

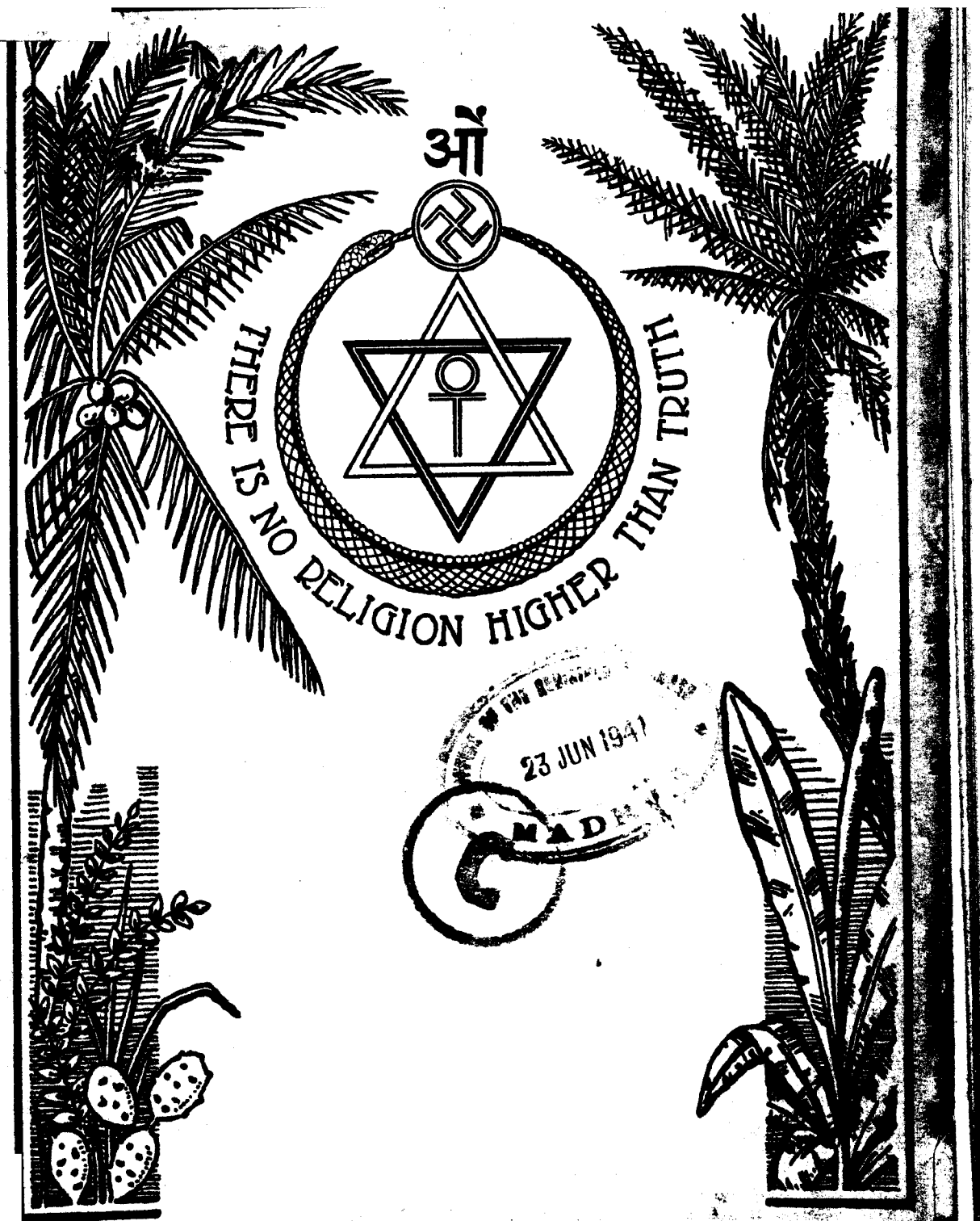
THE THEOSOPHIST

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THE THEOSOPHIST

ADYAR

JULY 1941

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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

THE THEOSOPHIST

Vol. LXII

(Incorporating "Lucifer")

No. 10

EDITOR: GEORGE S. ARUNDALE

A journal specializing in Brotherhood, the Eternal Wisdom, and Occult Research. Founded by H. P. Blavatsky, 1879; edited by Annie Besant, 1907 to 1933.

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Communications from writers in England may be sent direct or through Miss E. W. Preston (29 Ormonde Court, Upper Richmond Road, London, S.W. 15), and from America through Mrs. Marie Hotchener (6137 Temple Drive, Hollywood, Cal.) or Mr. Fritz Kunz (Hillandale, Port Chester, New York).

CONTENTS, JULY 1941

	PAGE
ON THE WATCH-TOWER. The Editor—Adeltha Peterson—J. L. Davidge	259
THE MAGNIFICENCE OF THEOSOPHY AND THE THEOSOPHICAL SOCIETY. H.P.B., H.S.O., A.B., G.S.A.	271
BUDDHA (Poem). Morley Steynor	285
THE IMPUTATION OF EVIL. J. J. Poortman	289
THE DEVIL CHILD. C. Jinarājādāsa	302
THE NIGHT BELL. George S. Arundale	305
SOME NOTES ON THE SVASTIKA:	
I. The So-called Svastika of the Nazis. E. Clemens	309
II. The Svastika. Arya Asanga	312
III. Cross and Svastika. J. L. Davidge	317
MASKS (Poem). M. V. Garnsey	319
WHAT IS CULTURE? George S. Arundale	320
EL SISTEMA MONTESSORI. C. Jinarājādāsa	323
CORRESPONDENCE	325
BOOK REVIEWS	329
APPEAL TO EVERY THEOSOPHIST. Labhshanker Laxmidas	334
INTERNATIONAL DIRECTORY	335

THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR

MADRAS

INDIA

(Price: see cover page iii)

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THE WONDERFUL DEPTHS AND HEIGHTS

A quaint memory comes to me of a newspaper cutting, recording my entry into The Theosophical Society in 1889, and after mentioning it, the journal remarked that I had been a Christian, a Freethinker and an Atheist, and should probably complete my journey by becoming a Roman Catholic. But I have been a Theosophist for forty years now, and feel no inclination to go out of The Society, but only to penetrate more and more deeply into the wonderful depths and heights of Theosophy, the Divine Wisdom.

ANNIE BESANT
(Watch-Tower, January 1930)



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CONTENTS, AUGUST 1941

	PAGE
ON THE WATCH-TOWER. The Editor	339
THE EUROPEAN CONGRESS. Adelaide Gardner	352
THE WORK OF H. P. BLAVATSKY. C. Jinarājadāsa	355
NINE LAMPS OF THEOSOPHICAL LIGHT. M. Krishnaswami Sastri	359
ART AND EDUCATION AT ADYAR. Rukmini Devi	362
ASTROLOGICAL AUSPICES ON 21 JUNE 1941. Helen Veale	364
THE GREAT PLAN AND THE CHANGING WORLD. D. H. Steward	365
THE GERMAN PEOPLE. C. Jinarājadāsa	370
THOMAS VAUGHAN ON THE NATURE OF MAN. Jeffrey Williams	372
THE OCCULT CHRONOLOGY OF THE FOURTH ROUND. Arya Asanga	381
PRAYER: QUESTIONS OF MY HEART. Saratchandra M. Mehta	388
THE TRUE WISDOM AND GREAT STORIES: VI. SINDBAD THE SAILOR: VOYAGE SIX. W. E. Marsh	389
OUR HIGH PURPOSES. George S. Arundale	395
CORRESPONDENCE	404
THE PASSING OF PROMINENT THEOSOPHISTS	406
THE SOCIETY'S MEMBERSHIP	408
THE ROSE AND THE THORN (Poem). M. Beddow Bayly	410
BOOK REVIEWS	411
INTERNATIONAL DIRECTORY	415

THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR MADRAS INDIA

(Price: see cover page iii)

THE THEOSOPHIST

Vol. LXII

(Incorporating "Lucifer")

No. 12

EDITOR: GEORGE S. ARUNDALE

ENTHUSIASM

Enthusiasm is a thing of priceless value. Somebody has defined it as the power of God made manifest in a human being. Whatever else it may be it is certainly a great motor power, a force that carries one forward and upward.

The difference between a person filled with enthusiasm about occultism and another who is not is the difference between life and death. One is asleep to everything but his material surroundings. The other awake, aroused, in touch with the life-currents of the universe. The chief work of the Theosophical lecturer is to arouse such enthusiasm—so to present spiritual facts to the minds that can receive them that the recognition of universal truth kindles the divine fire within.

With those who have reached a certain point in evolution this flame of enthusiasm will burn steadily, however feebly, and they may fortunately walk in the light for the remainder of this incarnation. With many others it will slowly subside, leaving them more susceptible to future stimuli. Happy indeed is that truth-seeker who resolves upon a programme of daily study and, while the flame of his new enthusiasm still burns, gets settled into the fixed habit that will carry him safely to the point where his temporary interest has become permanent.

L. W. ROGERS

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CONTENTS, SEPTEMBER 1941

	PAGE
ON THE WATCH-TOWER. The Editor	419
RESURGAM. M. R. St. John	432
WHAT SHALL WE DO AFTER THE WAR? Helen Veale	433
LIFE'S GREAT COMPANION (<i>Poem</i>). M. Beddow Bayly	436
THE MAGNETISM OF THE EARTH. George S. Arundale	437
H. P. B.: A PROTEST AND A SUGGESTION. E. E. Speight	446
NAMES (<i>Poem</i>). E. E. Speight	450
THE OPENING PRAYER OF THE QURAN. Jagat Narayan, B.Sc.	451
THE OCCULT ELEMENT IN POETICAL CREATION. James H. Cousins	457
THE OCCULT CHRONOLOGY OF THE FOURTH ROUND. Arya Asanga	466
SUBSTANCE (<i>Poem</i>). Helen Palmer Owen	474
THE WORK OF THE THEOSOPHICAL SOCIETY IN INDIA	475
THE PRESIDENT SOUNDS A NEW NOTE. J. L. Davidge	479
THE 66TH INTERNATIONAL CONVENTION (<i>Notice</i>).	481
THE PRESIDENTIAL ELECTION, 1941	484
INTERNATIONAL DIRECTORY	487
HALF-YEARLY INDEX: April—September 1941	i

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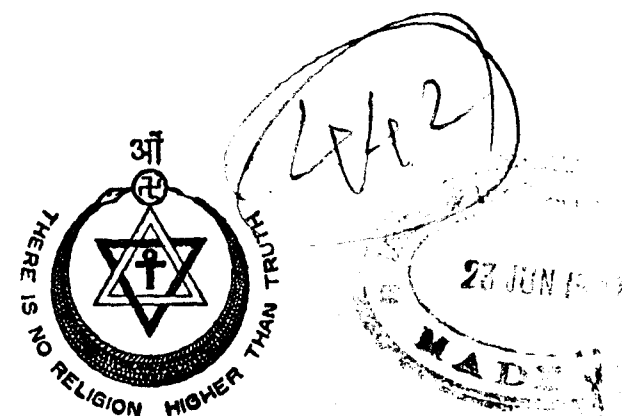
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ON THE WATCH-TOWER

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

**THE THEME OF THE
CONVENTION**

Theosophy,
The Theosophical Society,
and
The New World Order.

