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No. 1

THE THEOSOPHIST

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

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and Edited by ANNIE BESANT from 1907 to 1933

(WITH WHICH IS INCORPORATED LUCIFER, FOUNDED BY H. P. BLAVATSKY)

Editor: GEORGE S. ARUNDALE

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CONTENTS, OCTOBER 1935

SUPPLEMENT	
ON THE WATCH-TOWER. By the Editor	
A TRIBUTE TO DR. BESANT. By C. W. Leadbeater	
H. P. BLAVATSKY. By Herself and Others (<i>Continued</i>)	
STRAIGHT THEOSOPHY CAMPAIGN	
THE NEXT FORTY YEARS. By G. S. Arundale	27
I AM A KING (<i>Poem</i>). By G. S. Arundale	36
DOWN THE CENTURIES. IV—Tsong-Kha-pa and the Buddhist Reformation in Tibet	
By J. L. Davidge	37
THE COUNT DE ST. GERMAIN. I—In the Nineteenth Century. By A. J. Hamerster.	43
AE: THE POET OF THE SPIRIT. By James H. Cousins.	51
WHAT A THEOSOPHIST OUGHT TO KNOW! V—Forces of Evolution. By J. W. Hamilton-Jones	57
OCCULTISM AND LANGUAGE (<i>Continued</i>). By W. Whately Carington	61
DAYS OF GREATNESS	65
THE BESANT MEMORIAL SCHOOL. By J. L. Davidge	66
A THEOSOPHICAL FORUM: Laws of Nature, etc.	70
SCIENCE NOTES. VIII—Diet and Health. By W. Whately Carington and D. D. Kanga.	72
THEOSOPHICAL ORDER OF SERVICE	77
YOUNG THEOSOPHISTS	78
SARASWATI'S VICTORY	81
GENEVA THEOSOPHICAL CENTRE	82
SWADESHI BOY SCOUTS	83
NOTES AND COMMENTS: "The Magic of Kingship," etc.	84
THE THEOSOPHICAL FIELD	87
BOOK REVIEWS	89
SUPPLEMENT, Financial Statement, etc.	v—viii

ILLUSTRATIONS

DR. ANNIE BESANT, frontispiece	facing	1
Dr. G. SRINIVASA MURTI	"	12
A GROUP AT THE BESANT MEMORIAL SCHOOL	"	68

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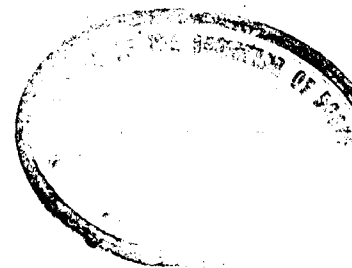
Price: See Supplement, Page III



DR. ANNIE BESANT

October 1, 1847—September 20, 1933

"Thrown out into the world in young womanhood, I took as my motto, 'Be strong'. I pass it on to you in my age, 'Be strong'."



ON THE WATCH-TOWER

By THE EDITOR

October 1st

THE month of October inevitably finds association in my thoughts with our late President, for year after year the first day has been for thousands throughout the world a day of joy and gratitude. On October 1st 1847, she returned into the darkness of the outer world, and on September 20th left the outer world a brighter place for her sojourn of eighty-six years in its midst. There are, of course, a few who, knowing little of her, disapproved of the little they knew. Perhaps they did not realize the profound truth of the dictum of Charles Lamb that it is impossible to dislike people once we begin to know them well; and as for disapproval, at least it becomes an appreciative and generous disapproval. But as against such few, who may well be forgiven for their lack of knowledge, there are thousands upon thousands who have loved and revered her, less, perhaps, for all that she taught, though for most her teachings have been priceless in their strengthening, but rather

for what she was—fearless, chivalrous, selfless, almost reckless in her search for Truth, loving, the soul of honour. It is my cherished privilege to offer homage to her on what would have been her eighty-eighth birthday, and to tell her that thirty-three years of almost daily contact with her have given me an imperishable insight into the nature of those high standards of character from which no true servant of the Masters ever deviates.

A Golden Age

During all those years I saw her intent upon her Master's service, even down to the smallest details of everyday life. Theosophy and The Theosophical Society, and the directions of Those who Themselves gave both to the outer world, had her wholehearted and unceasing allegiance; and she counted no sacrifice too great which might in any way serve these great objectives. I can only wish that those who depreciate her had had more opportunities to know her better, or had lived a

decade or two after her passing. In her own time H. P. Blavatsky was anathematized by her fellow-members as well as by the outside world. But she has passed away, and those who thought they knew her have also passed away. Thus is she today most rightly honoured by all who came after her, and who had not to contact the burning of her splendid fire. Tomorrow, Annie Besant will take her rightful place beside H. P. Blavatsky—when the small among us, having no measure wherewith to measure greatness, in our turn pass away, to be followed by those who, like ourselves, can see greatness that is gone, but not greatness that is living. And Bishop Leadbeater, too, will join the ranks of his honoured comrades, where, needless to say, the President-Founder also abides. And some day, perhaps a little later still, our successors will look back upon the period between 1875 and 1933 as a veritable Golden Age of The Theosophical Society.

* *

"The Theosophist" Is Born

Many useful returns of the day to THE THEOSOPHIST, born on October 1st, 1879, and very much in the land of the living—how absurd this phrase is Theosophically speaking! I quote the following from *Old Diary Leaves*, Vol. II, pp. 93-95:

"By what to Americans may seem an interesting coincidence, the conversation which decided us to found THE THEOSOPHIST occurred on the 4th of July of that year (1879), Independence Day. As elsewhere explained, we were driven to

it by the necessity of meeting the growing interest in Theosophy by some better means than epistolatory correspondence. It was simply impossible for us to bear the strain of such constant drudgery. Entries in my Diary show that I sometimes worked from 6 a.m. to 9 p.m., and night after night until 2 and 3 a.m., yet in vain. And then the same questions would be repeated by the majority of our correspondents, and to be for ever traversing the same ground was a tiresome work. We discussed the question in all its bearings, calculated the *pros* and *cons*, and finally decided upon the venture. But the difficulties were grave, one of them being that The Society did not possess a penny of capital nor an iota of mercantile credit to borrow upon. I made the stipulation imperative that we should issue the Magazine on the terms of the best American and English periodicals, *viz.*, payment in advance and no book debts. I was willing to bring out a year's numbers punctually even although we did not book a single subscriber; but be bothered out of our lives by trying to collect arrears of book debts, and be so harassed as to be unfit for the serious work of thinking, learning, and writing, I would not. Our Indian friends strenuously opposed this innovation, as they regarded it, Babu S. K. Ghose, of the *A. B. Patrika*, particularly so; they prophesied that it would never succeed. But it did not shake my determination. So we provided for meeting the cost of the first twelve numbers, and on the 6th of July I wrote the Prospectus and sent it to press.

A Promising Future

"We asked Sumangala, Megittuwatte, and other Ceylon priests; Swami Dyanand; Babu Pramada Dasa Mittra, of Benares; Shankar Pandurang Pandit; Kashinath T. Telang, and many others to send us articles; and got the news spread widely of our intention. This kept us busy all that season. Our active members bestirred themselves to secure subscribers, one—Mr. Seervai, our then devoted Secretary—getting nearly two hundred himself. Not before 20th September did we get the first form of type to correct; on the 22nd we sent the second form to press, on the 27th the last, and on the evening of the last day of that month the first 400 copies of the new Magazine were delivered to us and made the occasion of much jubilation among us. My entry in the Diary concludes with the salutation: 'Welcome, stranger!' That on the 1st October, the day of publication, is '*Sit Lux: Fiat Lux!*' That, reader, was one hundred and ninety-two months ago, and since that time THE THEOSOPHIST has never failed to appear, never met with a disaster, never caused its projectors to incur a shilling of debt. Since the fourth month it has paid a profit, small, it is true, yet in the aggregate enough to enable us to contribute a good many rupees towards The Society's expenses, besides giving our personal services gratis. Which is saying much for a periodical like ours."

We are still able to say that THE THEOSOPHIST has never failed to appear, that it has never met with a disaster, that it has never

involved us in a single shilling of debt. As for profits, these vary, and of recent years they have been very small. But today there is an upward tendency, and the future looks distinctly promising.

The Convention * * * Programme, and November 17th

We have decided to have a public celebration in Madras of The Diamond Jubilee. It will take place on December 28th at 5 p.m. in the Gokhale Hall, the Hall given by our late President to the public of Madras, and in which some of her own finest lectures have been delivered. The provisional programme, therefore, must be modified accordingly. In due course we shall see what readjustments are to be made. I hope that at this public celebration it will be possible for many of the representatives of the various Sections to address what will be a very large meeting. All arrangements in connection with it are very kindly being undertaken by the Lodges of The Theosophical Society working in Madras.

We are already beginning to prepare for a great birthday commemoration on November 17th at Adyar. The festivities will begin with a gathering in the Great Hall and will continue throughout the day and possibly into the night as well. What a splendid day it will be, with celebrations in almost every country throughout the world. Theosophists may have varying conceptions as regards Theosophy and as regards the work of The Theosophical Society. Why should they not? But we are all at one as to the importance of November 17th

1605

DIAMOND JUBILEE YEAR, 1875-1935

THE NEOSOPHIST



PRINCIPAL CONTENTS:

A TRIBUTE TO DR. BESANT

BY C. W. LEADBEATER

THE NEXT FORTY YEARS

BY G. S. ARUNDALE

TSONG-KHA-PA

BY J. L. DAVIDGE

AE: THE POET OF THE
SPIRIT

BY JAMES H. COUSINS

THE COUNT DE ST.
GERMAIN

BY A. J. HAMERSTER



OCTOBER 1935



and as to the happiness we have in making of it a day of great rejoicing. I shall hope to receive brief accounts of celebrations from all parts of the world, especially from non-sectionalized Lodges and isolated members; for even a single member by himself can well make the day happy and fruitful. At Adyar the feeding of the poor will, of course, have its usual special place.

The Recording Secretary

I have chosen for our second illustration this month a picture of the Recording Secretary of The Theosophical Society, who has now been in office since June 21st, 1934, and has proved a tower of strength both to the administration of headquarters and to The Society generally. Captain G. Srinivasa Murti—he was a Captain in the Indian Medical Service, and served through the war—is a very distinguished member of the medical profession, and has the peculiarly onerous position of Principal of the Government School of Indian Medicine, an institution in which the great sciences of Hindu and Islamic medicine are given their rightful place as curricula for a degree course in medicine, western medical science being in no way ignored. Learned in Samskrit and in the two great eastern systems of medicine, and an M.B., C.M. of the University of Madras, with a law degree thrown in, Dr. Srinivasa Murti is eminently fitted to hold—as he has held for very many years—the office of Principal of this School; and his devotion to duty is such that I doubt if he has taken more than

a few days leave during the whole period of his service. He has for long been an active worker in The Theosophical Society as a member of the Executive Committee of The Society. But a very special debt of gratitude is due to him from us all for the wonderful care he bestowed upon our late President for many years, and specially during her last illness. Medically speaking, Dr. Besant had confidence in no other doctor, and every day, before he went to his office and after he returned home, he paid her a visit and looked after her as a son would cherish his mother. His visits to her were the happiest occasions of the day, for while he gave her the most expert medical care he shared with her his own inexhaustible store of vitality and was able to converse with her on the very subjects in which she took the deepest interest. She will be glad to see him honoured in the October issue of THE THEOSOPHIST.

The Society's Call to Brotherhood

The Theosophical Society as such has no concern with party politics. It has no concern as such to take sides with Italy or with Ethiopia, or with China or with Japan, or with any other countries which may feel constrained to embark in war's futilities. Nor has The Theosophical Society as such concern with detailed schemes to resolve the pressing problems in the fields of humanitarianism, of internationalism, of industry, of culture, of education, of religion. Our Society as such is concerned with an all-inclusive Brotherhood, with a

Brotherhood which is constantly widening and deepening. It is concerned with progressive Brotherhood. Hence its Second and Third Objects—designed to promote in the First Object an ever-growing Reality.

But while The Theosophical Society is in duty bound to maintain an all-embracing inclusiveness, so that none in whom the spirit of Brotherhood dwells, however faintly, shall have reason to believe they are not welcome to its ranks, it urges every single member to be actively busy in all possible ways, and in conformity with his own individual understanding of Brotherhood, to make Brotherhood more of a living Reality in the life he is able to contact. A member of The Theosophical Society is but half a member if he be not active in translating into action his belief in Brotherhood, on the basis of which he joined The Theosophical Society. Maybe as he works for Brotherhood in his own way he will find himself in conflict with some of his fellow-members working for Brotherhood in their ways. The Theosophical Society does not declare that such and such alone is Brotherhood. It establishes no orthodoxy as to Brotherhood. On the contrary, The Society leaves each and every member free to define and to practise Brotherhood as to him seems good. But The Society does urge *work*, for unless a member practises that which he knows, thus releasing his knowledge and experience in action, he will not be creating that vacuum which alone can summon wider knowledge and experience to his service and strengthening.

Ever ringing in the ears of every member of The Theosophical Society is The Society's Call: Live your Brotherhood! Make Brotherhood more real throughout the world!

* *

Brotherhood in India

Nowhere is Brotherhood more urgently needed than in India, where so much we see a magnificent house divided against itself. In the political field divisions rend an urgently needed solidarity. The Indian National Congress claims to represent the Indian people, and to embody their demand for Home Rule. Yet within the governing body of this Congress there are intolerable divisions stultifying the great Cause committed to its care. There are times for differences. There are times for parties. There are times for a solidarity which presents a united front. If India's leaders, of whatever class or caste or community, hold no sacrifice too great for India's service, let them ruthlessly strike at the roots of all their differences, call with one voice to their fellow-countrymen, and show the whole world that India is after all not the house divided against itself that it has so far seemed to be.

India can be, is someday destined to be, a mighty Brotherhood itself—as I think, and as Dr. Besant thought, a mighty Brotherhood within a great Brotherhood of the East and West as exemplified in what we at present call the British Empire. Shall not all who are truly her leaders incarnate today, in India's critical period of rebirth, that spirit of India-to-be?

Theosophists should be busy in certain definite directions. Those who desire to work in the political field should address themselves to a noble solidarity, utterly free from hatred—strong and insistent, seeking great and brotherly ideals in nationalism and harmonizing these within the wider ideals of a Commonwealth of the East and of the West, and within the Universal Brotherhood of all Life. There is a magnificent work awaiting those who have the wisdom, the courage and the chivalry to work in the field of politics.

* *

Hindu-Muslim Solidarity

But there is work no less urgent to the end of uniting in unbreakable solidarity the members of the great faiths of Hinduism and Islam. Hindu-Muslim unity has for long been an objective for the energies of every Indian who worships the one Truth in many forms, though loving his own form most. Hindu-Muslim solidarity does not exist, and its absence saps the whole vitality of Indian life. Everywhere should Indian Theosophists be at work drawing together Hindu and Muslim in brotherly understanding and peace, each firm in his individual faith, but each sincerely appreciative of the faith of the other, as the Lord of Islam would have His children, as the Lords of Hinduism would have Theirs.

I am thankful to know that some of our Indian members have already established an Islamic Association to promote in general better understanding between Muslims and non-Muslims and in particular between Muslims and

Hindus. Our fine brother, H. C. Kumar, is the life and soul of this admirable activity, started, I believe, on the initiative of Mr. Jinarajadasa. But the Association by no means receives the support it urgently needs for furthering its vital service both to India and to the world. India's regeneration depends in no small measure upon Mussalman and Hindu dwelling in comradeship as children in God's universal family. Hinduism is a faith supremely tolerant in its attitude towards other faiths. Islam is unique in its overt recognition of other Teachers as also Light-Bringers. It is the follower disloyal to his Truth who brings shame to his faith when, by living in accordance with its precepts, he should bring glory. I urge all who are interested in this matter of vital moment to write to Mr. Kumar at Sevagunj, Karachi, Sind, North India. I may add that Captain Balfour-Clarke, now in the service of H. E. H. the Nizam of Hyderabad, has for many years been a keen and reverent student of Islam, and has constantly sought to win for it the appreciative recognition of other faiths.

* *

An Indian Fellowship of Faiths

I wonder if such work as the Islamic Association seeks to do should not form part of a great Fellowship of Faiths within this land of India, so essentially a melting pot for all. Of course, The Theosophical Society is itself the finest Fellowship of Faiths the world possesses, for every Faith is represented among its membership,

and all live in mutually generous appreciation. But it might possibly be useful to have an independent organization established for the sole purpose of drawing into mutual appreciation and respect the enlightened in every Faith represented in India. And the Fellowship might also have the object of discouraging by every means in its power all activities engendering in any Faith a spirit of hatred and contempt as towards other Faiths. Had we in India a great Company of Hindus, Parsis, Buddhists, Christians, Jews, Mussalmans, strong for religious friendship and brotherhood, I am sure we should soon sweep away those ugly races for special communal representation and favoured community treatment which so disfigure Indian life, degrade those who participate in them, and prove to the world that India is, after all, a house divided against herself. Are there not Christians in India who have outgrown the narrower and more prejudiced aspects of missionary enterprise, and are content to see in Christianity a splendid jewel in a Crown of Faiths? Are there not many Hindus who, in the very spirit of their Faith, are eager to hold out the hand of comradeship to all other Faiths? Are there not many Mussalmans who are eager to honour the magnificent precepts of the Lord Himself, enjoining tolerance and goodwill? Are there not many in Buddhism, in Judaism, in Zoroastrianism, similarly intent? Could they not draw near, one to the others, for the honour of their Faiths and for the service of the land in which all Faiths dwell?

The Straight Theosophy Campaign

I am grateful to all who have been good enough to appreciate the purpose underlying our Straight Theosophy Campaign, and I am particularly obliged to those friends who have so kindly offered me the encouragement of their written approval. Obviously, the detailed programme which our Publicity Department has sent out is only a suggestion. No programme is effective which does not meet the needs of those for whom it is intended; and these needs vary almost with every town, and certainly with every district and country. It would be impossible to send out from Adyar a programme universally applicable. But those who have studied our sketch carefully will notice that it stresses two fundamental considerations.

One is the Theosophy as we know it in our splendid literature. Just that Theosophy, and no permutations or combinations of it. Just that Theosophy and no individual interpretations of it. Just Theosophy's eternal highlights, as revealed through H. P. Blavatsky and her greater pupils.

The other is happy comradeship. Running through the programme is lightheartedness in activity, of which there is such urgent need throughout The Society. All study and no play makes a Theosophist, or rather a member of The Theosophical Society, a dull fellow—to adapt the well-known proverb. Whatever else we may be, we positively must not be dull fellows. We must be bright fellows, lighthearted fellows, playful fellows, happy, sometimes even happy-go-lucky, fellows, joyous Fellows of

The Theosophical Society. Of this nature must be the "F" in F. T. S.

I earnestly hope, therefore, that in spreading Theosophy far and wide through the Straight Theosophy Campaign during October, November and December, comradeship and all that comradeship means, will no less be spread far and wide, so that the world may learn to bracket Theosophy and happy comradeship indissolubly. If Theosophy does not add to happiness, if it does not add to unrestricted Friendship, if it does not add to fine Freedom, it is not true Theosophy. It is Theosophy in which the debasing alloy of man predominates over the pure metal of God.

Three Months' Work

In these three months there are days during the course of which much inspiration should be felt. The inaugural day itself, October 1st, is the birthday of one of the greater Theosophists, as all the world knows, for The Theosophical Society owes far more to Annie Besant than it can possibly realize within these confines of her own generation. Then there will be the central day—the day of days—November 17th, the Diamond Jubilee birthday of The Society itself. Indeed may we hope for a great benediction on such an occasion from the mighty Givers of Truth, from Those who in 1875 gave to the world Truth—as to its Life, in Theosophy; and as to a form, in The Theosophical Society. Finally, there will be December 26th, the opening day of the Diamond Jubilee International

Convention of The Theosophical Society in its International Headquarters at Adyar. On such an occasion we may well hope for the blessing of our Elder Brethren, especially if each member of Their Society is striving to make the Universal Brotherhood a living reality in his life.

I hope that every Lodge throughout the world, and every member, will in some way and to some extent dedicate October, November and December to a special effort for the spreading of Theosophy in its and his locality. I hope that every Lodge and every member will strive to make the locality Theosophy-conscious and The-Theosophical-Society-conscious. I hope that every Lodge and every member will strive to make clear that The Theosophical Society stands for Freedom, for Peace, for Goodwill, for Friendship, and that the Science of Theosophy, being the very Science of Truth, exalts Truth everywhere, whether in the religions of the world, or in the world's philosophies, or in science, or wherever else man may be seeking and finding, as find he must, that Truth which is Life itself.

Our Trusteeship

And I hope that as a result of a world-wide effort on the part of our 30,000 members Theosophy may gain understanding and therefore appreciation, and The Theosophical Society increasing strength for service in a substantially increased membership. Every new member of The Society is a force gained for Peace, for Goodwill, for Truth; and the stronger The Society

grows the further war, cruelty, prejudice, selfishness, ignorance, will recede into the past, so that the present and the future shall know them no more.

May the example of H. P. Blavatsky, of H. S. Olcott, and of all those who have shown us the Way, inspire us so to be worthy of the trust reposed in us as guardians in the outer world of Theosophy and The Theosophical Society that we may pass them on to our successors the stronger for our association with them. Neither Theosophy nor The Theosophical Society belong to us. They belong to the future no less than they have been the blessing of the present. Freely have we received them, so must we pass them on, lest their value diminish because we have stamped our time-selves upon them. We ourselves, to be otherwise in the future than we are today, shall need Theosophy and The Theosophical Society. May these be free then for acceptance by all as they were so given to the world in 1875, and as I pray we may pass them on when our time comes to say: Lord, now lettest Thou Thy servants depart in Peace.

Our Science Editor

Professor D. D. Kanga, formerly Professor of Chemistry at the Gujarat College, University of Bombay, and now resident at Adyar, has accepted my invitation to assume the Science Editorship of THE THEOSOPHIST. He will be in charge of the Science Department of the journal, and will make it increasingly valuable by his comment and by his original

and collected contributions showing how the highlights of *The Secret Doctrine* find justification through science. Though retired from the Indian Educational Service, Professor Kanga is still Managing Editor of the physical science section of the Bombay University journal, so that with his knowledge of occultism superadded to his knowledge of science, he is well equipped for the plunge into Theosophical journalism. I bespeak for him the co-operation of all members of The Society who are interested in science either as students, teachers or research workers. It is desirable to have at Adyar Headquarters a list of the names of all such members, and I shall be grateful if these will send him their full names and addresses, with academic qualifications, if any, and the subject or subjects in which they are specially interested and have specialized. This list will be helpful to the Science Editor to put himself in communication with any member when occasion arises. Such members will render useful service to Professor Kanga if they will keep him informed either by short notes or abstracts from learned journals or cuttings from science magazines and papers as to the latest researches in their respective branches of science, if they have a bearing, close or remote, on what has already appeared in the classic Theosophical literature on the subject.

World Day for Animals

I hope our thirty thousand members will make a special point of observing, and induce another

thirty thousand and more to observe, World Day for Animals on October 4th. The birthday of that kindly animal lover, St. Francis of Assisi, who was one with all created things, who called "the wind my brother and my sister rain"—his birthday was chosen in 1928 as the most suitable date for celebrating this World Day, which has since developed into a world observance. Its origin was a year earlier, when Miss D. J. Winter wrote from Brno, Czechoslovakia, to the World League Against Vivisection, London, suggesting that one day throughout the world should be devoted to the benefit of animals. It is an extraordinary world in which we need to be reminded that our duty is to treat animals as worthy fellow-citizens, when every day in the calendar should be a real World Day for Animals and every week should be a real Animal Week. We need to remind ourselves that animals are members of the universal family of God's creatures, and that they are no more to be exploited than are men and women; unhappily we exploit both—men and animals, though men in the main are more kind to one another than they are to their young wards and brothers. We can imagine St. Francis raining blessings on those who observe this Day, whose threefold object is: (1) To direct attention to the wrongs inflicted on animals for "sport", commerce, amusement and (so-called) science; (2) To focus thought on the speediest means of abolishing such wrongs; (3) To inspire action on behalf of all suffering animals. All of which may be

summed up in the motto for the Day: "Think—Speak—Act for suffering animals."

* * *

Ten Good Reasons Why . . .

I wonder whence the Melbourne Lodge (Victoria, Australia) obtained its excellent "Ten Good Reasons Why You Should Study Theosophy." Anyhow, here are the ten good reasons:

Because

1. It solves the Riddle of the Universe; harmonizing the facts of Science with the fundamental truths of Religion.
2. It proves life worth living, by rendering it intelligible, and demonstrating the justice and the love which guide its evolution.
3. It removes all fear of death, and much of its sorrow; recognizing birth and death, joy and sorrow, as alternating incidents in a cycle of endless progress.
4. It insists upon the optimistic view of life; proclaiming man the Master of his own destiny; child of his past; parent of his future.
5. It demonstrates the Power, the Wisdom, and the Love of God; notwithstanding all the sorrow and misery of the world.
6. It brings hope to the hopeless: showing that no effort is ever wasted, no error irretrievable.
7. It proclaims the Fatherhood of God; hence the Sonship of Man, and his ultimate attainment of perfection.
8. It declares the universality of the Law of Causation; maintaining that—"whatsoever a man soweth, that shall he also reap," in this, and in all other worlds.
9. It regards the world as a school, to which man returns again and again, until all its lessons are acquired.
10. It affirms the Brotherhood of Man; and provides a basis of union for all who desire to work for its realization.

A TRIBUTE TO DR. BESANT

By C. W. LEADBEATER

The following lecture was delivered by Bishop Leadbeater in the Adyar Hall, Sydney, on October 2nd, 1927, to celebrate Dr. Besant's eightieth birthday. It is here published for the first time.—ED.

LAST time I had the privilege of speaking from this platform my subject was one of the greatest women of last century, or perhaps of all time—Madame Helena Petrovna Blavatsky, the Founder of The Theosophical Society, a Teacher sent to enlighten our western world by bringing to it the wisdom of the East. Tonight I have again to speak about a great woman—a very great woman—but this time happily one who is still among us, Dr. Annie Besant, the chief pupil of Madame Blavatsky, and the present President of The Theosophical Society and leader of several other movements. We are celebrating her eightieth birthday, and I have the honour of being chosen to address you about her because I have known her longer and more closely than you have. That is no mere figure of speech, I assure you; I do indeed feel it to be a very great honour to speak of her, though I know full well that no words that I can use will ever do justice to my subject.

This is a very great day for us—this eightieth birthday of our President. I know that a mighty host of her followers all over the world will join in this celebration,

for it is, to us who are Theosophists, all that the festival of his patron saint is to the most ardent churchman—all that and much more; for a man's relation to his patron saint, though it may sometimes be very real and very valuable, is often but vague and nominal; whereas in our case we have the strongest ties of love and gratitude to one whom we have seen and know well, a great Teacher who has done for many of us the greatest of all services, for she has lifted our lives from darkness to light, she has made them vivid, full of meaning and power—made them emphatically worth living in the highest sense of the word.

That you may see that I know that whereof I speak, let me first touch a personal note, and tell you a little of what your President is to me, her humble representative in certain capacities in this part of the world. She has just completed her eightieth year; for nearly half of those years—for 37 of them—I have had the privilege of very intimate association with her, of working with her as a comrade and a close personal friend. There is a cynical proverb to the effect that no man is a hero to his valet

de chambre—that is to say, to those who are in daily contact with him, but in the case of our great President absolutely the contrary of that is true; the closer the association that we have with her the deeper is our reverence and our love. For she is that rare phenomenon, a character wholly consistent, a saint who is always saintly, who never disappoints her devotees by falling below her highest level—a person of dauntless courage and immense determination, inflexibly carrying through to the end whatsoever she undertakes, yet ever gentle; courteous, and kindly to all. Wise with that eternal wisdom which she has learned at the feet of the Masters of Wisdom, she yet fails never to show forth the qualities of power and love which complete the triangle of the divine manifesting in man.

She is unquestionably the greatest woman in the world—the greatest, too, in many different directions. More and more as the years roll on we learn to appreciate her many-sided-ness, to see in how many different ways she towers above the average humanity. We cannot but admire her amazing versatility, her extraordinarily complete grasp of a vast number of subjects, her power of dealing instantaneously and effectively with any and every emergency. I remember a most remarkable instance of that versatility. She is a person of very wide reading on philosophical, religious, and scientific subjects, but I am not aware that she had ever turned to unravelling the tangles of the law. Yet when an action was

brought against her in India to try to annul the papers of adoption which had been given to her by the father of the ward, Mr. Krishnamurti, she declined to engage counsel in the ordinary way, but instead sent for a cab-load of law-books from the library in Madras, devoted herself for a fortnight to an exhaustive study of the Indian law on that subject, and then went into court and conducted her own case with a brilliancy and vigour which astounded all those who were concerned in the affair. I myself attended as a witness, and can bear testimony to the eagerness with which all the lawyers not at the moment otherwise engaged crowded the court to listen to her speeches.

Her whole life shows evidence of this amazing thoroughness. When she took up Theosophy she very quickly mastered its intricacies and became its foremost living exponent, yet when she was instructed by her Master to work for the freedom of India she at once turned from Indian philosophy to Indian politics, and immediately became a powerful factor in that entirely new sphere of action.

She is the most strenuous worker that I have ever seen. From very early in the morning, long before sun-rise, to very late at night, she toils incessantly, never wasting a moment. The instant that one piece of work is finished, she lays it aside and turns promptly to the next, with no thought of rest or relief. Yet all her work is done with extreme care and accuracy. She is the most extraordinary mixture of tremendous energy, flaming enthusiasm and



DR. G. SRINIVASA MURTI

Recording Secretary of The Theosophical Society, and
honorary physician to Dr. Besant.

steady persistence, and now at the age of 80 all these qualities are just as strong as ever. The Psalmist somewhat gloomily remarks: "The days of our age are three-score years and ten, and though men be strong that they come to four-score years, yet is their strength then but labour and sorrow." The Psalmist, however, had not the privilege of the acquaintance of Dr. Annie Besant, or he might have seen fit to modify his statement.

Our President has attained the four-score years, and in the course of her long and eventful life she has certainly laboured harder and with infinitely greater result than most people; certainly also in the course of that life she has had more than her share of sorrow and of persecution; yet her attitude now is one of serene cheerfulness and indomitable hopefulness. Her intellect is colossal, and the breadth of her mental vision seems all-comprehensive. At the time of those legal proceedings in India, I have often heard her discussing points of law with the late Sir Subramania Iyer, and it was most interesting to watch the play of intelligence between those two great minds, to see how instantly each grasped the points made by the other, leaving the other lawyers present far behind them.

She is by far the greatest orator of our time, at least in English-speaking countries. Here again I know whereof I speak, because I have in my time heard a large number of celebrated speakers, including Mr. Gladstone and others in Parliament, and all the most famous preachers of various denominations. She undoubtedly sur-

passes them all in fire and effectiveness, and her Irish poetical temperament gives her a wonderful readiness and gracefulness in speech. She possesses a faculty along those lines which I, at any rate, cannot in the least understand; she tells me that while in her public lectures she is speaking one sentence, she sees the next sentence in the air before her—usually in three alternative forms, from which, while still speaking, she deliberately selects that which she thinks best suited to the audience. I have never myself had any experience in the slightest degree like that, and I cannot comprehend how it is done, but at least I can testify to the magnificent result achieved. She is a veritable artist in words, and knows so exactly how to apply them. She delivers an enormous number of lectures, and as her life is so full of the most pressing business she has no time to revise them; yet so splendidly are they put together, and so beautifully are they expressed, that the stenographic report of them is usually printed without the slightest alteration.

Again, she is one of the most prolific of writers. Most of her books and articles are on the deepest and most difficult of subjects, yet she produces them with amazing rapidity. I do not know exactly how many books and pamphlets she has written, but some time ago the number was well over three hundred, and that does not include twenty-five works written in collaboration with others, twenty-one books and twelve periodicals edited by her, and six translations.

As to articles, their name is legion. They are by no means all on Theosophical subjects, for her industry was equally great when she fought in the ranks of Free-thought. I know of no other teacher in the physical world who can be compared to her; she is revered and loved by hundreds of thousands who have been led by her lectures and her books to come from the wilderness of doubt, and to build their spiritual lives on a sure and certain foundation. During the twenty years of her Presidency, The Theosophical Society has more than trebled its membership, and the numbers of charters issued has risen from 900 to 2,500. Her services to the Liberal Catholic Church, to the Co-Masonic Order, and to the cause of the newer, saner, and more scientific education are well-known to all who have any acquaintance with such matters.

All her life she has battled for freedom, for herself in earlier days, then for others. I do not know how many of you have read her wonderful *Autobiography*. If there be any who have not yet perused it, I should earnestly recommend them to do so without delay. It is a very wonderful record of the struggle of a soul from darkness to light, from slavery to freedom—a report of terrible suffering and persecution bravely endured, and of the royal reward which came at the end of it all. Born in orthodox surroundings, she presently found herself compelled to struggle for freedom from the fetters which they imposed upon her. The narrowness and illiberality of the presentation of Christi-

anity which she encountered drove her eventually to adopt the atheistic position, and for some years she spoke and wrote with characteristic vigour against the fundamental delusions of orthodoxy. Her eloquence was scathing, but never vulgar. She never descended to the low levels of personal abuse by which many free-thinking writers spoiled the effect of perfectly legitimate arguments, and disgusted all nice-minded people. Atheist herself, she yet never asserted: "There is no God," but simply said: "I see no certain evidence of His existence, and therefore I cannot believe in Him."

The condition of the poor at that period, the hours and circumstances of their work, and the utterly scandalous slavery of little children aroused her burning indignation, and she was constantly engaged in various movements which were endeavouring to ameliorate those conditions. Just as she sought to free men's minds from the tyranny of a heartless creed, so did she also strive to obtain for them freedom and humane treatment on the physical plane.

It was in that earlier and stormier part of her career that I first saw her. I am not quite sure of the exact date, but I think it must have been about 1877, that, seeing an advertisement of a distinctly anti-Christian lecture, and being at that time an enthusiastic young clergyman of the Church of England, I went to the Hall of Science in Old Street, turning out of the City Road, to hear what this wonderful lady

orator had to say. I confess that I was startled by her vehemence, and I felt that she was stating certain objections to the faith rather more strongly than need be; yet even then I was forced to admit that there was much reason in what she said, and that many of her arguments were unanswerable. There was an unfortunate young man present who represented the Christian Evidence Society, and made feeble endeavours to argue with her, but in very short passage of arms she reduced that poor fellow to stuttering imbecility, so that one could not help being rather sorry for him, even while recognizing that he had not a leg to stand upon. I heard her two or three times at the same place when I happened to be in town, and I may say that it was in consequence of these lectures of hers that I came into touch with the works of Colonel Ingersoll and other liberal writers, so it was really she who prepared my mind for the ready response to the Theosophical truths which were to come to me some five years later.

We have all heard how Theosophy was brought to her notice by the fact that Mr. W. T. Stead invited her to review for his magazine Madame Blavatsky's *Secret Doctrine*—how she at once recognized the mighty truths that were hidden in that most wonderful of books, and promptly tried to come into touch with its author in order to learn more of the system. Madame Blavatsky met her with characteristic frankness, answered all her questions, and made a tremendous impression upon her, but would not allow her

to join The Theosophical Society until she had first read the Psychical Research Report on the Coulomb case, at that time the most recent of the many amazingly unscrupulous attempts which, all through its history, have consistently been made (and are still being made to-day) by the enemies of Theosophy to discredit its teachings by fabricating the most incredibly wicked slanders against those who try to spread abroad its truths in the world. Our President went home and read the Report, and at once decided to throw in her lot with Madame Blavatsky, whose faithful disciple she remained until the hour of her death; and, indeed, she remains so still.

When she joined The Society in 1889 I had already been working for Theosophy for five years in India and Ceylon, and I did not meet her as a Theosophist until I returned to England at the end of that year. In fact, my first encounter with her was in Mr. Sinnett's drawing-room in Ladbroke Gardens at a meeting of the London Lodge, to which somewhere about that period I became Secretary. From that time onward I met our Leader frequently at such meetings, and from the first I felt the strongest possible attraction to her—due, no doubt, to the fact that we had met in many previous lives, and had tried at various times and in various ways to serve our Masters together. The Theosophical Headquarters had been moved in 1891 to our President's house at 19 Avenue Road, St. John's Wood; but it was in 1895 that at her invitation I went and took up my abode in that

house, remaining there with her until it was sold to the adherents of Mrs. Tingley at the end of the century. From then until now I have been in constant communication with our beloved Leader, and she has ever shown herself the kindest and most gracious of friends and the most loyal of comrades.

Her occult progress was amazingly rapid, for from the very first she did work for the Theosophical Society which no one else could have done. As practically her first introduction to it was through reviewing *The Secret Doctrine*, she made the study of that her speciality, and she interpreted it, systematized it, solved many of its problems, and reconciled its apparent contradictions as none but she could do. Well may we who are members of her Society celebrate her birthday and thank God for it, for the world would have been infinitely poorer if she had remained out of incarnation. We owe our Theosophy to our great Founder, Madame Blavatsky, but it is Dr. Besant who has arranged it, interpreted it, and made it comprehensible to us. At intervals since then, when the exigencies of other duties have allowed it, I have had the very great honour and privilege of working with her along various lines of occult investigations.

Our labours have been directed not so much towards the discovery of anything new as to the verification and corroboration, the expansion and the explanation of what had already been told to us; so that we are now able to say with utter certainty that we know from our own personal experience that

the main Theosophical teachings are absolutely true. Having worked so much with her in this way, I can bear testimony that our dear President is a most careful and painstaking investigator, and she has at the same time an unerring intuition and a splendid sweep of vision which enable her to arrive at accurate conclusions while I am still plodding far behind and building my way up step by step from below to a result upon which she has already descended with an eagle-like sweep.

Her magnificent enthusiasm in the cause of those who are oppressed, and her frank outspokenness in defence of what she knows to be the truth have, not unnaturally, made her a certain number of enemies. She has again and again been bitterly assailed, and foulest falsehoods have been told about her by those to whom her strength and greatness were an offence. We know that in other lives as Hypatia and Giordano Bruno she faced martyrdom in order that she might proclaim the truth, and the same fate has followed her in this incarnation, though the martyrdom has stopped short of actual bloodshed, and employed, instead, the ignoble weapons of slander and persecution.

In no part of her work has this been more conspicuous than in regard to her brave and long continued attempt to obtain Dominion Status for India. For many years she has energized in various directions for the helping and betterment of that Motherland of so many of our Masters, but through all that time she has never receded an inch from what she feels to be the right position, and has steadfastly

maintained the necessity for the future of the world that India should remain an integral part of the British Empire, though attaining the fullest system of self-government possible under the circumstances. Many Indians have misunderstood her position in this matter, and have even abandoned her wise and statesmanlike leadership to follow others who are less far-seeing. Nevertheless, she has gone on her way undisturbed, and I think it will not be long now before we shall see her action justified and her purpose achieved.

Another and a very wonderful department of her work has been to train and to take care of the vehicle of the World-Teacher. Many years ago now it was confided to her care, and she has been unremitting in her attention to that duty. Now, she is reaping the reward of that care, and is watching with joy the unfoldment of the bud which she nurtured, the blossoming of the flower whose fragrance shall fill the worlds.

And we, members of her Society, who owe her so much more than others do, what can we do to mark this auspicious occasion, to show to some small extent the overflowing gratitude which we all feel? There is little that we can give to one so much greater than ourselves, but if we pour out at her feet our loving homage and devotion we shall

thereby generate force which she can use for the helping of the world she loves so well. Above all, let us show our devotion to her by doing our best to pass on to others all the many benefits we have received from her; let us do all we can to support the movements which at the instance of her Master she has initiated. Her one object in all that she does is to serve her fellowmen; if we can, to some small extent, co-operate with her in that never-ending labour, I think that that will be the most acceptable of all possible expressions of our gratitude.

* * *

Bishop Leadbeater appends the following note:

Since the above lecture was delivered, our great Leader has once again been chosen by the Hierarchy as the herald of a movement of a paramount importance to the world. Through her was given forth the beautiful and touching call of the World-Mother which has made so vivid appeal to every woman who has had the privilege of hearing or reading it. In this line of work also we shall gladly and lovingly support her; we shall range ourselves under her banner, and follow her whithersoever she leads us, knowing that she is ever the servant and the representative of the Holy Masters of Love and Wisdom.

H. P. BLAVATSKY

BY HERSELF AND OTHERS

This second instalment is from a manuscript prepared by Miss M. K. Neff from The Society's records at Adyar. The question of publishing the whole manuscript as a volume is under consideration.—ED.

III

LIFE AT HER GRANDFATHER'S

“THE five years passed in safety with her grandparents seem to have had an important influence on Helena's future life. Miss Jeffries had left the family; the children had another English governess, a timid young girl to whom none of her pupils paid any attention, a Swiss preceptor, and a French governess . . . wild . . . woods surrounded the large villa occupied by Mdlle. Hahn's grandparents during the summer months. It was only when roaming at leisure in the forest, or riding some unmanageable horse on a Cossack's saddle, that the girl felt perfectly happy.”¹

The dearly loved aunt, Mme. Nadejda Fadeef, who affectionately called the little Helena “Helinka”, wrote of her in later years: “We who know her (Mme. Blavatsky) now in age can speak of her with authority, not merely from idle report. From her earliest childhood she was unlike any other person. Very lively and highly gifted, full of humour, and of most remarkable daring; she struck

everyone with astonishment by her self-willed and determined actions . . .

“Those who have known her from her childhood would—had they been born thirty years later—have also known that it was a fatal mistake to regard and treat her as they would any other child. Her restless and very nervous temperament, one that led her into the most unheard-of, ungirlish mischief; her unaccountable—especially in those days—attraction to, and at the same time fear of, the dead; her passionate love and curiosity for everything unknown and mysterious, weird and fantastical; and, foremost of all, her craving for independence and freedom of action—a craving that nothing and nobody could control; all this, combined with an exuberance of imagination and a wonderful sensitiveness, ought to have warned her friends that she was an exceptional creature, to be dealt with and controlled by means as exceptional.

“The slightest contradiction brought on an outburst of passion, often a fit of convulsions. Left

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

alone with no one near her to impede her liberty of action, no hand to chain her down or stop her natural impulses, and thus arouse to fury her inherent combativeness, she would spend hours and days quietly whispering, as people thought, to herself, and narrating, with no one near her, in some dark corner, marvellous tales of travels in bright stars and other worlds, which her governess described as ‘profane gibberish’; but no sooner would the governess give her a distinct order to do this or the other thing, than her first impulse was to disobey.

“It was enough to forbid her doing a thing to make her do it, come what would. Her nurse, as indeed other members of the family, sincerely believed the child possessed ‘the seven spirits of rebellion’. Her governesses were martyrs to their task, and never succeeded in bending her resolute will, or influencing by anything but kindness her indomitable, obstinate, and fearless nature.

“Spoilt in her childhood by the adulation of dependents and the devoted affection of relatives, who forgave all to ‘the poor, motherless child’—later on, in her girlhood, her self-willed temper made her rebel openly against the exigencies of society. She would submit to no sham respect for or fear of public opinion. She would ride at fifteen, as she had at ten, any Cossack horse on a man's saddle! She would bow to no one, as she would recede before no prejudice or established conventionality. She defied all and everyone.

“As in her childhood, all her sympathies and attractions went

out towards people of the lower class. She had always preferred to play with her servants' children rather than with her equals, and as a child had to be constantly watched for fear she would escape from the house to make friends with ragged street boys. So, later on in life, she continued to be drawn in sympathy towards those who were in a humbler station of life than herself, and showed a pronounced indifference to the ‘nobility’ to which by birth she belonged.”²

There was one, however, who could curb and guide this child with the “fiery temper of the Dolgoroukis” to some extent; namely, her grandmother, another Dolgorouki. Col. Olcott relates an instance of it in *Old Diary Leaves*: “I will now tell a story which I had from her own lips, and the incidents of which had a most lasting effect upon her through life. In childhood her temper was practically unrestrained, her noble father petting and idolizing her after the loss of his wife. When, in her eleventh year, the time came for her to leave his regiment and pass under the management of her maternal grandmother (the wife of General Fadeyef, born Princess Dolgorouki), she was warned that such unrestrained liberty would no longer be allowed her, and she was more or less awed by the dignified character of her relative.

“But on one occasion, in a fit of temper at her nurse, a faithful old serf who had been brought up in the family, she struck her a blow in the face. This coming to her grandmother's knowledge, the child was summoned, questioned,

and confessed her fault. The grandmother at once had the castle bell rung to call in all the servants of the household of whom there were scores, and when they were assembled in the great hall, she told her that she had acted as no lady should, in unjustly striking a helpless serf who would not dare defend herself; and she ordered her to beg her pardon and kiss her hand in token of sincerity.

"The child at first, crimson with shame, was disposed to rebel; but the old lady told her that if she did not instantly obey, she would send her from her house in disgrace. She added that no real noble lady would refuse to make amends for a wrong to a servant, especially one who by a lifetime of faithful service had earned the confidence and love of her superiors. Naturally generous and kind-hearted towards the people of the lower classes, the impetuous child burst into tears, knelt before the old nurse, kissed her hand, and asked to be forgiven. Needless to say she was thenceforth fairly worshipped by the retainers of the family. She told me that that lesson was worth everything to her, and it had taught her the principle of doing justice to those whose social rank made them incapable of compelling aggressors to do rightly towards them."³

In a delightful book, called *Juvenile Recollections Compiled for My Children*,* Mme. Jelihowsky

* Mme. Jelihowsky wrote also *My Youth When I Was Little, The Truth about Mme. Blavatsky*, as well as a serial entitled *Helena Petrovna Blavatsky*, which appeared in *Lucifer* (H. P. B.'s English magazine) in 1894 and 1895.

(H. P. B.'s sister Vera) tells these stories selected from the diary which she kept during her girlhood:

"The great country mansion (*datche*) occupied by us at Saratow was an old and vast building, full of subterranean galleries, long abandoned passages, turrets, and most weird nooks and corners. It had been built by a family called Pantchoolidzef, several generations of whom had been governors at Saratow and Penja—the richest proprietors and noblemen of the latter province. It looked more like a mediaeval ruined castle than a building of the past century . . .

"We had been permitted to explore, under the protection of half-a-dozen male servants and a quantity of torches and lanterns, those awe-inspiring 'Catacombs'. True, we had found in them more broken wine bottles than human bones, and had gathered more cobwebs than iron chains, but our imagination suggested ghosts in every flickering shadow on the old damp walls. Still Helen would not remain satisfied with one solitary visit, nor with a second either.

"She had selected the uncanny region as a Liberty Hall, and a safe refuge where she could avoid her lessons. A long time passed before her secret was found out, and whenever she was missing, a deputation of strong-bodied servant-men, headed by the *gendarme* on service in the Governor's Hall, was despatched in search of her, as it required no less than one who was not a serf and feared her little to bring her upstairs by force. She had erected for herself a tower out of old broken chairs and tables

in a corner under an iron-barred window, high up in the ceiling of the vault, and there she would hide for hours, reading a book known as *Solomon's Wisdom*, in which every kind of popular legend was taught.

"Once or twice she could hardly be found in those damp subterranean corridors, having in her endeavours to escape detection lost her way in the labyrinth. For all this, she was not in the least daunted or repentant, for, as she assured us, she was never there alone, but in the company of her little 'hunch-backs' and playmates.

"Intensely nervous and sensitive, speaking loud and often walking in her sleep, she used to be found at nights in the most out-of-way places, and to be carried back to her bed profoundly asleep. Thus she was missed from her room one night when she was hardly twelve, and the alarm having been given, she was searched for and found pacing one of the long subterranean corridors, evidently in deep conversation with someone invisible for all but herself.

"She was the strangest girl one has ever seen, one with a distinct dual nature . . . one mischievous, combative, and obstinate—everyway graceless; the other as mystical, and metaphysically inclined . . . No schoolboy was ever more uncontrollable or full of the most unimaginable pranks and *espiègleries* than she was. At the same time, when the paroxysm of mischief-making had run its course, no old scholar could be more assiduous in his study; and she could not be prevailed * to give up

* So in the original.—ED.

her books, which she would devour night and day as long as the impulse lasted. The enormous library of her grandparents seemed then hardly large enough to satisfy her cravings.

"Attached to the residence there was a large abandoned garden, a park rather, full of ruined kiosks, pagodas, and out-buildings which, running up hillward, ended in a virgin forest, whose hardly visible paths were covered knee-deep with moss, and with thickets in it which perhaps no human foot had disturbed for centuries. It was reputed the hiding-place for all the runaway criminals and deserters, and it was there that Helen used to take refuge when the 'Catacombs' had ceased to assure her safety . . .

"Fancy, or that which we all regarded in these days as fancy, was developed in the most extraordinary way, and from her earliest childhood, in my sister Helen.† For hours at times she used to narrate to us younger children, and even to her seniors in years, the most incredible stories with the cool assurance and conviction of an eye-witness, and one who knew what she was talking about.

"When a child, daring and fearless in everything else, she got often scared into fits through her own hallucinations. She felt certain of being persecuted by what she called 'the terrible glaring eyes', invisible to everyone else, and often attributed by her to the most inoffensive inanimate objects; an idea that appeared quite ridiculous to the bystanders. As

† Not fancy, but clairvoyance, the Theosophist would say.

to herself, she would shut her eyes tight during such visions, and run away to hide from the ghostly glances thrown on her by pieces of furniture or articles of dress, screaming desperately, and frightening the whole household.

"At other times she would be seized with fits of laughter, explaining them by the amusing pranks of her invisible companions. She found these in every dark corner, in every bush of the thick park that surrounded our villa during the summer months; while in winter, when all our family emigrated back to town, she seemed to meet them again in the vast reception rooms of the first floor, entirely deserted from midnight till morning. Every locked door notwithstanding, Helen was found several times during the night hours in those dark apartments in a half-conscious state, sometimes fast asleep, and unable to say how she got there from our common bedroom on the top story.

"She disappeared in the same mysterious manner in daytime also. Searched for, called and hunted after, she would be often discovered, with great pains, in the most unfrequented localities; once it was in the dark loft, under the very roof, to which she was traced, amid pigeons' nests, and surrounded by hundreds of those birds. She was 'putting them to sleep' (according to the rules taught in *Solomon's Wisdom*), as she explained. And indeed, pigeons were found, if not asleep, still unable to move, and as though stunned, in her lap at such times.

"At other times, behind the gigantic cupboards that contained

our grandmother's zoological collection—the old Princess's museum of natural history having achieved a wide renown in Russia in those days—surrounded by relics of fauna, flora, and historical antiquities, amid antediluvian bones of stuffed animals and monstrous birds, the deserter would be found, after hours of search, in deep conversations with seals and stuffed crocodiles. If one could believe Helen, the pigeons were cooing to her interesting fairy tales, while birds and animals, whenever in solitary *tête-à-tête* with her, amused her with interesting stories, presumably from their own autobiographies.

"For her all nature seemed animated with a mysterious life of its own. She heard the voice of every object and form, whether organic or inorganic; and claimed consciousness and being, not only for some mysterious powers visible and audible for herself alone in what was to everyone else empty space, but even for visible but inanimate things, such as pebbles, mounds, and pieces of decaying phosphorescent timber.

"With a view of adding specimens to the remarkable entomological collection of our grandmother, as much as for our own instruction and pleasure, diurnal as well as nocturnal expeditions were often arranged. We preferred the latter, as they were more exciting, and had a mysterious charm to us . . . We knew of no greater enjoyment. Our delightful travels in the neighbouring woods would last from 9 p.m. till 1, and often 2 o'clock a.m.

"We prepared for them with an earnestness that the Crusaders may have experienced when setting out to fight the infidel and dislodge the Turk from Palestine. The children of friends and acquaintances in town were invited—boys and girls from twelve to seventeen, and two or three dozen of young serfs of both sexes, all armed with gauze nets and lanterns, as we were ourselves, strengthened our ranks. In the rear followed a dozen strong grown-up servants, Cossacks, and even a *gendarme* or two, armed with real weapons for our safety and protection.

"It was a merry procession as we set out on it, with beating hearts, and bent with unconscious cruelty on the destruction of the beautiful, large night-butterflies for which the forests of the Volga province are so famous. The foolish insects, flying in masses, would soon cover the glasses of our lanterns, and ended their ephemeral lives on long pins and cork burial-grounds four inches square.

"But even in this my eccentric sister asserted her independence. She would protect and save from death all those dark butterflies—known as *sphynxes*—whose dark fur-covered heads and bodies bore the distinct image of a white human skull. 'Nature having imprinted on each of them the portrait of the skull of some great dead hero, these butterflies are sacred, and must not be killed', she said, speaking like some heathen fetish-worshipper. She got very angry when we would not listen to her, but would go on chasing those 'dead heads', as we

called them; and maintained that by so doing we disturbed the rest of the defunct persons whose skulls were imprinted on the bodies of the weird insects.

"No less interesting were our day-travels into regions more or less distant. At about ten versts from the Governor's villa there was a field, an extensive sandy tract of land, evidently once upon a time the bottom of a sea or a great lake, as its soil yielded petrified relics of fishes, shells, and teeth of some (to us) unknown monsters. Most of these relics were broken and mangled by time, but one could often find whole stones of various sizes on which were imprinted figures of fishes and plants and animals of kinds now wholly extinct, but which proved their undeniable antediluvian origin.

"The marvellous and sensational stories that we, children and school-girls, heard from Helen during that epoch were countless. I well remember when stretched at full length on the ground, her chin reclining on her two palms, and her two elbows buried deep in the soft sand, she used to dream aloud and tell us of her visions, evidently clear, vivid, and as palpable as life to her! . . .

"How lovely the description she gave us of the submarine life of all those beings, the mingled remains of which were now crumbling to dust around us! How vividly she described their past fights and battles on the spot where she lay, assuring us she saw it all; and how minutely she drew on the sand with her finger the fantastic forms of the long-dead sea-monsters, and made us almost see the

very colours of the fauna and flora of those dead regions!*

"While listening eagerly to her descriptions of the lovely azure waves reflecting the sunbeams playing in rainbow light on the golden sands of the sea-bottom, of the coral reefs and stalactite caves, of the sea-green grass mixed with the delicate shining anemones, we fancied we felt ourselves the cool, velvety waters caressing our bodies, and the latter transformed into pretty and frisky sea-monsters; our imagination galloped off with her fancy to a full oblivion of the present reality.

"She never spoke in later years as she used to speak in her childhood and early girlhood. The stream of her eloquence has dried up, and the very source of her inspiration is now seemingly lost! She had a strong power of carrying away her audiences with her, of making them see actually, if even vaguely, that which she herself saw.

"Once she frightened all of us youngsters very nearly into fits. We had just been transported into a fairy world, when suddenly she changed her narrative from the past to the present tense, and began to ask us to imagine that all that which she had told us of the cool, blue waves with their dense populations was around us, only invisible and intangible, so far. . . .

"Just fancy! A miracle!" she said; 'the earth suddenly opening, the air condensing around us and rebecoming sea waves . . . Look, look . . . there, they begin already appearing and moving.

* Did she psychometrize the fossils, or read their history in the astral records?

We are surrounded with water, we are right amid the mysteries and the wonders of a submarine world! . . .

"She had started from the sand, and was speaking with such conviction, her voice had such a ring of real amazement, horror, and her childish face wore such a look of wild joy and terror at the same time, that when, suddenly covering her eyes with both hands, as she used to do in her excited moments, she fell down on the sand screaming at the top of her voice, 'There's the wave! . . . It has come! . . . The sea, the sea, we are drowning!' . . . Every one of us fell down on our faces, as desperately screaming and as fully convinced that the sea had engulfed us, and that we were no more!

"It was her delight to gather around herself a party of us younger children at twilight, and after taking us into the large dark museum, to hold us there, spell-bound, with her weird stories. Then she narrated to us the most inconceivable tales about herself; the most unheard-of adventures of which she was the heroine, every night, as she explained. Each of the stuffed animals in the museum had taken her in turn into its confidence, had divulged to her the history of its life in previous incarnations or existences.

"Where had she heard of re-incarnation, or who could have taught her anything of the superstitious mysteries of metempsychosis, in a Christian family? Yet she would stretch herself on her favourite animal, a gigantic stuffed seal, and caressing its silvery, soft

white skin, she would repeat to us his adventures, as told to her by *himself*, in such glowing colours and eloquent style, that even grown-up persons found themselves interested involuntarily in her narratives. They all listened to, and were carried away by the charm of, her recitals, the younger audience believing every word she uttered. . . .

"If Helen loved to tell us stories, she was still more passionately fond of listening to other people's fairy tales. There was, among the numerous servants of the Fadeef family, an old woman, an under-nurse, who was famous for telling them. The catalogue of her tales was endless, and her memory retained every idea connected with superstition. During the long summer twilights on the green grassy lawn under the fruit trees of the garden, or during the still longer winter evenings, crowding around the flaming fire of our nursery-room, we used to cling to the old woman, and felt supremely happy whenever she could be prevailed upon to tell us some of those popular fairy tales, for which our northern country is so famous.

"The adventures of 'Ivan Zarewitch', of 'Kashtey the Immortal', of the 'Gray Wolf', the wicked magician travelling in the air in a self-moving sieve; or those of Meletressa, the Fair Princess, shut up in a dungeon until the Zarewitch unlocks the prison-door with a golden key, and liberates her—delighted us all. Only, while all we children forgot those tales as easily as we had learned them, Helen never either forgot the stories

or consented to recognize them as fictions.

"She thoroughly took to heart all the troubles of the heroes, and maintained that all their most wonderful adventures were quite natural. People *could* change into animals and take any form they liked, *if they only knew how*; men *could* fly, if they only wished so *firmly*. Such wise men had existed in all ages, and existed even in our own days, she assured us, making themselves known, of course, only to those who were worthy of knowing and seeing them, and who believed in, instead of laughing at, them.* . . .

"As a proof of what she said, she pointed to an old man, a centenarian, who lived not far from the villa, in a wild ravine of a neighbouring forest, known as 'Baranig Bouyrak'. The old man was a real magician, in the popular estimation; a sorcerer of a good, benevolent kind, who cured willingly all the patients who applied to him, but who also knew how to punish with disease those who sinned. He was greatly versed in the knowledge of the occult properties of plants and flowers, and could read the future, it was said.

"He kept bee-hives in great numbers, his hut being surrounded by several hundreds of them. During the long summer afternoons he could be always found at his post, slowly walking among his favourites, covered as with a living cuirass, from head to foot, with swarms of buzzing bees, plunging

* This indicates her early knowledge or conviction of the existence of the Masters of the Wisdom.

both his hands with impunity into their dwellings, listening to their deafening noise, and apparently answering them—their buzzing almost ceasing whenever he addressed them in his (to us) incomprehensible tongue, a kind of chanting and muttering. Evidently the goldenwinged labourers and their centenarian master understood each other's languages. Of the latter, Helen felt quite sure.

"Baranig Bouyrak' had an irresistible attraction for her, and she visited the strange old man whenever she could find a chance to do so. Once there, she would put questions and listen to the old man's replies and explanations as to how to understand the language of bees, birds and animals,* with a

* One of the powers of the Raja-Yogis. See Chapter XIV.

passionate earnestness. The dark ravine seemed in her eyes a fairy kingdom. As to the centenarian 'wise-man' he used to say of her constantly to us: 'This little lady is quite different from all of you. There are great events lying in wait for her in the future. I feel sorry in thinking that I will not live to see my predictions of her verified; but *they will all come to pass!*'"

REFERENCES

CHAPTER III

	PAGE
¹ <i>Incidents in the Life of Madame Blavatsky</i> , by A. P. Sinnett ...	20, 21.
² <i>Ibid.</i> ...	19-20.
³ <i>Old Diary Leaves</i> , Vol. III (Second Edition) ...	9
⁴ <i>Incidents</i> ...	21-30

STRAIGHT THEOSOPHY CAMPAIGN

EVERY Lodge President in the American Section has received a copy of a letter from the National President (Mr. Sidney Cook) urging a strenuous and simultaneous campaign, commencing October 1st. Mr. Cook writes:

There is great value in a unified world-wide activity. Each Lodge is entirely free to do as much or as little as it desires in connection with the campaign, but I would like to urge, if I may, that it be incorporated in your Lodge programme to as large an extent as possible.

That all Theosophists should be thinking on the same subjects, using the same books and carrying on directly related activities simultaneously throughout the whole world, cannot but have a world-wide influence in strengthening the ties between us as members and in permeating the world thought atmosphere with Theosophical ideals and aspiration.

These are the purposes of the campaign, and Dr. Arundale and I both hope that everywhere it will be taken up with such vigour and enthusiasm that during the three months, October to December, Theosophy, by the united effort of every member and every Lodge, will make itself felt everywhere.

THE NEXT FORTY YEARS

By G. S. ARUNDALE

HE would be rash indeed who dared to forecast the nature of the growth of Theosophy and The Theosophical Society from 1936 to 1975, for it is above all important for us all to realize that The Society is a movement sent into the outer world by some among the Elder Brethren of Humanity in compliance with a system of providing the world with a fresh wave of life during the last quarter of each century.

The Theosophical Society is, therefore, not an activity arising from below but an impetus released from above, and the founders themselves were members of what might be called a *corps d'élite* of specially trained servants of the Inner Government of the world, dedicated to the unique function of being available for any duty assigned to it, its members for the most part not being in training for the more definite offices in the Inner Government of the world such as those of the Manu and the Bodhisattva. Madame Blavatsky was, and of course is, a member of this *corps d'élite*, one of its senior members, and in a very special measure equipped for the many different kinds of duties which devolve upon such a body of workers. Colonel Olcott was, and is, one of such members, too, with capacities unlike those of his great colleague but extraordinarily complementary to them.

The Theosophical Society, therefore, is not a movement about which we down here can predict a future save in comparatively general terms, and in the light of the type of activity in which it has been engaged during the past sixty years.

In the "Conclusion" to *The Key to Theosophy*, one of the great outer founders refers to The Society's future. Madame Blavatsky says:

Its future will depend almost entirely upon the degree of selflessness, earnestness, devotion, and last, but not least, on the amount of knowledge and wisdom possessed by those members, on whom it will fall to carry on the work, and to direct The Society after the death of the founders. She goes on to refer to the danger of The Society drifting "on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die." This danger is the result of the bias, both temporal, emotional and mental, which the majority of our members must necessarily bring into The Society by reason of their environment in the outer world, a bias which is by no means easy to dissipate, and, as Madame Blavatsky says, causing a "judgment . . . but too likely to be warped."

But if this danger of the personal equation in its narrower aspects can

be minimized, then, she proceeds, The Society

will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of Religion, Duty and Philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers, and will open the way to the practical realization of the Brotherhood of all men. She goes on to show how the East will come to be appreciated at its true value, how super-normal faculties will be able to be developed in a calm and lofty atmosphere, how the Messenger of the last quarter of the twentieth century will find a united body of people, a language—by which she means, of course, a mental receptivity, and a literature, ready to his use. But all this is contingent upon character, wisdom and brotherhood as manifest in our membership.

In *Man: Whence, How and Whither*, the reference to the future of The Theosophical Society deals with the turning out of "a vast amount of literature, possibly what we should call texts, and is keeping alive an interest in the old religions and in forgotten things." The Society has dependencies in other parts of the world which are "practically autonomous—big establishments and universities in all the principal countries; but they all look up to Adyar as the centre and origin of the movement and make it a place of pilgrimage." It is further pointed out that The

Society "has increased by geometrical progression . . . so that . . . there is . . . a huge Society . . . to carry on the activities at Adyar and the other great centres all over the world." Evidently my dream of 100,000 members errs on the side of caution. So much the better.

I do not, however, propose here to concern myself with the exact nature of The Society's future many hundred years hence. The future will assuredly take care of itself if we take care of the immediate present to the best of our ability. And we who are custodians of The Society in these days have the two duties of maintaining in all possible purity the Theosophy and The Theosophical Society as we have received these from their earlier guardians, and of handing on to our successors a Theosophy and a Theosophical Society adequate to the demands which shall be made upon them in the times to come.

Let us take stock of the obstacles in the way of such transmission. There are, it seems to me, three major dangers against which we have to guard. The danger of Movements, the danger of Biases, and the danger of World-Storms. As regards the danger of movements, we are confronted with the fact, as I at all events see it, of our Society rightly and properly being the cradle for the early nurturing of organizations and movements which are needed for the world's advancement, but which otherwise would not survive the fear the present always has of the different and of any future which is not an extension of itself. A future which is a straight and natural projection

of itself it approves, for it sees itself perpetuated in such projection. No church, no established institution can tolerate the prospect of its revolutionization, though it has probably reached its present stage through more than one such revolution.

Similarly, the present must always challenge the advent of conditions radically different from its own time-nature, for it thinks it sees in these the probable beginnings of its own decay. The present time is a creature with its own mode of individual life, just as the physical or any other body has its independent existences apart from the larger consciousness of which it is a fragment. And it resents, as do all other bodies, the slightest indications of disintegration.

It is to no small extent for this reason that The Theosophical Society does not make the rapid conquest of the world which we witness in the case of activities which have to do more with ordinary life as it is understood by ordinary people. Such activities do not take people more than a short distance away from their actual selves, and only a few years are required in order that such movements shall come into their own. Witness for example the Boy Scout movement and the Salvation Army, each admirable and doing work not within the power or scope of The Theosophical Society.

The Theosophical Society, while quite definitely concerned with time, with the present, is in many ways a challenge to time, a challenge to the present, to change, to adjust radically their constituent

elements to a larger life of which they are but a partial manifestation. Our Society challenges in time and in the present the static, and the static occupies a not inconsiderable portion of their being.

Thus is The Society a valuable receptacle for the seeds of movements which shall be a blessing to the future, but which belong more to such future than to the present in which they are born. Left unprotected, the present would rend them to pieces. Guarded by forward-looking Theosophists, and Theosophists are, or should be, the most forward-looking people in the whole world, these little seeds are safe, safe for the future. Hence, we must expect movements which are to be the hope of the future, arising within The Society, and colouring The Society to a certain extent with their specific characteristics.

Such arisings are opportunities, but they are also dangers. I am quite prepared to believe that some of our members have actually been guided to membership in order that they may find in The Society strength for the guarding of the movement-seeds they are appointed to sow. I do not for a moment doubt that the close association of many of our members with the Indian Home Rule movement, with the Co-Freemasonic movement, with the Liberal Catholic Church, with the Bharata Samaj, with the New Education, and so forth, is quite definitely ordained by our Elder Brethren. On the other hand, the very natural fervour of these pioneers has caused their sowing to be as much a danger as a blessing. And I am

not in the least surprised that other members, in an equal and opposite condition of anti-fervour, have magnified the danger into a curse, and have not at all perceived the fact of the blessing. When the pendulum swings violently to one end, there is a reasonable expectation that it will swing no less violently to the other end.

But The Society must establish itself in such impersonal and lofty strength and wisdom that even the uncontrolled fervour of members entrusted, perhaps, with some special duty, in no way affects the neutral or universal front it presents to the world. The study of Theosophy, of progressive Theosophy, will aid to this end, as also the constant presence in every member of the spirit of Freedom and Friendship. But no activity of any nature must, without peril to The Society's future, be suffered to colour our movement's great purposes. The sooner such activities are able to remove themselves entirely from even an indirect association with The Society—of course, they can have no direct association whatever—the better both for them and for The Society.

During the next forty years we may indeed welcome the birth of many seeds of promise within The Society in the sense of their nurturing by individual members of The Society in their individual capacity. But The Society has work to do other than that of starting movements intended to meet special needs. It is more concerned with the Eternal Wisdom in all its impersonality than with such Wisdom's practical appli-

cation for any particular time. It encourages such application. But it refuses to be in any way committed to confinement within any form within which it may be expedient to confine the Wisdom.

The second danger lies in those biases of which Madame Blavatsky wrote in *The Key to Theosophy*. There are, I think, three avenues along which this danger may reach us. One avenue is the President of The Society with the bees in his bonnet which he ought to have, but the buzzing of which he must most carefully subordinate to the buzzing of the Queen-Bee—The Theosophical Society. The President should, as I see him—and do not imagine I think that I myself satisfy my conception of a President—be a very colourful personality, with a record behind him of active service in many movements devoted to the service of humanity. He should be a man, or, alternatively, she should be a woman, outstanding in public life, but with a supreme attachment to Theosophy and to The Theosophical Society. If he so chooses, under very careful safeguards he may engage, in his personal capacity, in such work as he may conceive desirable, and obviously not inconsistent with the principles and policies of the movement of which he is the head. He may well have the duty so to do, as had our late President. But it is a duty which must be performed with the utmost circumspection, or he will very seriously endanger the vitality of The Society. So the President may be the channel for the oncoming of the danger of bias usurping the throne of

impersonal Wisdom, impersonal Freedom, and impersonal Friendship.

Another avenue for the appearance of the danger is the individual member who is unchangeably sure that The Society's real purpose is to advocate his own particular and special convictions, who is certain that all of which he emphatically disapproves cannot possibly be Theosophy. "If that is Theosophy", he declares, referring to some attitude or activity which he regards as the very antithesis of brotherhood, "then all I can say is that I do not want such Theosophy. And it isn't Theosophy anyway." He cannot conceive of Theosophies in any way different from his own. And he is particularly sure that he knows what brotherhood is—"after all, it is quite obvious that brotherhood cannot be . . ." whatever he thinks it is not.

I do not for a moment regret his presence within The Theosophical Society, for he has his value. We need him if for no other purpose than to act as a brake on extravagance of all kinds. He helps to prevent the more enthusiastic from making The Society a kind of plaything to be used just as it happens to please us, so that The Theosophical Society becomes a kind of battledore for many shuttlecocks, prostituted to individual personal moods, no less dangerous even if in fact they happen to reflect right purposes.

It is very dangerous to become so obsessed and possessed by ideas and by ideals that eternal values become imperceptible, time-values

distorted, and the Truth universal narrowed down to imprisonment within its fragmentary expressions.

Just as many of us who are full of enthusiasm for special movements, and are convinced that The Society was really started to pave the way for them, are right in the wrong way, so is the member whom I have been describing right in the wrong way. He is right in that he has hold of a true principle. The impulsively enthusiastic member may also have hold of a right principle. But each manages his rightness wrongly, and does harm while he stands for good.

Most of us, I am afraid, are right, but in wrong ways. Yet this is doubtless inevitable, and I hope duly discounted in advance by the Knowers of human weakness.

Nevertheless I should like at this point to suggest that when we condemn people for being, according to our judgment and perhaps according to the judgment of the world, wrong, we forget that such wrong may be no more than a wrong way, and that within the wrong way a right is struggling for expression. I am inclined to believe that most people who do wrong are right in a wrong way. I think that most people are eager to be right, are naturally right; but being ignorant they seize the wrong way of being right, so that the right itself loses somewhat of its brightness.

Surely we must be essentially right in nature all the time. Rightness is the heart of life, the being of life, the origin and the goal of life. But we have to find right ways for the expression of this right, that is to say the ways which

will allow all of the right to find expression, and not just a portion of right.

When next we criticize and condemn, let us see if we cannot confine our criticism and condemnation to the form, perceiving the rightness of the life. I know myself that the spirit of my rightness is generally willing, but often the flesh of my rightness, its form and expression, is weak. This must be the same in the case of all. And I know too that the weakness of the flesh is often assumed to be equally a characteristic of the spirit—in all cases, I believe, an utterly untrue deduction. How much more Friendship there would be in the world, how much nearer we should be to a real universal Brotherhood if wrong ways were not so constantly assumed to be the outcome of wrong motives. We should then gauge the way in the light of the motive, and judge with greater fairness and more helpfully to all concerned.

The third avenue lies in those world-storms and upheavals which tend to retard the world's development. We are only indirectly responsible for these, only share in them as constituent elements of a large family. But our work, essentially of a pacific and of an emotionally generous nature, must necessarily be very adversely affected by the material effects of man's lack of self-control and of emotional stability. Were a war on a large scale to break out just now our work would be substantially retarded. There would be more work for The Society and its members to do, but it would again be what I might call kindergarten work.

We should have to begin again the teaching of elementary principles, instead of being able to take these for granted. We are told that when that Californian Community is started the world as a whole will already have learned many of the lessons which at present are distasteful. But in this twentieth century we are a long way off from such devoutly-to-be-desired consummation. We are certainly in a Golden Age from one point of view, but there is a very substantial amount of dross amidst the gold. And when that dross gains the upper hand, the gold tends to sink into obscurity, and The Society must needs wait awhile for the time when its less elementary activity can be undertaken with success.

Along what lines may we imagine our movement to proceed, assuming that the dangers to which I have been referring are in no case of a serious nature, that more or less, let us say, they are out of the way, though they may have spasmodic existence here and there and from time to time?

I think I may venture to suggest that within our ranks we shall gradually be establishing a very real Freedom composed of the 30,000 and more Freedoms enjoyed by our 30,000 and more members. We shall be learning the art of harmonizing individual Freedoms with FREEDOM, the eternal Freedom, the Freedom which caused the world, and in which it lives, moves, has its being, and will triumph. We shall go our individual separate ways fully conscious that we are all treading ONE WAY, and therefore conscious

that we are in a mystical manner treading all other ways as well as our own. This will be a wonderful step forward from where we are, for we shall have reached the stage of perceiving Freedom as life universal instead of being able to recognize it only in some specific form. We shall be free in our Freedom, not confined in it as we so often are today, though we think we are free.

Thus The Society will become an extraordinarily powerful protagonist of Freedom, of harmony everywhere amidst diversity everywhere. Faiths will cease to be antagonistic one to another, cease to feel superiority one over another, cease to believe that in one faith truth alone resides. Nations will cease from warring. Colour will cease from separating. East and West will be complementary friends, without any assumption on the part of either of any spiritual superiority, of any superiority in civilization, over the other. In the name of a universal brotherhood at last recognized to include all kingdoms of nature, all warring on animals will cease, and the world will thus be set free for prosperity, no longer drained of its vitality by its ceaseless flouting of the common life.

In this way the ground will be cleared for The Society's other work. The intellectual life of The Society will increase apace. The contributions of the many learned persons who flock to membership as giving them what the American would call a "slant" on life wider than they could gain in any other atmosphere will give The Society a whole extensive library on all

subjects dealing with evolution in all its varied aspects, and the world a literature of priceless value. I envisage a series to be entitled *The Sacred Law*, giving volume after volume of scientific Theosophical information on every conceivable subject concerning Life—its nature, origin, growth and destiny. Life will be traced through the various kingdoms of nature, through the various nations, races, and sub-races, through the various religions and sects, through the various human temperaments, through the various planes of consciousness, in fact through every aspect of its manifestation, in language intelligible to the ordinary reader and in terms acceptable to his judgment and intuition. The effect of this series of *The Sacred Law* upon the world is to us inconceivable. But it changes the world almost magically.

Psychic faculties, becoming increasingly common, find scientific training within The Society, so that investigations are pursued commanding at least the respect of the outer world. The researches of groups of such investigators, carefully checked, contribute in no small measure to much of the material used in *The Sacred Law* series.

Adyar is increased in size and in all other ways out of all recognition. The central University with its national branch Universities throughout the world: the *personnel* of the Headquarters organization and of the Presidential entourage: the whole of this vast self-contained community with innumerable international ramifications: the great Federations of the East and of the

West, with their divisions according to Empire and nationality: the extraordinary daily newsreel, in television, published daily from Adyar giving Theosophic comment on matters concerning every department of life, every faith, every nation, dealing with every problem and establishing policies both for members of The Society and the general public everywhere, illustrated in the most marvellous way: all these make my mouth water when I compare them with our poor little affair of the pre-Centenary period.

Yet the Adyarians of the twenty-first century pay great respect to us real and genuine pioneers, and, let it be whispered, are amused to think that they are, as to many of them, paying respect to themselves, for we incarnate over and over again in this Society, it being our job, the job of some of us, to see The Society through to the achievement of a place of honour in the outer world. When the job is over we shall go elsewhere, seek fields and pastures new, though there is not much of the pasture business about the pioneer. And believe me, when we have completed our duty to The Theosophical Society—a gift to the world of the nineteenth century which has become the most successful of all last-quarter-of-the-century gifts—there will be plenty of other work for us all to do. And this is not the only planet which needs constant attention!

But all this depends for its triumphant accomplishment on the ungrudging, enthusiastic support of the individual member of The Theosophical Society. The indi-

vidual member who lives his quiet, possibly restricted life, unrecognized, without the publicity of lecture-giving or book-writing or any other mode of self-advertisement: the ordinary, everyday member, in comparatively humble circumstances, not much of a student, not much of a worker—he, or she, has not the time and perhaps neither the ability: the simple member who loves Theosophy and The Theosophical Society with all his heart, and counts no sacrifice too great for either: the unknown member who attends with unfailing regularity all meetings and looks forward to them all with happiness whoever the speaker may be: the member who lives on year after year without apparently drawing nearer to the Masters for whom he has unchanging and contented reverence, and for whom both Theosophy and The Society seem to have done so very little—he may not have been able to receive much: the member who remains entirely unaffected by all the commotions which from time to time agitate The Society just enough to shake out those whose time for membership has temporarily drawn to a close: the member who cares for the leaders of The Society and is loyal to them and perhaps loves some of them, being friends from long ago, grateful too, but who loves Theosophy and The Society perhaps even more: These are the backbone of Theosophy and of The Theosophical Society. They are more than Presidents. They are more than the distinguished authors of epoch-making Theosophical works. They are more than The Society's

orators and prominent workers. All these come and go, even though they return time after time. But the ordinary everyday member, upon whom one can count without question for loyalty and unswerving attachment, goes on for ever, and therefore does The Society go on for ever, too.

Such members are of the very soul of The Society and in them is Theosophy unveiled in simplicity and truth. They are Free in the strongest and broadest sense

of the word, Free with the power and in the spirit of God's High Purposes, Free in simplicity, Free in understanding, Free in knowledge of the wisdom which is Real and unadorned. And being Free they make The Society Free. Friends are they, too, because of this Freedom, friendly, in the strongest and broadest sense of the word, so that The Society is a Society of the Free and of the Friendly, enduring for ever because its nature is eternal.

BENEFICIAL FORCES

"INHERENT in success there is a vivifying element which has the peculiar property of lengthening the youth of great artists. The daily immersion in the electric fluid of enthusiasm must exercise a psychological action upon the organism, the secret of which will perhaps one day be disclosed by science. To be supported by the active sympathy and fervent adhesion of millions of people, to be carried by their unanimous confidence, is undoubtedly a factor of physical wellbeing and mental and moral balance.

"The inner fire, idealism, even illusions, are beneficial forces, because by lifting man up above the drabness of daily life, they give him an undeniable superiority from a biological point of view. In our century, when even breathing has become difficult, the rehabilitation of poetry and dreaming should be hailed as an excellent corrective and individual hygiene."

The Readers' Digest, from L'Illustration, Paris.

I AM A KING

*I WHO have seen the Heights and stood on their ascending,
Watching the shadows flee before the Day,
Know that our Lord the Sun is Life and Light unending,
Know that He moves resistless on His Way.*

*E'en in profoundest depths, where darkness seems eternal,
E'en where cold stillness spreads its blight afar,
There have I seen our Lord in all His Pow'r supernal,
There have I seen the Glory of His Star.*

*No storms of Life, nor griefs, shall drown me in disaster,
No hammer blows of Fate shall lay me low,
For I, though lone and weak, am, in His Light, their master,
E'en in the spark doth Fire of Sunlight glow.*

*I am the Light. No darkness can withstand my shining.
I am the Light—Ray of our Lord the Sun.
I am the Light, of every cloud the silver lining.
I am the Light—the many and the One.*

*So do I conquer depths of grim and dark descending,
So am I free—nor slave to weal or woe,
So do I conquer heights—for ever upward wending,
So am I King—to Dare, to Do, to Know.*

G. S. ARUNDALE

This poem is reproduced from Dr. Arundale's volume *You* in which he shows in brief epitome the sublime truths of Theosophy applied to everyday life, and depicts this final glory of Kingship as the consummation which awaits us all.

DOWN THE CENTURIES

IV—TSONG-KHA-PA AND THE BUDDHIST REFORMATION
IN TIBET

1355—1419 A.D.

By J. L. DAVIDGE

*Who Tsong-Kha-pa was we learn mostly from H. P. Blavatsky. She describes this "famous Tibetan reformer of the fourteenth century, who introduced a purified Buddhism into his country," as "a great Adept, who being unable to witness any longer the desecration of Buddhist philosophy by the false priests who made it a marketable commodity, put a forcible stop thereto by a timely revolution and the exile of 40,000 sham monks and Lamas from the country."*¹

AN exalted personage in the Inner Government he undoubtedly was, or he would never have issued mandates to the venerable Arhats of the Hierarchy, as H. P. B. indicates:

"Among the commandments of Tsong-Kha-pa there is one that enjoins the Rahats (Arhats) to make an attempt to enlighten the world, including the 'white barbarians,' every century at a certain specified period of the cycle."²

These centennial movements, inaugurated by Tsong-Kha-pa, are recalled by Dr. Besant in a passage in her London lectures, relating specifically to the founding of The Theosophical Society:

"When a Master volunteers to serve as what may literally be called the scapegoat of a new

spiritual movement, He takes up a karma whose whole course He is unable to see. And it need not, therefore, be a matter of surprise that when the time was approaching when another great spiritual impulse might again be given, according to cyclic law, when the two who volunteered to undertake the task, to make the sacrifice, offered Themselves in the Great White Lodge, differences of opinion arose as to whether it was desirable or not that what we now call The Theosophical Society should be founded.

"The time came, as most of you know, I suppose, for an effort of some sort to be made. It had been so since the fourteenth century, for it was in the thirteenth century³ that in Tibet a mighty

¹ A *Theosophical Glossary* (1892), p. 305.

² *The Secret Doctrine*, III, 412.

³ The reference is presumably to Tsong-Kha-pa, though he flourished at the end of the fourteenth century.

personage then living in that land, promulgated His order to the Lodge that at the close of every century an effort should be made to enlighten the 'white barbarians of the West.' That order having gone forth, it became necessary, of course, to obey it; for in those regions disobedience is unknown. Hence at the close of each century—as you may verify for yourselves if you choose to go through history carefully, beginning from the time when Christian Rosenkreutz founded the Rosicrucian Society late in the fourteenth century—you will find on every occasion, towards the close of the century, a new ray of light is shed forth."¹

TSONG-KHA-PA THE MAN

What Tsong-Kha-pa was like we can conjure by relating him to the Buddha Gautama, of whom H. P. Blavatsky says he was a reincarnation, or by associating him with the Tibetan Adepts mentioned in Theosophical literature. One of the treasures in the Exhibition of Chinese Art to be opened in London in November is a pottery figure of a Lohan or Arhat, of the period of the seventh-tenth century A.D.,² about the time when Buddhism was grafted on to Lamaism in Tibet—a figure of a spiritual aristocrat in a silken robe, deep in meditation, such a figure as might well represent Tsong-Kha-pa and his distinguished type.

Tsong-Kha-pa, a territorial name by which, though he had other

Tibetan names, he is best known to Europeans, is derived from "the onion country," the district of his birth in the province of Amdo, now within the border of China. "Pa" denotes people or clan, or "native of." His birthplace is in the vicinity of the great monastery of Koum-boum, described by numerous travellers, including the Abbé Huc, and depicted in Dr. Waddell's book on Lamaism.³ The legends say that many supernatural circumstances attended his birth. He is "claimed to have been immaculately conceived by his mother, a virgin from Kokonor (fourteenth century), who is another wonder-worker. The sacred tree, Koum-boum, the tree of 10,000 images, which, in consequence of the degeneration of the true faith had ceased budding for several centuries, now shot forth new sprouts and bloomed more vigorously than ever from this avatar of Buddha, says the legend."⁴

At the age of three Tsong-Kha-pa decided to retire from the world. After an intensive course of study, at Zhar-Chun, in Amdo, and at several centres of learning in Tibet, including Lhasa, he determined to reform the dissolute and corrupt Lamaism of the time, and in several public conferences he silenced, like Luther, all his opponents. He wrote many books, chief of which was *The Gradual Way*, and most of the extant sacerdotal manuals of the Ge-lug-pa sect are attributed to him.

¹ *The Buddhism of Tibet*, by Dr. L. A. Waddell, p. 280.

² *Isis Unveiled*, p. 609.

³ *London Lectures of 1907*, pp. 124-125.

⁴ *The Observer*, July 28, 1935.

THE ESTABLISHED CHURCH OF TIBET

Tsong-Kha-pa's self-imposed task was that of unifying and reconciling the philosophic and mystic schools to which Buddhism in Tibet had given birth, and the extirpating of abuses gradually introduced by the priests who had returned to the ancient trickeries and "miracles" of charlatanism to prove to the masses their extraordinary mission. Tsong-Kha-pa strictly forbade these proceedings and compelled the sacerdotal order to rigidly observe the laws which bound the priests. The Ge-lug-pa sect, under his powerful organization, soon developed into the strongest of all the hierarchies, and five generations later leapt into the temporal government of Tibet, which it still holds, so that now it is the Established Church of the country.

At this point it is useful to glance retrospectively at the state of the Tibetan religion during the seven centuries which preceded Tsong-Kha-pa's reforms.

"Buddhism was introduced into Bod-yul in the beginning of the seventh century by a pious Chinese Princess, who had married a Tibetan King, who was converted by her from the Bhon religion into Buddhism, and had become since then a pillar of the faith in Tibet, as Asoka had been nine centuries earlier in India. It was he who sent his minister—according to European Orientalists: his own brother, the first Lama in the country—according to Tibetan historical records—to India. This brother minister returned 'with the great

body of truth contained in the Buddhist canonical scriptures; framed the Tibetan alphabet from the Devanagari of India, and commenced the translation of the canon from Samskrit—which had previously been translated from Pali, the old language of Magadha—into the language of the country'."¹

Between the ninth and tenth centuries the pure religion of the Sakya Muni had commenced degenerating into that Lamaism, or rather fetichism, against which four centuries later, Tsong-Kha-pa arose with all his might.

Before Buddhism penetrated Tibet, there was much worship of elementals and nature-spirits, and offerings of a propitiatory character were regularly made to them. The religion was on a low level, as all religions of a propitiatory nature must be. "The Bhons and Dug-pas," says Madame Blavatsky, "and the various sects of the 'Red-caps', are regarded as the most versed in sorcery. They inhabit Western and Little Tibet and Bhutan."

THE ABORIGINAL RELIGION

Bishop Leadbeater makes an illuminating comment on the aboriginal religion of Tibet. "Though Buddhism sent no less than three missions to that country, and the people are mostly Buddhist of a sort," he says, "the old religion comes up again and again, for it had a great hold on the hearts of the people. The same phenomenon may be found in the Italian Apennines,

¹ *THE THEOSOPHIST*, March 1882, p. 148.

where the old Etruscan religion, far older than the Roman, is still to be seen. The Catholic Church has set itself against this in vain. Another instance is evident in Ceylon. The people there are Buddhists, and there are some Christians, descendants of those who were converted by the Portuguese. Still, in moments of real necessity—of serious illness or calamity—Buddhists and Christians alike revert to the old 'devil-worship'. If you ask them why they do so, they will reply: 'Of course we are Buddhists or Christians, and are civilized; but there may, after all, be something more in the old faith, and there is no harm in making things quite safe.'

