, with all kinds of possibilities; some have striven hard in the past to overcome the "sins of the flesh," some have idled and given way, some have battled on the fields of mind, and some have tamely accepted the stamp of the popular and commonplace; some have striven for a morality based on the realisation of spirit, some have pandered to low appetites; some have thought much, others little, some felt deeply others vaguely only. Of all the million souls in which the soul of humanity is expressed there are all these differences. And the garment of the flesh of humanity and the garment of the mind and feelings of humanity (the garment of the soul of humanity) have to be brought together. How must it be done? Inevitably according to law. Each individual is, however slowly, striving toward a greater life and he will have allotted to him, so to speak, that portion of the garment of humanity's flesh which is the nearest to what he needs. Remember the physical social conditions on earth are very strictly limited in their variety. A man may be fit for a very much finer garment of flesh than the body he obtains, but if this be the nearest to his requirements possible, it is the only one he can have. The demoralised slum-dweller may be capable of benefitting by a very much superior body than he gets, but humanity does not provide it. He must take the best there is.

Absolutely invariable law rules, absolute justice rules all the conditions of life, but it is ours to change, ours to build better in the future, ours to grow

into a greater realisation of our oneness in humanity's body and in humanity's soul, and realising this unity, to make clean, fine and healthy all parts of that body, noble, clear-minded and spiritually-aspiring that soul. The body of Man is as the causes of the first have made it, the soul is as the causes in the past have made it too. But the future is with us and we can do with the future what we will. The body of the slums we have made and the mind of the slums, the body of the rich and the mind of the rich. The way of change is by growth, by evolution. The body of humanity and the soul of humanity can only change by knowledge. Let us apply the knowledge we have, lay the foundations secure, make the body we need, make the soul we desire, for we are humanity and can do as we wish, if we but dare to will the means.

The War is forcing us to face the realities of life and of man's nature—and our response to this outward compulsion is a fine way of living in which courage, service and lives in sacrifice are poured out for the Empire. Can we live as finely in Peace as now we are living in War? Only by facing realities and living in the greater way the policy of which we have now proved. But in Peace there is no outer compulsion. We must live finely in Peace of our own will and that effort can only be founded on knowledge. If we are to cast aside materialism and choose the life of spirit, we must know and act on that knowledge. There is the great choice to be made: Are we for materialism or are we for the philosophy of Spirit? We must choose—the War makes the conflict concrete before our eyes—and live according to our choice.

L. Haden Guest

## THE CITY OF SOPHIA

By NINA DE GERNET

Russia is a church, a holy place where the Western can smooth out his ruffled mind. . .

*Undiscovered Russia*—GRAHAM

TO judge a man—or a people—you have to take them at their highest. Thus only can you judge rightly. Even then human frailty will allow room enough for criticism.

Now, the French say truly: “The future is formed by the past.” In the traditions and the movements of the past of a nation you may foresee the shadow of its future, as if it were a double-faced Unity.

Many have been the travellers from foreign lands, who have gone over Russia’s realm and described it. Many have depicted the holy cities of Kief and of Moscow, these former heads of Northern and Southern Russia, very like Memphis and Thebes over Lower and Upper Egypt. But few, if any, have spoken of the heart and head of ancient Russian freedom, the chief of the North-Russian Republics: Novgorod the Great. And yet, while Moscow has largely “improved” on European lines and its shrine of the Tversky Madonna, Russia’s Holy of Holies, at the Kremlin gate, is about the only place of worship which no Russian passes without

kneeling or praying to the Ikon inside—be he ever so “European”—(indeed the thought strikes one that this must be the abode of the Deva of the Race)—Novgorod remains still, as a thousand years ago, the City of Sophia. Still, as in the oldest chronicles, “Novgorod is where S. Sophia is”.

Almost a thousand years it is—the whole span of Russia’s young life—that Russia’s greatest ruler, Yaroslav the Wise, Grand Duke of Kief, having been formerly one of the elected princes of the Novgorod Republic, sent his most beloved son to rule there in his stead—so far as Novgorod allowed itself to be ruled—and erected there the first shrine of “Sophia, the Divine Wisdom,” a sister church to the Sophia of Kief. When the first church was built, a sign appeared over it in the skies, frightening very much the people of the city. The temple was struck by lightning later on—a symbol, maybe, of the impending loss of Novgorod’s freedom—but was rebuilt at once. It stands, still the centre of Novgorod’s thoughts, one of the most revered shrines of Russia, the only temple holding the Image of the Angel of Wisdom.

Novgorod stands near the lake Ilmen and the Valdai hills, the cradle of the Volga—the Russian Nile—on the rapid and tumultuous river of Volchow, which saw all its fights for freedom or for supremacy with Moscow, with the Tatars, with its own citizens too! It is divided into two parts and to reach S. Sophia in the Kremlin, one has to pass the old bridge from the “civil” town to what was the holy part of Novgorod. On that bridge an ancient cross, wreathed with legends, still lifts its arms as if to bar the way to things of the earth earthly.

And then the domes of Sophia begin to grow, and in the heart of the Kremlin the cathedral becomes visible.

To reach Novgorod, especially in summer, the traveller had to go down the river amidst green silence, domes on domes of white convents guiding the way to Sophia. Now he faces her simple, silent, white walls, and some echo of the Slavonic past goes through him. It is the heir of Arcona, this silent temple in the quiet city. The walls have no longer the red rose tints of the pagan sanctuary, the tints of the Love Supreme. But within radiates a light that spreads on and on, and maybe gives, thousands of miles away, at the Volga's Delta the colour of the mystic Rose to the lotus-flowers dreaming on its waves, flowers born of the Wisdom.

The Image of Sophia, the Divine Wisdom, is one of the most ancient of Russia. It is now all plastered with precious metals and stones, but reproductions of it exist where the central figure is fully seen, the Image of a Youth, an Angel with "Wings of Flame," seated on a throne and overshadowed by a Christ—with hands uplifted to bless him. On his right stands the Virgin Mother of the World, with head bowed in reverence, and on the left a Saint stepping forward as if to proclaim the glad tidings.

The Image is not on the High Altar, yet it is the centre of worship to all pilgrims, for all Russia knows whose hand placed it there, when and how. The altar has, like most churches, five planes, so to say; five rows of holy images, one rising above the other, and high above a Dove spreading its wings in space, the sacred Dove of the Slavs—for throughout orthodox Slavia no dove may be killed, under heavy penalty—

the reincarnation of Ilamayun, the Bird of Wisdom sacred to the Pagan Slavia of old.

On the north door of the altar shines out an Image still more curious—the Ikon of holy Prince Jasaphat, who is none other than the Prince Siddhārta, the Buddha!

The beautiful and sacred legend of the Lord of Compassion has sunk so deeply into Slavia's soul, that her mystic legends have made Him one of our Saints. Slavia believes Him to have been a Hindū Prince “converted” to the “Christian” ideals (before Christ) by a monk travelling in India. And she worships Him there, at the side of the ever young Incarnation of the Wisdom.

Facing it are the two high seats of the Tsar and of the Chief of the Church, with low barriers enriched by holy images, one of them again that of Prince Jasaphat.

Then, by the “Silver Door” one goes out and a new image fixes the eyes—the stormy Volchon river; the “eternal silence” of Russia broods over this city, so busy of old, transacting indeed business with all the world then known. The two opposites are personified by Russia herself. Stormy was the course of the Slav Falcon throughout the history of the fierce Republic. The more astounding would be the quiet, entire resignation to its fate of conquered Novgorod when Moscow set her imperious foot on its liberties, if it were not for the spirit which shone in the deeper resignation of an older race of the same breed, of whom Novgorod knew nothing, though in touch with its descendants from Venice—with a people who also call themselves Rus, whom Europe knows as Etruria.

The deep faith of olden times saw rightly, clearly that, when a being—youth or nation—was called to bear



as Palladium the Flag of some great cause and to be the herald of victory to his land or to his race—his hands had to be pure, his life had to be sacrificed. When not killed in the struggle he had to go into the silence of the convent walls for the rest of his days. If a nation, carrying to the world the first gleams of a new truth, a new aspect of truth, the sparkling, radiant wave had to die and be engulfed—

The main coming in.

It is but the falling open of the lotus leaves which hide the Jewel inside.

Novgorod guarded for Russia the cult of the Wisdom. The wild delight of adventure and lawlessness stopped ever at the threshold of the great temple. Here Bishop Lukas Jidiata, one of its first high priests, preached the Inner Law; here, too, a young Prince of Yaroslav's race, was brought to die as a Saint. Hither high and low, old and young, now flock at all solemn hours of the Nation's life, and the monument of Russia's first thousand years is reared under its shadow. Freedom of the body and surrender of the soul clashed; the hand of fate pressed the free city under the yoke of rigid, religious Moscow, and the Republic died. But Sophia lives. The wings of flame are still outspread, awaiting the Hour that comes, and under the gentle gaze of Him on the north door, all fear of the Divine Reality that is near, nearer, ever nearer, all fear ceases.

When the first silver streak of light touches the sky and in the hush of morn, on higher planes, the Mass of Dawn goes on, before the soundless sound awakens all Nature and greets the coming forth of Day—there is one second when the one white Note contains all heaven and all earth and all the "impossible

dreams'' of genius; the symphony of the Universe and Ceugant,<sup>1</sup> the Inaccessible Realm, opens, for life is ever a Rule of Three with the X of the Great Abyss to conquer. And this is the Root of Music, beyond thought and beyond number that only guides sound.

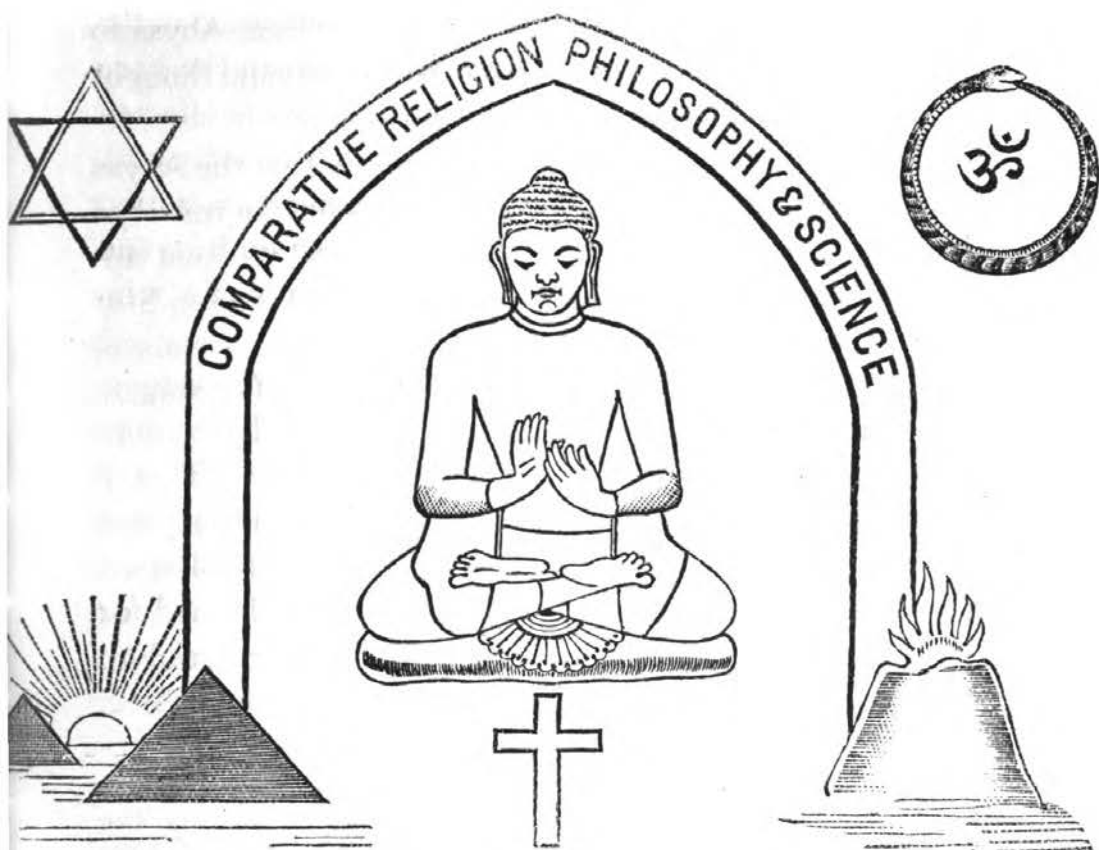
Yet the legends of Russia ever tell us that the Abyss *has* a Path to ever receding shores,<sup>2</sup> and the music of Russia, the very core of its soul, sounds forth that all-pervading, all-irradiating Note that the Morning Star knows, and the high Deva who dwells in the Holy of Holies in that land of silence, in the shrine of Sophia.

Nina de Gernet

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<sup>1</sup> Druids.

<sup>2</sup> When Dawn rises dew-drops glitter over the Earth, in the Depth the eternal atoms, the future Logoi, the Path of the Gods.



## SHRI DASBODH—A STUDY

By M. V. KIBE

SHRI Ramdas, the author of the *Dasa Bodh*, is known in history as the spiritual preceptor of Shivaji, the founder of the Maratha Empire in the seventeenth century. Among the many religious teachers who flourished in the sixteenth and seventeenth centuries, in the Maratha country, Ramdas holds a unique place. Although evidence has now accumulated to show that

Shivaji was inspired with the idea of establishing a Hindū Empire quite independently of Ramdas, whose acquaintance he made at a much advanced period in his career, yet Shivaji, as a warrior, was as much the hero of his epoch as Ramdas was as an author. Both affected their generation simultaneously and to the same end. Ramdas was found to bear the title of Samartha, which his contemporaries unanimously bestowed on him and which he himself thus defined: "Samartha is one who possesses all the best qualities."

Ramdas's principal work is *Shri Dasbodh*—advice to a disciple, or advice of Das, *i.e.*, Ramdas. Not unlike the *Bhagavad-Gītā* in many other respects, it is a didactic work. In both, philosophy is made subservient to action in life, in which respect they both stand apart from their contemporary productions. It is claimed for the *Gītā* and the *Dasbodh* that they are both based on the Upaniṣhats and the older authorities on the subject of philosophy. Of the former it is said :

The Upaniṣhats are cows; the cowherd's son, that is Kṛṣṇa, is the milker; Pṛthā's son, that is Arjuna, is the calf; the wise man is the drinker; and the nectar-like *Gītā* is the excellent milk.

As regards the *Dasbodh*, the author himself enumerates the several works consulted by him and affirms that they bear out his statements. But both the *Gītā* and the *Dasbodh* have their own doctrines to preach. The author of the *Gītā* identifies himself with the Supreme Self, while Ramdas appeals to his own experiences which, he avers, are capable of being undergone by others. Not only does he base his advice on authority, but he attaches due importance to perception.

*Shri Dasbodh* is a voluminous work written in simple Marathi of the time. It is in the form of a discourse

between a disciple and his preceptor. It consists of twenty chapters each containing ten sections. The first eight chapters expound philosophy, and the rest discuss the doctrines, as well as lay down rules for guidance in life. It is said that the work was being composed for fifteen years. A literary association of Dhulia, in the Bombay Presidency, which has undertaken to publish the works of Shri Ramdas, brought out some years back an excellent edition of *Dasbodh*, copied from the original manuscript which was dictated and revised by the author himself. Besides a suggestive preface, written by the learned publisher, Mr. Shankar Shrikrishna Deo, B.A., LL.B., copious notes are given on difficult words and passages in the text. In doing the latter, he had the advantage of the help of devotees and scholars who have had meanings and explanations handed down to them for generations. All these circumstances make the edition externally as valuable as the importance of the contents of the work would justify.

The philosophy preached in the *Dasbodh* follows the general trend of what goes by the name of Advaita. For instance :

The universe appears to be in Brahman, which is in the former. By getting experience [knowledge], it can be felt a little (7-4-16).

