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The Theosophist

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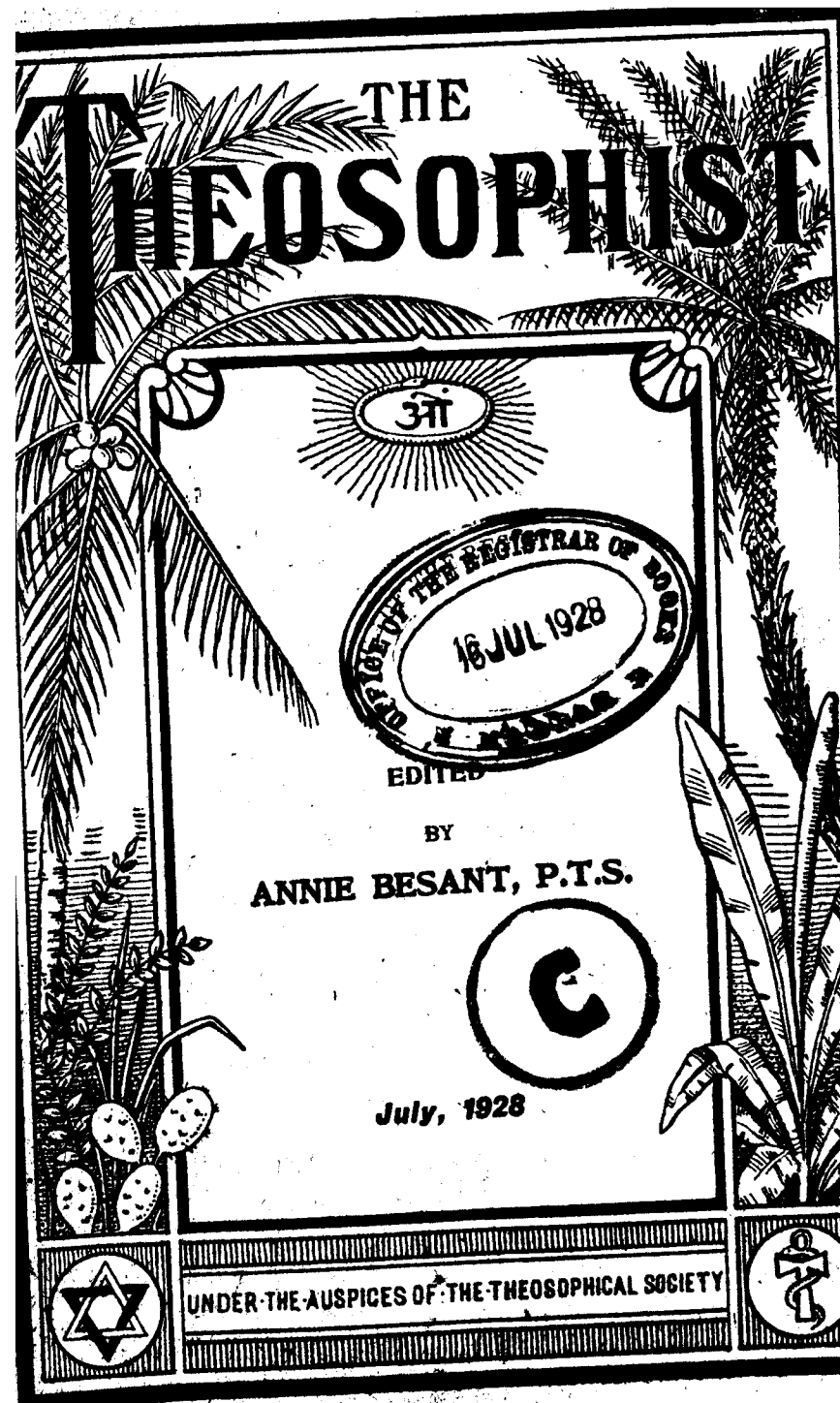
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VOL. XLIX

No. 10

THE THEOSOPHIST

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

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

Edited by ANNIE BESANT, P.T.S.