WHOEVER may have been elected President of The Theosophical Society for the next seven years it is of the utmost importance that the Annual International Convention of The Society which will be held in December next at the International Headquarters of The Society in Adyar, and which will mark the beginning of a new seven-year period, shall be as helpful as possible to a world in travail, and shall shed upon the prevailing darkness the Light of Theosophy and the Brotherhood of The Theosophical Society.

It has been borne in upon me that there could be no more valuable theme than

And this means the application of the truth of Universal Brotherhood to co-operative comradeship between Races, Faiths, Cultures, Nations and Individuals. I am therefore venturing to make this the theme of the Annual International Convention to be held at Adyar at the end of this year, and I ask from now from every member throughout the world all possible help both in clarifying the nature of the War, Peace and Reconstruction Aims as these may be stated by individuals or by public bodies, and in applying to such Aims the illuminating Light of that

Theosophy which is the Science of Universal Well-being.

Individual Work

I want every member, often no doubt in groups, to make a special study of one or another of the various fields of Reconstruction, to discover the nature of the most constructive and practical thought in such fields, and to consider such thought in the Light of Theosophy. Often it will be necessary to know what it is that has in one field or in another helped to bring about this war and rendered the last Great War so disastrously infructuous. But always there must be forward-looking, in part to see what can be done and must be done without delay, in part to perceive the nature of the ideals towards which we must look, but which for the time being are unreachable. I hope that the communications I receive will be of this twofold order—that which must be achieved without delay, that which is in the nature of hitching a wagon to a Star.

Let our investigations into Reconstruction begin with our immediate selves. Of course, as individuals we all need radical reconstruction. But this must be left to the wisdom of each individual, save as we can say generally that there must be more of the spirit of Brotherhood in each of us (the First Object), more of the spirit of wise Understanding in each

of us (the Second Object), more of the spirit of venturesomeness in each of us in the search for Truth (the Third Object).

A New Order for Our Society

But we have also to see in what directions our Theosophical Society needs Reconstruction so that it may become a more virile exponent of Brotherhood, of wise Understanding, of ardent search for Truth. Where do we lack the true spirit, and how can we instil it? I am afraid lest some may blame those with whose Theosophy they do not happen to agree. I think it is not a question of blame, or that we should endeavour to have our own ideas of Theosophy paramount in The Theosophical Society, but that we should perceive where our own individual outlooks have, perhaps, blurred our own vision and have caused us to misjudge the convictions of some of our fellow-members. We must differ among ourselves, or the Theosophy of each of us will indeed be poor, for it is through differences that we enrich our Society and give more truthfulness to our general presentation of Theosophy. But we must learn how to differ, and perhaps we have not yet learned this mighty art.

I should like to hear it said that while our Society is already a great movement, and has done great good to the world, and that its members are sincere and devoted

people, each doing his best to be true to Theosophy and to The Society as he individually understands them, still it must now, beginning a new dispensation, turn over a new leaf, or, shall we say, adjust itself more closely to the needs of the changing times. In other words our Society must give Theosophy and its Brotherhood more effectively in such and such ways. No recriminations or fault-finding. We do not want these. But we do want the New Order for our Society to be pointed out to us in a spirit of kindness and understanding, though with emphasis and directness. If there is to be a New Order for the world, shall there not also be a New Order for our Society and indeed a New Order for our presentation of Theosophy?

I think that those best fitted to envisage the problem of the new Order in Theosophy and in The Theosophical Society, as in the great departments of human life, will be those for whom the War in one way or in another has been a personal crisis. We know there is a world crisis. We know there are national crises. But there must be personal crises of one kind or of another for every one who seeks to enter into the spirit of the larger crisis. Those who have come into more or less intimate contact with one or another of the many wars which at present afflict the world and its constituent nations should be

the people to plan the new world, but largely in the light of their own individual experience of what a crisis really is.

Special Delegates

I am hoping, though I fear lest the hope be vain, that it may be possible to have at our International Convention in December next a number of members of our Society who have had first-hand contact with the World War. I am trying to plan for this, but I doubt if I shall be able to assure to them the necessary arrangements, involving as these do the finding out where exactly they are, having the necessary funds, and being able to provide the necessary passports and visas. I have been hoping that some of our General Secretaries in the stricken areas of Europe might be able to come—to tell us of the real horrors of war so that at least in some small way the great crisis might enter into our hearts. This would have brought our forthcoming International Convention very near to those realities upon the insight into which must depend the laying of the true foundations for the New World Order. But we must be ready to do the best we can without this contact if we cannot get it, hoping that many Theosophists are privileged to have their own personal crises for the better understanding of the great world crisis itself.

Our work, then, is to direct the searching Light of Theosophy and the adjusting Power of The Theosophical Society to the greater problems which the World War is revealing, and my colleagues at Adyar and I will be occupied in trying to outline the idea of the New World Order, as thus revealed, for the consideration of the Convention in December next. But we shall need all possible help from every accessible Section and from every interested member, and I have written a letter to every General Secretary asking for advice and guidance. I am specially hoping that Mr. Sydney Cook and his colleagues and fellow-members of the American Section will be able to give us very great light and leading, for the United States has a viewpoint not only of great importance but unique in nature, and I only wish that Mr. Cook himself could come to Adyar to give to us all the benefit of a personal exposition of the American outlook. I have asked him to come. But with business magnates' responsibilities and with all the difficulties of travelling my request may not be easy of fulfilment.

Still, we shall, I am sure, have a very notable Convention from many points of view and I hope there will be a record attendance. From now onwards every member in India at least should be busy about his or her own pilgrimage to Adyar or

about facilitating the pilgrimage of somebody else. I particularly hope that Young Theosophists will be present in large numbers, for more and more they must come to the front to give both to Theosophy and to The Theosophical Society of their eager youthfulness. There ought to be funds in every Lodge for the helping of Young Theosophists to come to Adyar in December. There could be no greater service to the future than this.

* * *

THE ALTAR OF JUDGMENT

The Christian Metropolitan of India, Dr. Westcott, has recently made a remarkable statement regarding the Indo-British connection. In the first place he rightly declares that "mistakes have been made by all parties, and it is unprofitable . . . to attempt to apportion blame for the past. It is much more important to show our willingness to contribute towards a solution of the present serious situation."

He further states: "We seem to have reached a stage when the long connection between Britain and India is in danger of being dissolved in a flood of mutual recrimination and misunderstanding." He is perfectly right as to the danger, but I think he will agree with me that the danger can and will be overcome. The Forces

of Good will triumph over the forces of evil, though there may be delay insofar as the Forces for Good fail to avail themselves of their tremendous opportunities. Britain and India will come together, though there will not be that closeness of association until both India and Britain recognize their duties towards themselves and towards each other.

The Metropolitan rightly states that "there is much to be gained by both sides by continuance of the close association between our respective countries as equal partners in a great Commonwealth of Nations." He very wisely adds: "Let us recognize that to promote goodwill and mutual understanding between every class of people in India is the surest service we can render to this country, and let us apply ourselves to the task under the guidance of God."

Dr. Westcott has made a signal contribution to the solution of the Indo-British problem and we hope his fellow-countrymen will very specially take to heart his wise advice. It is in the Divine Dispensation that Britain and India shall be equal partners in a great movement towards Universal Brotherhood; and no machinations on the part of human beings can set this Divine Dispensation at naught. But human machinations can delay the consummation—to the great injury not only of India and Brit-

ain but of the whole world. Dr. Westcott has called upon his fellow-countrymen to promote goodwill. Let Indians be similarly called, not only to promote goodwill between the two great communities but no less solidarity among themselves. This is how we here in India can substantially help towards the winning of the War. If we do not address ourselves with all speed and enthusiasm to the seizing of this great opportunity, we shall be weighed in the balance and be found wanting.

A Day of Judgment is upon us. Let us come to the Altar of Judgment having helped to win the fight for Brotherhood, Peace and Justice.

* * *

THE BESANT SCOUT CAMPING CENTRE

The Besant Scout Camping Centre was established by permission of The Theosophical Society on the Adyar Estate as a memorial to Dr. Besant's love for youth and to her deep interest in and association with Scouting.

Although the Centre is called "The Besant Scout Camping Centre," it is intended to be a happy camping-ground for youth generally without any distinctions whatever. Already, thousands of young people have been able to take advantage of its beautiful situation

and general amenities, and everything is being done to provide all necessary conveniences. A well has been dug which gives pure water in large quantities. Adequate sanitary arrangements are available. There is the beginning of an amphitheatre for Scout and youth gatherings. This has already proved a most convenient form of collective gatherings of large numbers of young people. Thanks to the generosity of some friends, there is now a dining-room with kitchen and bathroom arrangements adjoining, stoutly built so as to withstand all inclemency of weather.

The Centre is quite close to the sea so that sea-bathing under proper precautions is one of the great attractions. Already trees are growing up which will give ample shade from a sun which burns somewhat fiercely in the summer time.

During the last Easter, advantage was taken of the presence of the International Council of the All-India Hindustan Scout Association and of the Provincial Council of the Madras Presidency Branch to plant trees in honour of as many youth movements as possible. I had invited the International Council to be my guests for their Annual Session. So most of the members of the Council were in residence at Adyar and the meetings took place at Blavatsky Gardens, as also did the meetings of the Provincial Council.

On April 14th a number of distinguished citizens came to the Besant Scout Camping Centre on my invitation and each planted a young mango tree, so as to help to form both an avenue and a grove. As a guard of honour there were both Boy Scouts and Girl Scouts. The first tree to be planted was one in honour of the World Chief Scout, Lord Baden-Powell of imperishable memory. This tree was planted by the National Commissioner of the All-India Hindustan Scout Association, the Honourable Dr. H. N. Kunzru, Member of the Council of State.

The next tree to be planted was in honour of Dr. Besant by Shrimati Rukmini Devi, President of the World Federation of Young Theosophists. Dr. Besant had been Honorary Commissioner of the Scout Movement of India, specially appointed by the World Chief Scout, and was the recipient of that rare honour, the "Silver Wolf."

Dr. Maria Montessori was asked to plant a tree "in honour of herself." She named it "Maria Montessori," and invoked upon it the blessing of the Spirit of the Child.