There are, according to the *Dasbodh*, four kinds or degrees of salvation, viz., (1) being with, (2) obtaining the form of, (3) being near, and (4) being one with the Supreme Soul or Brahman. Ramdas condemns the three former, as presupposing a personality, which is bound to disappear with the universe, and holds the last as the goal to be reached.

Ramdas's final state of liberation is subtler than that preached in the *Bhagavad-Gītā*. In its fifteenth

discourse, having spoken of the Banyan tree of the world, Shrī Kṛṣṇa says :

Having cut asunder this firm-rooted "Ashwatṭha" with the strong sword of dispassion, there is that goal to be sought for, whither, having gone, none returns again. One goes to that Primal Puruṣha, whence the ancient energy streamed forth. Free from pride and delusion, with the evil of attachment conquered, ever living in the spirit, their desires completely turned away, liberated from the pairs of opposites, known as pleasure and pain, the wise reach that eternal goal. That the sun illuminates not, nor the moon, nor fire—that blessed abode of Mine to which having gone, none returns.

The goal described here presupposes the existence of an Ādya Purush. Ramdas affirms :

Devotion to one with attributes wavers, but faith in Brahman is firm.

The way to know this fully is through a true Guru, that is to say, one who has attained the goal himself. Ramdas, therefore, believes in renunciation, *i.e.*, oneself becoming free from passion, etc., knowing the vanity of this world, nay, the instability of this universe. Therefore he advises :

He, who wants to be happy, should be devoted to God and should sever his connection with all his people, who are the root of all grief (3-10-63).

Again :

We have neither seen nor heard that anybody has received happiness by attachment to the worldly life (4-3-109).

Therefore "one should give up the worldly life".

In spite of this obvious teaching the *Dasbodh* contains admonitions for not giving up the worldly life, at any rate for some time :

One should lead an efficient worldly life first and then follow the path of the goal (12-1-1).

And yet more strongly :

If you will follow the goal, leaving the worldly life, you will come to grief (12-1-2).

Is the latter advice then based on the following reasons ?

If one goes after the goal, without fulfilling the worldly life, then he will not get anything to eat. How then can such a wretch realise the goal ? (12-1-3).

In the *Gītā*, too, when Arjuna found a similar contradiction between the teachings of Shrī Kṛṣṇa, in the Second Discourse, the former was puzzled and demanded an explanation, to which Shrī Kṛṣṇa replied :

Nor can anyone, even for an instant, remain really actionless: for helplessly is every one driven to action by the qualities born of nature.

And for another worldly-wise reason, “ whatsoever, a great man doeth, that other men also do; the standard that he setteth up, by that the people go”. For such reasons he would advise even the liberated man to follow the ways of the world. For he says :

There is nothing in the three worlds, O Pārtha, that should be done by Me, nor anything unattained that might be attained; yet I do action. For if I joined not ever in action unwearied, men all around would follow my path.

Moreover, unlike the *Gītā*, the *Dasbodh*, which, as has been already shown, holding the Nirguṇa Bhakti—faith in the Brahman—as the goal, also preaches devotion to Saḡuṇa—One with attributes. This contradiction is pointed out in the work itself. The disciple asks :

If knowledge has rendered the visible an illusion, then why should I feel devotion [to God], what do I gain by it? If there is nothing higher than knowledge, then where is the reason for devotion? What do people gain by it? The ultimate goal is Nirguṇa; Saḡuṇa has no place in it, tell me the use of devotion then. You tell me that Saḡuṇa is liable to destruction and yet you preach devotion to it. For what, then, should I practise devotion? (6-7-1-3 & 71).

To these pertinent questions, Shrī Ramdas replies in words which are partly a paraphrase of the answer given by Shrī Kṛṣṇa to Arjuna, which has been quoted

above. Shri Ramdas, in his characteristic plain and forcible language says :

Properly speaking, tell me the results of knowledge. Tell me whether you are compelled to do anything or not, e.g., obeying the calls of nature. [Moreover] in order to satisfy people, you have to differentiate between yours and others'; then is this knowledge that you should simply give up devotion? By discrimination knowledge becomes illusory (as in the above instance) and everything is not given up. Then what has devotion alone done to deserve desertion? You bow before your master and act like a slave [before him], then please tell me, why do you forsake devotion (6-7-15 & 19).

If these were the only answers which either the *Gītā* or *Dasbodh* furnished for the contradiction in their preaching of renunciation and also a life of action, they would considerably fall from their position as guides of humanity. For these answers are unsatisfactory for several reasons. Writing about the *Gītā*, Pandit Sitanath Tattwabhusan, in his learned discourses on *Krishna and the "Gītā"*, says :

If a liberated man is bound to act for the good of others, though not for his own good, action is essentially involved in liberation and it cannot be said that the liberated man has no duties, that in case he cease from all duties, he incurs no sin and his liberation remains complete.

"I do not know," exclaims the Pandit, "how to exonerate the author of the *Gītā* from this self contradiction." The more worldly-wise answer given by the *Dasbodh* is based on nothing but expediency, which should have no place in a work of pure reason.

That unflinching critic of the sentiments designated by the expression "compromise," Lord Morley, highly condemns any action based on expediency. He beautifully sums up the arguments of the advocates of expediency thus ;

The question is whether it is expedient that the more enlightened classes in a community should upon system not



only possess their light in silence, but whether they should openly encourage a doctrine for the less enlightened classes which they do not believe to be true for themselves, while they regard it as indispensably useful in the case of less fortunate people.

Lord Morley specifically notes six arguments, three of which cover the reasons given by the *Gītā* and the *Dasbodh*, in support of the above contention and refutes them one by one.

1. That all minds are not open to reason (*Gītā*, Third Discourse and the following four stanzas). The argument is that since all men are not open to reason, in order that they may do right things, the conduct of those who know better may be at variance with their opinions. To this Lord Morley replies that the very cause of the people's not being able to listen is ignorance, which is fostered by erroneous ways of thinking on all subjects. Therefore the remedy is worse than the disease.

2. That a false opinion, considered in relation to the general mental attitude, may be less hurtful than its premature demolition (*Dasbodh*, Third Discourse).

The learned man should not create a diversion in the understandings of the ignorant, who are inclined to outward works. He, by industriously performing all the duties of life, should induce the vulgar to attend to them.

To this Lord Morley replies that apart from the value of making character organic, which is the result of coherency, interdependence and systematisation of opinion and motives, the fact that an error gives birth to another, and so on, it is quite necessary that the original error should be stamped out, regardless of consequences.

3. That a certain thing is inevitable (cf. the passages quoted above from the *Dasbodh*). Lord Morley contends that in doing that which one thinks to be right, no

account need be taken of the fact that errors in opinion and motive are inevitable elements in human growth, "because," he says, "the inevitable does not coincide with the useful. Pain can be avoided by none of the sons of men, yet the horrible and uncompensated subtraction which it makes from the value and usefulness of human life, is one of the most formidable obstacles to the smoother progress of the world. And as with pain so with error. The moral of our contention," continues his Lordship, "has reference to the temper in which practically we ought to regard false doctrine and ill-directed motive."

4. That a false doctrine may be clothed with good associations, *e. g.*, the doctrines of the Saḡaṇa. Lord Morley urges two arguments against the utility of this view. (1) In making false notions the proofs or close associates of true ones, you are exposing the latter to the ruin which awaits the former. As, for instance, if you preach that, Saḡaṇa form is to be believed until you are sufficiently advanced to realise the Nirḡaṇa you may begin to doubt its existence. How are you to believe in a false thing temporarily? Such an attempt leads the human mind to doubt everything. (2) For all good habits in thought or conduct there are good and real reasons in the nature of things. For all good things there is either a reason inherent in the human nature or an external one. Therefore "the unreal defence must be weaker than the real one and the substitution of a weak for a strong defence, where both are to be had, is not useful but the very opposite".

5. That mere negative truth is not a guide. To this the reply is that to have been deprived of the faith of the old dispensation, is the first condition of

strenuous endeavour after the new, and hence the superiority of even a mere negative truth over a falsehood supporting a right conduct.

6. That error has been a stepping-stone to truth. But how can this prove the utility of error? Ought we not to consider, how much truth has been missed by error, which, as has been already shown, is fissiparous, in its very nature.

The conclusion to which his Lordship leads is “whether, reason or affection” (by which he apparently means devotion) “is to have the empire in the society of the future, when reason may possibly have no more to discover for us in the region of morals and religion, and so will have become *emeritus* and taken a lower place, as of a tutor whose services the family, being now grown up, no longer requires—however this may be, it is at least certain that in the meantime the spiritual life of man needs direction quite as much as force. This direction and light can only be safely procured by the free and vigorous use of intelligence”. In the opinion of Lord Morley then, intelligence is sufficient to direct the spiritual life of man, provided it is not trammelled by “a mortal fear lest its conclusions should trouble the soft tranquillity of spirit”.

The attitude commended here was taken up by Tukaram, who was almost a contemporary of Ramdas. Speaking of his conduct he says :

Having made intelligence responsible for discriminating between truth and untruth, I did not mind the opinion of the majority.

And elsewhere he says :

He should be worshipped, who acts what he says.

But is intellect alone capable of explaining everything? Since the days of Spinoza, it is only in our own times that European philosophers have tried to discuss this question. Henri Bergson is perhaps the most notable among them. His speculations are akin to those of the Indian Vedānta. He comes to the conclusion that there are other, deeper, more important phenomena which lie beyond the reach of our intellect. They cannot be classified or described by the intellect. They must be *felt*. Rudolf Eucken takes his place by the side of Bergson. He, too, shows the emptiness of the bare intellect. According to him, life and its needs must constitute the test of reality, not the demands of the bare intellect. It is in and through action that we come into direct contact with reality and intelligence has value only as directing action. Unlike the two philosophers, whose views have been just noticed, Friedrich Nietzsche devotes his attention more to the practical application of metaphysics than to its mere speculative side. His views are worthy of some note, as his was a strange personality. He is described as follows :

He abounded in affliction, aspiration, family pride, fortitude, individualism, intelligence, lyricism, melancholy, paradoxes and receptivity. He lacked balance, common sense, humour, modesty, originality, patriotism, and sympathy. He liked aphorisms, chloral, Dionysus, Greece, long sounding words, music, solitude, strength, the Old Testament and war. He disliked alcohol, anarchism, anti-semitism, Apollo, constraint, Christianity, the crowd, history, Prussia, romanticism, socialism, specialists, the New Testament, tobacco and women.

It is no wonder that such a personality as is described above, should hold that there is no fixed, changeless eternal reality. According to him "there is no being behind doing, acting, becoming. The doer is only a fictitious addition to the doing; the doing is

all". The Spirit of man, says Nietzsche, passes through three stages, those of the camel, the lion and the child. The first phase is that of a beast of burden. Submissiveness is here the greatest virtue. The next phase is that of a lion. The will to power is predominant in it. The last phase is that of the child, which is Superman. It is easy to identify these three phases with the three guṇas—*ṭamas*, *rajas*, and *saṭṭva*, respectively—of Indian philosophy. But his Superman, too, cannot be described by the intellect.

It will be seen from the above discussion that scholars who have gone deeper into the subject than Lord Morley, have arrived at the conclusion which coincides with that of the Upaniṣaṭs and the *Gīṭā*. According to them, the Supreme Self is beyond the reach of the intellect; for it is that "from which the intellect returns, accompanied by the mind without reaching it". Also, "It is beyond the intellect," says the *Gīṭā* (Third Discourse, 42). The *Dasbodh*, too, follows this line and expounds it at length.

How, then, that which is beyond the intelligence, is, or is to be, known, is the task to which Indian philosophers, from time immemorial, have set themselves to discover? Dr. Rabindranath Tagore, whom the present Viceroy of India, Lord Hardinge, has rightly called the Poet Laureate of Asia, in a book entitled *Sādhana: The Realisation of Life*, has, in his own inimitable way, beautifully described this and its achievement. The book, which deserves to take its rank above, or at least by the side of, the author's more famous book, *Gīṭāñjali*, requires to be read in fragments and then again at a sitting re-read and so on.

According to the considered opinion of this great and cultured devotee, the spirit of the greatest of the Upanishats is: In order to find Him—Brahman—you must embrace all. The key to cosmic consciousness—God-consciousness—is in the consciousness of the soul. To know our soul apart from the Self is the first step towards the realisation of the supreme deliverance. We must know with absolute certainty that essentially we are Spirit.

In another place, the Doctor says :

Some modern philosophers of Europe, who are directly or indirectly indebted to the Upanishats, far from realising their debt, maintained that the Brahman of India is a mere abstraction, a negation of all that is in the world. Instead, it is the practice of realising and affirming the presence of the infinite in all things, which has been its constant inspiration. Thus our soul must soar in the infinite and she must feel every moment that in the sense of not being able to come to the end of her attainment is her supreme joy, her final freedom.

“The ideal that India tried to realise,” observes the Doctor, “led her best men to the isolation of a contemplative life, and the treasures that she gained for mankind by penetrating into the mysteries of reality cost her a good deal in the sphere of her worldly success. Yet, this, this also, was a sublime achievement. It was a supreme manifestation of that humane inspiration which knows no limit and which has for its object nothing less than realisation of the infinite.”

Men who had attained this are thus described :

They who having attained the Supreme Soul in knowledge, were filled with wisdom and having found Him in union with the Soul were in perfect harmony with the inner Self ; they having realised Him in the heart were free from all selfish desires, and having experienced Him in all the activities of the world, had attained calmness. The Rshis were they who having reached the Supreme God from all sides had found abiding peace, had become united with all, had entered into the life of the universe.

“But can it then be said,” the devotee asks, “that there is no difference between Brahman and our individual soul?” “Brahman is Brahman,” is the reply, “He is the infinite ideal of perfection. But we are not what we truly are; we are ever to become true, ever to become Brahman. There is the eternal play of love in the relation between this being and the becoming; and in the depth of this mystery is the source of all truth and beauty that sustains the endless march of creation.”

At any rate the advice contained in the *Gītā* and the *Dasbodh* is based on the conviction that the intelligence, which is Lord Morley’s standard of criticism, is not capable of explaining or guiding what Eucken calls the life and its needs, which is the subject of these works. It is, therefore, to be judged from another standpoint. The *Gītā* and the *Dasbodh* were written primarily to guide their generation. Although the *Gītā* may be anachronous, yet references made in it fit in with the history of the period, which has been assumed for it. The whole of the First Discourse, and the concluding stanzas of the last, are expressly meant to give the *Gītā* a place in the events of *Mahābhārata*. There is, however, no doubt that the state of mind of Arjuna, as described in it, was typical of the period when the work was composed, with the sole object of removing the prevailing torpor and despondency. Similarly the *Dasbodh* contains numerous references to the contemporary state, which it is its aim to improve. The following two stanzas are typical of the author’s object :

Since a long time the bad Musulmāns have been subverting our religion. Therefore one must be always on the alert (18-6-12).

Well, whatever was to happen has happened and passed. Now at least the Brāhmaṇas should make themselves wiser (14-8-1).

It will therefore be seen that whatever practical advice they had to give was to be not only compatible with the philosophy they taught, but it was to be of use in their contemporary needs.

Much misapprehension as regards the teaching of the Hindū philosophy, with which that of the two works under reference is identical, is caused by the wrong meaning attached to the word Māyā. It is generally held to mean illusion. The late lamented S.A. Desai, Professor of Philosophy in the Mahārāja Holkar's College, Indore, whose premature death is a great loss to the study of Indian philosophy, has conclusively shown that this meaning of Māyā is wrong. He says "thus, then, we see that neither is Māyā, as Shankra conceives it, illusion or power of producing illusion, nor is the world or the individual soul unreal or a mere illusory existence. On this theory," the Professor continues, "Māyā is Brahman's power of creating the world, and the world is real for all practical purposes". This is the view which finds support in the *Gīṭā* as follows :

This, my divine power of creation, endowed with these [enumerated in previous stanzas] qualities is hard to pierce. They who come to me cross over it.