"The termination *pa* means simply 'people'. Thus, the followers of the Master Kuthumi are called in Tibet Kut-Hum-pa. The Bhon-pa are the followers of the aboriginal religion. The descendants of the converts made by the first mission are called Ninma-pa. That first incursion of Buddhism rapidly became corrupted by the old faith. The Kargyu sect represents the converts of the second mission, which was sent to Tibet some centuries later than the first. The Dug-pa, or Red-caps, belong to this sect, and so are two removes from the Bhon-pa. It also became impure, and allowed the old beliefs to creep in.

"Then came the third and last reform, by Tsong-Kha-pa. The followers of this are the Ge-lug-pa, or Yellow-caps. To this sect belong the Dalai Lama and the Teshu Lama, and the present government of the country. To it also belong outwardly our two Masters. The

people of this sect wear, on great occasions, yellow robes, and curious high, pointed, helmet-like caps."

Bishop Leadbeater adds that Aryasanga, a pupil of the Bodhisattva, belonged to the Yellow-caps; so, of course, did Alcyone, in his last incarnation, as Aryasanga's disciple. Bishop Leadbeater proceeds:

"The Dug-pa clan, then . . . are Buddhists, with nature-worship super-imposed. This old worship, its enemies say, included animal sacrifices, and even human sacrifices at one time. The Yellow-caps are opposed to them, because they are striving to maintain a purer Buddhism. Their rules are stricter, and admit much less of nature-worship, though even they have not been able to keep entirely free from it, so that some day a fresh reform may well be undertaken. From the Dug-pa clan some have joined the Yellow-caps, and have even attracted the attention of our Masters, so they cannot be altogether bad."¹

INCARNATION OF BUDDHA

Let us go a little deeper into H. P. Blavatsky's statement that Tsong-Kha-pa is regarded "as an avatar of Buddha". She repeats the statement in *The Secret Doctrine*² that he was "the Avatara of Amitabha, the celestial name of Gautama Buddha." This occurs as a note on Tsong-Kha-pa in the following paragraph in the text:

"As the reader is supposed not to be acquainted with the Dhyani-Buddhas, it is as well to say at

¹ *Talks on the Path of Occultism*, pp. 534-535.

² *Op. cit.*, I, 133.

once, that, *according to the Orientalists*, there are five Dhyanis who are the Celestial Buddhas, of whom the Human Buddhas are the manifestations in the world of form and matter. Esoterically, however, the Dhyani-Buddhas are seven, of whom five only have hitherto manifested, and two are to come in the Sixth and Seventh Root-Races. They are, so to speak, the eternal prototypes of the Buddhas who appear on this earth, each of whom has his particular divine prototype. So for instance, Amitabha is the Dhyani-Buddha of Gautama Sakya Muni, manifesting through him whenever this great Soul incarnates on earth as He did in Tsong-Kha-pa. As the synthesis of the seven Dhyani-Buddhas, Avalokiteshvara was the first Buddha (the Logos), and Amitabha is the inner 'God' of Gautama, who, in China, is called Amida (Buddha)."

Madame Blavatsky further acquaints us with this remarkable fact: "As a supplement to the *Commentaries* there are many secret folios of the lives of the Buddhas and Bodhisattvas, and among these there is one on Prince Gautama and another on His reincarnation in Tsong-Kha-pa. This great Tibetan reformer of the fourteenth century, said to be a direct incarnation of Amita Buddha, is the founder of the secret school near Tji-gad-je (Shigatse), attached to the private retreat of the Teshu Lama. It is with Him that began the regular system of Lamaic incarnations of Buddhas (Sang-gyas), or of Sakya-Thub-pa (Sakya Muni)."¹

¹ *The Secret Doctrine*, III, 407.

The exoteric story substantially agrees with H. P. B.'s esoteric explanation. In *The Buddhism of Tibet*, a mine of information on the chief internal movements of Lamaism, Dr. Waddell writes:

"Sakya Muni is figured of a yellow colour with curly blue hair, and often attended by standing figures of his two chief disciples, Maugdalayana on his left and Sariputra on his right, each with an alarm-staff and begging-bowl in hand. In the temples of the unreformed sects, St. Padma-sambhava and his two wives are given special prominence.

"But even this order of the images is seldom observed. Most frequently in the Ge-lug-pa temples Tsong-Kha-pa is given the chief place, while in Nin-ma it is given to the *Guru*, and this is justified by the statement put into his mouth that he was *a second Buddha sent by Sakya Muni specially to Tibet and Sikkim, as Buddha himself had no leisure to go there*. Sometimes Sakya's image is absent, in which case the third image is usually the fanciful Buddha of Infinite Light, *Amitabha*, or *Amitayus*, the Infinite Life. In many sectarian temples the chief place is given to the founder of the particular sect or sub-sect."²

Not only is Tsong-Kha-pa regarded as an avatar of the Buddha, but in the Lamaist Church his name is as highly revered as that of the Buddha. By the Ge-lug-pa ("Yellow-cap") sect, and the mystic brotherhood connected with its chiefs,³ both of which he

² *Op. cit.*, p. 292.

³ *Theosophical Glossary*, p. 305.

founded, he is considered superior even to Saint Padma-sambhava, the founder of Lamaism in the eighth century, and Atisha, a Buddhist reformer of the eleventh century, and he is given a chief place in most of their temples.¹

TSONG-KHA-PA'S GRAND TOMB

Tsong-Kha-pa's tomb is in the Gah-ldan monastery which he founded in 1407. Gah-ldan is one of the four great Ge-lug-pa or Established Church monasteries, one of the others being the famous Tashi-lhunpo. Gah-ldan stands enthroned on a hill about twenty-five miles E. N. E. of Lhasa. Tsong-Kha-pa raised the monastery to a high pitch of fame and filled it with costly images. According to an official description, "the chief object of veneration is the grand tomb of Tsong-Kha-pa which is placed in the Tsug-la-k'an. It is a lofty mausoleum-like structure of marble and malachite, with a gilded roof. Inside this outer shell is to be seen a beautiful Ch'orten, consisting of cube pyramid and surmounting cone, all said to be of solid gold. Within this golden casket, wrapped in fine cloths inscribed with sacred Dharani syllables, are the embalmed remains of the great reformer, disposed in sitting attitude. Other notable objects here are a magnificent representation of Cham-pa, the Buddha to come, seated, European fashion, on a throne. Beside him stands a life-

sized image of Tsong-Kha-pa in his character of Jam-pal Nin-po, which is supposed to be his name in the Gah-ldan heavens. A rock-hewn cell, with impressions of hands and feet is also shown as Tsong-Kha-pa's. A very old statue of S'inje, the Lord of Death, is much revered here; every visitor presenting gifts and doing it infinite obeisance. The floor of the large central chamber appears to be covered with brilliant enamelled tiles, whilst another shrine holds an effigy of Tsong-Kha-pa, with images of his five disciples (Shes-rab Sen-ge, K'a-grub Ch'os-rje, etc.) standing round him. The library contains manuscript copies of the Saint's works in his own handwriting."²

There we take reverent leave of Tsong-Kha-pa, the reincarnate Buddha who, while Christian Rosenkreutz was fostering the Rosicrucian mysteries in the West, was contemporaneously reforming esoteric as well as vulgar Lamaism in the East and "setting on a new footing the affairs of the Adept fraternity *by that time collecting chiefly in Tibet*." We may be justified in surmising that Tibet was being made "safe" for the "Adept fraternity," who make their physical habitation in its high mountains, and that the presence of those Adepts is fundamentally responsible for Tibet's traditional State policy of isolation and exclusiveness.

² Abstract from *Survey Reports*, etc., by Rev. G. Sandberg, quoted by Dr. Waddell, page 268.

¹ *The Buddhism of Tibet*, p. 59.

THE COUNT DE SAINT GERMAIN

I. IN THE NINETEENTH CENTURY

By A. J. HAMERSTER

Older and Later Teachings

HAVING published, during this and the previous year, some studies on the Count de Saint Germain in the eighteenth century, drawn from ordinary historical sources,¹ it will be deemed appropriate perhaps if during this Diamond Jubilee Year a new and more occult series is at least started, on the Count's influence upon the Theosophical Movement in this and the preceding century, or to be exact, on the relations the four great leaders of The Theosophical Society in the past had with him, as revealed in their published writings.

To a simple historian, and when dealing with ordinary persons and events, there is naturally no other course open than to accept as authentic facts those attested with reasonable certainty in genuine historical documents. To this class of events belong the Count's death and burial, respectively on the 27th of February and the 2nd of March 1784, in the little town of Eckernförde, some twenty miles north-west of Kiel, in the Prussian province of Schleswig-Holstein, from which country it is said the first Engles emigrated some thirteen centuries before to conquer the "White Island" in the

North Sea. The Count, however, was no ordinary person, nor am I a simple historian, but a student of occultism, professedly writing as such and for such. That is why, with the Count's mortal end, recorded in the previous study, the story is not yet finished, but still has a sequel.

It has become customary in certain circles of the world-wide Theosophical Movement to decry the contributions to its occult lore by later leaders in Theosophy, as innovations if not mere inventions, to be rejected as unwarranted by the writings of the originators and founders of the Movement. The latter are considered to be the bed-rock and fountainhead of modern Theosophy, to which nobody can or may add anything but explanation and comment. In its attempt thus to confine the Theosophical Movement to the past, the attitude appears extremely unphilosophical, and especially inapt to a Theosophist, because of its apparent lack of faith in the future and mistrust in life's progressive power. That goes straight against the spirit of Theosophy.

Yet "there are many such in the Society", declared H. P. Blavatsky, who "are so constituted as to be incapable to acquire knowledge by the exercise of the spiritual faculty" of intuition, and who can neither

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

recognize nor tolerate that capacity in others. "Such persons, and the body of the discontented are recruited from their ranks," she goes on to explain, "readily persuade themselves that later teachings, received from exactly the same source as earlier ones, are either false or have been tampered with by chelas, or even third parties." As in all things, however, so also in this negative attitude there is a kernel of truth, and that is the caution which lies at the heart of it. H. P. B. herself winds up the foregoing remarks by reminding us that "the Lord Buddha particularly warned his hearers against forming beliefs upon tradition or authority, and before having thoroughly inquired into the subject."⁹

Let caution then be our guiding principle. If not pushed too far, when it frustrates its own end by dragging us into the abyss of scepticism and barren unbelief, it may prevent us from being caught in the equally fatal snares of easy credulity and foolish superstition. Caution, then, not to accept as genuine occult knowledge all that announces itself as such, without due consideration of its merits; a caution, not to be neglected by him especially to whom the occult is not a matter of common and well disciplined experience, but wholly or mostly a matter of intellectual study and intuition. To such, if not to everybody, the new has to be justified by the old. Progress is a growth from seeds that were first; a structure raised on foundations laid in the past; a development from general principle to detailed execution. Apart from ordinary logical and chronological reasons,

it is especially to justify in this sense the contributions by Annie Besant and C. W. Leadbeater to the occult story of the Count de Saint Germain—which will more especially form the contents of the next chapter—that this first part will be devoted to the revelations concerning the Count's hidden story, made by the chief Founders of The Theosophical Society, H. P. Blavatsky and H. S. Olcott. To the unbiased student it will then become sufficiently clear that the later communications are to be considered in the way of a natural development from the former, as the sketching in of details, as it were, in the first rough outline of a picture.

The Hungarian Initiate

We shall begin with the President-Founder, for the curious anecdote concerning the Count recorded in the *Old Diary Leaves*, which we shall presently reproduce, goes right back to the very first years of the founding of The Theosophical Society, thus linking it up directly with Gräffer's tradition, given in the previous study, according to which the Count would be seen again about the year 1875.³ But let us first get better acquainted with the man who has preserved for us this precious story. The Colonel, a "lay-disciple" of the Masters, occupied an exceptional position on the path of discipleship. Unlike others he did not strictly keep to one Master, but was severally taught by at least three of the Brothers. H. P. B. in *The Secret Doctrine* bears testimony to the fact: "Of the three teachers

my colleague, Colonel H. S. Olcott, has had, the first was a *Hungarian Initiate*, the second an Egyptian, the third a Hindu."⁴

Sometimes H. P. B. has been blamed for using certain terms in a loose way, among which are the words "Initiate" and "Adept", so that we might wonder for example what the appellation "Initiate", as applied to the Hungarian, exactly means. Instead of criticizing her use of words, however, we should not forget that in her day the whole of the Theosophical terminology, which she had to create herself, was still in a happy state of plastic flux and growth, having not yet crystallized into the well defined, but therefore also unfortunately narrower meanings of later years. The following passage from the work just mentioned may illustrate how the term "Initiate", as used by H. P. B., is the general term to indicate any Brother of the Great White Lodge, from its youngest member to its highest Chohan: "There are four grades of Initiation. The Arhan [the fourth], though he can see the past, the present, and the future, is not yet the highest Initiate; for the Adept himself, the initiated candidate, becomes chela (pupil) to a higher Initiate. Three further grades have to be conquered by the Arhan who would reach the apex of the ladder of Arhatship. Thus there will always be Initiates and the profane until the end."⁵

The Magyar Philosopher and Occult Dynamics

To return to our first quotation, the Egyptian Adept is the Master

Serapis, and the Hindu is the Master Morya. H. P. B.'s remark does, of course, not exclude the Colonel's intercourse with other Masters than just the three there mentioned. We know for certain that he had some contact, among others, with the Master Koot Hoomi and the Rishi Agastya as well. The Colonel himself is very explicit as to his varied dealings with about a dozen of the Masters, among them the "Magyar philosopher". In a letter, dated Colombo, 30th September 1881, he wrote to A. O. Hume: "I have seen, been taught by, been allowed to visit, and have received visits from the Brothers, but there have been periods when, relapsing into a lower moral state (interiorly) as the result of most unfavourable external conditions, I have for long neither seen them, nor received a line from them. From time to time one or another Brother who had been on friendly terms with me (I am acquainted with about a dozen in all) has become disgusted with me and left me to others, who kindly took their places. Most of all, I regret a certain *Magyar philosopher*, who had begun to give me a course of instruction in *occult dynamics*, but was repelled by an outbreak of my old earthly nature."

I said that the Colonel was an exception to the rule, and he was such in more than one sense: here, for example, in the free and open confession of his weakness. Though not directly connected with our subject, I do not hesitate to quote more fully from the same letter, not only to become better acquainted with the manly

character of our President-Founder, but especially to hold up his example to these later times. There is an unhappy tendency among us nowadays to turn our conquest of greater freedom than was generally people's lot half a century ago, into a defeat by an ill acquired aversion to all restraint and control. The Colonel's example may prove to the modern anti-disciplinarian the old truth that indulgence cuts off the way to the Masters; and that only spiritual and moral discipline and self-government forges the link with them. Incidentally it may give us some insight into the real being of a Master of Wisdom, who is the true subject of these papers.

Self-discipline

The Colonel writes: "It was not until a full year had passed by [since I first met H. P. B. in 1874], that I had dug out of the bed-rock of common sense the Rosetta stone that showed me how to read the riddle of direct intercourse with the Brothers.⁶ Until then I had been provoked and exasperated by the—as I thought—selfish and cruel indifference of H. P. B. to my yearnings after the truth, and the failure of the Brothers to come and instruct me. But now it was all made clear. I had got just as much as I deserved, for *I had been ignorantly looking for extraneous help to achieve that which no man ever did achieve except by his own self-development.* So, as the sweetness of common life had all gone out from me, as I was neither hungry for fame nor money, nor love, and as the gaining of this knowledge and the

doing good to my fellowmen appeared the highest of all aims to which I could devote my remaining years of life, I adopted these habits and encouraged those thoughts that were conducive to the attainment of my ends. After that I had all the proofs I needed, alike of the existence of the Brothers, their wisdom, their physical powers, and their unselfish devotion to humanity. For six years have I been blessed with this experience, and I am telling you the exact truth in saying that all this time I have known perfect happiness. It has seemed to you 'the saddest thing of all' to see me giving up the world and everything that makes the happiness of those living in the world, and yet after all these years not made an Adept, but hardly having achieved one step towards adeptship. These were your words to me and others last year, but if you will only reflect for one moment what it is to transform a worldly man, such as I was in 1874—a man of clubs, drinking parties, mistresses, a man absorbed in all sorts of worldly public and private undertakings and speculations—into that purest, wisest, noblest and most spiritual of human beings—a BROTHER, you will cease to wonder, or rather you will wonder how I could ever have struggled out of the swamp at all, and how I could have ever succeeded in gaining the firm straight road. *No one knows, until he really tries it, how awful a task it is to subdue all his evil passions and animal instincts, and develop his higher nature. Talk of conquering intemperance or a habit of opium-eating—*

this self-conquest is a far harder task."

And yet it is absolutely necessary. The Colonel for one knew it, and never gave up the struggle, not even when the Masters withdrew their countenance from him because he had temporarily relapsed into the old Adam. He was not the man to accept defeat lying down. He may have lost his "Brothers" for a time, but unconquerable was the will again to fight his way through to them. It was only a few months before, in July 1881, that the Master K. H. had written of him: "H.S.O. is far away in exile, fighting his way back to salvation."⁷ Could or would he deny him? No, in the concluding paragraph of this letter, therefore, he cries out with the burning passion of a great resolve: "But I shall win him [the Magyar philosopher] back and the others also, for I have so determined, and *whatever a man really WILLS, that he has.* No power in the universe, but one, can prevent our seeing whomsoever we will, or knowing whatsoever we desire, and that power is SELF!"⁸

The Hungarian Mahatma and the Lamplight

We have heard the Colonel speak of some instructions in "occult dynamics" received by him from the "Magyar philosopher." This refers to an incident which occurred during the writing of H. P. B.'s *Isis Unveiled*, and therefore goes right back to the first two years of the founding of The Theosophical Society (1875). The first edition of *Isis* in one thousand copies appeared in October 1877 and was

exhausted in nine days, followed by three new editions within one year's time after its first publication⁹, notwithstanding the fact that the book counted nearly fourteen-hundred pages of close print. Thus eager was the world just then, after the spell of materialism that had left it parched, for such "A Masterkey to the Mysteries of Ancient and Modern Science and Theology", drinking in its wisdom like the shrivelled earth the first drops of rain after the dry summer season. It is well known that the true authors of the book were the "Brothers", who made use of H. P. B.'s body, either by overshadowing it or taking possession of it, and writing through her those splendid pages for which the book will ever be cherished as a priceless treasure by all Theosophists, however much it may later be said to have been somewhat superseded by *The Secret Doctrine*.

Of the incident referred to, the Colonel writes: "It occurs in some notes I made at the time [of the writing of *Isis* in New York], of a conversation between myself and *one of the Mahatmas, a Hungarian by birth*, who, on that evening, occupied H. P. B.'s body: 'He shades his eyes and turns down the gas in the standing burner on the table. Ask him why. Says that light is a physical force, and entering the eye of an unoccupied body, encounters—i.e., strikes against the astral soul of the temporary occupant, gives it a shock and such a push that the occupant might be pushed out. Paralysis of the occupied body is even possible. Extreme caution must be used in entering a body,

and one cannot thoroughly fit oneself to it throughout until the automatic movements of the circulation, breathing, etc., adjust themselves to the automatism of the occupier's body—with which, however far distant, his projected astral body is most intimately related. I then lit a burner of the chandelier overhead, but the occupier at once held a newspaper so as to shade the crown of the head from the light. Surprised, I asked for an explanation, and was told that it was even more dangerous to have a strong top light strike upon the crown of the head than to have light shining into the eyes."

Shri Shankarāchārya

Thus far the notes, made by the Colonel in New York, some twenty years before they were reproduced in his *Old Diary Leaves*. We have also heard how he described them as the beginnings of "a course of instruction in occult dynamics." The explanation for this is found in the closing remarks appended to the story. At the time of writing the foregoing notes, the Colonel adds: "I knew nothing then about the six vital centres (*shat chakramas*) of the body; nor was I aware that the most important of them, the *brahmarandhra*, was under the parietal bones; nor that it is the custom in India to break the skull of the burning corpse at that place to facilitate the withdrawal of the astral body of the deceased: moreover, I had not then read the story of Shankaracharya's leaving his own body and entering that of the deceased Rajah by that path of the soul. I simply saw what the Mahatma did,

and wondered over his explanation; but now, in the fulness of time, the mystery is cleared up and the cases of New York and Amritapura are mutually related. By the light of the latter and the teachings of Aryan occult science, one can more readily comprehend the mystery of the former. Whereas before all was dark, and we had not even a name at our disposal to explain the fact, we can now see that it is possible for any one versed in Yoga to occupy the body of another living person, when the astral body of its owner has been withdrawn and the empty house is placed at the disposal of visiting friends."¹⁰

The story of the saint Shankaracharya and King Amaruku in greater detail is as follows. A very accomplished lady, who was considered to be an incarnation of the goddess of learning, Sarasvati, once challenged Shankara to a controversy on the science of love. Having been all his life an ascetic, he had not had the necessary experience. He therefore begged of his fair opponent to allow him a month's respite to prepare himself. This being granted, he left his body in the care of his pupils, and separating his soul from it, entered the body of King Amaruku, who had just died, and whose body, lying on the funeral pile, was about to be committed to the flames. The King rose again and all the town rejoiced. Shankara in the body of the King acquired the experiences of love with his queens and recorded them in a treatise. But in the agreeable society of these lovely women and their blandishments he exceeded

his month's leave. Thereupon the disciples began to search for him, and reciting some philosophical songs in the court of King Amaruku, they awakened the sage's memory. Shankara then left the King's body, slipped back into his own, and discomfited the lady who had challenged him by his knowledge of love, though in his own body he had been and still was a pure ascetic.

An Artistic Somebody and Mechanical Inventor

After this digression, necessary for a better understanding of the New York incident, let us return to the *Old Diary Leaves*. In the chapter preceding that from which we obtained the story of the disturbing lamplight, the Colonel considers one for one the "foreign entities"—disembodied as well as living men—who now and again assisted H. P. B. in the writing of *Isis*. Among these the Masters who are in incarnation are considered of course as belonging to the former. For example "one of the greatest of them, the Master of the two Masters [M. and K. H.] about whom the public has heard a few facts," wrote to the Colonel on 22 June 1875: "I am not a disembodied spirit, Brother, I am a living man." But he also added: "I cannot be with you otherwise than in spirit, for thousands of miles separate us at present" (p. 237). Distance therefore, though he be incarnated, is for the true Adept no obstacle to intercourse. The words "I cannot be with you otherwise than *in spirit*," are to be understood in a more real sense than that in which the words in

italics are generally taken. They include, I think, the use of the *māyāvi-rūpa*, as explained in a former paper.¹¹

Then, on page 244 the Colonel writes of "another Somebody," who occasionally made use of H. P. B.'s body, and "who disliked English so much that he never willingly talked with me in anything but French: he had a fine artistic talent and a passionate fondness for mechanical invention." Now it is my conjecture that this "Somebody" was again the Hungarian Adept. I am led to think so by his love for the French language (it is the only language in which letters of the Count de Saint Germain still exist), by his artistic talent (think of Bacon-Shakespeare as one of his former incarnations), and by his "fondness for mechanical invention". As to this last, I have only to recall that Colonel Olcott called the Hungarian Master his instructor in "occult dynamics". And in the birth as Roger Bacon he is said to have been the inventor of gunpowder, telescopes, microscopes, steam-engines, just as in the incarnation of the Count de Saint Germain he was the inventor of quickfire-guns, trains, steamships and steam water-mills, according to his own indications.

A Rebuke and Occult Dynamics Again

Accepting on these grounds that it was really the Hungarian Adept of which the Colonel here is speaking, I will cite in this connection another instance of his instructions to the Colonel in "occult dynamics", and in

something more. It is found on the next page of *Old Diary Leaves*: "I got an awful rebuke one evening," the Colonel candidly confesses. "I had brought home a while before two nice, soft pencils, just the thing for our desk work, and had given one to H. P. B. and kept one myself. She had the very bad habit of borrowing pen-knives, pencils, rubber, and other articles of stationery and forgetting to return them: once put into her drawer or writing-desk, there they would stay, no matter how much of a protest you might make over it. On this particular evening, the artistic Somebody was sketching a navvy's face on a sheet of common paper and chatting with me about something, when he asked me to lend him another pencil. The thought flashed into my mind, 'If I once lend this nice pencil it will go into her drawer and I shall have none for my own use.' I did not say this, I only thought it, but the Somebody gave me a mildly sarcastic look, reached out to the pen-tray between us, laid his pencil in it, handled it with his fingers of that hand for a moment, and lo! a dozen pencils of the identical make and quality! He said not a word, did not even give me a look, but the blood rushed to my temples and I felt more humble than I ever did in my life. All the same, I scarcely think I deserved the rebuke, considering what a stationery-annexer H.P.B. was!"

NOTES

¹ THE THEOSOPHIST Oct.-Nov. 1934, *Who He Was*; May-June 1935, *His Death and Resurrection*.

² *Lucifer*, Oct. 1888, p. 92.

³ THE THEOSOPHIST, June 1935, p. 243.

⁴ *Op. cit.*, 1st ed., vol. I, p. XIX.

⁵ *Ibid.*, vol. I, p. 206-7. Keeping this freer use of the terms Initiate and Adept in mind, I do not think it necessary to assume that it was the Arhat Djwal Khul who was the real writer of the Master K. H.'s letter, and that he forgot he was speaking for his Master K. H. when he wrote that he had not yet become a "full Adept" (*Early Teachings*, p. 89; *Mahatma Letters*, p. 129). By this latter term, I am sure, was not meant the "Fifth Initiation of Asekha", but the higher one of the Buddha. As the Master K. H. writes in another letter: "That [Buddhahood] is the highest form of Adeptship man can hope for on our planet" (*Early Teachings*, p. 239; *Mahatma Letters*, p. 43), and as the Master M. testifies of his Brother: "Our beloved K. H. is on his way to the goal—the highest of all beyond us on this [Earth] sphere." (*Mahatma Letters*, p. 78). It is, I think, with this "highest form of Adeptship" in mind, that the Master K. H. himself wrote that he was not yet a "full" Adept, as he had written before in the same strain: "As regards the Adept—not one of my kind, good friend, but far higher," etc. (*The Mahatma Letters*, p. 51). Compare also the expressions "complete Adept", used by Subba Rao, and "the highest Adept" used by H. P. B. in THE THEOSOPHIST, January 1882, p. 96.

⁶ The Rosetta stone, now in the British Museum, bears the same inscription in three different scripts, among them Greek, which enabled Champollion "to read the riddle" of the Egyptian hieroglyphics.

⁷ *The Mahatma Letters*, p. 39.

⁸ *Hints on Esoteric Theosophy*. I quote from the second edition, "slightly enlarged", of July 1882, p. 77-9.

⁹ E. R. Corson. *Some Unpublished Letters of H. P. B.*, p. 201.

¹⁰ *Old Diary Leaves*, vol. I, p. 275-276. Concerning the vital centres or *chakrams*, mentioned in the text, consult C. W. Leadbeater's *The Chakrams*.

¹¹ See THE THEOSOPHIST, June 1935, p. 246.

(To be continued)

AE: THE POET OF THE SPIRIT

By JAMES H. COUSINS

Dr. Cousins was on intimate terms with George William Russell in the guise of AE, poet and painter, for sixteen years in Ireland, when they worked together in the Irish Literary Revival, and kept touch by correspondence till recently. In our September number he wrote of Russell as a Theosophist: here he writes of AE as only one poet can write of another.

THE poetry of AE, as W. B. Yeats has said, is the nearest approach in literature to disembodied verse. Not many of his poems run on to a second page. He is a niggard in language—in poetry only, for in conversation he was a geyser, a foaming torrent, and a calm estuary laden with shipping for and from the ends of the earth. Yet the content of his poetry is among the most precious possessions of the soul. Lesser poets will scatter largesse of copper, with an occasional bit of silver as a special gift; but AE quietly outspends the lot with a little piece of pure gold. Out of a profound personal emotion or realization he throws into a line or a stanza some deep generalization, some quivering flame of truth that evokes illumination in the darkest recesses of the reader's mind. In this respect he is a dynamic Seer: that is, he has the power to make others see. He is a Prophet, too, not only in definite utterance as to the future, but supremely in his gift of pressing into speech the fundamentals of life, whose roots are in the spirit, and whose leaves

and flowers are in time and space; in which fundamentals we have the potentiality of history, if only we possess "that dangerous and superior faculty" attributed by Taine to Balzac, by which we may "discover in an isolated fact all its possibilities."

AE is the pen-name, or, rather, the occult symbol indicating the immortal spirit who, in this life, as George W. Russell, a native of an ill-favoured manufacturing town in Ulster, edited the organ of agricultural co-operation in Ireland; painted pictures of the worlds, visible and invisible; and distilled into immortal lyrics the Wisdom and Beauty of the Infinite. His first slender volume, which came out quietly in Dublin forty years ago, soon found hearers who recognized in the "still, small voice" of the unknown poet something more potent and lasting than the sounding brass and tinkling cymbals of the poetry of the time.

"Homeward, songs by the way"—many of whose lyrics were gathered out of the publications of the Dublin Theosophical Lodge and household of which AE was

one of the founders along with Yeats and Daniel Dunlop—was followed by "The Earth Breath" and "The Divine Vision"; and in 1913 the whole poetical work of AE was brought out by Macmillan in one volume dedicated "To D. N. D. in memory of the Household."

Like his illustrious contemporary, Yeats, AE was drawn to the dramatic side of the Irish renaissance at the opening of the century; but "Deirdre"—one of the first plays of the movement to be presented by native actors, of whom the writer of this article was one—remains AE's sole contribution. Its delicate beauty and its spiritual significance were too tenuous for the ordinary stage; and as AE had no mind save for the expression of moods and experiences of the inner life, he stood apart from the hurly-burly of the theatre. Yeats, on the other hand, with perhaps a great renunciation, gave himself up to the building of a National Theatre. The disparity between his natural genius and the needs of the stage provoked in Yeats—unlike AE—a determined effort to achieve something like physical strength. The result was, however, not a general infusion of power through his later dramatic work, but the appearance of unassimilated lumps of strength which collide ungraciously with the evocations of his truer moments.

It is impossible to dogmatize as to the rightness or wrongness of the path taken by the artist. His nearness to the creative sources of things gives us an assurance of spiritual necessity, howsoever his diversions may wander from the

way in which we would have him travel. We may philosophically cover up a secret sense of disappointment that Yeats the poet was for a period smothered by Yeats the dramatist; but our sense of the rightness of things may have free rein in gratification that AE remained AE, the most purely spiritual poet as yet in the English language; by which I mean that his work is almost solely concerned with the life of the spirit both in the body and out of the body. The technique of his poetry is sublimated to such a simplicity of word and phrase, and suffused with such a luminosity from somewhere behind the region of thought, that we feel as if we might draw the film of speech aside, and gaze on naked Truth. Lacking this power, we are thrown back on the process of following out the intellectual forms in which his vision has clothed itself, and which is unified in a philosophy of life.

The philosophy of AE—I pause to make due recognition of the fact that it is held by some that a poet is no poet if he has so dull a thing as a philosophy about him. To be a pure poet it is necessary, some think, to be detached, irresponsible, a victim of moods. I can well imagine AE as artist protesting against AE as philosopher. I have heard him at his fireside denounce the holding of preconceived notions on the subject of the Arts. A lady artist broke in, saying: "What a lot of nonsense you sometimes talk, George. You prove to us how wrong it is to have artistic theories; and you do so by a whole series of theories of your own." The

humorist smiled through the kind eyes of the poet, and the subject was changed.

The key-note to AE's philosophy is *unity*. In this he stands alongside Emerson with the additional affinity of a deep sympathy with eastern philosophy, but with a difference in the direct—rather than reasoned or derivative—knowledge possessed by AE of the hidden worlds. He sees the universe as not merely the creation of God, but the very being of God. He sings, addressing the Earth,

Mother, thy rudest sod to me
Is thrilled with fire of hidden day,
And haunted by all mystery.

Between the source of things and the things themselves, there is, obviously, a great gulf—but it is not fixed. By the process mystically called the Fall, supreme Deity chose to pass from abstract freedom into limitations and relativity. By the process mystically called Redemption, man is working his way back to recognition of, and union with, his true spiritual Source.

This is the whole gospel of AE. Janus-like, it "looks before and after"; now contemplating the urge outwards of the human spirit, and marking

how desire, which cast them in the deep,
Called God, too, from his sleep;
now meditating the backward,
which is the true forward, trend of mankind,

In age-long wandering to the Truth,
Thro' many a cycle's ebb and flow.
In these processes, and between
their extremes, lies all the art
of AE; and since he is mainly

preoccupied with the "homeward" process, his Art is not that of the "artist" pure and simple, with its aesthetical arrogance and mental ruthlessness, but of the seer and the sayer who uses the things of Art for the purpose of the spirit. He is, in the noblest sense of the term, a man with a message. He knows himself as "the sole poet of my generation who has never written a single poem which did not try to express a spiritual mood." Yet his message is primarily to himself, and only concerned with others for the simple philosophical reason that *les autres* and himself are one: in the innermost of his being he knows himself as one with all beings; and, addressing his inner self, he sets out in a line the ulterior motive of his art, and its differentiation from the art of the *mere* poet:

Some there be
Seek thee only for a song;
I to lose myself in thee.

This absorption of the lower in the higher is, in art, the parallel of the inevitable process in the human consciousness whereby—to use the technical phraseology of metaphysics—the microcosm seeks, or is driven, to merge itself in God the Macrocosm. To the eye and ear of the mystic, and AE, the universe is one vast invitation from the Eternal Spirit to the spirit in the bonds of manifestation. To invert one of AE's stanzas:

When for the light the anguished
spirit cries,
Deep in its house of clay,
Out of the vast the voice of one
replies
Whose words are clouds and stars,
and night and day.

In the conception of the unity of all things in the Divine, which comes by indefeasible inheritance from the ancient makers of the Celtic mythos to this supreme Celt (albeit he himself repudiates the boundaries of race and country), we have a key, perhaps *the* key, to the trait in Irish character which the uninformed call fatalistic, but which the informed know to be an intuitive apprehension of the One Will in the cosmos working out its own beneficent end, which end is also the end of each personal will, whether it be acquiescent or perverse. Of that Will AE sings:

Like winds or waters were her ways;
They heed not immemorial cries;
They move to their high destinies
Beyond the little voice that prays.

But it is necessary to round off his thought with the remembrance of other lines that fill the cold gap between the "little voice" and the "winds or waters." There is no absolute aloofness between whole and part. They are one; but the terminology of relativity needs must be used: its correction and completion are found in diverse presentations. Elsewhere AE sees in things commonly regarded as offences, "errant rays . . . at their roots divine." The fall of man is to him no cataclysm of sin, but a renunciation in ages back:

Some bright one of old time laid his
sceptre down,
So his heart might learn of sweet and
bitter truth.

To AE the love of one became the doorway to love of the many:

We bade adieu to love the old;
We heard another lover then,
Whose forms are myriad and untold,
Sigh to us from the hearts of men;

and AE, in complete identity with the "still, sad music of humanity" that another compassionate poet heard, utters the admonition that displaces the compulsions of human laws and creeds and moral codes, since it sets the admonished with his face to the spiritual sun:

We are, in our distant hope,
One with all the great and wise;
Comrade, do not turn or grope
For some lesser light that dies.

To AE the fundamental Beauty, which is the first garment of the Divine Unity, is not—as Yeats figures it—a wanderer, but self-existent now. All things disclose it according to the measure of their possibility. Even the beloved of the human heart may not claim to be beautiful in her own right, but as an intermediary. "Let me," he says, "first kneel to the essential Beauty of which you are an expression, before I bow the knee to you in person; then,

I shall not on thy beauty rest,
But Beauty's ray in you.

He comes, therefore, along with Shelley, the nearest of the poets in the English language to fulfilling Meredith's ideal of

The song seraphically free
From taint of personality;

not in the sense of hiding the personality behind objective subject-matter (a necessity to the dramatist, an impossibility to the lyrical poet), but by disclosing the fundamental impersonality that unifies the apparently divergent, and by seeking to merge the outer self with the Inner Self and the laws of its Life.

It is this characteristic in the work of AE that has placed it,

according to some critics, outside the traditional development of Irish literature, and also outside the pale of Christian literature. The fact, however, is that the distinctively eastern attitude of AE's poetry (with its reminiscence of his days of studentship of the writings of H. P. Blavatsky and their oriental originals) is the western axis of the great Aryan pole, and is no less distinctively Celtic than the spiritual monism of the old myth-makers of Ireland, or the unitarianism of the Irish philosopher, John the Scot, at the Court of the Gaulish King in the ninth century. The alleged non-Christian element is but an expression of "the light that lighteneth every man that cometh into the world." In short, the poetry of AE, being esoteric, touches all places and times, and moves likewise above time and place; and nowhere is this quality better shown than in such a poem as his "Ares," which appeared in *The Times* of April 5th 1915, in which the spirit of the Celt, the Greek, and the Vedantist unite to make one of the few war-poems worthy of the great name of Poetry.

AE's poetry after the collected edition of 1913 broke little or no new ground. His interest in the form-aspects of life was satisfied in his paintings and in his long labours towards social reconstruction. Poetry was to him the expression of spiritual realization, a realization that was not the last link of an argument or the peak of an emotion, but an immediacy of contact between the individual spirit and the One Spirit of the universe. Such realization is essentially simple. But its simpli-

city is that of perfect synthesis that contains all possible elaborations. The artist who would experience the pleasure of progressive expression must step along one or more of the paths that converge towards the hilltop of realization. AE found voice early in life at the foot of the hill, and his poetical progression has not been a straight or waving line but a lyrical *pradakshina*, a sacred circumambulation of the ultimate achievement of life and lives.

When AE did turn his face towards the elaborate distances and the interplay of light and shade in the forest of life that the artist rejoices in, he did so, not as AE, but as George Russell; and it is as George Russell that he speaks in his 1913 preface: "When I first discovered for myself how near was the King in His beauty, I thought I would be the singer of the happiest songs. Forgive me, Spirit of my spirit, for this, that I have found it easier to read the mystery told in tears, and understood Thee better in sorrow than in joy; that, though I would not, I have made the way seem thorny, and have wandered in too many byways, imagining myself into moods that held Thee not. I should have parted the true from the false, but I have not yet passed away from myself who am in the words of this book."

I think it must have been an ultimate fusion of AE and George Russell that made possible the splendid poetical retribution, for supposed delinquency, in the title-piece of his 1934 volume, "The House of the Titans." In a poem of 850 lines, AE, the receiver of

the "oracles from the psyche" described in his "Song and its Fountains," and George Russell, the shaper of things seen and (though not yet) of the destiny of a nation, combine to give a life's experience worthy expression. In it he gathers up his intuitions of the secrets veiled in the Irish mythos, and gives, as a parting gift to the "iron age", and as, I think, a homing signal to his native spiritual realm from which he had felt himself exiled and to which he felt himself approaching ("I am at work on my last volume" he wrote me last year), one of the supreme achievements of literature. Through "The House of the Titans" rolls Miltonic organ-music, and gleams an imaginative light not cast across our darkness since

Keats wrote "Hyperion." But through it also is interfused a radiance of spiritual understanding and experience that neither Milton nor Keats possessed.

It was such realization that enabled AE to sing a swan-song which, while it has not the virility of Browning's nor the verbal felicity of Tennyson's, has an affirmation in its middle and last stanzas that will preserve it, with them, among the unforgettable valedictions of humanity:

So many times my spirit went
This dark transfiguring Way,
Nor ever knew what dying meant,
Deep night or a new day.

So many times it went and came,
Deeper than thought it knows
Unto what majesty of flame
In what wide heaven it goes.

PRAYER FOR A NEW DEAL

HEAVENS, deal so still!
Let the superfluous and lust-dieted man,
That slaves your ordinance, that will not see
Because he doth not feel, feel your power quickly;
So distribution should undo excess
And each man have enough.

King Lear, IV. 1.

WHAT A THEOSOPHIST OUGHT TO KNOW!

V—FORCES OF EVOLUTION

By J. W. HAMILTON-JONES

WE frequently speak of Maya and are apt sometimes to take refuge behind this illusion in order to escape, at least mentally, the fact of the universe and our own personal part in its manifestation. The word "Maya" is a Sanskrit term used in Hindu philosophy, meaning illusion, and this illusion embraces everything in the Universe that has beginning and ending—and which is subject to change either by growth, decay or permutation. Its opposite pole is Sat, also a Sanskrit term meaning Absoluteness or Be-ness—the ever present Reality. Our studies in Theosophy lead to a consideration of these two terms—Sat (Be-ness) and Asat (the illusive shadow of the one true essence—Maya).

The consciousness of Sat is in every form in manifestation, and if consciousness is to be defined it falls within the phrase "I function", for everything functions in the Universe. What we call natural laws are a function of Be-ness: these are the stages: Absolute Consciousness—Mahat—Manas. The "Powers" of consciousness give rise to "Forces" and these "Forces" flow through manifestation.

Man has the faculty of perception which was worked up for him and handed over by the Lords of

the Mind (Agnishvatta Pitris); that is to say, man has the capacity for mental apprehension and cognition of objects of sense and ideas. In his physical functions man is possessed of apperception, which is perception plus self-consciousness; so that if consciousness represents the attitude "I function", self-consciousness says very definitely: "I perceive", and yet all perception is Maya. Owing to his self-consciousness man perceives the forms by which he is surrounded, but he is not conscious of them, he concerns himself merely with their shapes.

Let us take an example: man takes a quantity of wheat and scatters it over a field. In due time he reaps a harvest of wheat, but he would be very much astonished if the wheat he sowed produced a crop of rice or barley. Now, wheat, rice and barley are all food; they all have the same life-force in them, but their shapes and qualities are different—man perceives the variations. If he were conscious of the Forces and Powers he would "feel" why these three classes of cereals grow true to type. Neither science, philosophy nor religion offers any "reason" for this extraordinary phenomenon which clamours for

an explanation every day of our lives. We speak vaguely of nature—heredity, atavism, seed, family, species, genus, life-force, but the Theosophist ought to know why!

We are informed that there are seven great Powers concerned in the manifested universe, sometimes referred to as the Seven Sublime Lords. These Powers are latent in the inner man, and he will become conscious of them in the course of his evolution. They are enumerated in *The Secret Doctrine*, at least six of them are, under the name of "Shaktis". Let the student consider these carefully: *Parashakti*, the great power which includes light and heat; *Jnana-shakti*, the power of intelligence; *Itchashakti*, the power of will; *Kriyashakti*, the power of creative thought; *Kundalinishakti*, the power of life, *Mantrikashakti*, the power of sound; the seventh being the synthesis of them all.

Each one of these powers is responsible for the emanation of a number of Forces, known to Theosophists as the Builders. Man is the microcosm. His physical body is the result of the activities of the Forces, for they built it up. The bones and teeth represent the mineral kingdom; the hair and nails, the vegetable kingdom; the flesh and organs, the animal kingdom. Consider the enormous number of involuntary conscious functions which are performed in the physical body. The diastole and systole of the heart and arteries, causing the circulation of the blood-stream; the specialization and absorption of Prana; the process of digestion; the production of red and white corpuscles; the

maintenance of heat at a normal temperature; the secretion in the glands—perspiration; breathing; the phenomena of generation, lactic secretion and so on. All this is the work of the Forces.

Similarly, in the phenomenal world; the Forces are responsible for all change, growth, decay, etc. They are in the wind, the rain, lightning; the solar and planetary rays, etc., in fact wherever we go and whatever we do we contact these Forces, and usually know nothing about them. In Greek mythology, the Forces were personified (anthropomorphized) in order that their significance might be more readily grasped by the concrete mind, but in esoteric mythology, as taught in the mystery schools, the neophyte was instructed in the abstract formless Powers.

In the Kabbalah, the Forces have been again anthropomorphized by the human mind. Through the Forces connected with the Mantrikashakti, in the use of the Hebrew alphabet and the combinations and permutations of numbers, and sound, man has created the hosts of elementals and angels, and these entities may be evoked even to-day by a properly qualified practitioner.

If the Theosophist understood this, he would not be deluded by psychism, clairvoyance, clairaudience, psychometry, and all the other claptrap of the charlatan who pretends to have real knowledge. The spiritualist is in even a worse case—he employs the Forces, usually through a medium, to re-animate the kama-manasic shell of a departed human being. This is necromancy: trafficking with the dead—a black art.

Let us get back to the Powers. *The Secret Doctrine* informs us that the six powers mentioned are those of six hierarchies of Dhyan Chohans, and each one of the Powers has a living conscious entity at its head. The Forces are the emanations from these hierarchies. The formless (Arupa) levels of consciousness are confined to Atma-Buddhi and Higher Manas—the human Ego functions in those realms, but, as we have already seen, he is not self-conscious and hence knows nothing of himself or of the Forces. The urge within the Ego is outwards, and he projects a ray which overshadows a human personality. This ray identifies itself with the form, believes it is the form, forgets its divine parent, becomes immersed in matter, and perceiving other forms in the web of illusion, obtains an ever increasing self-consciousness in the world of personalities.

It is necessary for the urge in the personality to be re-directed towards the Ego. This is the purpose of all ethical systems, all religions and all philosophies. The Forces are carrying on the evolutionary processes—the concrete mind of man gets in the way. When this is recognized, the aspirant turns the corner and commences to return. The thirteenth discourse in the *Bhagavad Gita* is illuminating: here is an extract from it:

"He who seeth that Matter verily performeth all actions, and that the SELF is actionless, he seeth. When he perceiveth the diversified existence of beings as rooted in the One and spreading

forth from it, then he reacheth the Eternal".

Our purpose is to get into that condition of consciousness where we can function as the One-ness. We cannot cease from action, but we renounce the fruits of action. Our attitude towards it should be this: I am the embodiment of That All-Presence—everything functions through and in me. We then become the agents of the One. When we adopt that attitude theoretically at first, and practically as evolution proceeds, the Powers and Forces functioning through us will make themselves felt and we shall recognize them. Then when we pick up a piece of wood we shall not require to consult the accumulated experiences of Manas to determine whether it is oak or mahogany. Its vibration will tell us the whole story of its evolution, before it became a seed, down to the present, and beyond into the far distant future. There is but one motion in the whole universe, and that is vibration—sense the vibration and the whole universe becomes an open book.

When such development commences to make itself felt, we say that the person is becoming intuitional. He senses the vibrations of the universe and knows what they are. Because he is capable of registering them he becomes harmless and at one with all. The lion will not attack, the antelope will not run away, the bird will come at his call, the mosquito will not sting—all nature feels the oneness. Lion does not prey on lion; neither does antelope flee from antelope. The man responds to the vibrations of the lion; therefore

for the lion, he is a lion, and not to be attacked—"We be of one blood, ye and I" is his attitude. It is related of Rama Krishna that one day he was out walking and came upon two men who were fighting. The compassion of the Sage was such that he felt the blows of both combatants in his own body, and carried the bruises with him.

To such a man, the elementals cease to represent forms—he feels the forces and is at one with them. The magician fears the elementals whom he evokes and protects himself by making a circle and staying in the centre of it. He dons a cloak and hat of the colour appropriate to the planetary influence, puts a ring on his finger and a sword in his hand, and thus prepared he commands the hosts.

The student will now understand why the Initiate works from (not on) the Arupa levels of consciousness. Immediately the Forces get mixed up in the lower manasic plane they take on the shapes which are made for them by the form-building faculty of man, and because all forms are impermanent, hence unreal, the personality lives in a world of illusion. The clairvoyant can tell you about some of these shapes, but usually he knows nothing about the Powers and Forces. The sage can tell you very little about the Powers and Forces until you commence

to develop an organ through which you can sense them. "The truth is that till the neophyte attains to the condition necessary for that degree of Illumination to which, and for which, he is entitled and fitted, most, *if not all* of the Secrets are *incommunicable*. The receptivity must be equal to the desire to instruct. The illumination *must come from within*". (*The Mahatma Letters*. p. 283)

We now see why the first Object of The Theosophical Society is Universal Brotherhood. It is a fact in nature, and the development of human beings depends upon its recognition and application. If you aspire to unfoldment you must adapt yourself to this universal Law. It is said that there are three stages in occult development:

1. To recognize the Law.
2. To obey the Law.
3. To become the Law.

Is the reader still wondering about the grain of wheat? The Barhishad Pitris made its quality, Mahat projected it through Cosmic Ideation. All the Powers and Forces contribute to its manifestation. Parashakti gives it calories. Jnanashakti determines its environment. Itchashakti compels it to grow. Kriyashakti concretes its shape. Kundalini gives it life to grow. Mantrikashakti gives it colour. All the powers operate through certain forces playing through the planet Venus. Wheat is the result.

OCCULTISM AND LANGUAGE

By W. WHATELY CARINGTON

Mr. Carington is searching for the greatest practicable measure of co-ordination between the two great schools of thought which we speak of as Occultism and Science. In Part II of his essay his business is to show "that the chief obstacle in the way of this unification is to be found in certain difficulties associated with language, not only as regards the unfortunate use of particular words, but with respect to fundamental considerations involving the basic theory of communication, of meaning and of perception itself." Continued from page 575:

PART II

A happy nomenclature has sometimes been more powerful than rigorous logic in allowing a new train of thought to be quickly and generally accepted.

Prof. A. SCHUSTER

VII

SOME years ago I had the pleasure of attending Professor Kenny's lectures on Criminal Law. Dealing with the subject of homicide, he pointed out that killing is no murder unless accompanied by "malice aforethought". "But", he went on, "it is most important for you to realize that 'malice' does not mean *malice* and 'aforethought' does not mean *aforethought*."

Somewhat similarly it is most important for the student of occult writings to realize clearly that words are not always what they seem; so that, for example, "plane" does not mean a plane, and "astral body" does not mean an astral

body: The former word does not refer, in occult terminology, to a Euclidean flat surface, nor the latter to an object of especial interest to astronomers.

I shall not multiply such instances here; *fire, magnetic, etheric, force, fluid, light* are a few which come to mind at once as being used either in a sense wholly different from that standardized by the rest of the world, or else in so highly metaphorical a manner as to border on the definitely misleading. This particular form of linguistic eccentricity is of comparatively small importance and can easily be remedied by adopting, for occult usage, more suitable symbols (words) in place of those which already have established referents in other contexts. Within Theosophical and occult circles their continued use is comparatively harmless, provided we always remember that they do not mean (*i.e.*, refer to) the same things as

in other connections. But it is clear that even here we are liable to confuse our thought if, for example, we allow ourselves to suppose that there is any connection between a (Theosophically) "magnetised" object and the behaviour of compass needles.

On the other hand, the use of established technical terms in a new sense is peculiarly irritating to the scientist approaching the subject from without. He will not, if he be a reasonable man, object to learning a new set of technical terms, for this is necessary in every subject he studies; nor should he resent finding (as in a foreign language) unfamiliar symbols referring to familiar things, as "lit" and "bed" have the same referent, although this may seem somewhat unnecessary. But he is likely to become exasperated if he finds familiar symbols used to refer to different familiar things or to things which he cannot identify at all. There is no special objection to saying *chien* instead of "dog", and he soon learns to translate *mon chien ne mange pas*; but he is apt definitely to rebel at the use of "my love is declining" as an identically equivalent substitute for "my dog is off his feed". And if you tell him that "Father-Mother spin a Web, whose upper end is fastened to Spirit, the Light of the One Darkness, and the lower one to its shadowy end, Matter," he will not contradict you, but will say that, although all the words are quite familiar to him, he is literally unable to attach any meaning whatsoever to the proposition into which they have been framed.

So one of the reforms we might most advantageously undertake for a start is that of expurgating from our vocabulary all words which, having an established usage, are differently employed in Theosophical or occult contexts.

VIII

The point raised in the last section is of little more than tactical importance, and I am anxious to go very much deeper than this. It will, however, have served a useful purpose if it has directed the reader's attention to the general problem of *meaning* and has suggested the idea that the "meaning" of a symbol (*e.g.*, a word) is its *referent*, namely, that to which it refers.

Very often do we hear people say that occult statements—as that "the magnetic fluids are circulated through the astral body by planetary forces"—are *meaningless* to them¹: very often do I find myself saying: "I am not in a position to express belief or disbelief in what you say, for I have not the beginning of an idea what it *means*".

Yet the words used are not particularly recondite; the trouble lies in identifying the referents.

The whole subject of meaning is fraught with difficulty, but I must do my best to make it clear². Otherwise we shall never understand the formidable obstacles

¹ I have deliberately made up an imaginary statement for illustrative purposes; but closely comparable forms of words abound in occult literature.

² For a general treatment of the subject see Ogden and Richards *The Meaning of Meaning* (Kegan Paul).

which the occultist has to surmount, and very many readers will go on supposing, as they doubtless now suppose, that it is only an intransigent perversity which keeps the scientist from appreciating what his occult *confère* is talking about.

Very little ambiguity arises about the referents of symbols, in this case the meanings of words, provided we confine ourselves to "things that we can touch or see". If a Kamchatkan visitor does not know what we mean by the words *chair*, *table*, *book*, etc., it is easy enough to enlighten him by pointing; nor should we have much difficulty with *give*, *take*, *put*, *throw*, *kick* and similar simple verbs. But as soon as we leave this realm, trouble is likely to arise, and I need only mention such words as *progress*, *patriotism*, *honour*, *happiness* to conjure up thoughts of immeasurable misunderstandings. We should find it none too easy to agree on definitions of these among ourselves, let alone communicate them to our hypothetical stranger.

The referents of the technical terms of occultism admittedly do not belong to quite the same category as the last-mentioned symbols; nevertheless, very little thought should serve to show that, since they cannot be "exhibited", the referents of these terms will be very hard to identify.

I rather hope that at this point someone will object that the scientist is equally unable to exhibit electrons, protons, atoms, mole-

cules, electromagnetic waves, forces and the other actors on the stage of physics. This is perfectly true, and I should be the first to admit, indeed to insist, that these terms do not necessarily refer to "real" entities as commonly understood, but to "schedules of pointer readings" or to mathematic relations between these. The principal, and I think the essential, difference between this situation and the occult analogue is that in physics we are given, or can observe, the pointer readings which, *in so far as they are of a metrical character are amenable to mathematical treatment*.¹ In occultism this is not generally the case and the fact is largely responsible for the extraordinary difficulty of dealing with occult data.

The point is very important, but to discuss it fully would take us too far; I can best drive it home by a quotation from Sir Arthur Eddington's well-known book *The Nature of the Physical World*:

Descriptions of the phenomena of atomic physics have an extraordinary vividness. We see atoms with their girdles of circulating electrons darting hither and thither, colliding and rebounding. Free electrons torn from the girdles hurry away a hundred times faster . . . X-rays impinge on the atoms and toss the electrons into higher orbits . . . Behind it all the quantum *h* regulates each change with mathematical precision. *This is the sort of picture which appeals to our understanding—no insubstantial pageant to fade like a dream.*

The spectacle is so fascinating that we have perhaps forgotten that there was

¹ In case it be thought that I am assigning an undue importance to the word *mathematical*, I am quite ready to substitute the word *logical*, with the reservations, first, that mathematics is only a special branch of logic and, second, that formal logic appears to be sterile unless fertilized by the injection of measurable quantities in the form of probabilities.

a time when we wanted to know what an electron is. The question was never answered. *No familiar conceptions can be woven round the electron*; it belongs to the waiting list. *Similarly the description of the processes must be taken with a grain of salt.* The tossing up of the electron is *a conventional way of depicting a particular change of state of the atom which cannot really be associated with movements in space as macroscopically conceived.* (My italics. W.W.C.) *Something unknown is doing we don't know what.* (Author's italics. W.W.C.) That is what our theory amounts to. It does not sound a particularly illuminating theory. I have read something like it elsewhere—

The slithy toves

Did gyre and gimble in the wabe. There is the same suggestion of activity. There is the same indefiniteness as to the nature of the activity and of what it is that is acting. And yet from so unpromising a beginning we really do get somewhere. We bring into order a host of apparently unrelated phenomena; we make predictions and our predictions come off. The reason—the sole reason—for this progress is that our description is not limited to unknown agents executing unknown activities, but *numbers* are scattered freely in the description. To contemplate electrons circulating in the atoms carries us no further; but by contemplating eight circulating electrons in one atom and seven circulating electrons in another we begin to realize the difference between oxygen and nitrogen. Eight slithy toves gyre and gimble in the oxygen wabe; seven in nitrogen. By admitting a few numbers even "Jabberwocky" may become scientific. . . . It would not be a bad reminder of the essentially unknownness of the fundamental entities of physics to translate it into "Jabberwocky"; provided all numbers—all metrical attributes—are unchanged, it does not suffer in the least. Out of the numbers proceeds that harmony of natural law which it is the aim of science to disclose.¹

Truly it would appear that "number is the root of all things"!

¹ Loc. cit., pp. 290-292.

If the reader will fix his attention more particularly on the italicized passages of the earlier part of the quotation, I think he will begin to realize, unless he is an irredeemable literalist, that the account here given of the state of affairs in physical science might be transferred almost without change to occult formulations. The vividness, the (*prima facie*) appeal to the understanding, the doubt as to what the fundamental entities "really are", the impossibility of weaving familiar conceptions around them, the necessity of taking particular descriptions with a grain of salt—all are highly applicable.

Unfortunately, the occultist is not nearly so happily placed as the scientist: I do not think that if *his* account of the universe were translated into "Jabberwocky" the result would be anything like so coherent as in the case of physics. This is because the vital numbers are almost entirely lacking and there is nothing of a manipulable character to take their place.

Let me repeat that I do not wish to stress this almost arithmetical feature unduly in the case of occultism. There are almost certainly *relations* other than numerical which can be established between *relata* and logically handled: and anything of the kind will serve, provided it can be worked up, as it were, into a logical structure.

I do venture to suggest, however, that in future occult research a considerable proportion of attention might profitably be devoted to securing material of this general character. We have the broad qualitative outlines—or so most Theosophists believe; we now

need, speaking from the point of view of the theorist, data of a quantitative or quasi-quantitative nature and, more especially, particulars of relational configuration. If, for example, the *relation* between the physical and astral planes could be unequivocally formulated, theoretical progress would be enormously accelerated.

(To be continued)

DAYS OF GREATNESS

*Days of Greatness all remind us
We can make our own days great.*

October 1st is a great day for two reasons: first, it commences the second half of the Occult Year; secondly, on this date a magnificent ego came to birth as Annie Besant, She who, after a terrific struggle upward into the Light, became President of The Theosophical Society and achieved a world dominion of intellectual and spiritual power.

GREAT DAYS IN OCTOBER

October

1. ANNIE BESANT born 1847. THE THEOSOPHIST Day. First issue, 1879.
2. Aristotle, philosopher, died B.C. 322.
3. Charles Saint-Saens, composer, born 1835. (Centenary).
4. WORLD DAY FOR ANIMALS. St. Francis of Assisi born 1182.
6. Saraswati worship (Hindu). Lord Tennyson, Poet Laureate, died 1892.
7. Jewish Day of Atonement. DASSERAH, Festival of Victory (Hindu).
9. Cervantes, author, born 1547.
11. Samuel Wesley died 1837.
12. Columbus Day, U.S.A. Ramsay MacDonald, statesman, born 1866. Edith Cavell, English nurse, shot 1915.
16. Noah Webster, lexicographer, born 1768.

October

19. Sir Thomas Browne, philosopher, died 1682. Jonathan Swift died 1745. Cesare Lombroso, criminologist, died 1909.
21. Magellan entered the Straits that bear his name, 1520. Samuel Taylor Coleridge, poet, born 1772.
24. Tycho Brahe, astronomer, died 1601. Daniel Webster, statesman, died 1852.
25. Chaucer, poet, died 1400. Demosthenes, Athenian orator, died B.C. 322.
26. Deepavali, Light Festival (Hindu).
28. John Locke, philosopher, died 1784.
30. Ella Wheeler Wilcox, poetess, died 1919.
31. International Thrift Day. John Keats, poet, born 1795.

THE BESANT MEMORIAL SCHOOL

AN EXPERIMENT IN THEOSOPHICAL EDUCATION

By J. L. DAVIDGE

IT is appropriate to represent the Besant Memorial School in this October issue of THE THEOSOPHIST because the school embodies the ideals and perpetuates in a practical manner the lifelong services of Dr. Besant to the cause of education. The ultimate background of the school is the history of Dr. Besant's educational work in India. The immediate background is her dying wish—the wish that such a school should be established at Adyar as a memorial to her and a memorial which she wanted above all other memorials.

The Besant Memorial School is actually the nucleus of a College and a University at Adyar. Dr. Arundale speaking on Visitors' Day during last Convention said: "I want you to understand and realize that this is a small beginning over which our President-Mother will very specially brood, and that in due course with the help of the many thousands of admirers of Dr. Besant throughout India we shall establish near Adyar (though not in Adyar itself) a Besant University—the most splendid memorial to her that can possibly be. Far better than any other statue, far better than any scholarship, far better than any other memorial must there be a great educational centre in which the young citizens

of India may become great citizens, and some of those perhaps great leaders to help India onwards."

One has only to visit the Besant Memorial School to realize at once that here is a distinctive type of teacher and a distinctive type of pupil. Intellectual and spiritual beauty stamps its own hallmark on the features of a pupil, but a hallmark entirely different from that of dominating physical beauty. I remember on one occasion observing a double line of fine-looking girls entering the Adyar Hall in Sydney, Australia, to attend a dramatic performance, and to my intense gratification was informed by the teacher in charge of the girls that they belonged to the Mosman Garden School, which is one of the few successful co-educational schools in the Theosophical world. The children at the Besant Memorial School are no less remarkable for that tone which we associate with Theosophy and Theosophical people. The relation between the masters and the pupils of the Besant Memorial School is modelled on the beautiful relation of the Master to his disciples, which is the corner-stone of the ideal Theosophical school whether Kindergarten, College, or University. It is perhaps the nearest possible approach to the old Indian plan of placing a boy with a Guru

1935

THE BESANT MEMORIAL SCHOOL

67

for a number of years in order to enable the boy to develop his capacities and faculties under the warm and understanding influence of a sympathetic teacher.

The Besant Memorial teachers are of a type who love teaching, who are intuitive, who endeavour to understand and unfold the characters of their students and advise the choice of the career which will give the students' tendencies and dispositions the best field for useful service. The ideal of the School, of giving the pupils a sound and practical education, is worked out as a balanced unfoldment of the physical, emotional, and intellectual nature. This ideal applies to the teaching staff as well as the students. The staff is composed of men and women who, possessing the necessary worldly and academic qualifications, have dedicated themselves to their work. The matter of salary is of secondary consideration, though every member of the staff receives the bare sufficiency to keep himself and his family in reasonable comfort.

The Headmaster is himself a very distinguished Master of Arts of the University of Madras; he stood first in the University in his year and was awarded the Caithness Prize for proficiency in zoology.

As for the children, the first care of the School is to ensure healthy bodies; games and exercises, with careful medical supervision, are regarded as of vital importance. Vegetarianism is, of course, compulsory on all teachers and students alike. The superstition "that man needs flesh for food" and other superstitions of a similar nature, including punishment of any sort,

are rigorously excluded. The only discipline recognized is self-discipline, though, of course, order is carefully maintained, and a spirit of obedience to law insisted on. The School is largely a training in self-government, the control of affairs in the greatest possible measure being left in the hands of the students. The Court of Honour is the focus point in the harmonious management of their own affairs, and the shouldering of a new responsibility by those who are fit to bear it. The management of most of the school activities is left in the hands of the boys.

As to the emotions, provision is made for training in the arts. Music is taught by Mr. Papanasam Sivan, the most distinguished composer of Southern India, who is a resident teacher of the school. Other children are taught painting under Mr. Biswa Mohan Sen, and exhibitions of the work of both teacher and pupils have been made in various parts of Southern India and have won certificates and marks of approbation. Those who attend these classes are carefully watched and any budding talent is given opportunities for development. There is also a well equipped workshop, with an expert craftsman in charge for teaching carpentry, weaving and other handwork; in addition to an agriculturist who specializes in bee-keeping.

Fortunately for these children homework is not inflicted on them; the next day's work is prepared before they leave school, and the evenings are devoted to creative entertainment, music, drama, recitations and interesting talks by

teachers designed to give the children a comprehensive idea of the world in which they live.

On the intellectual side, the whole problem of education is realized as something reciprocal, not a stuffing of things into the head of the boy, but a matter of the teacher helping the boy to a realization which comes from within himself, in so far as it is possible for one person to help another. In the lower classes the aim of the teacher is to teach ideas, to work out principles in concrete instances by fixing the child's imagination on something solid. The ordinary curricular subjects are made comprehensible in three dimensions rather than on a flat surface. All these exercises are worked out on the basis of assignments according to the Dalton Scheme.

The daily scheme of work in the School starts at 7.15 a.m. with prayers, and goes on to 10.50 a.m. From 12.30 to 1.45 the arts, crafts and music sections are open for those who desire special training in them. From 4.45 p.m. to 5.45 all the children play games. Hockey, football, volleyball, baseball and cricket are provided for boys, and ring-tennis, badminton, rounders and volleyball for the girls. Coaching is given in each of these games, boys and girls being divided into three sections—seniors, juniors and sub-juniors. Exemption from games is only granted on medical advice or in other special circumstances. In the evenings between 7.45 and 8.30 the children entertain and are entertained. Sundays are kept free as a relaxation from school activities, and the students are

taken out on excursions and trips abroad.

The principle of self-government has found its highest embodiment in the Court of Honour which was inaugurated by Dr. Arundale on August 22nd. The Court implies in outward symbol that which should reign in each individual student, namely self-government. Every member of the Court is given to understand that the place he occupies is one of honour and dignity, and that nothing should be done by an individual member that will reflect on that honour and dignity. The elections took place a week before the inauguration of the Court. It was a red-letter day, with printed voting papers, electoral booth, and all complete. Only students in the highest class were eligible for election; there is a maximum of eight members and a minimum of six. Two seats are reserved for girls. The duties of the Court are to receive complaints and attend to them, to keep the School and its surroundings clean, to suggest improvements, and to plan school activities. The President of the Court is elected by the members, so also is the Registrar. A distinctive regalia in the School colours is worn by members of the Court when the Court is sitting and on all public occasions.

The Headmaster expects that this Court of Honour will establish a tradition for loyalty and justice in which the student will lose his sense of individuality for the sake of the School as a whole.

The fundamental ideal of the School is the vital and intimate relation which exists between pupil



A GROUP AT THE BESANT MEMORIAL SCHOOL

In the group are Rukmini Arundale, John Barrymore, famous film star, and Shankara Menon, headmaster.

and teacher. Nobody in the Besant Memorial School stands in awe of another, but the student looks upon the teacher as in theory and in reality an elder brother. That is a distinctive feature of the School and a very important one. It means that every pupil is oriented towards the path on which he may one day achieve his individual greatness, if not in this life, then in another.

It is hoped that the education given will potently aid the student, boy or girl, to discover his Purpose as individual and the Power to achieve such purpose; to prove a blessing to his family and friends; to become a good citizen of his splendid Motherland—India; and to find happiness in simple living, pure feeling, and keen thinking. The Besant Memorial School has the aim to help to

equip him to earn an honourable livelihood, to have courage to meet life's troubles and adversities, and to find day by day, even as he grows older, increasing delight in and opportunities for enthusiasm, peace and service.

BESANT MEMORIAL SCHOOL

MANAGING COMMITTEE

1. Dr. G. S. Arundale, M.A., LL.B.,
President of the Trust (ex-officio).
2. Shrimati Rukmini Devi.
3. Dr. G. Srinivasa Murti, B.A.,
M.B., C.M. and B.L., Vice-
President of the Trust (ex-officio).
4. N. Sri Ram, B.A., Treasurer of the
Trust (ex-officio), *Chairman*.
5. Mrs. Krishnabai Shah, M.A.
6. Professor D. D. Kanga, I.E.S.
(retired).
7. Shrimati S. Bhagirathi Ammal.
8. K. Shankara Menon, M.A. (Corres-
pondent and Headmaster) *Con-
vener*.

From the President's Office:

*N.B. Please note that in the case of cables
BENTLEY'S SECOND Code may be used if convenient.*

A THEOSOPHICAL FORUM

WHAT IS A LAW OF NATURE?

25. *When a Law of Nature is rendered inoperative by another Law, what effect does this have on the totality of Law in the Universe?*

There is a lot of nonsense talked about laws of nature, their discovery and their being broken. A law of nature is simply a generalization by the human mind describing how things are observed to work. There can be no question of "breaking" any such law. Processes in nature work, or move (or stop still) in certain ways under certain circumstances. The operation of another law means, simply, that the conditions are changed.

The so-called Law of Gravitation states that particles are attracted towards each other. But that statement does not carry us far in everyday life. The observed falling of unsupported objects to the ground is no more true than the observation that supported objects do not fall, or that a released balloon rises in the air. Each of these groups of circumstances results in the balancing of a set of forces, the resultant of which is that the body in question does or does not move.

Similarly in dealing with Theosophical "laws" such as karma, the idea of the balancing of forces may be used as a help to clear thought. Or the problem may be stated in terms of a money debt. If a man owe £100 and can only

produce ninety, obviously he cannot pay the debt, and must be sold up if the creditor is implacable. But if he finds the required ten pounds, or earns it, or if some friend gives it to him, he can balance his accounts and escape the penalty; and no "law" has been broken. A law in nature or in Theosophy is simply a short statement of how things work.

A law in human jurisprudence is quite different. It is an arbitrary statement by some person or group in authority of how things *shall* work. It generally takes no notice of how things tend to work unless it is to enact that they shall not do so. Such laws obviously can be and are "broken".

As to "the totality of law in the universe", what does the phrase mean?—G. R.

CAN SCIENCE PROVE GOD?

5a. *Can Science prove God?* (Compare Question No. 5, June 1935.)

This is a question concerning the scope of science, and J. W. N. Sullivan puts this very well in the following words: "Science does not tell us anything about the substance of the elements out of which we have built up the perceptual world. It tells us merely the mathematical specifications of those elements." *Outline of Modern Knowledge*, p. 112.

Science is concerned at present with how the world works, not why,

and so it is still true to say with Duns Occam, the Franciscan of the thirteenth century: "Science cannot prove God." For example, physicists have accurately determined the freezing point, boiling point, electrical conductivity, specific weight, etc., of water; chemists have established the composition of water as a compound of hydrogen and oxygen, and have shown its indispensability for any chemical reaction. These are but external descriptions (specifications). Science goes still further in its electronic investigations into the atomic and sub-atomic nature of hydrogen and oxygen, but the results are no more determinant than the exterior characteristics. Electrons, positrons, neutrons and photons are merely mathematical definitions which represent the way in which atoms are constructed and how they function. The fact that atomic behaviour can be deduced from such data does not indicate that science has found the reason why atoms do behave in the way they do.

If a door is painted with red paint we have a red door. A visitor may ask why the door is red and we may rightly answer: "Because the painter used red paint." It is clear that this is only saying *how* the door became red. It gives no clue as to *why* red was chosen. A

careful examination of science will convince the reader that all its theories, like our red paint, answer the question, "How?" and not "Why?"

If we consider the physical properties of water, we find an example of how a philosopher might answer the question, "Why?" Water has the exceptional property of expanding as it cools below 4° C, so that ice, instead of sinking, as would be expected, floats. Science may give all sorts of explanations for this, but it can never give the real reason which is that, if ice were heavier than water, then life on this planet would be impossible. Science will tell us that if this peculiarity were removed from water all life would become extinct within a very few years, but it cannot give this as the reason why.

It is a common fallacy to think that science is answering the why of the universe, and this has been one of the chief causes for any conflict between religion and science. What science is doing is to systematize our knowledge so that we may understand how the universe works and that we may work in harmony with it. Thus science is not concerned with God, but with His works and for this reason science has no desire to prove God, nor could it.—V. W. S.

SCIENCE NOTES

By W. WHATELY CARINGTON

VIII—DIET AND HEALTH

I HAVE no wish to be unduly cynical; but there can be little doubt that considerations of health and economy are likely to advance the cause of the weaker brethren much more rapidly than purely ethical arguments. The following excerpts from Dr. Plimmer's review of Dr. Hindhede's *Gesundheit durch richtige und einfache Ernährung* (*Nature*, 22. vi. 35) should accordingly provide valuable ammunition for vegetarian paladins.

Dr. Plimmer reminds us that our adopted standards of diet are derived from statistics of the food consumption of families in cities. He points out that while there is little difference of opinion as to the total energy value (3,000 calories per diem) required, there has been considerable discussion as to the amount of protein necessary and as to whether this should be of animal or vegetable origin.

The usual standard is about 100 gm. protein, though the special committees of the Medical Research Council and the British Medical Association have adopted 50 gm. of animal or first-class protein as the minimum to be aimed at.

"Many years ago, Dr. Mikkel Hindhede questioned whether so much" (as 100 gm. presumably) "protein was necessary . . . He himself lived and brought up a

family . . . on a diet containing 67 gm. mainly vegetable . . . The cost of the diet (pre-war) was about 4d. a day. With the help of the vegetarian, F. Madsen, he started numerous experiments of long duration to ascertain the minimal amount of protein for maintenance . . . successful low protein experiments were made with diets consisting of coarse wholemeal bread, or whole barley, or whole oats with a little sugar and considerable amounts of vegetables and fruits, but substitution of white bread for the whole grain was a failure. The reason for the good value of the whole grain was the bran, which on trial was found to be easily digestible and to contain protein of high value *similar to that of animal protein.*" (My italics. W. W. C.)

Hindhede's "simple and standard diet consists of 500 gm. coarse wholemeal bread, 25 gm. butter, 100 gm. margarine, 500 gm. potato and 100 gm. whole barley meal. It yields 60 gm. protein and costs about 6d. a day. Not one in a thousand, he says, would live upon this diet; everyone would wish to add to it, partly from superstition that it is inadequate, partly from its lack of palatability". (We agree!) "Should it be supplemented by animal or vegetable foods, that is, meat, fish, milk or eggs, or by

vegetables and fruits? He considers the second alternative is right, but has no objection to animal foods, except that they should be eaten in small quantities." (This is important as showing that Dr. Hindhede is not a vegetarian "on principle", but substantially so purely as the outcome of experiment.) "The simple diet contains an abundance of all the vitamins and sufficient mineral salts. The addition of other foods will upset the balance . . . Only fat meat and fatty fish and eggs are really bad. White flour and sugar and sweets, etc., are intermediate. Whole grain, vegetables and fruits are the best foods . . . The diet drawn up . . . is similar to those eaten by certain native races in the Himalayas and in certain parts of China and the East. These peoples have the finest physique, and do not suffer from the intestinal diseases of the European or from cancer . . . This book should be translated into English and read without prejudice by the medical profession and the public. The simple diet is the healthiest and the cheapest."

Theosophists anxious to help in the good work might (I should hate to suggest that they ever do, of course) employ their time much less profitably than by mastering and spreading established facts of this kind. If one can persuade money-grubbers that they will grub more money by eating, or causing others to eat, vegetarian rather than animal food, they will soon bring about a slump in flesh-pots—and the benefit to the sheep and oxen will be just as great as if they acted from the highest moral motives!

I should also like to see someone with a working knowledge of biochemistry apply himself seriously to the task of collating all that has been done of recent years on protein metabolism, with special reference to the toxic products of digestion. A fair amount of work on the subject had been done, to my certain knowledge, full twenty years ago, and the volume must by now be very considerable. There can be very little doubt that a notable proportion of human ills (particularly in the West) arise from intestinal toxæmia, which in turn is due to break-down products of protein of the wrong kind.

But the superstition that animal food is *necessary* dies very hard, so that obvious bio-chemical pointers are apt to be ignored, with the result that medical men devote much time, by the use of intestinal disinfectants, etc., to counteracting conditions which ought never to have arisen.

Studies of the kind I have just suggested are—to most people—dull compared with speculations as to the use of magic by Lemurians; but I venture to suggest that they are incomparably better worth undertaking from the point of view of promoting world happiness and well-being. It is in work of this kind that Theosophists *ought* to be taking the lead, because they claim a knowledge capable of supplying a motive which others lack; and there is no real reason (I hope) for supposing that they are less capable than others of mastering the technicalities involved. But unless the whole subject is approached and tackled on the strictest technical

lines, our efforts will only augment, notion that vegetarians are a set rather than diminish, the popular of negligible eccentrics.

THE BALANCED DIET

BY D. D. KANGA, I.E.S. (RETIRED)

(Science Editor, "The Theosophist")

It is with a view to make clear certain points in Mr. Carington's article that I write this commentary; this will, I hope, also make the readers of THE THEOSOPHIST think on the important subject of dietetics and study it—a study well worth undertaking for their own sakes if they believe in a realm of law, and also as Mr. Carington rightly puts it, from the point of view of promoting world happiness and well-being.

The standard¹ figures arrived at by the Advisory Committee on Nutrition, Ministry of Health (London, 1932), for proteins, fats and carbohydrates for a man at moderate muscular work per day (the quantities vary according to age, work and climate) are 100 grams protein, of which 37 gm. should be animal protein, 100 gm. fat, of which 50 gm. should be animal fat, and 400 gm. carbohydrates.

The Advisory Committee also gives the following four criteria for determining the adequacy of a diet:

(1) 'The daily calorie supply per person, which should be 3000 calories distributed roughly as follows between the

¹The special committees of The Medical Research Council and the British Medical Association have practically given the same figures in the Joint Report published by them last year (1934).

McCarrison gives the following figures for Indians:

	North of India	South of India
Protein ...	90 to 100 grams	60 to 70 grams
Fats ...	80 to 90 "	50 to 60 "
Carbohydrates.	360 to 450 "	sufficient to make the total requirements of calories.

²1 gram of protein and carbohydrate gives 4.1 calories. 1 gram of fat gives 9.3 calories.

three principal food constituents: Proteins 400,³ fat 900, and carbohydrates 1600.

(2) The daily quantity of first class protein, which should be 37 grams giving about 150 calories.

(3) The daily supply of mineral matter.

(4) The daily vitamin content of the diet. Foods which supply mineral matter and vitamins are often spoken of as "protective foods", that is, foods which protect the body from the deficiency diseases.

The protective foods⁴ are

(1) milk and milk products (butter, cheese, sour milk, etc.)

(2) Fresh salad vegetables and fruits.

(3) Liver (including fish liver and fish [cod] liver oil).

(4) Fish, especially the fat fish and the fish roes.

(5) Eggs.

It may be noted that the best places to get vitamins from are the field, the garden and the market-place, and not the chemist's shop or the drug store.

I know from personal experience that the majority of people have not a clear notion as to what is meant by (a) animal protein and (b) first class protein or protein of high biological value. It should not be supposed that animal protein is obtained from fish, flesh of any kind, or eggs alone. It should be noted that milk also is an animal protein and a first class protein. The latter is one which "replaces a greater amount of protein lost to the body by

³ More accurate figures would be proteins 410, fat 930 and carbohydrates 1640 calories.

⁴ Memorandum to the Minister of Health on "The Criticism and Improvement of Diets" (London, 1932).

wear and tear than others and is also more adequate for purposes of growth."

If it is necessary to have a minimum of 37 gm. of animal protein in one's diet per day to maintain good health, it could be obtained by a vegetarian (either by choice, or on principle or by birth) only from milk and milk products. It thus follows that milk should constitute an important part of the dietary of a vegetarian. If he is a lacto-vegetarian, then 37 gm. of animal protein per day may be made up from milk and milk products like skimmed milk, buttermilk, cheese, curd, etc., and eggs.

The following table shows the approximate quantities of foodstuffs required to supply 37 gm. of animal protein:

Milk	... 2 pints (4 cups or 38 ozs.)
Skimmed milk	... 2 pints (4 cups or 38 ozs.)
Buttermilk	... 43 ozs. (4½ cups)
Curd	... 26 ozs.
Cheddar cheese	... 5 ozs.
Eggs	... 12 ozs. (5 to 6 eggs)

It means that 37 gm. of animal protein per day may be made up either by taking about 4 cups of milk or skimmed milk alone or by taking 2 cups of either of them and three eggs in any form, or ½ cup of milk, 1 or 2 eggs and 1 oz. of cheese.

A diet in order to be adequate must satisfy all the criteria given above as regards calories, first class protein, mineral matter and vitamins; if it does not satisfy one or more of them it should be condemned according to the Report of the Ministry of Health cited above.

An attempt has been made to assess the value of the diet given by Hindhede and recommended by Mr. Carington in the light of these criteria.

Hindhede's standard diet consists of 500 gm. coarse wholemeal bread, 100 gm. whole barley meal, 25 gm. butter, 100 gm. margarine and 500 gm. potato. Hindhede recommends this diet to be supplemented by vegetables and fruits and occasionally some meat and fish. When analysed it gives the following figures:

HINDHEDE'S STANDARD DIET ANALYSED

FOODSTUFF	* QUANTITY IN		PROTEINS IN GRAMS	FATS IN GRAMS	CARBOHYDRATES IN GRAMS	CALORIES
	GRAMS	OZS.				
Course wholemeal bread ...	500	17.6	68.64	9.50	358	1795
Whole barley meal	100	3.5	10.50	9.17	72	350
Butter ...	25	0.89	—	20.55	—	185
Margarine ...	100	3.5	—	80.50	—	749
Potato ...	500	17.6	12.32	0.704	143.4	633
			91.46	120.4	573.4	3712
Less 10% for waste	...	...	9.14	12.0	57.3	371
Balance	...	...	82.32	108.4	516.1	3341
(Standard figures)	...	...	(100)	(100)	(400)	(3000)

* 1 oz.=28.3 grams.

The table shows that the figures for calories and carbohydrates are high. The percentage of calories derived from carbo-

hydrates in a well-balanced diet is about 54; if the percentage rises much above 66, the diet is considered to be in need of

improvement. In the diet given above, 92 per cent of the total calories of 3000 (which is the normal figure) is derived from carbohydrates, namely coarse wholemeal bread, barley and potatoes: it is thus clear that the quantity of carbohydrates in the diet is disproportionately high. It is again completely lacking in animal protein, and though the figure for fat is close to the standard figure, there is no balance between animal fat and vegetable fat. The proportion should be 1:1 whereas it is 1 of animal fat to 4 of vegetable fat. The diet is again poor in vitamin C and essential mineral matter. There is again no proper balance between acid and alkaline foods. It will thus be seen that Hindhede's diet *as given above* is inadequate and ill-balanced. If the diet is supplemented by vegetables and fruits as recommended by the author (Hindhede), even then it would be inadequate as it would be lacking in animal protein. If, on the other hand, the diet is supplemented by animal foods, that is, milk, eggs, meat or fish, then it would be considerably improved, but still it will not be a well-balanced diet, as is clear from the table given above.

Mr. Carington's statement, namely "the superstition that animal food is necessary dies very hard" requires a little examination. If by animal food is meant animal protein, then it is not a superstition; a certain amount of animal protein (37 gm. per person per day) is necessary, and this could be got by a strict vegetarian only from milk and milk products, for milk is not only an animal protein but animal protein of the first class. The other foodstuffs which give first class protein are cheese, eggs, fish and meat. The protein obtained from other foodstuffs, namely cereals, lentils, peas, beans, etc., is not considered to be first-class protein.

It is now a scientifically established fact that mankind in general is suffering from one major disease—**Malnutrition**—that is, *excess* or *deficiency* in the chief constituents of foodstuffs, namely proteins, fats and carbohydrates, is mainly the cause of a large number of diseases. The "breakdown products of protein of the wrong kind", as Mr. Carington remarks, are not the only cause of many ills. *Excess* or *deficiency* of protein of the

right kind, and of first quality even, is certain to cause, in the long run, a good many diseases. One should not, therefore, suppose that by avoiding proteins of the wrong kind one would be exempt from disease or that a strict vegetarian would be immune from disease simply because he is a vegetarian. A strict vegetarian by choice or on principle will not be able to maintain good health and use his powers to the fullest extent if his diet is *ill-balanced*. His poor health will be a constant handicap to him to the full expression of his genius.

Without going into the question as to whether high or low protein diet is superior, it may be pointed out that the thing which matters is whether the diet is well or ill-balanced. Neither a high protein nor a low protein diet is an adequate diet if it is not a balanced diet.

Scientific researches on nutrition are now gradually leading to the greater consumption of vegetable foods, as will be clear from the following: the blood of a normally healthy person is always alkaline. The best combination of foods, therefore, is that which preserves the alkalinity of the blood. Speaking generally, all vegetables and fruits, fresh milk and buttermilk are alkaline (base-forming) foods, while all kinds of flesh foods (meat, fish, poultry), eggs, cheese, cereals of all kinds, starches and sugars are acid-producing foods. The preservation of the alkalinity of the blood is best achieved when the proportion of vegetables and fruits in our diet to all other foodstuffs is at least 2:1, or still better 3:1. It is equipment with such knowledge which will, in my humble opinion, "provide valuable ammunition for vegetarian paladins."

The following points emerge from Mr. Carington's article and the comments made thereon:

(1) Mr. Carington has done well to draw the attention of Theosophists all over the world to the important subject of dietetics and to its careful study by them.

(2) Caution is necessary in changing over from a meat diet to a vegetarian diet; the change must be gradual.

(3) It is very necessary to know the intimate connection between food and health, and food and disease.

(4) That a *well-balanced* diet keeps a person healthy and fit, while an *ill-balanced* diet produces all sorts of maladies from which mankind is suffering.

(5) That a well-balanced diet is a more nutritious diet but by no means a more costly diet.

(6) That an ordinary dietary containing simple, wholesome foods in the right proportion is far better and cheaper than a dietary consisting of rich foods which are not properly balanced.

(7) That it is not *money* but *knowledge* that is wanted to prepare a well-balanced dietary.

(8) A person who is a strict vegetarian, that is, who does not take meat,

fish, poultry or eggs would be well advised to take sufficient quantity of milk and milk products and plenty of fresh salad vegetables and fruits, also about an ounce or an ounce and a half of soya bean¹ two or three times a week.

(9) After all a man is what he eats (of course other factors are not to be neglected, namely, exercise, fresh air, sufficient rest and good thoughts,) and if he wishes to have a strong, healthy, vigorous and responsive body—a fitting instrument for service—he should note that he cannot expect to have it without giving proper attention to his diet.

¹ Soya bean is sometimes called boneless meat. It is a good substitute for meat, butter, eggs and cod liver oil.

THEOSOPHICAL ORDER OF SERVICE

MR. ROBERT H. SPURRIER has retired as Head of the Theosophical Order of Service in England, and International Secretary of the Order. At a well attended meeting of members of the Order held at the Caxton Hall, London, on May 21st Mr. Spurrier gave reasons for his resignation, and briefly outlined the present financial circumstances of the Order in England. He gave also a resume of important activities which the Order has initiated and fostered in England, some of which have developed into independent national movements.