Pandit Sri Ram Bajpai planted a tree in honour of the All-India Hindustan Scout Association; Sir Mahomed Usman, Vice-Chancellor of the Madras University, and the Honourable Mr. Justice K. P. Lakshmana Rao, Provincial Chief Commissioner, both representing

the Madras Boy Scouts Association, planted trees in honour of the Association. The Honourable Mr. Justice A. J. King planted a tree in honour of the Young Men's Christian Association, while Sir P. S. Sivaswami Aiyar performed a similar service for the Young Men's Indian Association, declaring as he did so: "I am glad to help in any work connected with Dr. Besant." Dr. Besant, it may be noted, founded the Young Men's Indian Association and built the Gokhale Hall, the scene of so many noteworthy public activities in Madras. Janab Muhammad Musa Sait was good enough to plant a tree in honour of the Young Men's Crescent Society, a Muslim youth organization. Miss Vimal Abhyankar of the All-India Hindustan Scout Association planted a tree in honour of the Girl Scout Movement belonging to the Association.

Later in the week Mrs. Curtis C. Jordan planted a tree on behalf of the Young Women's Christian Association, and Mrs. M. Hensman and Miss Birdseye another tree on behalf of the Madras Girl Guides Association. The Mayor of Madras has also promised to plant a tree in honour of the youth of Madras generally, and no doubt the Grove will be increased by tree-planting as the years pass.

The dining-room, with its kitchen and bathrooms, was named "Seshammal" by Shrimati Rukmini

Devi at my special request, for there has been no one during the last few years who has done more to help young people, especially those belonging to the Besant Scout Camping Centre, than has Rukmini Devi's venerable mother.

The greatest care will be taken of all these trees by Mr. Yagneshwara Sastri who is our garden wizard for the whole of Adyar, and has a way with him with regard to all plant-life which verges on the miraculous. Within two years these mango trees will be giving forth both fruit and shade, and I am very grateful to The Theosophical Society for permitting the dedication of this part of the estate to youth everywhere in honour of youth's great servant—DR. ANNIE BESANT.

••

MOTHER EARTH

When we look at the World War we must realize that in truth it is not only a World War but a Universe War. The Universe to which the Earth belongs is a single and indivisible whole, and that which is at work in one part of the Universe affects every other part no less. So it is no exaggeration to say that the World War on the Earth affects Mercury, Mars, Venus, and all the other constituent elements of the Solar System. It follows, therefore, that the Earth can draw upon

other planets for help in emergencies, just as other planets can draw upon the Earth similarly. And there are Great Beings who have in charge these various adjustments, so that the social service between the planets may be as complete as possible.

For the moment it is the Earth which is in a state of emergency, and her S.O.S. for help has to be answered not only by those immediately concerned and connected with the Earth, as for example the Hierarchy, but also by other Powers and Principalities. The Deva evolution of each planet is, of course, a potent source of help. The Earth is not alone in her troubles, and there are Those who are able by Their spiritual pre-eminence to help her out of them, utilizing forces at work elsewhere within the Solar System, yet in truth brother-forces. There is but One Life, and this Truth is the supreme Truth of truths.

Naturally, as far as possible the Earth must be self-supporting. As far as possible she must rely upon herself as she "rounds a Cape Horn" in her evolutionary growth. She has brought upon herself those storms and cataclysms which make these "Cape Horns" what they

are with their storms and cataclysms of all kinds. Therefore must she face them and weather them. But it is infinitely satisfying to know that in emergencies help is accessible from infinite distances so that the Earth, like all her sister-planets, is safe and must achieve her destiny.

Mother Earth will weather the "Cape," despite the quislings of her humanity who seek to take control and cast her ship of destiny upon the rocks of frustration. Humanity has bred these quislings, so they must have their day of dominance, but following the day of dominance comes the Day of Judgment when their karma will lawfully descend upon them.

The abscess of cruelty and injustice and tyranny must come to a head, created as it has been by humanity's ill-living throughout the world, and it must burst, as it is bursting in Europe and in the Far East.

But the healing power of heroism, sacrifice and utter trust in the Good Law, will dry up in God's own time the streams of that ignorance which have degenerated into filthiness, and Mother Earth will become pure and clean once more.

George B. Arundale

A GREAT LANDMARK

BY ADELTHA PETERSON

It is of interest to all Theosophists to note the mighty landmarks on the way we are progressing towards our splendid Centenary in 1975. The major event was, of course, the great Golden Jubilee which marked the half-century of our journey, and at which one of the greatest of the Elder Brethren gave us as our marching orders a wonderful Message¹ which contains within its sixteen pages the essence and epitome of Theosophical wisdom.

No less important are the great divisions of the century into thirds—in fact we have seen in the past that not only thirds but sixths have marked our entrance into new and splendid eras. The division into thirds and its multiples, as will be seen in *The Secret Doctrine*, is most fundamental and was especially considered so in ancient Egypt.

But before we can study the cyclic law as applied to The Theosophical Society, we must take into consideration that the founding of our Society was progressive. A Society as great as The Theosophical Society could never have been formed on a single day. At the time of our great Centenary we must celebrate all the dates connected with that founding—the birth or inception on September 7,

when the various "formers" of The Society gave in their names as eager to join a society to be devoted to occult study, and a committee was appointed to draft a Constitution and By-Laws. Then there is September 13, the christening date when the splendid name of "The Theosophical Society" became ours. October 16 and 30 marked the discussion and final adoption of our Constitution and By-Laws. In fact the legally-minded may even regard October 30, the time the first permanent officers were also elected, as the legal birthday of our Theosophical Society. But surely we are all agreed that November 17, when our President-Founder gave his inaugural address, was indeed the confirmation of our founding and is the day we celebrate to commemorate the whole period between September 7 and November 17. But when we are marking cycles we take into consideration the entire time devoted to the founding.

The first third-century² came to a close between January 6 and March 19 of the year 1909. Between 1874-75³ and 1908-09 roughly we note the era of the Founders of our Movement, in the first half of which the Colonel and H. P. B. did their magnificent work, and in

¹ "A Message to the Members of The Theosophical Society from an Elder Brother."

² 33 years, 121 and one-third days from September 7 to November 17, 1875.

³ The Founders met 17 October 1874.

the last half of which the Colonel had the help of Annie Besant whom he was told by his Master from the very beginning of this second half to expect as "a messenger" from Him.

The years 1908-09 were years of great events, the mightiest of which was the coming again of the First Section to its Headship of The Society, an event which was mentioned in the Diamond Jubilee number of THE THEOSOPHIST by the President. In the 1908 Convention the first public announcement was made by Dr. Besant of the coming to earth of the wonderful impulse of the World-Teacher. In 1909 Krishnaji and Nityananda were adopted by our President-Mother. Of major importance also was the founding of the Vasanta Press that Theosophy might be spread far and wide throughout the world; and the coming to Adyar of Bishop Leadbeater, invited by the General Council to return and continue his unparalleled occult investigations.

The third sixth, or first cycle of the second third, of our century was devoted to the active work of the President-Mother in The Theosophical Society, assisted by her great colleague Bishop Leadbeater. This third sixth culminated in the Golden Jubilee at which we were promised "for many years she will remain among you and she will guide you—if you will—along the pathway We have chosen for Our Society."

Unfortunately we did not so will, many of us, and she was released long before the normal cycle of her physical-plane activities would have been completed. Had we so willed, we could have had the President-Mother to guide us from the physical plane itself through the whole of the tortuous and difficult midmost third of our century's life. Re-elected as she surely would have been in 1935, she would have magnificently served her beloved Society as President until 1942. The second third of the century culminates only in 1942, and since her passing in 1933 our leaders have splendidly carried her mighty tradition aloft as our Oriflamme of Strength, following in her footsteps in years in which they were drafted, as one might almost say, before their time, for their most arduous task.

It is most significant that the beginning of this last third of our Theosophical century, 1941-42, is almost coincident with the term of office of the next President of The Society. One almost feels that those last seven years have been an interim period to fill in our President-Mother's unexpired terms of office, a period of re-sounding the note of the Besant Spirit that it may sing its tone in fullness throughout the centuries, and that only now can we look forward to the next great wave which is to sweep our Society onwards to its magnificent Centenary.

This Third Cycle will begin between May 9 and July 19 of 1942.¹ It coincides with a remarkable concentration on 16th to 18th May, says the Indian astrologer, of six planets in Vrishabam or Taurus, the sign of Foundation, Nandi, the Creative Word, or Building. Is it not signifi-

¹ 66 years and 242 and 2/3rds days from September 7 to November 17 of 1875.

FIFTY YEARS OF "GULISTAN"

BY J. L. DAVIDGE

The Nilgiri home of the President, which he and Rukmini Devi occupied on the 1st of May 1941, was built in 1891. On what date it was completed we do not know, but it was ready when the President-Founder (Colonel Olcott) came up to Ooty² early in 1892 to furnish it. A Diary entry intimates that he had purchased the property "as a sanitarium for us all, as we may require the change. I call it 'Gulistan'." And he so named it after *Gulistan*, or "The Rose Garden," Sa'adi's poem, which was one of the Colonel's literary treasures.

The story of "Gulistan" goes back much earlier, to 1883 in fact when H. P. Blavatsky came to Ooty² at the invitation of Mrs. Morgan and spent three months with the Morgan family at "The Retreat";

² Ooty is colloquial for Ootacamund, perhaps the finest hill station in India, 7,500 feet above sea level. *Oothaca* means water, and *mandalam* place, so named no doubt because of the lake in the midst of the town.

cant that our President is even now sounding the key-note of the building of a New World Order? During the months that follow, and especially during the 1941 Convention itself, let us make every effort to prepare ourselves to take advantage of this great cyclic impulse, as another so great a one may not occur in the lives of most of us.

here it was that H.P.B. wrote her book *Mysterious Tribes of the Blue Mountains*, using a pamphlet which Mrs. Morgan had already written on their magical practices and actually visiting Todas, Badagas and other native tribes to investigate for herself. It was then also that H.P.B. wrote the famous dissertation on the structure of the Cosmos which she published under the title, "Reply to an English F. T. S.," written, as we are informed, under inspiration.

So preoccupied was the Colonel with his world-wide organization of The Theosophical Society that it was not till 1888, five years later, that he was able to visit Ooty again, and on Mrs. Morgan's recommendation he selected the present site for a dwelling. In 1890 the land was purchased, and he arranged for the building of the house under the Morgans' supervision.

"Passed Ooty Town Hall while the clock was striking 7.30. Found

the cottage looking very nice," he writes in his Diary, 17 May 1892, and in further entries he is pushing on to improve and furnish the interior. "Busy all day with the workmen," etc. Visits to the Morgans. Visits of Ooty officials and of friends, including Prince Harisinghji with whom the Colonel shared a deep affection.