The *Dasbodh*, too, regards Māyā as a power of Brahman. It says :

The universe is in the Brahman [and] in the universe is the Brahman [By trying to know it, it is felt a little]. Therefore Brahman is like the sky and Māyā is like the earth, [which is felt but not seen] (7-4-24).

Leaving aside the matter enclosed within brackets, as a detail, the respective relation between the Brahman



and Māyā is clearly seen to be that of the principal and action. Air could not have existed without sky, which may be said to embrace it and govern it. In the Upanishats, air is said to be produced from the sky, and this Ramdas had in view when describing the relation between Brahman and Māyā.

The statement in the *Dasbodh* that “the construction of the universe is false like dreams,” which seems to conflict with the view that Māyā is only the creative power of Brahman and the world is real, is not really conflicting because Ramdas only refers to what Bergson calls change in, or flux of, matter. Ramdas says :

In water scenes are reflected in as many bulbs as arise in it. But in a moment the bulbs are destroyed and with them the scenes, which are false (6-8-1).

Behind all manifestations of Māyā, there is Brahman :

Wealth has been kept hidden. The servants do not know the fact. They simply know the outward form. Reality is kept hidden. Appearances are things. The wise find out what is behind the scenes. Similarly what we see is the creation of Brahman. Those who reflect it alone know its heart (6-9-1 to 3).

Therefore “without giving up the world and without leaving the trammels of it, one attains his object by reflection”. As the world is real, the fetters it imposes are also real and therefore as the former is to be lived, the latter must also be heeded. But by reflection alone one knows the reality and the object one must gain in the end. In the meanwhile the most significant fact in this life is death :

No reliance can be placed on the body. It is not known when life will end. Who knows what may come to pass at any time? None should doubt that this is the famous world of death. All know this quite well (3-9-4).

Consequently "knowing all this, the soul should justify itself by leaving fame behind it".

This is then life and its needs. How are we to satisfy them? According to B.G. Tilak, of Poona, who has a treatise on the subject in preparation, the *Gītā* enjoins the doing of all work, without regard to its fruit. It says:

Thy business is with action only, never with its fruit; so let not the fruit of action be thy motive, nor be thou to inaction attached (2-42).

Shrī *Dasbodh*, however, first enjoins the doing of good actions and the leaving of bad ones. After this is done, one gradually begins to know how to perform a work, as if it were a duty.

Who is to distinguish between an action done with a desire, or without a desire, for its fruit; or between a good action and a bad one? In other words, what is the sanction for morality? The hedonism, intuitionism, utilitarianism and other theories have been examined and found wanting. The late Professor T. H. Green, in his great work entitled *Prolegomena to Ethics*, taught that the essential element in the nature of man is the rational or spiritual principle within him. To the question, how we are to determine which is the higher and which is the lower universe of our desire, Green's answer is: "The highest universe is that which is most rational."

Both the *Gītā* and the *Dasbodh* are at once in agreement with Green's teaching. The former says:

The Lord dwelleth in the heart of all beings, Oh Arjuna, by his creative power causing all beings to revolve, as though mounted on a potter's wheel (18-61).

And the latter:

If a man understands that he is one with the Brahman, he will feel strengthened (6-9-32).

It is because the rational self is not equally developed in all that there is the necessity of suggesting steps for reaching that goal. The *Gītā* very well brings out the obstacle in the way of arriving at a rational conclusion in men who are not fully developed. In impressing upon Arjuna the futility of his wish to abstain from fighting, Shri Kṛṣṇa says :

If, feeling conscious of your strength you think that you will not fight ; to no purpose your determination ; nature will constrain you. Oh son of Kuntī, bound by thine own duty, born of thine own nature, what from delusion [or ignorance] you desire not to do, even that you shall helplessly [or involuntarily] perform (18-59, 60).

How to train this nature so as to arouse the rational principle, is the task to which the teaching of the *Gītā* and the *Dasbodh*, and for that matter, of all the religious literature of Hindūism, leads. The conclusion of the *Dasbodh* is that this knowledge cannot be obtained without the medium of a Guru, *i.e.*, one in whom the rational principle, rational Self, is fully developed.

By the words of the Guru all doubt is dispelled ; otherwise one does not feel sure of the truth. Doubts arise through ideas (6-9-34).

Consequently much space is devoted in it to distinguishing between a true and a false Guru. As beautifully portrayed in the Upanishats, the disciple goes to the Guru, who is as God Himself, and prays : "Lead me from the unreal to the real, from darkness to light, from death to immortality." The Guru impresses upon the disciple : "That thou art," and the latter feels, "I am the Brahman."

One who has imbibed this truth alone can realise how to give effect to the advice of the *Gītā* to do action

without desire for fruit, that is to say, duty for duty's sake. As the *Dasbodh* concludes :

The fruit of discipline is obtained, and the worldly life has been successful, when one realises the attributeless Brahman in his mind. *Māyā* has been accounted for ; principles have been explained ; therefore, having reached the goal, the steps have been forgotten (20-10-26).

The whole body [or universe] has been resolved into elements which have disappeared, then what thing shall we call ours ? (20-10-36).

Therefore in the words of the *Gītā* :

Flee unto Him for shelter with all thy being, Oh Bharata ; by His grace thou shalt obtain supreme peace, the everlasting dwelling place (18-62).

M. V. Kibe

## MAIṬRI BODHISAT IN THE HINDU AND BUDDHIST SCRIPTURES

By F. L. WOODWARD, M.A.

WHAT is said of Maiṭri Bodhisat in the sacred books of the East? In Hinduism three books refer to that great Rishi. The book called *Vishṇu Purāṇa* was given by Rishi Parāsara to Maiṭreya, his disciple. He says :

By the blessing of Vāsishtha I have been acquainted with it, and have faithfully related it to you, O Maiṭreya. You will teach it at the end of the Kāli age to Sāmika.

In the *Srīmad Bhagavata*, Maiṭreya appears as a teacher of Vidusa.

The ascetic Maiṭreya should be worshipped by you ; for he was instructed thus in my presence by the Deity (Kṛishṇa) Himself, on the eve of his departure from this land of mortals.

Maiṭreya, "of unclouded intellect," is found at Haridvāra. He becomes teacher of Vidura and is called a Muni (sage).

Again, in *Mahābhārata* (*Vana Parva*, 10) we find :

O King, here cometh the holy Rishi Maiṭreya with the desire of seeing us. That mighty Rishi, O King, will admonish thy son for the welfare of this race.

It is interesting to read, following this passage,<sup>1</sup> quotations referring to the Manu also; but I shall now proceed to quote from the Pāli books the few existing references to Metteyya, the Blessed One to come, the Lord of Love. Such references, put in the mouth of the Buddha, who alone could speak with authority of His successor, are few. In fact, it is only in the *Dīgha Nikāya* (Long Section) of the Tipiṭaka's (canonical books) that we find The Lord definitely foretelling the coming of Metteyya.

We read in *The Discourse of the World-Ruler and the Lion's Roar*<sup>2</sup> thus :

Now when the term of human life is eighty years,<sup>3</sup> He who is named Metteyya, the Blessed One, shall arise in the world, that Saint, that fully-enlightened One, who knoweth all and leads the righteous life. Auspicious He, World-Knower, incomparable Charioteer of men who would be tamed, Teacher of Gods and men, The Buddha, Blessed Lord; just as now I have myself arisen in the world, that Saint, that fully-enlightened One . . . . . He shall teach this world and the world of Gods, also the realm of Death and the world of the Gods Supreme, all beings, both monks and Brāhmana's alike, as well as Gods and men, by His own powers sublime realising His knowledge; just as I do now teach this world and the world of Gods . . . . . He shall proclaim the Teaching pleasant in its beginning, pleasant in its middle, and pleasant in the end thereof, and shall make known its spirit and its letter; in its perfection and in all its purity He shall proclaim the holy life, just as I myself have done and do. He shall gather round Him a following of monks that number many thousands, just as I have gathered round me a following of monks of many hundreds.

<sup>1</sup> *The Purānas in the Light of Modern Science*, p. 133, by K. Nārāyaṇaswāmi Aiyer, T. P. H., Adyar, 1914, a most valuable book, from which I quote here.

<sup>2</sup> D. N., p. 75, par. 25, Pāli Text Society's edition of the Pāli, vol. 3.

<sup>3</sup> In the time of Vipassī Buddha, 91 kalpa's ago, the span of life was 80,000 years.

The 24 Buddha's immediately preceding Gotama, the fourth of our cycle, were: Dipankaro, Koṇḍañño, Maṅgalo, Sumano, Revato, Sobhito, Anomadassī, Padumo, Nārado, Padumuttaro, Sumedho, Sujāto, Piyadassī, Atthadassī, Dhammadassī, Siddhattho, Tisso, Phusso, Vipassī, Sikhī, Vessabhū, Kakusandho, Koṇāgamano, and Kassapo. I think most of these must have been Pacceka or "Private" Buddha's.

But these things are not yet. Metteyya does not come forth in His last incarnation and attain to Buddhahood till long ages are past. In the Pāli scriptures we are not told of His intermediate appearances as Bodhisatta since the time of Gotama, the Buddha, except in one instance. Thus, orthodox Buddhists of to-day maintain that He rests in the Tāvātimsa heaven-world till the final coming. Perhaps this is a vague realisation of the teaching that the Higher Ego is always functioning on that high plane and only puts down a "portion of Himself" in a human body from time to time.

The other reference in the Pāli books, so far as I know, is in the late non-canonical *Anagata-Vaṁsa* (*History of the Future*),<sup>1</sup> and reads as follows:

Glory to Him, the Blessed Saint the All-enlightened One. Thus have I heard. Once on a time the Blessed Lord was dwelling at Kapilavatthu in the Banyan grove on Rokini riverside. Then the Venerable Sāriputta questioned the Lord about Him who should come [*anāgatajānam*]:

And He that cometh after Thee,  
The Mighty One, the Enlightened One,  
Say, Lord, what sort is He?  
How I long to know it surely!  
Thou who seest, tell it me!

To the elder questioning,  
Thus the Blessed Lord replied;  
"I will tell thee, Sāriputta.  
Do thou list what shall betide.  
In this auspicious period  
There have been Leaders three—  
Kakusandho, Koṇāgamano  
And Kassapo the Guide;  
I am the fourth, Buddha Supreme;  
Metteyya yet shall be  
In this auspicious period,

<sup>1</sup> This is a Burmese MS. in Roman characters published by Prof. Min-ayeff in the Journal of the Pāli Text Society, 1886, from which I have translated some passages. See also Warren's *Buddhism in Translations*, p. 481. The author is said to be Kassapo, an Indian, and a commentary was written by Upatissa, a native of Ceylon.

While yet the end we bide ;  
 Metteyya, All-enlightened One,  
 Supreme on earth is He."

But there are Buddha's and Buddha's. Not all Buddha's are Fully-enlightened Ones (Sammāsambuddha's). Some are Pacceka-Buddha's (retired Ones, who do not teach the world). Such Great Ones, we are told in Theosophical books, are Manu's or world-rulers. There are also periods or kalpa's, eras, æons, when no Buddha's at all are in the world. In the cycle of Dīpaṅkaro, under whom "our Buddha" took the vow to save the world (on the moon, as we read in *Man: Whence, How and Whither*) there were three other Buddha's. H. P. Blavatsky tells us that Gotama the Buddha was the "first-fruits of them that slept," *i.e.* the first man of our *human* family who roused his latent faculties and attained the great height of Buddhahood, the other Buddha's having been the fruits of other planets and cycles.

To return to our quotation: Next follows the history of Metteyya in former births during the age of twenty-seven previous Buddha's, till, finally, He was Ajātasattu, Prince of Ajita, about B.C. 600. (We read in *Man* that He was born next as Shrī Kṛshṇa, and again, about B.C. 100, He is said to have come as the Christ, occupying the body of His disciple, the Rishi Jesus.)

Then follows an account of the gradual decay of the Buddha-Dhamma (the Doctrine), and it is said that when five thousand years have passed since the Parinibbāna, or final passing-away of "our Buddha" (Gotama), *i.e.*, about A.D. 4460, the Buddha-relics will disappear. Finally we read of Metteyya that He will be born as a



prince on earth, renounce the world like His predecessors, attain enlightenment under the sacred tree and pass away for ever. Then follow the words :

*Tam pana Metteyyam Bhagavantam ke na passissanti? ke passissanti?*

“But who shall not behold Him, the Blessed One; and who shall behold Him?”

Devadatto [the Judas of Buddhism, who even tried to kill the Lord Buddha], the schismatic, is doomed to Hell for the whole kalpa, and the others born in Avīci who are guilty of the five sins of which the punishment is immediate; also the followers of utterly false doctrines, and those who slander the noble disciples shall not behold Him; also those naked ascetics who break up the order by refusing lawful rights to the monks.

But other beings who are charitable, who keep the precepts and observe the Sabbath days, do their religious duties and build temples, plant bo-trees and make parks and groves; who build bridges, make level the highways, stand firm by the precepts, dig wells and irrigate—they shall behold Him.

Those who aspire for the existence of the Blessed Lord and shall offer in charity even a handful of flowers, a single lamp or a morsel of food—they shall behold Him.

They who delight in the meritorious deeds of others—they shall behold Him.

They who spread the Doctrine, who prepare the preaching-canopy and the preacher's seat for the expounder of the Law; who bear the fan, who offer cloth, canopies, flowers, scents and lamps and are very zealous followers of the Teaching—they shall behold Him.

They who listen to the *Vessantara* birth-story<sup>1</sup>—they shall behold Him.

They who minister to the Order by gifts and who wait on father and mother and serve the elders of their kin—they shall behold Him. They who give food to the monks by ticket and on Sabbath days, and who do meritorious deeds in the ten ways—they shall behold Him, and having heard the Teaching of the Lord they shall reach the state of *arahat*.

Then said the Teacher, predicting the future State of Buddhahood by the lips of our Blessed Lord [*i.e.*, with His own lips prophesying of the future Buddha's, who were then potential Buddha's or Bodhisatta's and were then contemporary with Himself].

<sup>1</sup> In His last birth but one, the Bodhisatta is always born as a great king.

Metteyya, Best of all, comes next ;  
 Then Rāma <sup>1</sup> and Pasendi <sup>2</sup>  
 Of Kosala, and Abhibhū ; <sup>3</sup>  
 Dighasoni and Samkacca,  
 Subha, the Brāhman Todeyya,  
 Nālāgiri, Palaleyyā ;  
 These ten are Bodhisatta's now ;  
 In future ages, finally,  
 They shall attain Wisdom Supreme.

NAMO TASSA YATO MAHIMATO YASSA TAMO NA

F. L. Woodward

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<sup>1</sup> According to Theosophical teachings, Rāma should be the Master K. H. called Devāpi in the Purāna list. Kalki, the tenth Avatāra, is to wed Kamalā, daughter of a king of Ceylon. Then Manu (Moriya) and Devāpi will jointly rule the world as Manu and Bodhisatta. (See p. 268 of Mr. K. N. Aiyer's book cited above).

<sup>2</sup> A king contemporary with Gotama, the Buddha, King Prasenajit.

<sup>3</sup> The Conqueror.

## THE TWIN POETS

By PROFESSOR V. RANGACHARI, M.A.

**A**MIDST the numerous and illustrious names that figure in the extensive annals of Tamil literature, the names of Ilañ-Shūrya and Mudu-Shūrya, or “the twins” (Iraṭṭayar), as they are more commonly called, have always attracted the attention of scholars and students. Nothing substantial is known of the private lives of these poets. According to one version, they were the incarnation of the Ashvins, born, thanks to Shiva’s grace, as the sons of a pious Vellāla of Conjiveram<sup>1</sup> who, for the sake of a virtuous and learned progeny, engaged himself in the pious contemplation and incessant service of the deity; while according to another,<sup>2</sup> they were the sons of a paternal aunt and a maternal uncle, and members of the Sheṅgundar community, of a village named Āmilanduṛai in the Chōla country. Both the versions agree, however, on the fact that the poets suffered from natural deformities; for one of them was blind and the other lame. Deprived early in life of their parents, they had nevertheless the fortune to become eminent scholars and keen devotees of Shiva. Affectionate and well-disposed towards each other, the twins, equals in erudition, in the capacity for literary

<sup>1</sup> *Abhidhāna-chintāmaṇi*, p 104.