Among these are the National Council for Animals' Welfare, whose inclusive policy and intensive educational work (which receives the cordial co-operation of scores of educational authorities throughout the country) among the children of schools of every description has firmly established the belief that education, not punishment, is the surest way to eradicate cruelty to animals and birds.

Another movement is the Servers of the Blind, now a national movement coupled with the name of Ellen Terry. Yet another vigorous offspring of the Order is

the National Council for the Abolition of the Death Penalty, which recently lost its distinguished President, the late Lord Buckmaster; it has the active support on all possible occasions of the Archbishop of York. Other movements have also been fostered and helped, including one which has the care of blind and mentally defective children in a special Home in receipt of grants-in-aid from the Board of Education.

Mr. Spurrier read extracts from correspondence which had passed between the President (Dr. Arundale) and himself regarding the policy of the Order. A small committee was appointed to go fully with Dr. Arundale into all matters respecting the Constitution and future policy of the Order in England.

The meeting placed on record its sincere recognition of and gratitude for the valuable work which Miss Hargrove has done for the Order as Secretary and Mr. Spurrier as International Secretary, Chief Brother in England, and Editor of *Service*.

Mr. D. Jeffrey Williams is now the National Head of the Order in England, and will carry on the work from 82, Boundary Road, London, N. W. 8.

YOUNG THEOSOPHISTS

REPARING FOR PARLIAMENT

THE time for convening the Youth Parliament at Adyar is fast approaching. Every Young Theosophist should see to it that or she has a definite opinion as to the adequacy or inadequacy of the platform for the world's Youth Parliament which was published in our September issue and is to be discussed at Parliament. If a Young Theosophist is unable to attend personally, he should send his comments to Mr. Layton, at Adyar. There would be sufficient responses poured into Adyar from now on to insure its success well ahead of January 5. The Youth Parliament will be the climax of the Diamond Jubilee Convention.

LADIES' DAY AT ADYAR

It was a splendid symbol of confidence in The Theosophical Society when on August 4, 200 ladies (mostly college students) from Madras were the guests of the Youth Lodge at Adyar. The dogmas of the Hindu religion could not hold them back from the attractions of Adyar and Theosophy.

The Youth Lodge did a fine piece of work in thus bringing so strong a manifestation of the Shakti aspect to bear on a place where men usually predominate. Srimati Devi welcomed the ladies as the daughters of the soul of India, urging them to pass on in the family life the spirit of India to future generations. In the afternoon Dr. Arundale delivered a most interesting address on the place of women in the world's Renaissance, which he concluded by saying: "Woman alone can give back life to India her soul. And each woman of the world must incarnate in herself that soul, not only for the sake of India, but for the

sake of the happiness and peace and brotherhood of the whole world."

WHY NOT AN ADYAR SCHOLARSHIP?

When Dr. Arundale was attending the American Convention in 1934, he suggested to the Convention that a thousand dollars a year should be devoted to sending a Young Theosophist every year to Adyar—a kind of Section scholarship. Not so long ago Felix Layton wrote to friends in America, trying to revive the idea, and the result has been that Mr. Sidney Cook, the National President, suggests "that if we are able, we should indicate our appreciation of the Young Theosophists by starting a fund for the purpose of sending a representative Young Theosophist (one or more) each year to Adyar according to the amount available." Mr. Cook proceeds:

"I have long thought that the Section should have some kind of scholarship fund for our young people to go for periods of study and international contact with Adyar. Perhaps we should be grateful that Felix has given us a lead, and we may perhaps commence our contribution now, on an impersonal basis rather than for the benefit of any particular individual. If the fund is this year insufficient, it may next year have grown so that the young people may elect their delegate to Adyar."

There is a prospect that the fund will be raised in time to send an American Young Theosophist to this year's Diamond Jubilee Convention.

CARRY ON, YOUNG THEOSOPHISTS!

Dr. Arundale writes:

I want to congratulate the Editors of *The Young Theosophist* on the splendid issue for August, 1935. It is delightfully full to the brim, and indeed overflowing, with the spirit of Youth, and to me is the most hopeful sign we have had for a long time as to

the virility of the Young Theosophist movement, and as to the wise guidance of its leaders. Eager as I am in all possible ways that our beloved Society shall proceed from strength to strength, and shall be ever young with wise enthusiasm and courage, I feel thankful that this issue of *The Young Theosophist* gives me very good cause to know that as we older folk pass away there will be younger members ready and capable to take from our hands the Torch of Theosophy and The Theosophical Society and bear it triumphantly onwards until their turn comes to pass it on to those who will be young when they are old.

I feel sure we shall in due course be able to repeat those magnificent words: "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation." I hope these words were on the lips of those whom we have succeeded. I have little doubt they will be on our lips when the time comes. May such words be on the lips of our younger brethren when age at last beckons them onwards through death and through heaven to descent once more to earth. I thank these younger members in the name of The Society for the good work they are doing. I say to them, as our great brother, Bishop Leadbeater, said to us all when on his deathbed on March 1st, 1934: Carry On.

And I ask, in the name of The Society, that everywhere the work of Young Theosophists shall be encouraged, understood and helped by those elders who sooner or later must leave The Society's destinies in the hands of a younger generation. Truly, Youth has the defects of its generation, as we older people have the defects of ours. But The Theosophical Society needs its Youth, defects and all, as it needs us, defects and all.

The need The Society has of us is partly that we shall give happy and helpful welcome to those who shall come after us. So do we serve our Society today and in those years to come when we shall no longer sojourn on the physical plane. Then will those who today are young be strong and wise, in part because we appreciated and helped.

Our service to The Theosophical Society now is as much to encourage our

younger brethren as it is the study of Theosophy and the Theosophizing of the world. Therefore do I ask every Lodge and every Section to spread Theosophy among the young, and to give them helpful welcome when they become our comrades in the greatest Cause in the world.

But when you arrange to subscribe for *The Young Theosophist*—it is only two rupees or five shillings—please turn over quickly the frontispiece page, for printed on it you will find a picture of a young man who looks far older and less attractive than he would like.

GEORGE S. ARUNDALE

BRITISH YOUTH MOVEMENT

Mr. Geoffrey Hodson writes from London:

Some young people in Birmingham have repeated the South African experiment, the first Branch of a British Youth Movement having been formed in that city on the occasion of our recent visit. Where other engagements permit, it has now become my habit to invite all under thirty-five to a special gathering for young people only, to discuss the problems of the world and of the individual from the point of view of Youth and Theosophy.

At Birmingham the response to this appeal was quite remarkable. Some 120 people accepted the invitation, many of these being drawn from the lecture audiences, but others as a result of the intensive advertising, into which the Young Theosophists of the Lodge threw themselves with great keenness. After we had left the city, further meetings were held and a Branch was formed with fifty members, based on the aims and ideals of the South African Youth Movement. Already they report to me that within the first two months of its existence, the Branch has engaged in active work along the following lines:

A Speakers' Bureau, to train members for public speaking and to lead Study Groups.

A Group to study Comparative Religion in the light of the Ancient Wisdom.

An Arts Group, including arrangements for concerts and production of Plays.

Civic outings, including visits to local Government and Municipal Departments.

A Social Service section.

Public Lectures have been arranged as follows:

"Social Credit," by a member of the local Douglas Social Credit Group.

An Address from a distinguished member of the Church of England (Rev. H. McGowan, M.A.).

An Address by Miss Peggy Baumann (the first Secretary of the South African Youth Movement).

A visit to a City Council Meeting, followed by a debate between two Councillors at the B. Y. M. Headquarters on various aspects of the Housing Problem.

An Address from the Chief Probation Officer on the duties of Probation Officers, and how we as a Group can help them.

A talk by Peter Freeman on Youth and its responsibility in Civic and Government affairs.

The Lord Mayor of Birmingham has just appealed to them to help his local Flag Day in connection with "King George's Jubilee Trust," and certain of their members are taking over the City Centre Depot, some with cars having offered their services for the whole day.

In Birmingham the young people are exceptionally fortunate in that the Theosophical Lodge has co-operated in the most generous manner, its members showing the greatest interest in their activities, and the Committee having granted them without any charge the use of the Lodge premises for their gatherings.

Sections and Lodges in other countries might like to include within their activities a definite appeal to the youth to accept such of the aims and ideals of the South African and British Youth Movements as

are applicable to their country and acceptable to themselves. Non-Theosophical young people who respond begin to be attracted to The Society and to attend its meetings. Young members of The Society in America, India, the Philippines and elsewhere who are already organized as Young Theosophists will, I feel sure, find in the above proposals, not a limitation of their more specifically Theosophical ideals, but rather a wider field for their expression.

YOUTH MUST REBUILD THE WORLD

"We gave too little thought to those spiritual values by which all human progress must be weighed." Sir Edward Beatty, Chancellor of McGill University, Montreal, Canada, gave this explanation to a graduating class recently for the holocaust of the war, and all the financial misery and unemployment and discontent which has followed it.

"You have to rebuild what has been wrecked," the Chancellor proceeded: "You have to begin again the task of building a better world. With all our errors we have given you the tools with which to work."

"Will you listen when we tell you that we thought too much of material wealth and intellectual skill? Will you believe me when I say that all the troubles of the world which you inherit could have been avoided had we thought less of wealth and more of human happiness."

It was the habit of Immanuel Kant, famous German philosopher, to rise in the morning at five o'clock and think for two hours. He had no apparatus; there was nothing in his hands. He sat and thought; he did not just sit.

WILLIAM LYON PHELPS, from the *Readers' Digest*.

SARASWATI'S VICTORY

IF Theosophy has a Goddess it is Saraswati, Goddess of Wisdom, Learning and Brahmavidya, to whom the Hindus offer worship on October 6. She is to India what Minerva was to Rome and Pallas Athene to Greece, presiding deity of culture and the arts. No other country in the world makes the culture of beauty and art a religious principle, or holds a national festival for the consecration of all avocations of life as arts, and for the rejuvenation of all the creative powers of intellect and intuition, in the name of the World Mother, whose triple aspect, Durga-Lakshmi-Saraswati, is the Sanskrit equivalent of Wisdom, Strength and Beauty. She is the Power that maketh all things new. All honour, worship and adoration are paid to Her and in Her Name, the Festival reaching its climax on the tenth day, Dasserah (October 7) in the bright fortnight following the autumnal equinox. Then a new season of creative life begins. To the Hindu the greatest inspiration is the Mother Goddess, both as his own mother and as his Motherland. His national song, *Vande Mataram*, hails not only the Motherland, but also Mother and Goddess. Reverence for womanhood is expressly laid down by the

Manu as a cardinal virtue of an Aryan, and his daily prayer is by means of the Gayatri to the Goddess of Light, embodying the Sun, in her three Vedic forms of Sandhyā, Sāvitri and Saraswati. Because of India's reverence for women, Shah Jehan erected the Taj Mahal of immortal beauty in memory of his beloved; and it is not without significance that Queen Victoria took over the sovereignty of India, and that Dr. Annie Besant espoused and led the cause of the Motherland in the Home Rule Campaign: these things have strongly roused the imagination of the Indian peoples. Outwardly, of course, on October 7, especially in Northern India, Dasserah will take the form of the Ram Lila Festival, celebrating the victory of Rama over Ravana, the demon King of Ceylon, and in some of the Indian States, especially Mysore and Baroda, a brilliant procession of horses and elephants and soldiers will perpetuate Rama's expedition. But fundamentally the Victory is Saraswati's: on this day She opens her yearly cycle of art and culture, She sounds through the keynote of India's civilization, which is the Mother, and She is behind the Renaissance of the Women of the World.

J. L. D.

GENEVA THEOSOPHICAL CENTRE

INTERNATIONAL INFLUENCE

THE International Centre at Geneva has been in existence seven years and it is natural to ask: What has it achieved during that time? What visible evidence is there that it has done the work it was started to do?

1. Without exaggeration I think it may be claimed that it has created in Geneva a neutral platform where the leaders of various idealistic movements can freely proclaim their message. Lectures by representatives of the following Societies have been given here: The Society of Friends; The International Peace Bureau; The International Bureau for Education; The Association for the Suppression of Stupefying Drugs; The Union of Swiss Youth; and the United Federation of International Societies for the League of Nations.

2. The Centre has further been able (through the World Peace Union) to unite with itself representatives from various Pacifist Societies, for the purpose of organizing a Peace Week in the month of November each year.

3. There has also been formed through the World Peace Union, a body called the *Inter-Confessional Union*, on which representatives of various religious denominations co-operate for Peace from a spiritual standpoint. This Union holds a monthly meeting for discussion, and a weekly meditation. Quite recently an invitation to link up in sympathetic relations with the new World Meditation Groups, started in England outside Theosophical circles, has been responded to, and the hour of weekly meditation at the Centre has been changed to accord with the hour chosen in England.

4. Through its affiliation with the League's International Federation (referred to above) the Centre has made contact with the various Movements in Geneva which are working to improve international conditions.

5. Another side of the work has been the *Receptions*, seventeen of which have been held during the period under review, quite apart from the small weekly "At Homes" held regularly by the President of the Centre. The special purpose of the receptions has been to bring together representatives of eastern and western culture, and more especially such of them as work in connection with the League itself, or in Societies connected with it.

6. We feel that one of the most important uses to which the Centre has been put has been to act as a medium of expression for the plans formed in the European Federation, and through our lectures and studies to circulate the schemes and ideas formulated at successive International Congresses, and by this means to prepare the way for the message of the World Congress.

7. Our affiliation to the Federation of International Associations in Geneva has earned for us certain privileges, which should prove of value in the future. As is well known, the League of Nations is moving shortly to new premises, leaving vacant the fine mansion which has hitherto served it. This mansion will now be rented by the International Federation, which will have at its disposal a number of fine lecture halls, in a beautiful situation on the borders of the Lake, and surrounded by gardens. It will be open to any international body which is already affiliated to this Federation to hire from it one or more of these lecture halls. It is not necessary to point out what an admirable opportunity is thus open to us for suitable accommodation for future Congresses.

8. As one of the affiliated bodies of this Federation, we are also entitled to mention in the permanent handbook of the League of Nations—which goes to Consulates, Ambassadors and Embassies, as well as to all Departments of the League itself.

Application was recently made for information, which we supplied, regarding our status and Objects, and this will appear in the new edition of the Handbook about to be issued.

9. Not least, perhaps, of our work is the help we are able to give to The Theosophical Society in Switzerland through the visits of some of The Society's best international lecturers; and the sharing with the Swiss Section of a fine headquarters in a central part of the town.

During recent years many letters have come from well-known workers expres-

sing their interest in and appreciation of the Centre.

10. Perhaps our greatest pleasure has been to see The Theosophical Society beginning to be well known and to be spoken of in the best circles of Geneva with sympathy and respect.

The International Theosophical Centre feels that its main object, that of trying to shed spiritual light on the world problems discussed in the League of Nations, is beginning to be achieved.

ANNA KAMENSKY, *President, Geneva.*

SWADESHI BOY SCOUTS

THERE is very much in common between The Theosophical Society and the Boy Scouts; both movements are a call to live greatly, in all the simplicity and dignity and brotherliness of greatness. Dr. Arundale is especially encouraging the Indian Boy Scout Movement, which Dr. Besant introduced into India in 1918 and which joined hands with the Baden-Powell Scout Movement when the Chief Scout visited India in 1921. The Seva Samiti section particularly has adapted Scouting to Indian conditions, and in some provinces there is scarcely a town of any importance whose people are not familiar with its activities and its efficient organization. In a widespread appeal urging every village, town and city in the Madras Presidency (in which he is Vice-President of the Provincial Council) to establish Seva Samiti troops Dr. Arundale writes:

"In most countries throughout the world the Scout Movement takes on the characteristics of the country to which it belongs. So must it in India. The Seva Samiti Boy Scouts Association is a Swadeshi movement, designed to promote good citizenship among Indian youths, boys and girls, to stimulate patriotism, and to place at India's disposal the active and efficient service of its members, not in the field of politics, but among those whose lives give them no cause to be thankful that they are Indians.

"There must be no attempt at unfriendly rivalry, to strengthen one organization

at the expense of the other. It is enough to be a Scout, be the organization what it may. But I feel certain that there is room for the Seva Samiti Scouts Association, for it will attract young people of a type different from that which joins the Baden-Powell movement."

The Allahabad *Leader*, commending this "salutary advice," says: "The future of India depends upon the right training of the youth of the country which Scouting aims at."

The Scout movement is not yet thirty years old, but it already covers the earth, and it has helped to make the world more truly a universal brotherhood.

ADYAR'S "GILLWELL PARK"

The Besant Scout Camping Centre, Adyar, which was opened by Dr. Arundale in 1934, has completed its first year of work under the management of the Vyasa Rovers. During the year 1,600 campers, representing 82 Scout organizations, visited the centre. Among the most successful events of the year may be listed: week-end camps ranging from 30 to 200 Scouts, a Commissioners' Conference under the auspices of the Provincial Headquarters, a District Rover Moot and a training camp for Seva Samiti (Indian National) Scoutmasters. The centre has already become an important Scout rendezvous, a miniature Gillwell Park.

NOTES AND COMMENTS

"THE MAGIC OF KINGSHIP"

To the Editor, "The Theosophist"

I FEEL that I must take friendly exception to the statement in your article on "The Magic of Kingship" in the July THEOSOPHIST in which you say! "No true Theosophist would ever desire to abolish Kingship. There are people in the world, sometimes, who imagine it would be good if we could get rid of Kings altogether. It is from a Theosophical standpoint a very foolish thought."

Apparently the political institution of Kingship is referred to, or at least included in the above statement by inference, and I do not think that any member of the Society has the right to lay down rules as to what a THEOSOPHIST thinks or does. Even as regards members of The Theosophical Society, under its Constitution only its governing body, the General Council, can make pronouncements as to what should be the attitude of members on any particular matter.

I know that the above is your personal opinion, which you would not wish to impose on other members, but as one of those people who harbour the "foolish thought" that it would be a good thing if Kings as a political institution were abolished, I consider it hardly fair that it is not clearly indicated at the beginning of the article that it is the expression of your personal views. A person not acquainted with The Society taking up THE THEOSOPHIST and reading this article might infer that as it was a Presidential address it was an official pronouncement on the attitude of The Theosophical Society and its individual members towards the Jubilee Celebrations. Because of this, it prejudices the neutrality of The Society which you have elsewhere expressed the desire to be observed, and on a matter which has nothing to do with its Objects.

As one of those members who have different views on the question of Kingship in general, and the Jubilee Celebrations in

particular, from your own, I think you will agree that those views are just as legitimate, unless and until The Society through its General Council makes an official pronouncement to the contrary, and that we should not by inference be labelled "un-Theosophical" in its chief organ.

LEONARD C. SOPER

59 Carlton Hill,
London, N.W. 8.

WHERE DO WE STAND?

I am interested in seeing voiced in THE THEOSOPHIST, both in Mr. Sedgwick's and Mr. Soper's letters, views as to the neutrality of The Theosophical Society. I am a great believer in neutrality, in so far as we keep entirely free from dogma, as well as from any sort of official limiting views as to what is Theosophy and what is heresy—or, more important, who is and who is not a heretic, and by what authority he speaks or is denounced. Yet neutrality can become passivity, unless it be a focussed neutrality: that is, a neutrality with arms infinitely widely opened to admit into its favour all sort and conditions of people, while having a central point, clearly defined.

We must not, I think, forget that we are THE THEOSOPHICAL SOCIETY—with three capitals and emphasis on the middle word; and that we exist for a definite purpose, which is, to study and disseminate *Theosophy*. Our three Objects are, in tabloid form; (i) to unite; and (ii) to study God and man. In practice we give these three Objects an out-going aspect (propaganda) and an in-coming one (study). I still think that anybody who subscribes to our Objects should be welcomed, whatever his views, by the open arms of our neutrality.

Let us now consider, separately, for the moment, this thing, Theosophy: which we are so often asked by people to define, and, if we are wise enough, realize that we cannot define, whether in terms of

A "LODGE" OF THE THEOSOPHICAL SOCIETY

Discussing the paragraph in the "Watch-Tower Notes" (May) under this heading, in which the President comments on the American opposition "to the word 'Lodge' to designate a minor nucleus of Universal Brotherhood", Dewan Bahadur K. S. Chandrasekhara Aiyar (President of the Karnataka Federation and formerly Chief Justice of the State of Mysore) writes from Bangalore:

I confess I can see nothing mystical or savouring of secrecy about the use of the word "Lodge," which, on the contrary, is one recognized by the Constitution of The Theosophical Society and sanctioned by time-honoured usage. The term denotes the smallest unit within The Society which can claim recognition under a charter. Lodges have a definite and well-understood place in the scheme of The Society, just as Sections or National Societies have. By allowing every local group of members to style themselves magniloquently as The Theosophical Society of their locality, we not only blur the sense of proportion, but ignore the fact of organization, of co-ordination of parts within a whole.

The change of designation, instead of promoting solidarity, may lead to fissiparous tendencies. The next step of disintegration will be for these little "Theosophical Societies" to claim to function as wholly independent bodies without reference to the National or Parent Society. It is not a question of mere autonomy, which Lodges even now enjoy in a reasonable measure. What has to be worked for, and, if need be, advertised to the world, is not the existence of every little parochial group, but the broad world-wide movement of The Theosophical Society. Whatever "psychological value" there may be in the "constant repetition" of the phrase "Theosophical Society" can even now be had by its use in connection with the name of the Lodge itself. Thus we speak of "The Bangalore City Lodge of The Theosophical Society," or more shortly, "The Theosophical Society, Bangalore City Lodge." This is quite as descriptive and far less misleading than "The Theosophical Society in Bangalore City."

L. J. BENDIT

H. P. B.'s works, or anybody else's. But I think we can only gain by getting a clear Greatest Common Measure of what all who call themselves Theosophists believe now, in the twentieth century, and add this to the paragraph printed in the Supplement to THE THEOSOPHIST, which, excellent as it is, suggests an epicurean meal but leaves the enquirer with a menu, and nothing solid on his plate.

I suggest a statement such as the following:

"The Bases of Theosophical Thought are as follows:

1. The existence of an Intelligence which created and maintains the Universe.
2. Whence it follows that Law, not Anarchy, Cosmos, not Chaos, govern the Universe.
3. All Life is one, however diverse be its forms: even the humblest forms enshrine the One Life.
4. This Life evolves, together with the forms into which it descends.
5. There are other forms of life besides those which manifest in material guise. One, at least, of these contacts humanity: the Deva, or Angel Kingdom.
6. Man is a Spirit which incarnates time after time.
7. The Law of Karma: of cause and effect—Newton's Third Law: "To every action there is an equal and opposite reaction."
8. The existence of Masters, Supermen, who guide the destiny of Their younger brethren.

I should like to see some such statement as this thrashed out, boiled down, enlarged, condensed, until the final distillate would be a quintessence of Theosophical thought, a nucleus of a few fundamental truths of a positive nature.

Finally, if we made such a statement, we should have to make it quite clear that it in no way takes away from the freedom of thought of F. T. S. Yet, presumably, our members must believe at least in principle in items 1, 2, and 3 above, and in 6 and 8 at least in some form: else why should they not join, for instance, the Labour Party (which caters for Object 1 of The Theosophical Society, at any rate in theory); or the scientific societies which may be said to cater for the other two Objects? It would give the enquirer some sense of orientation and direction, and give him some idea of the intellectual concepts on which we base our *raison d'être*, which justify our existence and our ethics as expressed in our first Object.

Frankly, and everything considered, I see little to recommend, and something to be said against, the change said to be contemplated by some American members.

* * *

NEUTRALITY AGAIN

Benevolence and kindness are some of Mr. Jinarajadasa's chief characteristics. So much the more I was sorry to read in the paragraph, "India and the Empire". (THE THEOSOPHIST, June 1935) his reported utterance that Gandhiji has "muddled" Indian culture.

Now the General Council requests each member to defend and act upon the fundamental principles of The Theosophical Society, to exercise fearlessly his own right of liberty of thought and of the expression thereof, *but within the limits of courtesy and consideration for others*. It seems to me that Gandhiji has the identical right of treatment according to that idea, though he may happen not to be a member of The Theosophical Society. One must pay him the tribute of full sincerity in his acting. He works for his cause and not for personal glory.

This argument brings me directly to that most discussed question of the neutrality of The Theosophical Society, especially in political matters. It seems to me that if The Theosophical Society has to remain neutral, no leader should pronounce an opinion on these matters while addressing an audience from the Theosophical platform unless he strongly underlines that he speaks on his own behalf and not as an exponent for The Theosophical Society. And since I had to suffer from acting according to my thoughts I would like to have the question cleared. I protested publicly against chemical war, and was dismissed from the presidency of a Lodge because it was said that I had compromised The Theosophical Society in my country and—*nota bene*—I did not speak either as exponent for The Theosophical

Society nor as a member of the group in my town, but on my own account.

PIA MULLER

Trieste, Vie Montfort 8.

* * *

"FREE-LANCE" THEOSOPHISTS

Mrs. A. E. Adair, writer on art and literary topics, submits an idea for the creation of a Group Fellowship of what for want of a better term she would call "free lance" Theosophists, the particular *raison d'être* of such fellowship being its freedom from attachment, mobility and community of action upon occasion, when action seemed advisably indicated. Mrs. Adair suggests:

"These Fellows would neither be bound by nor attached to any existing or suggested Lodge or Section of The Theosophical Society. Their link would be through the President of The Society and their dues would be paid direct to Adyar. Their work would be rather that of making Theosophy a living power in their own individual lives from the spiritual point of view, and from the practical side of working for international brotherhood and harmony through any and every organization devoted to the interests of peace, economic freedom, social relations and political justice for all men. They would be free to hold conferences wherever or whenever found necessary but would not be bound by any routine. Their attendance at members' meetings at Lodges in their vicinity if desired could be made dependent on the wishes of the President of the Lodge or Section concerned.

"I again stress the point that the usefulness of their fellowship depends principally upon its mobility. Their means of communication might be arranged through a small monthly bulletin or section in THE THEOSOPHIST. I should prefer to see such details worked out as the development of the idea grew, rather than set any hard and fast programme to begin with."

THE THEOSOPHICAL FIELD

MEMORIAL TO SIR S. SUBRAMANIA AIYER

A STATUE of Dr. Subramania Aiyer, formerly Vice-President of The Theosophical Society, was unveiled in Madras on July 26th in the grounds of the Madras University of which for a short time he was Vice-Chancellor. The statue is a replica of the one on the Adyar estate, and is by the same sculptor, Mr. Nagappa. It is a majestic figure of one who combined in himself pre-eminently the parts of lawyer, scholar, man of affairs, and occultist. His service to The Theosophical Society had extended from the early days of Madame Blavatsky and Colonel Olcott until he passed away, aged 82, on December 5, 1924. From the time that Dr. Besant met him at her first Indian Convention in 1893 he remained, as she wrote at the time of his death, "ever the staunchest of friends and the most loyal of adherents". In a monograph published in Madras she referred to him as a noble Indian type "worthy of our homage and admiration," and as a Hero, "not only of the Hour but for all Time."

Sir Subramania Aiyer was the first Indian to be appointed Vice-Chancellor of the University of Madras, all his predecessors being Europeans—usually high officials such as Chief Justices or Members of Council of the Government of Madras. Other Indians followed him as Vice-Chancellor at different times. Though he was a leader of the Bar before he was elevated to the High Court Bench he never became a slave to his profession, but took interest in various public movements, notably the Indian National Congress and the Dharma Rakshana Sabha, in addition to The Theosophical Society. He was a brilliant and distinguished personality, and one of the greatest of Southern Indians. Lord Amphill regarded him as "the soul of honour" and "a great gentleman in the truest and best sense of the time-honoured English word." Lord Amphill wrote further:

"I shall never forget his demeanour when His Majesty the King, at that time Prince of Wales, visited Madras, for it was a picture of that respectful dignity and dignified respect which are among the true characteristics and most forceful qualities of Indians."

Dr. Besant, writing of his final illness, said: "He was ill for very long, but to the end his splendid brain remained strong; the last few minutes were full of pain but the dear old man remained patient throughout, only longing to go Home; and he went gladly to the Master he loved and served. The Peace is on him and the love of us all is with him." (THE THEOSOPHIST, January, 1925.)

* * *

A NEW PRESENTATION OF THEOSOPHY

"START AT THE TOP AND WORK DOWN"

Mr. Sidney Cook, National President in America, has definite views as to "our Theosophical approach to the public." In a letter to the head of a committee appointed by one of the larger U. S. A. Lodges to investigate ways and means of increasing Lodge income and more successfully presenting public lectures, he writes:

"All of our work in the past has been in the nature of propaganda, mostly lectures, and there we compete with a thousand and one other propagandist organizations and broadcast our message in the hope of finding a few minds and hearts to whom it might be of interest. We make entry into The Society very easy, and we lose members just as readily as we acquire them. Nowadays, when the knowledge of the existence of invisible worlds is not confined to the few, when the discoveries of science have removed the sensational aspects of our teaching, talks on Theosophical subjects as they were formerly presented make much less of an appeal. It is necessary now to present our truths correlated with the facts of

science and of life, and show their relationship with the advanced thought of the time and their application to conditions of the present.

"For this purpose a new type of lecture, a new presentation of Theosophy is necessary, and can be given only by one who is himself in touch with the scientific, cultural and educational thought of the day. The lecturer who understands mob psychology can make an appeal, but he cannot get the message across today. In my opinion, we should make our public appeal more educational, and besides giving lectures to the multitude in the hope of interesting a few, we must in the future permeate education with our philosophy, that educators may give it to the multitude, for education is the moving force of the future and the greatest need of the present. I am hoping that we can initiate the introduction of Theosophy to the educators through appropriate literature, but more through appropriate contacts.

"We are fortunate in having Dr. Roest to do some of this work. Wherever he goes he makes these contacts, talks Theosophy to people who are in a position, by reason of their control of the channels of current thought, to promulgate Theosophical ideas. These people need Theosophical contact. We know of instances where they know of Theosophy as a cult of which they are afraid. Properly presented from its scientific, its educational, its cultural standpoints, Theosophy becomes something living and worth while, and has done so to people of standing in the educational field.

"I feel that instead of confining our activities to the rank and file as it were, hoping through them to reach upward to cultured and educated minds, we must find ways of giving our Theosophy to the best minds, that it may from them permeate downward to those whom it is their province to teach.

"If we are able to do that, then our Lodges will be outposts of educational and cultural centres—groups of students attracting thoughtful people eager to study the well prepared courses which under such a plan would be available. If the work is done well so that it attracts the right people, the problem of funds will solve itself."

THE EUROPEAN FEDERATION

We are very much obliged to Mr. P. M. Cochius, General Secretary of the European Federation for a copy of the programme of the Amsterdam Congress—a booklet of 24 pages attractively designed, with a cover in seagreen, the only letter on the cover being "13th", the sequence number of the Congress, set in asterisks. The same Dutch artist has designed these Congress programmes for some years past, and the whole series is to be seen at the Exhibition in Brussels which, says Mr. Cochius, "is rather nice propaganda in many ways." Mr. Cochius added the information that up to July 1st over 420 delegates had been inscribed, including 80 from foreign countries.

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A THEOSOPHICAL CHURCHMAN

On Whitsunday, June 9, the Rt. Rev. Charles Hampton was enthroned as Regionary Bishop of the Liberal Catholic Church in the United States, in succession to Bishop Irving S. Cooper, in Saint Alban's Pro-Cathedral, Hollywood. Theosophists will join the Liberal Catholics in congratulating Bishop Hampton, for he has been a valuable worker for Theosophy in America, and on tour has always spared time to deliver lectures to the Lodges on the esoteric teachings of the Church and the meaning of the sacraments in terms of Theosophy. His headquarters will remain at Los Angeles.

* * *

A NEWS DIGEST

When the mail left Johannesburg, Mr. Geoffrey Hodson was drawing crowded audiences to the Lodgeroom. South Africa is a "wonderful country, with much work needing to be done for black and white races," writes Miss Turner, General Secretary, Central South Africa.

Blavatsky Lodge, Bombay, has done an excellent piece of work, raising Rs. 111 (£8-7-6) for the Quetta Earthquake Fund and sending a cheque for that amount to the Treasurer of The Theosophical Society. The money was raised by holding two public lectures with lantern and cinema shows on July 17 and 24.

BOOK REVIEWS

THE PRESIDENT'S BOOKS

The Theosophical Publishing House, Adyar, has already sold 500 copies of *You*, the first of the President's Diamond Jubilee books.

Dr. Motwani, reviewing *You* in *The American Theosophist*, writes: "Dr. Arundale has stated the fundamentals of Theosophy and applied them, in an intriguing manner to the everyday problems of life. The mode of presentation is new and attractive, the style superb and refreshing. The book will form a magnificent introduction to the deeper aspects of Theosophy."

From Mr. J. P. Way, President of the Manuk Lodge, Hongkong: "The President's book *You* is very direct and illuminating. I have incorporated a great portion of the chapter on 'You and Theosophy' in a short address which was published this week in the newspapers."

Mount Everest, by the President, is being published in the Finnish language in the autumn. The Theosophical Press, Wheaton, has given permission for a translation.

The Theosophical Publishing House, London, has published as a pamphlet the two lectures delivered by Dr. Arundale in the Wigmore Hall, London, last autumn under the titles, "Life, Challenged and Interpreted by Theosophy," and "Theosophy: the Key to True Social Organization." The English Section journal states: "The pamphlet gives the President's characteristically forceful point of view and provides a useful record of his first public statement in England on Theosophy after his election as President of The Theosophical Society."

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THE GREAT PYRAMID

The Great Pyramid in Fact and Theory, by William Kingsland. Part II, "Theory", 1935. Price 15/- net.

The first "descriptive" part of this very interesting book appeared and was

reviewed in these columns in 1932. The present second part, containing the theories that have from time immemorial been deduced from the material, constructional and mathematical facts of the curious and enigmatical structure, is as such of even deeper interest than the first. Mr. Kingsland's treatment of the problems and theories which the Great Pyramid has raised, is succinct and clear, free from dogmatic predilections for his own theories or discoveries, and unbiassed by scientific or religious prejudices. Of special interest to Theosophists will be the Appendix on "The Ancient Mysteries", though it is a pity that just in these pages I should find traces of some un-Theosophical bias or prejudice. It is this—that Mr. Kingsland, though quoting freely from H. P. Blavatsky's *Secret Doctrine*, does not make any mention of the results as to dates, etc., concerning the Egyptian dynasties (cf. Part II of Mr. Kingsland's book, pp. 8 and 9) and the Great Pyramid, to which their clairvoyant investigations have led Annie Besant and C. W. Leadbeater. I quote from *Man: Whence, How and Whither*, Chapter XIV: "The Atlanteans had conquered Egypt and were ruling the country at this period. They had built the Pyramids, on which Cheops put his name many thousands of years later. When Egypt was swamped by a flood, some 77,000 years ago, the people tried to climb these Pyramids for safety, as the waters rose, but failed in consequence of the smoothness of their sides." But, I think, we will all agree with the concluding paragraph of Mr. Kingsland's book: "The structure of the Great Pyramid is such that it must remain the greatest monument in the world for thousands of years yet to come; and in all probability it will correspondingly remain the greatest mystery for the 'profane'. That its secret is known to the Hierarchy of Initiates who have never lost 'the wisdom of the Egyptians,' which is linked up with the *Book of the Dead*, and with our own Christian and other Scriptures, and that

UNIFORM WITH "YOU"

GODS IN THE BECOMING:

A STUDY IN VITAL EDUCATION

BY

GEORGE S. ARUNDALE

READY FOR CHRISTMAS,

1935

THEOSOPHICAL PUBLISHING HOUSE
Adyar, Madras, India



it may be learnt *now* by those who, knowing how to knock at the door of the Temple of Initiation, receive admittance therein, is the firm conviction of the present writer."

A. J. H.

GERMAN SECTION JOURNAL

Theosophisches Leben. Erstes Heft. Mai 1935.

As the Editor, Freiherr von Roeder, General Secretary of the German Section, tells us in his introductory remarks, this is the first number of the reborn official journal of this Section. In its former life it was first called *Theosophisches Streben* (Striving), changed in 1928 into *Theosophische Studien* (Studies), so as to emphasize the intellectual pursuit of Theosophy. In its new incarnation it has been baptised *Theosophisches Leben* (Life), desiring to express that to which, in Baron von Roeder's and I think most people's opinion, all other things ought to be made subordinate. And I think it of happy augury also that this renewed effort is consciously linked to that ancient "Pythagoric life", as lived by one whom we now revere as one of the Masters of Wisdom, and left by him as a fairy gift at the cradle of western civilization, for it to emulate. We can only wish our friends in Germany and ourselves success with this renewal of their and our world-old venture for the perfection of humanity.

A. J. H.

CREATIVE COOKERY

A book is in the press which should be of use to every Theosophist who is interested in appetites and body-building. *Creative Cookery* is the book, written by an American expert, Mrs. Adeltha Peterson, who is a member of The Theosophical Society and specializes in making healthy dishes at the Wheaton Headquarters. Many of our readers might like to have this book: they should place an order with the author care of The Theosophical Society, Wheaton, Illinois, U.S.A. The cost will be probably \$ 1.00 post free. There are 80 pages in the book but, as the

author says, she has tried to condense 800 pages into the eighty. Here is page 80:

HOW TO FIND YOUR WAY ABOUT THE BOOK

Chapter I: Pages 3-11. **Meal Planning for Health:** Gives the Whys for a Meat-free diet, stressing the three vital needs of the body: Energy, Body-Building, and Regulative and Protective Foods. Concludes on p. 10 and 11 with a ready reference chart of Minimum Daily Food Essentials and Best Protein Table.

Chapter II: Pages 12-17. **Meal Planning for Appetite Appeal:** Considers Psychology. Unity and Variety, the five great factors for Appetite Appeal—Flavour, Consistency, Temperature, Colour, Form. The idea of so-called "meat" flavours is contradicted by scientific research. Concludes with a Summary, Chart, p. 17.

Chapter III: Pages 18-21. **Meal Planning for Economy:** Stresses Planning menus ahead and gives a Left-Over Table on pp. 20-21.

Chapter IV: Pages 22-27. **Nourishing Soups.** Soup Accompaniments, (p. 22) Seasonings, Colours, and Thickenings for Soups, Sauces, Main Dishes, etc. (p. 23), Canned and Restaurant Soups, p. 23, Stocks of all kinds pp. 24-26, Examples of the use of stocks pp. 26-27.

Chapter V: Pages 28-31. **Savoury Sauces for Main Dishes.** How to Choose the Right Sauce, Flavours, Colourings for Sauces, p. 28; Foundation Thickened Sauce Pattern and other Thickenings, page. 29; Thickened Sauces based on the Pattern, p. 30; Other Types of Thickened Sauces, p. 31; Unthickened Sauces, p. 31; Cold or Relish Types of Sauces, p. 31.

Chapter VI: Pages 32-43. **Body Building Main Dishes.** Five Patterns are given, each with a varying proportion of Whole Grain Cereals to the "Body-Builders" enumerated on p. 35 covering the whole main-dish field from Macaroni and Cheese to Omelets. The secret is revealed on p. 33 of how to determine if any given main dish is "body-building." Special emphasis is given to Nut Loaves and the preparation of Nut Roasts usually purchased in cans. Main recipes are given illustrating each of the patterns.

Chapter VII: Pages 44-47. **Vegetable Cookery.** A seasonal chart is shown for vegetables on pp. 44-45; preparation of vegetables to remove clinging fertilizer and spray residues is stressed; the secret of vegetable cookery to preserve colour, form, consistency and flavour is given; together with many methods of serving vegetables, the ideal vegetable plate, vegetable combinations, etc.

Chapter VIII: Pages 48-51. **Salads, Salad Dressings and Sandwich Spreads.** Salad Combinations, Salad Plates, Marinades, Jell, Frozen Salads, French, Mayonnaise, and Cream Dressing Patterns, together with Sandwich Spread suggestions.

Chapter IX: Page 52. **Health Drinks.** For those who prefer to drink all or a portion of their daily requirements.

Chapter X: Pages 53-57. **Delicious Desserts,** with a special emphasis on Jell Desserts, Custard Patterns, Puddings and Pie Fillings, Refrigerator Ice-Creams, etc.

Chapter XI: Pages 58. **Confections.** Nut and Fruit, Turkish and other Pastes, Marshmallows, Gum Drops—all made without gelatin. Quick Caramels, etc.

Chapter XII: Pages 59-73. **Whole Grain Cookery:** Creative Baking is the keynote. The patterns behind all the products of the baking art—from griddle cakes, muffins, to yeast bread and biscuits, from cup cakes to angel food, are shown as an essential unity on p. 62, with illustrations of the pattern in succeeding pages. How to change any bolted flour white sugar recipe to a whole grain, natural sweetening is shown on p. 61.

TABLES—The book ends with a list of Helpful Publications (obtained free or at a nominal cost), p. 74.

Desirable or needed Equipment for Creative Cookery, p. 75.

Menu Patterns, p. 76.

Flavourings and Seasonings p. 77.

Graphic Pictures of Weight-Volume Equivalents, p. 78

Milk Substitutions and Milk-Free Diets, p. 79.

Mr. Jinarajadasa supplies an introduction of which the following is part:

"A tasty and well-served meal is as much a part of civilized life as a 'pleasant' time, a 'lovely' tune, or 'delightful' company. Give the body its due—or rather its dues. Just as a race-horse trainer trains his horse to be a winner with right diet, grooming and exercise, all carefully controlled, not over-exciting his animal nor depressing its spirit, so must be our work with our bodies with right food, right exercise, right leisure, and right rest.

"The first of these is right food. Good cooking is not 'mere worldly activity' any more than is good embroidery; there is an art in both. To lift the work of cookery into an art of cookery is no mean achievement in civilization; India has done it, and France. Why not every other people?

"When the body is *rightly* fed, then the soul is unhampered to work out its daily policy for work 'here below.' If the body is a nuisance, the soul retires, and waits 'above'. But when the body is tended rightly—there is for everything a right way and a wrong way—and when it is not in a continuous state of grumbling, the body,

even our animal man, is ready to execute the soul's purposes with a sense of zest and not of grievance."

BOOKS RECEIVED

Bhagavad-Gita, by Annie Besant (G. A. Natesan & Co., Madras. Price As. 4.)

Daughters of the Dawn, by G. Venkatachalam. (The Hokuseido Press, Tokyo, Japan.)

Dreams, by C. W. Leadbeater. (Theosophical Publishing House, Adyar. Price Re. 1/-.)

Gita-Rahasya, English translation, Vol. I., by B. G. Tilak. (Tilak Bros., Poona. Price Rs. 6/-.)

Hope, Truth, and Vision, by Grace Mary Bobbett. (Arthur H. Stockwell, London. Price 2/6.)

Lamp of Truth, by Cecil Moore. (C. W. Daniel Co., London. Price 2/- net.)

You and I, by S. C. N. Rao Sarode, Lahore.

Okkultismus, by F. Moser, in two volumes. Orell Füssli. Verlag, Zürich.

Shankaracharya, by K. T. Telang, Adyar Pamphlet No. 199. (Theosophical Publishing House, Adyar.)

Theosophy and The Theosophical Society. Information for Inquirers. (Theosophical Publishing House, Adyar.)

Three Lectures on Educational Principles and Practice, by Kulapati James H. Cousins. (The Scholar Press, Palghat, North India.)

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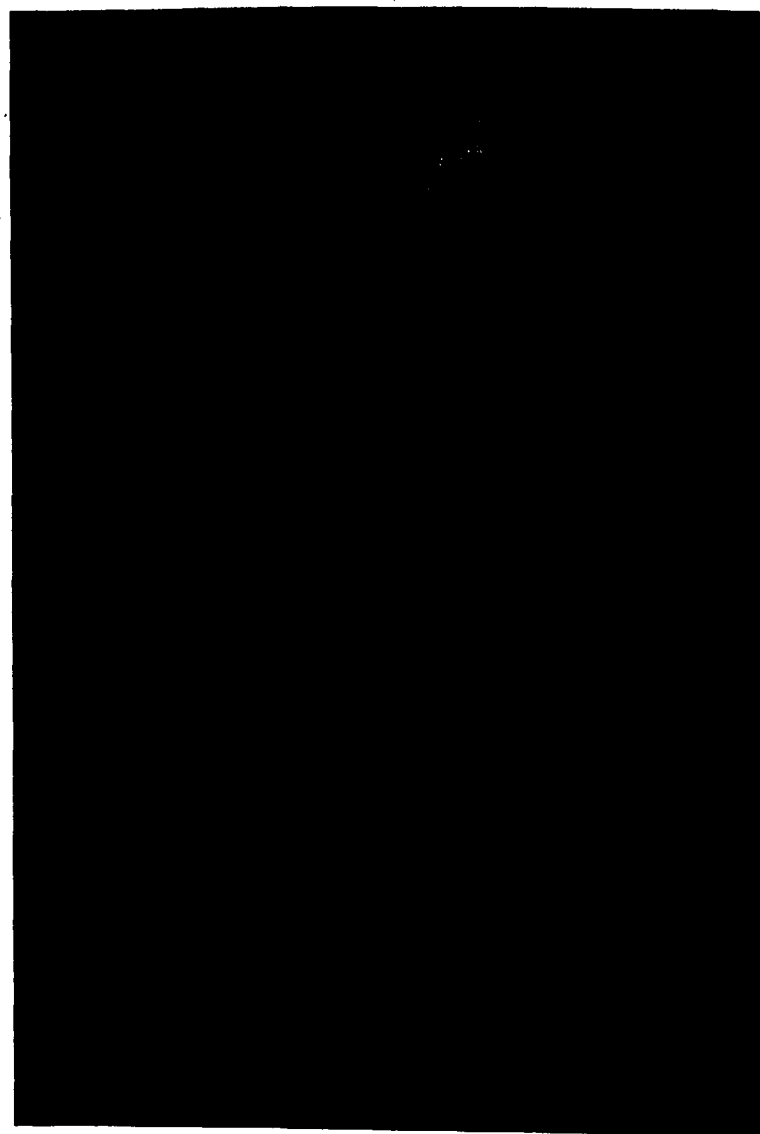
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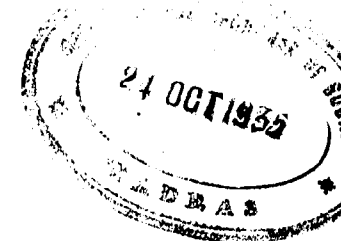
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THE LORD BUDDHA AS MENDICANT
Abanindro Nāth Tagore



ON THE WATCH-TOWER

BY THE EDITOR

[On this great sixtieth birthday of The Theosophical Society, I offer the Watch-Tower in reverent gratitude to Those who restored Theosophy, and gave The Theosophical Society, to the world, and to some who, having established The Society in Wisdom and in Power, in Freedom and in Friendship, in Strength and in Service, have now gone before us to prepare for the Masters' Society its further Way in the years to come. Let the utterances of the Masters and of Their faithful servants rather than mine occupy this place of honour in the Diamond Jubilee Commemoration Issue of THE THEOSOPHIST, so that our sixtieth birthday may the more fittingly be celebrated.—G. S. A.]

THE CORNER-STONE

THE Theosophical Society was chosen as the corner-stone, the foundation of the future religions of humanity. To achieve the proposed object, a greater, wiser, and specially a more benevolent intermingling of the high and the low, of the Alpha and the Omega of Society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations.

Rather perish The Theosophical Society with both its hapless founders than that we should permit it to become no better than an academy of magic, a hall of occultism.—THE MAHA-CHOHAN, *Letters from the Masters of the Wisdom*, 1st series, pp. 5, 10.

OUR MISSION OF BROTHERHOOD

Believe with all your hearts in the triumph of the Good, the Beautiful and the True, and verily they shall prevail. Pursue ardently your ideals and they shall become realities. Put away all that makes

for separativeness—all harsh criticism, all sense of proud superiority, all unkind judgment, all jealousy, all self-righteousness, all ill-will—so shall you know the peace that passeth understanding and learn to use the power that makes for righteousness. Thus shall you conquer the Kingdom of Heaven which gladly suffereth violence, and our Theosophical Society shall be the nearer to the accomplishment of that mission of Brotherhood to which we dedicated it half a century ago. Step forward bravely to the goal, brothers. Fear not the obstacles, despair not in face of temporary defeat. Have confidence in yourselves, as we have in every one of you, for there is not one single member of The Society without a link with us, or whose help we do not need. Have we not chosen each one of you because we need you? You need each other, and we need you all. Be brave for Truth and Brotherhood, and we shall be with you throughout the ages.—*Message from an Elder Brother, 1925.*

* *

THE FIRST DIRECT MESSAGE FROM THE MASTERS THROUGH H. S. OLCOTT TO THE SOCIETY AS A WHOLE

Let those who believe in Our existence, and that We are behind the Theosophical Movement, also that We shall continue to employ it as an agency for the uplifting of mankind, know that We are sometimes forced to employ imperfect instruments (because of the lack of perfect ones) for Our work; therefore, cease from such turmoil and strife, and from causing such disturbance in the Unity of Brotherhood, and thus weakening its strength; but instead, work together in harmony, to fit yourselves to be useful instruments to aid Us, instead of impeding Our work.

We who are behind the Theosophical Movement are powerless, sometimes, to prevent the checks and disturbances that must unavoidably arise, because of the karma of individual members; but you can aid Us much by refusing to take part in such disturbances, and by living true to the highest possible ideals of Theosophy. Should any event bring forth seeming injustice, have faith in the Law, that never fails to adjust matters. Cease rushing headlong into strife, or taking part in dissensions! Hold together in brotherly love, since you are part of the Great Universal Self. Are you not striving against yourselves? Are not your brother's sins your own? Peace! Trust in Us.

January, 1907.

* *

OUR SHEET ANCHOR

You have still to learn that so long as there are three men worthy of our Lord's blessing in The Theosophical Society, it can never be destroyed.—THE MASTER MORYA, *Letters from the Masters of the Wisdom*, p. 109.

THEOSOPHY AND THE THEOSOPHICAL SOCIETY

Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations, Theosophy must be made practical, and it has, therefore, to be disencumbered of useless digressions, in the sense of desultory orations and fine talk . . . Theosophy, through its mouthpiece, The Society, has to tell the Truth to the very face of Lie, to beard the tiger in its den, without thought or fear of evil consequences, and to set at defiance calumny and threats. As an Association it has not only the right but the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers or the printed word of its journals and publications . . . The problem of true Theosophy and its great mission are: first, the working out of clear unequivocal conceptions of ethics, ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men, and second, the modelling of these conceptions for their adaptation into such forms of daily life as shall offer a field where they may be applied with most equitableness.—FROM A MASTER'S LETTER, *Lucifer*, January 1888.

* *

"A BROTHERHOOD OF HUMANITY"

You must be aware that the chief object of The Theosophical Society is not so much to gratify individual aspirations as to serve our fellow men. Yet, you have ever discussed but to put down the idea of a Universal Brotherhood, questioned its usefulness, and advised to remodel The Theosophical Society on the principle of a college for the special study of occultism. This my respected and esteemed friend and Brother—will never do!

The term "Universal Brotherhood" is no idle phrase. Humanity in the mass has a paramount claim upon us. It is the only secure foundation for universal morality. If it be a dream, it is at least a noble one for mankind: and it is the aspiration of the *true adept*.

The truths and mysteries of occultism constitute, indeed, a body of the highest spiritual importance, at once profound and practical for the world at large. Yet it is not as a mere addition to the tangled mass of theory or speculation in the world of science that they are being given to you, but for their practical bearing on the interests of mankind.

The *Chiefs* want a "Brotherhood of Humanity," a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds.—THE MASTER K. H., *The Mahatma Letters*, pp. 7, 8, 17, 23, 24.

THE SOCIETY'S CHIEF AIM

Its chief aim is to extirpate current superstitions and scepticism, and from long-sealed ancient fountains to draw the proof that man may shape his own future destiny, and know for a certainty that he can live hereafter, if only he wills, and that all "phenomena" are but manifestations of natural law, to try to comprehend which is the duty of every intelligent being.—THE MASTER K. H., *The Occult World*, p. 117.

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THE SUN OF THEOSOPHY

The sun of Theosophy must shine for all, not for a part. There is more of this movement than you have yet had an inkling of, and the work of The Theosophical Society is linked in with similar work that is secretly going on in all parts of the world.—THE MASTER MORYA, *The Mahatma Letters*, p. 271.

* *

THE LINK BETWEEN TWO WORLDS

Tho' separated from your world of action we are not yet entirely severed from it so long as The Theosophical Society exists.—THE MASTER K. H., *The Mahatma Letters*, p. 378.

* *

WHAT A THEOSOPHIST IS NOT

He who does not practise altruism; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man, of whatever race, nation, or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defence as he would undertake his own—is not a Theosophist.—A MASTER, *Lucifer*, Vol. I, p. 169.

* *

WHAT A THEOSOPHIST IS

It is easy to become a Theosophist. Any person of average intellectual capacities, and a leaning toward the metaphysical; of pure, unselfish life, who finds more joy in helping his neighbour than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves Truth, Goodness and Wisdom for their own sake, not for the benefit they may confer—is a Theosophist.—H. P. BLAVATSKY, *Practical Occultism*, pp. 1, 2.

THE GOLDEN STAIRS

Behold the truth before you: a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the sacred science depicts—these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom.—H. P. BLAVATSKY, *The Theosophist*, Vol. LII, p. 557.

* *

THE GREAT RECONCILER

The Neo-Platonic school of Ammonius aimed, as we do, at the reconciliation of all sects and peoples, under the once common faith of the Golden Age, trying to induce the nations to lay aside their contentions—in religious matters at any rate—by proving to them that their various beliefs are all the more or less legitimate children of one common parent, the Wisdom Religion.—H. P. BLAVATSKY, *The Secret Doctrine*, Vol. III, 308.

* *

THE ESSENCE OF THEOSOPHY

Men cannot all be occultists, but they can all be Theosophists—many who have never heard of The Society are Theosophists without knowing it themselves, for the essence of Theosophy is in the harmonizing of the divine with the human in man—the adjustment of his God-like qualities and aspirations and their sway over the terrestrial and animal passions in him. Kindness, absence of every ill-feeling or selfishness, charity, goodwill to all beings, and perfect justice to others as to oneself are its chief features.—H. P. BLAVATSKY in a Message to the American Convention, 1888.

* *

UNIVERSAL BROTHERHOOD

Our union is, and ever will be, our strength, if we preserve our ideal of Universal Brotherhood. It is the old *In hoc signo vinces* which should be our watchword, for it is under its sacred flag that we shall conquer.—H. P. BLAVATSKY, to the American Convention, 1889.

* *

THE POWER BEHIND US

There is a power behind The Society which will give us the strength we need, which will enable us to move the world, if we will

but *unite and work* as one mind, one heart. The Masters require only that each shall do his best, and, above all, that each shall strive in reality to feel himself one with his fellow-workers . . . Each can and should co-operate with all and all with each in a large-hearted spirit of comradeship to forward the work of bringing Theosophy home to every man and woman in the country.—H. P. BLAVATSKY, to the American Convention, 1890.

* * *

"BE THEOSOPHISTS, WORK FOR THEOSOPHY"

Every wish and thought I can utter are summed up in this one sentence (the never-dormant wish of my heart): "Be Theosophists, work for Theosophy!" Theosophy first and Theosophy last; for its practical realization alone can save the western world from that selfish and unbrotherly feeling which now divides race from race; one nation from the other; and from that hatred of class and social consideration that are the curse of so-called Christian peoples. Theosophy alone can keep it from sinking into that mere luxurious materialism in which it will decay and putrefy as other civilizations have done. In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility.—H. P. BLAVATSKY, in her final Message to American Theosophists, 15 April 1891; three weeks before she died on May 8.

* * *

THE SECRET GATEWAY

There is a road, steep and thorny, beset with perils of every kind—but yet a road; and it leads to the Heart of the Universe. I can tell you how to find those who will show you the secret gateway that leads inward only, and closes fast behind the neophyte for evermore. There is no danger that dauntless courage cannot conquer. There is no trial that spotless purity cannot pass through. There is no difficulty that strong intellect cannot surmount. For those who win onwards, there is reward past all telling; the power to bless and save humanity. For those who fail, there are other lives in which success may come.—H. P. BLAVATSKY.

* * *

A PROTEST AGAINST MATERIALISM

Being Secretary of a Society whose aim it is to study as thoroughly as possible all psychological problems, I would like to prove that there is no "superstition" in the world which has not truth as its origin. Our Theosophical Society should really have called itself—in the name of this Truth—"Society of Those Dissatisfied with Contemporary Materialistic Sciences." We are the living protest against

the gross materialism of our day, as well as against the unreasonable beliefs which are too much limited by the narrow frame of sentimentality; the belief in the "spirits" of the dead and the direct communication between the Beyond and our world.—H. P. BLAVATSKY, (1883), *The People of the Blue Mountains*, pp. 209, 210.

* * *

THE TREE OF LIFE

Our Theosophical Society is the humble seed which, if watered and let live, will finally produce the Tree of Knowledge of Good and Evil which is grafted on the Tree of Life Eternal.—H. P. BLAVATSKY, *The Key to Theosophy*, p. 40.

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THEOSOPHY IS RELIGION

Theosophy is not *a* religion, but RELIGION itself, the one bond of unity, which is so universal and all-embracing that no man, as no speck—from gods and mortals down to animals, the blade of grass and atom—can be outside of its light. Therefore, any organization or body of that name must necessarily be a UNIVERSAL BROTHERHOOD.—H. P. BLAVATSKY, *Lucifer*, November, 1888.

* * *

THE SECRET DOCTRINE

The Secret Doctrine is the accumulated Wisdom of the Ages. It is the uninterrupted record covering thousands of generations of Seers whose experiences were made to test and to verify the traditions passed orally by one early race to another, of the teachings of higher and exalted beings, who watched over the childhood of Humanity. No vision of one Adept was accepted till it was checked and confirmed by the visions—so obtained as to stand as independent evidence—of other Adepts, and by centuries of experience.—H. P. BLAVATSKY, *The Secret Doctrine*, I, 273.

* * *

THE ESSENCE OF RELIGION

The teachings, however fragmentary and incomplete, contained in these volumes [*The Secret Doctrine*], belong neither to the Hindu, the Zoroastrian, the Chaldean, nor the Egyptian religion, neither to Buddhism, Islam, Judaism nor Christianity exclusively. The Secret Doctrine is the essence of all these. Sprung from it in their origins, the various religious schemes are now made to merge back into their original element, out of which every mystery and dogma has grown, developed, and become materialized.—H. P. BLAVATSKY, *The Secret Doctrine*, I, viii.

A PHENOMENON

For me, as for anyone else, the phenomenal birth of our Society, on *my* initiative, its daily and hourly growth, its indestructibility in spite of the many blows from its enemies—are an unsolved riddle. I do not know any logical cause for it, but I see, I know, that The Theosophical Society is preordained to have a world-wide importance. It will become one of the events of the world! It possesses a moral and psychical power the weight of which, like the ninth wave, will submerge, sweep away and drown all that the lesser waves of human thought have left on the shore; all foreign sediments, all shreds and patches of systems and philosophies. I am its blind motor; but a great power rests with it.—H. P. BLAVATSKY, in a letter to her sister, Mme. Jelihovsky, in 1886.

MAGNA EST VERITAS

In future times, when the impartial historian shall write an account of the progress of religious ideas in the present century, the formation of this Theosophical Society, whose first meeting under its formal declaration of principles we are now attending, will not pass unnoticed. This much is certain. The present small number of its members is not to be considered at all in judging of its probable career. It is not a question of numbers how great an effect this Society will have upon religious thought—I will go further, and say, upon the science and philosophy—of the age. What is it then, which makes me say what in deepest seriousness and a full knowledge of its truth I have said? It is the fact that in my soul I feel that behind us, behind our little band, behind our feeble, new-born organization, there gathers a MIGHTY POWER that nothing can withstand—the power of TRUTH! Because I feel that we are only the advance-guard, holding the pass until the main body shall come up. Because I feel that we are enlisted in a holy cause, and that Truth, now as always, is mighty and will prevail.—H. S. OLCOTT, *Inaugural Address*, 17 November 1875.

THEOSOPHY THE INFORMING LIFE

Theosophy is the divine soul of religion, the one key to all Bibles, the riddle-reader of all mysteries, the consoler of the heart-weary, the benign comforter in sorrow, the alleviator of social miseries. You can preach its lesson before any audience in the world, being careful to avoid all sectarian phrases, and each hearer will say that it is *his* religion. It is the one Pentecostal voice that all can understand. Preaching only simple Theosophy, I have been claimed as a Musalman by the followers of Islam, as a Hindu by Vaishnavas and

Shaivites, as a Buddhist by the two sections of Buddhism, been asked to draft a Parsi catechism, and at Edinburgh given God-speed by the leading local clergyman, for expressing the identical views that he was giving out from his pulpit every Sunday! So I know, what many others only suspect, that Theosophy is the informing life of all religions throughout the world.—H. S. OLCOTT, *The Theosophist*, Vol. LIII, pp. 643-4.

THE LAMP OF THEOSOPHY

One reason for our too general confusion of ideas is that we are prone to regard Theosophy as a sort of far-away sunrise that we must try to clutch, instead of seeing that it is a lamp to light our feet about the house and in our daily walks.—H. S. OLCOTT, *The Theosophist*, Vol. LIII, p. 643.

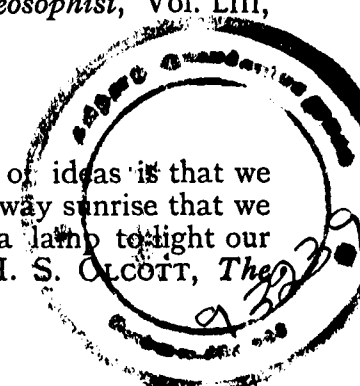
THE ALTAR OF HUMANITY

Knowing but of one really divine manifestation on earth—*Humanity* as taken collectively, Humanity with its god-like intellect, its latent promises and spiritual hopes, hidden away under a thick crust of materialism and selfishness—we know of no better form of worship, no higher cultus to the divine principle, than that whose oblations are laid on the altar of Humanity. With our hands upon that altar we must all strive to call out these divine, deep, hidden intuitions of mutual Help, Tolerance and Love. By "divine" then I mean that which the common intuition of mankind conceives to be the opposite of all that is animal, material, brutish. The knowledge one gains by the help of the physical senses is physical science. It is the orderly classification of the objective phenomena of the visible world. Theosophy, on the contrary, is the discovery of the law and order of the inner world of force or spirit, by the aid of another set of faculties that lie within the human being. What creed the spiritual searcher may outwardly hold to, matters as little as the colour or shape of his turban or scarf; provided only that he does not let the acid of his creed eat out the precious substance of his nobler nature.—H. S. OLCOTT, *Theosophy, Religion and Occult Science*, p. 177.

THE DANGER OF DOGMA

The life of The Theosophical Society depends very largely on the encouragement that we give to thought which is new, however repugnant it may happen to be to some idea that we already hold, that we may cherish as being very noble.

As our Society grows older and older, we have to be on our guard against a special danger—the repetition of a phrase which



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is not really a living expression of our own thought, and thus let ideas grow into dogmas.

The growth of The Theosophical Society very largely depends on the existence of a proportion of the members who believe strongly in the existence of the Masters; but these must never try to enforce that opinion on others, while, at the same time, they are always ready to give the reasons for their own strong belief.—ANNIE BESANT, *The Future of The Theosophical Society*, pp. 4-7.

* * *

THE FUTURE OF THE THEOSOPHICAL SOCIETY

This is a question which every Theosophist should address to his own heart and brain. We claim to be a nucleus of Universal Brotherhood, and that is a lofty claim. What are we doing to turn our claim into a reality by radiating the formative forces around us, as is our duty, in order that the nucleus may shape an appropriate body around it, a temple for the Spirit of Life, the Creator, expressing some of its qualities for the salvation of a world perishing from the destructive agencies of Hate, Hate, which is Death.—ANNIE BESANT, A Message to Theosophists, October 1, 1932.

* * *

THE MASTER-BUILDERS

The Theosophical Society, as the nucleus of the Coming Race, must encourage variety of opinion within its borders, in order that it may gather up within itself all seeds of truth, even though they may be enclosed within husks of error. The Society will never be destroyed by varieties of thought if only we practise perfect tolerance and put no barrier in the way of freedom of expression. . . . Love is as vital as knowledge for the growth of the future, and the knowledge which is without love is useless to the Master-Builders of the Coming Race.—ANNIE BESANT, *The Theosophist*, Vol. xxxi, p. 374.

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THE NEW CYCLE

The immediate future will be one of great expansion, of enhanced importance, of vigorous energy. The Theosophical Society will enter on a period of unexampled power, of world-wide influence, until it stands before the world as the recognized standard-bearer of religion—liberal, spiritual, and free. . . . I call on those of you who are willing to follow me into the new cycle—in which the Elder Brothers are again, by their own gracious declaration, the First Section of Their Theosophical Society—to labour with me in the name of Theosophy, for the peace of nations, and the enlightenment of the world.—ANNIE BESANT, Convention Address, 1908.

THEOSOPHY, A BRIDGE

This Theosophy of ours is a system—of philosophy if you like, and one of its great specialities is that it is a bridge—a bridge, for example, between religion and science, because it explains that religion may be founded on an absolutely scientific basis, and that is something which I do not think has been done in the same way by any other system than this . . . Today science is in line with religious thought, and the reconciliation is in no small measure due to the influence of Theosophy in bridging the gulf between them.

Then, not only is it a bridge between religion and science, but it is a bridge between religion and religion, between the known and the unknown, the seen and the unseen, between men and angels, between nation and nation, between East and West, and between all the kingdoms of Nature, veritably a bridge far more wonderful than the mighty and beautiful bridge which spans this harbour of yours.—C. W. LEADBEATER, in a Radio Talk from 2GB Sydney, at the opening of the Sydney Bridge 1932, *The Australian Theosophist*, Vol. x, pp. 37-38.

* * *

THE IMPORTANCE OF THE SOCIETY

I do not think we can over-rate the importance of The Theosophical Society. It is one of the most important movements that the world has ever seen. To the outer world, the rulers and statesmen, it looks like any other Society—a mere handful of people. Yet it was founded by the two Masters who will be the heads of the sixth root-race, and They are choosing from among us the people who are fit to take part in that race in its early development. But we can very easily overrate our own personal share in the work of The Society. No one is indispensable, as we have had occasion to find out in the course of The Society's history. Even our great leaders, Madame Blavatsky and Colonel Olcott, have departed, but The Society has survived their loss, and gone on spreading its ideals and permeating the world with them, because the Masters remain.—C. W. LEADBEATER, *Talks on the Path of Occultism*, p. 525.

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THE GREAT WHITE BROTHERHOOD

What has to be thoroughly realized by all of us, is that the Hierarchy, from its sublime crown to the latest addition to its strength, forms but a chain for the expression of the Law of Love by absolute impersonal service in the promotion of evolutionary work. One who, by study and reflection, succeeds in convincing himself of the existence of the Hierarchy, its constitution, function and work, cannot but be thereby profoundly influenced in his own conduct and life, and feel that the humanity to which he belongs is not an unprotected orphan, but is being guided by its Guardians with supreme wisdom

to the goal to be attained.—S. SUBRAMANIA AIYAR (late Vice-President, The Theosophical Society), *The Great White Brotherhood*, p. 16.

THEOSOPHICAL ESSENTIALS

Theosophy is a universal, all-comprehensive scheme, being a universal science, a universal philosophy, and a universal religion . . .

Theosophy differs from all other studies in this longitude, inasmuch as it insists upon the predominant value of the unseen, upon the essentiality of a knowledge thereof to any adequate conception of the universe, and upon the fact that as yet such knowledge must be communicated to most of mankind by the few who have acquired it themselves.

Theosophy is a system which is radically and at every point wholly different from the conventional theory of the world of men and things.

There is in Theosophy the most earnest, the most urgent, the most insistent doctrine that no man is to accept as true what he does not believe to be true, that he is not to substitute authority for conviction, and that he can never be expected or even allowed to force his own convictions or suppress his own doubts.—ALEXANDER FULLERTON, *The Theosophist*, February, 1901.

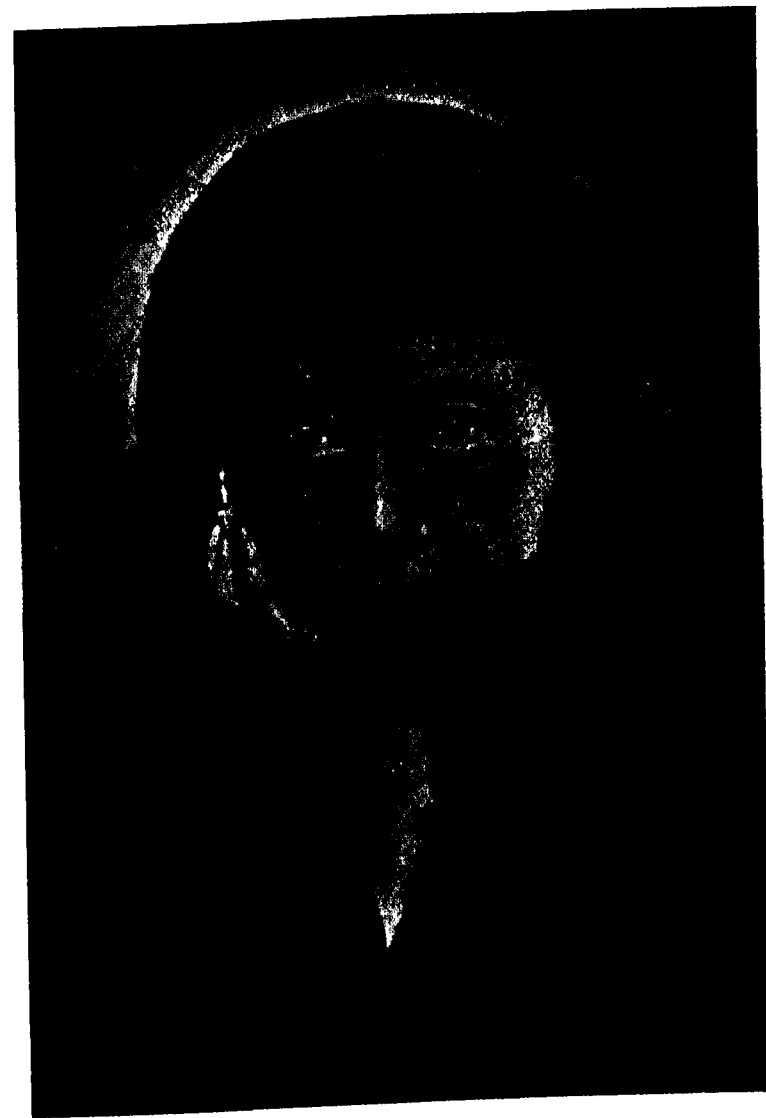
THE HIDDEN FORCE

It is claimed that The Theosophical Society receives assistance in its growth and the spreading of its influence from the Adepts and their accepted disciples. The history of The Society would seem to prove this, for unless there were some hidden but powerful force operating for its advantage it would have long ago sunk into obscurity, destroyed by the storm of ridicule and abuse to which it has been subjected. Promises were made, in the early history of The Society, that assistance would at all times be rendered, and prophecies were hinted that it would be made the target for vilification and the object of opposition. Both prophecies have been fulfilled to the letter.—W. Q. JUDGE, *Echoes from the Orient*.

AN INVOCATION

MAY THOSE, WHO ARE THE EMBODIMENT OF LOVE IMMORTAL, BLESS WITH THEIR PROTECTION THE SOCIETY ESTABLISHED TO DO THEIR WILL ON EARTH. MAY THEY EVER GUARD IT BY THEIR POWER, INSPIRE IT WITH THEIR WISDOM, AND ENERGIZE IT WITH THEIR ACTIVITY.

ANNIE BESANT



MADAME BLAVATSKY

THEOSOPHY—THE ETERNAL WORD

By G. S. ARUNDALE

I DOUBT if any among our membership are likely to be more aware than those of us who are privileged to live awhile at The Society's Headquarters at Adyar of the special proximity to Their Society of the Members of its First Section, perhaps in special benediction during this great year of the Diamond Jubilee. We sometimes forget that occultly there are three Sections constituting The Theosophical Society. The third Section comprises the general membership, the democratic, autonomous Society as we know it in the outer world, with its General Council, its officers, its Memorandum of Association, its Rules and Regulations, its incorporation, and its three great Objects.

WORLD HELPERS

The second Section was established by H. P. Blavatsky in the very early years of The Society's existence. It is known as the Esoteric School of Theosophy, and consists of members who desire, through special study, meditation and practice in self-control, to fit themselves to become recognized pupils of one or another of the Masters, thus becoming apprentices in the service of the Inner Government of the world. This Esoteric School of Theosophy was given official recognition and abode at Adyar by the President-

Founder himself in 1888, as a natural outcome, for some members of The Society, of their deeper studies in Theosophy and of their application of such studies in the service of their fellow-men.

This second Section at first consisted exclusively of H. P. Blavatsky's personal pupils, but soon admitted others to its ranks, and became, under the headship of Madame Blavatsky's successor, Dr. Annie Besant, a School with a world-wide membership. This School has, of course, no official connection whatever with The Theosophical Society, though it has been declared to be the real heart of The Society, since it consists of members who, recognizing the origin of The Society in the Elder Brethren of mankind, seek to fit themselves to share with Them, however humbly, Their sweet but heavy burden of helping the world.

The First Section consists of these Elder Brethren Themselves, the Inner Founders of The Theosophical Society and Their Fellow-Members in the Company of Just Men made Perfect, the Inner Government of the world. These, in 1875, "restored" Theosophy to the world, and constituted The Theosophical Society as the new channel for its distribution. During a certain period of The Society's history this First Section was compelled to withdraw from all active association with The Society.

But in 1907, as Dr. Besant has told us, "the First Section reconstituted itself" as such.

Thus, occultly, there are the three Sections of our great Movement—The Elder Brethren; those who are Aspirants to Their service in which is perfect Freedom; the general membership of The Society, the outer world movement.

It is a fine testimony to the spirit of Freedom which is The Theosophical Society's very life's blood that the outer world movement stands on its own feet, has its own complete independence, and asks from its membership no belief whatever as regards either the First or second Sections. Yet, the Ladder which brings down our Elder Brethren to us is no less a means whereby those of us who so choose may ascend to Them. And there must ever be some among our members who are ascending this Ladder and who, therefore, are able to testify to their personal acquaintance with Those who descend to meet them half-way, and who not infrequently descend to the very foot of the Ladder to cause Their glory to shine in our very midst.

In 1900 The Society celebrated its Silver Jubilee, in 1925 its Golden Jubilee, and now in 1935 celebrates its Diamond Jubilee. Each celebration is an occasion for rejoicing, markedly the Golden Jubilee, and no less markedly this Diamond Jubilee. But, as President of The Theosophical Society, I am in a special position to realize how closely Heaven draws near to earth, kisses earth, on the occasion of The Society's greater landmarks.

There is, especially during such times as these, for those who are able in the midst of the noise and hurry of modern life to hear singing through it all the nightingale of Life's eternal meaning, a sense of splendours and majesties and noble purposes—the immanence of Eternity in time—such as must needs be absent from ordinary years, but make fragrant with their greatness all years which are consecrated cradles for the beginnings of new endeavour.

THE NEW ORDER

From time to time in its age-old history the world stands on the threshold of a rebirth, and when so it stands the eyes of those of its inhabitants who have evolved the power to see are directed towards the Hills whence cometh all help, that they may ascend the Hills and bring down to earth the gifts they find thereon—gifts for the use of the world on its new way. Thus heartened and strengthened, the world wends its way through Valleys of Adjustment to Hills of Deliverance, ascending and ascending.

In the last quarter of the nineteenth century the world so stood on the threshold of rebirth. The old order was to change, and a new order was to take its place; and during the half century which followed the world has been in its birth-pangs. Devastating indeed have been the changes. Even now are we in their midst, still far away from those calmer regions which shall mark the world's definite establishment in the rhythm of its new adventurings.

During the course of the dying of the old world, the Masters gathered together some of those who for ages had been giving Them faithful service that these might form a band of workers to ascend the eternal Hills and to return with the gifts destined for the world's new age. Chief among such servants was H. P. Blavatsky, who was sent in 1873 to the United States of America to form a group of workers on inner planes, and who in 1875 received orders from her Master to establish the nucleus of a Society in the outer world which should become a channel for the gifts of which she, and later on Colonel Olcott with her, would be the bearers.

Hence Theosophy. Hence The Theosophical Society. Hence sixty years of uninterrupted service to the world, to a world changing in no small degree because of gifts which do not cease to bless even while they are being despised and rejected. Hence the great spiritual Centre at Adyar, The Society's International Headquarters from the year 1882, sacred and historic ground, scene of visits from the Masters, home of the two outer founders and of their principal successors.

THE POWER OF ADYAR

Here at Adyar, great receiving station for Life from the inner worlds, and great transmitting station for the sending forth of this Life throughout the world, we are specially conscious during this Diamond Jubilee Year of the close proximity of The Society's First Section to the Sections below and

to the outer world. So far as our intuitions serve, this proximity, so noticeable day by day, is in the shape of inspiration to establish ourselves once more upon the imperishable foundations of the Theosophy which the First Section restored to the world sixty years ago, to perceive this Theosophy with growing clarity and understanding as the passing years give us wider and more impersonal vision, and to direct its pure Fire at least to a partial burning away of the ignorance which is the cause of every single problem with which the world is faced.

THE WELL OF THEOSOPHY

We feel constantly urged to impress upon our fellow-members that this Theosophy, let each study and understand the Science as he will, should be the keynote of their thoughts, of their aspirations and of their activities. The teaching the First Section has given to the world through H. P. Blavatsky, and through those who have come after her, should be studied in the spirit of a Call to know—each for himself—less the teaching as it is formed and shaped in our Theosophical literature, and more as each individual member is able to draw it from the Eternal Well whence it is derived. "Thus have we drawn," declare H. P. Blavatsky and her pupils, "Go you to the Well and draw your Truth therefrom." "Thus have we found. Seek and ye shall find no less." To know does not consist in drinking from the vessels of others, but in taking our own vessels to the Well whence they have drawn the waters of

Truth and ourselves drawing the water which shall both slake our thirst and give us thirst for more.

At Adyar many of us feel that we are very near to that Well whence our elders have been drawing the Waters of Life. We wish we could describe in words its nature, its wonder. We perceive that even the great teachings as we have them in our literature are but the pale reflections of what must be to us but unfathomable Mysteries. The teaching, as we have it, of reincarnation, or of karma, or of the states of consciousness, or of the hierarchical order of Life, is but a shadow of an indescribable *Substans*, a poor trickle from a mighty Ocean of Life filling all Heavens and all Worlds. Gaze into this Well of Eternity from the near distance of Adyar, and the Truth of Theosophy becomes self-evident, less as to the details set down in our books, far more as to great principles which might no less truly be described in details different from those to which we are accustomed.

If, for example, we think of reincarnation in the light of the Pregnant and Vocal Silence which pervades the Well, we seem to perceive it as one of the modes of working of the Law of Adjustment, that it is adjustment which is the essence of reincarnation, and not by any means necessarily successive lives, even though the adjustment may in this evolutionary process take the form of successive lives as we have them in these worlds of manifestation. Adjustment does not involve rebirth, even though rebirth may be a mode of its expression. Thus do

we penetrate behind the reincarnation as we know it in the details given in our Theosophical literature to a Law seen to be independent of such details, a Law which such details only imperfectly describe. Similarly, if we think of karma in the Light of the Silence which pervades the Well, we seem to perceive it as another mode of the working of the Law of Adjustment, and certainly by no means necessarily to be described in terms of Cause and Effect, however true up to a certain point such description may be.

THEOSOPHY INFINITE

Similarly, if we think of individuality, of universality, of the hierarchical order of Life, we seem to perceive that the Theosophy we know is but a narrow fringe of the infinite Theosophy remaining to be known, and that as we know the more we must needs be constantly modifying our rendering of the less.

Thus we begin to regard the Theosophy restored to us, unveiled to us, as substantially an indication of certain great Principles of Life, on the nature of which we would do well to concentrate, discovering them for ourselves and understanding them for ourselves: but on no account feeling compelled to discover them as other seekers after Truth may have discovered them, or to understand them as others have understood them and described them. There is often much more Theosophy in Theosophy far different from the Theosophy-forms with which we are familiar than we are sometimes

inclined to believe. There is too great a tendency among some of us to make the Theosophical forms we know an acid test for the title of other forms to be Theosophy. Such and such is Theosophy. If some other such and such is like our such and such, then it too may be called Theosophy. But if it is not like, then in all probability it is at least far less than our Theosophy.

The nearer we are to the Well of Theosophy, the farther we are from any forms of Theosophy we may know in these outer worlds. And sometimes it is unfortunately true that the nearer we are to certain forms of Theosophy the farther away we are from the actual Well of Theosophy. Always is there death in rigid conformity to the letter. Life is where the letter is perceived to be no less subject to the Law of Constant Adjustment than all other forms which are the temporary homes of Life.

This Diamond Jubilee Year seems to many of us residing at Adyar to be the herald from the First Section of The Society of an adjustment of understanding of Theosophy, so that each individual member, with the aid of the Theosophy given to us all, finds his way within to the Eternal Well and establishes for himself the Theosophy of his individual living.

THE MAGIC WORD

In the beginning was the WORD, and the Word was THEOSOPHY, the Divine and Eternal Wisdom.

And this Word is forever uttered in all living and in all growing.

Yet from time to time the hearing of the Word, by reason of

the deaf ignorance of man, grows faint, so that the very Word itself is as if lost.

Therefore, from time to time, as in religions, in teachings, in inspirations, in revelations, in ecstasies, the Word, through the magic Voices of the wise, is caused to be heard once more, penetrating the deafness of man. But in their ignorance men often think that for the first time is the Word being heard; for upon the One Theme of its Universal Being are rung numberless changes to satisfy the changing needs of changing man. Or shall I say that from the one Truth of its Universal Being proceed innumerable reflections to satisfy the changing needs of changing man? Hence, to ignorance, each change, each reflection, seems to be the whole Theme and the whole Truth. Any Word differing in its nature from that which is thus accepted as the whole Theme and the whole Truth cannot have come, insist the narrow-minded, from the Source from which the special and acknowledged Word is recognized to have emerged. One Word, one perfect manifestation alone, say the ignorant. And those who once have heard the Word in one of its manifestations are often unable to receive it again in any other.

One Light, many colours, says the Theosophist. And he rejoices in the many Words which have been spoken down the ages for man's remembrance.

Many there are, therefore, who have been unable to hear the Word as re-spoken through H. P. Blavatsky and her fellow-messengers in that which is in these days actually

called Theosophy, for Theosophy it is.

Again had the hearing of the Word grown faint because of the deaf ignorance of man. Again in the teachings of Theosophy, through the magic voices of the wise, the Word is heard—by some to be rejected because they have perchance heard the Word otherwise, by some to remain unheard for their time to hear has not yet come.

But the Word as it rings in our ears through Theosophy is an intimation of the Word Universal, the Word whence all reflections depend. In it may be heard the true Word of the Hindus, the true Word of the Buddhists, the true Word of the Zoroastrians, the true Word of the Jews, the true Word of the Christians, the true Word of the Mussalmans, the true Word of the Scientist, of the Philosopher, of the Agnostic, of the Artist. Once again has the Word come to us in a measure of its fulness, and it is for all, no longer for some special family in the great Kingdom of God.

And at Adyar we hear this Word again during our great festival of

the Diamond Jubilee Year. We hear it sounding in the ears of all, stirring each where he is to know and to unfold more quickly his Divinity.

The Theosophy that transcends all time and all persons, all religions, all philosophies, all sciences, that lives from Eternity to Eternity, that is Life universal, calls anew during this consecrated year of the Diamond Jubilee to its myriad reflected counterparts in our various faiths and conceptions of Life, in our divergent individualities, in our seemingly conflicting differences, to shine more and more unto a perfection of individual and different shining, yet to know themselves in their various image-Words as rays innumerable from the One Eternal Word outside which is naught.

We shall continue to make One Music as before, for Life is but one Music without beginning and without end. But let each one of us contribute to that One Music an individual music of ascending purity and majesty of volume, that the One Music may grow vaster unto the perfect unfoldment of its Eternal Song.

THE GOSPEL ACCORDING TO ST. JOHN

CHAPTER I

IN the beginning was the Word, and the Word was with God, and the Word was God.

2. The same was in the beginning with God.

3. All things were made by him; and without him was not anything made that was made.

4. In him was life; and the life was the light of men.

5. And the light shineth in the darkness; and the darkness comprehended it not.

A THEOSOPHIC VIEW OF EVOLUTION

By HIRENDRA NATH DATTA

IN November 1859, Darwin released his epoch-making work, *The Origin of Species*, for publication. The reaction of the contemporary academic world was one of bewildered surprise. Up to that time the "Immutability of Species" had been taught in all the colleges and was an accepted axiom with the so-called learned men. *The Origin of Species* tended to upset this teaching by showing that all life had evolved from very lowly forms and was still ascending—that species were not created by fiat, but that every species was the sure and necessary result of certain conditions. What gave particular offence was Darwin's suggestion that Man was not created outright and complete, but that his ancestry was traceable to the anthropoid ape. This involved a serious contradiction of the Mosaic creation-legend, and naturally Darwin was bitterly assailed by churchmen.

One recalls with interest, not unmixed with amusement, the historic incident which occurred at the meeting of the British Association for the Advancement of Science, held at Oxford in 1860. Samuel Wilberforce, Bishop of Oxford, in the course of his speech at that meeting took occasion to denounce Darwin and his friends as "those enemies of the Church and society

who make covert attacks upon the Bible in the name of science". Warming up to his theme (we are told) and having worked the audience to a high pitch of hilarity and enthusiasm, the Bishop happened to spy Huxley seated near, and pointing a pudgy finger at him "begged to be informed if the learned gentleman was really willing to be regarded as the descendant of a monkey". As the Bishop sat down, there was a wild burst of applause and much laughter, but amid the din were heard calls "Huxley, Huxley". (Huxley was well known as an intimate friend of Darwin and a champion of his unorthodox views). Slowly Huxley arose and having in measured terms demolished the Bishop's unsubstantial card-house ended by saying that since a question of personal preferences had been brought into the discussion of a great scientific theme, he would confess that if the alternatives were a descent on the one hand from a respectable monkey and on the other from a Bishop of the Church of England who could stoop to misrepresentation and sophistry—then, if forced to decide, he would declare in favour of the monkey. Thus, in spite of clerical opposition, Darwin's great discovery in the realm of Evolution made headway.

Now, what is Evolution? It is the passage from the homogeneous to the heterogeneous and from the heterogeneous to the more heterogeneous—that is to say (using Indian phraseology) from “abishesha to sabishesha”—“from indefiniteness to definiteness, from simplicity to complexity.”