In 1895 he added a new room for a library, and in this room he worked whenever he found time or was compelled to leave Adyar and work in the cool mountain climate.

Many an eminent Theosophist has worked in this library room and used the Colonel's books. "Bought a Bangalore rug to lay down in the parlor-sitting-room-work-room-library, or whatever else it may be called," he enters in one place.

Rukmini Devi is today in possession of this library suite. The President is established in the other front suite in which Dr. Besant lived during her internment in 1917. How well Dr. Arundale remembers that episode, when he and Mr. Wadia shared her internment, though not with the same disastrous physical reaction as it had upon her.

Colonel Olcott visited "Gulistan" on three other occasions, 1898, 1900 and 1904. During the

last two visits we find him writing *Old Diary Leaves*, which he had started in 1892 as "a series of historical reminiscences of the T.S. and H.P.B. for THE THEOSOPHIST." Vol. I was finished at "Gulistan" on 4 February 1895, (as the Introduction shows) and "sent to Putnam's."

The 1904 visit was his last visit to "Gulistan." He had intended that he and H.P.B. should make it their home in their later years, but the Lords of Karma thought differently. Even his intended resignation had not been permitted. As far back as 1892, "unable to move about save on crutches, and yearning for rest after many years of incessant work," he sent the Vice-President (Mr. Judge) his resignation of the Presidentship, hoping to retire to "Gulistan." But some days later "the familiar voice of my Guru chided me for attempting to retire before my time. . . ." And for another sixteen strenuous fruitful years he worked on.

"Gulistan" is a small house for Dr. Arundale's requirements, but there is great compensation in its clean atmosphere and Theosophical tradition, as only Theosophists have used it during these fifty years.

Ootacamund,
16 May 1941

THE MAGNIFICENCE OF THEOSOPHY AND THE THEOSOPHICAL SOCIETY

I. H. P. BLAVATSKY

ELSEWHERE I wrote that there were two lodestars guiding H.P.B. all her life. One was her longing for her Master, and the other her thirst for occult knowledge. To prove the first only I give the following extracts from her letters.

"I saw Master in my visions ever since my childhood. In the year of the first Nepaul Embassy¹ saw and recognized him. Saw him twice. Once He came out of the crowd, then He ordered me to meet Him in Hyde Park. I cannot, I must not speak of this. I would not publish it for the world" (*The Blavatsky Letters*, p. 150).

To the same meeting refers the following note in her sketch-book, accompanying a drawing of the seaside at Ramsgate with the moon just rising above the horizon :

"Nuit mémorable. Certaine nuit par un clair de lune qui se couchait, 12 Août 1851, lorsque je rencontrais le Maître de mes rêves. C'est Juillet 31, style russe, jour de ma naissance, vingt ans."

¹ In 1851, when Jung Bahadur, the then Prime Minister of Nepaul, visited England.

This longing to come in contact with her Master, and failing Him, with other Masters, or Their pupils, explains her otherwise aimless ramblings over the earth, for example : "Went to India in 1856—just because I was longing for Master" (*Letters*, p. 150).

Again : "Went with Dutch vessel because there was no other, I think. Master ordered [me] to go to Java for a certain business. There were two whom I suspected always of being chelas there. I saw one of them in 1869 at the Mahatma's house, and recognized him, but he denied" (*Letters*, p. 151).

Also : "I did come back from India in one of the early steamers. But I first went to Greece and saw [Master] Illarion, in *what place* I cannot and must not say" (*Letters*, p. 153).

Of her devotion and loyalty to her Master, which knew no bounds, the following extracts give ample testimony :

"I venerate the Masters, and worship MY MASTER—the sole creator of my inner Self which but for His calling it out, awakening it from its

slumber, would have never come to conscious being—not in *this* life, at all events" (*Letters*, p. 104).

"I am but a *slave* and *He* has the right to order me about without consulting my taste or desire."

"We Occultists devoted to Masters have either to put up with Their laws and orders, or part company with Them and Occultism" (*Letters*, p. 171).

II. COLONEL H. S. OLCOTT

Extract from a Letter of Colonel Olcott's to A. O. Hume

dated Colombo, Ceylon,
30th September 1881

I can well understand the difficulty of your position—far better I think than H.P.B., who, woman-like, hates to reason. I have only to go back to the point where I was in 1874, when I first met her, to feel what you require to satisfy you ["about the objective reality of the Brothers"]. And so going back, I know that, as I would never have taken anybody's evidence to so astounding a claim as the existence of the Brothers, but required personal experience before I would head the new movement, so must you, a person far more cautious and able than myself, feel now.

I got that proof in due time; but for months I was being gradually led out of my spiritualistic Fool's Paradise, and forced to

"This I swear 'BY MASTER'S BLESSING OR CURSE'—I will give a 1000 lives for Their honour" (*Letters*, p. 171).

Her infinite gratefulness for what she owes the Masters:

"I am cleansed and purified. . . I am free, free, thanks to THOSE whom I bless at every hour of my life."

A. A.

abandon my delusions one by one. My mind was not prepared to give up ideas that had been the growth of 22 years' experiences with mediums and circles. I had a hundred questions to ask and difficulties to be solved.

It was not until a full year had passed by that I had dug out of the bedrock of common sense the Rosetta stone that showed me how to read the riddle of direct intercourse with the Brothers. 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 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 those 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 only 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.

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.¹ 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.

But I shall win Him back and the others also, for I have so determined; and *whatever a man really*

¹ To such a period of interior darkness, which every mystic now and then experiences, the following remark by the Master K. H., in July 1881, undoubtedly refers: "H. S. O. is far away in exile, fighting his way back to salvation." (*The Mahatma Letters*, p. 39.)

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!

(From *Hints on Esoteric Philosophy*, No. 1, Reprint 1909, pp. 107-10).

III. ANNIE BESANT: FROM STORM TO PEACE¹

Since 1886 there had been slowly growing up a conviction that my philosophy was not sufficient; that life and mind were other than, more than, I had dreamed. Psychology was advancing with rapid strides; hypnotic experiments were revealing unlooked-for complexities in human consciousness, strange riddles of multiplex personalities, and, most startling of all, vivid intensities of mental action when the brain, that should be the generator of thought, was reduced to a comatose state. Fact after fact came hurtling in upon me, demanding explanation I was incompetent to give. I studied the obscurer sides of consciousness, dreams, hallucinations, illusions, insanity. Into the darkness shot a ray of light—A. P. Sinnett's *Occult World*, with its wonderfully suggestive letters, expounding not the supernatural but a nature under law, wider than I had dared to conceive. I added Spiritualism to my studies, experi-

Note: The above extract speaks for itself, and needs hardly any comment from me. The "Magyar philosopher" is of course the "Hungarian Initiate," so called by H.P.B. in *The Secret Doctrine* (I, xix), and known to us as the Master Rákoczy, or the Count de Saint-Germain. What I especially admire is the old Colonel's spirit, not to lie down when temporarily beaten by adverse forces, but to "stand up and fight" his way back to victory, like the true fighter he is.—A. A.

menting privately, finding the phenomena indubitable, but the spiritualistic explanation of them incredible. The phenomena of clairvoyance, clairaudience, thought-reading, were found to be real. Under all the rush of the outer life, already sketched, these questions were working in my mind, their answers were being diligently sought. I read a variety of books, but could find little in them that satisfied me. I experimented in various ways suggested in them, and got some (to me) curious results. I finally convinced myself that there was some hidden thing, some hidden power, and resolved to seek until I found, and by the early spring of 1889 I had grown desperately determined to find at all hazards what I sought. At last, sitting alone in deep thought as I had become accustomed to do after the sun had set, filled with an intense but nearly hopeless longing to solve the riddle of life and mind, I heard a Voice that was later to become to me the holiest sound on earth,

¹ Excerpts from *Annie Besant: An Autobiography*.

bidding me take courage for the light was near. A fortnight passed, and then Mr. Stead gave into my hands two large volumes. "Can you review these? My young men all fight shy of them, but you are quite mad enough on these subjects to make something of them." I took the books; they were the two volumes of *The Secret Doctrine*, written by H. P. Blavatsky.

Home I carried my burden, and sat me down to read. As I turned over page after page the interest became absorbing; but how familiar it seemed; how my mind leapt forward to presage the conclusions, how natural it was, how coherent, how subtle, and yet how intelligible. I was dazzled, blinded by the light in which disjointed facts were seen as parts of a mighty whole, and all my puzzles, riddles, problems, seemed to disappear. The effect was partially illusory in one sense, in that they all had to be slowly unravelled later, the brain gradually assimilating that which the swift intuition had grasped as truth. But the light had been seen, and in that flash of illumination I knew that the weary search was over and the very Truth was found.¹

* * *

I have been told that I plunged headlong into Theosophy and let

¹ At this time she wrote: "I am immersed in Mme. Blavatsky! If I perish in the attempt to review her, you must write on my tomb, 'She has gone to investigate the Secret Doctrine at first hand.'"

my enthusiasm carry me away. I think the charge is true, insofar as the decision was swiftly taken: but it had been long led up to, and realized the dreams of childhood on the higher planes of intellectual womanhood. And let me here say that more than all I hoped for in that first plunge has been realized, and a certainty of knowledge has been gained on doctrines seen as true as that swift flash of illumination. I know, by personal experiment, that the Soul exists, and that my Soul, not my body, is myself; that it can leave the body at will; that it can, disembodied, reach and learn from living human teachers, and bring back and impress on the physical brain that which it has learned; that this process of transferring consciousness from one range of being, as it were, to another, is a very slow process, during which the body and brain are gradually correlated with the subtler form which is essentially that of the Soul, and that my own experience of it, still so imperfect, so fragmentary, when compared with the experience of the highly trained, is like the first struggles of a child learning to speak compared with the perfect oratory of the practised speaker; that consciousness, so far from being dependent on the brain, is more active when freed from the gross forms of matter than when encased within them; that the great Sages spoken

of by H. P. Blavatsky exist; that They wield powers and possess knowledge before which our control of Nature and knowledge of her ways is but as child's play. All this, and much more, have I learned, and I am but a pupil of low grade, as it were in the infant class of the Occult School; so the first plunge has been successful, and the intuition has been justified. This same path of knowledge that I am treading is open to all others who will pay the toll demanded at the gateway—and that toll is willingness to renounce everything for the sake of spiritual truth, and willingness to give all the truth that is won to the service of man, keeping back no shred for self.