<sup>2</sup> K. Narayanasami Mudaliar’s *History of the Twin Poets* (Tamil Men of Letters Series), pp. 3. and 31.

composition and in devotion, used always to go together, the lame one riding on the shoulders of the blind and guiding him on the way. Constant company brought them from literary circles the name of "twins," and while their infirmities gained universal sympathy, their faculty of singing with ease and fluency, especially in the favourite style of Kalambagam,<sup>1</sup> gained the esteem and applause of the literary world. With fame and subsistence open to them from the beginning, they might have easily acquired riches; but they refused to take more than a paṇam<sup>2</sup> from any individual, king or ordinary person; and like the saints of old, they used to wander from place to place and spend their simple and pure lives by singing the glories of Shiva in local legends and as local incarnations.

It is not known when the Iraṭṭayar exactly lived. But certain incidents in their story enable us to fix, approximately at least, the age of their existence and activities. As we shall see presently, they lived for some time in the court of the well-known Varapati Āṭkoṇḍān, the Koṅgu Chief of Vakkapāhai, and have praised in undying verse his limitless generosity in feeding the poor. Now, this Varapati Āṭkoṇḍān was the patron and supporter of Villiputtūrār; it is clear, therefore, that the twins were the contemporaries of the great translator of the *Mahābhārata*. Villiputtūrār, again, is connected, in tale and tradition, with the Shai-va saint and teacher, Aruṇagirinātha. He, in fact, as I shall show in my next article, engaged him in

<sup>1</sup> For a very common Tamil verse recording this, see *ibid.*, p. 25. The verse says that Pugalēndi was the best poet for the *venbā*, Jayakoṇḍān for *paraṇi*, Kamba for *Viruṭṭa*, Oṭṭakkootan for *kōvai*, *ulā* and *andādi*, the Iraṭṭayar for *Kalambaga*, Kālamēha for *varsai* and Paḍikkāsapulavar for *Sandam*.

<sup>2</sup> The *Abiḍhāna-chintāmaṇi*. This seems to be an exaggeration.

controversy and annotated his *Kandar-andādi*. The twins should therefore have been the contemporaries of Aruṇagirinātha also. To this list of coeval workers should be added two other names—those of Sambandhāṇḍān, a Sāktēya teacher of Tiruvaṇṇāmalai, who was, according to one story, beaten by Aruṇagirinātha in philosophic disputation and, according to another story, vanquished by the Iraṭṭayar in a literary challenge; and of Kālamēhappulavar who, we are informed, composed, or rather completed, a stanza which had baffled the literary skill of the deformed poets of Ilandurai. When did these men live? The question is more easily asked than answered. One very strong view is that they must be assigned to the middle of the fifteenth century. The argument which has been adduced for this view is that Aruṇagirinātha had for his patron a king named Prauḍha-dēva,<sup>1</sup> and this Prauḍha-dēva was the Vijayanagar sovereign of that name who reigned, if we are to judge from epigraphical evidences,<sup>2</sup> about A. D. 1450. This view is evidently acknowledged as conclusive by the few scholars who have devoted attention to this subject; but there are certain difficulties, in my opinion, which make it difficult, if not impossible, to accept it. That Aruṇagirinātha was the contemporary of a Prauḍha-dēva may be accepted; and that a Prauḍha-dēva ruled the Vijayanagar Empire and distinguished himself by his pious donations to temples and literary men, in the middle of the fifteenth century, is certain. But it does not follow from this that Aruṇagirinātha and his

<sup>1</sup> For the part which Prauḍha-dēva played in the fortunes of Aruṇagirinātha, see *Abhidh.*, p. 64 and Satakopa Ramanujachariar's Editions of Villiputtūrār's works.

<sup>2</sup> Narayanasami's *Hist. Irat.*, p. 30.

contemporaries belonged to that period.<sup>1</sup> The term "Praudha-dēva" does not seem to be the name of a particular Rāya alone, as this school evidently think. Mallikārjuna Praudha's father, Dēva-Rāya II, for example, had the title "Praudha"<sup>2</sup> prefixed to his name; and it is not improbable that Rāyas previous to him had the same. The term "Praudha," in other words, was not the name of a particular monarch, but a fairly common title applied to a number of kings. It is impossible, under these circumstances, to say that Aruṇagirinātha had for his patron Praudha Mallikārjuna alone. He might have had him in Dēvarāya II, or possibly any other king before him. That the Praudha-dēva of Aruṇagiri's traditions was an earlier person than Mallikārjuna is proved by the fact that his contemporaries, Villiputtūrār and Iraṭṭayar, were patronised by a king named Sakala-lōka-chakravartin Rājanārāyaṇa Sāmbava Rāya, of Conjiveram, who, epigraphy clearly tells us, ruled from<sup>3</sup> A. D. 1337 (s. 1260) to about 1360. Inscriptions are numerous, which enlighten us on the date and work of this King; but it is unnecessary to

<sup>1</sup> See Sewell's *Antiquities*, ii, p. 245, where Praudha-dēva is assigned the date 1456-1477; *Forg. Empe.*, p. 96, where, owing to the meagre knowledge of epigraphy then, the proper relation between Praudha-dēva Mallikārjuna, Virūpāksha, Narasiṅga, etc., is not clearly stated, but where the evidences given sufficiently show Praudha-dēva's date as the latter half of the 15th century. The *Epigraphical Reports* give more definite information. See *Epig. Rep.*, 1910, p. 113, where Mr. Krishna Sastri points out that Mallikārjuna or Immaḍi Praudha-dēva Rāya came to the throne after Dēva Rāya II; *ibid.*, 1909, p. 116; *ibid.*, 1911, where it is distinctly pointed out that Praudha-dēva Mallikārjuna ruled from s. 1369 (*i.e.*, A.D. 1447) to s. 1398 (A.D. 1476), though in the latter period jointly with his son or brother Virūpāksha. See also my "History of the Nāika Kingdom of Madura," *Ind. Antiq.*, Jan. 1914, p. 11, foot-note 50.

<sup>2</sup> See *Epig. Rep.*, 1912, p. 78.

<sup>3</sup> See *Epig. Rep.*, 1913, p. 127. Inscription 212 of 1912 describes the settlement in the order of precedence in temple service between *Dēvaraḍiyār*, *Ishabpattaliyitār*, etc., by Sāmbava Rāya in his 5th year (s. 1265-6). No. 203 of 1912 refers to Musalmān invasions. References can be multiplied, but are hardly necessary. See *Epig. Rep.*, 1903; *ibid.*, 1910; Sewell's *Antiquities*, i, p. 180 (Inscriptions 57-60 of Conjiveram).

refer to them here. It is enough for us to know that he lived at the time when the extreme south of South India became subject to the Musalmān invasions and that he helped the generals of the early Vijayanagar emperors to expel the invaders and restore the supremacy and independence of Hindūism. The Iraṭṭayar and their contemporaries, therefore, should have lived about A. D. 1350 ; and Aruṇagirinātha also may be said to have lived then, if evidence can be found to show that the first rulers of Vijayanagar, Harihara, Bukka or any other, had the term Praudha attached to them. At any rate, there can be no objection whatever to holding that Dēva Rāya II was the patron of the Shaiva teacher ; and the acceptance of this will not very much clash with the acceptance of Rājanārāyaṇa Sāmbuva Rāya's connection with these literary luminaries, as the latter king ruled between 1337 and 1360, and Dēva Rāya II from 1422 to 1449. My belief is that all these six poets and teachers should be assigned to the period between 1330 and 1430—a conclusion which is corroborated by the fact that Tirumal Rāya, the patron of Kālamēhappulavar, was the son of Saluva Goppa, the nephew of Dēva Rāya II, and the viceroy of North Arcot about 1430. It was the grandfather or father of this Sālava Goppa that distinguished himself by conquering the Muhammadan invader, and ruler<sup>1</sup> “and making him subordinate to Sāmba Rāya”.

To proceed with the life-story of the poets, tradition says that the first place the brothers visited was holy Chidambaram. There the impression they made on the people was so great that they were requested

<sup>1</sup> For a succinct history of the Sāluvas, see my article in *Ind. Antiq.*, Jan., 1914.

to compose a kalambagam on their God on the model of Tolkāppiyatēvar's<sup>1</sup> on Tiruppādirippuliyūr. The twins felt very diffident over the matter; but when, at the instance of the earnest residents of Chidambaram, the rope was passed in Tolkāppiya's poem, an auspicious verse was obtained. The poets saw in it a divine mandate and grace, and undertook the task, and brought it to a successful conclusion. From this time the reputation of the poets as composers of kalambagam spread throughout the land. The result was that, when they subsequently visited the village of Tiruvāmāttūr<sup>2</sup> on the Pambai, the people of that locality prayed them to compose a kalambagam on *their* deity. The poets agreed, and the story is that when the poem was finished and brought before the public for approval, an inaccuracy in one of the verses caused objection and ridicule, and stood in the way of universal approval. It was a stanza in which the temple was wrongly located on the west, instead of the east, of the river. The poets vowed to see their words should be true, and prayed accordingly to the Lord; and to the wonder of all, a torrential downpour of rain that night swelled the floods of the river to such dimensions that it took a perverse course and flowed east of the temple. The poet's words were now true, and the admiring public saw clearly the divine favour accorded to the poets and their poem!

After the adventure at Tiruvāmāttūr, the brothers went to Tonḍamaṇḍalam. Here in the sacred village

<sup>1</sup> Not to be confounded with the author of *Tolkāppiyam*. He was a later writer, but earlier than the Iraṭṭayar. See *Abhidh.*, p. 570.

<sup>2</sup> A village four miles off Villippuram station; one of the holy places of *Naḍu-nāḍu* or *Magadai-nāḍu* of Tamil literature. Sewell's *Antiquities*, i, 180. It was here that, according to one version, Appar renounced his Jain faith. See *S. Arcot Gazetteer*, p. 386.



of Nāngūr, they were destined once again to experience the grace of the Lord whom they always had in their hearts. Exhausted and worn out, they prayed to him to give them food and save their lives, and he, we are told, assumed the guise of a Brahmana and brought them, with his own divine hands, the much-needed refreshment! In gratitude the poets sang a poem on the deity. Continuing their journey, they reached the historic Conjiveram. The sacred associations of this place attracted them so much that they resolved to stay there for some time. It was in this period that they composed, besides a kalambagam on Ēkāmbaranātha, the *Ekambaranathar-ula*, a poem which gained celebrity by the fact that the introductory verse of prayer to Vināyaka in it spoke of a Vikāṭachakra-Vināyaka and a thousand-pillared maṅṭapa which never existed, and that the assembly of scholars before whom the poem was placed for approval, refused their approval on the ground that it was based more on imagination than on truth. The poets, however, stated that they themselves were unconscious of what they said, that the Goddess of Learning, who spoke through them, could not have spoken an untruth, and that they were prepared to bring the poem once again before the public, when the facts stated in it were proved true.

From Toṇḍamaṅḍalam the twins proceeded south. On the way at Māṅgāḍu,<sup>1</sup> it is said, they burned, by the power of a single verse, the houses and riches of an opulent Vellāla, named Omalanātha, whose haughty indifference they desired to chastise. In the Pāṇḍyan kingdom they had many adventures. At Tinnevely, for example, they saw a cowherd digging at a particular spot at the foot

<sup>1</sup> Seven miles W. of Saidapet, and one mile S. of Poonamalle.

of a bamboo grove to see what it was that made him drop his milk-pot there every day. The superior instinct of the poets discerned a liṅga buried there and brought it to the notice of the cowherd and through him to the local king and people; and the result was the rising of a temple over the newly-discovered liṅga. At Madura, while washing their clothes in the golden lily tank, one of them dropped his clothes into the tank; but a hymn addressed to the God brought back, in the place of the vanished rags, a new robe; the local king whom they subsequently saw was about to give them, in recognition of their literary skill, an ample reward, when a miserly minister dissuaded him from it. The biting sarcasm of the twins, however, silenced the miser and won the king's admiration and reward. With the money they thus obtained they were proceeding to another place when, on the way, they lost it at a Vināyaka's temple and got it back tenfold after an address of prayer to the great Dispeller of Evils.

We next meet the brothers at Trinomali, the holy Tiruvaṅṅāmalai in Magadai Nāḍu. Here they came across a great Sāktēya teacher Sambandāṅḍān by name. A good but vain scholar, he treated the new-comers with indifference, and challenged them to compose a stanza with the expression "*manner*" for the beginning and "*malukke*" for the end; and they did so, putting him, just then in the barber's hands, to ridicule and shame. The poets then came to the Koṅgu country, the rude behaviour of the women of which they have recorded in an undying, though vulgar, verse. The next place which the pair visited was Tiruvālūr, in the Chōla country. In the vicinity of this place they met the renowned Kālamēhappulavar. The singular gifts and

extraordinary skill of the latter, which had already impressed the world and won its homage, now recommended him to the twins. An incident which happened soon after went to deepen their admiration of him. While worshipping the God of Tiruvālūr, they gave utterance, as was their habit, to an extempore hymn, but for the first time felt themselves unable to complete it. The superior skill of Kālamēha accomplished the task and obtained, in return, the grateful panegyrics of the poets.

We then meet the twins once again in the court of Vīranārāyaṇa Sambu of Kūvam, whom we have already referred to. In the annals of literary patronage this chief will always occupy an honourable place. The two poets found in him an eminently enlightened man whose taste appreciated, and whose generosity rewarded, their skill; and they appear to have lived there for a comparatively long period. Once indeed they went to Tiruvānaikkāval, the Shaiva stronghold near Shrīraṅgam, to see Kālamēha once again, but to their sorrow, they understood that he had just breathed his last, and his body had been consigned to the flames in the cremation-ground. In spite of this bitter disappointment, their journey proved a blessing. For when returning by way of Conjiveram, they saw to their inexpressible joy and surprise, that the Vikaṭachakravīṇyaka and the thousand-pillared maṅṭapa, which they had unconsciously celebrated in their *Ekambaranathar-ula*, were after all found to exist. The Chōla King—evidently Vīranārāyaṇa Sambuva—was engaged in preparing the ground for the construction of a sacrificial altar (or temple, according

<sup>1</sup>The *Abhishana* gives a slightly different version. It does not say that the poets met Kālamēha. They recorded their incomplete verse at Tiruvālūr and went on their journey. On their return they saw it completed, and understood it to have been made by Kālamēha in their absence. They went to see him, but he had just died.

to another version), when he came across the edifice and the image, buried in a mound of earth. Lost in joy and surprise, the King sent messengers to the poets, whose greatness he now fully appreciated, welcomed them in great pomp, and secured the public approval of their poem—hereafter honoured by the name of the divine *ulṛ*—in a special and well-attended assembly of scholars.

With their reputation completely established and the correctness of their poem vindicated, the poets seem to have spent the rest of their days at Conjiveram. It was in this period that they composed the *Svayambula* or the *Svayambu*, pictures of the various places they had visited, and the curious poem called *Mūvar-ammani*. The latter is a very original and interesting work, in *ammāni* style, and purporting to be written by three people. Each verse consists of five lines and celebrates, in the first two lines, the exploit of Shiva as embodied in local legend, the next two lines raise certain questions or doubts, and the third line gives an answer, as if from the mouth of Sarasvatī.