Progress, be it observed, is the Law of Life. There is something inherent in things which makes the good pass “to better, best.” From this point of view it is permissible to speak of evolution as a current, which mounts up higher and higher with “the process of the suns”. This evolutionary current (science tells us) having lingered for aeons in the inorganic universe (where it attained its zenith in the jewel), left the mineral kingdom—and then as a new and astonishing departure the “cell” made its first appearance. That was, we have been assured, four hundred million years ago, probably more. In the cell is to be found a form of energy that is *sui generis*, “a stimulating and organizing principle which appears to well up from a limitless source”. That was the starting of the organic universe, with its two broad divisions, into vegetable and animal. The lowest plants and animals consist, as we know, simply of one cell apiece. But whether unicellular or multicellular, the cell is the unit and organ of life.

As the result of Evolution the unicellular amoeba developed, in the course of ages, into the multicellular organism, both in the vegetable and the animal kingdoms, in the latter passing successively through the forms of insects,

reptilia, birds, beasts, apes—until finally, according to science, man appeared on this globe about six million years ago. Thus man is the most modern of mammals—the parvenu, so to say, of creation.

This theory of Evolution, not in detailed working but in broad outline, had been anticipated in the East. Thus in the twelfth century A.D., Maulana Rumi in his *Masnavi* wrote:

I died from the mineral and became
a plant.

I died from the plant and reappeared
in an animal.

I died from the animal and became
a man.

When did I grow less by dying?

In an earlier Indian book called the *Brihat Vishnu Purana* we had had the stages indicated in somewhat greater detail. There we were told of two million births successively in the mineral kingdom followed by nine hundred thousands in the vegetable, the same number in the reptilia, one million as birds, three millions as beasts, four hundred thousands as monkeys, until at last the human kingdom was reached.

May I, before proceeding further, interpose a word on materialism? Materialists talk glibly of consciousness being the product of vibrations of the brain-cells, forgetting that “consciousness is the absolute world-enigma” (William James), and that “the supreme blasphemy is the denial of the indestructible essence within us” (Schopenhauer).

As another western writer has put it: “Evolution is God’s plan for the Universe of which I am a part, and I am proceeding towards



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President-Founder of The Theosophical Society

a goal of unimaginable power and glory". This confirms the declaration of the *Idyll of the White Lotus* that the Soul of man is eternal and its future is the future of a thing whose splendour has no limit. From this viewpoint, it is justified to speak of man in rapturous terms, for is he not, as Hamlet said, "the beauty of the world, the paragon of animals"? So the Bible asks in wonderment: "Lord! What is man that thou art mindful of him?" The ancient Greek declares: "Wonders are many, but nothing is more wonderful than man". The Psalmist apostrophises: "We are fearfully and wonderfully made!" The *Bhagavata*, going one better, descants on how the Lord of Creation, having created multiple forms, of plants, insects, flies, fishes, reptiles, birds and beasts, was not satisfied until at last He created the human form divine, when he cried in rapture *Sukritam* ("Well done"!).

It will be noted that from the Oriental view-point as expounded above, evolution of Life goes on *bari passu* with the evolution of Form, or as a Theosophical writer has neatly put it: "A long past lies behind man's consciousness, just as a long past lies behind the evolution of his body". On the other hand, from the Darwinian standpoint, evolution is primarily, if not solely, an affair of the organism. There goes on all the time (as Darwin maintained) a struggle for existence on this globe—not only between species and species but among individuals of the same species, and in that struggle the fittest alone survive by natural selection, that is to say,

those alone survive whose organisms are able to adapt themselves to those changes in the environment which are happening all the time. These surviving parents transmit by what Darwin called "the process of pangenesis" their acquired character to their progeny by the law of heredity. By a slow process (for, according to Darwin, Nature always creeps and never leaps—*Natura non facit saltum*), these transmitted characters are "entailed" from generation to generation until they become well established, and then the group distinguished by those entailed qualities breaks off from the parent genus and a new species arises. As illustration, take the species of the giraffe, characterized by its long neck. In the distant past, a prolonged scarcity of edible leaves having taken place, the giraffe-to-be was obliged to stretch its neck in order to reach the higher branches of the trees. By this feeding habit the neck of the giraffe was elongated a bit, and this gradually increased by a kind of snow-ball process, in successive generations, until the giraffe-species arose.

We really owe the discovery of this law of heredity to Lamarck, who declared that the effects of the development of the individual, its striving and achievement, were handed on by heredity to the next generation.

Darwin accepted this Law and gave it wider application. It was, however, reserved for Herbert Spencer to explain the racial development of mind by invoking the principles of Lamarck. Observing the extraordinary skill of the

chick, which, ten seconds after coming out of the egg, can balance itself, run about and pick up food, Spencer asked: "How did the chick learn this very complex co-ordination of eye, muscles and beak?" The chick's personal experience is nil, but, according to Spencer, it has the benefit of ancestral experience—the age-long experience of the race, which is registered in the structure of the young individual. Taking the human brain, Spencer argued that it was the organized register of infinitely numerous experiences received during the evolution of that long series of organisms through which the human organism had been reached. The effects of the most uniform and frequent of these experiences have been successively bequeathed, principal and interest, and have slowly mounted to the high intelligence which lies latent in the brain of the infant of the present day. Thus it happens that faculties, as of music, which scarcely exist in some inferior races, become congenital to superior ones. Thus it happens that out of the savages, unable to count up to the number of their fingers and speaking a language containing only nouns and verbs, arise at length our Newtons and Shakespeares.

Space does not permit entering into a detailed criticism of this theory. So I shall content myself by pointing out that after Weismann's discovery of the "germplasm," Darwin's theory of "pangenesis" had to be definitely abandoned, and with that the alleged transmission of functional modifications, that is of "acquired characters". Darwin

had supposed that from every part of the body there were given off tiny representatives which he called "gemmules," and that each gemmule had the power of reproducing something like the part of the body from which it had sprung. By the blood stream, these gemmules were supposed to be carried to the reproductive glands, and there elaborated into what we call germ-cells which gave rise to new individuals.

Against this, Weismann pointed out that all parts of the body did *not* contribute to produce a germ from which the new individual arose, but that, on the contrary, the offspring owed its origin to a peculiar substance of extremely complicated structure—"germplasm," a specially organized and living hereditary substance, which in all multicellular organisms, unlike the substance composing the perishable body of the individual, is transmitted from generation to generation.

In view of this, scientists were compelled to reject Spencer's explanation of the origin of instincts in ancestral habits, which were supposed to have gradually become accumulated and ingrained in the very tissue of the offspring. The evidence against this view (we are assured on high authority) and against inheritance of acquired characters generally, is now overwhelming.

Let us take the next point.

We have seen that according to Darwin, species must arise very *slowly*. Out of the variations that arise spontaneously, Nature, Darwin tells us, selects those that are fittest to survive; they are

then added to and the addition is passed on to the next generation, and so on. It is by this *slow* process of addition, that the characters which mark the new species arise. But is the process really *slow*?

According to De Vries' theory of mutation, now generally accepted, new species arise not by slow degrees but by single steps, by fastening on the *fortuitous* variations, some in one direction, some in another—the only law governing their production being the law of chance.

As to the effect of environment, which was at one time supposed to be the directing force in evolution, it is cogently pointed out: "If species arise in certain variations, then the problem of the origin of species is the problem of the origin of these variations, those new forms of life, which natural selection then selects. The theory of natural selection, therefore, explains the fixation of species, the non-persistence of the non-adapted or the misfits, and the survival of the well-adapted or the fits. But it tells us nothing as to the "origin of the fittest," or what another writer calls "the arrival of the fittest".

What, then, is the directing force in evolution? It is what H.P. Blavatsky used to call Jiva—Life in the cosmic sense. That Life, we may be sure, is not a blind force, but is endowed with design, is purposive. There is, as Emerson said, a Soul at the centre of Nature. There is discernible in Nature, if we have eyes to see, "a great collective movement carrying individuals to ends greater than themselves and

unforeseeable by living men". There is an increasing purpose running through the ages, which while it allows the Individual to wither (physically, be it noted) lifts the Race to more and more. So Madame Blavatsky was right when she said, "the Universal Mind has to appear before there can be manifestation." And Bergson speaks of "an original impetus, an internal push, which has carried life by more and more complex forms to higher and higher destinies".

This at once takes us to the borderland of Mendelism, which postulates that "factors for *all* possibilities, in evolution fore-exist" (Bateson)—some patent, some latent, some dominant, some recessive—in all organisms, whether low or high. So that, to quote the emphatic words of Professor Bateson: "Shakespeare once existed as a speck of protoplasm not so big as a small pin's head". Thus environment is only the means of releasing innate faculties, and evolution itself is "a growth from within—an unfolding of potentialities which are inexhaustible and to which we can put no limit".

This is in accord with the Theosophic view of evolution—with this important difference, however, that whereas with Mendelism it is the germ-plasm which is the storehouse of all the faculties and powers whether patent or latent, with Theosophy it is the Monad, the Chit-atom of the Vedanta. These Monads, called Pratyag-Atmas in the *Upanishad*, are really fragments of Divinity (for is not Man made in the image of God

—mamaibansa, as the *Gita* puts it), sparks thrown out by the One Life, sparks of the Eternal Flame to be one day themselves fanned into flames. Thus Man verily is the Son of God (Lodge), the heir of immortality, amritasya putrah (*Upanishad*), though for the moment wearing perhaps a beggar's disguise. For, "Man is not Man as yet" (Browning)—he is a very God in the making, a Christ in the becoming, a Logos in gestation. And the human body? It is truly a temple—a tabernacle of God in which dwelleth the Most High?

The Monad being a divine fragment has, we may be sure, potentially all the divine powers and attributes of "Life, Light and Love," which may be summed up as Power, Wisdom and Bliss—Sat, Chit and Ananda. The *Panchadasi* says: Satyam Jnanam Anantancha astiha Brahma-lakshanam.

As Mr. C. Jinarajadasa points out: "Man is both a Transcendence (as Monad) and an Immanence, and the whole aim of Evolution is to enable Man as the Immanence to unfold the latent germ of Divinity within him, so as to realize himself as the Transcendence."

From this point of view, the Monad has been spoken of as a tiny seed, which has, infolded in itself, all the potentialities of the mighty tree, to be unfolded in the process of Evolution. This tiny seed is sown in the womb of nature—"sown in weakness in order to be raised to power". Thus Bateson, speaking of the faculties manifesting in a man of genius, says that

they are almost beyond doubt to be looked upon as releases of powers normally suppressed, and Mr. Jinarajadasa, expanding this idea beautifully, says:

"Each man is a Shakespeare, a musical genius, everything that evolution will ever make out of men; but every man is not a genius in actuality, because of the existence still in him of inhibiting factors. We do not need to become geniuses by faculty to faculty, the faculties are there but unrealized, because of the inhibiting factors".

So far Man apparently is on the crest wave of Evolution. Having reached the human stage, the Monad as immanence has to mount up slowly and painfully the rungs of the ladder of Evolution.

Emerging from the savage condition he first becomes semi-civilized and then civilized. The majority of mankind, at the present day, are in this "civilized" stage, but Man is "still immature, ugly like an embryo, unfinished, incomplete, imperfect, full of sin and every kind of abomination" (Lodge); that is to say, he is yet treading the Pravritti Marga (path of forthgoing) and has still to grow by grasping, appropriation. He has next to definitely turn the corner and enter the Nivritti Marga (the path of return) where the law of growth is giving, expropriation. By and by he must contrive "to be born again, born from above". The technical name in India for the twice-born man is Brahmana. So we read in the *Brihat Vishnu Purana*, that having passed through other births,

the Jiva at last attains Brāhmanahood. *Who is the Brahmana?* He who, in the words of the *Upanishad*, "lives as chance may determine," whom the Buddha speaks of as "the knower of the Uncreate". In Christian phrase, he is spoken of as the "just man made perfect," having fulfilled the injunction of the Christ: "Be ye perfect as your Father in Heaven is perfect," and having become at last "a pillar in the temple of God".

By this time he must have builded into his nature the fourfold qualification which makes him an Adhikari—the qualities of discrimination, desirelessness, etc. He was first an Initiate and has now become an Adept—a Rishi, and by and by he will become a Maharishi and a Paramarishi, by the inevitable law of growth, progressing from nescience to omniscience.

But even then he has not attained the goal of Evolution! It is now time for him to leave the level valley and scale the steep mountain top—from the normal he must now pass to super-normal Evolution. This was hinted at by Maulana Rumi when he said in pregnant words: "Next time I shall die from the man that I may grow the wings of the Angel," that is, become a superman—what the *Upanishad* speaks of as Swarat, Virat. Thus becoming a Cosmocrator, a very Archangel, he takes charge of one of the innumerable solar systems which are scattered like dust in the immensities of space, as what we designate in Theosophy a Solar

Logos. Even then, has he fulfilled his destiny? Not yet. So Rumi goes on: "Once more shall I wing my way above the Angels. I shall become that which entereth not the imagination, verily unto Him shall I return". Return where? Return to our "Asta" which is the Vedic word for "home"¹. This "home" is none other than God:

Trailing clouds of glory do we come
From God who is our home.

—Wordsworth

As George Santayana has noted, our radical need is to lose ourselves again in God. It is only then that we can say with Shakespeare:

The wheel is come full circle: I am
here.

For is not that the real destiny of man?

Man who is from God sent forth
Doth again to God return.

"For this dignity has man been made," and when the Infinite within thus wakes up to the Infinite without, it is then that we hear the golden harmony. It is only when One who was man but is now far more than man, can repeat after the Christ: "I and my Father are one"—when he has become a glorious similitude of God (Mama Sādharmyam Agata—*Gita*), that Evolution is achieved. "Become Brahman, He then attains Brahman" (*Brihat Aranyaka*, 4-4-6) and can say: "IT IS FINISHED!"

¹ It is interesting to note that the Vedic phrase "Astam Gata" (gone home) was borrowed by the Buddha in describing the condition of the Bikkhu who has attained Nirvana: "Of him who is 'Attham-gata' (gone home), verily there is no measure".

LET THE UNIVERSE ENTER!

By C. JINARAJADASA

DURING the last sixty years, the effect of Theosophy on those who have studied it is extremely complex. It has affected their emotions, giving to them a wide range of receptivity. Their hearts have been trained to go out in welcome to all races and cultures; they have seen themselves reflected and glorified in the greatest souls whom civilization has produced throughout the ages. Not less exquisite is their experience of fellowship with all that is lowly and backward, especially among men; to go out in understanding and tenderness to the ignorant, the brutal, the criminal, is an experience which has brought them both purification and inspiration.

The effect produced on the mind by Theosophy has been such as has not been produced by any existing religion or science or philosophy. Each of these breaks life into compartments; religion excludes science, and science all mysticism. Philosophy turns its back upon the complex problems of social and economic adjustment. Art goes its way, oblivious of the inspiration which science and philosophy can give to the artist. The cumulative effect of all these aspects of knowledge is to make of life what Shelley described so graphically:

Life, like a dome of many-coloured glass,

Stains the white radiance of Eternity.

From this scattering of the "white radiance of Eternity", men have given up hope of any vision of the Light as it exists beyond the "dome of many-coloured glass". The vast majority of men have made of religion a way of "escape," placing their trust in a fuller knowledge to come, when they shall enter the realms beyond death. Scientists feel limited by the methods which they have created, knowing that to be imaginative is to be unscientific, and to be intuitive is to trust in faculties so personal that they cannot be included in a strictly scientific equipment. The universe is vast and manifold, but each—religion, science, philosophy, art—will let only one part of the universe enter through its gates.

But the trained Theosophist opens all the doors of his mind and heart and says to the universe: "Enter!". He lets Life enter into him, not exacting from it that it shall enter only through the gate of the mind or through the gate of the emotions. If science contradicts mysticism, he notes the contradictions, feeling that, in the light of more facts yet to be discovered, what is true in science and what is true in mysticism will form a unity. If the philosophies of the East and of the West point to different

1935

LET THE UNIVERSE ENTER!

119

directions of the compass as "the Way," he notes the many directions, but is not disturbed. For he is hewing out and fashioning his own "Way".

Not only does the Theosophist accept the present-day revelations of science, religion, art and philosophy, he also trains himself to discover the essential and the permanent in each of them. He has realized that as more and more of the universe enters his heart and mind, the swifter will he grasp the meaning of the universe. He seeks from life no way of "escape," but rather to accept life as it comes and as it is. To come to truth not by exclusion or rejection, but by inclusion and assimilation is the technique of the Theosophist.

Thus it happens that to the Theosophist Life is One. Life is no longer an addition of units to make a total; it is a Whole, in which each unit partakes of the nature of the Whole. With all the doors of his mind, heart and intuition thrown open, he cries: "Let the Universe enter!" The blade of grass reveals to him many aspects of the Wisdom; the wayside flower makes him dream dreams. Science in its vastness teaches him to commune with the Divine Mind; mysticism leads him to stand in awe before the God Within. All the philosophies become like the chords of the scale which support an exquisite melody; and art becomes the mode in which all that makes the uni-

verse is re-stated by the intuition. And every man, sinner and saint alike, becomes the Transcendent Godhead stepping down into life to become the Immanent Godhead.

The Theosophist is one with Life in an especial way. He does not stand apart from Life as an observer. He knows by direct realization that Life is as the waters of a lake passing through the dynamos of a power-station which creates electricity; therefore he knows that to be the Theosophist is to act towards an End. Towards what End? Poets and dreamers, saints and scientists tell us something of that End. It is one of the joys of life that each of us shall know how to state that End in his own exquisite way, reserved for him alone from the beginning of time. "To release the Perfect Universe" is my way of stating that End.

To those of us who have so far trained ourselves in Theosophy, the universe has indeed entered into us. We can find no other system of thought which can achieve that miracle for us. In the years to come, as more of the universe shall be discovered by science and religion, by art and philosophy, by all men's joys and griefs, by their successes and failures, and by every form of Life which the heart, mind and intuition of men shall re-create into a more exquisite Life, we who are Theosophists shall say to the Universe: "Enter, God and Brother!"

HOW AND WHY I BECAME A THEOSOPHIST

By CLAUDE BRAGDON

ONE of the first questions I am tempted to ask every Theosophist I encounter is how and why he became one. Assuming a like curiosity on the part of the reader, I shall endeavour to answer that question as regards myself.

My father, from far back, was a great admirer of Ralph Waldo Emerson. A life-size crayon-lithograph portrait of the Sage of Concord hung on the stair-landing of our house, and his complete works adorned our library shelves. One Sunday morning, when I was just emerging from my adolescence, I got hold of Emerson's "Conduct of Life" and became utterly absorbed in it; so much so that I lost all sense of the passage of time. We were a church-going family, and all were dressed and assembled for "Divine Service" when my mother called to me to come along. In my semi-entranced state I answered: "I don't think I'll go to church this morning, Mother." I might have added, in Hamlet's phrase: "Here's metal more attractive," for it would have perfectly expressed my thought.

I date my conversion to Theosophy from that hour, because Emerson's essays are so largely a distillation of the Ancient Wisdom through the consciousness of a New England Brahmin. Emerson and Thoreau were among the first

Americans to possess and to ponder *The Sacred Books of the East* in English translation, and it is clear both from external and internal evidence that this tintured their philosophy. It is told of Emerson that he used to go about with a copy of the *Bhavadgita* in his pocket, and I have even heard it said that he died with this book in his hands.

But my more considered and self-conscious acceptance of the Theosophical cosmo-conception occurred many years after my Emersonian initiation—probably in the eighteen-nineties, it is impossible for me to be more exact. My father had in the meantime become a member of The Theosophical Society, founded in New York in 1875, and he had added most of the early Theosophical books to his library. Again, as before, in browsing about for something to read I came upon one of these. It fascinated me; it was unlike anything I had ever read. The book was A. P. Sinnett's *Esoteric Buddhism*—rightly, "Esoteric Wisdom," for such is the meaning of the word *bodhi*.

I found there unfolded a conception of life and of the cosmos so sublime, so far-reaching, so all-inclusive, and at the same time so consistent as to transcend the power of any merely human mind



ANNIE BESANT

October 1847 — 20 September 1933

"Magnificent embodiment of the ideals of Theosophy
and President of The Theosophical Society
for over a quarter century

to have conceived. Because I could not but accept it, I had to accept also the idea throughout the cosmos of *superhuman* intelligences. Not to do so would be as illogical as to affirm the egg and deny the chicken which laid the egg. I may say I became a Theosophist through necessity—the necessity of being “whole”—of not yielding to dualistic thinking.

With the greatest avidity I read the other books in my father's library: *Isis Unveiled* by Madame Blavatsky, *The Perfect Way* by Maitland and Kingsford, *Light on the Path* by Mabel Collins, and many others. They impressed me so much that I was driven from them and by them to their *sources*—religious esotericism in general, but particularly the ancient wisdom of India as set forth in the *Bhagavad Gita*, Patanjali's *Yoga Aphorisms* and certain of the *Upanishads*. During the winter I lived in Buffalo I spent nearly every evening at the Public Library reading Max Müller's translations of *The Sacred Books of the East*.

I saturated myself in this literature, which made all our rationalistic and positivistic philosophizing seem puerile by comparison. Filled with the zeal of the convert I failed to see then what I see clearly now: eastern thought is synthetic, subjective; western thought is analytic, objective. The marriage of eastern transcendentalism with western science, therefore, and not the triumph of either over the other, is the consummation devoutly to be wished.

But Theosophy dwelt in me only in my brain—as an intellectual

conception, a sport of the mind and imagination with no particular relation to conduct of life. It left me as it found me, therefore, unchanged save for an accession of spiritual pride. I had yet to learn that increase of wisdom should rightly bring humility, and that it is necessary to honour every truth by use.

Years passed before I learned this lesson. But “when the pupil is ready the Master is waiting”, and at the appointed hour I met the man who by precept and example made Theosophy shine with a new light. This man was C. Jinarajadasa. I have given an account of our first meeting in the Introduction to *Episodes from an Unwritten History*. Suffice it to say that through being my guest he became my friend.

At the time of which I write he was an itinerant lecturer giving profound and admirable discourses in Theosophical Lodge rooms, and Masonic temples before small, bewildered, but fascinated audiences whose ordinary intellectual diet was the spawn of the Press. I asked him if he did not sometimes get discouraged at their lack of response and understanding—was not the whole thing futile in the same way as the cavortings of the pony on the sea beach for the benefit of the little oysters who had been blind from their birth?

“Not at all!” he answered. “There must be a beginning for everything. I am meeting these people now for the first time, but, the link once established, I shall encounter them again and again in future lives. *The soul cannot reject truth*. Though the will

defeat it and the mind deny it, the time will come when it must suffuse and fructify the consciousness. I am planting seeds in the minds of these people which sometime, somewhere, will surely spring to life."

His was a way of living and a view of life new to my experience. He had few belongings; lived, so to speak, in a trunk—a wanderer, an ascetic—yet I never met a happier-appearing man. All consecrated lives, no matter how hard, are happy after a fashion, but the secret of this man's happiness, I gathered, lay in the fact that he was doing the work of those whom he called the Masters—the Men Behind. To him Theosophy had never been that granite mountain of sublime thought which I had hitherto conceived it, but a full, active life of endeavour on various planes of being, under the instruction and guidance of a beloved friend to whom he was linked by the closest karmic ties; one who in turn was in communication with those highly developed human beings, supreme in power, wisdom, and compassion: the Elder Brothers of Mankind.

I began to realize that as a *faith* and as a *life* I knew nothing of Theosophy. Aloof in my ivory tower I had imagined that *thought* would suffice. I decided that the time had come to "testify to the truth which was in me"—not in the way of personal profession or confession which had so sickened me of Wednesday evening prayer meetings, but by some sincere and irrevocable action which should prove to myself and others that I was in earnest.

The opportunity was ready at my hand: Theosophy was in bad odour in Rochester at that time for reasons which I need not go into, but a little group of us got together and founded the Genesee Lodge of The Theosophical Society, and of this I was elected president. I gave lectures; I wrote, published and distributed Theosophical tracts and booklets; and not to be outdone by the Gideonites I placed a copy of *Episodes from an Unwritten History* in every hotel room in Rochester.

I do not know what effect this literature may have had on the people who read it; nor what good (if any) my activities did to the Theosophical movement as a whole, but the effect upon me was excellent: It took me one more step along the road toward becoming a *true* Theosophist—which is as difficult as becoming a true Christian, or a "true" anything else.

The next thing was to attempt to apply the Theosophical teaching to my daily task, which happened to be the practice of Architecture. The manner of that application I set forth in *The Beautiful Necessity*, an avowedly Theosophical book, as shown by its sub-title, "Seven Essays on Theosophy and Architecture." My next book, *Four Dimensional Vistas*, I wrote as a Theosophical book also, but knowing that this would limit its circulation, I carefully went over the manuscript and eliminated all references to Theosophy and all cult-catchwords, in other respects leaving the text intact. I followed this policy in all my subsequent books, every one of which are nothing if not Theosophical.

But more difficult far than writing or preaching Theosophy is *living it*. This is something at which even the best are only imperfectly successful. Fortunately, success is not necessary, but only sincere effort. Although a selfish and pleasure-loving person, I have pretty consistently wanted to do and be "the real right thing,"

which to my mind is synonymous with "becoming" a Theosophist.

This, then, is the best answer I can make to the question implicit in the title of this essay, though it is as misleading to say that I "became" a Theosophist as for a graduate to think that he has "finished" his education. Every end is a beginning: life is a never-ending climax.

SPEAK OUT!

In order to make progress intellectual effort is absolutely necessary. You stultify your minds by not using them, by taking everything said as true without analyzing each intellectual proposition and exercising your minds upon it. You should not accept any statement without bringing to bear your own powers of judgment upon it, for repeating the opinions of other people does not help you at all . . . In order that the growth of the intellect may go on, I would specially urge upon you, for your protection, that you maintain your liberty of thought and exercise it continually. Guard the liberty of thought of the Lodge of which you are a member; encourage the members of that Lodge to speak out what they think, whether they are right or wrong. It is better to express a mistaken thought which is one's own than to repeat the opinions of others, and a Lodge will get sluggish unless encouragement is given to members to think and speak independently. The mind cannot grow in an atmosphere of authority.

ANNIE BESANT

SIXTY YEARS OF THEOSOPHY

By PIETER K. ROEST

THEOSOPHY is to the sciences dealing with life what mathematics is to the sciences dealing with matter. Both state the universal principles and laws which underlie all the processes and relationships in the various fields with which particular sciences deal; thus both reveal the underlying orderliness or unity of the cosmos. Theosophy is therefore, like mathematics, a unifier, an integrating body of thought by which the intellect may perceive the beauty, the perfection of the universal Mind. Neither of these great schemes for the intellectual contemplation of reality contradicts experience or any real knowledge derived from experience; instead, they illumine both dream and deed of Man. They are intensely practical in spite of their theoretical appearance, because both deal with fundamentals or essentials. Neither is limited to what any man may know of them; it is recognized that one may understand more or less of mathematics, but no one could ever exhaust the subject completely; and the same is true of Theosophy, for the study of life is as inexhaustible as that of matter. In fact the greatest Theosophists recognize that the two are inseparable, as was stated clearly by H. P. Blavatsky:

"Believing in a spiritual and invisible Universe, we cannot conceive of it in any other way than as com-

pletely dovetailing and corresponding with the material, objective Universe; for logic and observation alike teach us that the latter is the outcome and visible manifestation of the former, and that the laws governing both are immutable."¹

The universal nature of mathematics as well as Theosophy makes them free from time. We *can* discuss mankind's progressive understanding and appreciation of the basic facts and laws with which they deal, however. It is only in this sense that we can speak of "Sixty Years of Theosophy"; and in the context of modern history it will be clear that what is meant is the development of Theosophical thought and its expression in the sixty years that have elapsed since the founding of The Theosophical Society in New York by Colonel H. S. Olcott.

Other writers in this journal will undoubtedly deal quite fully with the fascinating history of the Theosophical Movement which was launched by that act. But my desire is to draw attention to the changing conceptions of Theosophy on the one hand, and on the other to the stability of The Theosophical Society, which have characterized these sixty years of rediscovery of timeless truths. For this evolution provides some priceless hints for the future.

¹Article in the London *Spiritualist*, Feb. 8, 1878.

ANCIENT THEOSOPHY

Early Theosophical literature emphasized the archaic nature of Theosophy. An enormous amount of evidence from the world's literature of all times was marshalled to support the thesis that a secret tradition of knowledge about Man and the Universe exists, and has existed for thousands of years amongst the greatest of mankind; a Science of Reality taught to Initiates in the Ancient Mysteries, and now *in part* made known to the general public by its modern guardians. While Mme. Blavatsky ("H. P. B.") thus sought to prove that she was merely reiterating the broad outlines of the ancient wisdom-tradition, Mr. A. P. Sinnett came forward with an entirely new statement of such of its teachings as had been given to him by one of its living Adepts in a voluminous correspondence. The atmosphere of this early literature, in spite of the tremendous difference in the characters of these two authors, is intensely intellectual. From their works emerged the vast outlines of a cosmology so grand, so infinitely beautiful for the inquiring mind to contemplate, that it inspired thousands who began to view human evolution, and so their own life, in this magnificent setting. The study and interpretation of these superb doctrines, and their dissemination among the general public, absorbed most of the energies of the earliest Theosophists. H. P. Blavatsky's startling phenomena, whether believed or rejected, provided at least widespread publicity for the little band of people who claimed to

have a reasonable explanation for such unusual events; and so the existence of Theosophy was forced upon the attention of large numbers of thinking people who otherwise would have remained ignorant of it. Several brilliant men joined The Society which had been founded ostensibly to satisfy the intellectual needs of all who became interested in the occult. Finally one of the greatest of the Adepts openly protested against this academic orientation of The Society which—it now appeared—had been founded at Their express bidding by two of Their trusted *agents* in the outer world, H. P. Blavatsky and Colonel Olcott. This Adept wrote in 1881 that indeed the spreading of Theosophical truths was necessary, but that the preoccupation of most of the members of The Society with explanations about occult phenomena was vitiating the objects for which They had helped it into existence:

"For our doctrines to practically react on the so-called moral code or the ideas of truthfulness, purity, self-denial, charity, etc., we have to popularize a knowledge of Theosophy . . . The world in general, and Christendom especially, left for 2000 years to the régime of a personal God, as well as its political and social systems based on that idea, has now proved a failure. If the Theosophists say: 'We have nothing to do with all this; the lower classes and inferior races (those of India, for example, in the conception of the British) cannot concern us and must manage as they can'—what becomes of our fine professions of benevolence, philanthropy, reform, etc.? Are

these professions a mockery? And if a mockery, can ours be the true path? Shall we devote ourselves to teaching a few Europeans, fed on the fat of the land, many of them loaded with the gifts of blind fortune, the rationale of bell-ringing, cup-growing, of the spiritual telephone and astral body formations, and leave the teeming millions of the ignorant, of the poor and despised, the lowly and the oppressed, to take care of themselves and their hereafter the best they know how? Never! Rather perish the T.S. with both its hapless founders than that we should permit it to become no better than an academy of magic and a hall of occultism."¹

This severe rebuke caused a re-orientation towards one of The Society's objects which had so far been very little stressed, except in the personal work of Colonel Olcott in India and Ceylon, namely that of promoting human brotherhood. The Adepts now declare, in the same letter, that this is to Them the most important work of The Theosophical Society. The Colonel refutes with indignation the idea that They should "allow The Theosophical Society to drop *its noblest title*,² that of Brotherhood of Humanity, to become a simple school of psychology!"³ From then on we see a slow change in emphasis. In 1884 Charles Webster Leadbeater—an English clergyman—was asked to go to Adyar by one of the two Adepts responsible for the founding of The Theosophi-

cal Society, in an endeavour to break the opposition of the orthodox Christian clergy against the efforts of their founders to restore to native Orientals faith in the deeper teachings of their own religions. Several years later Annie Besant entered the ranks of workers, and these two Theosophists laboured unceasingly until their recent deaths for the breaking down of the barriers that divide mankind, especially in the field of religious belief.

A RELIGIOUS PHASE

This necessitated a strong pre-occupation with religion. The essentially religious attitude, the supremely religious life, had to be discovered and emphasized in order to dissociate them from the innumerable incrustations and distortions in which the conventional, warring creeds of men veil them. We find therefore that the atmosphere, the tone of the Theosophical literature of this second period, is not so much intellectual as religious; it appeals to one's sense of devotion and aspiration rather than to the cool intellect. And with it the membership of The Society underwent a similar change. Theosophists became to a large extent the faithful followers of great religious leaders. The emphasis shifted from the head to the heart. Wonderful ideals of personal life and of social service were held up before the membership, and generous was their response. It was a period of great service to the world, of splendid expansion, of a wide dissemination of the simpler fundamentals of Theosophical thought—such as *karma* and

reincarnation—and above all of a leavening of the world's thought with the idea of the essential unity of the great religions of the world in ethical ideals if not in outward beliefs.

To those who represented the Theosophical Movement during this period it is a matter of supreme satisfaction that another great Adept, the successor in office to Him who wrote the letter of 1881, spoke with gratitude and encouragement of the splendid work that had been done during The Society's first half century of work, in a marvellous letter read to the Jubilee Convention at Adyar in December 1925. It is regrettable that some, in criticizing the errors of that period, have failed to give due credit to its peculiar grandeur, to the host of faithful workers which so splendidly carried its burden and its message. That message was needed in the world at that particular time. Intellectual light is fine if warmed and directed by sympathy; but without that heart-development it is not very helpful to men caught in the illusion of separate selfhood. That is the answer to those who have severely criticized the ideals and policies of this second era of The Theosophical Society as leading away from the robust intellectual vigour of the first era; an over-development of the intellectual outlook required an over-stressing of the emotional requirements for brotherly living to balance it.

This does not mean that no purely intellectual work was done. In fact the leaders of this "religious" phase of the movement did

an enormous amount of it themselves. The detailed investigations into the conditions of life existing in the subtler planes of nature are largely their work. Splendid interpretative literature appeared. But the peculiar slant, the undertone of it all, led the reader to a certain way of life which was in the deepest sense religious rather than critical. In spite of all the warnings given by Dr. Besant and Bishop Leadbeater about "thinking for oneself" and "not accepting on authority," their words *were* accepted as authoritative by the large majority of the members, and equally fanatically rejected by the numerous minorities which swore by *other* authorities. Thus The Society resembled a sect.

Yet such is the wisdom of its Objects and organization that it never *actually* became a sect. It continued to contain the widest differences of opinion; its General Council of national representatives continued to wield the supreme power in all matters of policy; each national Section retained its very real autonomy within the larger body; no compulsion was used on any group or any member whose views conflicted with adopted policies—even the Objects of The Society remained principles voluntarily accepted but not enforced from the centre. In the most real sense of the word The Theosophical Society remained a "nucleus of universal brotherhood," an organization of free associates drawn from the most widely separated sources physically and culturally. The unbrotherly conduct of some individuals within this brotherhood, which sometimes

¹ *Letters from the Masters of the Wisdom*, First Series, Letter I.

² Italics mine. P. K. R.

³ *Ibid.*, p. 11.

sends a jar of pain through the whole body, has never infected The Society as such; neither has it affected the truly brotherly attitude of that majority of stalwart, dedicated workers who form its true backbone. The general public, informed by its unscrupulous press of *abnormal*, sensational events only, has never learned to appreciate the steady, *unsensational*, *normal* attitudes and ways of the many thousands of our members who earnestly try to live brotherly lives, and who make The Society function as it was meant to function. Thus, all things considered, the second period with its "religious" orientation was an extremely fruitful and noble phase in The Society's life; a phase in which it exercised a powerful—though not generally observed—influence on the world's thought and feeling; above all, in which the lives of countless individuals were changed and brightened.

Yet we need not remain blind to the fact that in general the membership was intellectually receptive rather than active; that the danger arose of a Theosophical orthodoxy, and of a certain self-sufficiency and complacency with beliefs which set Theosophists apart from the progressive thought and feeling of the world rather than at the head. Theosophical truths were still, as ever, dynamically altering world thought; but Theosophists—by failing to recreate continually their presentation of these truths—were no longer recognized as progressive thinkers; rather they began to be classed with the numerous groups that made a cult out of the occult.

KRISHNAMURTI'S CHALLENGE

Then Mr. Krishnamurti entered the arena. Believed by thousands inside and outside The Theosophical Society to be the spokesman, in this age, of the Christ whose teaching through Jesus had inaugurated a new era two thousand years ago, he carried an immense authority. He was expected to bring victory to Theosophists much as Jesus was expected to become the political liberator of the Jews and the final seal of divine approval upon their beliefs. He fell just as completely short of the expectations as Jesus did. Instead, he lashed out mercilessly against the complacencies, self-deceits and superstitions of Theosophists as well as of any other group. The shock was terrific, and many who could not stand it dropped out. They became either fanatics of another creed—namely that organizations are a hindrance to the spiritual life—or became indifferent and sometimes hostile to all they had held sacred before; while many made it their business to ridicule those hopelessly "ignorant" or "fossil" Theosophists who went quietly on with their chosen work in The Theosophical Society. If this severe shaking had not been accompanied by so much heart-breaking tragedy in hundreds of individuals and groups it would have been very amusing. For here those who called themselves Theosophists were suddenly confronted with a vigorous, one-pointed presentation of the most sublime Theosophical truths—especially those of the oneness and immanence of the divine Life—and then,



CHARLES WEBSTER LEADBEATER

17 February 1847—1 March 1934

Colleague of Dr. Besant for forty years, Presiding Bishop of the Liberal Catholic Church, and without a peer as occult scientist.

not recognizing them in their new dress, they proceeded to reject all other presentations of these same truths as well as stores of other priceless information, to become blind followers of a teacher who continually decries all following!

Fortunately the majority of Theosophists had the intuition, if not immediately the intellectual perception, which enabled them to realize that facts of nature do not change by anyone's fulminations against people misinterpreting or misusing the knowledge of these facts. It still remains the business of sensible folk to find out the laws of life if they want to live intelligently. That all real knowledge abides within us does not alter the fact that its presentation to the mind by others is the swiftest way of awakening that slumbering faculty of understanding. We do not abolish physics or algebra because we find within us the power of imagination. Neither need we abolish the science of universal Law because we discover that the germ of intuition within us can give us the peace and joy which are beyond intellectual understanding. We still live in a phenomenal universe where only *knowledge* gives the power to act *efficiently*, even though a wisdom deeper than knowledge is needed for acting *rightly*. Hence as long as the human mind remains the instrument by which Life divine seeks to re-create the world, the *knowledge-side* of Theosophy will remain a priceless aid to intelligent living. As to its *wisdom-side*, it has no quarrel with such wisdom as fell from the lips of any great teacher,

poet, saint or hero, past or present, for Wisdom is one.

As in all previous crises, The Society emerged refreshed and indeed stronger than before. A few years ago, while still in the midst of the economic depression, the American Section proved its vigour by an ambitious programme of improvement at which it is still hard at work. The change of leadership necessitated by the passing of that great and noble Theosophist, Dr. Annie Besant, brought to The Society the youthful enthusiasm and the mature vision of Dr. George S. Arundale, for decades Dr. Besant's faithful co-worker in many fields. It is obvious that this lover of youth has inaugurated a new era in the work. What are the characteristics of this third period, and what may be expected of the immediate future—say the next fifteen years?

THE MODERN OUTLOOK

In the first place, this era seems to be characterized by great vitality and by what Dr. Arundale once called "a relaxed whole-heartedness". At Theosophical conventions there is much energetic thinking and planning, and much good-natured laughter. The many "big bad wolf" scares which flint-faced prophets of disaster habitually let loose on Theosophists do not seem to have any effect these days. The new generation of Theosophists is simply not interested in the problems and controversies of previous eras; they are a forward-looking people and their faces are shining with eagerness to serve, to build, to spread

light and joy. They take Theosophy and The Society seriously, but they do not take themselves too seriously. They have a serene faith in the splendid destiny of their Society even though the younger among them cannot express that faith in closely reasoned argument. What has happened? What is the cause of this happy change?

There seem to be several causes; but the most important perhaps is that Theosophists have begun to realize that Theosophy is not a system of ideas to be accepted on faith as containing the final truth about the universe. They have begun to sense its deeper grandeur, its infinitude, as a Wisdom to be gradually realized within, by its expressions in word and symbol of any time or place without; as the unfathomable Science of Universal Life in which it is a delight to progress with ever greater understanding, but which is never exhausted by any textbook descriptions. They are beginning to see that Theosophy lies hidden in every department of life—not merely in books labelled Theosophical—and that it is a delight to discover the Wisdom “which mightily and sweetly ordereth all things” in Art, in modern Science, in World Affairs, in Literature, in Business, and in all their social and domestic activities. Their own Theosophy is becoming more and more a spiritual adventure, a daily journey of discovery; and less and less a creed of undigested dogmas.

Hence their energy, their cheerfulness, their willingness to see and correct mistakes, their simplicity

and humanity, their firm faith in the future as well as in the vital significance of the present—the time for action rather than talk. The secret of this new attitude may be found in an awakening intuition, the faculty by which we may perceive realities too subtle even for thought; which, in fact, transcends thought as definitely as thought transcends mere feeling; which nevertheless will glorify pure thought as pure thought may glorify pure feeling—for the larger includes the smaller, the more illumines and justifies the less.

Thus this third period of The Society's life is neither coldly intellectual, nor blindly emotional; these being the extremes into which the brilliant thinking of the first and the religious quality of the second era sometimes threatened to degenerate. Instead we find a new creative attitude, full of depth; an attitude which strenuously stimulates individual thinking as well as warmth and beauty of feeling; knowing full well that only these two in harmony make the progressive realization of truth possible, as they embody themselves into *action*. Thus the paradoxes of the spiritual life are beginning to be understood by the members of The Theosophical Society. They perceive that there is no freedom but in law, no wisdom but in love, no authority but in the One Self, no independence but in reverent interdependence with all others, no comfort but in effort, no knowledge but in humility, no enemy but our own illusion, no salvation but in sacrifice. The Ageless Wisdom is approached and experienced anew, and the group

of those dedicated to its Service—The Theosophical Society—is once more pouring its refreshing torrents over a world parched with the drought of life. Doubtless the next fifteen years will be years of creativeness in every department of life;

for Theosophists have begun to understand their mission: to call forth the divinity in all by living in the Light, by awakening the Light within themselves and letting that Light shine. And where the life is pure, the forms it creates will be beautiful.

WHAT I BELIEVE

As a Theosophist I believe that there is a universal religious experience, behind all creeds and sects, as basic as a fundamental scientific law—a veritable white light in which each race and faith can find the colour, the very tint of its special belief. What we claim for the traditional teachings which form the basis of the Theosophical Movement is that they provide a statement of universal religion. I want you to understand that Theosophy is not a religion, but it gives us the common foundation which underlies the various complicated religious teachings and experience. These traditional teachings are a common treasure of all faiths and contain the universal experience of humanity in its search for the Divine. You will find them appearing again and again in the philosophy, science, metaphysics and theology of every period and race, in different terms according to the need and custom of the times, but at root expressing the same fundamental Truth.—H. S. POLAK, in a B.B.C. Broadcast, *The Listener*, 2 May, 1934.

STOCK-TAKING

By FRITZ KUNZ

ON September 16th of this year I completed a third of a century of active and working membership in The Theosophical Society—a period obviously much longer than thirty-three and a third years. It is usually considered typical of Americans that they aim to get there before the other fellow. On the authority of one of Mark Twain's characters, this race "kin lick creation!" That may be why I am impelled to rush in with my private celebration on the earlier date. It is now or never, as I shall have passed away long before the centenary of The Society in 1975. At least, I sincerely hope I shall be dead long before that, for that would make me 87, a terrible age (for the sake of people around one) to endure. This, therefore, is my opportunity to look back with The Society, take stock, and look forward. I am not, I hope, in my anecdotal age, nor decay-age, nor patron-age. I only ask myself in public what it is that has made me throughout these years increasingly a keener, more determined and (in a quiet way) a much more excited advocate of The Society as such, after witnessing the many vicissitudes and the occasional thinning of our ranks. For these things I am, and on the ground of experience, not of mere hope.

It is my good fortune to have had advantages which enabled me to profit from that which I

have witnessed. Not only did I touch in childhood and youth several of the important people of our earliest epoch, such as H. S. Olcott and A. P. Sinnett; but personages of the second period, including Annie Besant and C. W. Leadbeater, have been infinitely kind, and given extraordinary opportunities to work with them as assistant and colleague and friend. Besides this, and of great import, it was my luck to come into touch with that aspect of The Theosophical Society's teaching which seems somehow to have eluded so many members of The Society. For want of a better term I shall call this the metaphysical essentials. By this I mean not only poring over the pages of *The Secret Doctrine* as a lad, fascinated by the grandeur of the language and imagery, and absorbing unconsciously the exalted ideas. In addition there has been the peculiar privilege of spending many years, some often quite lonely, in India's magic atmosphere, drawing from her some feelings and notions as to the true inwardness of the cosmos. This has stimulated me to careful reading and thought of such matters as are presented by Sri Shankaracharya and Gautama Buddha through translations by T. Subba Rao and Mohini Chatterji and others.

I tend to see in The Society two considerable groups of people who

1935

STOCK-TAKING

133

seem not to have had this combined variety of good fortune. One of these groups has benefited immensely from the impact of the personalities and writings of our recently departed distinguished personages, but appear to me to have absorbed insufficient notions of the deep sea of the Unmanifest. The second group, also considerable, seems to have been overwhelmed by the idea of this latter, and not sufficiently appreciative of the extraordinary beauty of the personal embodiments of that Principle. The "coming forth by day" of that Substrate is witnessed in our great people, I hold.

It is undoubted in my mind that the pleasure and the ease with which I have met the flood of the same power, embodied with such peculiar beauty in J. Krishnamurti, is due to long prior acquaintance with it—not only in those people who stood to him in his nonage as spiritual parents and protectors, but also and just as much my acquaintance with such a document as *Atmananatman Viveka*. For I see embodied in him that which has previously been embodied in Sri Shankaracharya and others. I explain to myself what seems to me the explosive disorder with which his words and life have struck so many upon the ground that they had no adequate acquaintance with the recurrent nature of the appearance of this power. They have presumed that The Society has never displayed anything even analogous amongst its people, and have been overcome, therefore, in effect by a surprise. Have they never read Shankaracharya's treatise, I wonder? At any

rate, as far as I am concerned, the embodiment in him of that which I have also perceived in the writers of *The Secret Doctrine* and others has been a matter as much of proper expectation as of profound satisfaction.

Again, the very same familiarity with the metaphysical aspect of Theosophy and the strange way by which the No-Thing becomes Things, or the noumenon the phenomenon, has enabled me to see what I think is the sense in episodes in our history which seem to others, I gather, positive disasters. By this I mean that I have credited myself with a certain degree of discrimination with regard to the manner in which any big person embodies certain supremely important and subtle spiritual forces to the ends of glory, and in that very same active embodiment necessarily involves the inward glory in external deformation and error. I should like to examine a small illustration of what I mean.

It is evident that people grow old in different ways. Some are mentally vivid to the end while physically senescent. Others are physically vital, the mind showing the break-up earlier. Since all things must pass away, even the cosmos, it is stupid to suppose that anybody whatever will prove superior to the rhythms of Nature in the phenomenal world. The question therefore in my mind with regard to a life as glorious as that of Dr. Besant's was not whether it might show imperfections or no, or be eternal or ephemeral, but only those points upon which it seemed to me her clarity was evident, or her confusion

possible. Thus conditioned, my adjustment to the remarks made some years ago about the character and signal service of certain individuals in The Society offered no problem. The course of reasoning that went through my mind is in outline easily stated here. Certain Masters indicated to Dr. Besant and Bishop Leadbeater the possibility, in his childhood, of Mr. Krishnamurti proving later a potent force in the spiritual transformation of society. This undoubtedly he is proving.

Neither is there question that those two people acted with conspicuous success as regards these instructions, sparing nothing of themselves or their resources. They gave all they could, even bulwarks of health to a body naturally fragile which would otherwise quite easily have passed away. (This is also the opinion of the wearer of the body.) In these eager performances of many phases of their duty the two willing servitors in question evoked from others of us a measure of collaboration along lines definitely laid down in some cases, and in ways considered by them desirable in others. The years pass, and the moment comes when that portion of the task which is protective comes to its end. What is more natural than that those Seers, the Masters, who first suggested the possibility of a significant service to human society, should close the epoch by a testimonial to some of those who did their very best in a difficult task? It is of no importance whatever by what persons or in what manner the impulse to set down this re-

cognition was received, nor the phraseology in which it was cast. It does not signify that a few people were picked out by name. A complete roster of persons useful during that period would have run into hundreds. Perhaps the enumeration of a few individuals was unnecessary, and perhaps on the other hand it was important. Perhaps the language selected was in some cases defective. I had personally not the least doubt in the world that the term "Apostle" was in this case quite misleading. A little insight would show that the seven people selected by name are interesting examples of the embodiment of what are sometimes called, without much understanding, types of ray force, of which there are seven. The term "Apostle" can easily arise from a mind steeped in Christian lore. Those people who tend to make any individual member of society, or of The Society, the faultless embodiment of the total Godhead are guilty of some very loose philosophical thinking.

What really made trouble for so many people is an excess of a virtue—loyalty. The idea was that even in the use of a word a person like Dr. Besant could make no mistakes. Hence it became possible for one or two individuals to look forward hopefully to being noticed as Apostles in due course, since five more were to be accounted for. But I do not myself see, and never have seen, why the excessive zeal and lovely loyalty of a few should compel the rest of us to believe in prophetic literalness. It is true that we are unpopular at the moment—but our survival

expectancy is at least greater!—we who stubbornly have our own opinions.

From this kind of thing I believe, however, that excellent lessons are to be learned. One of them is as regards the relationship of the hierarchical type of brotherhood in The Society to the other aspect of brotherhood, the equalitarian. This is an issue which has never been really fully worked out by us, though if it were it would be exceedingly helpful in moments of crisis. I propose to examine it a little. For this is a great issue, indeed.

The word brother is based on a physical relationship. It also embodies a metaphysical fact. Among physical brothers there are two kinds, youngers and elders—a hierarchical state. This is supposed to be the only relation of Master to pupil. But there is another kind of brotherhood, in which all are adults; this too is found in human society. It seems to have eluded many Theosophists that this relationship exists also amongst Masters and pupils. This latter phase is related to the homogeneous reality which Madame Blavatsky describes in *The Secret Doctrine*. Not enough has been made of it in The Society. It seems to me significant that when Madame Blavatsky believed herself to be misrepresented even in the highest quarters, not only was she ready to storm the Himalayas to state her case, but upon the heights she was warmly welcomed and honourable amends were made.

It is clear to me that any excess of either of these kinds of brotherhood is, like all excess, an error.

A dominance of the hierarchical system crystallizes, impedes the appearance of fine independent hearts and minds, leads to cliques and can be pernicious as snobbery and patronage. Equally a blatant and "rambunctious" assumption of importance, which puts on the face of equality, is a nuisance. This leads to cynicism, suspicion, and a terrible mediocrity. It is indeed difficult to say which is the worse. We westerners have been so aware in Europe of both of these evils in political and religious forms that we should be conscious that they lend themselves to extremism. The excesses of the mediaeval Church still linger as a threat in the minds of the Protestant type, and these excesses are connected with a hierarchical establishment. Equally the earlier forms of violent revolution have been an exaggeration toward a false equality. As between hierarchy and equality choice is impossible. Events in the external world are clearly of the hierarchical order. That from which the universe has arisen is, equally surely, equalitarian. Although the changeless reality in which is embodied the equalitarian idea is the more primal of the two phases of the universe, phenomenon and noumenon, and everything must merge back into it, nevertheless we live in a world of phenomenon, inequality, variety, and this must be accepted in simple piety.

I personally think that The Theosophical Society gives one a wonderful opportunity to discover and practise this profound dual truth. If it were to commit itself to a hierarchical system exclusively

its ruin would be at hand. Tendencies of this kind must be supplemented by unremitting display of a true sense of spiritual democracy. I have myself seen instances where people have been judged worthy or unworthy upon the basis of the repute in which they are held or rumoured to be held by one or two members of The Society, instead of upon their real merits as people. In The Society any statements or claims by anybody as to spiritual stature must be taken for what they are worth. This must be insisted upon because it will allow of newcomers arising and taking their proper place according to their merits and not according to the *ipse dixit* of some third party. The only remedy for an excess of hierarchical zeal is for every one of us to resist judgments made on a basis of private information, *and upon that alone*. At the same time it is equally important to respect information reported from inner sources as having quite the same value as any outside evidence. This involves making a decision, each for himself, on that which he regards as trustworthy sources of testimony. If someone were to say that X is not fitted to work for The Theosophical Society with the same authority as Y, because X is not of the same spiritual grade as Y, then X should be both annoyed and amused, and should continue to do what he was inclined to do for The Theosophical Society, bearing the judgment in mind meanwhile. If such a thing were to be said and anyone were to believe it and discount the trustworthiness, loyalty, or capacity of X, that would be his or her

business, not X's. Judgments of this kind are constantly made, of course, but what truth they have, time tells. The real peril is to Y, in any case. He may assent to that which he does not know to be true of himself. This false note Echo will return to him in due time. This I have myself witnessed repeatedly.

I have tried to show in *The Men Beyond Mankind* that the Path is a natural process. By this I mean that there is a state of affairs underlying the human level of evolution which goes on eternally, just as in the case of material processes. Boron and silicon, electrons and protons, are there to be discovered whenever a culture arises capable of revealing them. If today chemical technology were to disappear, Nature would remain the same, awaiting rediscovery in the future. Precisely the same sort of thing exists as to mankind. Astral bodies do not vanish because clairvoyance ceases to be an active power, nor do souls and monads disappear from existence when materialism is rampant. This dependable underlying state of affairs includes the Path. I suspect that many people have thought that spiritual progress is only dependent upon somebody else's goodwill. There is doubtless such a thing as a psychological forcing-house, but I notice in the case of people who cling to others in dependence for their growth there is a commensurate risk of failure. The higher they climb the harder they fall if they do fall.

If, now, the Path be a natural process, what then are the Masters? They are to me Men who have

mastered the technique of the state of affairs underlying human evolution in the same sense as a chemist is master of physical processes to a certain level. In the nature of the case we cannot judge with finality on theoretical grounds anything with regard to the Masters, or those high on the Path. The only proof of a person's development is his display of power. If he is master of his karma, of his feelings, and thoughts and actions we may suppose he is on the way. If he can display, in turn, a command over Nature so that he uses her laws in extraordinary ways, that is proof that he has achieved. It does not matter in the very least whether he is said to be this or that, or said not to be this or that. The only question is what is he, and what powers has he?

It appears that there is a peculiar product derived from Man in the later stages of his evolutionary process. To this Madame Blavatsky gave the name Fohat. Perfected humanity throws out a peculiar force which is not generated by any other kingdom in Nature. It is just as specific as sensory intelligence is specific amongst animals, in contrast to preceding kingdoms. This Buddha-force is sequestered by the Masters, a precious commodity. Access to this and the power to create some portion of it are the only signs of mastery to us, other than those I have mentioned above. This Fohat is just as natural as anything else in evolution, but its complete control is vested in the Great Brotherhood, just as human powers are in man's control, not in that of animals. Here we must leave this fascinating subject.

I believe that we are entering now upon an epoch of singular activity in The Society which will conclude in about a third of a century. (There is astrological ground upon which to believe that the century-end effort will occur a few years before 1975 this time). I have suggested previously in THE THEOSOPHIST that Madame Blavatsky's function was to connect the physical world with the Atman, Colonel Olcott's to link the vital realm with the world of the will. The passionately beautiful life of Dr. Besant and the genial, serene affection of C. W. Leadbeater have linked within The Society the lower and higher emotion with the two varieties of intuition. The time has now come, it seems to me, to make that final linkage in outline of higher and lower mind—that is, of the occult philosophy with external science.

We have peculiar problems in the United States in this connection—at least I think they do not exist in other countries in anything like the degree we have them here. There is a multitude of organizations in the country of my birth, and among these many are devoted to esoteric philosophy of one kind or another. These surround The Theosophical Society on all sides and give it a strange aspect. For it appears to many people, unacquainted with the facts, that The Society is just another hopelessly unscientific lot of wishful thinkers at best. One sympathizes keenly with the repugnance that is felt by uninformed observers. Some of the material which passes in this country as occultism is pretty dreadful. I believe I remember reading a

book by a celebrated writer in which was reported a conference between (I think it was) the Manu, the Maha-Chohan, and some third Personage. From this event, said the author, "the Bodhisattva was excluded". Evidently that writer, assuming himself to be a person of great importance, was present by some process of cosmic keyhole-peeping with which I am not acquainted. It is no wonder that people of good sense, seeing copious quantities of this stuff and nonsense, judge every form of esotericism to be ill-founded. The only cure for this is for The Society to take once more its rightful place to produce authoritative material, and to tower like the giant it is above all these sincere encyclopaedists, mysterious "I-would-an'-I-could" revealers, pyramid prophets, advocates of "I Am," and all that vast aggregation of mystics-more-or-less, who mistake personal experiences for public truth—as well, of course, that very considerable body of other people who are willing to do a large trade with cash customers in spurious occult commodities.

The solution, as some of us see it, is in authentic and objective research which The Society is unquestionably able to carry on. Already such work as has been done in several places, notably London, Paris and New York, is reorienting The Society to people of University intelligence. A few years of this, and the distinction which previously The Society possessed will once more undoubtedly belong to it. This involves a

balancing in our brotherhood of intellectual and emotional forces. We must remember that in the phrase, "The mind is the great slayer of the Real," the word "mind" stands for Manas. Manas is not intellect alone. All forms of ungoverned psyche slay the Real, ungoverned emotions included. The Theosophical Society must take its rightful place in intellectual pursuits, redeemed by spiritual objectives, as well as in humanitarian attitudes to social ends. This equating of mind and emotion in the character of our work seems to me an important feature in the future weaving of our fabric on the loom of time. No one in his senses would say we must content ourselves with lectures and books as instruments—that radio, the phonograph, photography are new-fangled dangers. The developments in modern thought as against the thought of Victorian days I would use as I would use radio. There are elements in The Theosophical Society that think such modernity is evil. They want us to remain in the assertion-intuition stage, because in the days of Neo-Darwinian gross materialism nought else was possible. But today we can use thousands of new developments to integrate life for people. To this, I hold, we must direct our minds. It is, to me, the inevitable feature of the epoch 1935—1975. And thirty-three and a third years of active membership have made me a keen supporter of the inevitable!

WHAT THEOSOPHY HAS BEEN AND IS TO ME

By ERNEST WOOD

WHEN I discovered Theosophy at the age of nineteen my mind was preoccupied with an abiding depression. Several things had contributed to this.

One was the sight of endless poverty during my childhood, and the knowledge that this poverty all around me—which, according to Bhartrihari, "can surely a hundred virtues slay"—was producing in the severe climate of England thousands of tubercular persons, and was really the basis of the "white man's scourge".

Another was the impression made upon me by such history as I had learned in school. I remember distinctly the emotional shock that I received on hearing for the first time of the existence of wars and their concomitants and consequences. Though my first teacher awoke my patriotism with thrilling stories of Caswallon and Caradoc, I was filled with dread and horror to the point of sickness by hearing of the flood of carnage and the cruelty of man to man which had filled the world—the Roman and Greek slavery, the wars with France, the Crusades, the Civil Wars of England, the Scottish massacres, the experiences of the Netherlands, the galleys, the Inquisition, Siberia, Judge Jeffreys, the Press Gang and many another.

I soon scouted the idea that there could be any God of Love in charge of such a world. I would sometimes cynically quote Mr. Pankhurst's saying that there was surely no God but there might be a Devil.

I acknowledged the reign of chance. The world was a tumbling, fumbling thing, a mere mountain mass, inchoate within, and outwardly altogether shaped by chance, like landslips and clouds. Particular substances and things had their permanent qualities and characteristics, undoubtedly, and these qualities in quantity produced the phenomena termed "natural law," but all these things were subject to chance with regard to their association and relationships—the strongest surviving and making the law for its place and time.

In the midst of all this I saw no hope for mankind. They would go on multiplying and fighting like weeds in the jungle. There was room for love only in small affairs, mainly of the family. A man must be content to protect and nourish his wife and children; outside the gates of the home he must fight for them. Thousands were ready to tear the clothes from their backs and the food from their mouths, given the opportunity.

One day some one gave my father an extract from *The Light*

of *Asia*. It told the story of Buddha descending the mountain-side, coming to the court of King Bimbisara and pleading with him to stop the animal sacrifice. With such sad words he spoke, it is said, that the priests hid their hands crimsoned with the slaughter, and the King issued an edict that no more animals should be sacrificed to the gods or as meat for man. On reading this my elder brother and I instantly became vegetarians. Like Buddha, we thought we might as well do the little good we could, or at least cease from adding to the world's misery.

Shortly afterwards Dr. Annie Besant came to my home town and gave some lectures. I heard her twice, and I bought at the door of the lecture hall a book of hers entitled *In the Outer Court*. I read in that a beautiful picture of human possibilities, of high goals and how they might be reached by sweet and noble means. Among books on the building of character, I still think it the most stimulating, thirty-three years afterwards. Its loftiness and its inspiring tone filled me with a new light.

I read it along with *The Light of Asia*, of which I had by then obtained a complete copy. The law of Karma leaped out to me as a release from both the interpretations of life and the world which had so far been put before me—the idea of a God, who in my eyes could be worthy only of defiance and hate, and the idea of chance, which made of life a senseless and painful struggle, in which, though one might by one's own strength attain material comfort and relative safety, one was nevertheless

perpetually afflicted by the sight or the knowledge of the sufferings of others.

By knowledge of the Law, Buddha reached his liberation, and with knowledge of the Law, He taught men that they suffered from themselves.

Here indeed was a release for the will, for, knowing this, a man could determine for himself his own future. If he wished to achieve some point of ability or character in this world he could work steadily towards that goal. Every effort of his would be material in the building and no material could be broken or lost—after all, moth and rust would not corrupt nor thieves break in and steal. One could have the wit of Shakespeare, the goodness of Shaftesbury, the courage of Nelson, the beauty of Mary Anderson's body or of Shelley's mind. One could become architect, engineer, scientist, statesman, artist, musician. The door was wide open; the price nothing more than effort—healthy and joyous in itself—and abstention from theft of any other man's fire. Or, if one were so ripe in experience as to be almost ready to drop from the tree of material life, one could think about Nirvāna, free from the narrow and garish crudity of all human ambitions, superior to anything conceivable by man.

In either case, all along the way one could contemplate the certainty of reaching the goal, a certainty reflecting the joy of the goal backward all along the path and making it even now as good as if it were already there.

This doctrine irradiated my life. I became joyous, purposeful, even

evangelical, under the influence of Buddha's blessed life and teaching—Buddha's Theosophy, that was knowledge of the *theos* or fundamental power *in man*. I saw that I had suffered from myself, that others suffered from themselves, and that it was open to each one to rise and be the god in his own life and also giver of the all-healing knowledge to his fellowmen.

In the Outer Court came second. Here one learned of ways to practise the art of self-improvement, and that altruism was one with the higher egoism. The good of each was the good of all; no more of majorities and minorities and the material doctrine that the greatest good was the good of the greatest number, since not one soul could be severed from the body of humanity, any more than one atom of matter could be cast out of the universe, to exist alone and apart or to be blotted out. Humanity would go on to future races and future planets, and the life atoms driven out or trodden under would reappear.

But its best lessons for me were two. One was that one must take people as they are, that pity and love were due to the oppressor as much as the oppressed, to the cruel as much as to the victim, if not even more. One could fight when necessary, but it would be with regret, and with love in the heart.

The other was that the evolution of the soul could be voluntary. All experience brought progress to men, but he who chose the way of self-culture could make great advance in little time.

I went to The Theosophical Society's Lodge in my city and

began to read through its library. I read like a worm—that is to say, beginning at one end of a shelf and reading through it to the other end all that came in my way. Very near the beginning I found Madame Blavatsky's *Key to Theosophy*. This was my first Theosophic guide. Here I found the Science of Theosophy and its application to human life. It showed me not only that high principles would be triumphant because they were at the foundation of things, but also that the mechanism or processes of our life could be understood.

Altogether three releases came to me as a result of this reading. The release of the will I have already mentioned. The release of the heart, or love, was the second. We might trust love. It was an "outlet of the sky," as Emerson had said, not a beautiful disease, as suggested by a prominent scientist. Karma and Reincarnation implied a more or less fixed quantity of life; if it was reasonable to assume, as one had learned in scientific studies, that the material substance of Nature was a fixed quantity, it was equally reasonable to assume the same with regard to life. Life atoms could parallel material atoms, and in that case lives would not multiply to the starvation point, as was so often asserted by those who spoke of the belief in universal brotherhood as a belief of fools. One need not restrain one's natural inclination towards love for all, since it was, after all, quite practical.

The third release was that of the mind. It was reasonable that

there should be Buddhas and Adepts, if men were not destroyed by death, but continued to fulfil themselves through reincarnation under the law of karma—reasonable, that is to say, that there should be those who had come positively to know, and reasonable also that all of us should positively know when we had come to our maturity.

As the *Key* put it, faith was a word not to be found in Theosophical dictionaries. There was no room for faith in Theosophy. Theosophy was knowledge—knowledge which would grow from more to more if we were faithful to the principle and were not tempted to leap into the seductive fire of speculation or sink into the soft beds of superstition.

This gave me release from the doctrines of caprice and chance. Theosophy was gnosticism. Gnosticism could replace agnosticism, which said, with Thomas Huxley, not merely that man did not know about essential things, but that he could not know.

My heart overflowed with gratitude to the three persons who had destroyed my illusions and had thus released my mind, my heart and my will. I joined the Theosophical Lodge and created something of a scene at the President's table by my emotional assertion that I would do my best for it.

At the beginning, then, with the rest of the world, I thought of Theosophy as belief in:

- (1) Reincarnation, or rebirth on earth;
- (2) Karma, or the repayment in such rebirths of all good and ill;

- (3) Evolution, or the progress of the soul in the course of these rebirths.

I accepted also the usual implications in connection with those, namely:

- (1) That a man is not his body, which is only an instrument; that he survives death unchanged, and lives on in finer forms or higher planes between death and rebirth;
- (2) That a man reaps as he sows; there is nothing gained without effort, but nothing once gained can be lost or taken away;
- (3) That the world is a school for man, wherein he can develop to his perfection, on the attainment of which he need reincarnate no more; nevertheless there are some who have reached this liberation who do incarnate in order to help others, and these are Adepts or Masters.

I found that there were very sound arguments in support of all these ideas. They appeared in my books.

In course of time I supplemented the bare knowledge of Karma, Reincarnation and Evolution by a more exact understanding of their processes and of the relation between my consciousness and such part of the material world as formed my specific environment.

I realized something of the way in which psychological causes within me were the creators of every material fact that touched me. There were two laws—Karma and Dharma. Karmas were the

objective creations by which I was educating myself, as a painter educates himself by producing pictures which show him his own incompleteness in the art, or as a musician-composer solidifies to himself the themes which flutter in his mind with the aid of a piano, and so works upon them as he could not do in his mind alone.

Dharma was the inner law, concerning the purity of motive in all actions. The Adeptic heights of knowledge, unity and freedom were to be won only by steps of truth, love and independence; the substance of the goal must also be the substance of the way to the goal.

Evolution became for me, not *progressive evolution*, not a growth or development, but *emergent evolution*—something could show in me which did not show before, but this was not the result of grasping or accumulating anything, in mind or body, for that could produce only karmas.

I had found that, like many others, I was inclined to take Theosophy materialistically, and that on this account I was missing to some extent the real point of it. I learned that Theosophy is really the antithesis of materialism, whether in science or religion. If, for example, I pictured my own progress or the goal of that progress, namely Adeptship or Masterhood, as an improvement or glorification of any condition belonging to any external planes experienced or imagined by me—that would be materialism. The state of a Master at which I was aiming was something quite other than anything that could be presented by a

Master before my eyes or to the view of any clairvoyance, just as in an ordinary person the consciousness or living self is something which can never be known by examining the brain under the microscope.

I think it was *The Secret Doctrine* that rammed this realization well home to me, with its emphatic assertion that all the sciences, including occult science, were useless without Atma-Vidyā or the knowledge of self, which alone was worthy of study by the sincere Theosophist, and its insistence that outside of metaphysics no occult philosophy or esotericism is possible, for anything else is like trying to explain the aspirations and affections in the soul and mind of a living man by an anatomical description of the chest and brain of his dead body.

I soon realized the ethical significance of this metaphysical principle, namely that henceforward as a Theosophist I must accept no external law. My guide under all circumstances must be the living law within myself. There was something in me which said that I must face my karma. Some will of my own, determining my incarnation, required that there should be no shrinking from the business of life, and then that in facing this business of life my guides or laws must be the inner principles of love and intelligence. In other words, I could no longer have a code, because I must be the master under all circumstances. I must understand the properties of the materials with which I might need to deal, but I must be the architect. An architect always accepts the

materials as they are, without the weakness of wishing that they be different, and then he positively uses them.

These *three*—action from within, unpolluted by external direction—I called to myself the living law of the higher self, which had to replace all external laws.

The last, and I think the deepest, form of Theosophy that I recognized was what I must call the presence of the power—a realization that all forms are held, as it were, in the hand of the self, and are very limited in comparison with it. This excludes the idea that any form is a *vehicle* for consciousness.

My life does not rest in forms or ride in vehicles like water in a cup or a man in a boat; it stands on its own feet and takes up and puts down bodies and forms as a gardener takes up and puts down a spade. Nothing that happens to me should be contrary to my will, for my central will and consent must inwardly accompany all the operations of my karma. Such being the case, pride and ambition on the one hand and fear on the other would be follies by which I should put myself in slavery to circumstances, and surrender the birth-right which through Theosophy I came to recognize and claim.

LINES FROM WILLIAM WATSON

*Nay, what is Nature's
Self but an endless
Strife towards music,
Euphony, rhythm :
Trees in their blooming,
Tides in their flowing,
Stars in their circling,
Tremble with song.
God on His throne
Is Eldest of poets :
Unto His measures
Moveth the whole.*

(These lines, perhaps as well as any, denote the mystic element in Sir William Watson, English poet, who passed over during August).

H. P. BLAVATSKY: AN UNPUBLISHED LETTER

By J. L. DAVIDGE

A rare and precious document is reproduced in facsimile below: a letter written by Madame Blavatsky in 1883, with a footnote by the Master K.H.

RAO SAHEB G. SUBBIAH Chetty, a very old resident of Adyar, now in his 78th year, has had the letter in his possession for 52 years. Madame Blavatsky wrote it to him from Ootacamund, inviting him to visit her—he was in the Government Service—and spend part of his vacation with her. The most remarkable feature of the letter is that the Master K.H. has countersigned it, emphasizing the invitation.

Mr. Chetty has never published the letter, nor has it been referred to in print. In 1924 he contributed an article to *THE THEOSOPHIST* relating to the visit to Ootacamund, but did not mention the letter. Its existence was known to only a few intimate friends at Adyar. Eventually, of course, such an historic letter will find its way into the archives of The Theosophical Society.

Mr. Chetty had joined The Society in 1882, after hearing Colonel Olcott deliver his first Madras lecture: "Theosophy: The Scientific Basis of Religion," which was published in his volume of Asiatic lectures under the title *Theosophy, Religion and Occult Science*. Mr. Chetty spent much time with H.P.B. and H.S.O. about this period. He was of a mystical turn of mind. As

a youth he had had visions and experiences, and H.P.B. confirmed his impression that some years previously—in 1874, to be precise—he had been visited by a Master. With the two founders and other members he made a journey to Tiruvallur, where the Master Jupiter is said to reside. Immediately afterwards he accompanied H.P.B. to Nellore, and it was on the return journey that the purchase of the present Headquarters, then known as Huddleston Gardens, was discussed. The place was visited by the founders and considered suitable, and it was "while inspecting the main house," Mr. Chetty affirms, "that H.P.B. received instruction from her Master to buy the place; she said: 'Subbiah, Master says, Buy the property'." The purchase was completed on November 17 1882, and on the 17th December the founders took up their abode on the new premises.

It was during the summer of the following year that H.P.B. went to Ootacamund, 6,000 ft. up in the Nilgiris, where the social life of Madras is still transported for the summer months. She was the guest of General and Mrs. Morgan at "The Retreat," and from there she wrote to Mr. Chetty:

Ootacamund
July 17 83/

My Dear Shabaya

Have you ceased your lamentations?
I hope so. Master told me it
would be well for yourself and
others could you come here to pass
some time of your vacation.
I think you wrote to me ^{once} about
being able to do so. If you
can do. You will be worth
the whole day, for the family
family are as much hindered as you
self & very fond of meeting & speaking
the language as yourself. They say they
will be glad to see you, and when knowing
whether you may not be able to find
something good for yourself in this
perhaps better official position.

H. P. BLAVATSKY'S LETTER TO SUBBIAH CHETTY
(Slightly reduced)

Please give the enclosed to ~~Domine~~
to publish in this month's number.
If no room in text let it be in
supplement. yours in the body of the
H. P. Blavatsky

My love to Marysimela and
Cecilia Dill.

My profoundest respects and fraternal
greetings to your father.

You tell me
come - give my
thanks to your father. He
has done what he could and
could do so there and
H. P.

Ootacamund,

July 17 83.

My Dear Shabaya,

Have you ceased your lamentations? I hope so. Master told
me it would be well for yourself and others could you come here to
pass some time of your vacation. I think you wrote to me once about

being able to do so. If you can do. You will be with me the whole day, for the General's family are as much Hindoo as yourself, and very fond of natives, speaking the language as yourself. They say they will be glad to see you, and who knows whether you may not be able to find something good for yourself in the shape of a better official position.

Please give the enclosed to Damodar to publish in this month's number. If no room in text let it be in Supplement.

Yours in the Holy Ghost,

H. P. BLAVATSKY.

My love to Verysimilar and Castor Oil.

My profoundest respects and fraternal greetings to your father.

Across the foot of the second page (overleaf) after H.P.B.'s postscripts, is a characteristic blue note by the Master K.H., running slantwise from lower left to upper right, as follows:

YOU BETTER COME.—GIVE MY THANKS TO YOUR FATHER. HE HAS DONE WHAT HE COULD, AND—COULD DO NO MORE.

K. H.

Mr. Chetty joined H.P.B., and his reminiscence of the visit is narrated in the following item which appeared in THE THEOSOPHIST for May 1924 (pp. 244-245):

A REMINISCENCE OF H.P.B.

"In 1883 H.P.B. spent the summer with General and Mrs. Morgan at 'The Retreat' in Ootacamund. She invited or rather directed me to go there, and I obeyed the call with pleasure. I was glad to avail myself of the opportunity given me of having the rare privilege of living for some time under the same roof as H.P.B. and under her influence. H.P.B.'s intense desire was to attract the attention of men of position to Theosophy. For this purpose she worked hard and succeeded eventually. One day as we were discussing as to how this object could be secured, a very strong influence

was felt. This was due to the appearance of Master M. in the room. He materialized partly, and I was able to see a hazy form, and though hazy I saw His arm clearly handing something to H.P.B. My surmise that He had come there to give directions as to how the desired object could be gained was found to be correct. H.P.B. told me so.

"Within a few days thereafter, Mrs. Carmichael, wife of the Senior Member of the Governor's Executive Council, called on H.P.B. She soon became a frequent visitor. One morning as Mrs. Carmichael was about to leave, H.P.B. asked her for the sapphire ring she was wearing; it was given, and after keeping it for a few minutes H.P.B. returned two instead of one. Mrs. Carmichael became so surprised that she could hardly speak; she left immediately. She with her husband went to the jeweller, who had sold the original,

and subjected the two rings to his examination. He examined them and said they were genuine ones, and that the second was worth considerably more than what was paid for the first. This satisfied them so much that they made no secret of the marvellous phenomenon. Major Kenny Herbert, a very excellent man, Military Secretary to the Governor, was so pleased that he invited H.P.B. and Col. Olcott to dinner. He soon became a good friend, and through his co-operation and that of the Carmichaels, a public lecture by the Colonel was arranged. There was a respectable audience, and all the men of position attended. The lecture was well appreciated.

"On the whole, it may be said that the 'Ooty' visit was a satisfactory one; but it was not without its other side. This success attracted the jealousy of the Christian missionaries; they set to work and soon got into touch with the vile Coulombs. They conspired, and the mischief done resulted in the treacherous and ungrateful betrayal by the Coulombs."

Living under the same roof as H.P.B. for several weeks, Mr. Chetty had the rare privilege of witnessing many interesting phenomena, being sometimes present when Masters were communicating instructions to her. "It was here," Mr. Chetty writes, in a special memorandum for this article, "that H.P.B. very kindly proposed to me to give up my family ties and take up work for The Theosophical Society as Damodar had done; she promised to take upon herself any karma that might result from my taking this course. I failed to

avail myself of this rare opportunity, and failure such as that generally results in misfortunes both temporal and spiritual. Subbiah Chetty was no exception to this rule. Domestic troubles and misfortunes followed, many of them."

For several months, until February 1884, when H. P. B. left for Europe, not a day passed but Mr. Chetty or his brother, Narasimhalu, spent a few hours with her at Headquarters—it is Narasimhalu whom H.P.B. playfully names "Verysimilar." "Castor Oil" was another brother, whose name was Castur.

While H.P.B. was in Europe, Subbiah Chetty heard several times from her. He kept in touch with Colonel Olcott at Adyar, and when Dr. Besant became President, she requested him to take up the work of "Superintendent of Headquarters," which he did, coming to reside at Adyar permanently in January 1907. Colonel Olcott passed over three weeks later. Mr. Chetty remained Superintendent until 1910, when he was recalled by Government to his old office, though he continued to live on the Adyar Estate in obedience to the President's wish.

A grand old man is Rao Saheb Subbiah Chetty, one of the few living links with the founders, and with over fifty years of uninterrupted membership of The Society to his credit. Is he also, as the President suggested the other day in this journal, "the Grand Old Man of The Society," adding as a benediction: "Long may he live at Adyar as link between The Society's great past and this present time which, we hope, is the shadow of a greater future."

THÉOSOPHIE VIVANTE

By G. E. MONOD-HERZEN

(Professor of Science at the University of Kabul, Afghanistan)

L'HOMME à qui son destin donne le privilège d'être un créateur—l'artiste par exemple—ne meurt que par sa personne. Tandis que son corps retourne à la Nature, son oeuvre lui survit, représentant à la fois le meilleur de sa vie et une étape dans l'histoire illimitée de l'Art.

Ceci reste vrai pour chaque être vivant. Le plus humble d'entre nous apporte la pierre de son expérience à l'édifice de l'évolution humaine, et l'histoire de l'humanité ne serait pas entièrement pareille s'il n'avait pas existé. C'est qu'en chaque homme, en chaque être vivant, s'exprime le pouvoir créateur unique : son essence est la même partout, et vivre est toujours un art. Inconsciente et involontaire, la beauté de l'oeuvre animale exprime sa soumission heureuse aux lois de la Nature ; consciente, âprement achetée au prix du sacrifice de notre nature inférieure, elle devient chez l'homme la manifestation de l'Esprit qui l'éclaire.

Ainsi dans chaque manifestation de l'universelle vie de l'Esprit on trouve deux parts : l'une qui touche à l'Eternel et l'autre qui passe, disparaît et meurt, que l'Esprit abandonne quand il n'en a plus besoin "comme l'homme change de vêtement quand il est usé." Ces deux parts se retrouvent

en particulier dans la Société Théosophique.

Sur la valeur, l'importance et la richesse de la vie spirituelle répandue par notre Société, nous sommes tous pleinement d'accord. Ce qui crée des difficultés dans notre vie, c'est la partie périssable de notre oeuvre, c'est la "personnalité" de la Société Théosophique dont nous avons besoin pour servir nos frères, et qui nous est à la fois joie et tourment puisqu'elle incarne notre idéal et aussi toutes nos imperfections. C'est à elle que je pense, de plus en plus intensément, à mesure que se rapproche ce Jubilé où nous devons avoir le courage de considérer non seulement l'oeuvre accomplie, mais aussi celle qui n'a pas été faite et qu'il nous faut mener à bien.

Pendant la vie d'H. P. B. notre Société a livré un combat au matérialisme et à l'orgueil occidental, elle a conquis sa place dans le monde les armes à la main. Sous la direction d'Annie Besant elle s'est affirmée matériellement et une bibliothèque Théosophique s'est formée qui représente une expression de la Théosophie.

Depuis cinq ans environ ces livres ne se vendent plus. Voici le fait dans la brutalité de sa force commerciale. Voyons ce qu'il exprime.

1935

THÉOSOPHIE VIVANTE

151

Nous savons, par expérience personnelle, que la matière de ces livres est non seulement bonne, mais bienfaisante et qu'elle satisfait aux trois conditions exprimées dans "Aux Pieds du Maître" d'être à la fois vraie, utile et plaisante. Puisque de cela nous sommes sûrs, nous pouvons conclure avec certitude que ce qui a cessé d'être accepté, c'est la forme de nos ouvrages Théosophiques. Et cela est vrai aussi pour nos conférences. Certains d'entre nous accusent le public d'avoir mauvais goût et de le manifester en refusant de lire nos articles ou d'écouter nos causeries. Ces frères estiment que les vérités spirituelles ont leur valeur propre et doivent d'être saisies par quiconque "en esprit et en vérité" quelle que soit la forme qui leur est donnée. Malheureusement ce raisonnement ne peut convaincre personne : à chaque époque de la vie, à chaque étape de l'évolution, correspondent des formes et des moyens d'expression déterminés, et l'être qui évolue refusera toujours ce qui lui sera présenté sous des formes différentes de celles qui lui sont nécessaires au stade qu'il a atteint. Ce n'est pas à lui d'accepter les formes que nous préférons, c'est à nous Théosophes, à nous de savoir exprimer notre idéal sous un aspect adapté au groupe humain auquel nous nous adressons.

Les hommes vivent de nos jours une vie plus chargée de douleurs qu'elle n'a jamais été : ce qu'ils désirent, ce n'est pas de recevoir des conseils ou des consolations, ce sont des idées capables d'application directe à leurs souffrances c'est un idéal dont l'expression soit

en harmonie avec les forces qui déterminent la structure dynamique de notre temps, et tout d'abord avec la science.

À la naissance de notre Société, la Science traversant une sombre période qui justifiait par son étroitesse de vue les ironies mordantes d'H.P.B. Mais notre Fondatrice savait fort bien respecter la Science véritable, et que nos meilleurs savants proclament les mêmes vérités que cette Doctrine Secrète à qui elle avait voué sa vie. Je ne veux pas dire seulement qu'elle nous offre les moyens techniques de mieux vivre ; mais que notre pensée se refuse à admettre ce qui n'est pas vérifiable, contrôlable, en un mot : scientifique. Et j'ajouterai même : expérimental.

Depuis des siècles nos aspirations spirituelles ont été exploitées indignement, et des profiteurs sans scrupules, profanant la sainteté des religions, nous ont ruinés à leur profit en échange de compensations dans l'Au-delà. Est-il surprenant que nous n'acceptons plus avec les yeux fermés ce que l'on nous dit du Royaume-qui-n'est-pas-de-ce-Monde ? que nous demandions du pain et non des pierres, une doctrine de vie et non pas un rêve invérifiable ?

Et quand on voit, en face de cette grande déception, se dresser l'édifice patient et désintéressé de la Science, où la prudence millénaire s'unit aux intuitions profondes, n'est-il pas naturel que les esprits assoiffés de vérité se tournent vers elle et lui demandent ce que d'autres se sont montrés incapables de lui donner ?

Il me semble donc que si nous voulons jouer utilement notre rôle de serviteurs de la vérité, nous devons rapprocher la Théosophie de la Science. Mais il faut ici éviter un malentendu très fréquent. Il est inutile de s'évertuer à recueillir dans les travaux scientifiques des "confirmations" de nos idées. C'est exactement le contraire qui est utile : il faut chercher dans nos idées les germes d'hypothèses fécondes dont la Science a besoin. Nous devons exploiter le trésor Théosophique qui nous est confié, aux bénéfices de ceux qui ne sont pas Théosophes, et non pas pour les membres de la Société Théosophique. Jusqu'à présent nous avons travaillé pour nous, écrivant avec des mots Sanscrits que nous étions seuls à comprendre (et que généralement nous comprenions fort mal), et ne pensant qu'à nos frères d'Est, à nos Loges, nos Branches et nos Groupes. Cela n'intéresse pas l'élite de notre humanité, ni la masse de son peuple. Pensons à eux et non plus à nous. Nous sommes spirituellement riches : soyons généreux, et apprenons à donner. Croyons-nous vraiment qu'en pensant sans cesse à notre Karma, à notre prochaine naissance, à notre perfectionnement spirituel, nous soyons de dignes représentants des Maîtres, et de Celui qui sous l'Arbre Bodhi décida de retarder son entrée dans la Paix Parfaite pour vouer sa vie terrestre à enseigner la Bonne Loi ?

Deux sciences, à l'heure actuelle, occupent une situation privilégiée (et ceux qui ont étudié la doctrine des cycles voient comment cela se

fait) ; ce sont la psychologie et la physique.

La psychologie a été mise en possession, par la psychanalyse, d'un moyen d'observation de notre inconscient. Semblable à l'homme muni d'un projecteur qui fait surgir de la nuit les figures des êtres qu'elle renferme, le psychologue peut maintenant découvrir, compter et étudier le monde ténébreux qui est en nous. Il n'en est qu'à ses premiers pas et déjà des résultats d'une grande importance ont été obtenus : nous savons que nos sentiments, même inconscients, ne sont pas groupés au hasard, que là comme dans le monde physique règne le déterminisme et, par conséquent, que nous pouvons modifier, maîtriser, utiliser nos tendances même les plus cachées. Et de cette maîtrise on nous fournit une clé : la connaissance claire, courageuse, de nous-même.

On a beaucoup reproché à ces études d'avoir trop souvent découvert en nous des impulsions sexuelles. Mon expérience de Théosophe m'a montré que sur dix Européens qui viennent demander aide ou conseil, il y en a neuf—au moins—dont les souffrances sont liées à des questions de cet ordre. Et je suis persuadé que mon expérience est semblable à celle de tous ceux qui ont obtenu la confiance de leurs semblables. Or jamais ces questions importantes n'ont été étudiées par les Théosophes. Il y a sur ce sujet une opinion Théosophique : il n'y a pas de doctrine, pas d'étude sérieuse qui tienne compte à la fois de notre idéal spirituel et des données scientifiques. Il y avait des excellentes raisons pour que ce genre d'études

n'ait pas encore été abordé par nous, mais maintenant le temps est venu de réunir nos expériences pour offrir à la psychologie, donc à l'éducation qui tend à suivre sa direction, l'aide de nos travaux. Nous ne pouvons pas nous désintéresser d'une question qui domine notre époque, où les erreurs sont dangereuses et où nous avons beaucoup à donner.

La médecine, en dehors des cures psychanalytiques, voit ses idées se transformer sous la poussée de la psychologie actuelle : l'existence d'un pouvoir directeur chez l'homme, son rôle pour le maintien de notre santé physique, pénètrent les thérapeutiques nouvelles. Là aussi nous pouvons apporter des suggestions utiles, proposer des hypothèses, et indiquer des expériences nouvelles.