* * *

One last word to my Secularist friends. If you say to me: "Leave our ranks," I will leave them; I force myself on no party, and the moment I feel myself unwelcome I will go. It has cost me pain enough and to spare to admit that the Materialism from which I hoped all has failed me, and by such admission to bring on myself the disapproval of some of my nearest friends. But here, as at other times in my life, I dare not purchase peace with a lie. An imperious necessity forces me to speak the truth, as I see it, whether the speech please or displease, whether it bring praise or blame. That one loyalty to Truth I must

keep stainless, whatever friendships fail me or human ties be broken. She may lead me into the wilderness, yet I must follow her; she may strip me of all love, yet I must pursue her; though she slay me, yet will I trust in her; and I ask no other epitaph on my tomb but "SHE TRIED TO FOLLOW TRUTH."

* * *

And thus I came through storm to peace, not to the peace of an untroubled sea of outer life, which no strong soul can crave, but to an inner peace that outer troubles may not avail to ruffle—a peace which belongs to the eternal not to the transitory, to the depths not to the shallows of life. It carried me scatheless through the terrible spring of 1891, when death struck down Charles Bradlaugh in the plenitude of his usefulness, and unlocked the gateway into rest for H. P. Blavatsky. Through anxieties and responsibilities heavy and numerous it has borne me; every strain makes it stronger; every trial makes it serener; every assault leaves it more radiant. Quiet confidence has taken the place of doubt; a strong security the place of anxious dread. In life, through death, to life, I am but the servant of the Great Brotherhood, and those on whose heads but for a moment the touch of the Master has rested in blessing can never again look upon the world save through eyes made luminous with the radiance of the Eternal Peace.

IV. ANNIE BESANT: FROM PEACE TO POWER¹

There is a story in the Hebrew Bible that when a servant of the Prophet Elisha who fled with his master from his enemies—two against a host—cried out to him of their defencelessness, the calm Prophet prayed that the man's eyes might be opened. The prayer was heard, and the servant saw, with joyous amazement, that their place of refuge was surrounded by horses and chariots of fire. So is it today with disarmed and therefore apparently helpless India. She seems to be in the grip of an iron grasp; but while she only sees and feels the grip, were the eyes but opened, she would see the Devas round her, would hear the Gandharvas' joyous chant of victory, for the rule of the Empire of Force is crumbling, and the Day of the Federation of Free Nations has dawned.

When the Great Messenger from the White Lodge landed in India, she brought in her strong hand the Charter of India's Freedom. Russian by birth, she had become naturalized in the Republic of the West, which had, a century before, broken the chains that Britain strove to fasten on her mighty limbs. Her colleague was American-born, and the constitution of The Society which was to become worldwide, was framed by him on the model of that created by the

Fathers of the Republic, aided by Hands which had become liberated and immortal.

Helena Petrovna Blavatsky quickly began the great task assigned to her—the destruction of triumphant materialism. Alone she stood in her unbreakable knowledge, a knowledge of the Laws of Nature belonging to the subtler worlds. With these she fought her gaint foe, and slew him.

But a stronger enemy barred her onward way—the apathy of the people she came to enlighten, and through them to enlighten the world. They admired her, they became proud of their past, they held up their heads. But even she, aided by her Guru and His Brothers, could not stir them to united action. In vain was the effort made to found a paper through which the clarion note of Freedom might ring over India. Even one of her patriots said: "India is dead; you cannot wake her." At last, H. P. B.'s Guru, who in the past had ruled over India, recognized the hopelessness of the task, and, as she wrote, "retired in deep displeasure."

H. P. B. was practically driven from India, and went to Europe, seeking a colleague whom she knew. She wrote her great work, *The Secret Doctrine*, and found her colleague, Annie Besant, who became her pupil in their new bodies,

¹ THE THEOSOPHIST, November 1929.

and led her to the Guru who was also her own. This colleague brought to the service of India trained political methods, guided by experience and by fighting side by side with that great warrior for freedom, Charles Bradlaugh. A little later she went Home, leaving her pupil to carry on the work of thoroughly arousing the Indian spirit. Colonel Olcott had revived Buddhism and Zoroastrianism; he encouraged his new colleague in the revival of Hinduism and passed away. His Guru materialized by his bedside, ere he passed, and bade him name Annie Besant as his successor in the Presidency of The Theosophical Society. She was loath to leave her educational work, the Central Hindu School and College, for which she hoped to obtain a Royal Charter from John Morley, the then Secretary of State for India, with whom she had discussed the subject, but her Guru bade her accept the duty; and she, of course, obeyed, and was duly elected as President in 1907.

A very important step forward is now being taken in the struggle for India's liberty. India cannot deliver her message to the world while she continues in subjection to a foreign rule, and is looked down upon by all free peoples as a "dependency" of Britain. The preparation was begun in 1875, when the Great Messenger of the

White Lodge, H. P. B., was sent out into our world to perform her splendid work, the destruction of materialism as a philosophy of life. With her brave colleague, Colonel H. S. Olcott, she the teacher, he the organizer, the work was carried on. In The Theosophical Society, colour ceased to be a badge of inferiority, and Universal Brotherhood was recognized as the Law of Life. The two colleagues associated with Indians on an equal footing, and constantly taught that the World-Teachers were Easterns. The men who planned the Indian National Congress were members of The Theosophical Society. In 1891, I was sent by H. P. B. to America to meet W. Q. Judge there, one of her best disciples, and he and I carried on the occult tradition in the E.S., the Heart of The Society. Very soon I entered into the political life of India, working for her Freedom, and in 1913 opened my part of the campaign with lectures on Social Reform.

It was in 1913 that I first came into direct conscious touch with the Rishi Agastya, the Regent of India in the Inner Government. He desired me to form a small band of people who were brave enough to defy wrong social customs such as premature betrothal and marriage. This was done, and carrying out His wishes, I gave

some lectures that autumn on Social Reform, published under the title of *Wake Up, India*. These prepared the way for the desired political reform, and this was started in that same year by the resolve to begin a weekly newspaper, *The Commonweal*, in January 1914. To guide me in its conduct, I was summoned to Shamballa,¹ where still abide the King and His three Pupils, the "four Kumāras" of the Indian Scriptures, He the Eldest. There I was given what I always call "my marching orders":

"You will have a time of trouble and danger. I need not say: have no fear: but have no anxiety. Do not let opposition become angry. Be firm but not provocative. Press steadily the preparation for the coming changes, and claim India's place in the Empire. The end will be a great triumph. Do not let it be stained by excess. Remember

¹ This city is in the Gobi Desert. Its outskirts have been partially uncovered by an American expedition. But I do not think they will find the White Island, with its great white marble Temple where abide "The Four." It is there the great gathering takes place every seven years that H.P.B. speaks of in *Isis Unveiled*, and which I have attended.

that you represent in the outer world the Regent, who is My Agent. My Hand will be over you, and My Peace with you."

These words necessarily mark out the policy I follow. India to be within the Empire, but free. This is only possible by winning Dominion Status. To win it means that India becomes free within her own territory, but in a Federation, not in isolation, as C. R. Das put it. It means the avoidance of a War of Colour, of Asia against Europe. It means the Peace of the World, the necessary addition to Mr. MacDonald's splendid efforts to make a lasting pact with the United States. The two countries will be as the two pillars of Solomon's Temple, Boaz and Jachin. At present Britain's Rule over coloured peoples is an increasing menace to the Peace of the World. In twelve years the "Awakening of Asia," of which I spoke, in my Presidential Speech in the Indian National Congress, has become "The Revolt of Asia," the significant title of a traveller's book, recording what he saw as he visited Asiatic countries.

V. GEORGE S. ARUNDALE²

THE WISDOM AND THE VESSEL

When for the first time you contacted Theosophy, and, perhaps, The Theosophical Society, was there any overwhelming sense of

a revelation of Truth and splendour and glory, did membership seem to you almost too wonderful for words, or did both Theosophy and membership come to you almost, possibly quite, as a matter

² Written Sunday, 23 March 1941.

of course? Were you profoundly affected by the vistas which Theosophy opened out to you, or were they already part of your outlook upon life? Did you undergo a conversion, or had the conversion already taken place?

My own answer to the question is that while Theosophy and The Theosophical Society had been part of my everyday life from earliest childhood, there did come a time when an overwhelming sense of revelation did burst upon me, when indeed was I converted, and when the membership I already possessed became as in a flash almost too wonderful for words.

In my childhood days I was already in a Theosophical family. I knew H.P. Blavatsky and Colonel Olcott and Mr. and Mrs. Sinnett and Babula and Mohini Mohun Chatterji. My home was steeped in Theosophical influences and activities, and I imbibed the spirit of them as it were automatically. Thus when I joined The Theosophical Society in 1895 it was just a step on my usual way. It was like proceeding to Confirmation after Baptism. And I lay fallow in my membership, and in such nodding acquaintance as I had with Theosophy, for some years afterwards—in fact all through my life at Cambridge University. The only Theosophic influence that showed itself at all was a deep

love for India and a desire to be of service to her even as a student of the University. This desire was fulfilled in the help I was able to give to many Indian students who were younger than I in residence.

CONVERSION

It was not until I met Dr. Besant—Mrs. Besant as she then was—that the sparks of Theosophy and of The Theosophical Society began to become fanned into flames. And then a conversion took place, an overwhelming sense of the splendour and glory both of Theosophy and of membership of The Theosophical Society literally burst upon me, as one day I realized that the Masters, about whom I had heard so much but had registered so little, were a living reality, were beings even if Superhuman Beings, and that I could someday hope to know Them as They of a surety knew insignificant me.

How did this conversion take place? Why did I all of a sudden know of the splendour and glory of Theosophy and of The Theosophical Society, and of the living reality of the Masters? Because Dr. Besant was to me the suddenly appearing living messenger of the Truth of them all. She appeared to me as an incarnation of Theosophy and of The Theosophical Society. She appeared to me as a living representative of the Masters

Themselves, through whom I could perceive the Masters, know Them, and above all begin to approach Them. She it was who opened the door to my treasure-house, as she had opened it many a time and oft before; and it was as if on seeing her for the first time in this incarnation I said to myself: "Ah! she has not forgotten me. Once again she comes to me to be in this life that which she has been for innumerable lives in the past. Once again she brings to me the key to the door of my Self. The tie between us has never been broken even though in the outer world it may have been forgotten awhile. She draws it tight again, never to be loose."

The Everest of my Theosophy and of my membership of The Theosophical Society was and is this stupendous realization—a realization which penetrated in magnificent certainty right down into my physical waking consciousness, never to be forgotten, ever to be the lodestar of my life, the sheet-anchor of my safety, and the sun of all my hopes amidst the storms of doubt, of failure and of crushing blows of all kinds.

TRANSFIGURATION

It was somewhat later on that I was privileged under special circumstances to see one or two portraits of some of those Elder Brethren whom Dr. Besant had made so real to me. And the sight of

these portraits caused my conversion to become as it were transfigured.