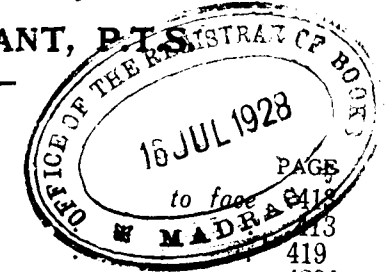
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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

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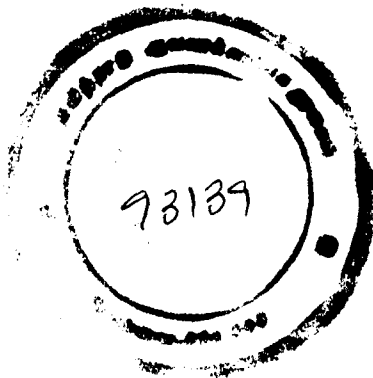
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TO MY LORD THE SUN

By GEORGE S. ARUNDALE

[That which follows was ringing in my ears as I awoke the other night in the small hours. As a worshipper of Our Lord the Sun my aspirations are constantly towards Him, and my whole being thrills to His as it thrills to naught else. It occurs to me that possibly this invocation may be in some way a reminiscence of the wonderful days in ancient Egypt when we worshipped with Akhnaton the glorious Aton according to his magnificent revelation. It may be a feeble reflection of some splendid chant we sang in the temples, for I seem to know somewhere in me the rich cadences which thunderingly accompanied the words. Be this as it may, this is my Invocation to my Lord.—G. S. A.]

HOW SHALL I WORSHIP THEE, O GLORIOUS AND SPLENDID LORD?

SHALL I DECLARE TO THEE MY INSIGNIFICANCE AND IMPOTENCE?

SHALL I ABASE MYSELF AND SAY TO THEE THAT I AM NAUGHT WITHOUT THEE, THAT FOR ALL THINGS I DEPEND HELPLESSLY UPON THEE?

NAY, NOT THUS DO I WORSHIP THEE, O WONDROUS OMNIPOTENCE!

THOU KNOWEST ME. THOU DOST NOT NEED TO HEAR FROM ME MY NEED OF THEE. THY WILL IS THAT I SHOULD KNOW MYSELF FOR WHAT I AM.

SO I STAND BEFORE THEE, AS THOU WOULDST HAVE ME STAND, UNAFRAID, UNABASHED, UNCRINGING, STEADFASTLY LOOKING INTO THY FACE.

AND KNOWING THAT I AM THEE, AND THAT THOU ART MYSELF, I DECLARE TO THEE THAT I ASCEND TO THE MEASURE OF THY STATURE, AND, BEING NAUGHT BUT THEE, AM GROWING INTO THY LIKENESS AND MAJESTY.

AS THOU ART, SO AM I BECOMING. AS THOU SHINEST, SO AM I LEARNING TO SHINE. AS THY GLORY IS, SO SHALL MINE BE. AS THOU ART TO THY UNIVERSE, SO SHALL I BECOME TO THAT WHICH SHALL ISSUE FORTH FROM ME.

Thus do I worship Thee, O Giver of Resistless Power, and so do I cause Thee to rejoice, for thus from out the vastness of Thy Universe once more comes a faint echo of Thy being, bearing witness that the Seed of Thy Sacrifice is ever blossoming into the Flower of Thy Triumph.