La physique a renouvelé, en l'étendant infiniment, sa conception de l'univers. Dans son dernier mémoire, Einstein n'écrit le mot "matière" que entre guillemets, comme je vins de le faire : la nature impermanente du monde physique apparaît de plus en plus, de nouveaux états de la matière se découvrent, l'atome laisse deviner sa structure. Là encore nous pouvons aider, offrir des idées importantes.

On peut dire que sur tous les points importants de la Science nous pouvons aider les travailleurs scientifiques, et par là contribuer directement au progrès de notre époque. Et nous pouvons tous voir combien notre Société sera aimée et respectée, quand on saura qu'elle est réellement, pratiquement, une source de lumière et de sagesse. Or cela est possible,

facile même, si nous consentons à travailler de toutes nos forces, en nous oubliant devant l'importance de notre tâche. Ce ne'est pas en attirant le monde à nous que nous réussirons, c'est en allant vers le monde pour lui offrir nos richesses.

* * *

Faut-il pour cela juger sévèrement l'action suivie par notre Société jusqu'à maintenant ? Nous ne sommes pas ici pour juger, mais pour comprendre. L'être jeune s'élance dans la vie en s'éloignant de sa source spirituelle : sa croissance matérielle l'exige. Sans oublier son origine, il doit acquérir des forces, accumuler des richesses, manifester son avidité même. Mais quand vient "le milieu du chemin de notre vie," semblable au soleil dont l'ardeur cède devant la douceur fraîche des ombres qui s'allongent, il doit apprendre à donner, à restituer ce qu'il a reçu, jusqu'au jour où il est prêt à rendre même cette personne qu'il a tant chérie et où la mort lui paraît une suprême récompense.

Cette même loi s'applique à tous les êtres, et à notre Société qui est le corps vivant de la Théosophie. Elle a eu sa jeunesse ardente et sa période d'expansion où elle songeait surtout à sa propre existence. Maintenant commence l'ère du rayonnement. Différente en cela des personnes humaines, la Société Théosophique n'a pas à penser à sa mort puisque l'armée toujours renouvelée de ses membres peut lui donner une éternelle jeunesse ; mais cependant elle évolue : non seulement son activité doit suivre l'évolution de l'humanité qui l'entoure, mais en elle-même elle offre

des moyens d'action à ceux qui suivent le brillant chemin de la Jeunesse—le Sentier du Départ—comme à ceux qui déjà voient luire la Lumière du Retour.

Aux jeunes : l'activité, propagande, l'administration matérielle des départements, aux aînés : la direction, matérielle et spirituelle surtout, la recherche de la vérité, le don des trésors acquis par leur

travail. Aînés et plus jeunes ont chacun leur places dans notre Société : pourquoi envieraient-ils celle qui ne leur convient pas ? Unis, collaborons pour inaugurer l'ère nouvelle de notre vie Théosophique et devenir sans crainte et sans reproche, jusque dans les plus obscures profondeurs de notre monde des centres rayonnants de l'Éternelle Lumière.

BUILDING A CIVILIZATION

THE great object of The Theosophical Society is not so much to provide the mental development, as to raise those who are ready into responsiveness to buddhic influences, to reawaken the sensitiveness of its people on a higher turn of the spiral, and prepare them for the new race. It does not deprecate mental development—far from it—but it prepares for the next stage, when intuitional love will produce harmony, and will employ the developed intellect to build a new civilization based on those ideals.—C. W. LEADBEATER, *Talks on the Path of Occultism*, p. 574.

SIXTY YEARS OF THEOSOPHY AND WORLD THOUGHT

By BARBARA SELLON

IT is hard to envisage the world of sixty years ago, so great are the changes those years have brought about. How many of these changes are the result of a new way of thinking introduced when H. P. Blavatsky gave again to the world, in 1875, the ancient but ever new truths of Theosophy ?

Sixty years ago the thought of the West was as firmly corseted as its women, as thickly padded and tightly buttoned as its mid-Victorian furniture. To be conventional was to be correct. The naked Truth was hardly a proper object for contemplation by ladies in ringlets and crinolines and gentlemen wearing Dundreary whiskers and peg top "continuations". This conventionality of thought was the first thing to be attacked ; today it is little more than a memory.

Sixty years ago Brotherhood was a very limited conception, confined to one's own creed, class, colour and nation. Foreigners were objects for ridicule, those who differed in creed were considered heathens, and the dark races were, axiomatically, inferior races, no matter how ancient or how beautiful their civilization. Today race prejudice is looked upon as a sign of ignorance, while the study of comparative creeds has led us to perceive the essential unity of all religions.

Sixty years ago England "possessed" the "colonies." Today the British Commonwealth of Free Nations is an ideal which is nearing realization and may become the pattern for the United States of the World as the League of Nations may lead to the Federated States of Europe.

Sixty years ago war was still thought of in terms of the picturesque, the gallant, the patriotic. Today the nations are discussing disarmament, and patriotism has come to mean not "my country right or wrong" but "my country's unique contribution to the comity of nations."

Sixty years ago education meant information, the child was a sheet of white paper upon which teacher and guardian could write what character they chose ; to-day educators know that their work is to help to unfold that which is implicit in the child, the God he already is.

Sixty years ago the superstition that man, to be healthy, must feed on his younger brothers, the animals, and that these were made for his use, was unquestioned. Today many people are vegetarians on humanitarian grounds and many more for the sake of health and vigour, while fresh air and sunlight and a more natural way of living are gradually improving the physical bodies in which we live

and which, sixty years ago, were thought of as "ourselves."

Sixty years ago science and religion were antagonistic. Scientists regarded religion as a relic of superstition, while priests called down anathemas on those blasphemers who dared to suggest that the world was not created between Monday morning and Saturday evening of a week four thousand years ago. Today our scientific men declare that a scientist's opinion on religion has no more value than a priest's opinion upon science, while the broader-minded trespass constantly into the realms of philosophy with such statements as that made by Einstein, when he declared religious experience to be "the strongest and noblest driving force behind scientific research."

Sixty years ago most thinking people were materialists—"Seeing is believing" was a nursery proverb, while "seeing" itself was severely limited to that which all could see.

Most people kept their religion in a water-tight compartment, the ordinary modes of thought could not and *must* not be applied to

God. "Miserable sinners" on Sunday and materialists all the week, they looked askance at those who called themselves atheists and at others, less cock-sure, who, admitting their ignorance, called themselves agnostics. That man might know God through personal experience was altogether foreign to their mode of thought, the writings of the Saints notwithstanding. Saints and prophets, as a race, were now extinct. What man had done man could, apparently, no longer do. Today the reintroduction of Theosophy, in all its forms, has made it possible for man to become a true philosopher, aware of the place, in the divine plan, of Art, Science and Religion, seeing each of them as aspects of Truth, means whereby men of differing temperaments may find, each within himself, the God which he, in essence, is.

Much has been done, much remains to be done. If you would know the task before us read *The Key to Theosophy* by Helena Petrovna Blavatsky who founded The Theosophical Society

SIXTY YEARS AGO.

THEOSOPHY, THE SOCIETY, AND THE WORLD

A SUGGESTED CAMPAIGN FOR THEOSOPHY APPLIED

By G. S. ARUNDALE

[Many a time and oft our Elder Brethren and Their greater servants have insisted on the urgent need for every member of The Theosophical Society not only to know Theosophy but no less to be active in living Theosophy for the helping of the world. On such an occasion as the Diamond Jubilee Year of our Movement it is surely our duty to challenge both the extent to which we know Theosophy in ever-increasing truth and the extent to which we are putting our knowledge into ever-increasing service. Can we be more than we are? Can we do more than we are doing? This contribution discusses the latter question, and I shall be very glad to receive comments on the views which I have expressed in my personal capacity as an individual member of The Society only. How do these ideas strike you? How far can we go collectively without compromising our Society's essential neutrality-universality?—G. S. A.]

I FIND myself constantly wondering how far The Theosophical Society, and each constituent member of it, is doing all that can be done to spread in purity and in power the spirit of Theosophy and the joy and peace of the Theosophical life.

We who are Theosophists have today an opportunity unparalleled in the history of the world. Never before has the world known the depression it knows today. Never before has the world known the frustration it knows today. Never before has the world been on the edge of a precipice of such potential disaster.

MODERN MENACES

In every country there are difficult and dangerous conditions, and problems apparently defying solution. Citizenship has less value than it has ever had, far less than the citizenship of Greece and Rome, because modern governments have proved themselves unable to cope effectively with the terrible despair which fastens upon millions of citizens throughout the world by reason of unemployment.

The resources of every nation are being devoted to insurance against fear, or to the promotion of aggression, when they might be

devoted to that national happiness and prosperity which does not exist simply because the national credit is wasted and prostituted to unworthy ends.

There is no need for misery and destitution. Nature never ceases to make ample provision for her children, and Mother Earth is indeed bountiful. The Laws of Nature are Laws of Love. It is man and man's weakness and ignorance, his lack of character and self-control, which alone are the cause of all that makes life so little worth living to millions.

We sow selfishness and greed and pride and tyranny. We sow fear and hate and lust. We reap war. We reap destitution. We reap misery. Only through the hardness of the lesson do we learn of the futility of the way. We flout the Law of Love, and in compassion it must rend us for our better remembrance of Life's beneficent purposes.

War is crying out to us with its voice of horror and of grief that we are living wrongly.

Unemployment is crying out to us with its voice of despair and sense of intolerable injustice that we are living wrongly. Immense personal wealth and possessions side by side with inconceivable individual poverty cry out to us that we are living wrongly.

The vulgarization of leisure and pleasure is crying out to us that we are living wrongly.

The prevalence of hatred and fear and sexual lust, the trampling of reverence underfoot and the resulting exaltation of a licence mis-called freedom—these are crying out to us that we are living wrongly.

The feeding of eager youth upon forms instead of with life, the degradation of beautiful simplicity to the demands of artificial complexity, of dignity to the dictates of ignoble competition, of understanding and appreciative comradeship to the pride of aggressive and self-satisfied individuality—these too are signs of our wrong living.

What can each member of The Society do more than he is already doing to help to re-establish righteousness upon its throne in these days of destructive anarchy? What more can a Lodge do? What more can each Section do? What more can The Theosophical Society as a whole attempt?

THEOSOPHY'S ANSWER

Common to all is, of course, the duty of spreading far and wide the Theosophy our forerunners brought into the outer world. Ceaselessly must we spread these great Truths of Readjustment, for Truth alone, Wisdom alone, can make straight the pathways of the world.

The cry of horror, of grief, of despair, of wretchedness, of fear, of degradation, has no final answer in any panacea, no final answer in alleviation, no final answer in artificial juggling with superficial modes of adjustment. It can be effectively answered only by a true understanding of Life in all its aspects, of Life's high purposes, of Life's essential Brotherhood, of Life's glorious goal—in other words by Theosophy alone.

What more can we do?

Shall not every member be ardent to apply his Theosophy to

the answering of one or another of the cries which rise from man's unhappiness? According to his nature, so will a cry reach him, enter his heart and make it restless till it finds the answer. Among our thirty thousand members surely there must be those to heed one or another of the cries, and to be restless for their answering.

I think every individual member should keep in touch with as many movements as possible in the outer world which are designed to cope with the distress prevailing in the particular field or fields in which he feels he can be of greatest use.

Noble work is being done by many movements. For Peace, for Better Citizenship, for the Fellowship of Faiths, for Harmlessness, for Distress of all kinds, for Better Government, for Better Economic Conditions, for Better Education, for more Beauty in Living—for all these and for other good purposes devoted men and women are giving their lives in a splendid spirit of brotherhood.

The Theosophist should know of these, appreciate them, help them where he can, supplement and implement them through his work in The Theosophical Order of Service, while constantly making his own specialized contribution to national and international well-being in the field or fields in which he feels he best can serve.

SPECIALIZE!

It also seems to me to be of very urgent importance that both individual members and Lodges should specialize in some particular part of the field of Theo-

sophy. This field is so vast, and indeed so intricate, that a surveyor of it can hope to gain only a very vague conception of its nature as a whole. But if individual members and Lodges were to stake out a special part of the field and subject it to intensive research in the most scientific way possible to them, our whole membership, and no less the outer world, would not only gain a far more accurate knowledge of our Science, but would begin to realize how entirely natural Theosophy is, and how perfectly explanatory of Life's conditions, problems and purposes.

No sane individual in the outer world would for a moment dream of becoming a master of astronomy, chemistry, physics, geology, anthropology, biology, mathematics, zoology, music, painting, sculpture, medicine, surgery, statecraft, theology, physiology, anatomy, and all the other sciences of Life. Yet Theosophy is all these rolled into one, though it becomes at once clear that only the veriest fragment of the Universal Science, and that in the vaguest of terms, has been unveiled.

By all means let every Theosophist have what I may call a working smattering of the whole, or at least of some parts of the whole. He must have a more or less clear general idea of what Theosophy means, and not even the most erudite among us can possibly have more.

But he should address himself to special study of some aspect congenial to his temperamental inclinations and capacities, and from time to time, in co-operation with fellow-members with similar

capacities and temperamental inclinations, give the fruits of their combined research to his Lodge, to his Section, to The Society, and to the world.

I think that every Lodge of The Theosophical Society should perform at least one function, that of definitely providing Theosophical material for enquirers and for the general student of Theosophy, relating Theosophy to Life. I do not think any Lodge should neglect either the inquirer or the general student, for Lodges are channels whereby those living in their vicinity should be able to contact Theosophy in its more general applications. But if a Lodge also chooses to specialize in some special application of Theosophy, in accordance with the temperamental inclinations of its members, there is no reason why it should not add such specialization to its other activities. I do not think, however, that a Lodge should exclusively concentrate on such specialization so as to make it difficult for the ordinary inquirer to contact Theosophy generally or so as to cause the general public to confuse the specialization with Theosophy as a whole. On the other hand, we must, I feel sure, organize the direction of our members with special training or inclinations towards the fields of Theosophy in which they can make most effective research.

I think that the work of those Lodges which add specialization should be as follows. First, to survey Theosophy as so far disclosed to us through our Theosophical literature in order to discover the information already available.

Second, to keep constantly abreast of the information available in the outer world through those who are at work in the relevant field. Third, to compare Theosophical information with recognized "facts," to study the points of difference, and to determine along what lines further research is desirable in Theosophy and outside. Fourth, to keep up to date a "Material for the study of . . ." which, together with other "Material" on other subjects, could be worked into an Encyclopaedia of References, of immense value to Theosophical students, to lecturers, to writers, and to our work generally. Indeed, a Lodge might well spend some of its time in collaborating with certain other Lodges towards the preparation of such an Encyclopaedia, in the first place for our existing Theosophical literature. We have made a tiny beginning in this direction at Adyar, but a paucity of workers makes progress very slow.

These Lodges would, of course, issue Transactions, or would send their work for publication in THE THEOSOPHIST; and the fact that our membership extends through the whole world would ensure the covering of a very wide field, in terms of many languages, from many points of view, and contacting everywhere the latest advancements.

A general knowledge of Theosophy is essential. But specialization is no less essential. And in due course, though not, I fear, at present, we shall have trained groups exercising super-normal faculties for various scientific investigations.

I specially hope opportunities may be provided for the study of economic and industrial conditions in the light of Theosophy, for the study of Culture in art, in music, in sculpture, etc., in the light of Theosophy, for the study of Statecraft similarly, for the study of Health and Education, for the study of Comparative Religion, Philosophy and Science. How helpful it will be when we are able to refer to this or that group or Lodge students desiring information on various subjects connected with Life and Life's problems.

The Theosophical Order of Service is already doing fine work in this direction.

Let it be clear, however, that effective studying and effective doing depend upon effective being. Unless each one of us is a real Theosophist to the utmost of his power, he cannot exercise effective messengership either in word or in deed. Upon a constant and true being, or rather becoming, for movement is of the essence of Life, depends truly creative activity. We cannot give save as we have and are.

What more can a Lodge do, apart from the specialization I have suggested above?

Probably, it can be more of a centre flaming with Friendship, flaming with Freedom, flaming with growing Understanding of Theosophy, flaming with deepening and widening Goodwill.

But has it not some definite measure of responsibility for the actual life around it, for the lives of those who dwell within the range of its vitality?

A PLAN OF ACTIVITY

Generally, wherever there is obvious negation of brotherhood, there should the Lodge be at work—either by thought, by word, or possibly by action. Certain circumstances may call rather for service on the part of groups of The Theosophical Order of Service, so as not to disturb the equal universality of The Society as a whole. But there may well be circumstances with which a Lodge as such might deal, without in any way compromising this equal universality. I think the same observations apply no less to Sections and to The Theosophical Society as a whole.

Is it possible, then, for Lodges and Sections, and even for the whole Society, to plan schemes of activity without in any way disturbing the equilibrium of our universality? Is there more we can do to make our Theosophy practical, more, I mean, collectively?

What are the universal problems, those which know no distinction of race, creed, caste, colour or sex?

RIGHT LIVELIHOOD

First in order of importance is, it seems to me, the problem of Right Livelihood. Unemployment and destitution are the major causes of most of the world's afflictions. No one can be happy, no one can be either healthy or give health who is distracted by anxiety or by despair. Nor can any one be truly happy whose livelihood in any way dishonours him, be it by involving him in

cruelty, or in inadequate remuneration, or in the production of that which degrades or vulgarizes.

Is there infringement of the Universality-Equilibrium if Lodges, Sections, and The Society as a whole declare that upon Right Livelihood in no small measure depend the happiness, peace and prosperity of the world? Our influence would seem to be wisely used if employed to urge the need for Right Livelihood, emphasizing the nature of certain obvious and definite negations, entirely above all regions of partisan controversy. But groups of members of The Theosophical Order of Service may well go further and address themselves to practical ways and means whereby most quickly and wisely Right Livelihood may be ensured.

I am clear that the problem of Right Livelihood is a subject suitable for discussion in Lodges and Sections, on the general principle that Theosophy is only half Theosophy save as it becomes applied Theosophy—in general and incontrovertible principle so far as regards The Society and Sections, in practice as regards Lodges, and in details certainly as regards the Theosophical Order of Service, and individual members. I doubt if either Lodges or Sections would be wise, as a rule, to make specific pronouncements as to the ways in which this problem may best be solved. We must not commit our membership either to solutions or to controversial statements regarding prevailing problems.

On the other hand, just as we have Lodges specifically dedicated to the study of Christianity in the

light of Theosophy, so might we well have Lodges specifically dedicated to the study of Right Livelihood and its various implications in the light of Theosophy; and indeed to the specific study of any of the problems afflicting either the world as a whole, or their particular region in it. As I have already suggested, these Lodges might usefully issue Transactions embodying the fruits of their researches. We must not imagine that The Theosophical Society, still less Theosophy, is exclusively concerned with formal religion or with formal science, psychic or other. We are concerned with Life in all its aspects, and in special degree with those hardships of Life which challenge, though they cannot deny, the Universal Brotherhood of Life.

Should we be infringing our Universality-Equilibrium were the General Council of The Society to declare, on occasion, in very general terms that the undoubted absence of Right Livelihood constitutes a grave menace to that Brotherhood which The Society seeks to promote? The Society cannot associate itself with panaceas, but is it desirable that it should state general principles, and, cautiously avoiding all regions of controversy as to remedies, define the general nature of wrong Livelihood as obviously existing in the world as a whole? Is it not sometimes the duty of The Society as a whole to call the attention of its membership to certain glaring and ordinarily recognized prostitutions of that Universal Brotherhood, provided that the evil is of universal nature and that principles

alone are set forth, no attempt being made to descend into applications of them?

I think that The Society may well officially deplore war, but it certainly cannot take sides as regards the Italo-Abyssinian situation.

I think The Society may well officially deplore the unsatisfactory condition of the world's material affairs, but I am sure it cannot advocate the introduction of the Douglas Credit or of any other scheme deemed by many to be the only way out. These are matters for individual members of The Society, or for groups of the Theosophical Order of Service.

Under Right Livelihood are, of course, ranged many urgent problems. There are the pressing problems of right education, of right leisure, of right health, of right aspiration, of right culture. These, too, can be considered in terms of the general principles underlying them, avoiding altogether all details and questions as to ways and means of putting the principles into practice.

RIGHT UNDERSTANDING

Second in order of importance I would place Right Understanding, though from one point of view it is an integral part of Right Livelihood. I think of Right Understanding as urgently needed between the various religions of the world, between the human kingdom and the members of the younger kingdoms of nature, between rich and poor, between nation and nation, between race and race, between strength and weakness.

Here again, I think The Society might call attention to the urgent need for Right Understanding in every department of human life, pointing out in general terms where such understanding is lacking.

Shall The Society, without disturbing the equilibrium of our universality, stress very general principles, avoiding entry into the field of the many diversities of their application?

RIGHT PEACE

Third in order of importance I would place Right Peace. And by Right Peace I mean a Peace which honours in true Friendship the rightful Freedoms of all. On principle, war must be abhorrent, though not always, perhaps, unavoidable. But have we not to remember that war is primarily a condition of mind and of emotion, and that only as the spirit of war dwells in mind and in emotions will it at last find expression on the physical plane? Only as we avoid the will to war, be it expressed through mind or through emotions, shall we be able to avoid the wars which devastate so terribly the peoples of the world.

Once more, The Society might surely stress the need for Peace as the only way to make the Universal Brotherhood a conscious power in the lives of all.

We must remember that a state of war is by no means necessarily confined to a state of physical conflict in which armies and navies and aircraft are engaged. Is there not a state of war where there is unemployment? Is there not a state of war where there is religious

conflict, of whatever kind? Is there not a state of war where there is economic conflict, of whatever nature? Is there not a state of war where strength imposes its will upon weakness? Is there not a state of war wherever and howsoever cruelty is practised? Is there not a state of war where ugliness menaces grace, where vulgarity menaces refinement? Is there not a state of war in the very individual himself when dis-ease triumphs over ease, when the lower nature becomes insubordinate to the higher, when passion ceases to be compassion, when licence takes the place of reverence, when selfish pride takes the place of understanding appreciation?

Is there not a state of war wherever ignorance holds sway at the expense of wisdom, wherever mere numbers have pre-eminence over wisdom?

How little is there of Peace in the world! How strong is the spirit of war! But in Theosophy we have the Science of Peace. Shall we not bestir ourselves to establish it in strength throughout the world?

Let these three, comprehensive as they are, suffice as illustrations of universal problems which urgently demand resolution.

Can, then, each Section for its country, each Lodge for its surroundings, having regard to national and other considerations, plan a Campaign still further to emphasize the prevalence of conditions which dangerously sap the vitality of Brotherhood, basing the Campaign, of course, on the principles of the Science of Theosophy?

A CAMPAIGN FOR INDIA

It is naturally impossible for me to answer this question for every Section, still less for every Lodge. But I think I could suggest such a Campaign for the Indian Section of The Theosophical Society, as I have some little familiarity with Indian conditions.

But the Indian Section has no responsibility whatever for the following ideas, and may not at all approve either the ideas or a Campaign at all.

Here are some cardinal features of a possible Campaign for the Indian Section and for Indian Lodges, let us say for the year 1936. Does any one of them compromise our necessary neutrality?

1. A Campaign for inter-communal goodwill and co-operation. India is not a little torn asunder by communal antagonisms, with their resulting bitternesses; and Universal Brotherhood suffers.

2. A Campaign for inter-religious peace and goodwill. India is not a little torn asunder by religious antagonisms, especially as between Hindus and Muslims, with their resulting bitternesses; and Universal Brotherhood suffers.

3. A Campaign for dignity and justice in political life. Vituperation and the constant ascribing of unworthy motives are widespread characteristics of political life in India. Violent speeches and abuse are inordinately prevalent. Universal Brotherhood accordingly suffers.

4. A Campaign for the restoration of Indian culture in the Indian home, in Indian art, in Indian industry, in the Indian outlook

generally. Universal Brotherhood suffers as India fails to shine in the pure glory of her own soul.

The successful prosecution of such a Campaign must needs depend, first, upon the availability of members with some power at least of magnetic leadership; second, upon the regular study of Theosophy applied to each division of the Campaign; third, upon each Lodge being in such touch with its immediate surroundings as to command public respect; fourth upon each Lodge conforming faithfully in its own collective life, and in the life of its individual members, to the principles involved in the Campaign. For example, it would be obviously a matter for ridicule if any Lodge entered upon a campaign for Indian culture while its own premises remained a standing negation of such culture's essentials.

Such a Campaign must begin at home, or it will reach nowhere. Its heart is in the individual member, keen, eager, afire with Theosophy; and by multiplying him into Lodges and Sections, and into The Society as a whole, a veritable power for righteousness is released for Brotherhood and Peace.

THEOSOPHY APPLIED

We have certainly been able to plan a successful Straight Theosophy Campaign without, I venture to think, in any undue manner compromising the freedom of each member to have his own understanding of Theosophy.

Similarly, I think we may plan a Theosophy Applied Campaign, provided we do not, so far as

the actual Campaign itself is concerned, proceed beyond great principles, leaving individuals singly or in groups to enter into such details as may seem to them wise and helpful.

Shall we not call attention to the urgent need for Right Livelihood, leaving each individual to advocate specific cures for wrong livelihood?

Shall we not call attention to the urgent need for Right Understanding, leaving each individual to advocate specific cures for wrong understanding?

Shall we not call attention to the urgent need for Right Peace, leaving each individual to advocate specific cures for war?

And if it be asked where we are going to stop once we begin these applications of Theosophy, my answer will be that we cannot go beyond those great principles of Life to which all normally assent, of whatever race or nation, of whatever faith or caste, of whatever political, economic or other opinion. I have no doubt that the three principles I have enumerated are of the Greatest Common Measure of Consensus of Opinion. When we come to remedies, or to detailed analyses of the nature of these principles and their contradictions, then will there surely be vital differences of opinion. But the principles themselves are, I believe, unexceptionable.

CAMPAIGN OF RIGHT KNOWLEDGE

I feel convinced that it is part of the duty of The Theosophical Society, of every Section, of every Lodge, to declare that Right Livelihood, Right Understanding

and Right Peace, are of the essence of real Brotherhood, and to point out that common knowledge recognizes that in the world today all three are lacking almost everywhere. I think that Theosophy intimately involves all three, and that indeed a Straight Theosophy Campaign, laying the foundations of Right Knowledge, should be followed by a general application of such Right Knowledge to world conditions as they are. Knowledge must flow, or it becomes stagnant and disease-producing.

Stirring not from the realms of great principles which have common assent, to what extent should an individual Section declare the existence within its national limits of certain well-recognized menaces to Brotherhood?

I have ventured to suggest certain menaces existing in India, the presence of which no Indian will deny, and to the need for the removal of which all will heartily agree. These menaces exist, and the whole of Indian citizenship would be thankful for their removal. Should not the Indian Section, even as such, together with its constituent Lodges, do something to this end?

In the realm of religion our Society has been active, particularly under the stimulus of the Second Object. And the influence of the Third Object has brought about a happy and constructive estlessness, freeing all individualities from static self-satisfaction, and filling them with dynamic aspiration.

But in the realms of work and of leisure, of daily living, our Society has as much to do as in the realm of religion. And surely Right

Living, Right Understanding, Right Peace are of the very essence of The Society's mission. Perhaps as we pursue our studies of religion we shall come to realize that in it, or rather in that world-religion which is the root of all religions, is to be found the very spirit of all that is Right.

Those of us who have penetrated even a little way below the surfaces are profoundly aware of the fact that Theosophy is the very Science of Right Living, of Right Understanding, and of Right Peace. And I would almost venture to suggest that the present Third Object become the Fourth, and that a Third be added, to mark the fact that the advancing tide of Theosophy and The Theosophical Society, having already covered the general principles of Life (the First Object), the field of religion, philosophy and science (the Second Object), now contacts that field of daily living which in 1875 had not that perspective in the picture of the world in which were the subjects of the Second Object, and the whole range of supernormal phenomena which were covered by the Third Object.

My Third Object would run somewhat as follows, though I may say at once, lest I be thought to be undermining our ancient landmarks and setting at naught the Masters' statement to the effect that *it will be time enough to think of changing the Objects when we succeed in living them*, that I have no intention whatever of proposing any addition to our existing Objects:

To encourage the study of the Sciences of Economics, of

Education, of Industry and Politics, and the Arts.

I am sure it could be worded better, but since it has only theoretical interest a general idea will suffice. But I make bold to say that had this Object been included earlier among the others we should not be as backward as I am afraid we are in the work of illumining with the light of Theosophy the domains of the industrial, educational and economic life of nations, of the principles of government, and of Culture generally as represented by music, painting, sculpture, architecture, and the like. We have made good headway in the domain of Religion and of Brotherhood generally, but little in these regions no less essentially religious than that specific region which bears the name.

Let me conclude by saying that I have been expressing only my own personal ideas, which are, of course, in no way official. If I have suggested various ways in which we may all be more alert for Theosophy and for our Society I am not in the least degree unmindful of the paramount importance of guarding The Society against all possible entanglements which might in any way compromise its universality. But I feel that careful planning, and a constant insistence on the urgency of departing under no circumstances from general principles, might avoid all danger and yet stimulate dignified and inspiring activity in other realms of human need in addition to our already existing work in the religious field.

A SONG

*Still live in me this loving strife
Of living Death and dying Life.
For while thou sweetly slayest me
Dead to my selfe, I live in Thee.*

RICHARD CRASHAW

THE CAUSAL AND THE KARMIC WORLDS CONTRASTED

By A. J. HAMERSTER

SINCE the foundation of The Theosophical Society in New York in 1875, of which important event in the spiritual history of the human race we are this year celebrating the Diamond Jubilee, science has progressed with seven-league boots, leaving in its wake complete revolutions in more than one of its departments. Among other things it has "dethroned the law of causation from the position it had heretofore held as guiding the course of the natural world,"¹ accepting chance, or what looks like it, in its stead "to reign over us." And because of this, there has of late been a certain amount of doubt and anxiety among Theosophists concerning the bearing of this change of rule on the doctrine of karma. On the one hand the transition of scientific thought from determinism to indeterminism seems to open a promising vista for the solution of the problem of fate and freewill; on the other, the close relationship maintained until now in Theosophic literature between the law of causation and the law of karma, seems to require a thorough reconsideration and restatement of the principles underlying the Theosophical teachings. That, then, will be our theme, and as such it may perhaps be a fit subject for

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

a paper to appear in the Diamond Jubilee number of THE THEOSOPHIST.

I have collected here four definitions of the law of karma, given by the leading Theosophists in the four best "Textbooks" I know of, ranging over nearly the whole Diamond Epoch that lies behind us, from the time of H. P. Blavatsky up till quite recently. In comparing them, that which strikes us most forcibly is the close association laid between karma and causation, the former being invariably defined in terms of the latter.

- I. H. P. BLAVATSKY. *The Key to Theosophy*, 1889, p. 201.—"Karma is the unerring law which adjusts effect to cause."
- II. ANNIE BESANT. *The Ancient Wisdom*, 1897, p. 242.—"The word action, or karma, is used for causation, or the unbroken linked series of causes and effects that make up all human activity."
- III. C. W. LEADBEATER. *The Textbook of Theosophy*, 1912, p. 149.—"The great law under which evolution is taking place is the law of cause and effect. There is in nature no such idea as that of reward or

punishment, but only of cause and effect."

- IV. C. JINARAJADASA. *First Principles of Theosophy*, 1921, p. 62.—"The law of karma is the statement of cause and effect as man transforms energy" into action.

"The cast-iron inevitability of the old law of causation" is no longer being recognized by modern science, the question is: what remains true of the above definitions? Do they still convey any meaning? If so, in what sense? Or shall the law of karma, that most fundamental doctrine of Theosophy, stand proven, as so many other human hypotheses and theories, to be also nothing but a fabric of thought? Let me at the outset reassure the timid. There is no reason for worry. The law of karma has directly nothing to do with the law of causation, however much this statement may seem in direct contradiction to the extant Theosophical literature, as exemplified by the above definitions. Therefore, though the law of causality might be abrogated, the law of karma would still stand unaffected. Moreover, as we shall see in the end, causation is in reality still accepted as the true sovereign of nature, notwithstanding its apparent deposition.

The clothing of truth in words and ideas cannot escape the limitations of ignorance or knowledge of the age in which it finds its verbal expression. Man has need to make use of the terms and conceptions he finds embodied in the contemporary culture of his kind, inventing and creating new

words and ideas while he goes. One of the principal activities of progressing humanity is to redress the same old truths again and again in new and better fitting garments, in accordance with the advance of knowledge. I see it as one of our most urgent and arduous tasks in these times, in which the whole world is undergoing very drastic revolutions in all departments of human activity, thus to keep in constant touch with and abreast of evolution by revising, reconstructing and recreating our Theosophical terms, definitions, arguments, bequeathed to us from a past century and a passing phase of culture. And this will indeed prove a "recreation" not only for but of our minds, that will keep us young, active, and alive to new possibilities, new quests, and new findings.

Between parentheses I may in this connection also point out the advantage of the Samskrit terms, as for example Karma, Brahman, Atmâ, Buddhi, Manas, which we have to a certain extent retained in our terminology. They are less tainted with conceptions and theories that have only an ephemeral existence because of the constant change science is undergoing in its progressive march. They partake as it were of the eternal life of the archetypal ideas. On the other hand, if they simply stay in their heavenly abode, that is to say, when they remain mere abstractions, they are of little value down here. To become of practical use we are bound to step them down, to clothe them in "skins of flesh", which are our words, for us to play with and therein to find their and

our "recreation," though in thus stepping them down they have to partake ever so much of our own mortality and ephemeral existence.

At the end of the nineteenth and in the beginning of the twentieth century, when the above definitions of karma were given, causation still reigned supreme in the world of thought. It was therefore only natural that it was taken up by Theosophists by way of "illustration" of the doctrine of karma. This is all-important—namely to keep in mind that it is only as such, as an "illustration," and in no way as an "identification," that causation has so been taken up by Theosophical writers. Some may have misunderstood the allusions as an "identification," and may have indeed thought that the law of karma is the law of causation, adding only the distinction that their empires lie in different spheres, the former having its sway in the moral, the latter in the physical world. But that distinction just makes all the difference. It amounts to saying that the one is *not* the other, for these two states of the subjective and the objective are fundamentally opposites. They have nothing in common, and therefore are not subject to the same laws. On the contrary, their laws are opposites too, the one a law of determinism and necessity, the other a law of indeterminism and freedom.

To make this clear, let us first see what science means or meant by causation in itself, and by its universal sway over physical nature. Causation has three distinguishing elements, which I will call (1) necessity, (2) particularity,

(3) contiguity. The first says that every event is necessarily determined by an outside cause, or is the necessary effect of an outside cause; the second, that every cause has only one particular, definite effect; the third, that cause and effect are contiguous, or in other words, that the effect follows the cause without break of time or space between, that is to say, then and there. Conceived in such a way, cause and effect form an endless chain reaching *ad infinitum* backwards and forwards in time, as well as spreading out an immense net embracing all space. This constitutes its universal reign over nature, and gives to such a conception the distinguishing characteristic of a deterministic universe. If we analyse the exact meaning of this characteristic, we find that the quality it conveys is that of *absolute certainty*, absolute reliability. Nothing is dubious in such a universe, nothing vague, nothing unaccountable, casual or even speculative. All is firmly established and irrevocably fixed for eternity. The famous French astronomer and mathematician, Laplace, of a century ago (d. 1827), defined this conception as follows: "We ought to regard the present state of the universe as the effect of its antecedent state, and the cause of the state that is to follow. An intelligence, who for a given instant should be acquainted with all the forces by which nature is animated, and with the several positions of the entities composing it; if, further, his intellect were vast enough to submit those data to analysis, would include in one and the

same [mathematical] formula the movements of the largest bodies in the universe, and those of the lightest atom. *Nothing would be uncertain* for him, the future as well as the past would be present to his eyes."

Transferred from the sphere of science to that of theology, and thereby transmuted from a law of causality or necessity to a dogma of predestination or fate, the same idea finds expression in the following couplet of Fitzgerald's Omar Khayyam:

With earth's first clay they did the
last man kneed,
And there of the last harvest sowed
the seed:
And the first morning of creation
wrote
What the last dawn of reckoning
shall read.³

But whether science or theology, knowledge or belief, the idea is that of absolute certainty, fixedness of aim, immutability of purpose, infallibility of working. And I make bold to say that the juxtaposition of the law of karma to the law of causation in each and all of the foregoing Theosophical definitions, had no other end in view than to impress that same idea of absolute certainty and reliability in its working. For as regards all other characteristics, there is no shadow of likeness or similarity between them.

Take the three elements which I gave as the distinguishing characteristics of the law of causation, and lay them alongside of the following three, describing the law of karma, which I will call (1) spontaneity, (2) variability, (3) incontinuity. By these three are

meant, first, that every action—considered as a deed emanating from a living individual, and not merely as an event in nature—is the spontaneous manifestation of an inner individual life, not the mechanical effect of an outer cause; second, that every action has a karmic consequence, which may be one among an infinite variety of events, and therefore is not restricted to one particular effect;⁴ third, that act and consequence are not contiguous, but may be separated by any length of time or space.

These three elements of the law of karma, when compared with those of the law of causation, will show the truth of the assertion that the two are opposites rather than having anything in common. Because of this contrast, we shall do well in future to avoid the use of the words *cause* and *effect*, when dealing of karma, but employ in their stead the terms *action* and *consequence*,⁵ which will make it clear also that we are not considering dead things and mechanical effects, but living persons and their free actions.

A special case may illustrate the point, and give occasion to some further deductions. Two men meet in the street. One of them, hating the other strongly, cannot refrain from blackening his eye in passing. A policeman, however, seeing the fray, steps between, takes the aggressor into custody, brings him before the judge, who sentences him to the payment of a fine and eventual damages. Considered in the light of the law of karma, we may say that the one man's giving the other

a blow is the *action* of which the former's having to pay the fine and damages is the karmic *consequence*. But viewed as simple events in nature, the blow and the fine have no connection whatever with each other, at any rate do not stand in any relation of cause and effect to each other. To find in the series of events related above, the sequences of causes and effects, we have to apply quite different criteria from those valid for the karmic sequences. For example, instead of blow and fine, we would select the blow by the one man as the cause having the effect of the blackening of the other man's eye, and perhaps some other effects as well, for instance the bruising of the aggressor's knuckles. Perhaps one is at first inclined to accept the bruises on the assailant's hand as the karmic consequence of the blow he dealt, but that would be a misuse of the term "karmic consequence". In reality those bruises are nothing but the "natural effect" of the blow.

The discovery of the criterion by which to decide in a given case whether of two events one is the "natural effect" or the "karmic consequence" of the other, is therefore of vital importance. It is the key to the situation, to the understanding of the real meaning of karma. Without it there will always be more or less confusion between the karmic and the causal law, the latter a law of mechanism, automatism, mathematics, fate, the other a law of the unknown quantity, incalculability, free choice and movement, and therefore of morals and the spiritual.

The solution depends on the answer to the question: How is it that two causally unrelated events in nature, a past event and a future one, like the blow and the fine in the above example, become connected in such a way that the latter is considered to be the "karmic consequence" of the former? And what is it that causes this connection? The answer is not difficult. If we look somewhat more closely into the given example, we find that between the past and the future event, there is a judge who intervenes and a judgment passed by him. *A certain action, done by a living individual, held responsible for his deeds, has been judged, according to specific standards of the good, the beautiful and the true, to have been the cause of some disorder in the general harmony of a recognized plan of life, and as such to call for a readjustment of the whole, to be brought about—so an inner feeling of justice prompts—by the original disturber himself, as his karmic due or consequence.* Read this sentence again. It has been carefully constructed, with as many of the characteristic elements in it, as will make the contrast apparent between the world seen as guided by the law of karma, and that governed by the law of causation, or between the moral and physical worlds. The central idea is the "moral judgment" passed, connecting the future and the past event, the action and the consequence, thereby lifting the whole conception clear out of the sphere of "natural events," governed by causality, mechanism and necessity, into the sphere of

"moral actions," directed by freedom of choice, responsibility and judgment of moral quality. Act, judgment and consequence, then, are the trinity of the karmic world or scheme of things.

It is as well to point out also that the "moral" meant here is of broader meaning than generally understood, namely not only involving a judgment on good or evil, but on truth or untruth, and beauty or ugliness as well. An offence against the "beautiful" order of the plan of life creates as surely a similar disturbance of the general harmony as a transgression of the "good" order or the "true" order, and as such has to be readjusted, bringing therefore a "karmic consequence" in its wake for the transgressor. It is, I think, with this broader sense of the "moral" in mind, which is in a way a denial of its narrower sense of the "good" only, that H. P. Blavatsky makes the otherwise startling assertion that karma gives everybody the dues of their actions, "without any regard to their moral character," that is to say with regard only to the more universal idea of the harmonious or disharmonious. "Good and harmony, and evil and disharmony are synonymous," in their broader sense.

In the special example given above, the "judgment," sentence, or decision is pronounced by a third party, the judge officially appointed for the purpose by the State. It might have been otherwise, of course. In our example the offended man was either a meek or a slow one to retaliate. It might have been different, however, and the blow been repaid

nearly instantaneously, with the result perhaps of a bleeding nose for the aggressor. Or if the assailed remained inactive, say because of his weakness compared to the other's strength, a passer-by, his temper roused to hot indignation by the unequal fight, may step in and give the assailant a knock-out. In both cases we would be justified in calling the bleeding nose or the knock-out at least one of the "karmic consequences" of the first blow, later to be supplemented or not by the judge's sentence. They are not simple "natural effects," for a "judgment" has passed between, however instantaneous the retaliation by the assailed party, or however quick the stepping-in by the passer-by may have been. Either has judged, condemned and decided that the equal balance of things has been thrown out of order, and should therefore be adjusted, though we need not necessarily agree with the means employed by them. The essential thing is that a judgment has been passed, and that is the criterion, as we have seen, for considering the subsequent event as a "karmic consequence" of a previous action, and not merely as a "natural effect" of a preceding cause.

But the judgments passed by human agencies, even officially appointed judges or courts of justice or juries, may be and often are very imperfect and inadequate for restoring the broken harmony, erring either in a too much or a too little, and thereby unable to recover the perfect equilibrium. It may also be that a judgment by man is not passed at all, or if passed, yet not executed, when for

example the delinquent escapes detection, or being sentenced evades the strong arm of justice. What about the law of karma in such cases? Does it still exist and how? In the opening pages of this article I pointed out that the reason for Theosophical writers to associate the law of karma with the law of causation is the absolute certainty, the absolute confidence in their reliability, which both inspire. It is the characteristic of every law, indeed of law and order in general. If a law allowed of exceptions, not falling under the sway of another, higher or more embracing law, it would not be a law at all, but on the contrary disorder and chaos. Therefore, just as the old causal law makes it absolutely certain that every cause has its effect, mechanically proceeding from it, so also is it equally certain, under the rule of the law of karma, that every action without exception entails its consequence, derived from it by a definite judgment. Without this absolute validity, that which is called karma would not possess the dignity of a law, and to obtain that absolute validity we have of necessity to postulate *an absolute or divine judgment*, embracing all human judgments, and making up for their imperfections and inadequacies by an infinity of other, smaller and greater agencies, constituting what are called the Hosts of the Lords of Karma and their subordinates, who, all combined, judge and readjust in absolute perfection.

We have seen how Laplace also presupposed an absolute intelligence or intellect to conceive the "mathematical formula" embrac-

ing the whole of his causal universe in all eternity and space. But in such a causal, mechanical or mathematical conception of the universe there is in reality no place for a divine intelligence, except as a mere hypothetical first beginning. The mathematical formula having once been conceived, the universe will unroll its scenery mechanically, without any further ado or intervention by anybody, whether god or devil. Among the philosophical schools this view of God and the world is called technically *Deism*. It had its conscious formulation in the eighteenth century, and it is the typical standpoint of the scientific man who is at the same time a religious man. And it is a fact well worth noting that, when Sir James Jeans, for example, speaks of a "mathematical thinker" as standing somewhere at the back of the cosmos,⁸ he is still caught in this same old Deism. In fact, all the "mathematical" thinkers, scientists and philosophers of modern times, are in the same predicament. Exact science may have made great progress in these later days through their "mathematical" efforts and discoveries, but in philosophy they have not gone beyond the old determinism and Deism.

This is most curiously shown in the attitude of the leading mathematical scientists of our day towards the "dethronement" by their own efforts of the old law of causation. They cannot accept it as final, and of course they are right from their mathematical standpoint. Take Max Planck, the founder of the quantum theory. His faith in a deterministic

universe, governed by the law of causality as an absolutely exact, that is a real, law, has suffered no decline whatever, notwithstanding his own acceptance of Heisenberg's uncertainty principle, for example. This is what Planck professes: "I believe, in company with most physicists, that the quantum hypothesis will eventually find its exact formulation of the law of causality. The principle of causality must be held to extend even to the highest achievements of the human soul. We must admit that the mind of each one of our greatest geniuses—Aristotle, Kant or Leonardo, Goethe or Beethoven, Dante or Shakespeare—even at the moment of its highest flights of thought or in the most profound inner workings of the soul, was subject to the causal fiat and was an instrument in the hands of an almighty law which governs the world." And with Einstein it is no better. He is "entirely in agreement with his friend Planck," and he adds: "When you mention people who speak of such a thing as freewill in nature it is difficult for me to find a suitable reply. The idea is of course preposterous. Honestly I cannot understand what people mean when they talk of freedom of the human will."⁹ It is the typical scientific attitude of mind in the West, caught in the adamant web of causation, which is the life-web of the lower or concrete mind, as it is called in Theosophy.¹⁰ It does not see or sense anything else and is therefore, even when believing in a deity, of necessity compelled to place him outside his universe, having nothing more to do with it,

after once having set it in motion under the all-sufficient law of causation. Of course, this is in reality no deity at all.

The opposite has been from of old the dominant Oriental attitude, namely a belief in *Pantheism* instead of in Deism. Not a divine intelligence outside his mathematically or causally determined universe, but a divine life permeating its world, incarnate in its world, constantly acting on, or rather in and through it, that is to say karmically driving it on incessantly, karma meaning nothing else but action. The first to establish this pantheistic or eastern or Aryan view of "God or Nature" (*Deus sive Natura*) in western philosophy, according to Hegel, was Spinoza,¹¹ when he wrote the fourteenth and fifteenth propositions of his *Ethica*: "Whatever is, is in God, and without God nothing can be nor be conceived."¹² According to the Pantheistic idea God is always there, *in* his universe, keeping an eye on it, yea keeping it in hand, in strong and capable hands that guide its course as he wills and judges best, every free agent and judge being but a more or less fully developed manifestation of himself.

This is of course quite a different thing from that other product of the western world, *Theism*, equally a child born to consciousness in the eighteenth century, born from the long-standing marriage of the western and the Semitic mind through the *Old Testament*, but in essence foreign to the Aryan soul. Theism also believes in a God who is constantly occupying himself with his world, it is true, but as in Deism he is also situated

outside his universe, and as such is but a despot.¹² It is the attitude of mind, not now of the man of science, but of the orthodox church-goer. Deism gives us a world without God really, with automata for living beings. Theism presents us with a God who is a tyrant ruling over helpless slaves. The one is the world of academical science, the other of church-religion, both as orthodox as orthodox may be. In neither is there room for the law of karma. Deism recognizes the law of causality only, Theism the law of arbitrariness only, or what may not be called a law at all, its God therefore being also no real God at all, but a false God so to say.

On the other hand, Pantheism and karma go hand in hand, are one in a way.¹³ Without the one, the other is not. The existence of the one conditions the existence of the other. Instead of a world without God or with a false God, Pantheism teaches us a world very much with God, a world with nothing but God, all actions, all judgments, all consequences coming from men and from all other subhuman and superhuman kingdoms being but his own actions, judgments, consequences. Indeed, the law of karma is the God-Nature itself, or as Spinoza formulated it: "It is the power of God by which he and all things are and act."¹⁴

NOTES

¹ Sir James Jeans. *The Mysterious Universe*, p. 20.

² *Ib.*, p. 25.

³ Quoted by Sir Arthur Eddington in an Address on "The Decline of Determinism" (*Nature*, Febr. 13, 1932, p. 233).

⁴ "Karma does not act in this or that particular way always" (H. P. B. *The Key to Theosophy*, 1st ed., p. 205).

⁵ "Karma gives back to every man the actual consequences of his own actions" (*Ibid.*, p. 207).

⁶ "Karma is that Law of re-adjustment which ever tends to restore disturbed equilibrium in the physical and broken harmony in the moral world" (*Ibid.*, p. 205.)

⁷ *Ibid.*, p. 207.

⁸ *The Mysterious Universe*, p. 136.

⁹ Quoted by Sir James Jeans in *The New Background of Science*, p. 280-1.

¹⁰ *The Secret Doctrine*, vol. III, pp. 539-40. "Metaphysics are the domain of the Higher Manas; whereas Physics [and Mathematics] are that of Kāma-Manas [or the Lower Mind], which does the thinking in Physical Science and on material things. The Mathematician without spirituality, however great he may be, will not reach Metaphysics; but the Metaphysician will master the highest conceptions of Mathematics, and will apply them, without learning the latter." Cf. Sir Arthur Eddington's *New Pathways in Science*, p. 323-4.

¹¹ Hegel's *History of Philosophy*, sub Spinoza.

¹² *The Mahatma Letters*, p. 53 et seq.: "If people are willing to accept and to regard as God our ONE LIFE immutable and unconscious in its eternity . . . they will have to say with Spinoza that there is not and that we cannot conceive any other substance than God . . . and thus become Pantheists."

¹³ "Europeans have got into the ingrained habit of considering right and wrong, good and evil, as matters of an arbitrary code of law laid down either by men, or imposed upon them by a personal God." (*Key*, p. 206).

¹⁴ "Karma is an absolute and eternal law in the world of manifestation, and as there can only be one absolute, as one eternal . . . karma is one with the unknowable, of which it is an aspect in the phenomenal world." (*Secret Doctrine*, II, 319).

¹⁵ *Ethica*, I, 34. It was Spinoza's Aryan soul and mind that brought on him the excommunication from the tribe he was born in according to the flesh.

THEOSOPHY AND RELIGION

BY DR. ANNA KAMENSKY

"I trust that the Science of Religion, which at present is but a desire and a seed, will in time become a fulfilment and a plenteous harvest."—MAX MÜLLER.

AFTER sixty years of active work by The Theosophical Society it is not surprising that Theosophical ideas should have permeated the mental atmosphere of the world, and that Evolution as an expression of God's Plan for His universe should have become almost a commonplace idea.

The spiritual influence of The Theosophical Society is evident in all the realms of human activity (philosophy, science, art, education, social ethics), but perhaps no sphere has been so deeply influenced by it as the kingdom of religious thought.

H. P. Blavatsky used to call Theosophy "esoteric philosophy"; she said that this philosophy reconciles all religions, liberates each one from its human garments, and shows that its roots are identical with those of every other great religion. Esoteric philosophy proves the necessity of a divine Absolute Principle in nature. It cannot negate God as it cannot negate the sun. Esoteric philosophy has never rejected God as the Absolute and as God in Nature; but it does not accept the God of historical religions created after man's image, a bad caricature of the Inconceivable Eternal!

This leads us to the truly scientific idea of a Root-Religion (*la*

religion en soi), of which the "historical religions" are the expression in time and space. These have different forms and different rites, each being adapted to one Race, suited to the stage of its evolution, yet the main ideas at the base of each religion are identical, being all born from the Root-Religion which is one and changeless.

Theosophy calls this Root-Religion "Divine Wisdom"; India has named it *Sanatana Dharma*. Our leaders have tried, by many symbols and many graceful analogies to express the character of the Ancient Wisdom. It has been compared to:

1. A mighty tree growing under the earth, whose branches appear at different levels above the ground, seemingly independent of each other, yet all growing from the same root.

2. A rainbow, of which each colour expresses the character of one religion, each original and splendid in its own way, forming when joined together the one white light.

3. A beauteous chord, each note of which sounds out the basic tone of one religion, forming when conjoined one mighty and divine harmony.

The simile that has always held for me a special appeal is that of a Temple in heaven, invisible but glorious; and many temples on earth, from which roads ascend to the unseen Temple on high.¹ In our earthly temples people of one faith worship together, absorbed in their own particular form of worship, and many of them never seeing the way to the Invisible Temple. But some discover it, some ascend its shining steps, and such people reach the Invisible Temple and there find their brothers of other Faiths. For here they meet, not as human personalities, but as Souls. The outer form no longer matters, for these souls are in contact with the reality of Spirit, with Life itself, and not its temporary expressions.

The accuracy of this simile seems to draw confirmation from the discoveries of the New Psychology. In its teachings religion is not regarded merely as an historical form, which has its hour of ascent, of glory, and of decadence, but rather as a state of mind, an attitude of the soul, which is born in our hearts, and expresses itself in our attitude towards life, death, and our relations with others. This is, in philosophy and psychology, what is called the RELIGIOUS CONSCIOUSNESS. It is independent of time, space, and of all fleeting forms, although it may utilize existing forms and appreciate their value. This consciousness may express itself through any exoteric religion, but it will transcend its form and live in the spirit. Religions are meant to awaken the

¹ I saw this simile in one of my day-dreams.

religious consciousness, to express and to cultivate it, they are not intended to limit and imprison it. Inasmuch as they do so limit, they fail in their mission, become cages, and by crystallization prepare their own downfall.

The Invisible Temple stands for the spiritual birth of the soul which has transcended the realm of form, and has won the crown of immortality. It is the Sanctuary of the religious consciousness itself, where the Soul, awakened to its divinity is born into a new life, shining with the light of wisdom.

How does this life express itself? First in a deep feeling of unity, which reveals to the Soul the reality and holiness of true brotherhood. Therefore those who have entered the Invisible Temple have become the friends of all creatures, the brethren of the stars, of the flowers, of the animals, and of the children of men. They are one with all beings, not merely because they understand and have accepted intellectually the unity of life, but because they have lived and felt that unity in all its radiant reality. Then there comes to the Soul a great peace and a great joy, for it has entered the realm of beauty, of *Sattva*, and its vision is free from all earthly limitation. This is indeed an important moment in evolution, for, in becoming Spirit in reality, man finds in his heart the essence of all religion, in a far more complete way than by any mental conviction.

Yet the intellectual conception of Brotherhood has also its high value and important place in evolution, for it prepares the vision of the whole by a mighty synthesis of

the parts. And here comes in the importance of the comparative study of religions, a science which may be said to be still in its early stages, and which has not yet won recognition in the realm of education at large. Through the second of its Objects The Theosophical Society has done a great pioneer work.

In general, if there is a Chair of Religion in any University, it is a Chair of History (History of Religions). Sometimes there is a Chair of Philosophy (Philosophy of Religions).

Very rarely is there a Chair for the Comparative Study of Religions, which is really the *Science of Religions*, and which, while giving due place to the historical and philosophical sides, at the same time leads the student to a clear recognition of the Brotherhood of all Religions, unveiling for him the fundamental identity of their spiritual teachings.

It is interesting to note that those who have undertaken in earnest the study of Comparative Religion, have one and all arrived at a similar conclusion, that of a profound respect for the treasures to be found buried in many cases beneath crude and unphilosophical ideas, wrapped often in very childish garment, but clearly visible to the eye of the serious student. It was the great Orientalist, Max Müller, who described religions as a bridge, which the Infinite in man tries to build to reach the Infinite above him. He designated the Founders of religions as "Bridge-Builders," expressing thus very beautifully the awakening of the religious consciousness.

Max Müller worked on purely scientific lines, but he often touches intuitively regions of spiritual understanding, and is one of those unconscious Theosophists who surely work towards the triumph of Theosophy by proclaiming the identity of spiritual teachings in all faiths. We must also mention the splendid work of E. Burnouf in that direction, especially his book, *La Science de la Religion*.

Another great scientist who has done much for Theosophy is William James, who showed that the same spiritual experience exists under a variety of expressions, and who classified in a masterly manner the workings of consciousness in its different fields of activity. "Mystical experience" was the term he used, thus emphasizing the important point that it is the Higher Self in man which is his real self.

Since The Theosophical Society began its work of proclaiming the Divinity of the Higher Self, many writers of the first rank have proclaimed the same truth under other names. We may refer to the "subliminal self" of Myers, recognized later by William James; but of still more interest for us are the "fundamental self" of Bergson, the "ideal self" of Sabatier, the "best man" (Bestmensch) of Jacobi—all these writers clearly echo the teachings of Theosophy.

All this is what one might call the *indirect* effect of Theosophy—the gradual transformation of the mentality of the world by the powerful thought-forms thrown into the atmosphere by our leaders, and by the Masters Themselves. We may instance such conceptions

as: the unity of all life; the evolution of the soul; the power of thought. But in addition to this, it is obvious that historical religions have been *directly* influenced by Theosophy through their acceptance of such ideas as that of Universal Brotherhood, the Unity of Faiths, and by the founding of Churches which admit all people of whatever faith freely to their communion, as the Liberal Catholic Church, and the Bharata Samaj. One magnificent prayer in the ritual of the Liberal Catholic Church opens as follows: "O Son of God, who showest Thyself this day upon a thousand altars, and yet art one and indivisible."

We can also trace the influence of Theosophical teaching in the numerous leagues and associations formed within the different religions, for the assembling together of groups of people for prayer, meditation and study. We know of one such group in Philadelphia which meets in turn in temples of different faiths. In Geneva there is a group, the Inter-Confessional Fellowship, which has worked now for seven years, and in which members of different denominations meet together for meditation and study. Even the State of Geneva itself exhibits this tendency, for it organizes twice yearly (on the eve of the opening of the League of Nations session, and on the Day of the Reformation, a great festival in Geneva), a special ceremony in the Cathedral St. Pierre, performed by ministers of different denominations—Old Catholic, Protestant, Greek Orthodox, Presbyterian, German Lutheran. Although Christian faiths

are alone represented, this is yet a great step forward.

The same may be said with regard to the movement which took its rise in Stockholm, after the Congress of Churches held there in 1922. This is entitled *L'Alliance Universelle pour l'Amitié Internationale par les Églises*; it is a very widespread movement, numbering thousands of adherents throughout Europe.

We cannot but see in all this the expression of a final recognition of that Brotherhood proclaimed by The Theosophical Society in 1875.

Another trace of its influence is found in the birth of great mystical movements which, leaving aside religious dogma, unite in the spiritual interpretation of religion. Of these the most notable is the Oxford Group Movement, American in its origin, which has infused new and vivid life into the Christian Church, and which numbers adherents all over the world. Another is the Movement of the Holy Ghost, initiated by an English Archbishop. Both Movements are signs of the times and bring great hope for the reawakening of religious consciousness.

There is noticeable today amongst the ministers of the different denominations a very distinct interest in Theosophy, and a general acceptance of the idea of reincarnation. There is also a search in the direction of yoga, the recognition of a science of self-knowledge, which leads to a knowledge of God. "Gnosis is the art of finding *Deus in nobis*". "Spirit is the unique Reality, one can know it." Such sayings are current today amongst truth

seekers. Charles Wagner, the well-known Protestant minister, says that the Churches are "visible vestibules of an invisible Sanctuary, humble co-workers in a majestic Divine Plan".

Another remarkable change in the attitude of religion is the proclaiming of our divine heritage, by both Psychology and Philosophy. Bergson's latest book, *The Sources of Religion and Ethics*, gives a conception of human evolution which is entirely Theosophical. "Men must become gods . . . the whole evolution of the world has one aim; preparing gods . . ." The transcendence of God finds thus its equivalent in God's immanence . . . According to this new mystical note, the real religious attitude must express itself in daily life, in a spirit of knightly service.

Summing up, one can say that under the influence of Theosophical ideas spread abroad in the world, religions have not only drawn closer together in an earnest desire for collaboration, but that men begin to understand and appreciate religion itself from the point of view of Life, the religious consciousness, the bridge which leads man to God. From the spiritual standpoint is seen the Root-Religion, unique and eternal, out of which grow, one after another, the branches, the historical religions, expressing their truths in terms of time and space, and gradually, as they evolve, becoming more and more universal.

No better picture exists of what the different religions teach, expressed in short clear terms, than Dr. Annie Besant's book, *A Text-*

book of Religion and Morals. It is the most concise and yet complete scheme that could be given in a classical form of an introduction to the comparative study of religion. It might perhaps be summed up in three statements: the Unity of God, the Brotherhood of Man, and Service.

Theosophy, the esoteric philosophy, the Vedic *Sanatana Dharma*, the Divine Wisdom which lies at the root of all religions, thus begins today to take its rightful place as the conception of what true religion is, and inspires the seeker after Truth, revealing to him his divinity and showing him the portal to the immemorial Path. It unveils to the West the eastern treasures of yoga teachings, and proclaims the ancient truth that only as man comes to know himself as Spirit, immortal and divine, will he be able through this Self-knowledge to attain to the knowledge of God and of the divine mysteries.

There was a time when the Christian could see only two issues: blind faith or mystic ecstasy. No wonder that so many religious souls became agnostic, positivist or atheist. But the message of Theosophy threw a wonderful light on the scheme of evolution, unveiling the realities of the Path and the mighty guidance and help of the Masters of Wisdom and Compassion. The seeker of Truth could accept religion in its new (or very ancient) form of a sacred science, the Science of Spirit, and by worshipping God in Spirit find his own divine self.

In truth, Theosophy says to you and me: "Become that which you are."

DIAMOND JUBILEE MESSAGES FROM GENERAL SECRETARIES

General Secretaries of numerous Sections of The Theosophical Society join in a chorus of mutual felicitations on the occasion of The Diamond Jubilee. It is a splendid Presidential and Editorial experience to bring the voices of these valiant brethren into these columns, to perceive their single-minded devotion to the cause of Theosophy, and to realize how deeply they are conscious of the solidarity of The Society and the magnificent future which lies ahead in the coming years. Here are the General Secretaries' Messages.—ED.

AUSTRALIA

I HAVE the honour to be at this moment the General Secretary of The Theosophical Society in Australia, and I have found the experience one of the most valuable in my life. It has brought me very vividly in touch with Australia and all that our Society might mean in that young and vigorous country of limitless possibilities. As in all pioneer States, the citizen of Australia is independent and self-reliant, and also sometimes a little circumscribed in his outlook. But he is generous and warm-hearted, and although the conditions of his life do not yet provide him with any large degree of what is called "culture," his nascent appreciation of art is ample, as was remarked by the great conductor, Sir Hamilton Harty, who recently visited these shores.

It is easy to picture the splendid future of this country, and that

future should surely be largely inspired by Theosophical ideals. There are large and strong Lodges in the great towns, and a Theosophical Broadcasting Station is operating here in Sydney. Australia will bring its own note of independence and sincerity to our work, and a genius born of the unique and peculiar natural life of this land. Scientists say that the sunshine here has factors unknown elsewhere. So has the Spirit of the future home of the Seventh Root-Race.

One other word in reference to our world-wide work. Whilst Theosophy in ever more detailed application is the keynote of our new work, we must not let the foundation message to humanity become dimmed, and that message is essentially spiritual. That all life is One, that God's Plan and Evolution are One, that the most precious thing in all human experience is the realization of that Life within our own hearts: this is the

first and most important truth that we are privileged to speak to men.

CLARA M. CODD,
General Secretary.

AUSTRIA

In our country prevails an intense interest in Theosophical ideas so that it frequently happens that people with whom I speak about Theosophy exclaim: "Why are such things not published by the Press?" Or they say: Why can we not be taught these truths in school?" To which I usually reply: "Because the same old conservative spirit still reigns among our dogmatic scientists and schoolmasters, as formerly."

But in spite of that, Theosophy is sure to prove victorious in the end, because the world of the intellect needs it, and because those of our members who really try to live it cannot but help to permeate the world with its glorious Truth.

FRITZ SCHLEIFER,
General Secretary.

BURMA

It is one of the greatest privileges of our lives to be members of The Theosophical Society, and to feel and to know that we belong to The Theosophical Society, and that The Theosophical Society belongs to us. We are today celebrating the Diamond Jubilee of The Theosophical Society, and we remember with gratitude and reverence H. P. Blavatsky, who gave us Theosophy, and Colonel H. S. Olcott, who gave us The

Theosophical Society. No less our gratitude goes to the Inner Founders of The Theosophical Society, which under Their guidance and inspiration has now spread far and wide throughout the world, influencing the world's thought, and proclaiming the message of peace, joy and brotherhood.

The world needs Theosophy today more than ever, for the message of love and brotherhood is the crying need of every nation, and in every department of life. Ours is the greatest privilege of proclaiming the message, and ours, therefore, is also the greatest responsibility. Let us then dedicate ourselves on this auspicious day to work for Adyar, to work for The Theosophical Society, and to co-operate with the President, our Chief, to help to carry this message to every home in the world. Let us assure our Chief of our loyalty, let us assure him of our co-operation, let us assure him of our service, our enthusiasm, our support, so that he may become a wider channel for the uplift of humanity and the world. He needs the help and co-operation of every single Theosophist to further the cause of The Theosophical Society.

We, in Burma, owe a special debt of gratitude to the President-Founder, Colonel H. S. Olcott, and Bishop Leadbeater, for having brought Theosophy to this land of pagodas in 1885, fifty years ago. Burma, of course, owes a very special debt to Dr. Annie Besant, our late President, a debt that can never be repaid, for it is a precious link with her which we treasure deeply—Burma rejoices and is

exceedingly glad and thankful that it was privileged to be "*the land where she brought the Message of Wisdom-Religion about 2500 years ago.*" Burma is mysteriously linked to Mr. C. Jinarājadāsa, and our link with Adyar has now become all the greater because of our new President. It is this inspiration of our leaders that binds us to Theosophy, to The Theosophical Society, to Adyar, to the Masters, and to all our fellow-members throughout the world, and which in some wonderful way is pouring out the Blessings of the Great Ones in our service of humanity.

We witness today the Diamond Jubilee of our Society, but we shall see many more Diamond Jubilees in our lives to come, and our loving and fraternal greetings go forth to all Theosophists throughout the World on this day of great rejoicing.

N. A. NAGANATHAN,
General Secretary.

CUBA

Today more than ever, it seems to me indispensable that we who are students of Theosophy should be resolved upon realizing in fact the first Object of our Society.

My particular opinion is that as long as we do not know how to live this principle of brotherhood, we shall do very little to help the progress of the world and even of ourselves.

To realize this principle, I believe we must open our hearts wide, so that we may be filled with the greatest gift emanated from God—the gift of love.

If we have not learned to love, we can hardly be fraternal; and where is no fraternity, there is no Theosophy.

Is there anything to be compared with Love? Is there greater joy than to feel deeply compassion for every living being, kind or wicked, deformed or shapely, rich or poor, negro or white, Buddhist or Mohammedan, Catholic or Protestant, wise or ignorant?

Men have tried to promote the progress of the world, by means of laws enacted by the intellect, without paying attention to the most glorious function: that of loving. Let us not make of our Society, and of our Section, an organism responsive only to the intellect; and let us have at the same time the eager purpose to know and to love; and thus I am sure that wherever we may be, we shall raise high the glorious banner of our Society.

SALVADOR SIBECAS,
General Secretary.

ENGLAND

The Theosophical Society expresses in unique measure the pioneer spirit, and in its progress has encountered many obstacles in the surmounting of which it has known both failure and success. Because of its experience it can and does carry in steady faithful hands the sublime light of Theosophy to illumine the pathway of the future to which the whole world thrills, for it is the birth of a new and lovelier day—the splendid fulfilment of our present hopes and efforts for the ideal of the

Brotherhood of Man. To that high goal Theosophy inspires both men and women, young and old, to move in amity, and in themselves to know the sure beginnings of that unity of body, mind and spirit through which it is won. To ring out this message in all its beauty and grandeur to a world still torn by small passions is the most thrilling of all things to do. It urges us to make The Theosophical Society with its three wonderful Objects that necessary perfect Form through which shall manifest the supreme perfection of the Spirit of Youth.

JOSEPHINE RANSOM,
General Secretary.

GREECE

Although Greece had the privilege of possessing one of the most ancient Lodges of The Theosophical Society, the organized Theosophical Movement in Greece began only in 1922, and it is not more than eight years since we formed a National Section. So we cannot speak about the past sixty years of Theosophy with regard to ourselves. But what we feel is that these sixty years have left their strong mark on the world. Yet it would be folly to think that The Theosophical Society has fulfilled its object and its destiny. When we see around us the terrible hate that exists between Nations and between individuals, the religious narrowness and fanaticism, the ruthless exploitation, we feel deeply how far we yet are from Brotherhood, and how big is the Work which The Theosophical Society has to accomplish.

How far this colossal Work will be fulfilled depends upon ourselves, the Theosophists of today. If we really and strongly feel the wonder and beauty of this Work, then only shall we be able to fulfil our share in it.

PARIS HADJIPETROS,
Joint General Secretary.

HUNGARY

We Hungarians send to you, dear President, and through you to the world, our earnest wish and firm determination to make of ourselves individually and collectively the finest possible specimens of our race, so as to contribute worthily to the great symphony of the Nations.

Knowing that each Nation has a special rôle to perform, a special duty to carry out, a special lesson to learn, and a special teaching to give, because only perfect parts can form a perfect whole, we express our patriotism in trying to develop those qualities which will enable Hungary to take her due place among the Nations.

By carrying out her special duty which is the following of that most noble example of the greatest Hungarian, Master Rákóczi; by learning her special lesson which is to live in peace and brotherliness with all; and by giving her special teaching which is chivalry under all circumstances, and the bringing of the splendour of beauty and the beauty of splendour into our lives, Hungary will perform her special rôle, thus contributing to the perfection of Humanity.

We have such a wonderful ideal in the Master who deigned to take

a Hungarian body as best fitted for His work in the immediate future, that it is a source of never-ending inspiration for us, and for whatever we lack in greatness and fitness we are trying to make up by our fervent love for Him and our enthusiasm for His work.

FLORA SELEVÉR,
General Secretary.

INDIA

KARNATAKA FEDERATION

As we watch the progress of The Theosophical Society from its beginnings in 1875, we are reminded of a tiny rivulet which, trickling down the snow-clad hill-top, slowly expands into a mighty stream from which the plains may appropriate the flowing waters and fertilizing silt. Founded in New York, The Society entered on its world-mission when its founders moved to India, and made considerable headway with the transfer of headquarters to Adyar.

Along with other parts of South India, Mysore State came under the spreading influence of Theosophy with the visits and popular lectures of Colonel Olcott to Bangalore audiences. On the soil thus prepared the good seed was implanted by his successor with her memorable open-air lectures of 1900. Dr. Besant maintained by her many subsequent visits the public interest in Theosophy, and inspired and encouraged pioneer work for The Society. Many others, less prominent, have given invaluable help and guidance, enabling the tender sapling to grow into a fairly vigorous tree with wide-

spread branches. And so we have an autonomous Federation with thirty-one Lodges and Centres and nearly four hundred active members, which lately celebrated its Silver Jubilee.

Hearty greetings to the Parent Society on its Diamond Jubilee!

K. S. CHANDRASEKHARA AIYAR,
*(President, Karnataka
Theosophical Federation.)*

INDONESIA

Theosophy is for the Dutch East Indies a source of ever-inspiring Wisdom. Notwithstanding the difficulties of a colonial society, where two races are always somewhat opposed to each other, because of the privileged position of the one and the subordinate position of the other, Theosophy is acceptable to both and bridges the gulf of racial, political and social differences by its Ideal of Universal Brotherhood.

The Indonesian people have assimilated several religions and philosophies, and Theosophy is to them a synthesis and a solution of all problems, by its Message of the Divine Wisdom.

The Dutch people have always striven for Freedom and Equality, and to them Theosophy is the apotheosis of that Ideal because of its Message of Universal Brotherhood, based on the Truth of the One Life.

Though the membership of our Section is not yet very large, we know that the great truths of Theosophy live already in the souls of tens of thousands of people in this country and so prepare the soil for coming generations.

We all hope that The Theosophical Society will for ever remain a Beacon of the Living Truth and a Channel for the pure water of DIVINE WISDOM. So our message is that, in order to be able to fulfil this tremendous task, The Society may always be inspired by a strong FAITH, a clear VISION and a burning ENTHUSIASM.

A. J. H. VAN LEEUWEN,
General Secretary.

IRELAND

This message of Goodwill and Brotherhood is sent from the members of The Theosophical Society in Ireland to all the members everywhere, uniting with them in one bond of fellowship on the occasion of the Sixtieth Anniversary of the founding of The Society.

One of the founders of The Society was an Irishman, William Quan Judge; and the Dublin Lodge was one of the earliest Lodges formed—in 1886.

George W. Russell, better known as AE, the Irish artist and poet (who has just passed on), was one of the original members of that Dublin Lodge.

After many vicissitudes it was decided in August 1919 to apply for a National Charter, as there were then the necessary seven Lodges. Mr. Baillie-Weaver, who had helped so greatly to make possible a National Section in Ireland, came over especially to take part in its inauguration, and to help with his experience and advice.

Mr. P. L. Pielou, who had been Presidential Agent in Ireland be-

fore the forming of The National Section, was the first General Secretary; during its sixteen years' existence there have been five General Secretaries.

Ireland as a country is now divided, politically and commercially; and The Theosophical Society is one of the few remaining links between the North and South.

May this unity, so enormously important, ever continue, and ever increase.

J. M. NICHOLS,
General Secretary.

NETHERLANDS

As with every living thing, so our Movement has experienced its ups and downs, prosperity with occasional lapses. Yet since its foundation in 1875 the indwelling Life of the Eternal Wisdom has safeguarded The Society, hovering over the different opinions which make our little wisdoms, Theosophy Eternal as compared to our theosophies, which often—and rightly so—differ so much.

Our Nation has always stood for liberty, and we strongly feel that freedom of thought must be regarded as indispensable for spiritual life and growth. But we also know that freedom of thought is impossible without its twin-brothers, tolerance and understanding.

To members of The Theosophical Society the second of its three Objects seems to provide the most effective way of promoting Brotherhood, which is the first Object. The study of all the wisdom of the world cannot fail to bring understanding and tolerance

to all those who would appear to be following other roads than ours. And the same study, in the light of our own wonderful literature, leads quite naturally to the discovery of all those unknown forces of Nature and of Man, the third of its Objects, which in the end shall lead the student without fail to the discovery of the ancient Path and to the reality of the Great Ones whom many of us Theosophists regard and revere as the real Founders of The Society.

May the blessing of the Hierarchy rest upon our beloved Society for many, many years to come.

J. KRUISHEER,
General Secretary.

ROUMANIA

Sixty years ago, those mighty Beings who gently and powerfully guide the evolution of humanity, laid the foundations of The Theosophical Society, intending it to be a help to humanity. On such commemorations we cannot help questioning the past, trying to know to what extent The Theosophical Society has answered its call. Out of the past rise as answer the names of H. P. Blavatsky, H. S. Olcott, Annie Besant, C. W. Leadbeater, and a good answer they are. But who can enumerate the many known and unknown workers who have struggled to promote the Theosophical Movement?

In that school of great souls have been trained the present leaders of The Theosophical Society, and I think this is a good sign that in forty years from now, when our Great Brothers will

strike a new note in the development of humanity, The Theosophical Society will be ready to offer Them once more its help.

Founded ten years ago, when a similar commemoration was inspiring the whole Theosophical world, the Roumanian Section throbs to the same rhythm as her sisters, and turns to Adyar, determined to do her share of the Work.

EUGENIA VASILESCU,
General Secretary.

SWITZERLAND

COME TO GENEVA FOR THE WORLD
CONGRESS

It would be an easy task for me to draw you a picture of the life of our Section, of some of its great workers, of its struggles, of its development, and to add many details regarding our country, small and yet so full of variety, united in all its diversity of languages, religions and races, keen on its liberty and independence, calm amidst many difficulties, an asylum for outcasts, for centuries a refuge for the wounded and misunderstood, the cradle of the Red Cross, etc. It would be easy for me to show you the spirit of honesty, simplicity and loyalty of our people, its fraternal spirit, as the national motto is:

ONE FOR ALL AND ALL FOR ONE:

its peaceful spirit and its cordial hospitality; to sing you of the beauty of our Jura mountains, the plains and the Alps, of the grace of our national costumes and the originality of our folk-songs. It would be easy to . . . But our

fanaticism tells us to live fully in the present and to look upon the future with optimism. We therefore, with all the enthusiasm, joy and gladness in us, convinced that you will hear our call, make this appeal:

COME

to Geneva in 1936. Visit its lovely lake and beautiful parks, the League of Nations, the Labour Office, etc. Come and experience what our pen is incapable of describing and bring to our Section, to our country, and to the international institutions the streams of your peaceful thoughts and of your spirituality, of which they are in need. Come all of you to the World Congress in 1936.

GEORGE TRIPET,
General Secretary.

UNITED STATES OF AMERICA

Sixty years ago The Theosophical Society was founded in America.

Sixty years in which the world has wrought great changes and made tremendous scientific and material progress. Moral progress is not so evident.

Yet it is clear that what Theosophy has unfolded to the world of God's great plan, what it has given of this special knowledge, it has given through The Theosophical Society. We may question the readiness of the world to receive, but They chose the time. We may question our leadership, but They chose our leaders. During sixty years of devoted service, splendid leaders have each contributed nobly in their time and

according to the uniqueness of their power. There has been genuine growth of The Society in accord with a wise plan, though we may at times see rather critically only a part of the developing scheme. Let us therefore question ourselves as to the part each has played in understanding and passing on the Divine Wisdom.

The Theosophical Society is not only what these splendid leaders have made it. It is also what we as members have made it. The growth, the mistakes, the success, the achievement, or the lack of it, all are ours. We, too, have made The Society what it is today.

An Elder Brother has told us what we as a Society may yet become, that we can accomplish wonderfully in the years ahead. There *has* been achievement in the past. The world is alive to moral issues to which it was still dead indeed sixty years ago. Relationships, social, industrial, religious, are now recognized as problems for solution. Formerly they were differences to be ignored while humanity suffered. War was the first resort of differing nations, now it is generally the last. For peace great men lend constant striving in sincerity of purpose. There *has* been moral progress. Theosophy has found its way into high places. It has done more for Brotherhood than any other movement.

The future can be more glorious in achievement. An Elder Brother has proclaimed our power. In this next period the Theosophy of the classroom and the Lodge must become the Theosophy of the educator, of the artist, of the

statesman; then it will become the Theosophy of the world. It must be an active Theosophy, for on all planes life is activity. We must form a nucleus of Universal Brotherhood by *being* a Brotherhood; students of Theosophy but also applicants of its truth to ourselves and our own living. Then will Theosophy become the guiding philosophy of the world, bringing peace and happiness.

SIDNEY A. COOK,
General Secretary.

A PERSONAL MESSAGE

If I were speaking for the American Theosophists, I should, *first*, be mindful of America's Theosophical background and recognize that this land was not only the birthplace of The Society, but of its President-Founder, and the second birthplace of the President's Co-Founder, H. P. Blavatsky, in a naturalization sense; that it is the cradle of the new sub-race and the future Root-Race; the place where H. P. B. wrote her first awakening book; where some of The Society's most crucial struggles have taken place (not always to the credit of some who participated), and where it is hoped some of the best solutions of her many problems will be found; where nearly 40 per cent of the membership has resided; where there are many other Theosophical Societies besides our own, born likewise here; that it is a land where, after Adyar, the first substantial community centre was established; where an important and impressive feature of Krishnmurti's preparation took place, and where he gave

his first lecture under the inspiration throughout of Him by whom he was sent.

With this background of the past sixty years in mind, I should say that the American Theosophists will do their utmost, in the period until the coming of the next Messenger, to realize H. P. B.'s ideal for The Society, which was that the present attempt in the form of our Society should succeed better than its predecessors have done, and that it should be in existence as an organized living and healthy body when the time comes for the effort of the last quarter of the twentieth century in the person of the next agent or messenger of the Masters.

To this end we shall, as she hoped, do all we can to see that the general condition of men's minds and hearts shall have been improved and purified by the spread of Theosophical teachings, and that their prejudices and dogmatic illusions shall have been, to some extent at least, removed, and this in order that the next impulse will find a numerous and *united* body of people ready to welcome the new Torch-Bearer of Truth; working, as we shall do, that He shall find the minds of men prepared for His message, a language ready for Him in which to clothe the new truths He shall bring, and an organization awaiting His arrival, which shall remove the merely mechanical, material obstacles and difficulties from His path. Let every Theosophist be inspired to labour for this splendid ideal.

A. P. WARRINGTON,
(President pro tem. 1933-1934)

WHAT IS THEOSOPHY?

[I thought it would be interesting to include among the special contributions to this Commemoration Issue a symposium of answers to the question which heads this page.—ED.]

Theosophy the Harmonizer

ALTHOUGH the majority of the world's population are content enough to pass their lives in widespread poverty, vulgarities, meanness and wranglings, yet when a few unfortunates happen to conceive a sudden dislike to this sort of life, the only thing that can console them is Theosophy. With its doctrines of Reincarnation and Karma, which most if not all the Fellows of The Theosophical Society believe in, Theosophy alone can restore the lost balance of mind, the peace which is indispensable to the steady performance of the duties of life. That its doctrines are false or true will not matter so long as it is conceded that they are a cure as real as the disease they remedy. For this reason, if for no other, Theosophy merits the consideration and encouragement of all.—BHAGAVAN DAS, *The Theosophist*, September 1889, p. 32.

A Synthesis of Essentials

Theosophy is the sum-total of knowledge and experience; not an accumulation of details, but a co-ordination of these into a synthesis of essentials. It is a progressive statement of as much of the reality

of the universe and humanity as has become possible of expression through investigation, discovery, speculation, application and revelation.—JAMES H. COUSINS, *The Theosophist*, December 1933.

The Joy of Creation

One of the great truths which Theosophy teaches is that we must be creators.

Our philosophy postulates:

1. That behind the universe, in all its material and immaterial manifestations, there is a Will at work. This Will is called by many names: as a Personal Deity it is called God, Ishvara, Allah, Ahura-mazda, Jehovah; as a non-personal Deity it is called Dhamma or Law in Buddhism, Shangti or Heaven in China, and it was termed the Logos by the Stoics.

2. This Creator who shapes the universe is moulding it ceaselessly towards a perfection. His scheme is not perfect today; many an evil and imperfection mar it. But He has in His divine mind the image of its ultimate perfection, and towards it He patiently labours age by age.

3. In this work towards perfection, every man is needed. God does not ask of man merely worship, but an understanding of His

Plan and a co-operation with it. He has given to each man a never-ceasing work; it is to create with God day by day new truth, new goodness and new beauty, till by the joint action of God and man the perfect universe at last comes into being.

Man is not the saint made out of the sinner, but the master craftsman made out of the apprentice—this is the Theosophical conception which is ours by destiny, these are the workshops large and small in which we have to learn to labour. That labour becomes our spiritual salvation, if we only know how to labour.—C. JINARAJADASA, *The Gods in Chains*, pp. 106-107, 110-111.

A Magnificent Ideal

Theosophy is a science, in the true sense of that term. Theosophy is a study of man's higher nature, that which places him beyond the brute and which makes him what he is now, the chief object in physical nature.

Theosophy shows all religions how true and natural and exact their beliefs are. And it shows materialists how to solve some problems by admitting their spirituality. Its greatest help to humanity is to show that there is truth, law and reason in the old beliefs. Theosophy shows that there is neither miracle, magic nor witchcraft, but that there is much undreamed of in nature and much misunderstood concerning the faculties of man's nature . . . Theosophy can be summed up as a magnificent ideal of humanity and of the possibilities of each individual.—A. F. KNUDSEN, *The Theosophist*, September 1897.

Theosophy and Internationalism

Theosophy stands for the meeting of the East and the West by dissipating as far as practicable prejudices relating to race, caste, colour, sex or creed. The true Theosophist is a citizen of the world and internationalism is his goal. Theosophists all over the world greet one another as members of one common humanity, and as brothers pledged to the same ideal.

World-peace depends on the real achievement of internationalism, and it is no exaggeration to observe that Adyar and Shantiniketan, Pondicherry and Ommen are the nurseries of world-peace today. The League of Nations is but a mere Symbol of these great centres of peace.

Though internationalism may sound hostile to nationalism, there is to my mind no doubt that Theosophy stands for nationalism as well. Without a sane, healthy and well understood nationalism we cannot have the realization of a comprehensive internationalism. Nationalism has its value in building up the World State because it has to make its own individual contribution. Mazzini, the builder of Italy, struck the note of national uniqueness. He spoke the word of wisdom when he said that God had written a word over the cradle of every nation and that word was the nation's message to humanity. Theosophy will make of this world a "Parliament of man," a veritable garden with flowers of different colours. The stern practical sense of England and America, the Fascism of Italy, the Communism of Russia, the

progressive Modernism of Japan, Turkey and Egypt, coupled with the spiritual Idealism of India, will be essential factors in reconstructing a genuine World State. The West will bring her harvest of scientific achievements to the granary of world-civilization; and India will impart her hoary message of spirituality, of right living and right understanding, without which our material accumulations cannot stand on a secure foundation. In that universal kingdom of life we shall learn to reverence great men irrespective of their nationality.—ISHVARINDAM PRASAD, *The Theosophist*, April 1933.

Theosophy Declares

1. That all we perceive around us in no matter what form are modes of the Life each one of us knows himself to be. The Life each one of us knows himself to be is universal, so far as our experience goes. It is the Air, the Earth, the Fire, the Water. It is every kingdom of nature. It is the universe and all the heavens.

2. That this Life is One. In essential quality it is the same everywhere, but its mode of appearance varies almost infinitely.

3. That this Life is everywhere in process of unfoldment at an almost infinite variety of stages. Hence the differences in mode of appearance—e.g., in the elements, in the kingdoms of nature.

4. That the unfoldment of this Life takes place under immutable Law and Order.

(a) The Law of the Inner Government of the worlds, whereby the Laws of the Un-

folding Life are administered by Beings who embody such Laws.

(b) The Law of Time or Readjustment, whereby the process of evolution is a constant dipping down into matter for gradual adjustment to reality and for the acquirement of an accurate sense of relative values. This Law is sometimes called the Law of Reincarnation.

(c) The Law of Cause and Effect, whereby all circumstances are perceived to be events in an unbroken chain of sequential growth—each circumstance both a heritage from an infinitely distant past and a progenitor of the future-to-be. This Law negatives the conception of Chance, and proclaims both the supremacy of perfect Justice and the ultimate inevitability of the perfect End.

(d) The Law of Individuality, whereby the Laws of Time and of Cause and Effect operate to resolve the Universal Fire of Life into its component sparks or individualities and causing each of these sparks to unfold into Flames and into Fires in the course of Time and under the friction of Cause and Effect.

(e) The Law of Adequacy, whereby each spark is, in connection with its changing surroundings, self-sufficient as to its unfoldment. In other words, each individuality is in fact self-contained, has to the full the wherewithal to achieve the next stage on its way of

unfoldment. Life leaves no child of Life bereft of one single atom of need for the upward climb.