Through the messenger I had become aware of Those who had sent her. Through the portraits I came into truly personal contact with Them, for, as I gazed upon these portraits—it was in London, and in the presence of Dr. Besant—I knew with an unutterable certainty that these Great Ones were Friends in other lives and that I should know Them in this life as I had known Them before, indeed that I should be but resuming the friendships with which They had already honoured me.

They and as much of that which They are as I could then perceive shone through Their portraits, and thus I became transfigured. The truth of reincarnation became a matter of course because I recognized Them, and the purpose of evolution also became a matter of course because I saw Them to be the Helpers of us all to our salvation.

So was it, and indeed is it, that the mighty verities of Theosophy and the holy purpose of The Theosophical Society follow as a natural consequence from that which was to be the supreme verity for me, the key to open my door to all the rest.

Be it understood that I had no waking consciousness remembrance of any one of Them. But evidently

the portraits themselves were sufficiently resemblant to register in my physical brain a record of experiences I was enjoying on the inner planes, for in my waking consciousness I knew who some of Them were and of my own personal connection with Them. The door between the waking consciousness in the outer world and the consciousness still more awake in the inner worlds was opened by the magic of these portraits, and the richness of the inner experience communicated itself in some measure at least to my outer life.

This was indeed a revelation, a conversion, a mystical experience of the highest order, and it lifted me into an Everest whence I became able to behold many other of the mighty Truth-peaks in the glorious mountain range of Theosophy. And the time came, too, when I was to know at least one of the Masters in terms of physical-plane waking consciousness, as also Dr. Besant herself a day or two after she had passed away.

The result was that I began to be able to understand and to interpret other Truths in the spirit of the vividness which had permeated the Truth of the existence of the Masters and of my own personal relationship with more than one of Them. With one great Truth thus emphasized other Truths assumed a new and a deeper significance. They became more sharply out-

lined, more beautiful, more compelling, so that my Theosophy was no mere abstraction, no mere intellectual conception, no mere theory, but a science of "facts" about which I could have no doubt whatever at least as regards the general principles underlying them. My Theosophy became experience in varying degrees of realization—all because one of its greater constituent elements had become known to me as a fact within my own personal experience. Thus has Theosophy become immeasurably real to me, and my membership of The Theosophical Society of a significance extending far beyond the limits of this particular incarnation. The names will not matter, nor whether I shall become a member of some organization. The forms make no difference once the life is known, as we have to realize some day with regard to those near and dear to us. That which I call Theosophy today may be otherwise called in later incarnations. But I shall never lose the life, for my very remembrance of it in this incarnation is witness to the fact that I have known the life before and *had to remember it as George Sydney Arundale*, as I shall have to remember it when I go, if I do, by other names. That which is to me The Theosophical Society, together with my membership of it, may be called otherwise, but I shall ever be a member of the Band

which today is gathered under the name of The Theosophical Society, however otherwise it may be gathered in the days to come.

MY GARDEN OF MUSIC

But having said all this I have only touched a fringe of the marvels revealed to me through Theosophy and through my membership of The Theosophical Society. Truths have been revealed to me which cause me to know something of the magnificences of Life. I have contacted the greatness of all things, the greatness in all things. But I have still to say that I have contacted this greatness in terms of sound, in terms of music, so that I know that my eternal medium both for the understanding of Life and for communication with all Life around me is music—in ever-increasing richness as more and more I am able to identify myself with Life, as more and more the pendulum of my Reality swings fully and in perfect harmony between my individuality on the one hand and my universality on the other.

Colour is less my medium, and music more. Fragrance is less my medium, and music more. Form is less my medium, and music more. Not that music has little colour in it, or little form, or little fragrance. Music is all of these, as each of these is music. But the Ray of Music is my Ray, with all others sub-dominant.

Round about me constantly are deep notes of Power and Kingship, and not only round about me but permeating me, entering me, passing through me. At one moment I live and move and have my being in the subtle terms of such and such a note. At another moment I live and move and have my being in another note. It is just as an actor plays many parts. So do I incarnate many notes. And then there are mighty sequences of notes, and wondrous harmonies—all within me and literally *animating* me.

I know the various consciousnesses in terms of music—a music doubtless individual to me, and yet in its way real. The emotional consciousness has its musical definition and terminology, and I am trying to work this out little by little. The two mental consciousnesses have their respective and complementary musical definitions and terminologies—alphabets and words, shall I call them—which also I am trying to work out in my own way. And when we come to the Buddhic and Nirvānic consciousnesses, then indeed do we reach musical glories at which I can only gasp in wonder.

But when I say I am trying to work all this out in my own way I mean that I am trying to work it out subjectively, certainly not objectively, for there is no notation, there are no musical concepts

of the outer world, which can in any way interpret the glorious cadencies of the musical waterfall from the Heavens to earth. Thanks to Theosophy and to my membership of The Theosophical Society, and above all thanks to the revelation of the Masters' existence and of my relation to some of Them, my life has become a stage in the composition of a musical symphony, with all the Truths of Theosophy and the significance of The Theosophical Society as definite and distinctive features of the composition, which gives me ever-growing delight and independence of outer circumstances, so that I and all my surroundings are part of the Song of God as He energizes His Children to move onwards, ever onwards, towards the Crown of their Divinity.

My Theosophy has escaped from the thralldom of books, of Scriptures, of traditions, of orthodoxies, of persons, of authority. It has escaped from the prison of forms into the free Garden of Music. I may, by writing a book, or by reading a book, confine my Theosophy within forms, perhaps to make it clear in the world of forms, perhaps to stir it to yet finer music than I can so far achieve—as indeed it is stirred when I read our classic literature. But when I go hence from my present incarnation my music will go with me as it came with me when I entered this

incarnation. How wonderful the Theosophy, how wonderful The Theosophical Society, which have sped me on my musical way causing each incarnation to be less and less dimmed by the clouds of time and more and more sanctified by the clear sunshine of the Eternal!

THE GREATNESS OF OUR ELDERS

What greater reverence could I offer to H. P. Blavatsky, or to Colonel Olcott, or to Annie Besant, or to C. W. Leadbeater, or to any other of our Fire-Pillars of Theosophy, than that they inspired me, not to know Theosophy as they knew it—they may know otherwise now—not to know their Theosophy, but to know THEOSOPHY, or if you like *my* Theosophy, for who can know other than his vision of Theosophy? They have not revealed to me Theosophy in terms of their own coloured glasses. They have led me to Theosophy so that I might gaze upon it through my own. They have brought me face to face with Theosophy with only the inspiring urge to seek Truth—Truth not theirs, but Truth, not to condemn the Truths of others, but to be busy about seeking my own.

They, and their and my Elders, have reawakened me in this life to my eternal Music-Theosophy. What more could have been done for me than to help me to know again my Eternity in the very midst of the time in which I have yet to learn of it?

BUDDHA

"Then Māra, the Tempter, sought to dissuade the Buddha from His purpose. Later, Brahma Sahampati, the great Deva, appeared and begged the Buddha to preach the Truth for the sake of the few."

WEARY with thought that turns upon itself,
Finding no anchorage nor yet release,
The Buddha sank beneath a banyan tree
Whose drooping branches also sought to reach
The anchorage of earth, so there might spring
Fresh roots to swell the parent tree, and thus
Give further shelter from the midday sun
To One with whom all Nature sympathized.

Again and yet again the thought arose:
How, without danger, to proclaim the Truth—
The *Middle Path* to man's enfranchisement
From birth and suffering, from grief and woe?
How should He seek to set His people free,
Free from desire that binds them to the wheel
Of life and death, of sorrow and remorse,
Free from the blindness that conceals the Real?
For were He to reveal the sacred Word
To unbelieving, mocking men too soon,
Ere understanding had enfranchised them
From those illusions which had prisoned them
From age to age, and weary life to life,
Then harm, not good, would follow, and their loss
Would then be greater far than had they erred
In ignorance of the teaching. Then alas!
Nirvāna would be lost, defeating thus
The very purpose of His ministry.
And what avail to Him would be the gain,
The winning of Nirvāna and release
From earthly pilgrimage, were those He loved
Left heartlessly to perish by the way,
Bereft of help amidst life's shoals and crags
And those illusions which beset the path
And lead astray the wisest of mankind?
And yet, and yet the danger still was there.
In waywardness, in piteous ignorance
Men still might spurn His words. And as He mused,
Unmindful of the hour, His soul distraught
And vexed that Mind should temporarily usurp
Its age-old privileges, the shadows crept
About the forest's growing silence, till
The night had closed upon Him—Yes!—'twas he,

Māra, the Evil One, now standing there
Before Him in the gathering darkness, he
Whose ways accord far better with the night
Than with the daylight, he who knows so well
The moment when the man becomes a prey
To doubt and indecision.

"Surely the Great Wayfarer wastes the hours
In fruitless meditation!" thus he spoke;
Then, bowing low in grim humility,
Continued thus: "The Buddha surely knows—
Fully enlightened as He claims to be—
That man's intelligence has not yet reached
The plane where logic rules, and where his thoughts
Are franchised from the pitfalls of the 'self.'
Still is his ego throned as arbiter
On problems far beyond its cognizance;
Nor has his spirit answered yet the call,
Brooding through many lives till dawns the hour
When light replaces darkness, and the man
Begins his upward journey towards the goal.
Therefore the Great Wayfarer cannot hope—
Unless illusion claims Him, and we know
The gods themselves have not been always free
From this besetting hindrance—cannot hope
To save mankind as yet. Why, even I
Yield greater power than He to shape man's ends.
He knows no compromise; 'tis all or naught:
Nirvāna—needing superhuman force
To scale its ramparts and to win its bliss—
Or else a never-ending age of lives,
Lessons forgotten but to be re-learned
And yet again forgotten life by life
Or but remembered vaguely as a dream;
Then tragedies repeated, hopes deferred,
Or, when accorded, found delusive, till
The soul grows sick with utter weariness.
But I can promise present wealth and fame,
Ambitions granted, sovereignty assured,
And soothing palliatives to dull all thought
Hostile to ease and pleasure. Man is bound
With every bondage, human and divine,
The very air is bondage, and the mind
Imprisoned in its own periphery.
Nor is the Buddha even free Himself
From mind's enslavement and illusion's thrall,
Though well He may have claimed enfranchisement
From every human failing, every bond."

"Free from all bonds, both human and divine,
Free from all failings am I, End of all.

Nay, Buddha, Thou art also closely bound,
And I will bind Thee even closer still.
Never shalt Thou escape me, Guileless One!"

"Freed am I, Māra, freed from every bond
That thou hast fastened on the human race.
No more need I incarnate on this earth
Of pain and grief. Nirvāna has been won."