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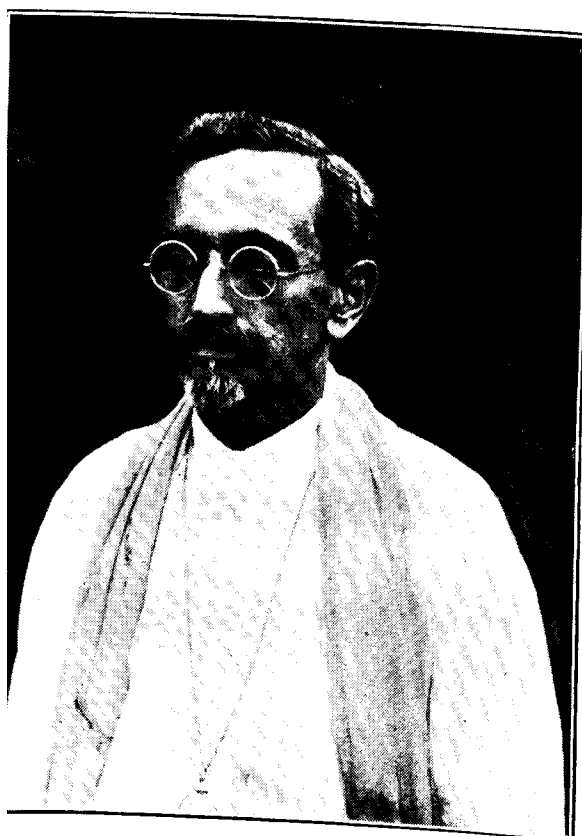
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J. R. ARIA
Recording Secretary. T.S.
 From March, 1909 to June, 1928



ON THE WATCH-TOWER

By GEORGE S. ARUNDALE

IN the absence of Notes from our President it falls to my lot to fill the statutory void. As a matter of fact, I asked her to send me matter from Aden, but in a letter despatched from that uncomfortable place she writes of the monsoon as being somewhat severe, so I presume that the monsoon took the place of the Watch-Tower Notes which I ought to have received.

Adyar and the whole of the Theosophical Society has been saddened, principles and theories notwithstanding, by the very sudden departure from our physical midst of Jal Rustomji Aria, Recording Secretary of the Society for nearly twenty years. His friends all over the world were innumerable, and twenty years' practically uninterrupted living at Adyar made him an institution at Headquarters, loved and respected by all. Quiet and retiring, he was a man of remarkable business ability, and his fellow-members of the Executive Committee of the Society bear eager testimony to the admirable management of his office, found to be in unimpeachable order with a clerk who has obviously been trained by an expert. Notwithstanding the rapid growth of the Society since Mr. Aria took charge, he has never asked for any increase in his staff and not content with working entirely honorarily he has in his spare time taken up outside

“WE PREACH AS WE WALK”

THE story is told of St. Francis of Assisi, that he once stepped down into the cloisters of his monastery, and laying his hand on the shoulder of a young monk, said: “Brother, let us go down into the town and preach.” The venerable father and the young monk set out together conversing as they went. They wandered down the principal streets, and wound their way through alleys and lanes, and even to the outskirts of the town and the village beyond, until they found themselves back at the monastery again. Then enquired the young monk: “Father, when shall we begin to preach?” And the father looked kindly down upon his son, and said: “My child, we have been preaching, we were preaching while we were walking. We have been seen—looked at; our behaviour has been remarked, and so we have delivered a morning sermon. Ah! my son, it is of no use that we walk anywhere to preach, unless we preach as we walk.”

THE MEANING AND REALITY OF BROTHERHOOD¹

By ANNIE BESANT, D.L.

NO word, perhaps, is more often heard with the profession of belief attached to it, than the word “Brotherhood”. But while we have an immense amount of talk about it, we have but little of the reality amongst ourselves, and when a belief commonly professed is not acted upon, it is often for the simple reason that behind it there is no very definite understanding. I want to-night, if I can, to supply a little of that understanding, so that the profession of Brotherhood may tend to pass with some of you into the activity of Brotherhood.

I will begin by the simple statement that Brotherhood is a fact in Nature. We cannot help it; the fact remains, which we may ignore if we please; but if we ignore it, we suffer the penalty which follows on the ignoring of a fact in Nature—trouble and distress of all kinds. For on the facts of Nature are based what we call the Laws of Nature, and on this fact of Brotherhood is based what we may call the Law of Brotherhood, a law which may be worked with or worked against. If we work with it we prosper; if we work against it we suffer and we fail.