How these Principles and Laws actually work, how they affect each one of us and the whole complicated process of world-conditions, how they explain and justify all that seems so inexplicable, how they demonstrate that life for everyone is supremely worth living, no matter how hopeless circumstances may outwardly appear; all this is set forth in Theosophical literature in such detail as we are at present able to comprehend. But it should be remembered that the Theosophical knowledge we possess is but a feeble shadow of the stupendous and inconceivable Substance. We know but an infinitesimal part, and even that which we "know" must needs change in the light of the more to come. At least we know enough to refrain from dogmatizing and from declaring that in any particular we have reached an ultimate. We hold our knowledge lightly, for as we develop we shall cease to need it as it is, but rather changed—perhaps out of all present recognition.—G. S. ARUNDALE, Letter to General Secretaries Regarding a Campaign for 1935-6.

The Meaning of Theosophy

What is the essence of Theosophy? It is the fact that man, being himself divine, can know the Divinity whose life he shares. As an inevitable corollary to this supreme truth comes the fact of the Brotherhood of Man. The divine Life is the spirit in every-

thing that exists, from the atom to the archangel; the grain of dust could not be were God absent from it; the loftiest seraph is but a spark from the eternal Fire, which is God. Sharers in one Life, all form one Brotherhood. The immanence of God, the solidarity of Man, such are the basic truths of Theosophy.

Its secondary teachings are those which are the common teachings of all religions, living or dead; the Unity of God; the triplicity of His nature; the descent of spirit into matter, and hence the hierarchies of intelligencies, whereof humanity is one; the growth of humanity by the unfoldment of consciousness and the evolution of bodies, *i.e.*, reincarnation; the progress of this growth under inviolable law, the law of causality, *i.e.*, karma; the environment to this growth, the three worlds, physical, astral and mental, or earth, the intermediate world, and heaven; the existence of divine Teachers, superhuman men.

All religions teach or have taught these, though from time to time one or another of these teachings may temporarily fall into the background; ever they reappear—as the doctrine of reincarnation fell out of ecclesiastical Christianity, but is now returning to it, was submerged, but is again emerging.

It is the mission of The Theosophical Society as a whole to spread these truths in every land, though no individual member is bound to accept any one of them; every member is left absolutely free, to study as he pleases, to accept or to reject; but if The

Society, as a collectivity, ceased to accept and to spread them, it would also cease to exist.—ANNIE BESANT, *The Riddle of Life*, pp. 1-2.

Rudolph Steiner's Definition

Theosophy is the higher wisdom which reveals to man his own being, and with it his destination.—RUDOLPH STEINER, *Theosophy*, p. 7.

The Ideals of Theosophy

Three of them are enshrined in our three objects. The first object offers us the Ideal of the Brotherhood of Humanity; on this inevitably follow, as corollaries, Reincarnation and Karma, for these two are implied in the idea of the Brotherhood of Humanity. The second object of The Society unfolds the Ideal of Tolerance. By tolerance is not meant that arrogant attitude which says: "You may think as you may like," all the while despising the thought of the other man; but that right kind of tolerance is meant which grows out of a recognition of the value of another man's faith and belief, which studies the various messages of the Divine to the world as shown in the world's religions, a tolerance which grows from the study of comparative religions, by which we learn their unity as well as their diversities, and by which we learn to respect the Self in every man, and see him as finding his own way to truth, with which none has any right to interfere. The third Ideal is Science, Right Knowledge, and the search for it

is embodied in the third object of our Society. It is a Science which includes the superphysical as well as the physical side of nature, which includes the study of the latent powers in man and the hidden side of nature, as well as that which ordinary modern science has discovered. Thus three of the Ideals of our Society are (1) Brotherhood; (2) Tolerance; (3) Knowledge.

These are three of our great Ideals, belonging to the whole of The Society. And there is a fourth Ideal, followed by some of the members; They endeavour to find the Perfect Men who are the types of Divine Humanity. They have a sure conviction of Their existence, and are determined to tread the Path that leads to Them. This Ideal is the assertion of the spiritual nature, and therefore of the perfectibility of man. That appeals in some way to many hearts, and is perhaps the most attractive of our Ideals to some; its study is apart from the outer organization of The Theosophical Society; but it is also the mission of our Society to teach those who volunteer to be taught in the inner circles of our movement, the treading of the narrow ancient Way which leads to the Feet of the Masters.—ANNIE BESANT, *The Ideals of Theosophy*, pp. 11-13.

An Intelligible Scheme

Theosophy may be described to the outside world as an intelligent theory of the universe. Yet for those who have studied it, it is not theory, but fact; for it is a definite science, capable of being

studied, and its teachings are verifiable by investigation and experiment for those who are willing to take the trouble to qualify themselves for such inquiry. It is a statement of the great facts of Nature so far as they are known—an outline of the scheme of our corner of the universe.—C. W. LEADBEATER, *An Outline of Theosophy*, pp. 5-6.

The Key to Philosophy

Theosophy affirms; its affirmations are scientific, philosophical and religious, and herein lies its strength and power. The body is not man, but the real man uses the body and physical nature, as a workman uses his tools. This definite assertion cuts at the root of modern materialistic science, it supplies the key for which western philosophy has sought in vain, and it grips and holds fast the great central spiritual truth which western religion has smothered under the load of exoteric creeds.—From an Address in Dublin by HERBERT BURROWS, *The Theosophist*, June 1893.

All-Inclusive Theosophy

Theosophy must be all-inclusive, wide enough to include all and everyone—the Bolshevist and Ultra-Conservative, the Puritan and the Ritualist, the ignorant and the sage, the Mystic and the Occultist. Nothing is outside it, no religion and no line of thought that seeks Truth.—WAYFARER, in *Sketches of Great Truths*.

The Utmost for the Highest

Theosophy has no set creed or dogma, written or verbal, to the

conformance of which it imperatively demands belief and submission, but rather teaches that each individual should cultivate that manner of life which will best lead him towards the attainment of his own highest aspirations.—Quoted in *The Theosophist*, April, 1889, from a sketch of Theosophy in *The Evening Item* of Martinez, California.

Foundation Stones

There are two root-ideas which seem to me to lie at the very basis of our Society. Each of these ideas when rightly grasped and lived has an elevating power over the life. Misconceived, or not accepted, they dwarf our growth and hinder our progress. The first of these two ideas on which The Society is built is the idea of Intellectual Liberty. It is impossible to overvalue the priceless power of reason—the reflection of Divine Wisdom which lives in the brain of man. The liberty to think, to use our reason to the very utmost, to challenge every proposition, to question every fact—by that the reason grows, by that the intellect expands. Only when the intellect is left absolutely unfettered, can man rise to his true greatness as a living spiritual intelligence, plumb the depths of being, and realize his divine possibilities.

The second great idea upon which our Society is based is that the emotions of an evolved man are best guided by inspiring Ideals, rather than by legal codes. That is the second great foundation stone of our Society. There are two ways of teaching morality. One

says: "Thou shalt do this, and thou shalt not do that." It enforces commands and prohibitions, and imposes obedience to its dicta by penalties. The other holds up the Ideal of noble love and self-sacrifice, of purity and service, and leaves these, by their internal power, to win men to imitation and to the leading of a noble life. The first is the necessary way of the State and of all secular Governments; while the other is the way of every true Religion which inspires a man to lead a spiritual life. Because our Society is a spiritual Society and because it believes that man is fundamentally divine and not devilish, that reason is a precious possession and not a snare, that intellect needs freedom to investigate every subject, that the Beautiful, the Good, the True, have only to be seen in order to be loved, therefore we trust our Society to the inspiration of great Ideals, rather than to any narrow creed or code of laws. If a brother fails, we would rather lift him out of the mire by helping him to rise, than exclude him from The Society as unworthy to be with us.

Those are the foundation stones of our Society, and so long as The Society is built on those it will endure.—ANNIE BESANT, *The Ideals of Theosophy*, pp. 7, 10-11.

A Majestic Conception

Briefly, it may be said that Theosophy is a philosophical concept, which has for its corner-stone the theory of evolution and which excludes the ideas of miracles,

supernaturalism, an extra-cosmic Deity and the possibility of injustice and favouritism. It is Darwin's and Spencer's evolution carried out to its ultimate expression, teaching that the law of progressive development acts on both sides of nature—the visible and the unmanifested—in that it works in the realm of spiritual existence as it does in that of physical existence. It may safely be called the most daring and comprehensive generalization that the mind of man has ever engendered.

The God of Theosophy is a principle great enough to contain all the million universes that we can picture to ourselves; not a mere humanized giant figure in space, animated by human passions and swayed by human emotions. No attempt whatever is made to personify this principle.

Theosophy teaches the existence of the law of ethical causation, a law which provides for the reward of every good deed, word and thought, and the punishment of every evil one, leaving nothing to chance, to favouritism or to miracle.

There is no such thing as fatalism in Theosophy: man controls his own destiny. Theosophy is no transcendental fad, but the quintessence of common sense, and of scientific probability. It will be seen that this philosophy shows us man as a god, and not as a worm, affording us the most majestic idea of human perfectibility that could be imagined.—THE PRESIDENT-FOUNDER, *The Theosophist*, October 1901.

A DIAMOND JUBILEE MESSAGE

TO THE THEOSOPHICAL WORLD

By GEORGE S. ARUNDALE

(President of The Theosophical Society)

FELLOW-MEMBERS:

I greet you very heartily from Adyar on the occasion of the sixtieth anniversary of the sending forth into the outer world of The Theosophical Society.

Our Society is one of the few world-movements which stand for *Universal* Brotherhood, irrespective of all distinctions of race, nationality, creed, class, colour, or opinion.

The Society only asks from a candidate for membership that he or she shall be in sympathy with its Three Objects: the First declaring that The Society exists to help to draw the world into a very real brotherhood, strengthened and not weakened or torn by its constituent diversities; the Second emphasizing the need for the study of the great religions, so that their true purpose and mutual relationship may be perceived; the Third encouraging an adventurous search for Truth, especially in regions so far unexplored by man, on the principle of The Society's unique motto—"THERE IS NO RELIGION HIGHER THAN TRUTH".

The Society's records show that nearly 150,000 persons have been attracted to membership from about 50 countries. Many have joined through sympathy with one or another of The Society's three

great Objects; eager for brotherhood, eager for understanding, eager for Truth. But some have joined because of an insistent inner response to the declaration by The Society's two great founders—Madame H. P. Blavatsky and Colonel H. S. Olcott—as to its origin and inner purpose, a declaration fully endorsed by their successors.

The founders have stated in unmistakable language that The Society exists by direction of Some who are far in advance of humanity on Life's evolutionary way, who are, in fact, the Elder Brothers of humanity, as humanity is the elder brother of the sub-humankings. They have revealed that The Society exists not only to become a living witness to the reality and attainability of the universal brotherhood of life, not only to study and understand the many forms in which Wisdom discloses herself to man, not only to encourage the study of hidden truth, but no less to become a special channel between evolving life in the human kingdom and the life more highly evolved in the super-human kingdoms, to the end that at least the ardent few may travel more quickly to the goal of the human kingdom and reach the opening of the Way in the loftier kingdom beyond.

1935

A DIAMOND JUBILEE MESSAGE

199

Many members have joined The Society because in them is stirring this longing to make more rapid progress on life's unfolding course, and because they have an inner conviction that there is here and now a narrow way, a Way of Holiness, which may be trodden with the help of those greater Travellers who are our truest Guides, Philosophers and Friends. And these members somehow know that The Theosophical Society, and above all the priceless Science of Theosophy, can potentially help them both to justify their conviction and to satisfy their longing. Wonderful work has been done during the past sixty years. With the help of Theosophy the world has been definitely changed. But great work lies ahead of us and of the generations of Theosophists to come, provided we are careful never to lose sight of The Society's fundamental purposes. First, we must continue to strive to make brotherhood a living reality throughout The Society. We must become increasingly understanding and appreciative of the many divergent conceptions of Theosophy cherished by our fellow-members. For every member, by *very virtue* of his membership, enjoys perfect freedom in his search for Truth, and must not

find among his fellows the narrow dogmatism which insists that upon its philosophy alone is imprinted the hall-mark of Truth.

Second, we must make the spreading of Theosophy our founders were privileged to receive our particular, even if not our exclusive, care. Never must we allow the essential and universal life of Theosophy to become obscured by any personally congenial forms. Impersonally, purely, has Theosophy come to us. Impersonally, purely, must we pass it on.

Third, wise in the principles of Theosophy, we must aid them to help the world. We must be knowers of the Wisdom, but we must be workers of the Wisdom, too. Let us thus commemorate this Diamond Jubilee, firmly establishing The Society on those foundations of Wisdom and Activity which, themselves imperishable, shall make The Society eternal.

No outer circumstances shall prevail against a Society in which sincere and understanding friendship links member to member without exception, and in which the freedom of each is respected by all. Where friendship and freedom go hand in hand, life and power exist such as the inner Founders Themselves would see in Their Society.

THE President's Diamond Jubilee Message is reproduced on a gramophone record, 10-inch, double-sided, which is obtainable from The Adyar Stores Ltd., Adyar, Madras, India.

CONTRIBUTORS TO THIS DIAMOND JUBILEE NUMBER

In addition to the President-Editor, whose articles, Theosophy—The Eternal Word and Theosophy, The Society and the World, are oriented to the Diamond Jubilee, the one linking the organization with the Powers whom it represents in the outer world, and the other tentatively suggesting a plan of work for Theosophists during 1936—the following distinguished members of The Society have contributed to this special number:

MR. CLAUDE BRAGDON is an artistic force in the world, not only in America. In all his work, whether in architecture, which is his profession, or in his writings and lectures on aesthetics, philosophy and the fourth dimension, his increasing purpose is the spiritualization of life. He is the author of twelve books, some of which have been translated into foreign languages. With Nicholas Bessaraboff he translated Ouspensky's famous *Tertium Organum* into English. His books are beautiful productions; there is a strength and finesse in his draughtsmanship, and in his writing a sweep of vastness and power which help to adjust the personal life to the laws of the universe.

MR. HIRENDRA NATH DATTA. Perhaps no member of The Theosophical Society combines the wisdom of the East with the science of the West in such ample measure as does the Vice-President of The Theosophical Society. With his preoccupations as a legal luminary of Calcutta, he combines a deep interest in the new Bengal Art

School, a spiritual movement dedicated to the culture and worship of beauty. He is a strong support to Dr. Arundale in his Presidential undertakings.

MR. A. J. HAMERSTER, wields a manly pen. After twenty-five years' colonial service to the Dutch Government in Indonesia, he has permanently settled at Adyar where his study of occultism, his wide reading of classic literature, his administrative ability and his knowledge of finance combine to constitute him an invaluable right hand man to the President.

MR. C. JINARAJADASA is a prolific author of books on Theosophy. He has ever been an apostle of art and beauty. From 1921 to 1928 he held office as Vice-President of The Theosophical Society. Today he is preoccupied with the new races which are emerging in Australasia and America, and spends most of his time travelling in the New World—ethnologically, the world of the future.

DR. ANNA KAMENSKY, exiled from Russia on the downfall of the Romanoff dynasty, is still

General Secretary of the Russian Section, and resides at Geneva. For nine years she has lectured at the Geneva University in the department of Comparative Religion. She testifies that such a study "has a wonderful effect on students, brightening their horizon and evoking their intuition, and that it helps them to conceive religion in its deep spiritual sense."

MR. FRITZ KUNZ is a National Lecturer in the American Section, a virile and original thinker, who travelled with Bishop Leadbeater in several continents, and for some years worked under Dr. Besant at Adyar.

PROFESSOR G. E. MONOD-HERZEN, a European scientist of distinction, is well known for his important researches in Paris into the constitution of the atom. He has lately accepted the post of Professor of Science at the University of Kabul.

DR. P. K. ROEST is Director of the Greater America Plan which

is being energetically pursued in the United States. He is an honours graduate in anthropology, and studied also under Dr. Besant at Adyar and with Bishop Leadbeater in Sydney. He embodies the spirit of youth, vivid and forward-looking.

Among artists and philosophers, MRS. SELLON is *persona grata*. While she is head of the Publicity Department and a priceless worker at Adyar, Capt. E. M. Sellon is no less invaluable as Treasurer of The Theosophical Society. They have just completed a world tour.

MR. ERNEST WOOD, a deep student of eastern philosophy, has written several volumes on Yoga practice and various aspects of Theosophy. He collaborated in helping Bishop Leadbeater in Sydney to publish a number of works. After that he was for a time Recording Secretary of The Theosophical Society. His hobby is chess.

The more peace you can bring into your Lodge of which you are a member, the greater will be the outpouring of the Masters' power and blessing through the Lodge. But They cannot work where there is discord and strife.

ANNIE BESANT.

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BY

GEORGE S. ARUNDALE

Dr. Arundale contributes three dynamic books to the celebration of the Diamond Jubilee Year.

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DIAMOND JUBILEE CONVENTION

INFORMATION FOR OVERSEA DELEGATES

Supplementary to the information published in the July THEOSOPHIST is the following memorandum from the Recording Secretary's office, specifically for oversea visitors :

THE following preliminary general information will give visitors coming to India by sea an idea of their probable expenses during their stay at Adyar. It is not intended for Indians.

Visitors should remember that there is bound to be a certain amount of inconvenience and discomfort at a large Convention. The visit of an extra large number of visitors makes a great strain on the accommodation at Adyar, which is arranged for a certain number of residents and students, calculated on the basis of a normal year. Such discomforts will, as far as possible, be minimized by the Housing Committee. Nevertheless, some discomforts will remain, and it will be well if visitors will consider themselves as at a picnic or camp, and be ready to put up with the lack of many creature comforts to which they are accustomed.

ROOMS.—Except a few rooms which will be available only in case booked reservation is cancelled, all the new rooms necessary for visitors will have to be specially constructed on the roof of Leadbeater Chambers, and elsewhere if necessary. The walls and the roof will be made of palm leaf, and electric light will be laid on. These rooms will be mostly for two camp-cots, only a few being for a single cot. The approximate size will be : double, 10 ft. by 12 ft.; single, 8 ft. by 10 ft. Each visitor will be provided with a camp-cot or bedstead, and a small table and chair. These rooms will have separate bathrooms with water laid on for bath-water. The bathing arrangements will be in Indian style, with no bath-tub, but

with a receptacle of water and a lota (dipper) with which to pour water over oneself. This is the usual Indian way of bathing. The cost of room with furniture will be Rs. 45 for double size, and Rs. 35 for single size. Two visitors will be accommodated in a double-size room except in special cases, and then only so long as single rooms are available. Where two visitors occupy a room, its cost will be divided between them. As these rooms will have to be dismantled by the contractors after the period of Convention, visitors remaining beyond three weeks will have to take a room available in one of the buildings for residents or visitors at Rs. 2 per day, not including the wages of a private servant.

BEDDING.—As the cot in each room will have only a canvas bottom, visitors must provide themselves with a thick travelling rug and also with mosquito net, sheets, blanket or light covering, pillow, pillow-cases, soap and towels. These are necessary in travelling in India, as sheets, pillows, etc., are not provided. A tea-basket is very desirable. Light mattresses or "razais" and mosquito nets can be purchased in Bombay or Madras on arrival, or will be available at Adyar for purchase or hire. The cost of a "razai" and a mosquito net will be about Rs. 12-8, and hiring charges Rs. 2 per set per week.

MEALS.—These will be provided. Since extra servants, cooking utensils, crockery and cutlery, etc., have to be engaged and an additional dining-room constructed, it will be impossible to supply meals at the rates charged for permanent residents in

1935

DIAMOND JUBILEE CONVENTION

203

normal times at Leadbeater Chambers restaurant. The charge, therefore, will be Rs. 5 a day, and this will include morning tea or *chota hazri* at 7, breakfast or tiffin at 11.15, afternoon tea at 3, and dinner at 6.30. The meals will be strictly vegetarian, and will be served only in the common dining-room and at the stated hours.

COST OF TRAVEL.—Visitors arriving at ports and going to a hotel must calculate at the rate of Rs. 15 to 17 a day at a hotel. Trains leave for Madras every evening from Bombay, Colombo and Calcutta. The fares, single, are as follow :

	First Class			Second Class		
	Rs.	A.	P.	Rs.	A.	P.
Bombay to Madras ...	90	2	0	45	1	0
Calcutta to Madras ...	121	5	0	60	11	0
Colombo to Madras ...	54	0	8	35	15	2

(12 pies make 1 anna=a penny; 16 annas 1 rupee)

The return fare is double the single fare. The free allowance of luggage is : First Class, 120 lbs.; Second Class, 60 lbs. The Railway Company at Colombo will grant a double allowance to ship passengers, provided they show a proper certificate from the ship's purser. At Bombay, the railway grants this double allowance only to passengers from P. & O. steamers, and passengers must start on the day of arrival. The journey from Bombay to Madras is 33 hours, and from Colombo to Madras 36 hours (in both cases, two nights and a day). Vegetarian meals are served on the mail trains and at the principal stopping stations, if notification is given to the guard of the train in sufficient time.

Cost of taxi from Madras Railway Station to Adyar is about Rs. 6 and for conveyance of heavy luggage by cart

about Rs. 2-8 extra. The Housing Committee will make arrangements to meet passengers at the Railway Station, Madras, and convey them and their luggage to Adyar.

At Bombay local Theosophists whose addresses are given below will be glad to help members on arrival and departure if informed beforehand :

1. Mr. P. R. Green, 1 Forjett Street, Bombay 7.
2. Mr. F. J. Ginwala, 62A Gowalia Tank Road, Bombay 7.
3. J. H. Bilimoria, 66 Walkeshwar Road, Bombay 6.

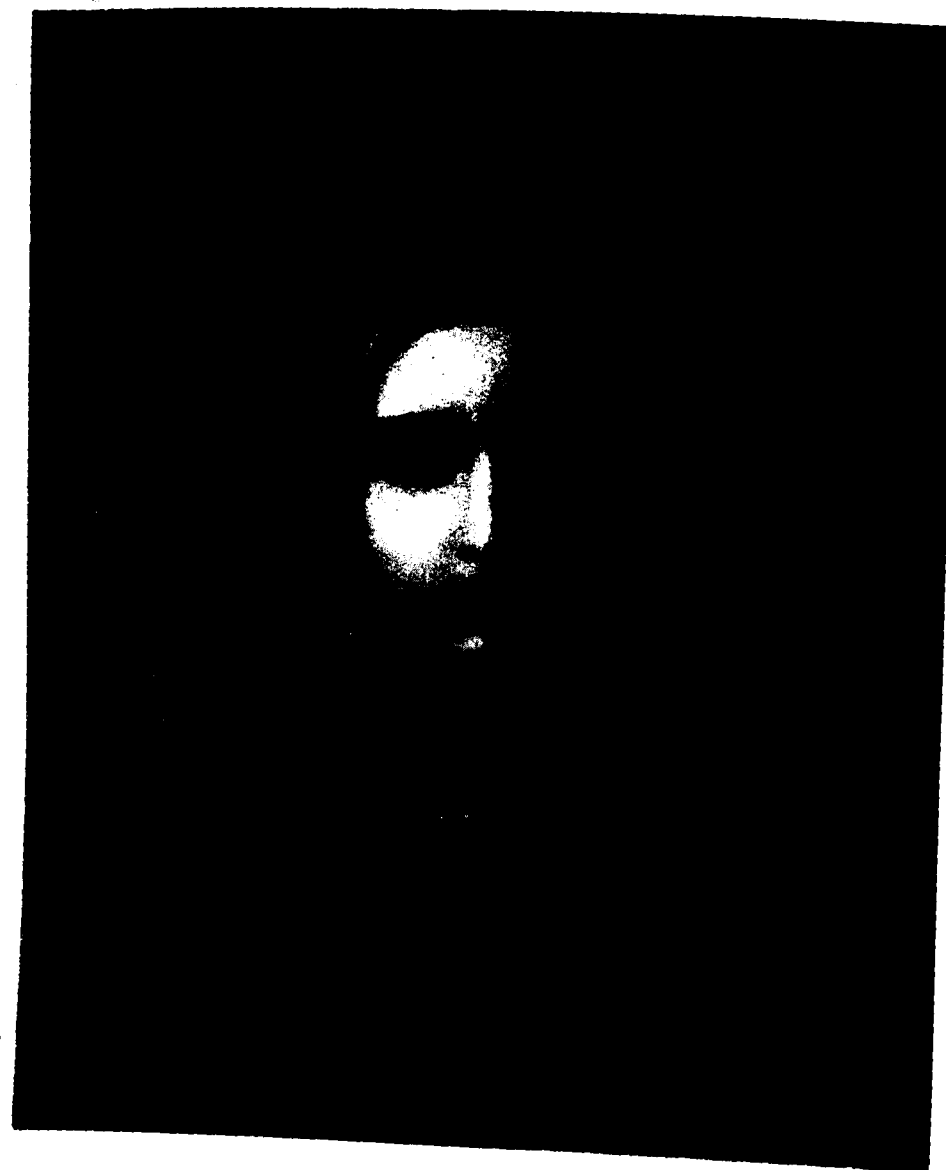
BANKING AND EXCHANGE.—The value of a rupee varies according to exchange. The value of a sovereign or one pound is Rs. 13-3-6. This is at the rate of 1 shilling 6 $\frac{5}{8}$ pence per rupee. The most convenient way to bring money is by a Letter of Credit. The principal Bank in India is the Imperial Bank of India which has Branches all over the country. Foreign Banks have Agents in India, and there are several other Banks, whose names are : Chartered Bank of India, Australia and China; the National Bank of India; the Mercantile Bank of India, and Thomas Cook and Son Ltd.

LENGTH OF STAY.—Visitors to Adyar are expected to reserve accommodation in time stating the probable date of their arrival, and the length of their stay. Visitors must be provided with a return ticket on the steamer, or the amount in cash for its equivalent.

There is a Laundry at Adyar.

Delegates pay a fee of Rs. 2 for registration.

G. SRINIVASA MURTI,
Recording Secretary.



"SPIRIT OF MOTHERHOOD"

All the world's famous Madonnas are unified in this composite—the Madonnas of the great painters, embodying the Ideal of Motherhood and the most transcendent womanly beauty. Let it be an offering in remembrance and homage to the Mothers of all men, and to the Mothers of the great Saviours.

(See Letterpress, page 258)



ON THE WATCH-TOWER

By THE EDITOR

The Spirit of War

IS there any ultimate justification for war? Some, like Mr. George Lansbury, would probably reply with an emphatic negative, declaring that there can never be any justification whatever for war. For my own part, writing in my individual capacity since The Theosophical Society as such has no official views either on the subject of war or on any other save as set forth in its declared Objects, I cannot help feeling that war has an ultimate justification in so far as it becomes the last resort to defend a nation against unprovoked aggression. Doubtless there are occasions on which force should be met by non-violence, by non-resistance. But also are there occasions on which force must needs be met by force, when tyranny and brutality would seek to impose might upon right.

I do not rule war out in a world such as we have at present, for we are still only half civilized, and the concomitants of barbarism must lie about us. But no civilized nation will go to war save in the

gravest emergency. Indeed upon a civilized nation must war be thrust—it could never be sought. And in the present infinitely deplorable conflict between Italy and Abyssinia either combatant will be judged both by its motives in entering upon the war and by its earnest resort to every possible alternative and reasonable sacrifice before finally accepting war as the only arbiter left.

Might versus Right

Unfortunately, no nation in the world, or at most but one or two, has a blameless record in respect of war, and I doubt if it be an exaggeration to say that almost every nation which at present is denouncing Italy has itself engaged in war for aggrandizement, often at terrible cost to those who have been helpless before it. Even today war is going on, expansion of empire is taking place, to which no exception is being taken by those very nations so sedulous in denouncing Italy. One is thus forced to the conclusion that the attitude most nations take towards

the actions of another nation is dictated by self-interest; and it becomes difficult to blame Italy for not rating at a very high level the protests of her sister nations. On the other hand, Italy's future greatness depends upon her nobility and not upon her size, and she is pronouncing her irrevocable doom except in so far as she can lay her hand upon her heart to declare that Abyssinia's unprovoked attacks upon her are the sole cause of her reluctant entry upon a war which may set the whole world ablaze. The same acid test applies to Abyssinia, and with regard to either it is finer and nobler to die a martyr than to triumph by tyrannical force. Italy will crumble to pieces as she seeks to build up an Empire upon force, as have perished all other Empires in the past. And our late President has repeatedly warned the British Empire that save as she speedily puts her own house in order she too will go the way of other Empires.

I pray that the League of Nations may seize this great opportunity to justify its existence. I pray that it may arouse against war the conscience of the whole world. But I pray still more that this conflict between Italy and Abyssinia may be a lesson to every country which seeks to trample right under the feet of might. This should be a great occasion for a world-wide readjustment to peace, and we should all take to ourselves the advice we are giving to the present belligerents.

Touring Northern India

As I write this Watch-Tower I am in the midst of a tour in

Northern India. Our first visit was to Calcutta where I lectured on "The Problems of Life" and met a number of old friends, including of course, our Vice-President, Mr. Hirendranath Datta. From Calcutta we went to Gaya, arriving there on the auspicious day of the 1st of October, Dr. Besant's birthday. In the morning we offered homage at the sacred place where the Lord Buddha entered Illumination; and then there was the usual round of lectures and interviews. After many years we stayed again at the hospitable home of my old friend Mr. Damodar Prasad and his brothers, and were most generously attended by Mr. Rameswar Prasad, his grandmother, and another old friend of mine, Mr. Sant Prasad, whom I was so glad to see looking better. From Gaya we went to Patna, the capital of Behar, and there we were the guests of Professor Gyan Chand. I lectured to a very large audience on "The Future of Education" under the chairmanship of the Vice-Chancellor of the University, an old member of The Theosophical Society, and there were the usual talks to members of The Society. From Patna we journeyed to my old and loved home, Benares, to be met by a host of friends from what must now be called the long ago.

Benares Once More!

My first engagement was a talk to the students of the Benares Hindu University, which the Vice-Chancellor, Pandit Madan Mohan Malaviya was gracious enough to attend for some time, and over which the newly appointed Principal found the time to preside. The University

has 1,300 acres of land by the side of the river Ganges, and a number of very imposing buildings. There are 4,000 students, and a very large staff of teachers. The setting of the University is, of course, splendid, and a monument to the devotion of its Vice-Chancellor, for he, almost alone, has built it up literally stone by stone on the foundations of the old Central Hindu College.

The next day I was entertained by the University Old Boys Association to a party on the terrace of the Central Hindu College itself, and I had the very great pleasure of meeting a number of old students and old colleagues. It was a delightful party, and I was immensely happy to see how many remembered me with so great a kindness. I was specially glad to meet again Dr. Bhagavan Das, M.L.A., with whom I was privileged to work in so close a comradeship many years ago.

The next day began the Northern Indian Conference of the Indian Section of The Theosophical Society. I gave an opening address, and in the afternoon spoke on the future of education. Thereafter followed a number of Theosophical engagements at the headquarters of the Section, including addresses by Mr. Hirendranath Datta and Professor B. L. Atreya, which were very much appreciated, and a reception given in our honour by the Section's General Secretary, Rai Bahadur Panda Baijnath. The whole Conference was most successful, and the wish was expressed that in 1936 the International Convention might be held at Benares

instead of at Adyar, so as to give the North a much needed impetus.

Colleagues in Education

During the inevitably short stay I was able to meet a number of my old Central Hindu College colleagues, including Rai Iqbal Narayan Gurtu, the Vice-Chancellor of the University of Allahabad, Principal Sanjiva Rao, of the Indian Educational Service and head of the Queen's College at Benares, Mr. N. S. Rama Rao, and others. I was very glad to see the splendid piece of ground which the Rishi Valley Trust has purchased at Rajghat, on the banks of the Ganges, and the plans the Trust is making for great educational activity in a city peculiarly adapted to spiritual work of all kinds. Many of the teachers working for the Trust are either old pupils or old colleagues of mine, and I am sure the Trust is doing most valuable service in the field of education. I doubt if the methods employed by the Trust differ substantially from those we employed in the old Theosophical Educational Trust, though perhaps the attitude to religious education, on which I lay great stress if properly given, may differ.

For my own part, I see no reason why the Rishi Valley Trust and the Besant Educational Trust should not in some way combine forces. We are all intent upon right education, and our differences are all to the good. I spoke to Mr. Sanjiva Rao, to Mr. Rama Rao and to Mr. Iqbal Narayan Gurtu, asking them what in their opinion can be done so that our educational

work, dependent as it is upon the genius and inspiration of Dr. Besant, one of the greatest educationists the world has had, may co-operate in what is, I know, a common purpose. An old and dear pupil of mine, Mr. G.V. Subba Rao, a brilliant mathematician, is head of what I am told is a fine school near Madanapalle. Dr. Cousins is in charge of The Theosophical College at Madanapalle itself, an educational institution which gives definite religious instruction as was intended from the very beginning of its coming into existence. Then there is our own Besant Memorial School at Adyar, and what I hope I may call our work in Benares, as well as other educational activity elsewhere. There could be no nobler or truer memorial to Dr. Besant than a great educational movement designed to give to India the type of citizen and leader she so sorely needs. I hope my Benares friends may be able to suggest ways and means whereby my suggestion can be carried into effect.

Indian Scouts Display

One of the happiest and most instructive memories I shall have of this short visit to Benares will be the rally and display of a couple of hundred Scouts and Girl Guides belonging to the Seva Samiti Scouts Association with headquarters at Allahabad. I have been active in Scouting for some years, but never before have I seen so splendid a display, so Indian a display, full of life and fire. I was invited to witness the display in my capacity as President of the Madras Association of the Seva Samiti, and I

am certainly very thankful I hold an office in such an organization. In Madras we are weak, but in the United Provinces the movement is very strong, and full of the greatest promise. I only wish that the movement more directly associated with Lord Baden-Powell were animated by the life and eagerness which these Scouts and Girl Guides showed, many of them village boys and girls with little or no contact with towns or the amenities of towns. The rally and display was a revelation in real Scouting, and I predict for the Seva Samiti organization a fine future. It is the kind of organization which should form part of the world-wide movement for which we have to be so grateful to Lord Baden-Powell. It works along its own lines and is, above all, Indian.

"The Old Familiar Faces"

Before leaving Benares we were invited to a most delightful tea-party at the home of Rai G. N. Chakravarti Bahadur, a very old friend of Dr. Besant. We found there Babu Upendranath Basu, another old friend of our late President and her very close colleague in her Central Hindu College work, Babu Bhagavan Das, Mr. Bertram Keightley, Mr. J. C. Chatterji and Mr. S. N. Basu. It was a very happy gathering, and I felt much honoured at being in the presence of members of The Theosophical Society whose diplomas date back to 1884 and even to 1881. We talked over old times and over the new times opening out before us, and I was very glad to find that those who had been with our Society practically from the

beginning are full of hope as to the future, especially if we are true to Theosophy and to the purposes for which The Society was given by the Masters to the world. Dr. Chakravarti's house is on the banks of the Ganges, beautifully situated and full of peace and friendship.

Days at Bombay.

From Benares we proceeded to Bombay, stopping a few hours in Allahabad to see Krishnasharma, where there is a charming Besant School also on the banks of the Ganges. There again I was very happy to meet some old friends, especially Mr. Ishwar Saran, one of Dr. Besant's colleagues and close friends in much of her work. His son, Mr. Sankar Saran, an old pupil of mine and now Government Pleader in Allahabad, is in general charge of the Besant School, and our Allahabad brethren are giving it generous financial support. I was glad to see the new Theosophical hall which Allahabad members are building to the greater honour of Theosophy in their city. It is to be even larger than the Indian Section hall at Benares, a fact of which they are rightly proud.

Then Bombay, where we stayed with two old friends, Mr. and Mrs. M. T. Vyas, the visit opening with a large audience in the Cowasji Jehangir Hall to listen to me on the subject of "Gods in the Becoming," with the Vice-Chancellor of the University of Bombay in the chair. I have been much honoured by Vice-Chancellors during my tour, and it has been a pleasure

and an encouragement to me to have their presence at my various meetings. This lecture was followed by two others on "Theosophy and The Theosophical Society" and "Individualism, Nationalism and Internationalism," with a special address on "Peace and Goodwill" during the course of a meeting of the citizens of Bombay, under the chairmanship of the Mayor of Bombay, Mr. J. F. Nariman, to protest against the Italo-Abyssinian war. I told the Mayor that I could not associate myself with any resolution condemning Italy, since I was the head of an International organization which had an Italian Section, but that I would gladly speak for peace and goodwill on general principles. He was good enough to accept my offer, and I duly spoke.

An Education Endowment

Almost immediately afterwards there was a delightful gathering of Young Theosophists on the roof of the fine Blavatsky Lodge building. I am told that there are over 100 Young Theosophists in Bombay, which is, of course, the headquarters of the All-India Federation. I could not stay long as I had to broadcast a short talk on "The Future of Education" at 8.30 p.m., reproduced elsewhere in this issue. Shrimati Rukmini was the guest of honour at the gathering of the Young Theosophists and gave a talk on the Youth to Youth Campaign.

The next day I spoke to a group of friends interested in education on the Besant Memorial School, and enlisted some very valuable

support. I am trying to raise an endowment fund of two lakhs of Rupees (£16,000), towards which I have received nearly Rs. 17,000 so far. I shall be very thankful to receive contributions towards this Fund so as to place Dr. Besant's School on a permanent foundation.

In the evening of the same day we attended a great Masonic meeting of the Bombay Lodges, and afterwards there was a dinner party attended by over 100 members of The Society. We are particularly grateful to Mrs. Byramji for so generously placing her beautiful car at our disposal during our Bombay visit.

On the last day there was in the morning a talk to members, and in the evening a public lecture on "Theosophy and The Theosophical Society". Later we left for Ahmedabad where I was due to preside over the Gujerat and Kathiawar Theosophical Federation during its three days session—October 15th, 16th and 17th.

At Ahmedabad we were the guests of Sir Chinubai M. Ranchhodlal and Lady Chinubai in their beautiful home almost opposite the ashrama of Mr. Gandhi. Our host and hostess are members of a family remarkable for the honour in which it is held in Gujerat, and we enjoyed a truly Indian hospitality which we shall ever remember with grateful appreciation. The Ahmedabad programme was crowded, as it was for a Federation gathering of Gujerat and Kathiawar. It comprised lectures to members, public address-

es, and many other activities, all animated by the finest spirit in virtue of the enthusiasm and devotion of our members in this part of the world. All is certainly well with Theosophy and The Theosophical Society in Gujerat and Kathiawar—a steadily increasing membership and an unshakeable loyalty to The Society and to Theosophy.

From Ahmedabad we proceeded to Bhavnagar, where we were the guests of those great stalwarts Messrs. Pranjivan and Gopalji Odhavji. Here again the usual programme, with the added pleasure of a visit from Sir Prabhashanker Pattani, a very old member of The Theosophical Society and President of the Bhavnagar State Council. Thence back to Ahmedabad, where for the day we were again the grateful guests of Sir Chinubai and Lady Chinubai. I was given the privilege of consecrating to the Masters' service the new home of Dr. and Mrs. Solomon, two of the finest workers The Society has. When they pass over, the whole house will be handed to The Society for the furtherance of Theosophy and other activities—a very great gift, characteristic of its donors. Before leaving Ahmedabad our hosts arranged a beautiful Indian folk-dance, executed by members of the family, most delightful to see largely by reason of the grace and wonderful dresses of the performers.

Then Bombay and home to Adyar where we were welcomed by the Olcott Harijan School and by a large gathering of Adyar residents in the Hall. And now

to prepare for The Society's birthday on November 17th and for the Diamond Jubilee Convention.

Lessons of the Tour

I have profited much from this tour in Northern India. I have perceived very clearly that for the time being public lectures matter little, and talks with members matter very much indeed. It has been borne in upon me that while in most parts of the country there is much devotion, there is lacking a keen and preponderating absorption in the Theosophy for the spreading of which The Theosophical Society so largely was brought into existence. I am anxious that at least a majority of our members shall be literally hungry for Theosophy, for more and more Theosophy, and shall be no less intent on spreading far and wide such knowledge of Theosophy as they may possess. The Theosophy set forth in our classic literature is a veritable mine of glorious and inspiring treasure, and not one of us, I imagine, has done more than just gaze at an infinitesimal portion of it, let alone made a tiny fragment of it his own. I greatly fear lest superficiality of acquaintance with its more general aspects may have induced blindness to its magic purpose and power. It is easy to speak or to write glibly about karma and reincarnation, about states of consciousness and planes of nature, about the origins and destinies of Life, about the Absolute and God. But the danger in so doing lies in imagining that we have learned all there is to know, or that at least we know all

that can at present be known, when as a matter of fact the most that we know is but a mere nothing which in large part we shall have to learn to un-know. With so many of our members Theosophy does not come first, and in this fact lies the weakness of our work and of our Society. If only in every field of life, in politics, in religion, in education, in economics, in industry, in art, in culture, Theosophy came first, the Theosophy of our great founders and their direct successors, then would each member, working in no matter what field, immensely illumine that field and help to adjust to the Real the plans of those who are seeking its improvement. But familiarity breeding ignorance, there is a dangerous tendency to stamp Theosophy with the schemes and panaceas developed in the outer world, instead of stamping these with Theosophy, and so fulfilling the trust reposed in us.

Our Work

Our work is to re-establish ourselves in the strength of Theosophy, and to irrigate the fields of the world with the fructifying waters of its Well. And to do this we must study Theosophy with our minds, with our feelings and emotions, with our aspirations, with our intuitions, with our imaginations, with every power of consciousness we possess. Thus alone can we know Theosophy for ourselves and share it helpfully with others. The majority of our members must be constantly ardent for Theosophy, both for Theosophy as they conceive the science and no less for Theosophy as set forth

by those who are its older students. I would not even deprecate the fanatical Theosophist, provided his fanaticism is as generous as it is uncompromising. Let us remember that brotherhood does not mean spinelessness, nor that colourlessness which is sometimes supposed to be understanding. There is no incompatibility whatever between brotherhood and a very vigorous, perhaps almost, but not quite, aggressive, personality. Clear-cut definiteness is of the essence of constructive brotherhood, and one of the most splendid gifts of Theosophy is its inspiration to definiteness and wise assurance. The Theosophical Society is in urgent need of enthusiastic students of Theosophy.

Then, of course, we must also strengthen in every possible way our Society itself. We must be proud of it, even though it may, in the persons of its officers and membership, have its imperfections and weaknesses. We must help it to grow stronger and stronger as the days pass. Should we not indeed be prouder of our membership of The Theosophical Society than of any other membership we may possess? I certainly am. F.T.S. comes first with me, before all other combinations of letters of the alphabet. And our attachment must be to The Society before any attachment to a member of it, however highly we may think of him or of her. Persons will come and go, and doubtless their services will remain as inspirations. But The Society is the gift of the Gods to the world, and we must honour and cherish it accordingly.

November 17th

Throughout the world the sixtieth birthday of our Society has been observed with rejoicing. At Adyar our official celebrations began at 9 a.m. with the prayers of the great religions, with homage offered by a number of speakers representing various nationalities—including America, Java, Holland, France, Britain, Australia, New Zealand, India, Burma, and the world's Young Theosophists, and with the offering of flowers to The Society's Founders. Then the official opening of The Theosophical Society Post Office, authorized by the Postmaster-General and the Presidency Postmaster, with its own postmark and Theosophist Postmaster. Then the distribution of gifts to the poor, followed by a great reception under the Banyan Tree during the course of which a monster cake bearing sixty candles was duly cut. In the evening at the Blavatsky Social Hall there was an entertainment under the auspices of the Headquarters Service Committee. Of course, the whole day was observed as a holiday by the various Adyar departments, and the birthday closed with the illumination of the Headquarters as on the occasion of the Silver Jubilee of the King-Emperor. Special illuminating apparatus has been brought out from Europe so that occasional illuminations may be possible with permanently installed bulbs and wiring. There will, of course, be similar illumination during the Diamond Jubilee Convention, with the notable addition of a 4½ ft. seal of The Society on the top of the Headquarters in neon lighting—a permanent

feature which, I hope, will nightly shine forth upon Madras. I have made myself personally responsible for the cost of these permanent illuminations—about £150, and shall be grateful for any help in bearing the responsibility.

* *

The Convention Programme

Elsewhere in this issue is published the Revised Programme for the International Convention to be held at Adyar, and I hope that throughout the world there will be synchronizing Conventions—Adyars away from Adyar—even on the smallest scale; for each individual member might profitably constitute himself into an Adyar for a day or two during the great celebrations at The Society's International Headquarters. Already I have received intimation from Lodges and individual members that they will be helping to make the Diamond Jubilee Convention world-wide, and thus help to release a power urgently needed just now to guard the world against the danger of an Armageddon. It will be noticed in the Revised Programme that there will be a public celebration in Madras on December 28th to commemorate the sixtieth anniversary of The Society's existence in these lower worlds. The gathering will be held in the Gokhale Hall, presented by Dr. Besant herself to Madras in honour of one of India's greatest statesmen, G. K. Gokhale, a type of patriot urgently needed in these days of indecision. I am glad to know that a number of eminent personages connected with different religions will come to Adyar to

participate in the Conferences on Religions, and that the French Government has specially authorized Dr. Brosse, whom it has appointed to study certain medical matters in India, to attend the Convention of The Theosophical Society. We shall have quite a galaxy of authorities, which is as it should be at the Headquarters of a Society such as ours.

Our accommodation resources will be taxed to the uttermost, and I can only hope that our guests will be mainly content with the great privilege of living at Adyar awhile. From every Section and from every non-sectionalized Lodge and Presidential Agency I am hoping to receive greetings during the course of the Convention, greetings which, I need hardly say, will be most warmly reciprocated.

* *

The Value of Publicity

There is no question but that publicity pays, and advertisement pays no less. Our advertisement pages in THE THEOSOPHIST are steadily increasing in number. The sales of the Straight Theosophy Campaign pamphlets are rapidly approaching 100,000, which is a fine tribute to the value of the leaflets themselves and to the eagerness of members throughout the world to utilize suitable literature: and this apart altogether from the translations of these leaflets into various languages, and from the issue of similar leaflets by various Sections, notably an excellent set by the English Section. 200 gramophone records of my Diamond Jubilee greetings to members of The Theosophical Society have

already been sold, and a second edition is called for. And with this encouragement I am preparing another record to be entitled "What Theosophy Is". It will be ready for the Convention. The first book of my trilogy for the Diamond Jubilee Year—YOU—is already entering a second edition, and is being translated into various languages. THE THEOSOPHIST is steadily increasing in circulation, and Young Theosophists everywhere are making valuable contacts with the outer world, especially in Madras, where there are regular public gatherings excellently attended. A Theosophical Society Post Office has been sanctioned for The Theosophical Society at Adyar, and from Section after Section are coming phrases such as "a re-awakening of interest in Theosophy . . . for the first time after many years we are happy to report an increase in membership . . ." The Adyar Publicity Film has now reached Europe on its travels: it goes from Hungary to Spain and then to Switzerland and will be available to other Sections at the end of April from The Publicity Department, Adyar. The Department has purchased a complete outfit of Mr. Fritz Kunz's Visual Education Scheme, with lantern, films and lecture notes, sufficient to keep a Lodge busy for a whole winter. It is hoped to show this film at the Diamond Jubilee Convention, and visiting delegates will have an opportunity of judging as to its value.

Armistice Day

On November 11th 1918, the great war between a number of nations in this so-called civilized world of ours was brought to a close, though its aftermath is with us still. And in memory of the millions of all races, of all faiths, of all nations, who suffered because of it, who laid down their lives for the sake of Duty and Right, a reverent and grateful Silence, in which Theosophists join throughout the world, is observed just for Two Minutes each November 11th, that in the power of the Silence those who suffered and still suffer may receive the homage of the world and renew their courage to bear their suffering peacefully, and those who laid down their lives may be speeded on their way. On November 11th, Adyar, the Home of Peace, observed this Silence, the Adyar community assembling in the Great Hall to offer the power of their Silence, not only in reverence and gratitude to those who suffered and who died in the course of the tragic years from 1914 to 1918, but also as a contribution to that Will to Peace so urgently needed as once again the world enters the shadows of unholy war. At 10.40 a.m., Prayers of all the Great Religions were recited, then the Prayer for Peace specially written by Dr. Besant, and my brief address brought us to the threshold of that momentous Silence which deepened as the seconds passed. Immediately followed a final Prayer for Peace and Friendship, read in English and chanted in Tamil by the Indian assembly.

THEOSOPHY—CREED OR CHALLENGE?

By PIETER K. ROEST

THERE is a curious superstition that Theosophy is a creed. It has done incalculable harm to the great Cause for which Theosophy was made a public issue—the alleviation of the suffering of mankind, affecting the success of that Cause in two ways. In the first place, the general public, surfeited with conflicting creeds of all kinds, show little interest in adding another creed to the long and ineffective list. Secondly, the conscious or unconscious acceptance of this superstition by a large number of members of The Theosophical Society has repeatedly caused splits in its ranks and remains today the chief cause of its comparative ineffectiveness in the world's affairs. It is therefore of paramount importance to explode this pernicious belief first amongst Theosophists themselves; as it will be futile to try the correction of public opinion while those representing Theosophy belie the correction.

Let us consider briefly the characteristics of a creed. It is a definite set of ideas which are supposed to be essential to "salvation," to human well-being here and hereafter. These ideas are held to be the literal, and in most cases the final truth about the human soul and its relationships to other beings and to the controlling Being or Force of the universe. They emanate from an

authority which it is considered sacrilegious to question, since he is either considered to be the agent of the Supreme, or the Supreme in person. For this reason the creed is considered perfect and complete from the start of its career, and its followers anxiously seek to preserve its pristine purity by guarding it from corruptions, deletions or additions, first by codifying it and next by persecuting—if only in thought—those who seek to modify it.

While in its inception it is undoubtedly *meant* to aid men to a fuller understanding of life, nevertheless, its quality of resistance to change inevitably cramps the thought of those in whom it is instilled by the usual processes of education and emotional fixation. The very love of truth which makes men accept the creed thus becomes the cause of a crystallization and a stiling of the mind, which make truthful thinking impossible. Besides, the idea that the creed is the *only* truth concerning the mysteries of life turns all other creeds into lies; so that the bitterest human conflicts result. Hence it becomes necessary for human welfare from time to time to wean men's minds away from their gods so as to give them a chance to find God! Yet, as long as a creed *has* a hold on the human mind, it is practically the only way by which to reach his

nobler nature: his mind cannot accept any truths or ideals which flatly contradict the creed he has learned to hold sacred. Those who ignore this fact succeed only in arousing bitter opposition, hatred and resentment.

Now let us see whether Theosophy corresponds to this description. Is Theosophy a definite set of ideas? Is it considered, by those who present it to the world, as essential to salvation? Is it considered by them to be the literal, the final truth concerning Man and the Universe? Does it emanate from a divine Authority? Is it considered so perfect and complete that it should not be enriched or modified by further ideas? Is it codified—or likely to be codified? Do real Theosophists despise or persecute those who present it in new and different ways? Do they fight the devotees of other convictions? To practically all of these questions the answer is an emphatic NO. To some of them it is possible to give a slant that might turn the answer into an affirmative, if all fundamentals—which rectify that slant—are ignored.

Practically all these questions must be answered in the light of the first one: "Is Theosophy a definite set of ideas?" None but the most superficial Theosophists will answer this with an unqualified affirmative. Any real student of Theosophy should know that while certain phases of the *knowledge* aspect of Theosophy are presented—like any ordinary *science*—as a well-integrated system of ideas, Theosophy has other and deeper phases which can *not* be so presented for the simple reason that

they elude mental definition. If he has at all tried consistently to *live* the Theosophy he understands, he will have found out that the most important aspect of Theosophy is that which cannot be communicated from mind to mind, but must be *realized* by the soul's spiritual faculties. Even the first touch of such realization will convince the searcher for real Theosophy—Divine Wisdom—that he has come into contact with an *ocean* of ideas, ideals, forces and laws which no mind of man could ever imprison in a set of formulae. Gradually he begins to understand that Theosophy is not a cut-and-dried system of ideas, but a progressive, dynamic, endless realization of Life which illumines *all* systems, and the intellectual projection of which is not another creed, but the great, naturally-coherent scheme of fundamental laws and principles which any truly intelligent person may dig out of the gold-mine of Theosophical literature. This image indicates at the same time the highly significant law that no one can acquire—and hence exhibit—the gold of genuine Theosophical thought unless he sets his mind to *dig* into the right kind of ore and then to *separate* the gold from its earthen matrix. Those who are content with the little samples of ore that the real diggers generously ladle out to the crowd around them, and who proudly parade with this unworked ore amongst the long procession of believers in other types of ore, are using the name of Theosophy in vain!

If anyone has the slightest doubt about the truth of this metaphor,

let him read the Preface to H. P. Blavatsky's *Key to Theosophy*, in which this vigorous pioneer of Modern Theosophy introduces her effort to present the subject simply and clearly with the following uncompromising remarks: "That it should succeed in making Theosophy intelligible without mental effort on the part of the reader, would be too much to expect; but it is hoped that the obscurity still left is of the thought, not of the language, is due to depth, not to confusion. *To the mentally lazy or obtuse, Theosophy must remain a riddle; for in the world mental as in the world spiritual each man must progress by his own efforts.*"¹ The writer cannot do the reader's thinking for him, nor would the latter be any the better off if such vicarious thought were possible."²

And the same author is even more explicit in the first volume of her official magazine, THE THEOSOPHIST, in an article entitled: "What are the Theosophists?", where she writes:

"Be what he may, once that a student abandons the old and trodden highway of routine, and enters upon the solitary path of independent thought—Godward—he is a Theosophist; an original thinker, a seeker after the eternal truth with 'an inspiration of his own' to solve the universal problems.

"With every man that is earnestly searching in his own way after a knowledge of the Divine Principle, of man's relations to it, and nature's manifestations of it,

Theosophy is allied. It is likewise the ally of honest science . . .

"And it is also the ally of every honest religion—to wit: a religion willing to be judged by the same tests as it applies to the others. Those books, which contain the most self-evident truths, are to it inspired (not revealed). But all books it regards, on account of the human element contained in them, as inferior to the Book of Nature; to read which and comprehend it correctly, the innate powers of the soul must be highly developed. Ideal laws can be perceived by the intuitive faculty alone; they are beyond the domain of argument and dialectics, and no one can understand or rightly appreciate them through the explanations of another mind, though even this mind be claiming direct revelation. And, as this Society which allows the widest sweep in the realms of the pure ideal, is no less firm in the sphere of facts, its deference to modern science and its just representatives is sincere."³

This attitude had been expressed a year earlier in the London *Spiritualist* of February 8th, 1878, when H. P. B. replied to the misrepresentations of a Mr. Croucher—who derived his authority from some alleged discarnate, "glorious beings"—in the following words:

"But it is evident that while Mr. Croucher sees and judges things through his emotional nature, the Philosophers whom we study took nothing from any 'glorious being' that did not perfectly accord with the universal harmony, justice and equilibrium of the manifested plan of the Universe.

³ THE THEOSOPHIST, Vol. I, pp. 5-6.

¹ My Italics.—P. K. R.

² *Op. cit.*, p. xiii.

The Hermetic axiom, 'as below, so above,' is the only rule of evidence accepted by Theosophists. Believing in a spiritual and invisible Universe, we cannot conceive of it in any other way than as completely dovetailing and corresponding with the material, objective Universe; for logic and observation alike teach us that the latter is the outcome and visible manifestation of the former, and that the laws governing both are immutable."

It should be pretty obvious, then, that Theosophy—as the real Theosophists see it, is "*not* a definite set of ideas," but something infinitely grander, to which the "definite ideas" of its already voluminous literature are only *signposts*. Theosophists, therefore, will never consider any system of ideas that represents their present intellectual conception of Theosophical truths as "essential to salvation," or as the literal and final truth about God and Man and Nature. They point to no divine Authority, but instead to the cumulative evidence of an endless list of seers and sages throughout human history, and to their own living experience; asking no belief but the application of the acid test of reason, and experimentation in life itself. Their continuous individual and collective research work gives the lie to the idea that they think their present scheme of thought final and complete; it is the most effective weapon against the danger of codification. And finally, it is a *principle* with Theosophists, a point of honour to which they are pledged, to respect all honest efforts

of seekers after truth, and to aid those immersed in religious dogma to see *through* the form into the heart of truth which that form veils, rather than to "throw away the child with the bathwater," urging each "to *live* his religion rather than to leave it".

While we may thus establish beyond a doubt that *Theosophy* cannot be classed with any creed, there still remains the sad fact that a large number of members of The Theosophical Society, as well as of a variety of seceded groups using the name of Theosophy as a banner, either *do* consider it a creed or *imply* it by their action whilst theoretically repudiating the idea. This is most noticeable in two different kinds of "Theosophist" (although by H. P. B.'s definition they do not deserve that name): those who are too lazy or too weak to think for themselves; and those who think so fanatically *with* any particular author that his or her presentation becomes the only possible—at least the only "true" one, to be imposed on members and public alike as unpolluted Theosophy. To the latter class belong the sometimes brilliant, but case-hardened "Back-to-Blavatsky" enthusiasts of various camps, as well as those who "swear by" more recent authorities. This small group of devotees of various Theosophical deities influences and sways the much larger groups of harmless, as well as thoughtless, souls that congregate around them. Together they form a considerable body of "Theosophical" opinion whose conflicting convictions and contending policies have written the less dignified

pages of Theosophical history by which the world judges—and condemns—Theosophy.

All that is said of a creed must be said of that *distortion* of the real, eternal Theosophy; all the stigma attached to the word *sect* applies to any Theosophical Society in which this type of member predominates and takes the lead. I have no hesitation in saying that The Theosophical Society until recently came perilously near to this fate, against which H. P. B. had uttered such a vigorous warning in her Conclusion to the *Key to Theosophy*. When the inquirer intimated that the existing literature of that day ought to be sufficient for the knowledge required to guide The Society after H. P. B.'s death, she retorted: "I do not refer to technical knowledge of the esoteric doctrine, though that is most important; I spoke rather of the great need which our successors in the guidance of The Society will have of unbiassed and clear judgment. Every such attempt as The Theosophical Society has hitherto ended in failure, because, sooner or later, it has degenerated into a sect, set up hard-and-fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart. You must remember that all our members have been bred and born in some creed or religion, that all are more or less of their generation both physically and mentally, and consequently that their judgment is but too likely to be warped and unconsciously biassed by some or all of these influences. If, then, they cannot be freed from such inherent bias, or at least taught to

recognize it instantly and so avoid being led away by it, the result can only be that The Society will drift off on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die."¹

Fortunately, The Society's great leaders did and do see this danger, and have constantly warned against it with more or less success. But none has made such vigorous efforts to restore fluidity of thought and a broader, grander conception of Theosophy among the rank and file of the members, as well as among the public, as the present International President of The Theosophical Society since he took office in 1934. With the hearty co-operation of all intelligent members he will undoubtedly succeed in a few years in making The Society safe for Theosophy. For while the reputation of Theosophy, as the world conceives of it, has suffered and must be restored, Theosophy itself remains unaffected by the ups-and-downs of Theosophical Societies.

What was established for Theosophy—that it is *not* a creed—remains an indisputable fact. And from what has already been said it must be clear that Theosophy has rather the opposite characteristic, one which it shares with experimental science, namely, that of holding out a *challenge* to the mind of every man.

Modern Science is the work of *many* seekers for the law, the truth of objective nature. It is indifferent to believers or disbelievers; its conclusions are presented to men without threats or anathemas, for each to accept or reject according

¹ *Op. cit.*, pp. 192-3.

to his reason and experience; it is never considered complete and therefore is ever added to, changed as new truths are discovered which modify our vision of the old. It is a constant challenge to the intellect of man, by the very fact of its dynamic nature and of the loftiness and depth of thought of its most eminent representatives, who—in this field of human endeavour at least—have long left behind the petty personal thought and feeling that characterize the average man. Hence it need not surprise us that one of the Adepts who was responsible for the modern Theosophical Movement stated many decades ago, when science had not even outgrown its puerile materialism, that it was nevertheless Theosophy's "best ally". For its spirit, its real driving power, is the same as animates Theosophy,

namely, the passionate love of truth, regardless of what it may bring in sorrow or joy. The motto of The Theosophical Society is the device on the shield of every true Knight of Science: There is no *dharma* higher than Truth.

Theosophy challenges every power in man. Its teachings demand the use of intelligence even from those who study them merely as intellectual pastime; for while it has shallows in which a child may safely wade, it has depths in which a mental giant could easily drown. For those who study it in earnest, it revolutionizes life. They become conscious of the infinite potentialities of their nature, and of the infantile condition of man at present. And they take up Theosophy's eternal challenge: Release the divinity which is YOURSELF!

THE KING-EMPEROR'S MAXIMS

*Teach me to be obedient to the rules of the game.
Teach me to distinguish between sentiment and sentimentality, admiring the one and despising the other.
Teach me neither to proffer nor receive cheap praise.
If I am called upon to suffer, let me be like a well bred beast that goes away to suffer in silence.
Teach me to win if I may. If I may not win, then above all, teach me to be a good loser.
Teach me neither to cry for the moon nor over spilt milk.*

Six Golden Rules hung in the library of King George at Sandringham.

WHAT ABOUT THOSE THREE OBJECTS?

By JAMES H. COUSINS

Dr. Cousins urges that attention to the Three Objects is the supreme duty of a Lodge of The Theosophical Society; he is convinced that the practice of the Three Objects and their implications is "the foundation-plan not only of individual and group life, but of the complete real education for lack of which humanity is suffering its present degradation and threatened disintegration."

THE work of The Theosophical Society began as the study of the unusual. Two high-powered egos with curious minds (curious in the inquisitive sense, not just peculiar) got to know certain things,—and wanted to know more. The pursuit of knowledge means "going places". This involves colliding with people. Some of them, responding to vibratory laws, strike off at tangents (probably to arrive at the same point of missed opportunity two or more lives hence); some of them, by laws of affinity, stick. Those who stuck on or around the said curious egos became infected with curiosity. They therefore formed a Society. Its First Object was, as said, the study of the unusual.

Curiously, this First Object of the Society of curious egos became the Third Object of The Theosophical Society. The latter was the same group of curious egos—only they had made some discoveries of very usual matters, hereafter indicated. This caused them to put two Objects in front

of the First Object. Curiously also, this did not reduce the first First Object's sense of its own importance. It rather emphasized it, as corridors emphasize the throne-room to which they lead. On the other hand, the new First and Second Objects were neither, in their own estimation, inferior to one another nor just auxiliary to Object One transformed into Object Three. They were all of a piece, "the same—only different." A triangle, any side of which may be its base, seems to symbolize them. Chronology is imposed on them, because humans, who *will* talk of the *ineffable*, cannot manage to articulate simultaneously two essentials of one entity, let alone three.

It all came about this way. The expansion of the human unit is ultimately the most important matter—to the unit. But it happens also that expansion of any kind is only attainable through activities which draw on others for expansible materials, and which take the expanding units into the

terrains of others in order to demonstrate their expansiveness. Even in the common experience, at one age or another (and the earlier the better) of cranial expansion, there is no point in possessing a swelled head if one cannot display it to others.

The expansion here spoken of is not an expansion of bulk that adds mere weight, or of mass that adds mere extension. It is an expansion that is also a transformation into power. To get its full flavour you must stand on a platform and say it with a capital P, and in two syllables, thus—Pow-wer.

Now, power, dynamic power, spoken thus, and thus acted, can be very rough and dictatorial. It can seek to gratify itself to its utmost. It can try to bring everything under its sway. But therein would be its self-defeat; for the pleasure of power is not in its being obeyed, but in its being enforced. One "lonely antagonist of destiny" gets more fun out of the exertion of his power than a whole useless army. In fact, a useless army is a matter for derision; and, knowing that laughter ruins bad causes, the armament profiteers are not sorry when the joke of useless arms seems likely to turn into the profitable tragedy of used arms.

Nature needs action-power for the carrying on of her pleasure in existence. But, knowing its self-destructive potentiality, she has set on both sides of it two other powers which restrain, and, in doing so, also conserve and continue it—feeling-power and thinking-power.

But the power to feel must be more than just *that*, if it is to be

anything at all. As sentimentality, it is simultaneously shifty and shiftless; that is, it is unstable, also lacking in substance. Dynamic power joined to feeling-power is capable of every monstrosity of zealotry. That conjunction is, indeed, the clue to the ruddy pages of human history.

The feeling-power that will act as a safeguard of doing-power is a capacity of exquisite response to the impacts of life, and particularly of other living entities, a capacity that puts the individual in an attitude of beneficence to all else; an attitude that is not a mere sentiment, or mere expedient, but grounded in realizable and relatively unchangeable laws of life.

The most inclusive law of life is that of the unity of life. The argument for (and against) it belongs to the thinking-power. An intellectual assurance of its verity may or may not be useful; but its real effectiveness exists in knowing it by experience. This knowledge cannot be gained by logic. It *can* be gained (if one is uncertain as to one's interdependence with others, hence of the unity and community of life) by the simple expedient of trying to live for a day as an entirely independent entity. After an hour or so of rigorous striving (if five minutes have not sufficed) one will have achieved a salutary awareness, a feeling ratified by the consciousness that, no matter how life may appear to be at sixes and sevens, it is almost appallingly interdependent, therefore essentially one.

But that one-ness is not the unity of a unit, not a uniformity

imposed from outside on separately conscious units. It does not mean the will of an abstract Whole made common to each of its abstract fragments. What it means is a recognition of individual by individual as complementaries to one another's life, and as sharers in a life that includes, and therefore is greater than, the mere addition of each to each. The realization of this fact of life naturally expresses itself in freedom—not the spurious freedom of exploitation and antagonism, but of mutual service as coadjutors in a common experience, as "members one of another," as incarnate Wisdom put it.

The vital interaction between individuals, under the modification of environment, which we call "life" (a very different process from the individual gratification of the senses which is frequently and falsely termed "seeing life" instead of, as it is, "inviting death") is, at the present stage of human development, almost completely emotional: that is, it is more reactive than contemplative. Even when humanity thinks, it thinks, not in terms of disinterested thought, but with an eye on satisfactions. Desire is the prime force of life. "The nature of Purusha is desire", says a *Upanishad*. We cannot at present expect a mass control of desire by thought. The most that individuals with vision can do is to join their own vision with that of others like-visioned in an effort to impress on the general consciousness of humanity a law of life that may beneficially influence the modes of life. Such a law is that of unity. Great saga-

city moved those at the head of The Theosophical Society to make a declaration of recognition of the *fact* (not the theory, or the ideal) of the unity and community of life, the first (and at present, though not necessarily for ever, the only) doctrine of The Society, and to make its First Object the formation of *a* nucleus of *the* Universal Brotherhood—not *the* nucleus of *a* Universal Brotherhood, as some would have it, to the detriment, I believe, of The Society's work by deflecting emphasis from a law of life to one of its interpretations.

The further declaration of The Theosophical Society that the practice of brotherhood is without any distinction, even of salary, is occasionally regarded as an attempt, necessarily futile, to eliminate obviously inevitable and eminently desirable varieties of human achievement and quality—to make, so to speak, the Theosophical garden all lotuses and all in bloom. But the declaration, looked straight in the eye with straight eyes (not with crossed eyes or with one eye shut), is a recognition of distinctions, but subject to the steady pressure of realization of oceanic unity below the wave-broken surface; a pressure towards eliminating, not distinctions, but false attitudes and actions and a false uniformity.

The other safeguard of action-power is thought-power; the capacity to recognize, co-ordinate and sift the maximum factors in any problem of life, and to apply the reached conclusion to the control of feeling and conduct.

Thought needs "psychological objects"—phenomena of life

contemporaneous and past; phenomena of all life, not of the mental phase of life only; phenomena of observation that have led to the sciences; phenomena of reason that have produced the philosophies; phenomena of creative impulse that have expressed themselves in the arts; phenomena of aspiration that have sought to realize themselves in the religions; phenomena of human growth, association, movement and organization that have become explicable through history and sociology.

All thought, to be thought at all, must take cognizance of other thoughts of one's own, of other people's thoughts, other systematizings of thought. From the earliest dimmest exercise of thought, individually and collectively, thought is a putting together of thoughts. Were this process to end with the observing of differences and acting on an assumption of superiority and finality, the thinker would perish of isolation and starvation, probably before his house would have fallen about his ears from the disintegration of false building principles.

All thought is a process of synthesis (so, indeed, is all true feeling and all true doing). Its work is to discover realities and explain transiencies. It cannot concede the claims of that which is inevitably relative, such as theological systems, to be treated with the diffidence due to the absolute. On the other hand, while synthetical thought cannot accept the relative as absolute, neither can it reject it absolutely, since everything, no matter how falsely it may regard itself, is in some degree a part of

reality, and must possess some significance, direct or symbolical. Nothing can be absolutely relative; everything is relatively absolute. Everything reflects the radiance of reality on everything else. Light is ultimate; darkness is its limitation. "O Hidden Light, shining in every creature!" is an assertion of reality. So is Object Two of The Theosophical Society—the comparative study of religion (and art), philosophy, and science, including the science of human life, its development, organization and interactions with its environment.

Comparative study in the Theosophical sense (that is, study based on the realization of the essential unity of life and the co-operative interaction of its forms, even of the apparently malevolent) has within it the possibility of inducing a mental attitude and an intellectual technique which, interacting with the realization of unity, could wisely and beneficently develop, enrich and control the dynamic expression of life both in its ordinary aspect and in those as yet extraordinary aspects which were the original First Object of The Theosophical Society.

Attention to the three Objects of the Society is, I am convinced, the supreme duty of a Lodge of The Theosophical Society; and study along the lines of the three Objects, and the practice of their implications, is, I have long been sure, the foundation-plan not only of individual and group life, but of the complete real education for lack of which humanity is suffering its present degradation and threatened disintegration.

ARTISTS ALL

By C. JINARAJADASA

HOW can Theosophy help us, ordinary men and women of the workaday world, who are not artists? By showing us how we can grow in artistic sensibility. The sense for Beauty resides in us, because we are inseparable from the nature of God. Not only are we created by Him in His image, we also share in His Divinity. Most men are not aware of this wondrous truth, and few are the religions which teach it. But it is the essence of Theosophy.

Within us exist the Good, the True and the Beautiful. They exist in God in perfection; they are in us in germ. But, just as the germ put into the soil, and nourished by sun and rain, unfolds into the tree, all of whose strength and beauty are somewhere in the germ, so we unfold. Our five senses bring out our sense for truth, as with trained eyes and ears and hands we watch Nature, and listen to her, and shape her to our use. Our emotional nature reveals more of life and its possibilities, and we know that as we are friends to all that lives, our lives become richer. Little by little we discover that the Good dwells in our inmost selves. A marvellous unfoldment of the Divine in us begins as we train our minds to understand the workings of the universe, and stand in awe and rapture before the Wisdom of God which "mightily and sweetly ordereth all things".

Our next stage in self-realization is by growing in the sense for Beauty. The intuition that resides in us is our guide; it will teach us to be artistic. He who is intuitive knows good taste from bad, the essentially beautiful from the meretricious. How then shall we grow in intuition?

In many ways; but there is one way open to us all. It is the way of tenderness, of affection, of brotherliness. There is a subtle connection between Brotherhood and Beauty. He who lives Brotherhood becomes more sensitive to Beauty; and he who serves the Beautiful understands quickly the vivifying power of Brotherhood.

This way of tenderness, understanding, and service is for us all. Note how Charles Kingsley speaks of this way in simple language. Many of you must have heard the four lines:

"Do the work that's nearest,
Though it's dull at whiles,
Helping, when you meet them,
Lame dogs over stiles."

That is Brotherhood. But what follows when you so live Brotherhood? The swift return is revealed by Kingsley in the four lines immediately following, which are rarely quoted:

"See in every hedgerow
Marks of angels' feet,
Epics in each pebble
Underneath our feet."

That is why Brotherhood and the sense for the Beautiful are related. Let a man practise Brotherhood, and he cannot help becoming refined, for the intuition which is latent in him begins to grow.

The new revelation which life has for us will come when we add the sense for the Beautiful to whatever other faculties we now possess. The Beauty of God has mysteries to reveal to us, which

are different from the mysteries which His goodness and His truth reveal. Something of the mystery of His divine Beauty is revealed through every wayside flower; something of it shines forth from every child's face; and, could we but find it, it nestles in the heart of every agony with which life seems to crush us. God the Beautiful is all, and in all. And the swiftest way to see the Beauty of His face is to be tender to all.

A CHRISTMAS SONNET

Dedicated to

Dr. and Mrs. George S. Arundale

*It may well be that we have yet to learn
The mystery and meaning of it all,
And that men still must grow both wise and tall
And learn anew to wonder and to yearn.*

*The Holy Night sings in such simple strain
That but the meek of heart can understand,
And only he of pure and stainless hand
Shall hear its echoes in his soul again.*

*A humble stall, a star, a little child,
Adoring Magi, shepherds standing by,
And ringing Hallelujahs in the sky,
And over all LOVE brooding calm and mild.*

*Shall we not lay aside our pride and creed
And worship Christ in Spirit, Truth, and Deed?*

KARL M. CHWOROWSKY

THEOSOPHY AND PSYCHO-ANALYSIS

BY DR. A. G. VREEDE

ONE of the several reasons for the setback of The Theosophical Society is undoubtedly the appearance on the scene of modern thought of the newest psychology and more especially of its most popular and fascinating branch—Psycho-analysis. The pendulum of human thought has, since 1875, entirely swung to the other side. When The Theosophical Society was founded sixty years ago, rank materialism prevailed, coupled with a narrow religious dogmatism. The extreme materialists of those times, as you know, proclaimed that soul was non-existent, that thought was a product of the brain. In the opposite camp the majority actually believed that the Serpent had spoken to Eve in Paradise—in short that *The Bible* had been written by the Holy Ghost, and that its every syllable was inspired truth.

There was indeed in those days little else besides materialistic science and orthodox religion. Spiritualism and Mesmerism on the one side, and archaeological discoveries and the first beginnings of Comparative Religion on the other, were well nigh the only factors working for a change of mind. How weak their voices sounded in this double desert of materialism and dogmatism!

How different things are now, sixty years after Theosophy entered upon the scene! Now this Psycho-

analysis presents to the world many viewpoints, which in essence are akin to Theosophy.

Psycho-analysis or, as some prefer to call it, Analytical Psychology, is a new and scientific method of analyzing what we in Theosophy call the Inner Man. The first name, given by Freud, stresses a method; the other, invented by Jung, suggests a scientific branch of general psychology.

The origin of Psycho-analysis has been stated by Freud in his Clark University lecture on Psycho-analysis in 1909.¹ Dr. Breuer, a physician in Vienna, in 1880-1882, treated a girl who showed terrible hysterical symptoms, paralysis, speech troubles and the like. He thought that some words she murmured might give a clue, and so he repeated these words to her after he had induced a kind of hypnotic sleep. The subconsciousness responded to those words, and the patient related some of her forgotten phantasies, and then she felt better. Interestingly enough she called this new kind of treatment a "talking cure" and also "chimney sweeping". Breuer gave it a more dignified name—the "cathartic (*i.e.*, purifying) method". Charcot in Paris proved that hysterical disturbances, like paralysis, had to do with psychic ideas,

¹ Dr. Sigm. Freud, *Ueber Psychoanalyse*, 6th edition, Leipzig and Vienna, 1922.

and Janet, whose pupil Freud had been (1885-1886), found that hysterical persons were unable to keep the multiple psychical processes together in a unity; he found that they were liable to "mental dissociation," a fission of the mind, certain ideas or notions being split off and then assuming an independent mental existence.

When Freud took up the investigation of these hysterical dissociations he discovered patients whom he could not hypnotize. On them, along Breuer's line, he tried a method he had witnessed in Nancy applied by Prof. Bernheim, whereby forgotten memories were extracted from patients by questioning them in the waking state. And so he found that memories, though apparently entirely forgotten, yet existed in some form or other, and that these were sometimes responsible for hysterical symptoms. As Dr. Ernest Jones has put it in his excellent little treatise,¹ the events whereon depended the hysterical symptoms were forgotten, and yet their memory was not dead. Although forgotten, these memories were active. Now Freud used this activity by letting the patients tell him just whatever came freely into their minds. He called that the "method of free associations." The hidden and yet active thoughts in the unconscious influenced the patient to disclose just those thoughts and memories that had to do with the ailment in question.

A second observation of this great investigator was that some force in the patient's mind tried

¹ Dr. Ernest Jones, *Psycho-analysis*. Benn's Sixpenny Library, London 1928.

to keep back the memories from being conscious. There was a "resistance," and Freud inferred that this resistance was the very force that kept the memory away—that "repressed" the memory. So there was a "conflict" in the unconscious part of the patient's mind—a conflict between part of the mind on the one side, and certain tendencies on the other—urges, going against the moral and social standards of the person concerned. Freud discovered that this was a phenomenon, not only with neurotics, but common to all men. And this discovery it was that brought his ideas outside the pale of specific medical interest, into the domain of general psychology and gave rise to a theory of the constitution of the inner, the psychological man, a point of special interest for every Theosophist.

How is the inner man viewed by the psycho-analysts? In his treatise, *The I and the Id* (1923), Freud postulates three kinds of inner processes: "The ordinary consciousness," the content of what we are thinking and feeling at a given moment; "the preconscious," that which is not in our mind, but can be brought in at any moment, either by remembering or by associating with kindred ideas present in our mind; and thirdly, "the unconscious". This unconscious never enters consciousness unless brought therein by the complicated process known as psycho-analysis; and then of course it ceases to be unconscious. Roughly speaking we can imagine man's consciousness as a house. In the living room, people, *i.e.*, thoughts, go in and out, and in the ante-room many people wait. Some of

those will come in when people who know them happen to be in the living room, others are kept back by a footman and are only admitted on very express desire, even only after a certain insistence on the part of the people in the living room. We could call that footman the inner guard. The door between that ante-room and the general premises is guarded by another censor, a very strict and uncompromising outer guard. He is the man who has to do with the rough outside people that have to be kept away from the decent house he guards. These inner and outer guards are themselves also composed of psychic stuff, but they are doing the "repressing," the keeping away of thoughts and feelings which are not allowed in. Some of the excluded people have been in the living room before, and have slunk into the ante-room, others never have been in the house at all and are well kept away in the outer darkness. That outer darkness then is the "unconscious," but we must not think of it as a latent or passive something, but as a decidedly dynamic force.

So according to Freud there is this undifferentiated or primitive "id",¹ a part of which, through contact with the outer world, becomes the "ego," a Freudian term which differs entirely from our Theosophical "Ego". That Freudian ego represses those desires, ideas and words, which are incompatible with the standards of

the ego, while part of the ego may become a separate "super ego," which keeps back the powerful urges from the unconscious which try all the time to come into the conscious human part of the psyche.

These censors, the "ego" and the "super-ego" (or "ego-ideal") come into existence through the experiences of the child from its very first hours of existence until about its sixth year. The child is compelled by its surroundings to repress all feelings and wishes which are not consistent with its environment, with the actions of its parents, with the laws and customs of the household. This repression happens endopsychically, *i.e.*, within the child's psyche, and is not observed by its waking consciousness. This repressing is a natural and desirable function, it is the forming of the whole system of balance of the person concerned, and of his temperament, even—so the Freudian school says—of his conscience. "Conscience," says Freud,² "is at the bottom the embodiment, first of parental criticism, and then of the criticism of society." In his book about religion, entitled *The Future of an Illusion*,³ he says that the moral level of the members of a civilization is synonymous with the extent to which cultural rules have been "internalized" by repressing the instinctual wishes for generations. These instinctual wishes—incest, cannibalism, and murder, to take the worst—are

¹ "Id" the Latin word for "that" or "it". The German "es". In the translations of Dr. G. Groddeck's works the word "it" is used, in those of Freud's the Latin "id".

² *Sämtl. Kl. Schriften zur Neurosenlehre*, IV^c Folge, Ch. II, p. 104.

³ Translation by W. D. Robson Scott, London 1927, p. 21.

born anew with each child, but they are at once frustrated, they are prohibited by the outer environment, and this external compulsion is gradually internalized in that a special mental function, man's super-ego, takes it under its jurisdiction. "Every child," says Freud, "presents to us the model of this transformation, it is only by this means that it becomes a moral and social being. The strengthening of the super-ego is a highly valuable psychological asset for culture".¹

So this process of repressing primitive urges is entirely a natural procedure. But whenever this gradual process is thwarted, by illness, emotional shocks or other disturbances, there occurs a phenomenon which Freud calls "fixation." The person remains bound to the gratification which a special phase of infantile feeling gave him. You know that Freud has named all these phases of repressing after forms of normal or abnormal sexuality, maintaining that the sexual urge, the "libido," was the one great psychic force. Others have pointed out that this presentation of the psychic energy was somewhat onesided, and Adler with his "will to power" and Jung with his "collective unconscious" have tried to remedy this onesidedness.

Anyhow, these fixations can "impede" the natural growth of the psyche, they can be the source of neurotic symptoms, and can cause a more or less pathological phenomenon of very great importance called "regression." Under the stress of difficulties a person

¹ Ibid., pp. 17, 18.

can go backwards instead of forwards. There can be, for instance, a mother fixation—the child did not go through satisfactorily all the natural phases in relation with his mother, and now if in his later life he does not find complete happiness, he may in a retrograde way go back to infantile feelings toward his mother or toward anyone who, for him, represents the mother imago. For instance, he may marry a rather unsuitable elderly woman, and love in her more the "mother" than the woman.

Also the "complexes," a term first used by Jung, and taken over by Freud, are instances of faulty repression. The term is used rather loosely in psycho-analytical literature, and sometimes the ordinary repressed part of the "it" is thereby indicated. Mostly, however, a complex is considered to be the result of some frantic repression. The affective force of shame or rage or violent disappointment gives great power to this repressed part of the "it". Having been thrown back forcibly into the unconscious, it remains there as a unit, cut off from the rest of the psyche, having a life apart and in a way influencing the conscious part of the psyche.

You will have seen that there is a continual tension between the ego and the repressed part. In "neurosis" this tension of the unconscious conflict gives rise to disorders; there is a compromise made in the patient's unconscious between repressed sexual impulses and the repressing force; a distortion of both of them occurs, and the extraordinary complications

arising out of this distorting compromise are the hysterical and other neurotic symptoms. This is an abnormal endo-psychic result of the tension existing between the unconscious and the censor. "Character formation" is a normal result of this tension.

"Sublimation" is another result. It occurs when the repressed forces have been changed from libidinous sexual urge into non-sexual impulse. A well known symptom of this is the writing of poetry by people who are in love. A writer describes this process as follows: "We might say that the thing tabooed is repressed, but the initial charge of energy with which it was invested has been switched off at just the psychological moment to a something that is *not* tabooed and yet which is capable of taking the energy charge."¹ Sport, idealism, religious feeling, altruism, artistic work, even the choice of one's vocation—all this is attributed by this school largely to sublimation of the unconscious urge from sexual into non-sexual channels.

"Reaction formation" is another mode; then the libido is pressed back into the unconscious, but a conscious reaction is kept up to keep it back. Habits, good and bad, and hobbies ensue. Over-compensation is often a form of this reaction formation.

I have dwelt rather long on the different factors which Psycho-analysis has found to be part of the human soul. I have left on one

¹ *Social Aspects of Psycho-analysis*. Ed. by Dr. Ernest Jones, London, 1924, p. 211: "Vocation" by Ella F. Sharpe.

(To be concluded)

side the different stages of normal infantile development, named by Freud in terms derived from normal and abnormal sexuality. I have left out all about dreams, about errors in mental functioning, about psychological types, about symbolism, about the relationship of Psycho-analysis to sociology, politics, education and criminology. I have only taken up the subject of the constitution of the human soul according to Freud's school. We can sum this up as follows: Starting from the individual we can say: the body, when born, has an external world forced upon it, it has an internal force of blind unconscious urges, pressing from inside as it were. By the reaction of the body to its surroundings, and by the interplay between this reaction and the unconscious, notions are gained, censors are formed shutting off the unconscious, and external impediments are transformed into internal tensions and internal laws. So, according to this school, the foundations of both character and conscience are laid in early childhood, and the experience of the infant and the special character of its surroundings are understood to be the determining factors. Freud, strictly scientific, always sticks to the empirical side. He never deduces anything from theories he has not previously investigated, and so in the question of what man really is, he never begins from the side of the unconscious. "Psychology without a soul"—a term Jung applied to the older psychology—is also in my opinion applicable to Freud's system.

WAR AND DISARMAMENT

By JOHN BEGG

EVERY man of goodwill desires peace. But not peace at any price: not at the price of evils even worse than war. Without doubt there have been wars divinely ordained, or at least acquiesced in, to the end that spiritual ailments might be cured; just as, to cure a physical ailment, a man will submit to nauseating draughts or to the surgeon's knife. May not a war be a surgical operation necessary to save a people's soul, a cautery to burn out hates and prejudices inimical to human brotherhood? Considering who it was that introduced gunpowder to Europe and who later invented the quick-firing gun, the Theosophist, however ardent a humanitarian he may be, must surely be in favour of "hastening slowly."

Is our desire for peace as sincere as we pretend? Are we not too often more concerned to avoid the expense, the mess and the immediate suffering than to set right the evils, the accumulation of greed, exploitation, cruelty, oppression and the like that may contain the seeds of war? Are we not often little better than the bad parent who cares less that his child may be in pain than that it should disturb him with its crying?

It is surprising that none of our publicists seem to look at the disarmament problem in the light of Natural Law. Where else than in Nature are hints to be gathered

for a solution? Consider the relation seen in Nature between Function, on the one hand, and Organ, on the other. The latter can be seen invariably to develop from the needs of the former. Functional change must always precede organic change. The organ, again, tends to become atrophied if and when the needs of the function disappear, and only then. Our pituitary body, or "third eye," is a case in point. Its function—whatever that may have been once—has manifestly ceased and, as a result, the organ itself has shrunk to the vestigial condition in which we now find it. The human body reveals many other examples of this same natural process, in some cases not unrelated to the very problem we are considering—the relation of the organ, Armament, to the function, War. Our teeth and nails are presumably the modified vestiges of once formidable fangs and claws. Both, though now contemptible as weapons of war, remain tolerably efficient for the uses for which they are required. Nature's way of evolution is to modify the function and then to let the organ adapt itself to the altered circumstances.

So much for biology; let us now take a peep at human history. Time was when every man in the country went about armed. Each town was fortified against every other town, every baron's castle

1935

WAR AND DISARMAMENT

233

against other barons. All that has gone, but not, mark you, by way of reduction or restriction of armament. Man still goes armed, inasmuch as the sword remains a necessary part of a gentleman's fullest dress. Duelling, raiding and harrying have alike gone. We have banished the old fighting function from our civil life; it is that which has brought about the reduction of civil arms to their present formal and ceremonial minimum, to saluting guns, Lord Mayors' halberds and the slim rapier of court-dress. War, the function, and its corresponding organ, Armament, remain with us only as incidental to our foreign and international relations.