Such is the life-story of the *Iraṭṭayar*, as far as it can be gathered from traditions. It would be a sad lack of the sense of proportion to class them with the poets of the first rank. Their vulgarity, their lack of ideas, and at times even of expressions, are too patent. Their homely and easy style is due more to lack of capacity than deliberate choice; but if the style is homely, it is singularly pleasant. Their skill in versification, moreover, their character, which defied all material joys and comforts, and above all, their saintly devotion to Shiva, will always give them an honourable place in the long roll of poet-saints who have so singularly enriched the mediæval history of South India.

V. Rangachari

## TO A PRIMEVAL LOVER

*“ The Wisdom of this world is foolishness with God.”*

Thou hast no words of note.

Recorded wisdom, for a world to quote,  
No woven subtleties their brains to tire.  
Naught but Love's ancient tidal rythm  
of Desire.

Thou hast not any new philosophies,

Only, immortal youth within those eyes,  
Only Olympic passion in their glow.  
Æonian Memory, and the songs all lovers  
know.

Thou giv'st no hostages to fame,

Only. . . one love, with never-flick'ring flame,  
Only. . . a world of stars and flowers and fire,  
Only. . . Urania . . . and thy heart her lyre.

LILY NIGHTINGALE

## THEOSOPHY AND CHRISTIANITY

By ERNEST UDNY

*(Concluded from p. 269)*

IT may well be that so far-reaching and drastic a measure as the withdrawal of reincarnation was not adopted even by the Head of the Teaching Department in the great Brotherhood simply on His own responsibility. There is perhaps no irreverence in assuming that, when He did so, He well knew that it was part of the plan of the Supreme Being of our Solar System by whom the great drama of evolution, which is to be played in these worlds, is thought out in marvellous detail before the worlds are created.

And now the needed quality of strength has to a certain extent been developed, and the time has come for the building of the Brotherhood. The Christian religion was intended for the helping of the fifth sub-race. It was given at the time when the Roman Empire, which belonged to the Keltic or fourth sub-race, was to be dissolved within a few centuries ; and it has

been, and still is, the religion of the Anglo-Teutonic (the fifth) supplanting in southern Europe the older religion originally given to the fourth, and spreading with both sub-races wherever they have gone over the world—in the Americas, North and South, India (as regards its European population), Australia, and the Cape. The work of the seven sub-races in turn, as in a much more marked way of the seven Root Races, is to develop and strengthen, each in its turn, one of the subtle vehicles of man. The work of the fourth sub-race (which includes the Keltic race, as known to Ethnology, and also, broadly speaking, the Latin races of South Europe) was to develop and refine the astral body or body of passions and emotions. In her book *Man*, Mrs. Besant thus describes the new characteristics which were specially developed in the fourth sub-race (of the fifth or Āryan Root Race) in its original home in Central Asia before it was sent out to people North Europe. He, the Manu, or Divine Official who founded the Āryan Race, was striving to develop in the fourth or Keltic sub-race “imagination and artistic sensibility, to encourage poetry, oratory, painting and music. . . . Any one who showed any artistic talent in the schools was drafted off for special culture”.

The work of the fifth (the Anglo-Teutonic) sub-race is to develop the mind, and that of the sixth sub-race (the new physical type now in process of formation in the western States of North America) will be to develop the intuition, which is above the mind, which perceives instead of reasoning, which, by the power of

love and compassion, is able to look at the other lives from within instead of from without, and so to sense at will their thoughts and feelings.

Now mind is of two kinds—the lower or concrete, dealing with and reasoning about the facts of the physical world and kingdoms, human and other—and the abstract or philosophic mind, dealing with abstract conceptions, with generalisations derived from the working of the lower mind. At the present stage of humanity, it is the lower or concrete mind, rather than the philosophic or abstract, which is in course of evolution; and for this purpose it is necessary to accentuate the sense of separateness in the individual. Hence the strong feeling of individualism and competition, in fact, of selfishness or self-centredness, which is characteristic of Europe as a whole, including even the fourth sub-race, for it is characteristic of the whole fifth, or Āryan Root Race, to which the fourth and fifth sub-races alike belong, and the Christian religion, which was intended to accentuate individuality in the fifth sub-race (by the effort of the individual to “save his own soul”), has spread over all Europe, replacing in the South the earlier religion of beauty which was originally given to the fourth sub-race.

For convenience of reference the root and sub-races concerned, with their purposes, and the characteristic notes of the religions of the sub-races, may be tabulated somewhat as on the following page.



<p>Root Races</p>	<p>Corresponding Sub-Races of present 5th, or Aryan, Root Race.</p>	<p>Vehicles for development of which the Root Races and Corresponding Sub-Races were specially intended.</p>	<p>Characteristic note of the Religions of the Sub-Races of the 5th, or Aryan, Root Race</p>	<p>Founders of the Religions of the Sub-Races of the 5th Root Race.</p>
<p>4th Root Race—the Atlantean, who inhabited the lost continent of Atlantis, now beneath the Atlantic Ocean.</p>	<p>4th, or Keltic, Sub-Race (including the nations of South Europe).</p>	<p>Astral</p>	<p>Art and Beauty (the higher emotions generally).</p>	<p>Orpheus ("with His Lute") afterwards born in India as Gautama Buddha, Founder of Buddhism.</p>
<p>5th Root Race—The Aryan—now inhabiting Europe, America, Australasia, etc.</p>	<p>5th, or Anglo-Teutonic, Sub-Race including Flemings, Dutch, Nor-mans, Scandinavians and Slavs.</p>	<p>Mental</p>	<p>Intellect and Individualism.</p>	<p>The Christ (known in the East as the Lord Maitreya or the Bodhisattva)</p>
<p>6th Root Race—To be founded in Southern California about 700 years hence, and to inhabit later a Continent already beginning to rise from the North Pacific Ocean.</p>	<p>6th Sub-Race now forming in the Western States and ultimately to spread over North America.</p>	<p>Intuitive (in older Theosophical books called Buddhic).</p>	<p>Unity or Brotherhood.</p>	<p>The Christ.</p>

The quality of the sub-race now developing in America is to be "intuition," the possession of which will make men fit to be built into a Brotherhood, for in their fellow-men, aye, and in their younger brothers of the animal and vegetable kingdoms, they will see, as in themselves the one divine Life, and so seeing they will be ready to learn the great lesson of Self-Sacrifice, which will be the distinguishing note of the new religion. The Christ Himself, the Light of the World, is, we are told, about to come among us again in ordinary human form, to tread the common ways of man, just as He did in Palestine two thousand years ago. The exact time of the Coming is not known, but, if we put it at seven years hence, 1922, we shall, perhaps, not be very far out.

The President of the Theosophical Society announced during the Annual Convention of the Indian Section at Christmas, 1912, an interesting dream which she had had, and this dream may, of course, prove to be prophetic. It was to the effect that six years later she would be sitting in the same chair on the same platform and on a similar occasion—the Christmas Convention of the Indian Section—and that the course of lectures which is usually given by herself would then be given by Alcyone (Mr. J. Krishnamurti) who would afterwards go up and down India for some years, preaching and gathering together large numbers of people, and that some years later his Lord (the Christ) would come and Himself take up the work.

The religion of Self-Sacrifice which the Christ will found cannot fail to have a far deeper and wider influence and effect on the future of the world even than the Christian religion did ; and in saying this there is no intention whatever of minimising or depreciating in the

slightest degree the splendid results of Christianity. But while the latter has made its ordinary members religious and church-going, and more or less earnestly desirous of "saving their own souls," and has further produced a small, a *very* small percentage of saints, it is obvious that if the ordinary communicant of the new religion is as anxious to sacrifice himself for his fellow-men as the communicant of to-day is "to go to heaven," the practical results of such a religion will be nothing less than marvellous. When the ordinary Church member realises that he *is* "his brother's keeper," and sets to work to act on that belief, instead of contenting himself as at present with going to church on Sunday, and devoting nearly the whole of his spare time and money to his own pleasure and amusement and those of his family, then it will be possible to lead him to heights of achievement in the service of his fellows which are beyond the dreams of to-day. No longer shall we see large numbers of people bent almost entirely on selfish amusement, while the rest of the world is full of poverty and suffering, or at best leading dreary lives practically devoid of the opportunities of culture and refinement which, to a very considerable extent, are open to the rich and well-to-do alone. And who can doubt that the Christ, without solving for us all the human problems of the present, or depriving us of the valuable evolution to be gained from finding the solutions for ourselves, will at least give such broad general directions as may be necessary to enable us to find them? Then, at last, the nations will cease from their quarrellings, and some great organising and administrative genius of the past, such as Julius Cæsar, may be

reborn in the present to carry out the vast changes that are necessary, as indicated in the detailed glimpse of the future which Mr. Leadbeater has already obtained on higher planes (where the foreknowledge—not predestination—of the Supreme is at the command of the developed man) and has given to the world in the chapters on “The Beginnings of the Sixth Root Race” in his and Mrs. Besant’s book *Man: Whence, How and Whither?* In the chapter headed “The Federation of Nations,” Cæsar’s future work is thus described:

When he succeeds in forming the Federation, and persuades all the countries to give up War, he arranges that each of them shall set aside for a certain number of years half or a third of the money that it has been accustomed to spend upon armaments, and devote it to certain social improvements which he specifies. According to his scheme, the taxation of the entire world is gradually reduced, but notwithstanding, sufficient money is reserved to feed all the poor, to destroy all the slums, and to introduce wonderful improvements into all cities. He arranges that those countries in which compulsory military service has been the rule shall for a time still preserve the habit, but shall make their conscripts work for the State in the making of parks and roads, the pulling down of slums, and opening up of communications everywhere. He arranges that the old burdens shall be gradually eased off, but yet contrives with what is left of them to regenerate the world. He is indeed a great man; a most marvellous genius.

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His work is largely made possible by the arrival and preaching of the Christ Himself.

Even those who are not yet aware of the possibility of foreseeing the future on higher planes may still accept this account of Julius Cæsar’s work as an interesting forecast of what might perfectly well happen.

It is interesting to note that part of the Christ’s great plan for helping the world is already in action,

namely the restoration to the western world of a knowledge of Reincarnation, with its sister teaching, the Law of Karma (literally "doing"), which means that whatever befalls us of weal or woe, of happiness or pain, of joy or grief, is our own "doing". It is the law of cause and effect in the moral world. This law, as it applies to spiritual evolution, is thus stated by S. Paul, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth, to his flesh shall of the flesh reap corruption" (meaning apparently that he will continue to pass in successive lives from birth to death—"the wages of sin is death but the gift of God is eternal life"—Romans, vi, 23) "but he that soweth to the spirit shall of the spirit reap life everlasting" (Galatians, vi, 7), by treading during a short series of lives the Path of Holiness, and finally obtaining the glorious state of Nirvāṇa, which means "liberation" from the long cycle of births and deaths—"salvation," not, of course, from hell fire but from the risk of failure to attain during the present world-period the goal of distinctively human evolution, Divine Manhood, the level of "the Masters". It is true that, even after that, he may if he choose still continue, as the Masters do, to incarnate; but, if he does, it is of his own free will and for service only, assuredly not for personal satisfaction.

The Law of Karma or "Doing" is stated by S. Francis of Assisi in its more general form, as it applies to all weal or woe, whether spiritual or worldly, and is worked out for each man from life to life during his long series of lives. He says :

Whatsoever a man doeth upon this earth, he doeth it unto himself, whether it be good, or whether it be evil.

He himself may have known in detail the law which he thus briefly stated, without attempt at further exposition; but the time had not yet come when the full teaching was to be given to the world, for apart from reincarnation the law cannot be properly expounded. It is obvious that, so far as one life only is concerned, the wicked often flourish, while the righteous mourn. As the Psalmist says, "I have seen the wicked in great power and spreading himself like a green bay tree" (Psalms, xxxvii, 36).

These twin-sisters, the Laws of Reincarnation and Karma, will probably be taken as axioms by the Christ in the teaching to be given on His reappearance among men. The work of restoring a knowledge of them is being done by the Theosophical Society, of whose teaching they form a fundamental part. This work, however, is only one of several purposes for which the Society was founded in New York, in 1875, its ostensible Founders being a Russian lady, Madame Helena Petrovna Blavatsky, and a retired American Officer, Colonel Henry Steel Olcott. The true Founders, behind the veil of ignorance which is upon our eyes, were two of the Divine Men, members of the Great Brotherhood, and Elder Brothers of our race, who have completed Their purely human evolution, and unified, or "at-oned," Their wills with that of the Supreme Being of our Solar System, and now continue to incarnate simply in order to assist in carrying out His great plan of evolution. The names by which these two Masters are known in Theosophical literature are Morya and Koot Hoomi, and we are told that they are the Divine Ministers who have undertaken the task of founding, developing and guiding

a new type of humanity, a new Root Race, of which They are to be respectively the Ruler and the Spiritual Teacher—or, to use the Samskr̥t technical terms, the Manu (from the same root as the English man and mind, meaning the thinker) and the Boḍhi-saṭṭva (meaning either Wisdom and Purity or He whose nature is Wisdom).

The new Root Race will not be founded until some seven hundred years hence, but the work of preparation is already afoot. This will be the Sixth out of the seven Root Races which succeed one another, and to a large extent overlap in point of time each its predecessor and its successor. Like all the other Root Races, it will have its own type of bodies—physical, astral, and mental—its own religion, and its own type of civilisation. The watchword and distinguishing characteristic both of the religion and civilisation will be “Unity”—a full recognition of and conscious acting upon the great fact that, little though they may know it at present, all men are truly of one and the same essence, brothers indeed, though of very varying ages and capacities, for they are sons of the same Supreme Being, from whom they all emanated (and the so-called lower kingdoms—animal, vegetable, and mineral—no less) and to whom they must all one day return. As S. Augustine said:

God, Thou hast made us for Thyself, and our hearts are ever restless till they find their rest in Thee.

And S. Paul, in his sermon at Athens on the Unknown God, bears emphatic testimony to the sonship of all men and the Fatherhood of God.

Neither is (God) worshipped with man's hands as though he needed anything, seeing he giveth to all life and breath and all things. And hath made of one blood all nations

of men for to dwell on all the face of the earth . . . . that they should seek the Lord if haply they might feel after him and find him, though he be not far from every one of us : for in him we live and move and have our being, as certain also of your own poets have said, for we are also his offspring. Forasmuch then as we are the offspring of God, etc. (Acts, xvii, 25-29).

And again, as regards the ultimate return to Him from whom we came forth :

For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all (I Corinthians, xv, 27, 28).

This is the Divinely appointed, and therefore sure, end of all evolution—that God may be all in all.

The Poet Pope has remarked in his *Essay on Man* :

In human things, tho' laboured on with pain,  
A hundred movements scarce one subject gain :  
In God's one single can its end produce  
And serve to second still some other use.

Similarly, if the Theosophical Society is indeed an instrument created for the purposes of Their work by two appointed Agents of the Supreme, we may expect to find that it serves more purposes than one ; and such is actually the case. There may, of course, be purposes which They had in view, and of which at present we know nothing ; but there are at least four which are already clearly visible.

First, to comply with a wish uttered, we are told, by the World-Teacher some six centuries ago, that in the last quarter of each century, as time rolled by, a special effort should be made for the helping of the West. The Society was founded punctually to time towards the close of the last year of the third quarter of the nineteenth century.



Second, to act, as already stated, as a channel for the restoration of the knowledge of Reincarnation and Karma.

Third, to play the part of S. John the Baptist by acting as the herald of the return of the Christ. This statement needs, perhaps, some further explanation, for it is well known that the Society has no creed, and that its members, as such, are in no way committed to a belief in that return. Yet in a very real sense it *is* acting as such a herald, inasmuch as large numbers of its members do believe in the return, and from its ranks have been drawn the bulk of the members of two Orders—"the Order of the Star in the East" and "the Temple of the Rosy Cross"—founded respectively in 1911 and 1912, for the avowed purpose of preparing the way for His Coming. Further, the Master Koot Hoomi (one of the real Founders of the Society) is, we are told, the immediate Lieutenant (in the Teaching Department) and the destined successor of the World-Teacher; and, as the plans of the Masters are always laid long, sometimes thousands of years, beforehand, there can be little doubt that this function of preparing the way for the Christ was clearly in His mind when the Society was founded—only forty years ago. The Orders named are, of course, in their infancy, but their progress has been so surprisingly rapid that they are already well established in many countries, and bid fair to become important and world-wide organisations, as indeed they must be if they are to do the world-service of preparation for this unique event.