"For *Thee*, maybe, Recluse, but not for those
Who still refuse to heed Thee and prefer
My present kingdom to Thy future bliss.
But why should I thus waste our precious time
In fruitless dissertation? Well Thou knowest
I am the Evil One: useless to feign
Disinterestedness." And as he spoke
He slowly moved away, then turned once more
As though embittered by defeat, and said:
"I leave the Great Wayfarer to His task
Of helping those who will refuse His help,
Of teaching those who will revile His name,
Of freeing those who better love my chains
And cling to my enchantments rather than
The mirage of Nirvāna's happiness.
I leave Him to the thought—the bitter thought—
That much He teaches to enlighten men
And free them from their fear and ignorance,
Will, later, be discredited by those
Who seek their own advancement and repute,
Their own interpretation of the Law
Rather than truthful rendering of His words.
For some will say there is no *Middle Path*;
Others, there is no *Path* at all—that man
Himself is God and needs no guidance: thus,
Perplexed and all disheartened, followers
Will cease to follow, and His simple words
That all might understand, will be replaced
By subtle questionings and solicisms,
Till much that He has laboured for has been
Discredited and brought to naught. With this
I leave Him to His unsolved problem—Man."

At that he drew away, and as he went,
The darkness, which so well conformed with all
His name has stood for, now was giving place
To rays of softest light all streaming from
A Deva's wondrous aura—even He,
The mighty Deva, Brahma Sahampati,
Lord of all those who live the freer life
Enfranchised from the thraldom of the flesh

With all its bitter retinue of ills
 And thwarted aspirations. Yes! 'twas He,
 Striding majestically amongst the trees,
 Dispelling gloom at every footstep and
 Instilling confidence and courage. Then,
 Saluting with humility the One
 He knew to be the noblest of mankind,
 The hope and consolation of the world,
 He said: "Why does the Buddha hesitate
 To preach the Noble Path to man's release
 From sorrow, lamentation, grief and woe?
 Should some, as now He fears—for well I know
 The priviest workings of the mind, and how
 A too great sympathy unduly stressed
 May mar the loftiest purpose—thus should some
 Reject the teaching, clinging still to creeds
 Grown dear through centuries of custom and
 All hallowed by a misplaced reverence
 For man-created gods, there still will be
 One here and there, some ardent soul that seeks
 Enlightenment and thus enfranchisement
 From earth's sad pilgrimage. Should you fail these—
 The piteous wanderers bereft of light
 Amid the shoals and pitfalls of this life—
 Then were they sad indeed! For, having lost
 The sympathy of friends whose narrow creeds
 Are hostile to all change, and who resist
 The rebel's search for immortality
 With specious arguments of policy
 And hoary superstitions, they will be
 Sad wanderers in a dark and hostile world.
 These must you comfort in their loneliness
 With golden words of wisdom, freeing them
 For ever from those cravings which so bind
 Their victims to life's secret bitterness.
 Look with a Buddha's eye upon the world,
 And with no less divinity proclaim
 The Path to man's salvation. Then, indeed,
 You will have blessed the world, and thus no more
 Will doubt perplex you as of late, or keep
 Inactive Him for whom the whole world waits."

At this He passed away just as the dawn
 Was breaking in the East. Then once again
 The Buddha rose, and taking staff and bowl,
 All doubt dispelled, and heart aflame with love,
 Took up anew His mission to mankind.

MORLEY STEYNOR

THE IMPUTATION OF EVIL

BY J. J. POORTMAN

SOME THEOSOPHICAL IDEAS

IN Theosophical literature one encounters views about evil and sin, about the criminal and his treatment in prison, about gossip and repentance, which diverge more or less from current ideas.

Gossip, for instance, is much more strongly condemned than is usually the case. This attitude, frequent enough in Theosophical writings,¹ probably reaches back to an early paper by Madame Blavatsky: "Is Denunciation a Duty?"² According to her, in certain special and rare cases it may be one's duty to reveal other people's evil, but on the whole she protests vehemently against the habit of talking over the shortcomings of others, unthinkingly, by way of conversation, and of passing them on.

In regard to repentance a saying, said to have been uttered by a Master of Wisdom, is often quoted: "The only repentance which is worth anything is the resolve not to do it again."³ Generally speaking there exists in Theosophical circles no very favourable opinion with regard to awareness of sin, the realization of one's shortcomings and guilt, which are so outstanding in Christianity. In the Liturgy of

¹ The references are at the end of the article.

the Liberal Catholic Church—founded under Theosophical influences—allusions to one's sinful condition are avoided, as well as the self-humiliating "Mea culpa, mea culpa, mea maxima culpa" of Roman Catholic Mass.⁴

There is a tendency to stress the good, the positive, everywhere, and to pay as little attention to the negative as possible.⁵ Man is a being evolving through many lives; there is hope for him, if he is of goodwill; he need not implore admission to an everlasting heaven or fear damnation to everlasting hell.

No wonder that the problem of the criminal has always commanded the attention of Theosophists. They keenly disapprove of the prison-system,⁶ and try to do something in the prisoner's interests.⁷ Criminals are either younger souls living in surroundings that are strange to them or men whose development has been lop-sided.⁸ Capital punishment is repudiated unconditionally.⁹

With regard to crime itself it is clearly said to be a *disease*.¹⁰

Concerning evil Dr. Arundale writes:

Difficult as it may be to believe, there is, when one comes to analyse motives and actions, no such state of

consciousness as that expressed in the term "wickedness." Ignorance, yes; weakness, yes; but nothing more."

QUESTIONS

All these utterances seem to be connected in some way, though all is not yet quite clear. As a rule, as soon as disease enters into the matter, one no longer thinks of guilt. Is the criminal then not guilty at all? If no wickedness exists, can nothing be actually imputed to a person at all? Do not wrong actions get off far too lightly thus? And does not even the distinction between good and evil lose its sense in that way?

We shall go into these questions in this paper and we shall do so by enlarging on a treatise entitled "A Perspective of Ethics," which we published in the Dutch Journal of Criminology of April 1939.¹² On the one hand we shall give a short résumé of that article, while on the other hand we shall elaborate the subject in the light of Theosophy.

IMMUTABLE ETHICAL CHARACTER . . .

Every man has his own *character*. What is meant by that term "character"? Apparently it is used in different ways. There is, first of all, the *type* of character, with which characterology deals. There exist various classifications of the types of character: "cyclothymes" and "schizothymes" of Kretschmer, the

eight types of the Dutch psychologist and philosopher G. Heymans; the ancient division into melancholics, sanguinics, phlegmatics and choleric; the Theosophical classification according to the seven rays; the astrological types, etc.

In all these cases what is meant is psychological type or *psychological character*. Apart from the latter, which is sometimes called *temperament*, there is, however—and this involves a second and quite different use of the word "character"—*ethical character*. One person is good, the other bad, and between these two there exist various gradual transitions.

Ethical character is an established concept of western thought. The German philosopher Kant sharply distinguished between character and temperament. Notably Schopenhauer has clearly pronounced that every human being possesses an immutable ethical character of a certain colour, or mixture of good and evil. This has been the ruling conception of the Occident ever since. Heymans also tacitly presupposes this in his ethics. His successor, Professor Leo Polak, says it quite clearly: every man has his innate and immutable character, *i.e.*, a personal preference for certain reactions, which is in contrast to and independent of all that may happen to him or reach his consciousness: outer world and circumstances,

course of life and environment. This character can be base or noble together with every possible temperament.¹³

OR SLOW GROWTH?

One thing, however, is obvious: this western theory of an immutable ethical character does not tally with the eastern and Theosophical doctrine of the evolution of the soul through many lives on earth. According to this doctrine man develops continually also with regard to his moral qualities; taught by experience he constantly changes for the better.

It is true that one might observe that these changes take place by leaps and bounds, as according to this very doctrine the experiences of one's most recent life on earth are transmuted, in the hereafter, into qualities, which will reveal themselves in the next incarnation. In this way ethical character might remain unchanged throughout one particular life. As a matter of fact, there exists a certain relative permanency of character in a certain individual, who, generally speaking, behaves fairly uniformly during one given life—for which period the saying of Goethe can often be applied: "Du bist am ende wer du bist."¹⁴ But is this relative immutability also an essential permanency—even merely for one life? On the contrary, it is fairly obvious that that change

of character which in the hereafter causes one to be reborn with different qualities, already starts down here. Probably in a certain number of more or less rare, but in themselves important cases, that change is already accomplished in the life on earth. If there be an evolution of the soul, the earth is not the last place in which definite progress can be made.

So one is compelled, from a Theosophical standpoint, to look out for a different theory concerning ethical character from that of essential immutability. Exactly such a theory we have set forth in the paper mentioned above—though our reasons for doing so were not only of a Theosophical nature.

DIMINISHED IMPUTABILITY

In that paper we followed up distinctions which are already being made in ethics, such as the reasons, on certain grounds, for lessened imputability. A common distinction in ethics is the difference between the wrong deed and the intention. It has not always been made—in the Middle Ages one punished animals and even inanimate objects for what they had brought about—but nowadays the distinction is universally accepted. If one hurts a person without evil intention, one is certainly responsible for the fact and its consequences, but the deed is not (unless recklessness or imprudence

supervenes) morally imputed to the person concerned. When a child in its ignorance, for instance, causes a person pain, one does not say (without more ado) that it appears from that act that the child has a bad character. In other words, though a wrong action has been committed, there are various circumstances preventing one from reaching a conclusion with regard to the character of the doer. In such a case there is simply no room for "moral imputation."

Heymans gives in his "Einführung in die Ethik" a series of examples and cases of this. Bad education, reading and intercourse, temptation and provocation, irresistible emotion and "primary function"¹⁵ cause displacement of the motives represented and engender an at least partly lessened imputability.¹⁶ A person who kills another, *need* not be callous; he may even, in general, be compassionate; certain ideas have in that case, however, prevented the motive of compassion from exercising its influence. A debtor who forgets to pay, owing to a grievous personal loss, may very well as a rule be a dutiful person. One does not know, in such cases, in what way the persons concerned would have reacted to such a motive as pity or duty, independent of that particular circumstance, and it is only thus that the moral character of an individual can be judged.

The reasons for diminished imputability form a curious case. They go rather far and their limits are not very sharply defined. The person himself, or others near to him, often know much better how he came to perpetrate his actions than outsiders, who, moreover, not infrequently judge unkindly. It is contended, therefore, *e.g.*, by Professor Heymans' other successor at Groningen University, Prof. Dr. H. J. F. W. Brugmans, that one should be very careful in applying imputation. But "the world" often forgets even that obvious ethical law that one should know the motives before judging at all: the same action can spring forth from very different motives. It seems that among burglars the fact whether a comparatively wealthy or a poor man is robbed is certainly taken into account. But if one really starts from the idea that the former may be ridden of his "too much," an *intellectual* motive enters into the matter which, according to the official rules of ethics, influences the *moral* imputation in the same proportion. We do not by any means contend that burglars should have their way; we shall go back to the point of the consequences of the *action* as regards legal responsibility and penal law later on; we are now dealing with imputation: with the conclusion that can be drawn about the *moral character* of the doer. It appears

from the foregoing that this imputation is at any rate in many cases very difficult, even according to current ethics.