In our present attempts at pacification have we not got hold of the "wrong end of the stick"? Ought we not to apply to our foreign affairs precisely the same nature-prompted process that has reformed our civil life? My suggestion is that we are wasting effort in tackling the business as we have been doing—that it is not the armament end, the organ end, of the peace stick that we should lay hold of but rather the war end, the function end.

Why not give up this fussy concern about reduction of armaments and with it, too, that other about security through maintenance of armament? Security through armament is just as futile and as contrary to natural law (as well as to the lessons of history) as is peace by disarming. If the Geneva Conference has done anything of value it has been to show the incompatibility of these two aims and how the illusory nature of their apparently close relationship

has served only to confuse the issues. Both, in fact, are as futile as the now exploded idea of sobriety through prohibition, and for much the same reasons.

It is an axiom that for every phenomenon there must be, could we but discover it, a corresponding noumenon, which is only another way of saying that for every effect there must be a cause. Any change in the noumenon produces a change in the phenomenon, but not *vice versa*. It cannot be shown that a change in the phenomenon has any real effect on the noumenon. This seems too elementary to need statement. But it has apparently been forgotten that war is to armament as noumenon to phenomenon. I repeat it is not with armament that our concern must be but with war. Now a noumenon is, after all, only a so-far-undiscovered phenomenon; it becomes a phenomenon automatically when discovered, leaving yet more deep-seated noumena to be sought for. So it is not only war we must seek to abolish but more especially the hidden springs of war—shall I say—hate, fear and acquisitiveness? Do not let it worry us that this may seem to offer (to such as care to follow it out) a causation-quest to infinity. Let us be content to get well on the noumenon-side, to get *behind* the thing we wish to affect. Only so can we bring to bear the necessary pressure; for there is indeed nothing but *push* in Nature's mechanics. Compression is the principle of all "prime movers": tension, if present, is a minor, secondary principle actuated primarily by compression. Even our

typical device for so-called tension, the chain, transmits force (as we can see if we think it out) by compression, by push.

Therefore at whatever point in the sequence of cause and effect

we intervene, let us take care that anyhow that point is *behind war*. Then, and only then, may we proceed with any hope of ultimate success to push it "off the map".

THE WHITE LIGHT OF THEOSOPHY

DR. BESANT once said in a talk:

In a map which I once saw in the Himalayas, in the house of the Master K. H., there were shown the various spiritual movements in the world from quite very early days in the third and fourth Root-Races. Each, particular religion had its own colour, so that you could trace the religions in all their ramifications over the world; just as, in another map of a similar kind, you could trace all the Root-Races and sub-races down to the very smallest branches of them. They are, in a sense, geographical maps of the world, showing in the one case, the spread of Religions, and, in the other, the spread of particular Races. That was, of course, full of instruction, and very illuminating. In that map, the great living religions which are now at work had each its own particular colour, so that you could see not only where it existed but also where it was most active, where it had most vitality, where it was doing its greatest work, and so on. Each religion, as you know, has its own

peculiarity, its own special message to mankind, so that each of them had its own particular colour; and The Theosophical Society (in which all are equally included in its work)—that was white, because all colours join in that. And according to the vitality or the sluggishness of a Lodge, so was marked the brightness or dullness of its light.

It is well sometimes to think of that, to remember it, because it ought to make you realize how closely interested are members of the Brotherhood in the welfare of The Theosophical Society as a whole. Each of you belonging to a Lodge should remember that on your individual conduct, on your individual spiritual life, depends the increase or the decrease of the brilliancy of your Lodge looked at by one of the Masters. That would, I think, give you a fuller sense of responsibility for your own individual life, and you would be more careful not to decrease that life by any failure which you are able to avoid, by any weakness which you are able to uproot.

SIXTY YEARS OF THEOSOPHICAL PROGRESS

By ERNEST WOOD

In reviewing the Diamond Jubilee Epoch of The Theosophical Society's existence, Mr. Wood contrasts the earlier with more recent teachings, commenting on what he calls "changes of doctrine," which, in his judgment, "indicate retrogression rather than progress." Mr. Hamerster, in the succeeding article, challenges this view.

(a) AS REGARDS THE ORGANIZATION

I VERY much appreciate the brotherliness of Dr. Arundale in writing and asking me for an article for THE THEOSOPHIST, and leaving me free to choose my own subject, merely expressing a preference for my views on the subject of progress in the present Theosophical Movement since its inception by Madame Blavatsky sixty years ago. It has caused me to reflect upon all that has happened during the sixty years, for more than half of which I have given my full time to work for the Movement, except for such other studies and activities as may have been necessary for health and balance, and acquaintance with the world, both physically and mentally.

Reflecting then, upon the happenings of these sixty years, I seek first to eliminate my personal bias, and for that purpose I must try to find it. There are few people who are well balanced, that is, in whom truth, friendliness and energetic

activity equally do not lack. How easy it is to tell a harmless lie out of kindness, or to let something pass without serious and fundamental challenge because it seems kind. I remember an old friend of mine who used to say, when I remarked occasionally that something was not strictly true: "Never mind, it will do good." Others, perhaps impressed with the importance of achieving some physical result, or pushing some purpose through to success for the benefit of humanity, will sometimes be guilty of injustice to individuals and perhaps also of promulgating ideas without a really responsible basis for taking them as true to fact. There are also constant conflicts of circumstances in practical affairs—in business, in the family, in society—which make the preservation of all three virtues at the same time difficult. The analytic question for each one of us is; which virtue do we refuse to sacrifice in these conflicts?

By this enquiry I think I have found my own bias. It is for truth. In conflicting circumstances

I will sacrifice the feelings of others *if necessary*, and I will even upset the apple-cart and throw all success to the winds, in the interests of truth. My faith is with truth; I believe that truth is the necessary foundation for human brotherhood and human progress.

I think, however, that when conflict of duty arises, The Theosophical Society must show the same bias. I would therefore use devotion to truth as the test of its progress. In this view, the first duty of The Society's gatherings is to examine all things and hold fast to those which can stand the test of the severest criticism, just as a Geographical Society does within its limited sphere. Brotherhood our Society must stand for, but never at the expense of truth.

To me it appears that the Theosophical Movement was intended to be a brotherhood of those fearless persons who are prepared to bring their most cherished ideas to a common forum for the most ruthless examination or criticism, in the belief that a nearer relation to truth would be the reward of each who took part in this form of co-operation or brotherhood.

Madame Blavatsky put her own beliefs on this basis. Though she said that she had information from Masters, correct so far as her personality was capable of receiving it, she put it forward only for acceptance in its parts as they proved to be most reasonable ideas according to the mind of the student, which, she held, should never be closed and locked. The errors in her statements were her own, she said, the truth the Masters'.

We all admit that there can be no progress in Theosophy, if Theosophy is simply the fact or the truth of things, but there can be progress in our understanding of it—one day we do not understand something; the next day we do understand. The opinion which our neighbour holds often constitutes criticism of our view today, and often leads to our better understanding of the morrow.

I hold that this criticism is brotherliness—comparison and criticism are vastly and constantly important in the Theosophical Movement. The outer world is very sensitive about its frail beliefs, is very easily offended—there must be no mention of religion in the drawing-rooms—but brothers are never offended. In The Theosophical Society I can, I hope, refuse to rise from my seat in respect for the prayer of my brother, when he presses upon our notice in a gathering of The Society a request to God to keep the menace of war far from our midst, and I can, I hope, say to him in my quiet way, "I consider your God to be a fiend." "What a strange idea;" he may reply, "why should you think so?" "Because, if he ought to do it and would not do it without being asked by us, he must be incredibly callous." And from that we might go on to further consideration of the possible nature of God, to the benefit, perhaps, of both of us.

This is only another way of saying that in the Theosophical Movement we need criticisms in order that false or erroneous ideas may be shown up in their true colours. Madame Blavatsky was

unsparing in her criticism. As an example of it let me quote from *Lucifer*:

If the "false prophets of Theosophy" are to be left untouched, the *true* prophets will be very soon—as they have already been—confused with the false . . . If the *false* prophets, the pretenders . . . or even the weak-minded dupes, are left alone, then The Society threatens to become very soon a fanatical body, split into three hundred sects . . . We do not believe in allowing the presence of *sham* elements in Theosophy, because of the fear, forsooth, that if even "a false element in the faith" is *ridiculed*, the latter "is apt to shake the confidence" in the whole . . .

However it may be, let rather our ranks be made thinner, than The Theosophical Society go on being made a spectacle to the world through the exaggerations of some fanatics, and the attempts of various charlatans to profit by a ready-made programme. These, by disfiguring and adapting Occultism to their own filthy and immoral ends, bring disgrace upon the whole movement. Some writer remarked that if one would know the enemy against whom he has to guard himself the most, the looking-glass will give him the best likeness of his face. This is quite true. If the first object of our Society be not to study one's own self, but to find faults with all except that self, then, indeed, the T. S. is doomed to become—and it already has in certain centres—a Society for mutual *admiration* . . .

This character of The Society as a body of students was very apparent in the beginning. In the book *The Original Programme of the Theosophical Society* we find Madame Blavatsky saying that the Masters did not give her and Colonel Olcott any directions as to what form The Society should take, but They did give the emphatic negative instruction that it should on no account follow church or

¹ *Lucifer*, March, 1889, pp. 2-3.

spiritualistic methods. The characteristic of a church is, of course, the collective expression of a belief or beliefs (in this it differs from a scientific society), and the quality of the spiritualist is to regard truth as a matter of revelation through mediums. People with fixed ideas, or ideas which they think must be right because they come from above, cannot well form a society for enquiry into the truth, but only for the quite different purpose of trying to convert one another or the outside world.

So the progress of The Theosophical Society must be judged by the degree to which it safeguards the truth, and allows truth to do its own propaganda and produce its own effect in human life. It must encourage the free encounter of opinions, taking care that its members are provided with full information on all points that may come up for discussion. It can have none of the spirit of the propagandist who hides some of the evidence, so as not to upset the weaker brethren. Sometimes there may even be dirty linen to be washed. Few of us are anxious to wash dirty linen in public, but that is better than not washing it at all. But where there are the sunshine and air of *free criticism* and *no offence*, there is less likely to be any dirty linen to wash.

Societies rise and societies fall—it is one of the lessons of history—and when we consider our own sixty years we must study the possibilities of both progress and retrogression. In my opinion the progress of our Society as such must be judged by the degree in which the spirit of brotherly

studentship prevails and the willingness to criticise and respond to criticism without offence. Judged by this standard I think the Theosophical Movement has not on the whole been making satisfactory progress, although there have been frequent enunciations of this ideal. This is witnessed by the numerous sects which have sprung up, each more or less excluding the others' books from its libraries and the others' leaders and ideas from its platforms.

(b) AS REGARDS THE SUBJECT

It cannot be said that The Theosophical Society has any dogmas, since no ideas are binding on its members, but at the same time the ideas which are propounded by the lecturers appointed to its platforms by its officers and committees in power, and the ideas given in the pamphlets that are circulated in its name by its publicity officers and the books emphasized by its Publishing Houses do commit it to certain views in the eyes of the public. Those views may be said to represent a majority opinion directing propaganda. (I am against majority rule in The Society, but that is by the way).

To estimate the progress or retrogression of The Society at any given time, we have to consider whether that majority view is sounder than the views of the past. If it is less reasonable to thinking minds there is retrogression, not progress; if it is more reasonable there is progress rather than retrogression. To judge this question as it exists at the present time I will make some comparisons of

various points arising in Theosophical study:

Let me first take up the question of what happens to an ordinary man after death. H.P.B. said that there is then a separation between the higher Manas and the terrestrial principles on account of the destruction of the physical brain, and this leaves those principles bereft of all initiative, so that after death the mere shell of the personality wanders about in the astral plane until it fades away. In the words of her *Key to Theosophy*:

The kâma-rûpic phantom, remaining bereft of its informing thinking principle, the higher Manas, and the lower aspect of the latter, the animal intelligence, no longer receiving light from the higher mind, and no longer having a physical brain to work through, collapses . . . It can think no more, even on the lowest animal plane. Henceforth it is no longer even the lower Manas, since this "lower" is nothing without the "higher". . . . It is this nonentity which we find materializing in seance rooms with mediums . . . A true nonentity, however, only as to reasoning or cogitating powers, still an *entity*, however astral and fluidic. This is shown in certain cases when this entity, being magnetically and unconsciously drawn toward a medium, is revived for a time and lives in him by proxy, so to speak. This "spook," or the Kama Rupa, may be compared with the jelly-fish, which has an ethereal gelatinous appearance so long as it is in its own element, or water (the medium's specific *aura*); no sooner is it thrown out of the water, however, than it dissolves in the hand or on the sand, especially in sunlight. In the medium's aura, it lives a kind of vicarious life and reasons and speaks either through the medium's brain or those of other persons present.¹

In the same book H.P.B. said that there were only two exceptions

¹ *Op. cit.*, p. 119.

to the impossibility of communication of the living with the disembodied spirit:

The first case is during the few days that immediately follow the death of a person and before the Ego passes into the devachanic state. But whether any living mortal has derived much benefit from the return of the spirit into the *objective* plane is another question. Perhaps it may be so in a few exceptional cases, when the intensity of the desire in the dying person to return for some purpose forced the higher consciousness to *remain awake*, and therefore it was really the *individuality*, the "spirit" that communicated. But in general the spirit is dazed after death and falls very soon into what we call "pre-devachanic unconsciousness". The second exception is found in the *nirmanakayas*.¹

On these points the teaching given later by Bishop Leadbeater and Dr. Besant and The Society's leaflets is that after death the average man continues his conscious existence in the astral plane with scarcely a break, and only after years of activity there does he pass on into Devachan. It has also been said that those who are asleep are usually in full communication with their recently dead relatives in their astral bodies. All this is constantly taught on the platforms and in the official pamphlets of The Society. It must be admitted that there has been a vast change in the generally accepted and promulgated teaching on the point. Opinions may differ as to whether that change spells progress or retrogression.

It cannot, however, be said that on this point the difference between Blavatsky Theosophy and Leadbeater Theosophy is of great importance, for the main things are

reincarnation, karma and the unfoldment or development of the soul of man and in these they concur. Whether a man remains a long time in the astral plane or proceeds at once to Devachan cannot matter much to us now.

But when we come to the question of what agencies are provided to help man as quickly as possible on the path of unfoldment we find divergence which is important, because it so strongly affects the conduct of our life here and now. The recent teachings—especially since 1925—emphasize personal and ceremonial factors, which Madame Blavatsky regarded as superstitions. To her, "faith in the Gods and God, and other superstitions attracts millions of foreign influences, living entities and powerful agents," which the Masters could drive away only by "more than ordinary exercise of power," these influences being more of an obstacle than meat-eating, wine-drinking and "promiscuous physical associations".²

The recent teachings refer to such matters as spiritual forces communicated by apostolic succession, the response to prayer, and appeals to Christ and God. We find Bishop Leadbeater writing:

Among students of Church history widely divergent views are held about the origin of Holy Orders. The Roman Church has always maintained that the three Orders (bishop, priest and deacon) were instituted by Christ Himself and that the first bishops were consecrated by the apostles . . . Clairvoyant investigation into those early periods absolutely confirms the contention of the Roman Church. . . . There has been no break in the apostolic succession.³

² *The Mahatma Letters*, p. 462.

³ *The Science of the Sacraments*, pp. 282-6.

¹ *The Key to Theosophy*, p. 125.

In *Isis Unveiled*, however, Madame Blavatsky wrote:

The present volumes have been written to small purpose if they have not shown, (1) that Jesus, the Christ-God, is a myth concocted two centuries after the real Hebrew Jesus died; (2) that, therefore, he never had any authority to give Peter, or any one else, plenary power; (3) that even if he had given such authority, the word Petra (rock) referred to the revealed truths of the Petroma, not to him who thrice denied him; and that, besides, the apostolic succession is a gross and palpable fraud.¹

She also repudiated the idea of mediation or organized access to the Masters. When some one wrote to her and asked to be put in connection with the Brothers her reply was:

Do you know so little of the laws of their order as not to understand that by this very act of yours—which was entirely unsolicited and a spontaneous proof of your loyalty—you have drawn their attention to you already, and that you have established relations with them yourself? . . . It is not within our power to do anything for you more. Occultism is not like Christianity, which holds out to you the false promise of mediatorial interference and vicarious merit. . . .

To Madame Blavatsky the Christ and the Manu were not individual beings. On this point I will allow comparative quotations to speak for themselves, Bishop Leadbeater wrote in *The Inner Life*:

The Manu, or temporal leader, is practically an autocratic monarch who arranges everything connected with the physical plane life of the new race, and endeavours to make it as perfect an expression as possible of the idea which the LOGOS has set before Him for realization.²

¹ *Op. cit.*, II, 544.

² *Op. cit.*, I, 15.

But Madame Blavatsky, in her *Transactions of the Blavatsky Lodge*, gives quite a different view:

Manu is not really an individuality, it is the whole of mankind. You may say that Manu is a generic name for the Pitris, the progenitors of mankind.³

The later view of Christ makes him a particular being, as seen in the following words from Dr. Besant's *Esoteric Christianity*:

The historical Christ, then, is a glorious Being belonging to the great spiritual hierarchy that guides the spiritual evolution of humanity, who used for some three years the human body of the disciple Jesus . . . That mighty One who had used the body of Jesus as His vehicle and whose guardian care extends over the whole spiritual evolution of the fifth race of humanity gave into the strong hands of the holy disciple who had surrendered to Him his body the care of the infant Church.⁴

In contrast with this we may take H.P.B.'s statement in her *Esoteric Character of the Gospels*.

Many and many a time the warning about the "false Christs" and prophets who shall lead people astray has been interpreted by charitable Christians, the worshippers of the dead-letter of their scripture, as applying to mystics generally, and Theosophists most especially . . . For Theosophists were never found saying that Christ is "Here" or "There", in wilderness or city, and least of all in the "inner chamber" behind the altar of any modern church. Whether Heathen or Christian by birth, they refuse to materialize and thus degrade that which is the purest and grandest ideal—the symbol of symbols—namely, the immortal Divine Spirit in man, whether it be called Horus Krishna, Buddha, or Christ.

And in *Lucifer* H.P.B. applied this thought to Dr. Besant, when

³ *Op. cit.*, p. 100.

⁴ *Op. cit.*, pp. 140-2.

she became a Theosophist, in the following words:

But, it is quite correct to say that "having for long done the will (i.e., put in practice the first of the Theosophical principles) she is now beginning to know of the doctrine. But this doctrine, let us hope, will never lead her to make again "her communion at a Christian altar", in other words to renounce the whole and the absolute for the part and finite.¹

The Mahatma Letters to Mr. Sinnett seem to be always in harmony with H.P.B. On this point we have:

Let these unfortunate, deluded Christians know that the real Christ of every Christian is the Vach the "mystical Voice", while the man—Jeshu was but a mortal like any of us, an adept more by his inherent purity and ignorance of real Evil, than by what he had learned with his initiated Rabbis and the already (at that period) fast degenerating Egyptian Hierophants and priests.²

Carrying our thought further, to the idea of God, we find Bishop Leadbeater writing that the Logos exists above his system and "sits upon it as on a lotus throne." He is described as being "as near an approach to a personal (or rather, perhaps, individual) God as any reasonable man can desire."³ But H. P. B. said:

Our DEITY is neither in a paradise, nor in a particular tree, building, or mountain; it is everywhere, in every atom of the visible as of the invisible Cosmos, in, over, and around every invisible atom and divisible molecule; for IT is the mysterious power of evolution and involution, the omnipresent, omnipotent, and ever omniscient creative potentiality.⁴

¹ *Lucifer*, 1889, pp. 448-9.

² *Op. cit.*, p. 344.

³ *The Inner Life*, I, pp. 143-6.

⁴ *The Key to Theosophy*, p. 53.

Elsewhere she said:

In Esoteric Philosophy the Demiurge or Logos, regarded as the CREATOR, is simply an abstract term, an idea, like the word "army". As the latter is the all-embracing term for a body of active forces, or working units—soldiers, so is the Demiurge the qualitative compound of a multitude of Creators or Builders.⁵

Here also *The Mahatma Letters* agree with Madame Blavatsky:

He says that people will not accept the whole truth; that unless we humour them with a hope that there may be a "loving father and creator of all in heaven" our philosophy will be rejected *a priori*. In such a case the less such idiots hear of our doctrines the better for both. If they do not want the whole truth and nothing but the truth, they are welcome. But never will they find us—at any rate—compromising with, and pandering to public prejudices.⁶

Elsewhere also we find the same series of *Letters* repudiating the idea of "a consciousness, omnipresent and eternally beneficent" having "a plan in accordance with which evolution is being guided," to quote the words of one of The Society's new leaflets.

Coming now to the question of religions we find a great contrast, for while Theosophy may be in a sense identified with religion, it could find no good place for religions in human evolution, according to H.P.B. But let me first give two quotations from Dr. Besant:

As the origin and basis of all religions, it (Theosophy) cannot be the antagonist of any. It is indeed their purifier, revealing the valuable inner meaning of much that has become mischievous in its external presentation by the perverseness of ignorance and the accretions of superstition; but it recognizes and defends itself in each, and

⁵ *The Secret Doctrine*, I, 380.

⁶ *Op. cit.*, p. 304.

seeks in each to unveil its hidden wisdom. No man in becoming a Theosophist need cease to be a Christian, a Buddhist, a Hindu; he will but acquire a deeper insight into his own faith.¹

What is the object of religions? They are given to the world by men wiser than the masses of the people on whom they are bestowed, and are intended to quicken human evolution . . . All the types need religion, so that each may reach upwards to a life higher than that which he is leading . . . Religions seek to evolve the moral and intellectual natures and to aid the spiritual nature to unfold itself.²

Let me now give quotations from H.P.B. on this subject. Three will be enough:

The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church—the Temple of God within us, walled in by matter but penetrable by any one who can find the way; *the pure in heart see God*.³

The mysteries of Heaven and Earth, revealed to the Third Race by their Celestial Teachers in the days of their purity, became a great focus of light, the rays from which became necessarily weakened as they were diffused and shed upon an uncongenial, because too material, soil. With the masses they degenerated into Sorcery, taking later on the shape of exoteric religions, of idolatry full of superstitions, and man—or hero-worship.⁴

A page torn out of the history of the Secret and Sacred Sciences, their evolution, growth and *Death—for the profane masses* . . . It relates . . . to the . . . systematic persecution of the Prophets of the Right Path by those of the Left. The latter, having inaugurated the birth and evolution of the sacerdotal castes, have finally led the world into all these exoteric religions, invented to satisfy the depraved

taste of the "hoi polloi" and the ignorant for ritualistic pomp and the materializations of the ever-immaterial and Unknowable Principle.⁵

On the subject of our attitude towards the Masters we may compare with recent literature the views of Madame Blavatsky as expressed in a letter to Dr. Franz Hartmann in April 1886, as follows:

As to . . . that portion of your letter where you speak of the "army" of the deluded—and the "imaginary" Mahatmas of Olcott—you are absolutely and sadly right. Have I not seen the thing for nearly eight years? Have I not struggled and fought against Olcott's ardent and gushing imagination, and tried to stop him every day of my life? Was he not told by me . . . that if he did not see the Masters in their true light, and did not cease speaking and inflaming people's imaginations, that he would be held responsible for all the evil The Society might come to? . . .

When we arrived (in India) and Master coming to Bombay bodily, paid a visit to us . . . Olcott became crazy. He was like Balaam's she-ass when she saw the angel! Then came . . . other fanatics who began calling them "Mahatmas"; and little by little, the Adepts were transformed into Gods on earth. They began to be appealed to and made *pūja* to, and were becoming with every day more legendary and miraculous . . . Well, between this idea of Mahatmas and Olcott's rhapsodies, what would I do? I saw with terror and anger the false track they were all pursuing.

Is it Olcott's fault? Perhaps to a degree. Is it mine? I absolutely deny it and protest against the accusation. It is no one's fault. Human nature alone, and the failure of modern society and religions to furnish people with something higher and nobler than craving after money and honours—is at the bottom of it. Place this failure on one side, and the mischief and havoc produced in people's brains by modern spiritualism, and you have the enigma solved.

⁵ *The Secret Doctrine*, II, 503.

¹ *The Ancient Wisdom*, p. 5.

² *Esoteric Christianity*, pp. 3-4.

³ *Isis Unveiled*, II, 635.

⁴ *The Secret Doctrine*, II, 281.

While recognizing that each member must draw his own conclusions with reference to these changes of doctrine, I think personally that they indicate retrogression rather than progress. In an effort to make straight the way for the footsteps of the public or the feeble brethren, or else to simplify the teaching, there has perhaps been some reversion to the simple explanations and encouragements adopted already by spiritualists and the churches. I hope I shall not on this account be labelled a "Back to Blavatsky" Theosophist. Not that I mind much, if it be not used as a term of reproach, or pity. Really, I am merely desirous to get my Theosophy straight, and to associate with others who are trying to do the same thing.

Since The Society has no dogma, it cannot pronounce upon its own progress or retrogression. But the important thing in my eyes is that we should come together on these points of difference, consider them very fully, and not allow The

Society to drift. It does not seem to me a quality of brotherhood, especially on the part of a majority, to "agree to differ," and so relegate, it may be, the views of minorities to a living tomb. Herein lies one of the very few points on which I find myself in disagreement with Dr. Arundale's expressed policy. He has written that we should go "together separately". I do not like that. I want to go together together. Some express the same idea by saying, "We will meet on the mountain top!" But my idea of a Society is that we should meet here and now. Where we find differences of opinion there is the more need of our getting together. We need one another—I do not mean in a mere social mood avoiding essential matters, but in our most vital thinking. If The Society increasingly functions for this closer and more benevolent intermingling of opinion, then I think we may congratulate it and all its faithful Sections and Lodges on progress indeed.

Do I contradict myself? Very well, then, I contradict myself; (I am large. I contain multitudes).

WALT WHITMAN

"SEEMING DISCREPANCIES"

By A. J. HAMERSTER

Nothing blinds like fanaticism, or a one-sided view of a question.—Isis Unveiled, I, 222.

THE foregoing article points out that since H.P.B.'s days Theosophy, as expounded by A.B. and C.W.L., has "vastly changed" and greatly "diverged," and that The Theosophical Society has been "allowed to drift" away from the pristine teachings, drawing from all this the conclusion that there has been "retrogression rather than progress." The means employed to prove this is the juxtaposition of quotations from H.P.B.'s books and *The Mahatma Letters* on the one hand, and the writings of A.B. and C.W.L. on the other, the writer giving little comment of his own, only underlining in a few sentences the differences and contradictions between the two sets of teachings. An excellent method on the whole, letting each party have his say, and leaving the reader to draw his conclusions by his own better judgment.

Now, my own judgment tells me, from the material adduced in the article, and from my own studies, that there is certainly between the Theosophy of last century and the Theosophy of this century—to put it more impersonally than if we were to speak of H.P.B.'s Theosophy *contra* A.B.'s and C.W.L.'s Theosophy—a great difference, change, divergence, even contradiction and opposition perhaps. But

this has not led me to the same conclusion as the writer's, namely that there has been "retrogression rather than progress." On the contrary, it is what we might reasonably expect, my opinion being that the "difference, change, divergence, contradiction and opposition" testify in no uncertain way to a healthy life and a vigorous progress of Theosophy and The Theosophical Society, in the Diamond Epoch that lies behind us. Imagine the paradox of an immovable Theosophical movement, chained to the dead rock of last century's Theosophy! Theosophy is a science, a science of the occult, the hidden, the unknown, and therefore of necessity a progressive science. As there have been and always will be progressing stages of science: Ptolemaic, Copernican, Newtonian, Einsteinian, Planckian, etc., so have there been and always will be evolving stages of Theosophy: Iamblichian, Lullian, Paracelsian, Blavatskian, Leadbeaterian, etc. Imagine some one saying to Einstein that the radical divergence from, the diametrical opposition in cardinal points of modern science to seventeenth, eighteenth and nineteenth century Newtonian physics is to be counted "a retrogression rather than a progress," for no other reason than the existing

difference and contrast between the new and the old. Would the new be the new if it did not differ from, if it did not contradict the old? Is not the new but the contradiction of the old?

To find differences and contradictions, not only between different authors, but also within the *oeuvre* of one and the same writer, as well as in the things of everyday life, is the easy (in its consequences, however, often uneasy) pastime of the man in the street. To find differences, to underline them, to grow fanatic about them, to hold to one side, and decry the other, that is the story of his short life. Thereby he lives, therefor he goes to war, therein he dies, and dies alas . . . blindly. For, "nothing blinds like fanaticism, or a one-sided view of a question," said H.P.B.

To solve differences and contradictions, on the other hand, is the philosopher's laborious but happy and illuminating task. When you solve differences, contradictions, opposites, they dissolve into thin air, and leave you with a clearer insight into the richness and the fullness of life.

Hindu philosophy rightly says that "by the delusion of the pairs of opposites all beings walk this universe wholly deluded," but also that there are "men of pure deeds, freed from the pairs of opposites" (*Bhagavad Gita*, VII, 27-28). Western philosophy teaches the same. In Plato's and in Hegel's dialectic, for example, all understanding proceeds by contradiction, and the solution of contradictions in a higher unity. Somewhere in his *Encyclopaedia* Hegel asserts that it is by contradiction that the

world moves onward in its course, that science and philosophy have progressed through the ages. That, then, is the true end of philosophy, not to find differences, contradictions, opposites, and then to array oneself on one side, but to look through them as it were, and thereby find their greater truth, their deeper reality.

The conflict of the schools and sects—in philosophy and science not of very much better temper than in religion; read for instance Schopenhauer's invectives against Hegel—is notorious. Every clinger to one side, one truth, one revelation will revile all past, contemporaneous and future teachers as "so many false prophets that have gone out into the world to lead you astray" (1 *John* I, 26; IV, 1). But shall we as Theosophists follow such examples? Shall we accuse Plato of retrogression because he diverged from his master Socrates, or Aristotle from Plato, or Spinoza from Descartes, or Hegel from Kant? Shall we not rather comprehend better than any other Hegel's teaching that, not only in the world of physical organisms is there evolution, but also in the world of thought-systems, in the schools of philosophy, of science, and of religion, to which by right Theosophy belongs, probably as the oldest, certainly as the deepest-reaching?

It is not the first time in the history of the modern Theosophical "Movement," that later teachings have been decried as contradictory to earlier ones. We may still read in *The Mahatma Letters* of the "famous contradictions,"¹ detected

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

by A. O. Hume in "The Early Teachings of the Masters." And what was the Master's defence? "You deduce but too readily from incompleteness contradictions," he wrote to A. P. Sinnett. Again: "What grumblings, what criticisms on Devachan, and kindred subjects, for their incompleteness and many a seeming contradiction! Oh blind fools!"³ And calling in the judgment of "a high Adept whose powers are not in the Chohan's chancery sequestered by Him to prevent him from squandering them upon the unworthy objects of his personal predilections," the Master reports this "high Adept's" decision as follows: "It is all perfectly correct. But, since many sentences are incomplete, and the subjects scattered about without any order, I do not wonder that your 'lay chelas' should find fault with them. Yes; they do require a more explicit and clear exposition."⁴

But when such "a more explicit and clear exposition" is given, it only makes the "hue and cry" against the "false prophets" the more bitter. H.P.B. was not the fit instrument for giving such an "explicit and clear exposition." "Incomplete and the subjects scattered about without any order," exactly describes the state of her writings. On the other hand, "a more explicit and clear exposition" admirably characterizes A.B.'s and C.W.L.'s books. But has it saved these successors of H.P.B. from being denounced as retrogressive powers, that is powers of evil, leading humanity to the devil, instead of as powers for good, fit instruments of the Masters in the fulfilment of the "High Adept's"

suggestion for "a more explicit and clear exposition."

"Occult truth," H. P. B. writes, "cannot be absorbed by a mind that is filled with preconception, prejudice or suspicion," whether these be founded on H. P. B.'s own writings, or the Masters', or Buddha's, or Christ's. "It [occult truth] is something to be perceived by the intuition rather than by the reason, being by nature spiritual, not material. Some are so constituted as to be incapable of acquiring knowledge by the exercise of the spiritual faculty" [of this intuition]. And unfortunately, H. P. B. informs us, "there are many such in The Society; and the body of the discontented are recruited from their ranks. Such persons readily persuade themselves that later teachings, received from exactly the same source as earlier ones, are either false or have been tampered with by chelas, or even third parties. Suspicion and inharmony are the natural result, the psychic atmosphere, so to say, is thrown into confusion, and the reaction, even upon the stauncher students, is very harmful,"⁵ perhaps indeed, even to wishing to upset the whole apple-cart.

The writer of the preceding article is wholly for truth. So are we all! He is prepared "if necessary, even to upset the applecart," again "in the interests of truth." There! that is the philosophy or better the hue and cry, for there is little philosophy in it, of the man in the street. It sounds hefty, but it reeks of the mobs in the marketplace. The sense, however, of upsetting the applecart and spilling the precious food (and don't forget

the poor old applemother) is what I cannot see. Had not one rather keep in mind and never lose sight of the possibility of the applecart containing also a truth or the truth, which is not his truth or our truth and should not this, therefore make us doubtful of the "necessity," not to speak of the propriety, of upsetting the applecart! "That is the question." Not "to be or not to be," but whether "to be and not to be," or becoming, growing, progress, evolution is not the higher truth, to be searched for and welcomed rather than keeping rigidly immobile, to old imperfectly expressed or incomplete truths, may they have come from H. P. B. or the Masters, Jesus or Buddha, A.B. or C. W. L. Why such a dogmatic attitude in a Theosophist? It is the principal shortcoming of the foregoing article. Why, for instance, should H. P. B.'s alleged denial of a more or less long life of the deceased person on the astral plane, be *per se* better, or more logical, or more truthful than A. B.'s and C. W. L.'s affirmation of it? Why should the latter be dubbed "retrogressive?"

I do not propose to go into all the points of alleged divergencies raised in the preceding article. I should even have liked best of all to keep my "response" to the writer's challenge altogether philosophical, as I have tried to make it until now, and to leave the "solutions" of the differences to the diligent student himself. But I think it would not be fair towards the writer if I shirked the duty of considering at least some of the discrepancies in a factual way also.

It is a tedious business and it must needs—when the subject is of an occult nature, the knowledge of which is not obtained from one's own experience—be more or less dogmatical and controversial, quoting authorities, splitting texts and words and meanings. And all this, while I am of A. P. Sinnett's opinion that the differences and contradictions are in general "not much worth worrying about, though for the present they leave me cloudy in my ideas."⁷ Rather than drag them into public dispute, with nobody able to pronounce a final judgment, I would advise each student to follow the Master's suggestion to A. P. Sinnett, individually to "make notes of them," and to try to find their solution for himself. Yet, as I said, having once accepted the writer's challenge as to principles, I cannot well ignore it altogether as to facts, but I will certainly not tax the reader's patience and my own endurance beyond an examination of the first two points raised by the writer. That should be enough in any case to show either the strength or the weakness of the writer's arguments.

The first point concerns the life after death. On pages 238 and 239 of his article two quotations are given from H. P. B.'s *Key to Theosophy*, leading the writer to the deduction that after physical death "a man proceeds at once [italics mine] to Devachan," and only "the mere shell of the personality wanders about in the astral plane until it fades away," whereas A. B.'s and C. W. L.'s teachings are said to be that "only after years of activity" on the astral plane does the average man "pass on into Devachan."

To prove this the writer places two completely disjointed passages from *The Key* together as if they were treating of the same subject, whereas in reality the two texts, separated in the original by full six pages of other though related matter, have to do with quite different though again related conceptions. The first quotation, as expressly stated by H.P.B. but not so quoted by the writer, considers the state of the man's "remains" after his "*second death*," "when the Atma-Buddhi-Manasic triad is said to 'separate' itself from its lower principles, or the reflection of the ex-personality, by falling into the Devachanic state." The second quotation, on the other hand, speaks of "the few days that follow immediately the death of a person and before the *Ego* passes into the Devachanic state. The spirit is dazed after death and falls very soon into what we call *pre-devachanic* unconsciousness." "Very soon," here means presumably the same "few days that follow immediately the death of a person," mentioned a few lines before.

Now my contention is that this second text does not deal with the state of the man's "remains" after his "second death," like the first text, but of his state between the first and second death. But need I assert as much? Are not H.P.B.'s own words in this second passage clear enough? Does she not declare in so many words that a few days after the physical death a man falls into what is called a "*pre-devachanic* unconscious" state? The italics and inverted commas are all H.P.B.'s. But, one may object: the "pre-devachanic un-

conscious" state is only momentary, just a fleeting moment "before the *Ego* passes into the Devachanic state." It is in this way at any rate that it seems to have been understood by the writer. But is that right? And how does he know? Where does H.P.B. put any definite short time-limit to it? Not in the text under consideration at any rate.

Then let us see what we can find elsewhere in her writings about that pre-devachanic state—conscious or unconscious, that is another story, which may be told some other time. And let us first make clear what that state really means. It is the gradual withdrawal of the *Ego* into Devachan where the impurities of earth-life cannot follow it. It is therefore a purificatory process, a slow disentangling of the knots laid during earth-life. *Non datur saltus in natura*. Nature does not proceed by leaps and bounds. That is one reason why we might believe in the pre-devachanic state taking *some time* at least. In *The Secret Doctrine* H.P.B. definitely identifies this purificatory process with man's life in Kama-loka. It is "a place of purification," she says (I, 463). Again: "Purgatory," she declares, is "the borderland between heaven and hell, the one for all men, whether good, bad or indifferent. With the ancients it meant simply that which in *Esoteric Buddhism* is called the Kama-loka, between Devachan and Avitchi" (*The Secret Doctrine*, III, 227). And in another place, recurring again to the same subject of Kama-loka, she quotes these words from Proclus: "After death, the soul continueth in the aerial

(astral) body, till it is entirely purified from all angry, sensual passions, then doth it put off by a *second death* [when arising to Devachan, H.P.B.] the aerial body as it did the earthy one" (III, 373).

If all this is true, how can we logically or reasonably deny to this after-life some considerable length, as well as a consciousness of some sort? For what would purification mean without some consciousness of it? It may be objected perhaps that the last two quotations, having been taken from the posthumous so-called third volume of *The Secret Doctrine*, cannot be accepted as authentic teachings of H. P. B. But then I would point out that they are entirely in agreement with the immediately preceding quotation from the undoubtedly authentic first volume.

We must now see if we cannot find stated somewhere the definite time-length of this after-death life. Here is something of that kind. A Caledonian Theosophist had also detected "Seeming Discrepancies" between the earlier and the later teachings. Obviously, history repeats itself constantly. And what was H.P.B.'s answer? Emphatically she denies the charge. "We may well be taxed with too loose and careless a mode of expression, with a misuse of the foreign language in which we write, with *leaving too much unsaid and depending unwarrantably upon the imperfectly developed intuition of the reader*. But there never was, nor can there be, any radical discrepancy between the teachings in *Isis* and those of this later period, as both proceed from one

and the same source—the ADEPT BROTHERS."

In my opinion the same is true of the still later teachings of A.B. and C.W.L. "Radical discrepancies" in the latter with H.P.B.'s teachings I have still to find, and that is a proof to me that A. B. and C.W.L. had their knowledge from the same ADEPT BROTHERS, who instructed H. P. B. But to return to the "Seeming Discrepancies" of the Caledonian Theosophist: in her reply H.P.B. speaks of the "interval" or "period between the physical death and the merging of the spiritual *Ego* into that state which is known in the Arhat esoteric doctrine as "*Bardo*". We have translated this," she adds, "as the 'gestation' period, and it lasts from a few days to several years, according to the evidence of the Adepts."⁸

And if we do not think the time-limit of "several years" sufficient to cover the younger teachings of a period ranging from "a few days or hours" up to "about forty years" for "the average man of what is called the lower middle class,"⁹ then we have the following passage from a letter of the Master, widening out those "several years" of H.P.B. into "a number of years." The passage is, I think, all-conclusive. Incidentally it also shows how we should *not* read H.P.B., namely, all too literally and mechanically as it were. Referring to H.P.B.'s above quoted lines on "*Bardo*," A. P. Sinnett in one of his letters to the Master put the query: "The period of gestation between Death and Devachan has hitherto been conceived by me at all events as very long:

Now it is said to be in some cases only a few days, in no cases (it is implied) more than a few years. This seems plainly stated, but I ask if it can be explicitly confirmed because it is a point on which so much turns."

The last words show A. P. Sinnett's disagreement with the opinion of the writer of the foregoing article that the length of time of the after-life on the astral plane "cannot matter much to us now." This latter view can be held only when one is blind to or ignores the function of that after-life as a purificatory or purgatorial process. At any rate the Master's answer to Sinnett's question is explicit. "Another fine example," [the Master refers to H. P. B.'s reply to the Caledonian Theosophist], "of the habitual disorder in which Mrs. H. P. B.'s mental furniture is kept. She talks of 'Bardo' and does not even say to her readers what it means! As in her writing room confusion is ten times confounded, so in her mind are crowded ideas piled in such a chaos that when she wants to express them the tail peeps out before the head. 'Bardo' has nothing to do with the duration of time in the case you are referring to. 'Bardo' is the period between death and rebirth—and may last from a few years to a kalpa. It is divided into three sub-periods (1) when the Ego delivered of its mortal coil enters into Kama-Loka (the abode of Elementaries); (2) when it enters into "Gestation State"; (3) when it is reborn in the Rupa-Loka of Deva-Chan. Sub-period (1) may last from a few minutes to a number [the Master's italics] of

years—the phrase "a few years" becoming puzzling and utterly worthless without a more complete explanation, etc."¹⁰

And if after this testimony of the Adepts, one might still doubt if H. P. B. herself knew of this "number" of years, then I may as a final proof of the accord instead of discrepancy between the earlier and the later teachings quote Annie Besant's *Ancient Wisdom*: "Many a student lives for long years [on the astral plane], sometimes for centuries—according to H. P. B. [italics mine]."¹¹ Are we, who come so much later, to know better what H. P. B.'s teachings were on the subject, than her direct pupil?

We must now briefly glance at the second point, raised by the writer of the foregoing article against the younger teachings, regarding "the question of what agencies are provided to help man as quickly as possible on the path of unfoldment. The recent teachings—especially since 1925—emphasize personal and ceremonial factors, which Madame Blavatsky regarded as superstitions. To her [the writer here quotes from one of her letters] 'faith in the Gods, or God, and other superstitions, attracts millions of foreign influences, living entities and powerful agents,' which the Masters could drive away only by more than ordinary exercise of power, these influences being more of an obstacle than meat-eating, wine-drinking and promiscuous physical associations."

Note again how one-sidedly the writer quotes and reads his sources. For if it is possible "to attract

millions of foreign influences, living entities and powerful agents" of an evil nature, devils or demons in ordinary parlance, then surely it must be equally possible, if not more so, to attract also Angels or Spirits of a good nature. If rites and ceremonies impure are effective to release the night-forces of nature, how should not pure rites be as potent to draw down the blessing of the beneficent powers? Indian and western philosophy, as pointed out in the beginning of this article, have taught us to look always for the pairs of opposites, everywhere in nature. Never be content with finding one side only, but if you have discovered one, then look out immediately for the other side, its opposite or contrast. In the same letter of H. P. B., from which the writer quoted about the evil influences, and immediately following those lines, she cries out in some despair apparently: "Explain this to Mr. Sinnett (I CAN'T)—tell him to read over what I said . . . and let him remember that as all in this universe is contrast (I cannot translate it better), so the light of the Dhyani Chohans and their pure intelligence is contrasted by the 'Ma-Mo Chohans' [Chohans of Darkness] and their destructive intelligence."¹²

I do not think I need go further. The above is sufficient, in my opinion, to lay bare the inherent weakness of the foregoing article—namely its one-sidedness—as well as to show, in some measure at least, the rationality, if not the truth, of 'my and others' faith in

the *progressive* march of Theosophy, since A.B. and C.W.L. joined the Movement.

A last word. The law of the pairs of opposites is a double-edged sword, cutting left and right, dividing what should be one army of Theosophists, into two camps, here the retrogressionists, there the progressionists. Can we climb the steep and narrow road "together together," as the writer of the foregoing article wishes? To me it sounds like an empty play of words, a meaningless duplication. On the other hand the President desires us to walk "together separately." To me this sounds like the true, philosophical, "unity in diversity." Let us then so go together, meet each other on the way, here and now, where and when we can, till on the mountaintop we are sure to meet in the fulness of absolute unity.

NOTES

¹ *Loc. cit.*, p. 181.

² *Ibid.*, p. 243.

³ *Ibid.*, p. 365.

⁴ *Ibid.*, p. 181.

⁵ *Lucifer*, October, 1888, p. 92.

⁶ Cf. *Secret Doctrine*, 1st ed., I, 257; J. H. Stirling, *The Secret of Hegel*, I, 319 et seq.

⁷ *The Mahatma Letters*, p. 178.

⁸ THE THEOSOPHIST, June 1882, p. 226.

⁹ A *Textbook of Theosophy*, by C. W. Leadbeater, 1912, p. 65.

¹⁰ *The Mahatma Letters*, p. 105; *The Early Teachings of the Masters*, p. 59.

¹¹ *Loc. cit.*, 1897, p. 103.

¹² *The Mahatma Letters*, pp. 462-3.

IN A BUDDHIST MONASTERY

By BARBARA SELLON

"IF the Buddha came to Japan today, he would probably be as surprised as the Christ might be if he visited Europe."

"One wonders which of the dozen or more sects would remind him at all of the simple direct teachings of the deer-park."

"Well, at any rate, in Zen Buddhism He would recognize His own intense preoccupation with the search for truth. One can imagine Him looking, with a reminiscent smile, at the young monks struggling with their *koans* as He once struggled to solve His own great problem."

"Zen certainly comes nearest to our Theosophical understanding of the Lord Buddha's teaching".

We were discussing Professor Suzuki's book, *The Training of a Zen Buddhist Monk*, which we had been reading with great interest and, it must be confessed, some puzzlement, when the telephone bell rang and a distant voice enquired: "Would you like to spend to-morrow at a Zen monastery? The Abbot, hearing that you are interested in Zen invites you to come to the chanting of the *sutras* and to stay to the mid-day meal. On this day the laity is admitted and he would be very glad to meet representatives of your honourable Theosophical Society."

Needless to say we accepted with much pleasure. Long ago our interest in Zen Buddhism had

been stirred by reading L. Adams Beck's *Garden of Vision*, and we had followed this up by the study of Daisetz Suzuki's books and the articles in *The Eastern Buddhist*—all that we could lay our hands on in English. So that this invitation to see for ourselves something of the Zen life came as a longed-for opportunity.

The philosophy of Zen is that of Buddhism coloured by mysticism, for Zen is a discipline rather than a philosophy. It is a way of life by which Buddhist consciousness may be developed. The word Zen means *Dhyana*, meditation, though it is *Prajna*, intuitive knowledge and power which is the object to be reached through this meditation.

Zen was brought to China from Southern India some thirteen hundred years ago by the Great Teacher, Bodhidharma, a red-faced choleric looking individual if we may trust the portraits, to be found every where in Japan, reproduced in a few lines or chipped out of wood, but full of force and character. This philosophy was brought to Japan, tinged now with Taoism, in the 13th century. Its direct one-pointedness and vigour appealed at once to the military class and from it arose *Bushido*, the way of the warrior, and much of that which is finest in Japanese life. Here it is still a force to be reckoned with, though in China it has

1935

IN A BUDDHIST MONASTERY

253

died out. One feels that the potential greatness of Japan—one might almost say the potential menace of Japan—lies just in the idea of *mo chi chu*, "go-straight-aheadness" which is essential to Zen.

Zen is an attempt, much like that made by Krishnamurti today, to express the inexpressible. "The Zen Master speaks in terms of that inner experience in which mind and body dissolve and all our ordinary ways of looking at the so-called world undergo some fundamental transformation. Naturally statements issuing out of this sort of experience are full of contradictions",¹ and it is just these apparent contradictions which form the *koans* (problems) the solving of which through hours, weeks and sometimes months of meditation is the major discipline of the Zen monk. The Zen master does not give instruction, he tries to awaken, sometimes even by physical violence and shock, that which lies dormant in each of his pupils, the basic teaching being: "Look carefully within and there you will find the Buddha."

Feeling that much of Japan's attitude in the world today arises from a mis-application of these teachings of spiritual growth and realization to worldly progress we were particularly anxious to see the *Zendo* in action.

It was a glorious spring morning, as, with our Buddhist friend—himself a student from the monastery—we set out for Yawata and the Empukuji Temple, azaleas in bloom everywhere, wistaria and tender green of young leaves. The

¹ *The Training of a Zen Buddhist*, by Daisetz Suzuki.

train was full of children—all trains in Japan are full of children in the "young-leaf-viewing season"—hundreds of boys and girls sight-seeing. One has only to see them to understand Japan's need of expansion. We passed through the closely cultivated countryside, every inch of ground utilized. Between the rows of barley the following crop of egg-plant was already up; under the new leaves of the vine pergolas, the earlier crop of broad beans just ripening. The fields are never fallow—the peasant, always at work, twelve hours a day, seven days a week, the old Japan works to feed the new. There is no room between the rows for machinery, not even for a horse to move, all the work is done in the age-old way by the patient, endless labour of the peasantry.

As we approached the monastery the road became crowded with short dark figures—all men—all in grey and black with twinkling white feet, and, alas, wearing for the most part European hats above their ceremonial silks. Among the azaleas by the roadside were small stone figures, and the pilgrims moved from one to another of them much as in Europe they make the Stations of the Cross.

We entered by the great gate and were taken to the Abbot's apartments, passing on the way huge tubs of cooked vegetables and cauldrons of rice being prepared for the temple guests. The monks worked quietly and efficiently. There was no talking, no hurry though they were expecting a hundred guests or more. All was orderly service, labour being part of the monks' daily discipline. The head

cook invited us to visit his spotless kitchen: "A miserable place and very dirty, but honoured by your presence". The position of cook is a highly honourable one and may only be filled by a monk who has acquired some degree of enlightenment and has been for many years in the temple, for here, in menial labour, he may accumulate much merit, not for his own benefit, but to be turned into the treasure-house of the world, without thought of personal reward, material or spiritual.

We slipped off our shoes at the entrance to the Abbot's quarters and were shown by an old monk into his receiving room. In a few moments he came, a cheerful powerful personality with the air common to the successful cleric the world over. A delightful host, he would have been just as much at home in Park Avenue as in this little hillside temple, but there was about him a quiet certainty and that inexpressible something by which one recognizes spiritual greatness. The conversation, over the inevitable cups of tea, was limited to a few polite platitudes, on either side, through an interpreter. We should have liked to ask him many questions, but it was to be an exacting day for him and he hurried away to robe himself for the ceremony in the temple. The Zen monks wear over their kimonos a transparent black garment and a square stole of tawny silk, but the officiants in the temple wear, over this again, a great robe of rust-coloured brocade, very magnificent, thrown over one shoulder. One recognizes the yellow robe, modified to suit a

different civilization and a colder climate.

As we entered the temple, a monk was calling his brothers to the ceremony by beating the *han*, a heavy hanging board with characters carved on it which read:

Birth-and-death is the great event
Transiency will soon be here
Let each awake and ever reverent
Give not himself to dissipation.

They came, a long, black procession with folded hands, and took their places on the mats in front of the laity. The Abbot and his attendants entered, made offering at the shrine, and the chanting began. Syllable by syllable, all equally stressed, the Sanskrit words sounded unfamiliar. The chanting was punctuated by strokes on a bell and accompanied throughout by the thud, thud, of a leather-wrapped stick on the *mokugyo*, a kind of wooden drum, hollow and resonant, which gives a curiously hypnotic sound, supposed to open the understanding of the hearer. This chanting went on for about an hour, and when it was over the entire congregation, after the ritual purification of hands and mouth, adjourned to the dining-hall and took their places, row by row on the floor.

The monks brought in the dining trays, one to each person. On each was a package, wrapped in a blue and white towel, containing three bowls of different sizes and a pair of chop-sticks—charming bowls of china, lacquer or wood, a pleasure to eat from. A procession of monks followed with the food in buckets—*miso* soup, vegetables and rice. The bowls were filled with good steaming food. The Abbot

came in and, walking between the rows, he spoke while the food got colder and colder. Every now and then he seemed to be reaching his peroration, and I thought that a hopeful gleam flickered in the eyes of his polite but hungry hearers, only to die out as he came to a new point in his discourse. We were told afterwards that it was a very salty, practical and altogether delightful talk and that the people had enjoyed every minute of it, but our earthy western minds were sad to see that good food coagulate into clammy coldness. No doubt it was good discipline, no one stirred, no one fidgeted. At last the verse of the mid-day meal was recited:

The meal has three virtues and six tastes,
Offered to the Buddha and to the Brotherhood;
Let all sentient beings in the Dharma-dhatu
Universally share alike in the offering.

The ceremonial taking of the first three mouthfuls followed, while a monk recited:

The first morsel is to destroy all evil,
The second is to practise all good deeds,
The third to save all sentient beings;
May we all attain the path of Buddhahood.

The bowls were quickly emptied. The monks refilled them again and again. There was no talking, no unnecessary movement of any kind, only the click of chop-sticks and the soft padding of the monks' *tabi* as they passed to and fro. When all were finished, hot water was brought and each guest washed his smaller bowls in the largest one, and as this was emptied out a monk recited, "the verse of the

waste water". This is addressed to the hungry dwellers in the spiritual worlds and seems an economical way of satisfying them:

The water wherewith the bowls are cleansed
Has the taste of heavenly nectar.
I offer it to you hosts of the spiritual realms,
May you be full and satisfied.
Om ma-ku-la-sai svaha!

For a moment all sat silent, before chanting the mid-day grace:

Having finished the rice-meal, my bodily strength is restored,
My power extends through the ten quarters and the three periods of time,
I am a strong man,
I waste no thought on reversing the wheel of cause and effect,
May all beings attain miraculous powers.

Meanwhile we had been conducted to the Abbot's private rooms and there served with a most delicious meal—soup, fried bean curd, vegetables, pickled plums from the monastery garden (the monks are great gardeners), sweetmeats, and there was even a plum wine *specialité de la maison* which our friend seemed to find very good.

The Abbot did not appear, but sent one of his assistants to show us the great dormitory, where the laity would spend the night. Row upon row of bright blue *futons*, each with a clean white covering, sewn neatly into place, where the quilt would touch the sleeper's face. These very thick quilts are the standard bed and bedding of the Japanese. They are about six feet square and are folded, half under and half over the occupant. They are placed

directly on the springy mats and are very comfortable, provided the toes can be induced not to stick out at the end. Fortunately these people are not tall, though remarkably well developed muscularly. With the increase of height now taking place owing to western methods of education, the housewives of Japan will have to reconsider the standard size of their *futons*.

We visited the little tea-house with its tiny garden, the go-down, where the treasures of the monastery are kept, and came to the Zendo, the meditation hall, where the monks spend the greater part of their time. The stone floor was covered, today, with the red rugs of ceremony, but usually it is bare and is used for the ambulatory meditation which from time to time breaks the long hours of sitting cross-legged for the novices. This room is about 36 ft. x 65 ft. and is the home of some fifty monks. It is known as "the hall of the eye of the right dharma", for it is here that the eyes are to be opened to a new view of the secret of life. Around two sides of the hall runs the *tan*, a raised, matted platform, some six feet wide, on which the monks sleep by night and meditate by day. Each has one mat, six feet by three, as his special home, behind this is a cupboard in which he keeps his small possessions and, during the day, his rolled-up quilt. This he spreads at 9 p.m. and, using for pillow the cushion on which he sits to meditate, he sleeps till 3.30, when he is awakened to begin again the life of meditation and service. Winter mornings can be bitterly

cold in Japan and the Zendo is not heated. It must be no easy matter to rise in the dark, pour cold water over oneself and return once more to the apparently unsolvable problem which has been one's companion for days or weeks. But the real seeker for truth cares for none of these things, and the others leave the monastery. There are no life-time vows to be broken. This is an entirely practical affair.

You come here for a purpose, if you do not achieve it you return to everyday life. If you do, in some measure, achieve it, you may also return to the world, but you are now a different being, free from the bondage of life and death and devoted henceforth to helping others to gain that freedom. Whether you remain in the temple or return to the world is of no importance. "A monk ought to be like a grind-stone. Chang-San comes to sharpen his knife, Li-Sze to grind his axe. Some who come may not appreciate the stone, but it remains ever contented." This in Zen is known as "cultivating secret virtue" or "practising deeds of effortlessness". What a familiar ring the words have to the student of Theosophy!

The great drum of the lecture-hall was booming as we left the Zendo. The monks and the congregation were already seated on the mats as we took our places. The great drum sounded faster and faster with a final staccato roll on the wooden studs on its circumference as the *Rōshi*, with his attendants entered the temple. (It would be interesting to know what relation this title of "Rōshi," given to the Zen-Master, bears to the

familiar "Rishi" of India.) He proceeded to the shrine of golden lacquer. Incense was three times offered to him, once for himself, once for his own master, and once for the founder of the monastery, and at each offering he prostrated himself thrice, while the monks chanted the song of meditation to the rhythmic beating of the *mo-hugyo*. He left the shrine, mounted his great chair, sitting in it cross-legged. One of his attendants placed a reading desk before him, while the other smoothed out his robes and handed him a cup of tea. In his deep pleasant voice he began his discourse. It was evidently gripping to his congregation, but we, benighted foreigners, not understanding the language, after the first half hour crept silently out to visit a unique feature of this temple—the Western Hospice, where Europeans and Americans, interested in Zen, may come, for a time, to study and lead a modified form of the Zen life in conditions suited to their needs.

A spotless little house with five small bedrooms, very simply but sufficiently furnished, with electric light and even an electric kettle to make one feel at home. A dining-room fitted up with the necessities for a western meal, a small kitchen with an electric hot plate on which western food can be prepared for those not content with the simple monastery fare provided, a European bathroom with hot and cold water laid on, everything spotless and inviting. The little garden contains a meditation cave for the use of those not yet ready for the more strenuous practices of the Zendo. As the Zen way of

living is to be practised as far as possible the residents do the work of the house and garden, as the monks do that of the monastery, making it part of the meditative life.

Leaving this home of peace we returned to the *Rōshi*'s hill-top house to thank him, over a final cup of tea, for a very memorable day. He invited us to return and stay awhile in the hospice. "For", he said, "you have studied much and have had great opportunities." Remember the words of Chung-Fêng, the great teacher:

A rare event it is to be born as human beings,

And now are we born as such.

Few have the opportunity of hearing the words of the Buddha,

And we have listened to them to-day.

This being so, if we do not attain liberation in this life,

In what life do we expect to attain it?

A picture rose in my mind, as we bowed our farewells—an oak-grove in sunny California and a slight vivid figure impatiently answering a question: "I do not believe in re-incarnation, I *know* it, but from my point of view, re-incarnation is a waste of time." Another picture followed, this time of a white-haired lady on a feather-clad eminence, shaking us all by the power of a wonderful voice, which declared: "If liberation means leaving my brothers without help, I will have none of it. I will not pass through that door, I will hold it open until the youngest of my brothers has entered in".

The *Rōshi* spoke true words. Certainly we in The Theosophical Society have had great opportunities. What are we going to do about it?

"SPIRIT OF MOTHERHOOD"

(THE COMPOSITE MADONNA)

THE universal appeal of the great picture which figures as our frontispiece, is the objectifying of Mother love, in the realization of the ideals of the world's greatest painters—their concepts of the Madonna.

The "Spirit of Motherhood" is a pictorial result of the union of science and art, and in this intensely interesting issue there is unmistakably apparent all the characteristics of its noble heritage of ancient beauty and spirituality.

It is a summing up in one wonderful face of the inspired ideals of almost three hundred old masters in their great zeal to depict the love and grace of Motherhood through a period of a thousand years, lighting "the world's great altar-stairs, that lead from darkness up to God."

To unify all of this transcendent beauty was the *leit motif* of its modern producer—Joseph Gray Kitchell—and the final rendition has been adjudged America's most interesting and beautiful contribution to the art wealth of the world.

In the earlier stages of the work it necessitated the use of scientific composite photography (invented by Mr. Kitchell), for by no other means could the accurate massing of line and plane have been effected. About 271 famous Madonnas, including that attributed to St. Luke, all available primitives of Byzantine or Greek origin, and all modern masterpieces from Cimabue to Bougereau, were merged into one composite image and in that unit the dominant characteristics of individual interpretations prevailed and eliminated extreme variants from the golden mean.

Perfectly corrected lenses of Jena glass and orthochromatized glass plates were used throughout the tedious initial work,

together with an ingenious apparatus fitted with transverse lines as fine as the spider-web filament used in the theodolite, which ensured the most delicate registration of the orbital, nasal and labial definitions so absolutely essential in building up the superimposed integrals.

Generally, similar paintings were classified into distinctive groupings, and of these there were nineteen. Each unit of each group was brought to perfect scale and photographed successively on plates that later became the secondary originals in the next stage of composition. Prints from each group negative became the units for final massing, and after that came the careful work of eliminating false lines and secondary half-tones. Then all instrumental agencies ceased and the work of delineating the result on canvas in neutral tones removed all but a few of the traces of its scientific genesis.

Joseph Gray Kitchell was a Major on the General Staff, U. S. Army, during the Great War, is a Fellow of the Royal Society of Arts, Great Britain, and author of books and articles on art, economic and scientific subjects. Examples of his mezzotone work were acquired by the Bibliothèque Nationale (Louvre), Paris; British Museum, London; Congressional Library, Washington; the Metropolitan Museum of Art, New York; and the National Academy. He is the creator of the large allegoric picture—"Thine is the Glory"—which he gave to the American War Department and which was bestowed by Secretary of War, Newton D. Baker, on the Red Cross Headquarters in Washington as the official tribute of gratitude from the Fighting Forces of the Army to the Healing Ones.

WHERE THEOSOPHY AND SCIENCE MEET

A CORROBORATION OF OCCULT RESEARCH

By G. NEVIN DRINKWATER

IN the September, 1932, issue of this journal, Mr. E. L. Gardner drew attention to the traces left by a great inland sea or lake in the Gobi Desert which had been discovered by Sven Hedin's latest Central Asian expedition.

As students of W. Scott-Elliot's *Story of Atlantis* (1896) are well aware, this work contains certain maps showing the geography of the world in the days of Atlantis. The last of these maps (fig. 1) shows the inland sea (or lake) in the Gobi on the shores of which the Aryan race was founded.

Both Dr. Besant and Bishop Leadbeater had a good deal to do with the clairvoyant researches embodied in *The Story of Atlantis*. The maps were drawn by Bishop Leadbeater.

Recently, the writer has discovered a map published by Dr. Norin, the geologist to the Hedin expedition, showing the extent of this prehistoric body of water so far as he has yet been able to trace it (fig. 2). A comparison of figs. 2 and 3 will show that the actual outline of a portion of the Gobi lake, as described in 1896 with the aid of clairvoyant research, has been amply substantiated by scientific research carried on from 1927.

Dr. Norin reports that the lake was at first fresh, and then, through rapid evaporation, became salty. The clairvoyant investigations reveal that at one time the "lake" was connected by a channel with the Arctic and was therefore in all probability salty. This is not necessarily a contradiction between occult and scientific research. At the later stage when the lake became a land-locked body of water, as shown in fig. 1, there is no reason why it should not have become fresh as required by the scientific researches. It is well known that some 10,000 years ago the Baltic became a fresh-water land-locked lake for a time.

According to Dr. Norin the lake lasted from Glacial to Post-Glacial times. This fits in well with the dates supplied by the occult investigations.

A full discussion, together with corroborations of some of the descriptions of pre-historic civilizations given in Dr. Besant's and Bishop Leadbeater's well known book, *Man: Whence, How and Whither*, has been published as a Transaction of the Science Group, Theosophical Research Centre, England, under the title *Corroborations of Occult Archaeology*.

Though the original of fig. 2 awaits the results of Dr. Norin's work was published in 1932, no further further researches with the greatest interest.

NOTES ON "CORROBORATIONS OF OCCULT ARCHAEOLOGY"

The striking illustrations reproduced below corroborate an important detail in the Scott-Elliot maps showing the world from the catastrophe of B.C. 80,000 to that of B.C. 9,564.

The author of the article, the Rev. Nevin Drinkwater, B. Sc., is a member of the Science Group of the English Theosophical Research Centre; he has pursued this corroboration and published the material gathered in the above-mentioned book *Corroborations of Occult Archaeology* (Theosophical Publishing House, London, May 1935, 70 pp.)

If the attention of Dr. Sven Hedin could be called to this article and the book, it might encourage him to search for the remaining traces of the Gobi Sea not yet discovered by Dr. Norin. Dr. Sven Hedin, when he visited Adyar, was very much impressed with Dr. Besant. We believe he is now exploring in Central Asia. He is a member of the Royal Academy of Sweden.

The most characteristic feature of the book is that it is written with scientific care, accuracy and caution, and it will therefore appeal to students of science, and

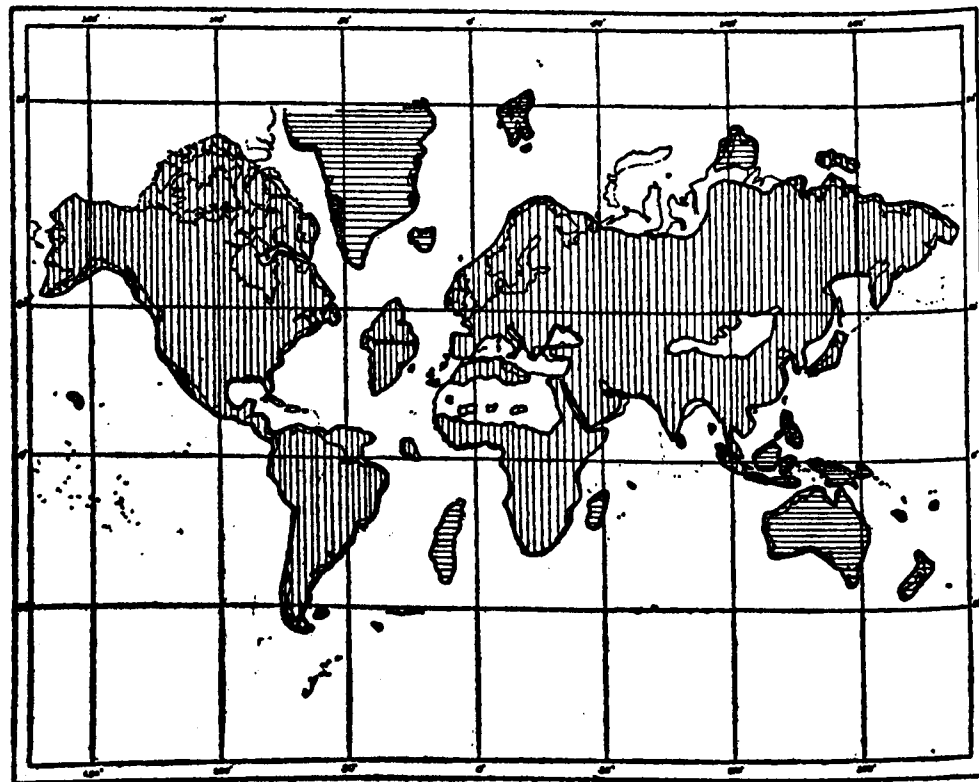


FIG. 1. Map based on clairvoyant investigations published in 1896 by W. Scott-Elliot, showing the world 75,000 years ago and the approximate configuration until the submergence of Poseidonis in B. C. 9,564 (Reduced).

of archaeology in particular. The book is one more attempt to show that clairvoyance is a fact, and that clairvoyant faculty may be used as an instrument of research. It is true that clairvoyant powers are possessed and developed by a few to such an extent that they can be

used for research. A recent work entitled *Extra-Sensory Perception*, by J. B. Rhine, published in 1934, suggests that most people are slightly clairvoyant. We know from classical Theosophical literature that clairvoyance and other powers are latent in man, and that in the course of

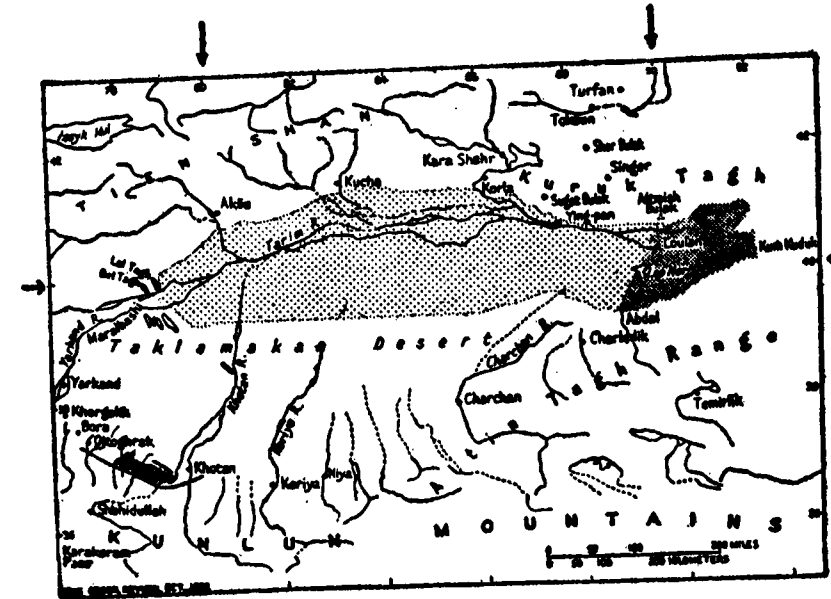


FIG. 2. Map published in 1932 by Dr. Norin, geologist to Sven Hedin's expeditions to Central Asia, showing the deposits left by the prehistoric Gobi lake as discovered by him in and after 1927.

(Courtesy of the "Geographical Review" published by the American Geographical Society of New York.)

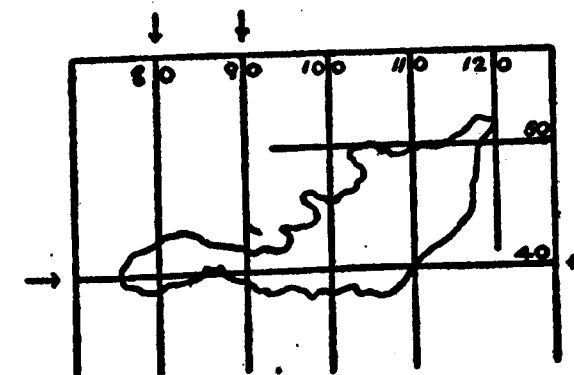


FIG. 3. The Gobi portion of fig. 1 enlarged to the same scale as the original map of 1896. The tongue of water on the left should be carefully compared with fig. 2 above, allowing for the difference of scale. The arrows indicate corresponding degrees of latitude and longitude.

evolution this faculty will be the common heritage of mankind.

Again, those who are making use of this faculty as a means of research assure us that even today this power could be acquired provided we were prepared to undergo a hard training and arduous discipline, just as in any other science or art. But these are not enough. The most indispensable requisites are very high purity of character,¹ and (to use a phrase of Mr. Drinkwater's) a "high order of altruism if the development of extended powers of

clairvoyance is to prove a blessing and not a curse to the community."

The book contains at the end a bibliography on "Clairvoyance and Allied Phenomena," "Clairvoyant Studies of the Past," Archaeology, Anthropology, etc., and a suggestive list of periodicals on these subjects. This Transaction of the Physical Science Research Group of the Theosophical Research Centre, London, is worth a careful study.

D. D. K.

WORD ASSOCIATION TESTS OF TRANCE PERSONALITIES

By WHATELY CARINGTON

During the last two years and a half, I have been responsible for a long series of experiments (still in progress) in which a new method of investigation has been applied to the personalities which manifest in "mediumistic" trance.

These personalities are of great interest, both from the purely psychological point of view and on account of their claim to be the "spirits" of deceased persons attempting to communicate, through the "medium," with those still in the physical body. The validity of these claims is supported by those who accept them by an appeal to a great quantity of evidential matter, of a more or less legal character, in which the supposed "spirit" has given details of his past life, etc., which (it is asserted) could not be known to the medium by any normal means, and thus constitute strong support for the identity claimed by the personality concerned. On the other hand, very little work has been done on what I may

term the intrinsic constitution of the trance personalities; in particular, no attempt has been made to secure quantitative data (measurements) such as would enable one personality to be compared with another, or with the "medium" in her normal state, in the same sort of way that one could compare ordinary people on a basis of anthropometrical measurements or psychological tests. Consequently, although qualitative researches have been actively prosecuted for many years, the subject remains to a distressing extent in a condition of "pious opinion, rhetorical question and personal abuse".

In the effort to improve this state of affairs, I decided to use the well-known Word Association test which I had previously shown¹ to be capable of discriminating fairly sharply between normal individuals.

The technique is simple: The experimenter calls out a list of quite

¹ Whately Smith, *The Measurement of Emotion*, Kegan Paul, 1922.

ordinary words, one by one, to the "subject" (in this case, the medium in her normal state or one of the personalities manifesting in trance, as the case may be) and the rule of the game is that the subject must reply to each word as it is called, *as quickly as possible*, with the *first* word suggested by it. The experimenter measures with a stopwatch the time elapsing between calling the word and receiving the reply (this is known as the "reaction time") and when he has finished the list he goes through it again noting whether the subject succeeds in reproducing, as she is asked to do, the replies first given. This is known as the "reproduction test" and failure to reproduce, or great delay, ear-marks the word as having some special difficulty for the subject concerned.

The length of reaction time is also a matter of great importance, because each word called out tends to stimulate a whole group of memories in which that word—or the object or activity to which it refers—has played a part. It may happen that the first word suggested is too embarrassing to utter, so that it must be rejected (despite the instructions) and another found; or there may be "intellectual" difficulties, or the subject may hesitate between one word and another. Any of these causes will prolong the reaction time in comparison with other words, so that we obtain a "pattern" as it were of longer and shorter times arranged among the words of the list according to the experience of the person tested.

But no two people have had quite the same experiences, or

retain quite the same memories; consequently, the reaction-time "pattern," as I have called it, which we obtain is, in a high degree, characteristic of the mental content of the person tested, much as a set of Bertillon measurements would be characteristic of his body. Moreover, there can be no doubt that the hesitations which prolong the reaction time, and the lapses of memory which produce failure in the reproduction test, are influenced by factors not readily accessible to normal consciousness, so that the method enables us to penetrate—to some extent at least—into the subconscious strata of the personality.

When I began the work, I argued that if a trance personality were found to give substantially the same reactions (times and reproductions) as the medium in her normal state, we should be obliged to conclude that we were dealing with no more than a histrionic pose, or at best a secondary personality in the ordinary pathological sense. I also thought that the converse would hold, namely that if we were to obtain significantly¹ *different* reactions this would constitute positive evidence in favour of the autonomy claimed by the trance personality studied.

The first of these arguments I believe to be unquestionably true;

¹ I use the word "significantly" in the statistical sense, namely such that the probability of the observed effect being due to chance or error is small. The full technique, too complicated to describe here, involves the repeated testing of the personalities and statistical analysis of the data obtained by the method known as Analysis of Variance, due to Professor R. A. Fisher.

but the second was definitely shown to be false by a classical experiment due to Besterman and Gatty. Mr. Gatty was tested in two alternated "poses" or "orientations of mind" based on two different phases of his own life—in the one state he imagined himself in the context of his Oxford College, in the other in that of his Hampshire home. No attempt was made to single out particular words for long or short times or for success or failure in reproduction, but the subject reacted quite naturally to the words as given, in the usual way. None the less, significant differences were found between the two states, and this

shows clearly that difference *per se* is no evidence of autonomy, for there can of course be no question that the two varieties of Gatty were fundamentally the same individual. On the other hand, the obtaining of significant differences between trance personalities does, in general, leave the question open, in the sense that we may legitimately concede the autonomy claimed, if we have cause for doing so on other grounds, whereas the finding of significant similarities would preclude this.

Actually the results obtained have shed considerable light on the psychological mechanisms involved, and I shall discuss this in my next Note.

(To be concluded)

FIRE-WALKING

By PROF. D. D. KANGA

The demonstration of fire-walking given by Kuda Bux, a Kashmiri Mohammedan, at Carshalton, Surrey, England on 17th September 1935, before members of the University of London Council for Psychical Research and other men of science, which is already a topic for discussion among the intellectual people of the world, will become historic.

THE test was made under strictly scientific conditions. The scientists present¹ were satisfied that there was no trickery. Kuda Bux was medically examined before the test commenced. His feet were inspected thoroughly. The skin of the soles was found to be soft and dry; the feet were washed and the wash solution tested; it gave all negative tests, showing that no chemicals had been applied to his feet. The

feet were photographed before and after the demonstration. The temperature of the soles of the feet was found to be practically the same before and after the experiment; the feet were examined soon after, and again after an interval of forty minutes after the performance; they showed no signs of hyperaemia or blistering. "A five-eighths inch square of zinc oxide plaster was attached to the sole of the

¹ Among those present at the demonstration were the following: Prof. C. R. Darling, physicist; Dr. T. E. Banks, Physics Department, St. Bartholomew's Hospital; Mr. G. Smith, London School of Hygiene and Tropical Medicine; Mr. R. S. Lambert, Editor of *The Listener*; Mr. Digby Moynagh, Editor of *St. Bartholomew's Hospital Journal*; and Prof. C. A. Pannett, *St. Mary's Hospital*.

right foot . . . The patch of plaster was quite unharmed, except that the fluff of the cotton basis at the cut edge looked very slightly scorched. If this were so, then cotton fibres must have reached a temperature approaching 120°C." (*Nature*, p. 468, 21-9-35).

Mr. Digby Moynagh, Editor of *St. Bartholomew's Hospital Journal*, volunteered in the interest of science to do an identical walk at the same time, with the same fire and under identical conditions. He was badly burned, blisters had formed on the soles of his feet in thirty minutes. Mr. Maurice Sheepen also made two steps on the glowing mass of red and black embers. He too was burned. All honour to them for this self-sacrificing public-spirited action.

A "cotton test" was applied to the fire. A wooden shoe-last covered with calico was placed on the live mass of fire over which Kuda Bux had just walked. In one second the calico was scorched; in two and a half seconds the cotton was burst through in several places. "The fire was contained in two trenches about 12 feet long, 6 feet wide and 8 inches deep. Barefooted, Kuda Bux walked along the trenches twice, and his feet made contact with the burning embers for some five seconds each time". (*Nature*, loc. cit.) There was no sign of the burning of the skin. It is well known that the human flesh scorches at a lower temperature than cotton fabric. To summarize—Kuda Bux walked on the fire and was not burnt; he did not run. The test was most severe. The ash was brushed or fanned away, so it did not play any part as forming an insulating layer between the feet and the fire. Kuda Bux did not fast before he performed this historical test, for he consumed a light lunch before the demonstration. Kuda Bux did not bring himself or work himself up into an exalted or ecstatic condition before he made the demonstration, which was a thoroughly straightforward experiment.

What is the explanation of this remarkable feat of walking on fire without being burned? Several explanations have been given and suggest themselves to us; they are briefly given below:

(1) "It is really a gymnastic feat" (Chas R. Darling, *Nature*, p. 521, 28-10-35); (2) "The callosity of the skin is responsible for the absence of burning or pain during the momentary contact of the feet with the embers" (Harry Price, *The Listener*, p. 473, 18-10-35); (3) It is done by "faith" (Kuda Bux); (4) It is done under the influence of a drug such as bhang; (5) A fire-walker works himself up into an ecstatic condition before performing the feat; (6) It may be an instance of psycho-physical phenomena such as stigmata, materialization, ectoplasm, etc.

Or (7) Is it due to the interposition of a thinnest layer of etheric substance between the live fire and the skin, brought about by astral entities as described by Bishop Leadbeater, pp. 727-730, *The Other Side of Death*? or (8) Is it the work of a gnome—a spirit working under the command of the man performing the feat as described by Madame Blavatsky in *Isis Unveiled*, Vol. I. p. 446?

Let us examine these explanations and try to find out which seems to be the most satisfactory.

(1) According to Darling fire-walking is merely another form of the fireside experiment of picking up a hot cinder and returning it to the fire, when the fingers are not burnt, if the action is performed quickly. The two cases could hardly be considered to be parallel. In the case of picking up the hot cinder the hand or the fingers do not press on the cinder, but in the case of fire-walking the weight of the whole body of the walker is on the live fire; this

makes a world of difference, and it is not affected by Darling's assertion that the time of contact of the feet with the fire was "much less than five seconds." Once again, if it were a mere gymnastic feat, then how can the feat of a whole troupe of devotees following their leader through the trench of fire and emerging unscathed be explained? That is a common sight in India and hundreds of people have seen it. This explanation is rather hastily given and does not seem to be satisfactory.

(2) The callosity of the skin.—The feet of Kuda Bux were pronounced by the physician to be normal. In the opinion of Harry Price his epidermis was thin and tender, while that of Mr. Moynagh seemed fairly thick and hard. Mr. Moynagh had blisters on the soles of his feet in thirty minutes, while Kuda Bux came through the ordeal unscathed.

Nos. (3), (4), (5) and (6) are more or less psychological questions and open up a vast vista of inquiry as to the relation of the mental with the physical. Two questions require to be considered here: (a) that Kuda Bux did not feel any pain, and (b) that he came out unscathed; (a) may be an instance of auto-suggestive

anaesthesia on the part of the performer during the demonstration, but (b) is more difficult to explain, namely the failure of the natural chemical reaction on the skin, though the cotton fluff of the plaster attached to the sole of the right foot looked very slightly scorched. Fire-walking seems therefore a psychological phenomenon and "this relation of the physical and mental," as William McDougall admits, "is the toughest of all problems that challenge the intellect of man". And yet, as John Dewey claims, "the integration of mind and body in action is the most practical of all questions we can ask of our civilization". "Such psycho-physical phenomena as stigmata, materializations, ectoplasm and many others suggest that our psychology, bio-chemistry, and similar sciences have only touched the fringe of ultimate knowledge, and the science of the West still has much to learn from the wisdom of the East." (*The Sydney Morning Herald*, 21-9-1935.)

Explanations (7) and (8) given by our Theosophical writers are occult and require careful study and investigation on the part of students of occultism.

THE SUPREME OBJECT OF EDUCATION

By GEORGE S. ARUNDALE

(A Radio Talk in Bombay)

LET me say at once, after thirty and more years' experience of education in India and elsewhere, that the existing systems of this great and noble Science are in no small measure responsible for the economic and moral distress in which the world finds itself today.

We educate the mind, after a fashion, at the expense of the physical body, which is bad enough, but far worse is our almost total neglect of the feelings, the desires, the emotions—of infinitely greater importance these than the mind, though equal in importance to the physical body. We acknowledge the sciences of mathematics, of chemistry, of physics, of geology, of astronomy. We acknowledge the sciences of geography, of literature, of history, of music, of painting, of craftsmanship. But in the comparatively unevolved state of education there is no place for the science of the emotions so rightly stressed in ancient Indian education. This science is a field in itself, and all we have to show for it is a psychology which avoids all that is of vital importance in the constitution of the individual life we are supposed to be educating.

The fact that our education is for competition rather than for co-operation is directly the cause

of the universal competition and strife which must needs end in hatred and in war. The fact that our education exalts the mind at the expense of all other states of individual consciousness, stimulating pride in superiority rather than pride in service, is directly the cause of the economic distress which well-meaning enthusiasts of the Douglas Credit Scheme type, for example, seek to destroy on the surface rather than at the roots.

If the world's present ills are to disappear it can only be through a drastic change in our educational processes, so that the spirit of happy helpfulness and eager search for Truth shall take the place of small complacencies and a grinding demand for unrighteous pre-eminence.

First of all, we must give to the physical body its rightful care from the home onwards, through school, college, university, and in after-life. We must learn to become efficient in giving to the physical body the attention it needs as to health, exercise, food, leisure, rest; and such attention must continue as part of the educational curriculum at least until the end of university life. We must train the body to right food, right sleep, right exercise, right movement, and to become a specialist in some form of physical activity. This is part

of the work of every teacher, and should have prominence in the training college curriculum.

Upon the basis of a body as healthily and as rightly living as we can make it we proceed to the education of desires, feelings and emotions. We must ourselves make the most careful study of all these, deeply understanding the science of them. We must perceive Reverence, Goodwill or Understanding, Compassion, together with Love, as constituting the Love desires, the Love feelings, the Love emotions. We must perceive anger, scorn, contempt, together with hatred, as constituting their hatred counterparts. And we must feed the former, while starving the latter.

A considerable portion of the curriculum must be devoted to these, for they are of the highest importance and of dominating influence in the lives of each and every one of us. Service is the high road to their right stimulation, which is why in some of the ancient Hindu Scriptures service is given pre-eminence over study in true education. Religion, patriotism, and a recognition of the essential Unity of all Life as partly perceived with the aid of the mind, have immense value in this department of education, if rightly understood. And no less value have music, painting and other arts potent to exalt desires, feelings, emotions. The high purposes of life will be disclosed in the education of Aspirations, and in releasing the individual from slavery to cravings and to all lower passions. Cravings represent the lower aspect of this field, while Aspirations represent

the higher aspect. Education in this field powerfully affects both the physical body, which has so much capacity to express, or reflect, desires, feelings and emotions, and the mind, on which these have so great an influence. In fact, what may be called this body of emotions is a veritable centre upon which the bodies on either side of it depend—the body of the mind, and the physical body.

I cannot too strongly insist that one of the drastic changes we shall sooner or later have to make will be the giving of a very substantial place to the field of desires, feelings and emotions in our school, college, and university curriculum. And this will mean the very careful understanding of them all in that training for teaching, at present so futile, but if properly organized so essential a preliminary to entry into the vocation of teaching. As it is, we neglect this field with disastrous results—as the condition of the world so lamentably shows.

Only as we have given all needful place in the curriculum to the care of the physical body and to the care of the feelings, desires and emotions, may we turn our attention to the mind, though I entirely agree that all three should be more or less simultaneously developed.

The purpose of the mind is in the first place to accumulate in all possible accuracy the facts of the external world in each kingdom of nature, and in the second place to relate them all to the individual in terms of character-building, through the perception of them all as living and growing in Order, under Law, and to Design. As we learn to perceive the world around

us, the whole world around us, moving to a far-off divine event in perfect Order and constructively obedient to immutable and beneficent Law, we begin to realize that we ourselves are no less moving to a far-off divine event, in no less perfect Order, and no less constructively obedient to immutable and beneficent Law. We begin to know, through our studies of the sciences and of the arts, that we are indeed Gods in the Becoming, and are destined to mighty and glorious consummations. Practically the whole of the time available in school, college and university is spent upon the development of the mind, so that most precious time is wasted, leaving us little or none for the physical body or for the development of right desires, right feelings and right emotions. And needless to say, there is no time at all for the due development of those higher states of consciousness among which we may include the intuition.