Fourth, the Society was intended to act as a net for the selection of the souls who are to be the pioneers under the Masters Morya and Koot Hoomi in the work of

founding the Sixth Root Race. The note of Brotherhood, which is to be the note of the coming race, civilisation, and religion, is sounded by Them in the world through the medium of the Society, and the souls choose themselves, in virtue of their being attracted by and responding to it. It is not, of course, to be supposed that every member of the Society will be chosen to act as a pioneer of the new Race; but from its ranks, and still more, perhaps, from the Esoteric School which is the heart of the Society, will the pioneers be chosen. The Society has three avowed objects:

(1) To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, class or colour.

(2) To encourage the study of comparative Religion, Philosophy and Science; and

(3) To investigate the unexplained laws of nature and the powers latent in man.

But of these three the first alone is made compulsory for acceptance by candidates for admission; and this was no doubt done deliberately, in order that the Society might act as a net for the first rough selection of souls—from among whom a further selection might afterwards be taken to be the pioneers of the coming Sixth Root Race.

The true relation of Theosophy to the existing religions of the world may best be understood by looking upon it as in the nature of a special Mission from the Metropolitan Church of the world—the Great Brotherhood who are the real Founders of every Religion in turn—a Mission intended not for the benefit of any one religion in particular, but to aid them all impartially, as indeed it does in two ways: (1) by re-proclaiming in

terms of modern thought and language the fundamental verities of religion, which had become overlaid in course of time by the inevitable tendency to materialise and to substitute for the spirit the outer husk of symbolism in which the truths were originally conveyed; and (2) by bringing to the aid of the orthodox priesthood who are conscientiously handing on a lamp of tradition derived from books, the living and forcible testimony of seers—the teachers in the Society—who speak from first-hand knowledge. These are able and willing to throw a flood of light on the mysteries of God, Man, and Nature, with a host of details, many of which are now for the first time given to the world—details as to the existence of higher planes, subtler and to us invisible worlds of matter, and their relations with the physical world—the conditions of after-death life in purgatory and the heaven-world—the process and machinery of reincarnation—the Divine Hierarchy and their work—the existence and nature of the Path of Holiness—and the qualifications necessary for treading it.

The Theosophical Society, which now has branches in nearly all the countries of the world, is in perfect harmony (on its own side at least) with all religions, and does its best to help them all in so far as they will allow themselves to be helped. “Theosophy does not ask a man to leave his own religion but to live it.” People of all faiths are welcomed, and find in Theosophy a common platform of sympathy and study, while remaining free to hold the faith and follow the practices of their own religions, if they so choose, as many do. The practice of imposing certain articles of belief as a condition of membership is so universal in religious bodies that it comes as an agreeable surprise to inquirers

about Theosophy to be told that no person's religious beliefs are asked upon his joining, nor is interference with them allowed, while, on the other hand, he is expected to show to the religion of his fellow-members the same respect which he receives for his own. The three avowed objects of the Society are such as may well be accepted by all tolerant persons. They commit the members to no belief except the desirability of doing three fairly reasonable things, and even of these objects it is only the first—to form a nucleus of the Universal Brotherhood of Humanity—of which acceptance is compulsory. Tolerance in religious matters is thus carried to its farthest point, and the leaders of the Society teach (but the acceptance of this, as of every other teaching save Brotherhood, is entirely optional) that the virtue of tolerance should be carried to the point of not wishing to change other people in any respect, except in so far as they themselves wish to be advised. It is held that—

What another man does or says or believes is no affair of ours and we must learn to let him absolutely alone. He has full right to free thought and speech and action, so long as he does not interfere with any one else (*At the Feet of the Master*).

The Society is thus a body of students, committed to no common belief except Brotherhood, and desirous only of helping the world in the pursuit of Divine truth. In the fact of its having been founded—"behind the veil"—by members of the one Great Brotherhood, it is exactly like all the religions of the world; but in its special method of working it differs, inasmuch as each of them separates its adherents from those of other religions, while now for the first time the experiment is being tried of creating a body of men which shall know no borders, shall insist on no ceremonial, no

particular method of work, and be bound to no belief, save only that in nature and essence all men are brothers. In its strong insistence on brotherhood, the Society is doing its best to promote love in the world, and is, of course, in perfect accord with the Christian religion—“Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour : therefore love is the fulfilling of the law ” (Romans, xiii, 9 and 10). It is thus manifestly doing the will of God, and must have His blessing upon it. The Divine Men who were the true Founders continue to give it Their blessing and to be for it a channel of divine grace, which must flow through the members of the Society, exactly as it flows through the members of each religion from the Divine Man who, “behind the veil,” is the living and duly appointed Head of that religion. That subtle but all-compelling power, never forces its way into any heart : “Behold I stand at the door and knock : if any man hear my voice and open the door, I will come in to him ” (Revelation, iii, 20); but every son of God (*i.e.*, every man in the world) can and does make himself a channel for it, in proportion as he attempts, however feebly, to “open the door,” by bringing his own will into harmony with that of the Supreme. Of this power, subtle in its action but very manifest in its results, the Christ said :

The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth ; so is every one that is born of the Spirit (John, iii, 8.)

And to quote another religion, the same thing is expressed differently but very beautifully in the *Sayings of Mohammed* :

God saith . . . . . whoso seeketh to approach me one span, I seek to approach one cubit ; and whoso seeketh to

approach one cubit, I seek to approach two fathoms; and whoso walketh towards me, I run towards him.

Just in proportion as the Society is successful in acting as a channel for the blessing of its true Founders, so must it bring effective help to the world at large and to the religions of the world. It is still small in numbers compared with the religions, but it has branches in all parts of the world and exerts an influence out of all proportion to its numbers, not only through the people who come into it without leaving their own religions and are thus able to spread its teachings among their fellow religionists, but quite as much through the numbers of earnest and thoughtful people who without actually joining its ranks study its literature, and become permeated with its splendid tolerance and most helpful teachings.

E. Udney

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## HOW WE REMEMBER OUR PAST LIVES

By C. JINARAJADASA, M.A. (CANTAB.)

*(Concluded from Vol. XXXVI, Part I, p. 182)*

**R**EINCARNATION as it affects large groups of individuals is a fascinating study to one with a historical bent of mind. I have mentioned that the English race as a whole is largely a reincarnation of the ancient Roman; but here and there we find a sprinkling of returned Greeks in men like Byron, Ruskin,

Matthew Arnold, and in those English men and women who have the Greek joy of life and are as strangers in a strange land. Let a returned Greek, wherever he be born this life, but go to South Italy or Greece, and he will begin to remember his past life in the instinctive familiarity he will feel with the hidden spirit of tree and lake and hill; as none but a Greek can, he will find a joy in the sunshine, in the lemon groves and vineyards and waterfalls that in a Greek land give the message of nature as in no other land.

Others there are who, born last life in the middle ages somewhere in Europe, perhaps in Italy or Spain or Germany, when they revisit the land of their former birth, will have a strange familiarity with the things that pass before them. In striking ways they read into the life of the people, and understand the why of things. To some this mysterious sense of recollection may be strongest in Egypt, or India or Japan; but wherever we have the intuitive understanding of a foreign people, we have one mode of remembering our past lives.

It is in the characteristic intellectual attitude of the French that we see the reincarnation of much that was developed in later Greece. The French intellectual clarity and dispassionate keenness to see things "as they are" (whether they bring material benefits or not) is typically Greek. And perhaps, could we know more fully of the life of the Phœnicians, we should see them reborn in the Germans of to-day; and then the commercial rivalry between England and Germany for the capture of the markets of the East would be but the rebirth of the ancient rivalry between Rome and Carthage for the markets of the Mediterranean.



An eruption of Greek egos is fairly evident in the United States of America. On the Pacific coast specially there are many men and women of the simple Greek temperament of the pre-Periclean age, and yet their ancestors were not infrequently New England puritans. It is in America, too, we have the Sophists of Greece in full strength in the "New Thought" writers that spring up in that land month after month. In them we have the same characteristics as had the Sophists of Greece—much sound sense and many a useful wrinkle, an independence of landmarks and traditions, an unbounded confidence in their own panacea, and a giving of their message of the Spirit "for a consideration". The lack of distinction in their minds in Greece between Sophism and Wisdom returns in the twentieth century as a confusion between the New Thought ideas of the Divine Life and the real life of the Spirit. Let us hope that as the Sophists helped to bring in the Golden Age of Greece, so the "New Thought-ers" are the forerunners of that True Thought that is to dawn, which is neither old nor new.

Here and there in India we find one who is distinctly not Hindū. For the most part the modern Hindūs seem scarce to have been in other lands in their late incarnations; but now and then a man or woman is met with for whom the sacrosanct institutions of orthodoxy have no meaning, and who takes up western ideas of progress with avidity. Some of these are "England-returned," in this present incarnation, and we can thus account for their mentality; but when we find a man who has never left India, was reared in strict orthodoxy, and yet fights with enthusiasm for foreign ways of thought, surely we have here an

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“ Europe-returned ” ego, from Greece or Rome or from some other of the many lands of the West.

We must not forget to draw attention to the egos from Greece that returned to Europe to usher in the age of art. To one familiar with Greek sculpture and architecture it is not difficult to see the Greek artists reborn in the Italian masters of painting and architecture. The cult is no longer that of Pallas Athene and the gods ; there is now the Virgin Mary and the saints to give them their heavenly crowns. Whence did the Italian masters gain their surety of touch if not from a past birth in Greece ? It is striking, too, how the Romans who excelled in portraiture should be reborn in the English School of portrait painters, Gainsborough, Reynolds, Lawrence, and the rest.

Nor must we forget the band of Greeks that like an inundation swept over the Elizabethan stage. Marlowe, Beaumont, Fletcher, Peele, Johnson, and the rest—are they not pagans thinly veiled in English garb ? They felt life in un-English modes ; they first felt and then thought out the feeling. The Greek is ever the Greek, whatsoever the language that is given him to speak, and his touch in literature and art is not easily veiled.

Strong impressions made on the consciousness in a past life appear in the present often in some curious mood or mind. Sometimes fears of creeping things, fire, cutting implements, etc., are thus to be accounted for, though sometimes these “ phobias ” may only be subconscious remainders of this life. In the cases where we have no subconsciousness of the present body appearing, there is sure to have been some shock, resulting it may be in a violent death, in a past life ;

and the after effects appear now in an uncontrollable fear or in discomfort in the presence of the object that caused the shock. More strange is the attitude of one individual to another brought over from a past life; sometimes one sees the strange sight of a girl of ten or twelve taking care of her mother in a maternal way, as though the positions were reversed, and almost as if she had the onerous duty of bringing up her mother in the way she should go. Of a deeper psychological nature is it when, as sometimes happens, a wife mated to a husband that causes her suffering finds charity towards him possible only when she looks on him not as her husband but as her child; here we have a reminiscence of a life when he was indeed her child, and his better nature came out towards her in the relation that he bore to her then.

A rather humorous instance of past recollection is found when there has been between the last life and this a change of sex of the body. In the West specially, where there is a more marked differentiation temperamentally between the sexes than in the East, not infrequently the girl who dislikes playing with dolls, delights in boy's games, and is a pronounced tomboy, is really an ego who has just taken up a body of the sex opposite to that with which he has been familiar for many lives. Many a girl has resented her skirts, and it takes such a girl several years before she finally resigns herself to them. Some women there are on whose face and mode of carriage the last male incarnation seems still fairly visibly portrayed, as indeed a similar thing is to be seen in some men who bring into this life traces of their habits of thought and feeling when last they had women's bodies.

A consideration of the many psychological puzzles I have enumerated will show us that as a matter of fact people do remember something of their past lives. Truly the memory is indirect, as a habit or a mood, but it is memory of the past nevertheless. Now people willing to accept reincarnation as a fact in life naturally ask the question, "But why don't we remember *fully*?" To this there are two answers, the first of which is: It is best for us not to remember directly and fully, till we are ready for the memories.

We are not ready for remembrance so long as we are influenced by the memories of the past. Where, for instance, the memory is of a painful event, up to a certain point the past not only influences our present but also our future, and in a harmful way; and so long as we have not gone beyond the sphere of influence of the past, our characters are weakened and not strengthened by remembrance. Let us take an extreme case, but one typical nevertheless. Suppose that in the last life a man has committed suicide as the easiest way out of his difficulties. As he dies, there will be in his mind much mental suffering, and a lack of confidence in his ability to weather the storm. The suicide does not put an end to his suffering, and after death it will continue for some time till it slowly exhausts itself; but there will be a purification through his suffering and when it ends there will be a keener vision and a fuller response to the promptings of his higher nature. When he is reborn, he will be born with a stronger conscience; but he will still retain the lack of confidence in his ability, because nothing has happened after his death to alter that. Confidence

can be gained only by mastering circumstance, and it is for that very purpose he has returned. Now, sooner or later, he will be confronted with a situation similar to that before which he failed in a past life. As difficulties crowd round him in the new life, once more there will be the old struggle; the fact of having committed suicide will now come in as a tendency to suicide, as a resignation to it as the easiest way; but on the other hand the memory of the suffering after suicide will also return in a stronger sense of conscience that this time it must not be. In this condition of strain, when the man is being pulled to one side by the past and to the other by his future, if he were to know, with vivid memory how he had committed suicide in the past in a like situation, the probabilities are that he would be influenced by his past action and his lack of confidence would be intensified, with as a result suicide once again. We little realise how we are being domineered over by our past, and it is a blessing for most of us that the kindly gods draw a veil over a record which at our present stage of evolution cannot be anything but deplorable in many ways.

So long as we identify ourselves with the past, that past is hidden from us, except in the indirect modes as tendencies. But the direct memory will come, when we can dissociate our present selves from our past selves. We are ever the Future, not the past; and when we can look at our past, of this life first, and after of past lives, without heat, impersonally, in perspective, as it were, like a judge who has no sense of identity with the facts before him for judgment, then we begin to remember, directly, the past in detail; but till then,

We ranging down this lower track,  
 The path we came by, thorn and flow'r,  
 Is shadowed by the growing hour,  
 Lest life should fail in looking back.

The second reason for our not directly remembering our past lives is this : The I who asks the question "Why don't I remember?" has *not* lived in the past. It is the Soul that has lived, not this I with all its limitations. But is not this I that Soul? With most people not at all, and this will be evident if we think over the matter.

The average man or woman is scarcely so much a Soul as a bundle of attributes of sex, creed, and locality. But the Soul is immortal, that is, has no sense of diminution or death ; it has no idea of time, that it is young, wastes away, and grows old ; it is neither man nor woman, because it is developing in itself the best qualities of both sexes ; it is neither Hindū, nor Buddhist, nor Christian, because it believes in One Divine Life and assimilates that Life according to its temperament ; it is not Indian, or English, or American, and belongs to no country, even though its outermost sheath, the physical body, belongs to a particular race ; it has no caste for it knows that all partake of One Life, and that before God there is neither Brāhmaṇa nor Shūdra, Jew nor Gentile, aristocrat nor plebeian. It is this Soul that puts out a part of itself, a personality, for a life, "as a mere subject for grave experiment and experience" ; through a *persona*, a mask, of a babe, child, youth or maid, man or woman, bachelor, spinster or householder, old man or old woman, it looks out into life, and, as it observes, eliminates the distorting bias its outer sheath gives ; its personalities have been Lemurian or Atlantean, Hindū or Roman or Greek, and

it selects the best out of them all and discards the rest; all literatures, sciences, arts, religions, and civilisations are its school and playground, workshop and study; its patriotism is for an indivisible Humanity, and its creed is to co-operate with God's plan, which is Evolution.