Now this great Law of the Brotherhood of Humanity comes out very strongly—in the way of failure—in the history of the past; for we find that all the great civilisations of the

¹ A lecture delivered at Finsbury Town Hall, London, July, 1905.

A.B., C.W.L.—these know the Master-Builders, and have well and truly laid the foundations, the plans for which were entrusted to them. This part of the work is all but over, and all is very well. Even superstructures are beginning to be raised, and a splendid building is in course of construction, in the free and ample spaces of which will dwell the new age from its youth to the coming age which shall succeed it.

G. S. Arundale

FOUR CLASSES OF HUMANS

THOSE that know, and know that they know ;

They are wise, follow them.

Those that know, but don't know that they know ;

They are asleep, wake them.

Those that don't know, and know that they don't know ;

They are ignorant, teach them.

Those that don't know, but don't know that they don't know ;

They are fools, leave them alone.

From Lord Buddha's Sayings.

MASONIC WORK

By C. JINARĀJADĀSA, 30°, P.M., P.Z.

A remarkable fact about Masonry is that the longer one is a Mason, the larger is the number of interesting and suggestive things one finds in Masonic Ritual. The Ritual is not a mere empty form ; it is not a mere ceremony. It is full of suggestiveness. What does it suggest ?

The Ritual says that the deepest truths of life are taught in Masonry " veiled in allegory and illustrated by symbols ". For myself, Masonic symbolism reveals two kinds of facts, one exoteric and the other esoteric.

The exoteric facts declare to us our relation as units or individual men and women to the Whole. This Whole is called the Great Architect of the Universe. Sometimes we call Him God, but He is not the Deity of any one religion. To show that God in the Masonic conception is the Author and Inspirer of all men, every religious man of every faith is accepted among Masons. So strong is this spiritual conception of God even outside of Co-Masonry, that in English masculine Masonry a Hindū is allowed to take his obligation on his Vedas, and a Muhammadan on the Korān. The Bible is the Volume of the Sacred Lore for Christians ; but there are other Volumes also.

The G. A. O. T. U. calls all His children to work with Him. Therefore all who work for Him are Brothers in a very special way. All men are brothers, it is true ; but Masons, as pledged to work with the G. A. O. T. U., have a

For the Masonic Craft has persisted throughout the ages, only because the Great Architect needs it to teach us that lesson. To make the seemingly impossible indeed possible, is the object of Masonry.

C. Jinarājadāsa

SPEAK well of a brother absent or present, but when unfortunately that cannot be done with honor and propriety, always adopt that excellent virtue—silence.

THE WOMAN-ASPECT OF DIVINITY

By HELEN KNOTHE

THERE is an ancient Hindū proverb which says : " Woman and wealth have drowned the whole world in sin. Woman is disarmed when you view her as the manifestation of the Divine Mother."

What is this Divine Mother to be looked for in woman, thereby saving the world from sin ? Is it an aspect of Divinity, is it Divinity itself, or is it Motherhood in essence ? God the Creator is usually spoken of as masculine, whilst God the Mother is practically an unknown quantity in modern thought. And yet in most of the ancient religions we continually find some one or other feminine aspect of the Deity worshipped.

In Hindūism every male Deity is thought of as having His feminine aspect or counterpart, His Shakti as it is called, and this aspect is in no way considered secondary to the masculine. They believe His Godhood not perfected until both sides of His being are manifesting. Although the Universe is founded in unity, in manifestation this unity shows itself as a duality : spirit and matter, positive and negative, male and female. The First Cause may be sexless, but our God is a perfect Being embodying male and female aspects. So has the Hindū always a recognition of the feminine aspect in everything, and especially does he reverence it in womanhood. Motherhood is held in high reverence in India, and the ideal of woman both as wife and mother is largely due to their conception of a woman-aspect in Divinity.

OUT OF THE P