Obviously, it is impossible to effect an immediate change, even supposing the necessity for change be accepted. Isolated educational institutions, not enslaved to examinations and departmental regulations, might well experiment in the directions I have suggested, although it may be difficult to induce parents and guardians to realize that the products of such experimentation are almost certain to be infinitely better equipped for the struggles of life than the products of a system which we are constantly perceiving to be entirely inadequate to provide a decent livelihood for those whom it sends out into the world. But apart

from individual and isolated experiment it would be necessary for a small body of real educationists, educationists with vision and with a keen perception of vital educational principles dating far back into the past, to work out a satisfactory scheme upon the basis of which a detailed programme could be set forth, in accordance with which text-books would have to be written, training courses arranged, and the right type of teacher encouraged to enter the ranks of the teaching profession. Teachers would have to become among the best paid workers of the Nation, and their outlook would have to be religious, patriotic and cultural in the wisest and broadest sense of the words. Obviously, the existing foreign system of education in India would have to be scrapped at the earliest possible moment, for no education which is in any way foreign can ever be true or right for any country. I have no time in which to suggest details for such a scheme, but as Sir James Barrie said many years ago to the students of St. Andrew's University in Scotland the supreme objective of education is Courage—courage to face life's difficulties, troubles, frustrations, serenely, strongly, cheerfully. Unless education is designed to help to achieve this it is not education, whatever else it may be. To Courage I would add Enthusiasm or Fire—enthusiasm for Truth, for Reverence, for Goodwill and Understanding, for Compassion, for Tolerance and all possible Appreciation.

And right education would lay immense stress on creative activity

along all lines congenial to the individual student, not mere appreciation of power to reproduce, but also originality and inventiveness. The creative spirit is one of the universal signs of our essential divinity, and its disregard is, for example,

directly productive of that degradation of sex functions so terribly prevalent throughout the world.

Indeed do we educate for futility, for unemployment, for war, for ugliness, and it is time there was a change.

THE LIGHT-BRINGER

THE Danish Section has sent as a gift to Adyar a beautiful bronze statue of a boy holding aloft a torch and called "The Light-Bringer." The creator of the work is Fru E. Steen-Hertell, a Fellow of The Theosophical Society, who in a brief conversation for this journal says:

For many years I have wanted to tell all my friends how Theosophy brought to me Light and Understanding, but I cannot express myself in words, so I thought I would do so through some form.

This is my third attempt. The first two did not express what I desired. I used the figure of a girl with a lamp . . . and one of my friends said I should get

better results by using as my model a Youth bringing the Light from the mountain-top.

I advertised for a youth, but when I engaged him, he became so inquisitive about the work that I found I must catch ideas whilst he was there and work hard after I sent him home.

Our Theosophical talks helped him to understand himself and his immediate surroundings, for he was one of the many *not understood*.

During the last few months I have taken him into my home and he is already modelling little figures such as Pan, etc. He attends Theosophical lectures and has joined the Masonic Lodge of which I am R. W. M.

The statue stands 36 in. high.



THE LIGHT-BRINGER

By Fru E. Steen-Hertell
Gift to Adyar from the Danish Section
(See Letterpress, page 270)

THE BOOK OF THE MONTH

WILL DURANT MAKES AMENDS

The Story of Civilization. 1. Our Oriental Heritage: Being a History of Civilization in Egypt and the Near East to the Death of Alexander, and in India, China and Japan from the beginning to our own day; with an introduction on the nature and foundations of civilization. By Will Durant. New York: Simon and Schuster. Pp. 1049, illustrated, \$5.

SOME years ago, at a reception in New York, to celebrate the inauguration of the India Academy of America, Mr. Will Durant made a brilliant speech in praise of Indian culture. At the end he was asked a question: "How is it that you made so little mention of eastern philosophy in your book *The Story of Philosophy*?" The reply came quickly: "I had not then discovered it, but wait a few years and you will see. I shall make amends."

Surely amends were never on a more generous scale! Even physically some humourist has dubbed it "the twelve pound book"! A thousand pages, crammed with information, but it is information gathered, sifted and presented in fascinating form, as readable as a novel and thrilling as few novels are.

Henry James Forman, reviewing this book in the *New York Times* says: "Were any of us capable and consummate enough in the art of selection to write each his individual adventure, how, from a small and helpless animal he became a civilized adult, it would be a great and enthralling story. To do that

for the entire human race is, obviously, a still more imposing enterprise. That, within the limits of human knowledge, is what Mr. Durant has undertaken to do."

This volume, complete in itself, is the first of five independent parts which will, it is hoped, cover the history of civilization from its probable dawning in Central Asia to our own times, the world over. Mr. Durant disarms criticism in his preface by saying: "How shall an Occidental mind ever understand the Orient? Eight years of study and travel have only made this, too, more evident, that not a lifetime of devoted scholarship would suffice to initiate a westerner into the subtle character and secret lore of the East . . . meanwhile a weary author may sympathize with Tai-Tung who in the thirteenth century issued his history of Chinese writing with these words: 'Were I to await perfection, my book would never be finished'."

Like Voltaire, the author "wants to know what were the steps by which men passed from barbarism to civilization?" He begins by

defining civilization as "social order promoting cultural creation". "It begins," he goes on to say, "when chaos and insecurity end. For, when fear is overcome, curiosity and constructiveness are free and may pass by natural impulse towards the understanding and embellishment of life".

Mr. Durant divides civilization into eight elements and traces these from their earliest beginnings in prehistoric times through the civilizations of Sumeria, Egypt, Babylon, Assyria, Judea, Persia, India, China and Japan, showing what the West has derived from each. These eight elements are:

1. Labour (tillage, industry, transport and trade).
2. Government (organization and protection of life and society).
3. Morality (customs, manners, conscience, and charity).
4. Religion (the use of man's supernatural beliefs for the consolation of suffering and the elevation of character).
5. Science (clear seeing and exact recording and the slow accumulation of objective knowledge).
6. Philosophy (the attempt of man to capture something of that total perspective which only infinity can possess).
7. Letters (the transmission of language, the education of youth, the development of writing, the record of things past).
8. Art (the embellishment of life by colour, rhythm and form).

In all these departments he traces the legacy of the East to the West. "Europe and America," he says, "are the spoilt child and grandchild of Asia and have never

quite realized the wealth of their pre-classical inheritance".

The book is, necessarily, a synthesis of many books. The author has read omnivorously, but he is also an original thinker, and, here and there, among the pedestrian conclusions of the archaeologists, quite suddenly, thoughts flash out which seem to come from another dimension. After tracing the growth of civilization in man from animal savagery to primitive culture in conventional, orderly sequence, he startles us by the statement:

These primitive cultures . . . were not necessarily the ancestors of our own. For all that we know, they may be the degenerate remnants of higher cultures that decayed when human leadership moved in the wake of the receding ice from the tropics to the north-temperate zone.

In approaching the history of civilized nations we shall be describing perhaps a minority of the civilizations that have, probably, existed on the earth. We cannot entirely ignore the legends, current throughout history, of civilizations, once great and cultured, destroyed by some catastrophe of nature or war and leaving not a wrack behind. Our recent exhuming of the civilizations of Sumeria, Crete and Yucatan indicate how true such tales may be.

The Pacific contains the ruins of at least one of these lost civilizations. The gigantic statuary of Easter Island, the Polynesian tradition of powerful nations and heroic warriors once ennobling Samoa and Tahiti . . . indicate a glory departed, a people not rising to civilization but fallen from high estate. And in the Atlantic from Iceland to the South Pole, the raised central bed of the ocean lends some support to the legend, so fascinatingly transmitted to us by Plato, of a civilization that once flourished on an island continent between Europe and Asia, and was suddenly swallowed into the sea. Schliemann, the resurrector of Troy, believed that Atlantis had served as a mediating link between the cultures of Europe and Yucatan. Possibly every discovery is a rediscovery. "History," said Bacon, "is the planks of a

shipwreck, more of the past is lost than has been saved".

The book is full of witty aphorisms. With his American gift of pithy statement, the author challenges our attention by such sentences as this: "The goal of philosophy is to find the secret essence of the world, and to lose the seeker in the secret found." Of history he says: "The conquest of the logical by the psychological is the warp and woof of history." And more true perhaps, if less arresting: "Most history is guessing and the rest prejudice."

Writing of war he says: "No society can survive if it allows its members to behave to one another in the same way in which it encourages them to behave, as a group, to other groups. Internal co-operation is the first law of external competition." Of economics: "All economic history is the slow heart-beat of the social organism, a vast systole and diastole of naturally concentrating wealth and naturally explosive revolution."

It is perhaps when we come to the sections on India and the Far East that the author's genius comes

into its own. The chapters on China and Japan are most illuminating, though one might wish that he had not left the trodden path of history to trespass in the fields of prophecy, always debatable ground. The section on India is a *tour de force*. Within the modest limits of some two hundred pages, he presents the history, literature, art, religions and philosophy of a subcontinent, simply, clearly and sympathetically and in a way which should do very much to awaken the interest of the West in the wisdom of the East.

We may agree or disagree with some of Mr. Durant's conclusions, but everyone who knows and loves that country will be glad that his farewell to India ends with a statement of her great gift to the world: "Perhaps in return for conquest, arrogance and spoliation, India will teach us the tolerance and gentleness of the mature mind, the quiet content of the unacquisitive soul, the calm of the understanding spirit, and a unifying, pacifying love for all living things."

BARBARA SELLON

An individual is as superb as a nation when he has the qualities which make a superb nation.

WALT WHITMAN

THE RING OF THE NIBELUNGS

II—THE VALKYRIES

By NORMAN INGAMELLS

Mr. Ingamells brought us in Act I (page 579) to the ecstatic passage where Siegmund holds Sieglinde in a passionate embrace—brother and sister communing in a wondrous moment of recognition. The Ride and the Shout of the Valkyries are heard in the Vorspiel to Act II:

AFTER a tumultuous orchestral passage, suggestive of the wild flight of the Walsung brother and sister over stick and rock, the curtain rises to reveal an open space in a dismal, rock-strewn, mountain pass. At the mouth of this gorge, clad in the panoply of war, stands Wotan; before him Brunnhilde, his favourite of the nine Valkyries. "Bridle your horse, warrior maid!" orders Wotan. "Strife is at hand! Haste to the fray and . . . shield the Walsung from harm. As for Hunding, let him fend for himself; I want him not in Valhall!"

Brunnhilde springs lightly away to the rocky heights where she has hidden her horse, and joyously utters the weird Valkyrie war-cry:

Ho-jo-to-ho! Heia-ha!

Reaching a high peak, she looks keenly around her and calls down to where Wotan stands: "Take warning, father, prepare yourself for strife! It comes your way. Fricka approaches in her car drawn by rams."

Wotan awaits Fricka's coming uneasily: "The old strife . . . the

old trouble!" he mutters to himself. Fricka is thoroughly angry; she considers herself, as the goddess of marriage, outraged and insulted by Wotan's complaisance with the illegal love of the brother and sister Walsungs. Hunding is wronged, for, she asserts, Sieglinde was bound to him in holy wedlock. She demands righteous vengeance; Siegmund must be killed by Hunding to vindicate her honour: Wotan is obstinate. At last after long argument, she extracts a promise from Wotan that he will not shield Siegmund in the coming fight with Hunding. Fricka strides away triumphantly.

Fricka reveals herself as the enforcer of custom, of the established order and idea of things, of external forms, even when they have outgrown their usefulness. She leaves Wotan, who sinks down in a state of despair, having succumbed to his wife's insistence to betray his beloved Siegmund to his death.

In a poignant scene Wotan bids Brunnhilde prepare for Siegmund's defeat, and although her father now *wills* that Siegmund be slain,

1935

THE RING OF THE NIBELUNGS

275

Brunnhilde, with spiritual insight, discerns that he *wishes* his victory, and she says to Wotan: "Thy words can never turn me against the hero whom thou hast ever taught me to love." Wotan, however, is bound by his own past, his karma, and does "what his heart would not" do.

Fricka opposes the Valkyries, who are the love offspring of Wotan's aspiring nature, and only desires to keep the god selfishly within the walls of Valhalla. To her, Valhalla is only desirable as the abode where she may keep the god by her side and prevent his wanderings and his high dreamings. She does not regard Valhalla as a royal abode where the world may be ruled and the god beget restless Valkyries and brideless heroes, spiritual fighters that are the progeny of his aspiring, higher nature.

The twins, Siegmund and Sieglinde, exhausted with their flight after leaving Hunding's hut, seek rest in the forest; Sieglinde swoons and remains in a deep sleep, lovingly watched and guarded by Siegmund. Brunnhilde, the Valkyrie, here enters and with heavy heart informs our hero of the god's decree. Only to those mortals destined for Valhalla does Brunnhilde appear. Siegmund cares not for the bliss of Valhalla if Sieglinde cannot go with him. If he must go, then the sword shall claim both, he says, and prepares to slay her.

Filled with tenderness and heroic sympathy for the lovers, Brunnhilde disobeys the command of her father (in *reality* the command of his wife Fricka) and promises

to give Siegmund the victory over Hunding, who now appears. Siegmund steps forth to meet Hunding and when the battle commences Brunnhilde hovers protectingly over the hero with her shield. Wotan, however, appears, whereupon Brunnhilde flees, and the god, compelled by his vow to his wife, interferes, and on his spear the magic sword of our hero is shattered and he falls by Hunding's sword. The enraged Wotan thereupon himself slays Hunding and pursues his disobedient daughter. This scene closes Act II.

Act III brings us to the world-famous Valkyrie scene—one of Wagner's most popular and vivid tone pictures. The Valkyries appear above the rocky heights and with wild, excited cries and laughter, are flying at a furious pace through the storm and lightning, with slain warriors, to Valhalla. The whole scene is charged with electric-like power and activity.

The motive for Wotan's legions of Valkyries taking heroes to Valhalla is given in Wotan's words to Brunnhilde in Act II:

Through you Valkyries
I meant to avert
What the Wala¹ caused me to fear—
A shameful end of the gods.
That strong for the strife
The foe might find us,
I bade you bring me heroes:
Whom in masterful wise
We held in our laws,

The men whose courage
We had controlled,
Whom through cloudy bargains,
Deluding bonds
To blind obedience
To us we had bound—
You now were to spur on

¹ Prophets.

To storm and strife,
Provoke their strength
To rough contention,
That troops of hardy champions
I might gather in Valhall's hall.

We should note from Wotan's words that these heroes are not the highest types. Their heroism is fanned into flame by external forces, whereas the highest heroism is self-initiated. They are brave, but they are fighting for limited and dogmatic ideas, and the ideas possess and control *them*: whereas the greater, the more developed souls possess and control the ideas.

Many splendid souls on earth honestly fight for worn-out principles and outgrown creeds, and many of these types we find today, unable to break away from custom and the shelter afforded by established creeds and institutions; public opinion, too, sways them hither and thither. These are some of the fetters which hold men back from claiming their divinity, their divine birthright.

Brunnhilde now comes upon the scene at great speed, carrying the half-conscious Sieglinde, for she bore her off after the death of Siegmund at the end of Act II. After consulting with the other Valkyries, she decides to direct Sieglinde to the wood where the giant Fafner, in the form of a dragon, has secreted the Ring of power and hoard of Gold, for she believes Wotan will refuse to enter the dragon's domains. Giving her the broken parts of the sword, she informs Sieglinde that it is she who is to be the mother of a hero of heroes, Siegfried, the liberated soul who will restore the Ring of Gold to its true place and owners.

and become a Redeemer of men; and that she must preserve and guard the broken sword for her child. Sieglinde leaves with rapture in her heart at the wonderful and welcome news.

The excited Valkyries now gather about Brunnhilde to shelter her from the wrath of her approaching father, Wotan. Let us keep in mind that Brunnhilde, in aiding Siegmund and Sieglinde, through obeying the god's secret wish, had been disobeying her father's expressed will, though, as we have noted, Wotan *had to will* opposition to his favourite daughter's splendid fight for true love.

The Valkyries shudder at the sound of Wotan's voice, and huddle together. Generously they shield Brunnhilde and hide her from sight. Complete darkness has now fallen, and only a fearful red glow lightens the gloom. Wotan strides angrily upon the scene and approaches the trembling group of Valkyries. "Where is Brunnhilde?" he demands fiercely. "Shield her not," he cries. "Do you hear, Brunnhilde? Come forth!"

There is a brief but awful pause, then the little group parts and Brunnhilde comes slowly down the rock. "Here am I, father," she says, simply: "Pronounce now my punishment!"

"I will not chastise you," replies Wotan: "You have shaped your own punishment. You are the love child of my will, yet you have worked against that will. What once you were, now you are no longer. No longer wish-maid nor Valkyrie!"

The stand for limiting custom and falsehood has reached its

climax when Wotan solemnly renounces Brunnhilde and condemns her to a sleep from which she shall not recover until a hero, "freer than he, the god," shall awaken her. Wotan says: "So didst thou what I so gladly would have done, but need forced me to leave! . . . Let thy happy mind hereafter guide thee; from me thou art now forever freed." The words reveal the noble heart of Wotan which his mind and will are not strong enough to obey.

Brunnhilde pleads piteously against her fate, against this sleep, the separation from her father, and the loss of her Valkyrie nature; and when she finds her entreaties are in vain, she asks one boon of the god, that her body be fenced about by fierce tongues of fire, which can only be passed through by him who knows no fear. What the poet means is that unalloyed truth is hard to discover, and only the true, strong soul may awaken the "Sleeping Beauty"—the Spiritual Self deep within us, our divine birthright, our divinity. All this is symbolized in Brunnhilde, Wotan's offspring and Wagner's greatest woman.

Wotan here sings his immortal and passionate farewell to his Valkyrie; and of the brightly glittering eyes into which he has so often gazed, he says: "On mortal more blessed they now may shine, but on me, the hapless Immortal, they must close now forever . . . so must the god kiss your godhead away."

Brunnhilde is supreme in her sacrifice; the great soul gives up her godhead and accepts banishment from her father rather than

betray her own heart's convictions and be untrue to her ideals.

Wotan clasps Brunnhilde's head in his hands and gazes long into her eyes; then kissing them, and with the kiss withdrawing her godhead, he leads her to a low, mossy bank and places her beneath the branches of a spreading fir tree where sleep overcomes her, induced by the spell he has cast upon her. He closes her helmet and completely covers her with her broad Valkyrie shield. Casting another look upon her, he retires a little to command Loge, the god of fire, to appear and encircle the rock with flames. Three times he strikes a rock and there is a mighty roar as fire issues from beneath the earth. Wotan, with his spear, directs that the flames encircle Brunnhilde, and fiercely and incessantly they burn under his spell.

Once again Wotan gazes in sorrow upon Brunnhilde, then turns and disappears . . . The fire invoked by Wotan, with which he surrounds his daughter, symbolizes a protection of an occult nature. To students of Theosophy, or mysticism, the unfolding of a great music-drama may be of intense joy. If one who watches the fire surrounding Brunnhilde, has a knowledge of the beings who appear in the fire there is a special and intenser interest. The great occultists say there are certain beings whose earthly body is flame; these are the "spirits of the fire"—they are invoked in some of the lesser mysteries. Porphyry records a magnificent prayer uttered by the Salamander in the Temple of Delphi, full of a sublime theology. The greatest of all these elemental

beings are the mighty Angels of the Fire.

It is Loge, the Scandinavian God of Fire, who is invoked by Wotan in this fire scene, and he it is who causes the appearance of the fire; for fire can nowhere come into being without him, as the fire is his earthly form and the beings in the fire are part of his own life.

In a letter to Roeckel, Wagner writes: "After his parting from Brunnhilde, Wotan truly is nothing but a departed spirit; his highest aim can only be to let things *take their course*, go their own gait, no longer definitely to interfere; for that reason, too, has he become the 'Wanderer'. Take a good look at him! He resembles *us* to a hair; he is the sum of the intellect of the present, whilst Siegfried is the Man of the future, the man we wish, the man we will, but cannot make, and the man who must create himself through *our* annihilation."

Wagner says *our* annihilation, because the normal mind of humanity is "the cloud upon the Sanctuary" which hides the reality so much higher than the mind.

If we regard all the happenings of the *Ring* dramas as a process going on in the human soul, we shall come to see it as the story

of humanity's evolutionary ascent to perfection, both individual and collective—a process that goes on in each human soul until it achieves its freedom. The coarse, brutal selfishness of Alberich and Hunding ends in defeat; then follows the later incarnation and phase of the soul in Siegmund and Sieglinde. Then from these lovers is born the further transmutation in the youthful Siegfried, the ideal youth, as Brunnhilde is the ideal woman, and the consummation of Wotan himself, for to the will and intellect she adds the heart principle of sacrificial love. Love is the mystical cement that attracts and binds all that is into one whole; it binds the lover, the family, the tribe, the nation, the planets, and the countless solar systems in space—in this and upon all the planes of nature and in all states of being, for all time, past, present, future; it is the gold that lies at the very heart of the universe.

This love is that of which a Great One has said: "There is love so great that loss can never be, though the beloved be forever separate. There is love so great that loss can never be, because loss means duality, and in this love there is unity unbroken."

OCCULTISM AND LANGUAGE

By W. WHATELY CARINGTON

(Continued from page 65)

IX

I HOPE my readers will not think that I have strayed unduly far from the subject of *language* with which this paper is supposed to deal. Despite appearances I have not really done so; for it is impossible to discuss language without talking about meaning, or meaning without mentioning symbols and referents; and we have just come to the encouraging conclusion that we need not worry overmuch about what referents "really are," provided we can do something about the relations between them.

Let me, in the light of this, revert to the topic of apparent, but actually superficial, discrepancies between statements whether occult or otherwise.

It is evident that the statement

$$z^2 = x^2 + y^2 \quad \dots \quad (1)$$

is of the same *form*, though employing different symbols, as

$$c^2 = a^2 + b^2 \quad \dots \quad (2)$$

or

$$\begin{aligned} (\text{James})^2 &= (\text{George})^2 \\ &+ (\text{Percy})^2 \quad \dots \quad (3) \end{aligned}$$

and might, without altering the sense, be written

$$\begin{aligned} \text{The square on James is equal} \\ \text{to the sum of the squares} \\ \text{on George and Percy.} \quad \dots \quad (4) \end{aligned}$$

or James squared equals George squared plus Percy squared. (5)

But if we write it

$$BC^2 = AB^2 + AC^2 \quad \dots \quad (6)$$

the shape of the famous forty-seventh (or Pythagorean) proposition of Euclid emerges from the mist and we begin to understand what all these remarks have equally been about. This referent (the forty-seventh proposition) might be colloquially described as the "truth which underlies them all".

This is a case in which a relation can readily be discerned as the referent of superficially different symbolic forms (statements), and it gives us a strong hint as to the kind of way in which order may be brought out of apparent chaos.

Let me indulge in a few moments' colloquial intimacy.

As a scientist, or indeed as an ordinary person with some respect for language, I find that the occult technicalities with which I am confronted in the course of my enquiries have a *prima facie* appearance of intelligibility; but this disappears on closer scrutiny when I realize that the familiar terms do not refer to their usual referents, and I am unable to ascertain to what it is that they (or the

unfamiliar terms either) actually do refer. The effect is distressingly reminiscent of the schoolboy's definition of a parable as "a heavenly story with no earthly meaning"! Just the same is true, for you, of my scientific world, so far at least as the referents of the substantial symbols are concerned (except, perhaps, that mine is not even superficially intelligible!). And I do not know, any more than you do, what an electron *is*, or an atom, or a force, or the referent of any other such word. *Moreover my ignorance is just as great regarding the ultimate nature and ontological status of these things as it is in the case of the entities, whatever they may be, to which the technical terms of occultism refer.* So far as this is concerned we are altogether in the same boat. But my world "makes sense" because I do know something about the *relations between* these unknowns. That is to say, I know something of the logical or relational structure of my world. Similarly, occult descriptions can make sense (or do make sense) if, *but only* if, and in so far as, *but only* in so far as, a relational structure is discernible in them.

To revert: I will ask the reader to bear with one more illustration which is of considerable interest in a slightly different way. Consider the two equations (statements):

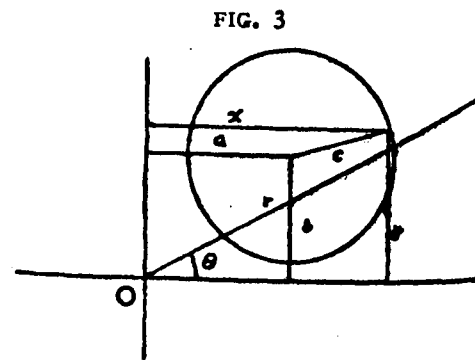
$$(x-a)^2 + (y-b)^2 = c^2 \quad (1)$$

and

$$r^2 - 2r(a \cos \theta + b \sin \theta) = c^2 - a^2 - b^2 \quad (2)$$

On the face of it these seem to have very little in common; yet they are equations to *the same circle*, namely, one of radius c

units whose centre is a units East and b units North of the "origin" (Fig. 3).



The dissimilarity between the two equations arises only from the use of different co-ordinates (methods of locating points); the first refers to Cartesian co-ordinates (perpendicular distances, x and y , from two straight lines at right angles), the second to polar co-ordinates (a distance r measured along a straight line and the angle θ through which this line has been rotated from some arbitrary initial position.)

The two statements are markedly different and their verbal counterparts might well be even more so; yet it would be absurd to maintain that one is in any sense whatever more *true* than the other. *Mutatis mutandis* an occultist and a physicist, say, might give unrecognizably different accounts of the same thing, which would be equally true, the difference arising solely through the use of different symbolic (linguistic) conventions.¹

¹ It is evident that any system of locating points by reference to co-ordinates is conventional. It seems likely that comparably conventional "frames of reference" will be associated with any system of symbolic notation, but it is not easy to specify the analogues.

Many other examples might be given, but the foregoing should suffice to make clear the fundamentally important point I am seeking to emphasize; namely, that statements even about the same "thing" or the same relation will necessarily differ, not only according to the point of view in a colloquial or even a geometrical sense, but according to the linguistic conventions and

system of symbolic notation adopted; so that, unless we are assured that these are the same in various cases, agreement cannot be expected. Unfortunately, our linguistic habits are so deeply rooted that we are seldom even aware of their existence and may actually resent their being pointed out to us. This fact serves further to complicate the task of interpreting verbal formulations.

(To be continued)

DIAMOND JUBILEE MESSAGES FROM GENERAL SECRETARIES

Several Diamond Jubilee Messages received from General Secretaries after the November number of THE THEOSOPHIST had gone to press are published in this issue so that their note shall be sounded in the world symphony which is The Theosophical Society.

INDIA

ON the occasion of this Sixtieth Anniversary of The Theosophical Society, I beg to acknowledge the very valuable services that The Society has rendered to India. Before the Founders came, faith in the Hindu Religion had gone down. People did not understand the higher aspect of it, and they could not accept the popular presentation. Reform movements, like the Arya Samaj, The Brahmo Samaj and others, therefore, grew up. The educated people were inclined to be shallow free thinkers or entirely irreligious. Those who

went out for foreign education came back fond of excessive drinking and with utter contempt for the Hindu culture. Our best intellects like Rev. K. M. Banerjee, Kali Charan Banerjee and Michael Madhusudan Dutt were attracted by Christianity.

The coming of the Founders changed all this. Their writings and lectures revealed to the people what valuable material lay hidden in their religious books, how imperfect the knowledge of that time was. They also revealed the hollowness of the western civilization, which had dazzled the educated people of the time. Their

magazine, *THE THEOSOPHIST*, was very widely appreciated. Its Marathi version, the *Tatva-Vivechak*, was widely circulated among the poorer classes of the Marathi-speaking people. There was a revival of Samskrit learning and the Hindu religion. Many Samskrit schools were opened and people began to study their Samskrit literature. The Panini Office Series owe their inspiration to a Theosophist. Not only this, many people underwent a complete change in their lives and began to live deeply religious lives. Hindu religious literature began to be published for popular use.

The awakening thus created led to the foundation of the Indian National Congress and the National awakening followed.

The benefits conferred on India by the coming of The Theosophical Society and its Founders cannot be over-estimated and India cannot be too grateful.

PANDA BAIJNATH,
General Secretary.

ITALY

We feel the keen desire to be in touch with our brother Theosophists in all parts of the world who, in their own ways and in accordance with their national temperaments and tendencies, are pursuing the same ideal of Brotherhood. We are full of fervour, inspired by the new spiritual forces radiating from Adyar.

Our Lodges have serried their ranks, the *Bollettino* makes every activity known to all members,

generous donations have given us the means to make more efficient our organization, while the opportunities for work offered us by the Fascistic Regime are very great indeed. Fascism in fact is bringing home to the masses the beauty of self-sacrifice for the sake of a higher ideal. It has created a network of welfare organizations for the assistance and uplift of the people, such as *Opera Nazionale Protezione Maternita ed Infanzia* (Mothers' and Children's Welfare), *Opera Nazionale Dopolavoro* (a typical Fascistic organization to promote artistic and cultural education and offer healthy recreation to the people when their work-hours are over), *Assistenza Sociale di Fabbrica* (Factory Welfare Work), *Assistenza ai Liberati dal Carcere*, (Assistance to ex-prisoners) and many others. The corporative system is intended to replace selfish competition by organized co-operation.

Within this great structure splendid chances are offered us for the practical application of our ideals which, far from tending to create antagonism or competition, are only aiming to further spiritual upliftment.

The annual meeting of our Italian Section is going to be held in Milan on April 20th, 21st and 22nd, and we ask you to be with us in thought and spirit on that occasion, so that the forces descending from on high may be turned as a blessing upon the world at large.

TULLIO CASTELLANI,
General Secretary.

CEREMONY OF REMEMBRANCE

SEVERAL hundred people of Adyar and vicinity assembled in and round the Garden of Remembrance on September 20, to commemorate the second anniversary of Dr. Besant's death. Reverently and affectionately recalling that her mortal body was cremated on this ground on the 21st September 1933, Dr. Arundale (President) joined the ashes of Bishop Leadbeater with hers and dedicated the Garden of Remembrance to them.

The Garden of Remembrance is one of the most beautiful spots on The Theosophical Society's estate, hard by the Adyar river, within sight and sound of the sea, and surrounded by a casuarina grove. Arranged in the form of a four-petalled flower, the inner petals of the garden are water-lily pools, and the outer petals are grass lawns. A bed of flowers marks the spot where the soul of Annie Besant was released from the mortal body. Beneath another similar plot the urn containing the ashes of Bishop Leadbeater is buried. The garden is encircled by a low protecting wall, with an entrance from the North flanked by two pillars bearing memorial inscriptions.

The President's address was followed by a great offering of puja flowers. Dr. Arundale said:

Brethren—We are met here on this second anniversary of the passing of our beloved President-Mother, Dr. Annie Besant, both to offer her affectionate and reverent

homage, and to signalize an event in which I am sure she greatly rejoices—the mingling of the ashes of her own physical body with those of her great comrade through the ages, Charles Webster Leadbeater. Thus does this Garden of Remembrance, gift of a friend in England, become a remembrance of them both, as needs it must, for there could be no memory of the one without the memory of the other—so close was each to the other, so close will be these two together for ever. And still further to remember them, our Garden faces North, as together they too faced North.

To catch His slightest signal
Above earth's loudest song.

Our Society is indeed happy in its memories of those great messengers of the Masters who gave to it of the utmost shining of their suns, and whose later sunsets still found them at their posts, faithful to the end. Happy are our memories of H. P. Blavatsky, of H. S. Olcott, whose ashes, too, abide in Adyar. Happy are our memories of Annie Besant and of C. W. Leadbeater. Happy are our memories of many faithful servants of Theosophy and of The Theosophical Society throughout the world, and therefore of our blessed Masters in whom, in these outer regions, both Theosophy and The Theosophical Society live and move and have their being.

May we be worthy of our memories of the great First Age of

the Masters' gifts to the new world in which we live. It was a Golden Age and shining with the greatness of those who now have gone before us to prepare a further and an even greater Way. And just as the members of a faith gaze back upon its earliest days, rejoicing in its glories and in the figures of its founders, just as the citizens of a country look back upon the glories of its past, rejoicing in their noble traditions: so do we here and now look back upon the past of not so very long ago, rejoicing in the glories of our Movement and in the persons of those who bravely brought it through darkness into light. So shall look back those who are to come after us in direct line of descent from our Movement's beginning. And so shall some day look back the whole world—when time which is more makes clear all that time which is less distorts. Standing here, brethren, let us remember our two great friends and brothers with that gratitude which alone would be acceptable to them—a loyalty, in some semblance to their own, to Theosophy and to The Theosophical Society, at all costs, and, like theirs, to the end.

Both of them will be happy to see so many young faces in their Garden, so many old friends, so many faithful workers; for each, being young in heart, loved youth, each, giving beautiful friendship, cherished it deeply, and each, being greatly faithful in the Masters' work, loved faithfulness.

In this Garden of Remembrance, let those who are young in years

remember these two great friends of theirs, friends whom soon they themselves will know face to face, friends who worked for youth before they were born. Let all old friends of theirs remember that such friendship as is given by those to whom this Garden belongs is friendship given for ever, never to be forgotten, still less to be broken. Let every faithful worker remember that near and dear to them are those who remain intent on keeping faith, as they themselves keep faith unceasingly.

"She tried to follow Truth" is perhaps the supreme memory of her she would wish us all to cherish. "Carry on!" were her great colleague's last words on the physical plane.

In their Garden, as we salute them with affection, joy and loyalty, let us resolve anew to try to follow Truth as she so perfectly embodied it, despite the humility of her words, and to carry on in the spirit of his own perfect loyalty to the Masters, to his President, and thus to Theosophy and to The Theosophical Society.

Now, therefore, on this great anniversary of her release, do I dedicate this Garden of Remembrance, to Annie Besant—Warrior, faithful servant of the Masters from long ago, knight of most beautiful Tolerance, and great Theosophist, and to Charles Webster Leadbeater—Teacher, faithful servant of the Masters from long ago, knight of wisest Common Sense, and great Theosophist.

I ask them to accept this Garden and to use it as seems best to them.

THE THEOSOPHICAL FIELD

THE STRAIGHT THEOSOPHY CAMPAIGN

The major part of the Theosophical world joined in the Straight Theosophy Campaign originated by the President and organized by the Publicity Department at Adyar, as a Diamond Jubilee activity commencing on October 1st and culminating in the International Convention.

At the end of October the Publicity Department, Adyar, had dispatched nearly 100,000 pamphlets to various English-speaking countries. A new reprint had just been made to meet the demand expected at Convention. The publication of the pamphlets ran into four editions.

The whole set of pamphlets has been translated into several foreign languages.

The English Section has published a series of six leaflets on Theosophy for The Straight Theosophy Campaign under the general heading "Theosophy". The leaflets are given the following captions: *Universal Brotherhood; After Death—What? The Masters and The Path; How We Remember Our Past Lives; The Science of Theosophy; The Theosophical Society.*

The Section disposes of these pamphlets to Lodges at the rate of 1d. per dozen, 2/6 per 500 and 4/- per 1,000. The material is reprinted from Theosophical classics and the pamphlets very adequately fulfil the purpose of the Campaign.

Under the title *The Science of Theosophy* the English Section has also published in a 34-page booklet two articles by the President. I. Life: Challenged and Interpreted by Theosophy. II. Theosophy: The Key to True Social Organization. Seven Fundamental principles of the Theosophical Science are concisely stated and in the second part applied to the social organism. The reconstruction which Dr. Arundale suggests is built up on the citizenship of the individual, living the highest that he knows in the light of universal Brotherhood. This would make an excellent

propaganda book for the whole English-speaking world.

The Java Section has reprinted the Adyar series in Dutch and Malay, 1,000 copies of each, in order to reach both colonists and natives in the Netherlands Indies.

The Indian Lodges have in the main heartily entered into support of the Straight Theosophy Campaign. The Karachi Lodge has framed a special programme of lectures and activities, following more or less the scheme published by the Publicity Department. Madura Lodge has also commenced a special series of lectures, which the President, Mr. A. Rangaswamy Aiyer, inaugurated on September 12 with a lecture on "Some aspects of the Law of Re-birth."

The Ahmedabad Lodge commenced on September 22nd, and "arrangements are also made for refreshments on Fridays, members bearing the expenses individually."

The President of Ananta Lodge, Trivandrum, has issued a vigorous 4-page poster promoting the Straight Theosophy Campaign in his district. The programme in the main follows the outline suggested by the Publicity Department. Finally the programme is grouped in chronological order under various headings, for example, public lectures, music performances, meetings of members, at homes and inquirers' meetings. Mr. Srinivasan writes: "The object is to encourage an intensive study and spreading of the great truths of Life. The outer material world nowadays weighs

so heavily on us that it seems almost impossible to think of problems related to Eternal Verities. It is therefore all the more necessary that our attention should be turned inwards to the real problems of Man and the Universe in whose solution lies the key to the solution of the great problems around us."

Burma Section has embarked not only on a strenuous Straight Theosophy Campaign, but side by side with it the Young Theosophists are concentrating on the Youth to Youth Campaign "aimed at bringing Youth in The Theosophical Society in closer touch with the Youth outside and presenting to the latter the fundamentals of the Theosophical view of life." The General Secretary (Mr. Naganathan) has issued a handy booklet-programme, with a page to a week, outlining the Campaign up to Christmas.

In support of the continental campaign arranged by the American Headquarters

staff (reported in our October number), the Federation of Southern California determined that all its resources should be used to their fullest extent to promote the Straight Theosophy Campaign. Committees were organized to take care of selection of lecturers, provide for transportation, publicity, propaganda, etc. The Federation raised two hundred dollars to put the local programme into effect. Mr. Goudey, the president, sent to Adyar a mimeographed copy of the Headquarters plan, of which hundreds were printed so that every member in the Federation might have a copy. The Publicity Department at Adyar supplied the Federation with 5,000 pamphlets, and other parcels were dispatched to individual Lodges in Southern California.

Mr. Warren Watters, president of Progress Lodge, Omaha, Nebraska, replies that all the members of his new Lodge "both old and new, are back of the Straight Theosophy Campaign one hundred per cent".

THE EUROPEAN CONGRESS

Mr. B. W. Cochius, General Secretary of the European Federation, has written to all General Secretaries in Europe a report of the Congress held at Amsterdam in July, from which we take the following passages:

The Congress was a great success. From the beginning to the end there was a growing atmosphere of love and co-operation, of friendliness and powerful unity. Professor Marcault was an ideal president, and his lectures and talks were greatly appreciated.

"How World Peace can be achieved by the practice of Brotherhood" was the best possible theme we could have selected in this period of general unrest and economic depression. It helped to re-establish confidence in the Supreme Guidance of the world.

Every lecture was preceded by excellent music. Altogether the beauty side of the Congress was given great attention. All the halls were decorated with pictures, hand-woven carpets, art glass, which gave the premises an atmosphere of cosiness and distinction.

Our well-known food specialist, Miss Wittop Koning, helped us to start a new experiment, organizing very good and cheap

meals prepared according to scientific requirements.

The Press was very much interested in the lectures, and gave very good and extensive reports of the activities of the Congress.

We had about 500 delegates in Congress, among them about 100 foreigners belonging to 19 nationalities.

Our Dutch brethren helped me in a wonderful way in making the Congress and everything about it a delight for all who were present. The Headquarters in Holland is an eminently suitable place for holding such big gatherings. There is a great central building with a lecture-hall seating about 700 people; then the office building where the Congress offices, information bureau, duplicating office, council room, etc., were located, and another building where we had breakfast, lunch and dinner every day for about 250 persons. The architecture of the central building and

of the offices in Amsterdam is in the most modern style. All the buildings are surrounded by lawns and garden, all this contributing greatly to the ease and comfort of members, who spent their free moments in the open air. It is, indeed, an ideal spot for a Congress.

The Council of the Federation passed several important resolutions. I was re-elected General Secretary, and Mr. Schuurman Treasurer of the Federation. As next year the World Congress of The Theosophical Society will be held in Geneva, there will be no Federation Congress and the Council of the Federation will meet during the World Congress.

It was decided at the Congress that the Federation of Young Theosophists be inside The Theosophical Society. A Constitution was drafted to be submitted to the General Council at Adyar.

An International Theosophical Press Bureau was started under the lead of Mr. Will C. Burger.

The next Federation Congress is to be held in Zagreb, Yugoslavia, in 1937, the

other Balkan countries contributing. I shall therefore visit Roumania, Yugoslavia, Bulgaria, and possibly Greece, in November or December, in order to make the necessary preparations.

The Federation started with fresh vigour to fulfil its duty of acting as a link between the National Societies of Europe, and we are hoping that you will help me in every possible way to make the link stronger as time goes on, by supporting the activities of the Federation. It is from us Theosophists in every country that the unifying force of one Nation with every other Nation goes out. Let us use and increase that force for the benefit of mankind, in the service of the Elder Brethren.

(Mr. Cochius draws attention to the President's Message to Congress, published in the August THEOSOPHIST, and urges General Secretaries to translate it into the language of their countries, and either publish it in the Section journal or have it duplicated and sent to every member of the Section. This the Congress promised to do—to every member in Europe.—ED.)

THE AMERICAN CONVENTION

The National President, (Mr. Sidney A. Cook) reports a most harmonious and constructive Convention at Wheaton during August. Convention was preceded by a splendid Summer School with a record attendance of 200. The whole Section was responsive to Mr. Jinarajadasa, who was a centre of inspiration throughout.

"There is growing in the Section," Mr. Cook says, "a feeling that the student belongs to the Summer School, which is the big thing, and that the Convention is necessary for business purposes. This year we had relatively few business sessions, and those were scattered throughout the four days, with a greater part of the time given to discussion, symposia, forums, etc. It was a fine Convention, with a greater attendance than any since the World Congress Year, 1929."

Mr. Cook's annual report gives a prosperous picture of the Section's status and its activities, and of its plans for the future. Convention approved an increase in dues of 2 dollars per member annually, subject to confirmation by general vote of the membership and an effort to meet the

Section's needs through other methods first. Among the resolutions adopted were the following:

"RESOLVED, that this Convention sends hearty greetings to our International President, Dr. Arundale, expresses its great appreciation of his superb leadership, and reiterates its warm desire that he and Shrimati Rukmini Devi return to America for the next Convention and if possible make a long lecture tour.

"RESOLVED, that this Diamond Jubilee Convention of The Theosophical Society in America sends its warmest greetings of affection and goodwill to the Diamond Jubilee Convention of the International Society to be held at Adyar in December under the aegis of Dr. Arundale, its beloved President;

"RESOLVED FURTHER, that the American members, because of The Society's having been born in their country, are fully alive to their responsibilities coincident with The Society's growth, and so are giving continued consecrated service to its ideals, and hope that it may live triumphantly to a good old manvantaric age."

THE ADYAR LIBRARY

WHAT THE WESTERN SECTION NEEDS

IV

GIFTS

FROM Dr. G. S. Arundale the Library received with hearty thanks the following five books: J. W. N. Sullivan's *Limitations of Science*, William Ralph Inge's *England*, Bertrand Russell's *Our Knowledge of The External World, What I Believe*, and *Icarus*.

I have also to acknowledge gratefully the receipt, from The Theosophical Research Centre, London, through its Secretary, Miss Irene Prest, of two copies of Professor Whitehead's *Adventure of Ideas* (No. 6 of these lists), one copy of Professor Eddington's *The Nature of the Physical World* (No. 5 of these lists), and one copy of *The Religion of Science*, edited by Drawbridge.

BOOK-LIST

24. Talking of the London Theosophical Research Centre, would not this well-doing institution extend its good works by supplying the Adyar Library regularly with its publications or those connected with it, I do not know which. I have in mind, for example, Professor Marcault's and Iwan Hawliczek's booklets, *The Psychology of Intuition*, *Methods For Students (Psychology)*, *The Next Step in Evolution*, and *The Evolution of Man*, then Edith Pinchin's *The Bridge of Gods*, Miss Preston's *The Earth and its Cycles*, Drinkwater's *Corroborations of Occult Archaeology*. None of these publications are to be found in the Library yet. The only one I can find is M. Mertens-

Stienon's *Studies in Symbolism* (two copies).

25. Talking also of Bertrand Russell, we are just as incomplete as regards his books. I note as missing, for instance, *Introduction to Mathematical Philosophy*, *An Outline of Philosophy*, *Mysticism and Logic*, *Roads to Freedom*, *On Education*, *The A.B.C. of Atoms*, *The A.B.C. of Relativity*, *The Scientific Outlook*, *Freedom and Organization*, *The Conquest of Happiness*, and some more.

26. Of the writings of Claude Bragdon the Adyar Library possesses only three, namely *The Beautiful Necessity*, *Episodes from an Unwritten History*, and *A Primer of Higher Space*. I should like to see added to these all his other works. They are too many to name; but here are some I should not like to be missing: *The New Image*, *Old Lamps For New*, *The Eternal Poles*, *Introduction to Yoga*. And last but not least, one of those few books, which have been to me a revelation and a realization of the underlying unity of wisdom and beauty, of science and art, of which architecture is the wonderful achievement—*The Frozen Fountain*.

27. The first edition of *The Secret Doctrine* in two volumes, 1888. There would be no more appropriate gift to the Adyar Library imaginable, I think, in this Diamond Jubilee Year, than just this original edition of H.P.B.'s *Magnum Opus*, of which neither the Library, nor the Archives, possesses as yet a single copy.

A. J. HAMERSTEF

BOOK REVIEWS

OLD DIARY LEAVES

"Old Diary Leaves" (sixth series), by Henry Steele Olcott. (Theosophical Publishing House, Adyar. Price, Boards Rs. 4; Cloth Rs. 5.)

The Theosophical Publishing House, Adyar, has done the Theosophical world a fine service in publishing the sixth volume of *Old Diary Leaves*, the President-Founder's record of his activities and "the only authentic history of The Theosophical Society." The chapters of this volume originally appeared in THE THEOSOPHIST, 1905-6. The preface informs us that there is material for further history in the Diaries, which are deposited in the archives at Adyar. Some day, let us hope, this material will be issued as a continuation of the six volumes of *Old Diary Leaves* already published.

This volume covers the period from April 1896 to September 1898, and deals with the phenomenal growth of The Theosophical Society in those years; the Colonel's tours through India, Ceylon and Australia; the Judge secession, and other splits and quarrels. Frequent reference is made to Miss Lilian Edger, M.A., who accompanied the President-Founder on his tours in the tropics, and who is still living in New Zealand. In one place, he says, she gave a "magnificent" lecture on Theosophy. An amusing sidelight on the history of the two founders' families is thrown in the final chapter, "The Heraldic Cock," which comments on the strange coincidence that the crests of the Colonel's and H. P. B.'s families were identical, her maiden name, Hahn, meaning a cock, and the crest of the Alcockes, from whom he was descended, bearing also the same device—this explains the heraldic relief over the library door in the Headquarters Hall, Adyar. A useful appendix gives the headings of the chapters in the earlier volumes in this series.—E. M. A.

YOGA FOR EAST AND WEST

"Yoga", by Annie Besant. Adyar Pamphlets, Nos. 200-201. (Theosophical Publishing House, Adyar. Price As. 8.)

Pamphlet No. 200 is a lecture delivered in 1893 and intended mainly for Indian students. It shows the connection between the different sets of terms used in Indian philosophies and those used in the Secret Doctrine. Pamphlet No. 201 is a paper on Hatha Yoga and Raja Yoga, written in 1906 for *The Annals of Psychical Science* and intended entirely for the West. The two reprints run into 83 pages. Bound together, they make a popular presentation of the Science of Yoga.—E. M. A.

* * * CLAIRVOYANCE

"Clairvoyance", by C. W. Leadbeater. (Theosophical Publishing House, Adyar. Standard Edition. Price Rs. 2.)

When this book was first published in 1899, clairvoyance was considered by most people to be a trick by which so-called mediums deluded gullible women, or a phenomenon occurring among wild Highlanders and Irish, and smelling of brimstone. Modern readers with more open minds will welcome this sane explanation of phenomena and facts without any admixture of devilry or magic, and the presentation, by the greatest clairvoyant of our day, of the equally sane, if difficult, methods by which control of supernormal faculties can be obtained.—E. M. A.

* * * A CLASSIC ON DREAMS

"Dreams," by C. W. Leadbeater. Diamond Jubilee Edition. (Theosophical Publishing House, Adyar. Price Re. 1.)

Though the first edition of this manual was published in 1898 and a revised edition in 1903, it still takes front rank among books on the subject. A clear statement of well authenticated facts is followed by logical deductions and interesting records of

experiments. This is a very welcome edition of a sound study of dreams by the greatest clairvoyant of modern times.—E. M. A.

INFORMATION FOR INQUIRERS

"*Theosophy and The Theosophical Society*." (Theosophical Publishing House, Adyar; 60 pp., As. 3 or Rs. 10 per hundred.)

Lodges and Theosophists who wish to present friends or inquirers with a concise, convenient and up-to-date statement of Theosophy, The Theosophical Society, its work and its leaders will welcome this handy booklet. The first thirty pages are "Straight Theosophy." The second half deals with the organization of The Society, its publications, Sections, General Secretaries and the Young Theosophists. There are pictures of the three Presidents in addition to a frontispiece of H. P. Blavatsky. The quotations are well chosen, the general get-up is attractive and the size appropriate for the mail or the pocket. It should find a large sale among the Lodges of The Society.—F. L.

MARRIAGE AND MYSTICISM

"*Modern Mystics*", by Sir Francis Younghusband. (John Murray, 50 Albemarle Street, London, W. 1. Price 15/6.)

Written by one who has clearly himself known the mystical experience, this volume has such charm and inspiration that those who have however faint a yearning to tread the mystic path will find themselves irresistibly spurred on to greater efforts by the author's enthusiasm. The divergent types chosen indicate the universality of the mystic exaltation. In Ramakrishna, one of the most lovable and cosmopolitan of saints, (for did he not identify himself with all the Founders of the different religions?) is shown the Indian approach through Bhakti and severe self-discipline. Likewise in Keshub Chander Sen, the Inyana, and Vivekananda, the practical reformer and lecturer; different characters, yet each having a common goal. The western world is represented by the Catholic nun, Ste. Therèse de Lisieux and the Protestant Welsh revivalist Evans Roberts, and the Near East by the Moslem, Bab and his followers.

In some ways the most illuminating to us moderns is a chapter on a nameless, married, "society" Englishwoman. The author treats with sympathy and insight the delicate subject, not so often touched on, of the mystic union in and through marriage, finding the two not incompatible.

The last couple of chapters are devoted to the practicability of mysticism, intimating that all walks of life, whether art, commerce, or science, can be illuminated and their character changed by "the Spirit, of which the mystic is the Manifestation". The book is full of germinating ideas for those mystically minded, and is written in an easy and readable style.—M. A. P.

ANGELS IN REAL LIFE

"*The Coming of the Angels*", by Geoffrey Hodson. (Rider & Co., London. 128 pp. 3/6.)

Mr. Hodson's latest volume is a definite and valuable contribution to the study of the Angel hosts. Amidst beautiful surroundings he made companionships and received inspiration from the Angels. Here he has endeavoured to share this benefit with others, bringing down into our world of time and space, ideas from realms where "a whole system of philosophy, a complete musical symphony . . . can be perceived in one momentary illumination of consciousness". Read this book with the intuitive faculty alert, and you may contact some of these momentary illuminations. Knowing that "renewed co-operation between Angels and men is an essential part of the founding of the new civilization," Mr. Hodson has fearlessly set forth in these pages the ways in which co-operation may begin, for the benefit of those forward-looking people who are willing to bear the scorn of the world and work for a happier future. The House of Rider deserve the gratitude of the reading public for reproducing these articles in book form at a price within the range of the ordinary pocket.—F. L.

CHRISTIAN ORIGINS

"*The Mystery-Teaching in the West*", by Jean Delaire. (Rider & Co., London. Price 5s.)

This book shows to all who are not too much bound to the literal interpretation, how the Christian Scriptures have elements common to all the other great teachings, and to the Secret Doctrine, when all, and not a select few of the ancient documents are taken into consideration. Mrs. Muirson Blake has produced a most valuable study in the Christian gnosis, scholarly, informing and readable, and, like all her work, true to the occult tradition.

ZEN BUDDHISM

"*Manual of Zen Buddhism*", by Daisetz Teitaro Suzuki. (The Eastern Buddhist Society, 39 Onomachi, Koyama, Kyoto.)

Dr. Suzuki has designed this volume, the third of a trilogy on Zen Buddhism, to tell foreign students of Zen something of the 'prayers, sacred books, mantras, subjects of meditation, and objects of worship of the Zen monk. Those interested in Zen, and indeed many who are seeking the Path in other ways, will find this a fascinating and enlightening book. It is evocative of thought, though much of its subject matter is avowedly only to be understood by the development of a higher faculty.

The book is illustrated, for the most part, with reproductions of the beautiful brush drawings in black and white, which are the glory of the Zen monasteries and listed among the "national treasures" of Japan. Each plate is accompanied by an explanation of its spiritual meaning, which should prove of the greatest value to those who wish to understand the inner significance of eastern art.—B. A. S.

BOOKS RECEIVED

Old Diary Leaves, Vol. VI. By Col. H. S. Olcott. The Theosophical Publishing House, Adyar, Madras. Price, Ind. Edn. Rs. 4; Ex. Edn. Rs. 5.

Clairvoyance, by C. W. Leadbeater. The Theosophical Publishing House, Adyar, Madras. Price Rs. 2.

The Complete Works of H. P. Blavatsky, Vol. III, 1881-1882, by A. Trevor Barker. Rider & Co., Paternoster Row, London, E. C. 4. Price 15/- net.

Tibetan Yoga and Secret Doctrines, by W. Y. Evans-Wentz. Foreword by Dr. R. R. Marett. Oxford University Press, London: Humphrey Milford. Price 16/-.

Manual of Zen Buddhism. By Daisetz Teitaro Suzuki. (Ataka Buddhist Library VIII.) The Eastern Buddhist Society, 39 Onomachi, Koyama, Showa X, Japan.

Science in The Making, by Gerald Heard. Faber and Faber Ltd., 24 Russell Square, London, W. C. 1. Price 7/6 net.

The Mystery Teaching in The West, by Jean Delaire. Rider & Co., Paternoster Row, London, E. C. 4. Price 5/-.

The Sayings of the Ancient One, by P. G. Bowen. Rider & Co., Paternoster Row, London, E. C. 4. Price 3/6.

The Wheel of Rebirth, by H. K. Chaloner. Foreword by Cyril Scott. Rider & Co., Paternoster Row, London, E. C. 4. Price 7/6.

Educational Reformation in India. Published by J. C. Basak, 363 Upper Chitpore Road, Calcutta. Price Re. 1.

The Technique of Group Work, by Basil Beaumont. Society for Creative Psychology, Jay Cottage, Jay Mews, Kensington Gore, London, S. W. 7. Price 6d.

Testimonies, by Wm. Ewart Walker. The C. W. Daniel Company Ltd., 46 Bernard Street, London, W.C.1. Price 2/6.

A Feast of Facts. A "Light of the World" publication. Publisher, Bhai Amar Singh, 5 McLeod Road, Post Box 43, Lahore.

How to Live Vitrally, by R. E. Bruse. Rider & Co., Paternoster Row, London, E. C. 4. Price 5/-.

The Secret of Ana'l Haqq, by Khaja Khan. Foreword by Mawlavi Md. Badiul Alam Sahib, M.A. Hogarth Press, Mount Road, Madras. Price Rs. 2.

In the Vision of God, by Ramdas. Introduction by S. R. U. Savoor, Anandashrama, Ramnagar, Kanhangad P. O., S. I. Ry. Price Rs. 2/8.

Astralna Razina, by C. W. Leadbeater. Izdanje Inaklada Mije Cazina, Zagreb.



REVISED PROGRAMME

FOR THE

DIAMOND JUBILEE INTERNATIONAL CONVENTION

OF
THE THEOSOPHICAL SOCIETY
TO BE HELD AT ADYAR

From December 25th 1935, to January 5th 1936

(SUBJECT TO ALTERATION)

Tuesday, December 24th :

6.30 p.m. Christmas Tree and Entertainment to the little children of workers on the Estate—offered by a Committee of Christian residents. (*Blavatsky Gardens.*)

Players. Admission by ticket printed "FIRST PERFORMANCE". (*Headquarters Gardens.*)

A Theosophical Film. Arranged by Captain E. M. Sellon. For those who have tickets for the Second Performance of "The Light of Asia". (*Headquarters Hall.*)

Wednesday, December 25th :

Morning free for any special meetings of an informal nature for those who happen to be able to reach Adyar by this date.

2.30 p.m. Meeting of the General Council of The Theosophical Society. (*First Floor, T.P.H. Buildings.*)

Gathering of Young Theosophists. (*Headquarters Hall.*)

7.30 p.m. Dramatic Entertainment, "The Light of Asia", under the auspices of The Adyar

Thursday, December 26th :

7.40 a.m. Prayers of the Religions. (*Headquarters Hall.*)

Rest of morning after 9.15 a.m. free for Federation and other meetings, committees interviews, etc.

9.15 a.m. Convention of The All-India Federation of Young Theosophists. (*Headquarters Hall.*)

1935

REVISED PROGRAMME

293

12.30 p.m. Meeting of the Indian Section Council. (*First Floor, T.P.H. Buildings.*)

2.30 p.m. OPENING of the Diamond Jubilee International Convention by the President. (*Headquarters Hall.*)

4.30 p.m. DIAMOND JUBILEE ADDRESS, No. 1, THE BLAVATSKY ADDRESS, THE VICE-PRESIDENT. (*The Banyan Tree.*)

7.30 p.m. Reception to Delegates and Visiting Friends. (*The Banyan Tree.*)

During the course of the Reception, The Theosophical College, Madanapalle, will offer a highly interesting programme of Music of the world, consisting of a number of very remarkable gramophone records of Chinese, Japanese, Javanese, and other music.

Friday, December 27th :

7.40 a.m. Prayers of the Religions. (*Headquarters Hall.*)

8.15 a.m. DIAMOND JUBILEE ADDRESS, No. 2, THE OLCOTT ADDRESS, MR. C. JINARAJA-DASA. (*The Banyan Tree.*)

9.30 a.m. Press, Publicity and Campaign Conference. Opened by Mrs. E. M. Sellon, Mr. M. Subramania Iyer and Mr. J. L. Davidge. (*Headquarters Hall.*)

12.30 p.m. Meeting of the Indian Section Council. (*First Floor, T.P.H. Buildings.*)

2.30 p.m. The Indian Section Convention. (*Headquarters Hall.*)

4.30 p.m. DIAMOND JUBILEE ADDRESS, No. 3, THE BESANT ADDRESS, PROFESSOR MARCAULT. (*The Banyan Tree.*)

7.30 p.m. Dramatic Entertainment, "The Light of Asia", under the auspices of the The Adyar Players. Admission by ticket printed "SECOND PERFORMANCE". (*Headquarters Gardens.*)

A Theosophical Film. For those who attended the First Performance of "The Light of Asia". (*Headquarters Hall.*)

Saturday, December 28th :

7.40 a.m. Prayers of the Religions. (*Headquarters Hall.*)

8.15 a.m. DIAMOND JUBILEE ADDRESS, No. 4, THE LEADBEATER ADDRESS, MR. GEOFFREY HODSON. (*The Banyan Tree.*)

9.30 a.m. Convention of The All-India Federation of Young Theosophists. (*Headquarters Hall.*)

2.15 p.m. Adyar Library Addresses and Conference. Opened by Dr. G. Srinivasa Murthi and Mr. A. J. Hamerster. (*Headquarters Hall.*)

5.00 p.m. Public Celebration of the Diamond Jubilee. (*Gokhale Hall, Madras.*)

Sunday, December 29th :

7.40 a.m. Prayers of the Religions. (*Headquarters Hall.*)

9.30 a.m. Press, Publicity and Campaign Conference (*Concluded*). (*Headquarters Hall.*)

1.00 p.m. Admission of New Members by the President. (*Headquarters Hall.*)

2.00 p.m. The Indian Section Convention (*Continued*). (*Headquarters Hall.*)

4.30 p.m. Closing of the Diamond Jubilee International Convention. (*The Banyan Tree.*)

6.00 p.m. The President's Dinner to Members of the General Council and their Representatives, to Members of the Executive Committee, and to Officers and Heads of Departments of the Adyar Estate. (*The Bhojanasala.*)

7.30 p.m. QUESTIONS AND ANSWERS MEETING. (*The Banyan Tree.*)

Monday, December 30th :

- 7.40 a.m. Prayers of the Religions. (Headquarters Hall.)
- 8.15 a.m. The Indian Section Lecture, SHRIMATI RUKMINI DEVI. (The Banyan Tree.)
- 9.30 a.m. The Theosophical Order of Service. (Headquarters Hall.)
- 12.30 p.m. The Indian Section Council Meeting. (First Floor, T.P.H. Buildings.)
- 2.00 p.m. Meeting of the General Council of The Theosophical Society. (First Floor, T.P.H. Buildings.)
- 3.30 p.m. FIRST SYMPOSIUM: "Sixty Years of Progressive Theosophy". Chairman: Mrs. Ransom. Headquarters Hall.)
- 7.30 p.m. Impromptu Entertainment by Delegates. (Headquarters Gardens.)

Tuesday, December 31st :

- 7.40 a.m. Prayers of the Religions. (Headquarters Hall.)
- 8.15 a.m. "Our Brethren of the Animal, Vegetable and Mineral Kingdoms". Conference to be opened by Shrimati Rukmini Devi and Mr. C. Jinarajadasa. (The Banyan Tree.)
- 2.00 p.m. Business Meeting, All-India Federation of Young Theosophists. (Headquarters Hall.)
- 3.30 p.m. SECOND SYMPOSIUM: "The Promotion of the Three Objects of The Theosophical Society in the Immediate Future". Chairman: Professor J. E. Marcault. (Headquarters Hall.)
- 7.30 p.m. Dance Recital by Shrimati Rukmini Devi. (Headquarters Gardens.)

Wednesday, January 1st :

- 8.15 a.m. THIRD SYMPOSIUM: "Theosophy and The Theosophical Society in 1975—A Forecast." Chairman: Shrimati Rukmini Devi. (Headquarters Hall.)
- 3.30 p.m. FOURTH SYMPOSIUM: "The Fundamental Principles of Theosophy." Chairman: Mr. C. Jinarajadasa. (Headquarters Hall.)
- 7.30 p.m. Young Theosophists Camp Fire, Games, Music. All delegates welcome. (Near Parsi Bungalow.)

Thursday, January 2nd :

- 8.15 a.m. Essential Origins of the Great Faiths: 1. Hinduism or Sanatana Dharma. (Headquarters Hall.)
- 2.00 p.m. Meeting of The General Council of The Theosophical Society. (First Floor, T.P.H. Buildings.)
- 3.30 p.m. Essential Origins of the Great Faiths: 2. Buddhism. (Headquarters Hall.)
- 6.00 p.m. The President's Dinner to Visiting Delegates from Overseas to meet Members of the Executive Committee. (The Bhojanasala.)
- 7.30 p.m. Lantern Talk by Mr. C. Jinarajadasa: "Glimpses from the History of The Theosophical Society." (Headquarters Hall.)

Friday, January 3rd :

- 8.15 a.m. Essential Origins of the Great Faiths: 3. Zoroastrianism. (Headquarters Hall.)
- 2.00 p.m. Ceremonial Meeting of the Order of the Round Table. Direction: Shrimati Rukmini Devi. (Headquarters Hall.)
- 4.00 p.m. Essential Origins of the Great Faiths: 4. Islam. (Headquarters Hall.)

- 7.30 p.m. Questions and Answers Meeting (Concluded). (The Banyan Tree.)

Saturday, January 4th :

- 8.15 a.m. Essential Origins of the Great Faiths: 5. Judaism and Christianity. (Headquarters Hall.)
- 1.00 p.m. Conference on Methods of Healing: Eastern and Western. Chairman: Mr. G. Hodson. (Headquarters Hall.)

- 3.30 p.m. Educational Conference. Chairman: Dr. G. S. Arundale. (Headquarters Hall.)

- 7.30 p.m. Indian Concert. (Headquarters Gardens.)

Sunday, January 5th :

Beginning at 9.30 a.m. :

YOUTH PARLIAMENT

(See Young Theosophists Programme)

Chairman: Mr. F. Layton

YOUNG THEOSOPHISTS PROGRAMME**(SUBJECT TO ALTERATION)****Wednesday, December 25th :**

- 2.30 p.m. Gathering of Young Theosophists. (Headquarters Hall.)

Thursday, December 26th :

- 9.15 a.m. Convention of The All-India Federation of Young Theosophists. Address: Shrimati Rukmini Devi (President of the Federation). Discussion: THE NEW ERA FOR YOUNG THEOSOPHISTS. (Headquarters Hall.)

Saturday, December 28th :

- 9.30 a.m. Convention of The All-India Federation of Young Theosophists. Discussion: A PLATFORM FOR THE WORLD'S YOUTH. (Headquarters Hall.)

Tuesday, December 31st :

- 2.00 p.m. Business Meeting of The All-India Federation of Young Theosophists. (Headquarters Hall.)

Wednesday, January 1st :

- 7.30 p.m. Young Theosophists Camp Fire, Games and Music. (Near the Parsi Bungalow.) All delegates welcome.

Sunday, January 5th :**YOUTH PARLIAMENT**

- 9.30 a.m. Discussion: YOUTH LOOKS AT THE NEW WORLD. 1. WHAT ARE WE GOING TO MAKE OF IT? An Exchange of Views.

- 2.30 p.m. Discussion: YOUTH LOOKS AT THE NEW WORLD. 2. A PRACTICAL PLATFORM: HOW TO APPLY IT.

Conducted tours of the Adyar Estate will be provided for guests, and in the evening there will be an entertainment.

Lunch and tea will be provided at an inclusive cost of As. 10.

All delegates are welcome to attend the discussions.

290
205

FURTHER ENGAGEMENTS

1. It is hoped to be possible to arrange two courses of study classes after Sunday, January 5th :
 - (a) On The Principles of Theosophy, by Mr. Jinarajadasa, if available, and other lecturers,
 - (b) On The New Education in the Light of Theosophy, by Dr. G. S. Arundale, and other lecturers.
2. The President will give, on some convenient dates subsequent to January 5th, two dinners :
 - (a) To those who have generously given their services as Volunteer Workers in connection with the Convention,
 - (b) To the workers on the Headquarters Estate and their families.

NOTES

Additional meetings to take place during the Convention should only be arranged after consultation with the Private Secretary to the President, who will have a list of times available and engagements already made. Otherwise, unnecessary inconvenience may be caused. Generally, from 1 p.m. to 2 p.m. is free each day, as also after those Diamond Jubilee Addresses which take place in the afternoon. The afternoon of December 25th is comparatively free, especially after about 4 p.m. After about 9.15 a.m. on December 26th, and after 9.30 a.m. on December 28th, time is also free.

Delegates and visiting friends are specially invited to visit all parts of the Headquarters Estate, and to visit the various Departments—the Vasanta Press, the Adyar Dispensary and Child Welfare Centre, the Adyar Library, the Theosophical Publishing House, the Olcott Cremation Ground, the Shrines of the Religions, the Blavatsky Social Hall at Blavatsky Gardens, where there is a Reading Room, The Adyar Stores, where most ordinary

requisites can be purchased, the Sirius Recreation Club, the Garden of Remembrance (near Sevashrama), the Power House, the Besant Memorial School, the Besant Scout Camping Centre, and generally the Gardens.

Refreshments are always available at very reasonable rates at the Adyar Stores and at a Restaurant near the Bhojanasala—tea, coffee, cold drinks, biscuits, etc.

At special times, which will be duly notified, delegates wearing their badges will be admitted to view the rooms occupied by Dr. Besant, which have been kept exactly as she used them.

Each evening of the International Convention the Headquarters will be illuminated, and the effect, specially from the Adyar Bridge, is wonderful, giving an appearance of a wall of light extending from the top of Headquarters right down into the Adyar River.

When in difficulties of any kind, go to the Inquiry Office, where solutions to all problems are available free.

THE ADYAR ROLL OF HONOUR

It is the intention of the President, during the course of the International Convention, to present medals and certificates to a number of non-clerical workers who have rendered long and faithful service to The Society.

EXHIBITION OF PAINTINGS

There will be an Exhibition of Paintings at the Social Hall of Blavatsky Gardens, under the direction of Mrs. Adair.

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

THEOSOPHY offers a philosophy which renders life intelligible, and demonstrates the inviolable nature of the laws which govern its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their

hidden meanings, thus justifying them at the bar of intelligence as, in their original purity, they are ever justified in the eyes of intuition. The Society claims no monopoly of Theosophy, as the Divine Wisdom cannot be limited; but its Fellows seek to understand it in ever-increasing measure. All in sympathy with the Objects of The Theosophical Society are welcomed as members, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

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

Keep your minds open. Do not accept a new truth hurriedly and rush into it as some people do. If a new thing comes along that is serious, look at it calmly, give it a hearing, study it, use your reason, and then judge whether it is good or bad.

ANNIE BESANT

THE THEOSOPHIST

Editorial communications should be addressed to The Editor, THE THEOSOPHIST, Adyar, Madras, India. Rejected MSS. will not be returned unless international postal coupon, covering return postage, is enclosed. No anonymous documents will be accepted for insertion. Writers of published articles are alone responsible for opinions therein expressed. Permission is given to translate or copy single articles into other periodicals, upon the sole condition of crediting them to THE THEOSOPHIST; permission for the reprint of a series of articles is not granted.

The half-yearly volumes begin with the October and April numbers.

Annual Subscription *strictly payable in advance*:

India, Burma and Ceylon: Rs. 9 postfree; single copies, Re. 1 postfree. America, \$4.50; other countries, 18s. postfree. Single copies: America, \$0.50; other countries, 2s. postfree.

Changes of Address and complaints should be sent direct to Adyar. Agents are not responsible for non-receipt of copies by subscribers. Copies lost in transit will not be replaced free of charge, unless lost through the fault of the publishers. Remittances to Adyar should be made payable to the Manager, Theosophical Publishing House, Adyar, Madras, *never to individuals by name*. The renewal notice, duly filled in, should in all cases accompany renewed subscriptions. All communications relating to subscriptions, non-receipt of copies, and change of address should be addressed to the Manager, quoting the number printed above the subscriber's name on the wrapper containing the copy of THE THEOSOPHIST.

AGENTS:

India: Theosophical Publishing House, Adyar, Madras.

Europe—(a) Great Britain: Theosophical Publishing House, 68 Great Russell Street, London, W.C. 1, England.

(b) Netherlands: N. V. Theosofische Uitgevers Mij., Tolstraat 154, Amsterdam, Holland.

America: Theosophical Press, Wheaton, Illinois, U.S.A.

Dutch East Indies: N. V. Theosofische Boekhandel, Minerva, Blavatsky Park, Weltevreden, Java, D. E. I.

THEOSOPHY

Theosophy, the Divine Wisdom, is the root of all the great religions, living and dead; all are branches of that ever-living Tree of Life, with its root in Heaven, the leaves of which are for the healing of the nations of the world. Each special religion brings out and emphasizes some special aspect of the Truth, necessary for the evolution of humanity during the age it opens, and shapes the civilization of that age, enriching the religious, moral and cultural heritage of the human race.

1. There is one transcendent Self-Existent Life, eternal, all-pervading, all-sustaining, whence all worlds derive their several lives, whereby and wherein all things which exist, live and move and have their being.

2. For our world this Life is immanent, and is manifested as the Logos, the Word, worshipped under different Names, in different religions, but ever recognized as the One Creator, Preserver and Regenerator.

3. Under Him, our world is ruled and guided by a Hierarchy of His Elder Children, variously called Rishis, Sages, Saints, among whom are the World-Teachers, who for each age re-proclaim the essential truths of religion and morality in a form suited to the age; this Hierarchy is aided in its work by the hosts of Beings—again variously named, Devas, Angels, Shining Ones—discharging functions recognized in all religions.

4. Human beings form one order of the creatures evolving on this earth, and each human being evolves by successive life-periods, gathering experiences and building them into character, reaping always as he sows, until he has learned the lessons taught in the three worlds—the earth, the intermediate state and the heavens—in which a complete life-period is passed, and has reached human perfection, when he enters the company of just men made perfect, that rules and guides the evolving lives in all stages of their growth.

These are the Basic Truths of Life; to proclaim and teach these, The Theosophical Society was founded and exists.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 1st June to 23rd August, 1935, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES				Rs. A. P.
T. S. in Belgium, dues per 1934, £5	...	...	...	66 1 5
" Cuba " to account (2 instalments) \$14.80	...	...	...	38 7 9
" England " per 1935 (3 ") £19-14-5	...	...	...	260 10 10
" Uruguay " " 1934, £2	...	...	...	26 6 4
" Denmark " " 1935, £8-8-6	...	...	...	111 5 6
" Wales " " £10-7-4	...	...	...	137 0 0
" Argentine " " £7-13-8	...	...	...	100 13 0
" India " " " £1-1-0	...	...	...	10 0 0
Mr. Brookes Warner " " " £1-1-0	...	...	...	13 14 0
				764 10 10

DONATIONS

1. THE THEOSOPHICAL SOCIETY				Rs. A. P.
T. S. in Scotland, Adyar Day, £8-10-0	...	...	...	112 2 6
Miss Pia Muller, Trieste, Italy	...	...	...	32 9 6
T. S. in England, Adyar Day, £35-3-10	...	...	...	465 2 11
Letchworth Lodge, White Lotus Day, 10sh.	...	...	...	6 9 9
Movlraj Mahrotra, Allahabad	...	...	...	5 0 0
T. S. in Wales, Adyar Day, £1	...	...	...	13 3 6
France " £26-1-4	...	...	...	344 9 0
Burjorji N. Mengushi, Billimoria	...	...	...	5 0 0
Blavatsky Lodge, Bombay, Adyar Day	...	...	...	43 0 0
D. P. Kotwall	...	...	...	50 0 0
				1,077 5 2

2. THE ADYAR LIBRARY				Rs. A. P.
Mrs. L. T. Gale, Edinburgh, £1-5-0	...	...	...	16 6 0
Burjorji N. Mengushi, Billimoria	...	...	...	5 0 0
Donation for Episcopo	...	...	...	297 15 0
				319 5 0

3. BESANT AND LEADBEATER MEMORIAL

	Rs.	A.	P.
Joseph Mary Lopez, T. S. in Cuba, \$47.25	125	11	0
Mr. S. K. Kulkarani	10	0	0
T. S. in France, £11-9-4	151	9	2
D. A. Auklesaria, Rangoon	50	0	0
Mr. Khemchand Nawomal Mehtani	25	0	0
Mr. George Dempster	6	10	0
T. S. in Australia, New Zealand, £2-2-0	27	13	0
	396	11	2

4. DIAMOND JUBILEE CONVENTION

	Rs.	A.	P.
Miss C. Hayter, Somerville Lodge, Hampstead, £1-10-0	19	12	7

5. PUBLICITY

	Rs.	A.	P.
Thomas H. Pond, Baltimore	25	10	0

6. HEADQUARTERS SERVICE COMMITTEE

	Rs.	A.	P.
Dr. G. S. Arundale	20	0	0
Miss Palmer	2	0	0
Dr. G. Srinivasa Murti	6	8	0
Miss Mehta	2	0	0
Dr. G. Srinivasa Murti	2	12	0
	33	4	0

7. PRESIDENT'S FUND

	Rs.	A.	P.
K. A. Govindaraja Mudaliar	2	0	0

8. PRESIDENT'S TRAVELLING FUND

	Rs.	A.	P.
T. S. in Norway, £5	66	1	5
" France, £13-6-8	176	3	11
Elizabeth Knudson, South Africa	26	8	0
	268	13	4

9. BENEVOLENT FUND

	Rs.	A.	P.
Mr. Khemchand Nawomal Mehtani	25	0	0

10. QUETTA EARTHQUAKE

	Rs.	A.	P.
Panama Lodge, £6	79	5	0
Blavatsky Lodge, Bombay	111	0	0
	190	5	0

11. BESANT MEMORIAL SCHOOL

	Rs.	A.	P.
T. S. in Denmark, £0-17-10	11	12	6
" France, £1-16-0	23	12	8
	35	9	2

Adyar, Madras
23rd August, 1935

A. J. HAMERSTER,
Actg. Hon. Treasurer.

OLCOTT HARIJAN FREE SCHOOL

The following donations from 1st June to 23rd August, 1935, are acknowledged with thanks.

	Rs.	A.	P.
Miss Pia Muller, Trieste, Italy	32	9	6
T. S. in Scotland, £7-2-6. White Lotus Day	94	0	3
Letchworth Lodge, England £0-7-6	4	15	4
Inder Mohan Verma, (in 3 instalments)	30	0	0
P. Hansen, Copenhagen	14	2	0
V. G. Trilokekar, Star House, Bombay	101	0	0
Blavatsky Lodge T. S., Bombay. White Lotus Day	58	14	6
T. S. in Wales, £3	39	10	6
Miss I. Prest, London, £1	13	3	5
Mrs. Herbert Whyte, £1-1-0	13	13	3
Dhondnath K. Rege, Bombay	5	0	0
T. S. in England, £28-5-9	373	14	8
Mr. Khemchand Newomal Mehtani	100	0	0
	881	3	5

Adyar, Madras
23rd August, 1935

A. J. HAMERSTER,
Actg. Hon. Secretary-Treasurer.

NEW LODGES

LOCATION	NAME OF LODGE	DATE OF ISSUE OF CHARTER
General Alvear, Mendoza, Argentina	Liberacion Lodge	6-6-1935
Raichur, India	Padma Lodge	1-7-1935
Sagar, Mysore, India	Sagar Lodge	1-8-1935

LODGES DISSOLVED

LOCATION	NAME OF LODGE	DATE OF RETURN OF CHARTER
Stanthorpe, Queensland, Australia	Granite Belt Lodge	30-4-1935
Adyar, Madras		G. SRINIVASA MURTI, Recording Secretary.
9th August, 1935		

TO OUR READERS

PLEASE REMEMBER THAT THE NOVEMBER ISSUE

OF

THE THEOSOPHIST

will be the Diamond Jubilee Commemoration Number
with a Special Cover and Special Articles

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FORMS OF BEQUEST AND WILL
FOR INDIA

SHORT FORM OF BEQUEST

I give and bequeath absolutely to The Theosophical Society of Adyar,
Madras :

(a) Rs.....

or

*(b) Property movable or immovable

and I direct that the receipt of The Theosophical Society shall be a sufficient
discharge for the said legacy.

* Property movable or immovable must be described sufficiently as to
clearly identify the same.

SIMPLE FORM OF WILL

I, ^(testator)
_(testatrix).....of.....

hereby revoke all former Wills made by me and make this my last Will

I appoint as my ^{Executor(s)}
_{Executrix}.....

.....of.....

I make the following bequests:

I give and bequeath absolutely to The Theosophical Society of Adyar,
Madras:

(a) Rs.....

or

*(b) Property movable or immovable

and I direct that the receipt of The Theosophical Society shall be a sufficient
discharge for the said legacy.

I give and bequeath all the rest and residue of my property to.....

.....of.....

IN WITNESS WHEREOF I have hereunto set my hand this.....day
of.....19.....

Signed by the above-named ^(testator)
_(testatrix).....
.....as his/her last Will in the joint presence
of himself/herself and us (at least two witnesses) who
at his/her request and in the presence of each other
have hereunto signed our names as witnesses.

Signature of the ^(Testator)
_(Testatrix)

(Signature of at least
two witnesses)

* Property movable or immovable must be described sufficiently as to clearly
identify the same.

N. B.—Certain countries have also certain special provisions. As regards
British India, bequests by persons other than Hindus, Mussalmans, Buddhists, Sikhs,
Jainas to religious or charitable uses are governed by Section 118 of the Indian
Succession Act which reads as follows:

Section 118: "No man having a nephew or niece or any nearer relative
shall have power to bequeath any property to religious or charitable uses, except
by a Will executed not less than twelve months before his death, and deposited
within six months from its execution in some place provided by law for the
safe custody of the Wills of living persons."

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VOL. LVII

No. 2

THE THEOSOPHIST

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

Founded by H. P. BLAVATSKY in 1879
and Edited by ANNIE BESANT from 1907 to 1933

(WITH WHICH IS INCORPORATED LUCIFER, FOUNDED BY H. P. BLAVATSKY)

Editor: GEORGE S. ARUNDALE

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

CONTENTS, NOVEMBER 1935

	PAGE
SUPPLEMENT	viii-x
ON THE WATCH-TOWER. By the Editor	93
THEOSOPHY—THE ETERNAL WORD. By G. S. Arundale	105
A THEOSOPHIC VIEW OF EVOLUTION. By Hirendra Nath Datta	111
LET THE UNIVERSE ENTER! By C. Jinarajadasa	118
HOW AND WHY I BECAME A THEOSOPHIST. By Claude Bragdon	120
SIXTY YEARS OF THEOSOPHY. By Pieter K. Roest	124
STOCK-TAKING. By Fritz Kunz	132
WHAT THEOSOPHY HAS BEEN AND IS TO ME. By Ernest Wood	139
H. P. BLAVATSKY: AN UNPUBLISHED LETTER. By J. L. Davidge	145
THEOSOPHIE VIVANTE. Par G. E. Monod-Herzen	150
SIXTY YEARS OF THEOSOPHY AND WORLD THOUGHT. By Barbara Sellon	155
THEOSOPHY, THE SOCIETY, AND THE WORLD: A Suggested Campaign for Theosophy Applied. By G. S. Arundale	157
THE CAUSAL AND THE KARMIC WORLDS CONTRASTED. By A. J. Hamerster	168
THEOSOPHY AND RELIGION. By Dr. Anna Kamensky	177
DIAMOND JUBILEE MESSAGES FROM GENERAL SECRETARIES	182
WHAT IS THEOSOPHY? A Symposium	191
A DIAMOND JUBILEE MESSAGE. By the President	198
CONTRIBUTORS TO THIS DIAMOND JUBILEE NUMBER.	200
DIAMOND JUBILEE CONVENTION. Information for Oversea Delegates	202

ILLUSTRATIONS

THE LORD BUDDHA AS MENDICANT, Frontispiece	facing 93
HELENA PETROVNA BLAVATSKY	104
HENRY STEELE OLCOTT	113
ANNIE BESANT	120
CHARLES WEBSTER LEADBEATER	128

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THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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THEOSOPHY offers a philosophy which renders life intelligible, and demonstrates the inviolable nature of the laws which govern its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their

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Keep your minds open. Do not accept a new truth hurriedly and rush into it as some people do. If a new thing comes along that is serious, look at it calmly, give it a hearing, study it, use your reason, and then judge whether it is good or bad.

ANNIE BESANT

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THEOSOPHY

Theosophy, the Divine Wisdom, is the root of all the great religions, living and dead; all are branches of that ever-living Tree of Life, with its root in Heaven, the leaves of which are for the healing of the nations of the world. Each special religion brings out and emphasizes some special aspect of the Truth, necessary for the evolution of humanity during the age it opens, and shapes the civilization of that age, enriching the religious, moral and cultural heritage of the human race.

1. There is one transcendent Self-Existent Life, eternal, all-pervading, all-sustaining, whence all worlds derive their several lives, whereby and wherein all things which exist, live and move and have their being.

2. For our world this Life is immanent, and is manifested as the Logos, the Word, worshipped under different Names, in different religions, but ever recognized as the One Creator, Preserver and Regenerator.

3. Under Him, our world is ruled and guided by a Hierarchy of His Elder Children, variously called Rishis, Sages, Saints, among whom are the World-Teachers, who for each age re-proclaim the essential truths of religion and morality in a form suited to the age; this Hierarchy is aided in its work by the hosts of Beings—again variously named, Devas, Angels, Shining Ones—discharging functions recognized in all religions.

4. Human beings form one order of the creatures evolving on this earth, and each human being evolves by successive life-periods, gathering experiences and building them into character, reaping always as he sows, until he has learned the lessons taught in the three worlds—the earth, the intermediate state and the heavens—in which a complete life-period is passed, and has reached human perfection, when he enters the company of just men made perfect, that rules and guides the evolving lives in all stages of their growth.

These are the Basic Truths of Life; to proclaim and teach these, The Theosophical Society was founded and exists.

THE THEOSOPHIST

NEW FEATURES IN THE THEOSOPHIST

Commencing with the January number, several new series of articles will appear in this journal.

UNDER "Movements That Matter" we shall publish a series dealing with vital world movements which are making for enlightenment, brotherhood and peace. The first article, concerning the World Fellowship of Faiths, is by Sir Francis Younghusband, the illustrious President of the Fellowship. Subsequent articles will treat of the League of Nations, the Boy Scouts, the Douglas Credit Scheme, the Red Cross, the Oxford Movement, and other humanitarian and world peace movements.

Sir Francis Younghusband in his post as President of the World Fellowship of Faiths crowns a long career, about evenly divided between East and West, as explorer and writer. He has the happy faculty of synthesizing all that is best in all religions and philosophies. His *Living Universe* indicated perhaps more than all his earlier volumes how truly he is able to interpret the objective world with the subjective mind, true to science and true to intuition. We are happy to publish this article, on a Movement that very much matters, particularly in view of the Second International Congress of the World Fellowship of Faiths to be held in London next July.

Some contributions promised for the Diamond Jubilee (November) number of THE THEOSOPHIST were received after the issue had gone to press. One of these is a very fine article by Dr. J. I. Vedgwood entitled *Man in Relation to God: A Study in Christian Theology*. This also will commence in January. Dr. Vedgwood lifts the discussion out of the realm of theological polemics into the light

of modern science and Theosophy, relating human and cosmic origins to the latest pronouncements of astronomers on the origin of the universe. The various sections deal with ideas of God, the nature of man, immanence and transcendence, the Logos Christology, the problem of evil, and the pituitary and pineal glands, relating these glands to the brain which governs them and the consciousness which functions through the brain, not only in one life but "life after life in the chain of re-incarnations."

Another new feature is a study in Analytical Psychology by Dr. L. J. Bendit of London—a study not only of the objective comparison between Theosophy and modern psychology, but also of a new approach by which the Theosophist may begin to study and understand himself. Dr. Bendit urges that by properly applying the analytical viewpoint, we have a valuable corrective against easily falling into grooves of thought or acquiring "bees in our bonnets"—a corrective whereby we may ever keep "that quality of pliability and elasticity which is characteristic of the ever-young and ever-growing mind." Dr. Bendit is a Wimpole Street surgeon, and a prolific writer on medical questions to English and international journals.

The New Year will inaugurate also a sequence of sketches, by General Secretaries mostly, of Section histories and incidents under the general heading, "Strongholds of Our Society," and a series of commentaries entitled, "Leaves from the Archives," by Mr. A. J. Hamerster, who has a passion for delving into the historical records at Adyar.

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(Continued on next page)

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(Continued from previous page)

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.....as his/her last Will in the joint presence of himself/herself and us (at least two witnesses) who at his/her request and in the presence of each other have hereunto signed our names as witnesses.

Signature of the ^(Testator)
^(Testatrix)

(Signature of at least
two witnesses)

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N.B.—Certain countries have also certain special provisions. As regards British India, bequests by persons other than Hindus, Mussalmans, Buddhists, Sikhs, Jains to religious or charitable uses are governed by Section 118 of the Indian Succession Act which reads as follows:

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