It is this Soul that has had past lives. How much of this Soul are we, the men and women who ask the question, "Why don't we remember our past lives"? The questioner is but the personality, and the body of that personality has a brain on whose cells the memories of a past life have not been impressed; those memories are in the Divine Man who is of no time, of no creed, and of no land. To remember past lives, the brain of the personality must be made a mirror on to which can be reflected the memories of the Soul; and before those memories can come into the brain, one by one the various biases must be removed—of mortality, of time, of sex, of creed, of colour, of caste. So long as we are wrapt up in our petty thoughts of nationalism and in our narrow beliefs of creeds, so long do we retain the barriers that exist between our higher selves and our lower; an intellectual breadth and a larger sympathy, "without distinction of race, creed, sex, caste or colour," must first be achieved before there breaks, as through clouds, flashes of our true consciousness as Souls. There is no swifter way to discover what we are as Immortals out of time than by discovering what is our Work in time.

Let but a man or woman find that Work for whose sake sacrifice and immolation is serenest contentment, then slowly the larger consciousness of the Soul descends into the brain of the personality, and with that descent the direct memory of past lives.

As more and more the personality presses forward, desiring no light but what is sufficient for the next step on his path to his goal of work, slowly one bias after another is burnt away in a fire of purification ; like as the sun dissipates more clouds the higher it rises, so is it for the life of the personality ; it knows then, with such conviction as the sun has about its own nature when it shines, that “the soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit”.

Then come back the memories of past lives, and how they come those who live the life know. There are many kinds of knowledge useful for a man, but none greater than the knowledge “that evolution is a fact, and that the method of evolution is the constant dipping down into matter under the law of adjustment”. This knowledge is for all who seek, if they will but seek rightly, and the right way is to be a brother to all men “without distinction of race, creed, sex, caste or colour”.

C. Jinarajadasa

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## AN ESOTERIC ORGANISATION IN INDIA

By SIR S. SUBRAMANIA IYER, K.C.I.E., LL.D.

NEVER since the day when the Headquarters of the Theosophical Society were transferred from America to Bombay, in 1879, have the founders of that Society escaped the charge of fraud with reference to their assertion of the existence of Mahāṭmas, of Initiates, and of the possession by them of occult powers and the like. Scepticism on these points has not been confined to outsiders only. Even a very large majority of the members of that Society itself have refused to believe, or have refrained from believing, that a White Brotherhood exists and that some of the members of that Brotherhood were the real originators of the Society, and continue to be its unseen Guides. And the very limited number of the members of the Society who, by joining the Esoteric Section, signified their belief on those points, have been held to be utterly credulous persons who have allowed themselves to be imposed upon by Mrs. Besant, the present Outer Head of that Section. What one, like her, whose whole past proves her absolute devotion to what she believes to be true, and her utter selflessness, can gain by such an attempt to impose upon others, passes my comprehension. My present object, however, is not to vindicate her but to draw attention to an Organisation

which is not her Esoteric Section, but an ancient Indian one that has long served a purpose similar to that which the Esoteric Section has been aiming at in its own way. I do so as, apparently, it is now the wish of the Occult Heads of this indigenous Hierarchy that the existence of their Organisation should be more widely known than it is at present. From the information in my possession, there is not the slightest doubt that those Occult Heads Themselves belong to the great body of the White Brotherhood, whose sole concern is the welfare of humanity.

The Organisation in question has two sides or phases—Dhakshinā Mukha and Uṭṭarā Mukha. The latter, to which alone I wish to confine my remarks, has reference to Āryā-Varṭa, or India. It is the Vaidika form and gives yogic training according to certain immemorial methods. The training is indeed a lifelong one. Those who undergo such training fall under four groups. The lowest class are known as the Dāsas, the next higher as Ṭhīrṭhas, the next higher as Braruhams and the highest, as Ānandas. A member on admission to each class will be given a name indicated by a letter, or letters, so that his identity will remain undisclosed to the public. The period of training fixed for each class is twenty-four years. That period is made up of three terms of seven years, each devoted to a particular training; the remaining three years are for the purpose of recapitulating and assimilating the training of the preceding three terms. There is no trace in the whole course of the training of any Hatha Yoga practice whatsoever. The discipline is entirely mental and meditative. The highest purity of life and character is insisted on,

celibacy being enforced except during the first three and a half years of the first term in the lowest class, when family life is permitted. No wonder that, with such restrictions, aspirants to this mode of training are few indeed and throughout India the number at present under training does not appear to be over a thousand.

The Madras Presidency is part of a division which forms a triangle with Cape Comorin in the south, Gokurnam in the west, and Bengal in the north-east. Within this division there are six representatives of the Organisation through whom admission can be obtained, with the permission of the higher Officers. Such admission takes place only after the candidate has been examined occultly by those higher Officers. Of course, the examination takes place invisibly, time and space being no obstacle to the higher Officers looking into the subtle bodies of the candidates, and their history in previous lives.

Those who have the good fortune to obtain admission, have not long to wait for proofs of occult powers claimed by the Heads thereof, and of the possibility of the persons under training themselves acquiring in due course capacities and faculties absent in ordinary men. Power of communicating by thought transference with others under training and with higher Officers, is acquired in a year or two from the date of one's admission, provided, of course, the interval has been diligently used in following the life and meditation prescribed. Any such student may obtain advice and directions from those above him; as, for instance, by writing down his question on a slip of paper, and he will either instantly, or at the most

within three days, find an answer in writing on the same piece of paper without the slip having left his pocket.

As in the case of the Esoteric Section of the Theosophical Society, the members of this Organisation are under a pledge of secrecy as to certain matters which are, however, very few. What they are, will be found stated in the Book of Instructions that will be furnished to each candidate on his admission, and which is called *Anuṣṭhāna-Chandrikā*.

Though, as stated, the training is entirely on Raja Yogic lines, yet it is accompanied by the necessity to observe certain very simple rites on particular occasions, in the shape of fire or water oblations. The fortnight which ends with the Vaishākh full-moon is, for instance, a period for the observance of such rites. The reason for this particular period being chosen is that on that full-moon day the White Brotherhood bestow special blessings on the world, and the members of the Organisation are expected thus to prepare and make themselves as receptive as possible for the coming Benediction.

Every member learns the fact that the Brotherhood send Their Benediction, as stated, from the following verse which he will find in the *Anuṣṭhāna-Chandrikā* :

Vishālē Badari Khaṇḍē Mahātmānō Hītaiṣiṇaha ;  
Vaishākha Pūrṇimāyām ṭu Kurvaṅṭi Jaganmaṅgalam.

I have referred to this in particular in order to show to the members of the Esoteric Section of the Theosophical Society that they are not the only persons who are aware of the fact that the full-moon day referred to is an occasion when the Great Ones meet to pour down spiritual force for

the protection and uplifting of the whole world. I trust what I have said will serve somewhat to re-establish the immemorial belief in India in the existence of an indigenous Occult School, in which the very highest Yogic training can be obtained by an aspirant who treads, under guidance which is unerring, the path spoken of in our Scripture as the Narrow Path. And let me add that I am permitted to bring to the notice of one of the Higher Officers of the Organisation the name of any one who wishes to become a candidate for such training, irrespective of caste, creed or sex. It is scarcely necessary to say that what follows such introduction will be directly between the candidate and the Officer of the Organisation who is qualified to undertake and direct the candidate's training.

S. Subramania Iyer

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## THE TEMPLE

Priest

Awake ! it is Love's radiant hour of praise,  
Bring new-blown leaves his temple to adorn,  
Pomegranate buds and ripe sirisha sprays,  
Wet sheaves of shining corn.

Pilgrim

O priest, only my broken lute I bring  
For Love's praise offering.

Priest

Behold ! the hour of sacrifice draws near,  
Pile high the gleaming altar-stones of Love  
With delicate gifts of slain wild forest deer,  
And frail white wounded dove.

Pilgrim

O priest, only my stricken heart I bring  
For Love's blood offering.

Priest

Lo ! now it strikes Love's solemn hour of prayer,  
Kindle with fragrant boughs his blazing shrine,  
Feed the rich flame with spice and incense rare,  
Cream of rose-pastured kine.

Pilgrim

O priest, only my riven soul I bring  
For Love's burnt offering.

SAROJINI NAIDU







## A THEOSOPHICAL BUILDING

THE photographs which are here reproduced will show our readers what a suitable and pleasant home for Theosophical work has been raised in Louisville, Kentucky. Louisville is in the very centre of the United States, and thus is peculiarly well situated for work, and Mr. L. W. Rogers, one of the most energetic workers in the propagandist field, is to live here, if a person of such very peripatetic habits can be said to live anywhere.

Mrs. Courtwright, known to many in Southern India for her active and self-denying work in Colonel Olcott's Pañchama Schools, has put her hands and heart into this useful venture, and with the co-operation of Mr. Rogers and other friends, this delightful home for the work of the Masters has been raised. It is an offering of pure love to Them, to be used for all purposes that are pleasing to Them because useful to men, spreading knowledge abroad, and lightening human sorrow with the glory of an eternal hope.

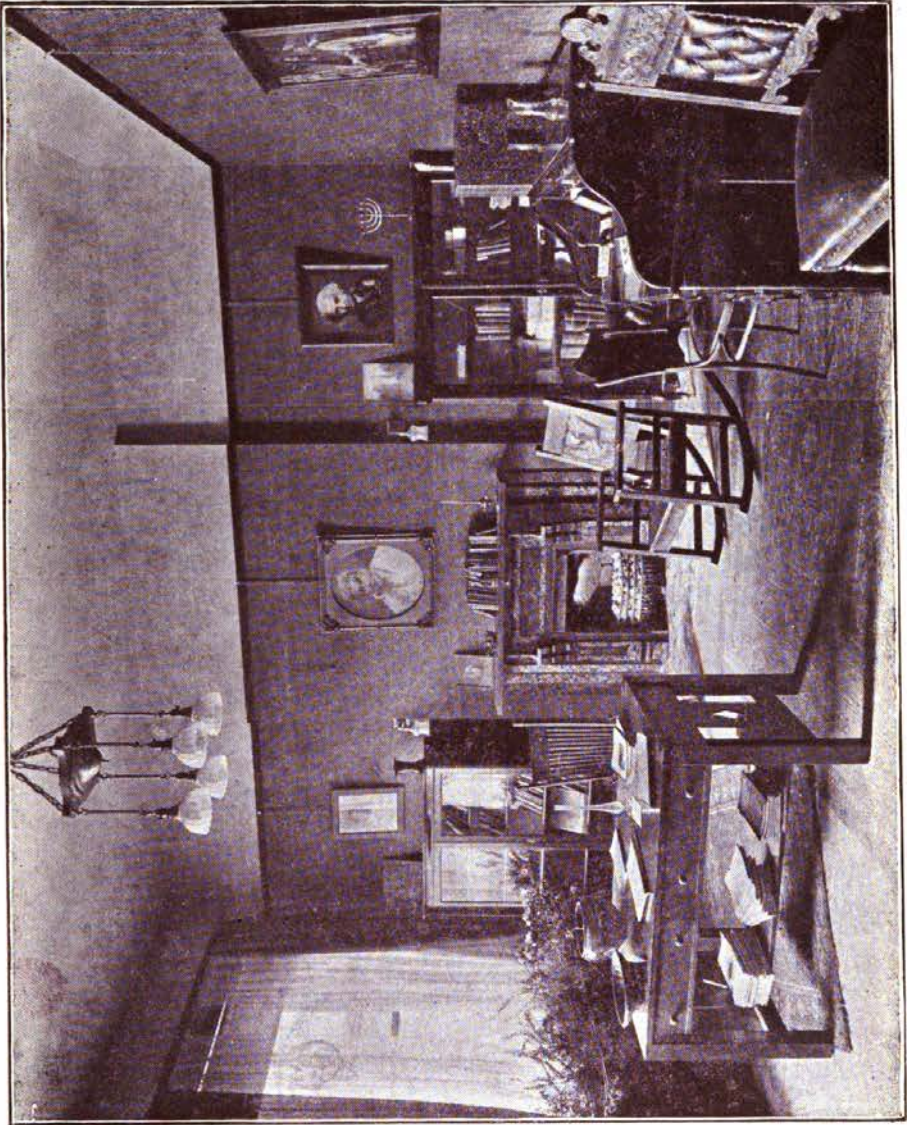
The beauty of the rooms speaks for itself as to the skill and artistic taste which have presided over all arrangements. On the second floor of the building are a Members' Library, rooms for classes and study, and the smaller lecture room. The third floor is given up to the E.S., the Co-Masonic Lodge, and the Order of the Star in the East.

The T. S. Lodge—a newly chartered one, with between forty and fifty members as applicants for the charter, a good beginning—is, of course, quartered in the building, and there are some living rooms for a few workers. A Lecture Hall is also provided, with 200 seats; Mr. Rogers has been holding a series of lectures, which proved to be a great success, and Mrs. Courtwright reports that the outlook is most encouraging.

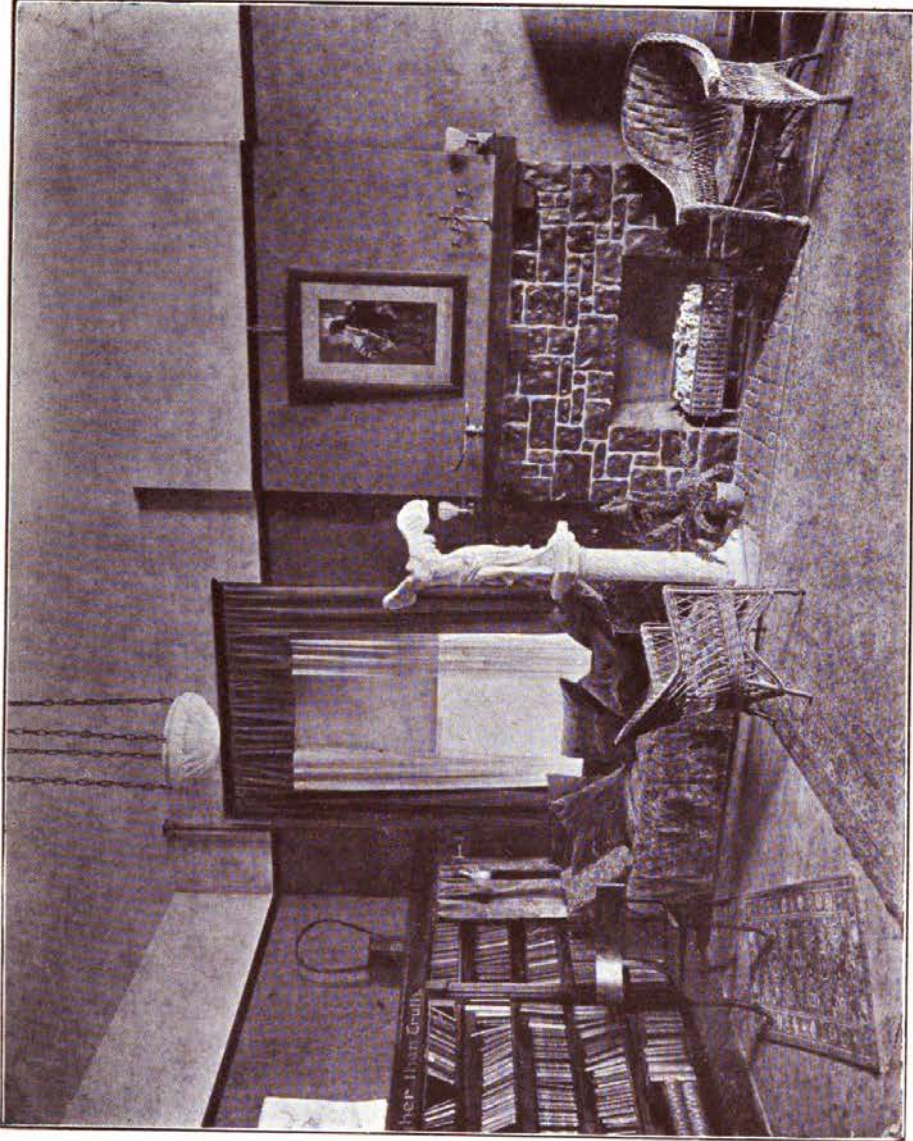
May all blessing rest on this new centre of the Great Work, and light and joy pour through it to many hearts and minds eager for truth.

ANNIE BESANT, P.T.S.

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## CORRESPONDENCE

### RE "WATCH-TOWER" NOTES FOR NOVEMBER

#### TO THE EDITOR OF "THE THEOSOPHIST"

It is indeed a singular state of mind of which we just now see traces in various writings, and into which the letter "To the Editor of THE THEOSOPHIST," published in the March number, gives us a fairly complete insight.

This state of mind places Theosophy outside life, outside humanity, it refuses the representatives of Theosophy the right to proclaim the truth—although the motto of the Theosophical Society has always been—"There is no Religion higher than Truth"—it refuses them the right to defend an Ideal of Justice, when the fate, not merely of this or that nation, but of the whole of humanity is at stake.

It insists and, in the case of the leader, insists imperiously, on there being in the words of a Master "only faded flowers between the leaves of a book of profound poetry", Mejnour isolated from the world for the exclusive benefit of a small number of elect, chosen to share his solitude.

I know well the basis of this theory. It maintains that the present War is but a conflict of purely material interests ; instead of acknowledging what actually is, it prefers to imagine what might have been, and it gratuitously attributes to England, to France and to Russia, that policy of domination and extermination which during many a year Germany has loudly proclaimed as her own.

It refuses to know what her publicists, her professors, her philosophers and her ministers have written, professed, and preached on this subject, it refuses to know the deeds resulting

from the application of this theory. For never has premeditated violence, merciless and unrestrained, been so openly stated in word and speech, and never has thought been so literally carried out in deed.

Briefly, by shutting their eyes, ears and reason to the many witnesses in the past and in the present, they have been able to attain, as far as actual events are concerned, the enviable attitude of an inhabitant of Sirius. This is indeed easier than to strive to attain that "discrimination" which is held to be the first of the essential qualities. It remains to be seen whether this attitude is indeed that required of us by Theosophy. Theosophy, we are told, "is not for any nation or group of nations but for all". No one ever said the contrary; but when one nation announces its intention of swallowing up another and strives to realise that intention, does it really follow that the role of Theosophy is to sing Amen?

Does Brotherhood make it our duty to remain impassive when, in virtue of the German dogma that a weak nation has no right to existence, the weak is strangled by the strong? because forsooth both are our brothers? Does impartiality demand that we should put the aggressor and the victim on the same footing? No! for absolving the one necessitates condemning the other.

Truly Theosophy knows no local barriers. But there are barriers that she cannot ignore without failing in her task and acknowledging herself powerless. They are the barriers that separate Good from Evil, Justice from Injustice, Barbarity from Humanity.

In Mrs. Besant we acknowledge the ever-vigilant guardian of these barriers, the "*gentil chevalier sans peur et sans reproche*" of every noble cause.

When she speaks, it is not the Englishwoman that speaks in her, but the Champion of Humanity.

We know that many others raised obstacles in her path before Mr. Van Manen and we are most grateful to her for having always followed her path unswervingly, and this to the greater glory of the work which has been entrusted to her.

And you who hope to collaborate later in the reconstruction of society, do you indeed think that the work will be done



without struggles and blows? and that you will never have to say—this must be, because it is right; this must not be, because it is wrong—and never have to act accordingly?

If now you refuse to discriminate between Good and Evil and to work for the one against the other, do you expect to be chosen then, at the time that you have been pleased to choose, to accomplish the work that it will then please you to accomplish?

In very truth the Guardians of Humanity know how to turn to Their uses the worst of events. But it is to you, O Men, that falls the physical part of the work. And whoever fails to-day to respond to Their call has little chance of being called to-morrow to other work.

And since Judas Iscariot has been named, let me say, in conclusion, that if there is one character more odious than his, it is that of Pontius Pilate.

*Paris*

G. CHEVRIER

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TO THE EDITOR OF "THE THEOSOPHIST"

OPEN LETTER TO MR. PRENTICE

Referring to your letter in the March THEOSOPHIST: Although you rather stultify your plea for the neutrality of Theosophists by implying that the German Emperor has betrayed the Son of Man, your letter gives the impression of honest conviction and heart-felt distress over what you conceive to be a great wrong done.

There are conditions in this War that justify a certain measure of departure from the forms of neutrality on the part of T. S. members. Your endorsement of the lofty counsel of the *Bhagavad-Gītā* with regard to impersonal fighting implies assent to such departure so far as the work of the battle-field is concerned. If, in the exigencies of war, Mrs. Besant were forced to fire a cannon-shot that killed and wounded many German soldiers, you doubtless would approve, provided she did it in the "spirit of the *Gītā*". So would many of us. But

when, instead of firing a cannon, she fights with her pen in a way that may wound German sensibilities, you object—for one reason, apparently, that you are sure that she is not impersonal about it. Perhaps her language did sound like the language of passion. But a cannon-shot tearing through the vitals of soldiers is the “language of passion,” though it may have been fired in the “spirit of the *Gitā*”. Mrs. Besant may have been passionless and impersonal in writing those Watch-Tower notes. I believe that she was. It is easy for some natures to use passionate language dispassionately.

That question aside, you still object because you conceive that that line of writing stirs up hatred, strife and anger, and tends to involve Theosophy in the dust of conflict, etc. From one point of view, the fighting at the front and the devastation of war are of less importance than to set men thinking and feeling aright. War is nothing, as has been well said, but an outcome of the working of the human heart. There is important work for the future being done here and now on the hidden battle-field of human nature. There is need for the creation of a mighty world-embracing thought-form that will help to bring about right results from the War. The need for justice, right and brotherhood, as between nations, must be burned into human consciousness. Theosophy is playing and will play an important part toward this end. Unquestionably there is a right side and a wrong side in this War. Mrs. Besant conceives that the forces of evil, the dark powers that fight against human evolution, are arrayed on the side of Germany. Not the least of Germany's accomplishments is her organised system for obscuring facts and issues, and misleading public opinion. There is nothing to compare with it among the other nations involved. Herein is a danger. The public needs to have its eyes opened and kept open, that it may see things as they are, and not as Germany wants them to be seen. It must be made to know what the spirit of German militarism stands for, its relation to human rights and progress, and the future of civilisation. Mrs. Besant's efforts in her Watch-Tower notes impressed me as being directly along that line. Incidentally, her words may tend here and there to “stir up hatred, strife and anger”. So do flying bullets. Some things are inseparable from war. But it must be remembered that

it is sometimes wise to take a course that makes for a larger good, even though some evil be involved. In this case the possible evil would seem to be decidedly minor compared to the potentialities for good in her stirring lines. Germany's sinister propaganda for poisoning public judgment must be met and checked on the literary battle-field, as her legions must be overcome on the physical battle-field. What if some one's feelings are hurt? Undoubtedly you have hurt German feelings by coupling the name of the German Emperor with that of Judas Iscariot. I can see nothing amiss in that, albeit you chose to do it in a Theosophical journal. Let us have free discussion.

The whole question comes down to this: Shall the President of the Theosophical Society, in her role as Editor of THE THEOSOPHIST, give her views on the War in that journal or not? It seems to me that in the face of an emergency in which the fate of nations and the welfare of humanity are at stake, the argument against her doing so in the way in which she has done it, loses its force. She deemed it important that Theosophists in particular should have her views on certain matters. I for one am thankful that we received them. It makes all the difference in the world whether one is advocating truth or error, as to how, where and when it is done. It, of course, is wise that the T. S. as an organisation should remain neutral as to the War. Any member who may be met with the charge that the action of its President in her role as Editor means that the Society has violated that spirit, can truthfully say, as Mrs. Besant herself insists, that the Society is not bound by the expression of her personal views. When we imagine dire calamity flowing from her utterances about Germany, are we not forgetting how obscure is the Theosophical Society, and are we not making a fetish of neutrality? The President of the T. S. is not in the position of the President of the United States. Were the latter to say unneutral things he might involve his country in war. Essentially a student- and teaching-body, the Theosophical Society could formally and unanimously promulgate a resolution condemning the cause of Germany and upholding the cause of the Allies—and still not be wrecked, nor see its usefulness ended. From the way in

which Germany is carrying on her side of the War, it may not be long before she has lost the goodwill of practically all of the nations. This should remove still further the danger of the complications you fear for the T. S., although, in my opinion, they are not serious, in any event.

Truly the mission of Theosophy is constructive; the spreading of peace and unity among its main concerns. None knows this better than Mrs. Besant. Magnificent and deathless is the work she has done along these lines—a fact not to be overlooked in a discussion like this. Her output of work is so enormous, constant and varied, her knowledge and devotion are so great, her outlook so wide, what wonder that she sometimes upsets a cherished tradition? No great soul ever succeeded in not doing things that ordinary people frown upon as “irregular”. What an exceedingly small part of her work are her remarks about Germany, and yet, withal, how pregnant with meaning they may be. If the German Power embodies the spirit of Antichrist (and I think Mrs. Besant believes that it does)—that “great enthroned antagonist, foretold in the Scriptures, who, as some have understood, is to precede the second coming of Christ,” should not Theosophists, of all people, know it? If acquainting them with the evidence is dragging Theosophy in the “dust of conflict,” Theosophy will survive it.

There is one thing, and one only, that can justify your attack on Mrs. Besant, and that is the occurrence of the evil that you think will result from her action. If it fails to occur, will you admit, I wonder, that there was something wrong with your point of view?

The fact that your harsh letter is printed in THE THEOSOPHIST is evidence that Mrs. Besant is not opposed to criticism of herself. She has always welcomed it. She has never claimed infallibility. No one with any sense credits her with it. She undoubtedly makes mistakes, but I think that you will not have long to wait to see her course vindicated in the present case.

*Buffalo, N.Y., U. S.A.*

GEORGE B. HASTINGS

## REVIEWS

*Comte de Gabalis*, by the Abbe N. de Montfaucau de Villars. Newly rendered into English with commentary and annotations. (William Rider & Son, Ltd., London. Price 7s. 6d. net.)

Those readers who have been long enough in the Society may remember how some twenty and more years ago the *Comte de Gabalis* had quite a reputation in consequence of reported utterances of H. P. B. on the booklet, and the work circulated amongst the enthusiasts in a shoddy and flimsy little French reprint, in yellow backs, of no splendour or dignity whatever. The new edition before us is vastly different. Excellently printed, on paper so glossy that it might nearly serve as a mirror; well bound, strangely and well illustrated on most impartial principles of selection, and above all enriched by voluminous notes and a plethoric commentary—this edition stands as a prince to the miserable beggar that was its predecessor to which we alluded.

Lovers of the mysterious and the confused will find in the volume all ingredients needed for thorough mystic revelry. The cautious student of occult traditions, on the contrary, may be not quite so easily contented with it. The Count de Gabalis is with so many others—Cagliostro, Bacon-Shakespeare—a subject of most vivid controversy and complete uncertainty. Here the form of the problem is: Is the fictitious personage of the Count meant by its author to be taken as serious or not? Is the book to be taken as a defence of certain occult theories or as a skit on them? That point has been hotly debated since its appearance in 1670. The anonymous editor and annotator of the present edition takes the attitude that the work is veritably an occult one and explains with the most imperturbable seriousness even the most waggish passages treating of the amorous habits and desires of the sylphs, etc., on the one hand and man on the other.

What is very noticeable, however, is that where in the original waggishness goes a step further and leads to statements and expressions which it is difficult to English in elegant, amusing and at the same time inoffensive forms, the occult translator has after all decided to omit such phrases and doctrines, notwithstanding their presumed occult truth and value. That is strange and raises distrust. Either everything in this book is highly occult, and then it can be left out as little as Rahab from the Bible, or the book is good-natured chaff and not to be reconciled with the deadly earnest of the commentary. The editor does not mention this boulderising, but is very explicit in his views as to the serious nature of the book. In conformity with these views, he rejects the second part added in the second edition of the book and only gives the translation of the text of the first edition. That may be right or wrong but, anyhow, we might have expected at least the insertion of the witty introduction to the new part of the book. It covers only a few pages, but might make many admirers of the Count open their eyes and gape.

J. v. M.

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*The Triple Ply of Life and Other Essays*, by Minnie B. Theobald. (G. Bell & Sons, Ltd., London. Price 3s. 6d. net.)

Science, Art, Religion—these three constitute the triple ply of life, according to the author, and in especial ages one or other of the three is dominant. The present time is the age of science; in the past religion was the most prominent factor in life; and in the future that stretches out before us, art will claim the foremost place. In art, the author sees “why there is hope for man”.

The scientific mind is concerned with the world of matter outside; the religious mind is concerned with the world of Spirit within. The artist blends the two.

Science and Religion have been, as it were, two magnificent structures, separate, apart, unbridged. Art must now come into play, and, with her synthesising power, achieving her best by her power of returning to unity, bridge the gulf that *seems* to divorce science from religion. The author looks forward to

a time when we may return to an age of religion, but this will only be when Science and Religion are enthroned side by side on equal terms, and the religion will be "not the old religion of slavish obedience, but religion founded upon a scientific as well as a miraculous basis".

There are several other interesting little essays included in the volume, and in her preface the author states how they came to be written; in most cases they appear to her to have been partially inspired. Be that as it may, *The Triple Ply of Life* will be likely to interest many people, and although perhaps there is nothing particularly original in the work, yet it is a fair specimen of a type of literature which is coming very much to the fore nowadays.

T. L. C.

*Ahasha Sprookjes.* (Indonesische Drukkerij, Weltevreden, 1915.)

This is a volume of Theosophical fairy tales in the Dutch language and the collection fully deserves attention. The eighteen stories have nearly all real merits and many of them, are indeed excellent. The two main qualities of the stories are their simplicity and originality. The last story in the book ("The Black Magician") is an exception being somewhat artificial and unnatural. The book is meant for quite young children and many a parent should welcome the volume as containing just the kind of material fit for the very young in conveying Theosophical and ethical ideas in an attractive and pedagogically valuable form. The skill with which the author has avoided all dry, theoretic and pedantic ways of assimilating Theosophical conceptions is great and on the whole we regard this collection as a valuable addition to Theosophical literature. We should like to see some Dutch-knowing lover of children and fairy tales trying his hand at translating the best of these stories so as to find out whether little English children would show the same taste for these little tales which Dutch children have already shown. Our best wishes for the success of the book.

J. v. M.

## BOOK NOTICES

*Sūta-Samhitā* in Tamil. (Addison Press, Mount Road, Madras, or N. S. Rajaram Aiyar, Chidambaram. Price Rs. 3 the series.) For the first time, *Sūta-Samhitā* which is very popular in Southern India has been translated into Tamil for the benefit of the Tamil-knowing public. It forms the second Samhitā of that big Purāṇa called the Skāṇḍa Purāṇa. It is itself divided into four Khaṇḍas, of which three are out and the fourth will shortly appear. The translator, Mr. N. S. Rajarama Aiyar, whose previous translation into Tamil of the Twelve Upanishats was reviewed in our journal a short time ago, is the son of the late N. P. Subramania Aiyar, a member of the Theosophical Society. The translation has been done in a simple and readable style. *The Secret of Achievement*, by Orison Swett Marden. (William Rider & Son, Ltd., London. Price 1s.) One of the cheery New Thought books which apparently supply a need of our times as they always find a ready sale. Mr. Marden is an incurable optimist and few people stand in any danger of taking too strong a dose of cheerfulness; indeed most of them are constantly making efforts to find the secret of how to be happy though human. The author suggests some ways to that end, turning the task of character-building into a game, and mental effort into health-promoting exercise.

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