EVERY ONE IS ESSENTIALLY GOOD

Following up such conceptions the writer then took a big step in the above-mentioned essay: he raised the point whether factors might not be working which prevent, in *all* cases of evil, imputation to the moral character of the doer. If he is right, nobody would have a moral character somewhere between white and black; on the contrary *everybody* would have, despite his wrong *actions*, an identical and essentially *good* character—in complete accordance with the Theosophical teaching that good is *latent* in every man.

This point of view should be elaborated in various directions. What is its significance in the science of ethics; what is the nature, then, of those factors which prevent imputation in *all* cases, though the reverse may seem true; what are its consequences for the persons concerned, for public opinion and for criminal law?

First of all: one might be of the opinion that, thus, the moral distinction of good and evil would disappear. But this cannot be maintained. To elucidate this we must go somewhat further into the matter. The writer's thesis is that imputable evil is, in fact, never

committed, as there are always circumstances preventing imputation, not only partially but wholly. That does not, however, in the least alter the fact that one is able to *realize* that, *if* those circumstances did *not* obtain, and somebody were nevertheless to act in the same way, that then imputable evil would be committed. In other words, *theoretically* and *hypothetically* evil can be very well known and imputed. Moreover, good *can* be imputed. In this way the distinction between good and evil does not lose its significance at all; what is actually committed is however only *hypothetical evil* (hypothetical as far as the imputation of the intention and not as far as the action is concerned). All this being an illustration of the old saying that one should hate sin but love the sinner. In this case one is *allowed* to love him.

PARALLELS

The whole situation may become clearer, if we draw a parallel to the field of theoretical judgments. In connection with the latter it is always assumed that every human being has ultimately the same mechanism of thought. With regard to the very divergent views of men one attributes this fact to the varying data and premises, from which the judgments start: if data and premises were the same, every one would arrive at an identical

conclusion. Sometimes, here too, a seemingly different mechanism exists, as in the case of primitive men and lunatics. But the example of the sufferer from paranoia, who, starting from the premise that he is persecuted, quite normally argues further, makes it likely that the difference does not lie so much in his thought-mechanism as in his starting-points. One also assumes with regard to the thinking of the stupid and backward that, if they could only imagine the issue, they would arrive at normal conclusions. Theodore Lipps sums it up in this way: Wrong thinking is incomplete thinking.¹⁷

Neither is it possible with regard to theoretical judgments *to err intentionally*. Another person can see that, if someone holds that $7 \times 7 = 48$, he errs; the person concerned, however, will, at that moment, *bona fide* believe that to be true. Parallel to this truth that no one errs on purpose intellectually, Plato already raised the point whether, with regard to moral or practical judgments, it would not be the case that *no one acts wrongly on purpose*: "Oedeis hekon poneros."¹⁸

If that is so, however, the questions arise as to why that is not more generally accepted; and what the factors are which prevent imputation also in those cases in which it is now usual to impute. For most people are inclined to grant

that a person who is thrown off his balance by strong momentary impressions or by strong emotions, may perform actions which do not tally with his general conduct, which he condemns strongly afterwards, and which cannot be called typical of his moral character. But doubt arises when it is maintained that not even a premeditated wrong action can be imputed. The intention, the *dolus*, makes all the difference between homicide and murder, which latter is punished far more severely. The miser or the blackmailer are not under the influence of impressions of the moment.

PROOFS?

To *prove* that in *all* cases factors are operating which prevent moral imputation will, without any doubt, be difficult. Professor Heymans, who read the treatise "A Perspective of Ethics" before his death, wrote to the writer that he acknowledged plainly the *possibility* that the main thesis of it, namely, that only hypothetical evil is committed, may be right, adding that he of course whole-heartedly wished it to be so, but that in his opinion this had not yet been proved for all cases. Nevertheless the writer insists that some considerations can be pointed out making it likely—yet apart from other more distant reasons—that it is as contended. It is usual, for instance, to consider overwhelming

emotion as a factor for lessened imputability. An example of Heymans runs that a person owing to grievous loss cannot bring himself to pay his debts in time. But what if the idea has indeed arisen in him, without, however, (as it is sometimes expressed in ethics) having been able to unfold its true motive-power? Then the circumstance of being aware of it, or even the premeditation is already in evidence—but imputation does not seem to be possible.

Now all the common vices, also the long-lasting, such as greed, etc., are accompanied by emotion. The same applies to passion. Passion has two sides, one being emotion, and the other judgment. Passion attributes an absolute value to a part of the not-Self—while in truth the Absolute is only present in the One Self. Various religions and doctrines of salvation have emphasized that it is a delusion to imagine the Absolute as residing in the not-Self—a delusion which can be removed by insight, insight, not of the lower mind, but of a deeper, intuitive understanding. However that may be, as *judgment* that delusion can, again, not be imputed. And emotion is already considered as working in the same direction.

We believe that, along such lines, one is not so far from proving or making it probable that there are *always* factors acting which prevent moral imputation.

Considerations of a different and more general nature concur to strengthen this surmise.

Love has always maintained the same view, be it especially *with regard to certain persons*. It seems that the ability to see the "Perspective of Ethics" varies. Love for a particular person has again and again induced the lover to be convinced that all the evil in the person loved was merely external and incidental¹⁹—in contrast to the hasty judgment of "the world" which is so inclined to condemn. Maybe that saints can realize the same with regard to many persons; that it is true from an absolute and all-embracing viewpoint—such as God's—*for everybody*.

Conversely, this doctrine, that only hypothetically imputable evil exists, throws light on many Theosophical utterances. *This* is the reason why there is "no wickedness" (G. S. Arundale). This is also why—in addition to the power of thought—gossip, the unnecessary repeating of other people's shortcomings as if they were essential and permanent, is so objectionable.

Awareness of guilt and sin, useful to a certain extent, in order to realize the evil that—illegally, but not immorally—has been *done*, should not be exaggerated and should certainly not be carried so far that one considers oneself and others to be inherently, immutably and incorrigibly bad.

For the same reasons one can speak of crime as a disease. Yet wrong actions do *not* get off too lightly, for, in the first place, one can *see* that, if they were performed *without* the circumstances that prevent imputation, they would be very serious. Secondly, they remain in themselves serious, as they infringe the objective state of things. At the same time the doer is entitled to compassion and help.

In this way a strong tendency which has long existed in the Theosophical movement is theoretically established step by step.

PRACTICAL DANGERS OF THE THEORY

One may still ask whether the viewpoint of the "Perspective of Ethics" does not entail great disadvantages or even dangers.

For it might be inferred that nothing whatever matters now, as it would be impossible ever to commit imputable evil.²⁰ In this connection we may recall that suburban gentleman's saying: "We have an excellent parson; he allows us to do anything!" Asked how this was meant, the answer was that according to this clergyman everlasting hell did not exist. His hearer was not slow with his inference. In other words: if people *want* to misunderstand that is their business.

One may point out, in view of such tendencies, that the evil that

is *done* (though it may not be imputable) retains its full significance. The law (not only of the State) has been infringed, damage has been caused, and one shall have to atone for that, either by repairing the damage immediately, or by a mutation of his chances and opportunities in a future incarnation. With regard to several aspects of practical life it does not, moreover, make so much difference, whether *evil* is imputed, or whether a person shows certain *psychological* weaknesses, which are not morally imputable:²¹ when choosing one's staff and when making many other decisions one will take it just as much into account.

One may yet maintain that a danger lies in the assertion that even premeditated evil actions cannot be imputed—in connection with the idea that they could not have been avoided. Now with regard to the criminal, scientists usually agree with the latter; insofar as more normal cases are concerned, one should consider the following. There exist, apparently, *various kinds* of evil that are done (but which cannot be imputed). A simple case is the wrong done out of ignorance, as when a child hurts somebody. At the other end of the scale there is the evil coming forth from a lasting disposition, which used to be imputed. Generally speaking, evil actions are of *two* kinds: in the first place those with

regard to which it suffices that the doer's attention be drawn to it, so that the action ceases. In this case mere intellectual insight is sufficient to effect a change. In a somewhat broader sense, many influences of *milieu* and, in general, carelessness—failing "secondary function"¹⁸—of the individual belong to this kind. Considerable improvement can be attained in this field by education, change of environment and training. Heymans' opinion is even—without yet accepting the "Perspective of Ethics"—that the purpose of moral struggle and of moral education is not so much the transmutation of the person's character, as the development of his repressed but still existing moral inclinations.²² This task and this possibility remain in any case, as a large field lies fallow for self-training and improvement of environment.

Apart from this some dispositions are in evidence which used to be, but, according to us, cannot be imputed on closer inspection; which cannot be altered in a twinkling by simple effort and insight, but which probably *can* be transmuted in the long run, by a changed intuition. The sharp distinction between these two kinds of perpetrated evil can only further the results of moral struggle in either of these two ways.

With regard to the latter kind one can yet maintain that it may prove dangerous to state that evil

is done out of disposition that cannot be swiftly changed, and which still cannot be imputed. But every one knows that something like that exists: these are exactly the actions and inclinations with regard to which the people concerned remain deaf to all arguments and exhortations. By setting forth a theory about this fact, one does not stimulate it, as the world has made the whole matter plain enough to the people concerned, as it is. And if anyone be so foolish as to confuse this situation with the evil resulting only from ignorance and carelessness, and which can be relatively easily altered, it is again one's own fault.

PRACTICAL POSSIBILITIES

On the other hand, if it be true that not even those more serious dispositions are imputable, while they can be changed in due course, how important it is, then, for the people concerned, that the condemnation of their deeds does not exceed certain limits! How much dejectedness and despair has been caused, far more than the necessary disapproval, by all those judgments which proclaim: *you are irrevocably and inherently bad!* Humanity is, as a rule, very cruel in such things. No wonder that the remaining good in the person concerned perishes, whereas it should form the starting-point of their uplifting.²³ If our argument is correct,

then that remaining good is essential; the evil, though it may be persistent, is accidental. The world in its prevailing attitude often behaves, however, as if the evil were inherent and typical, and as if at the same time such a person actually could not do any good. As a result the reaction is that he becomes quite cynical and incredulous—there is no hope for him anyway.

Here lies a task for Theosophy, which is so often uttering words of encouragement. It should go on proclaiming that sin is unreal and transitional; that not the evil actions and vice, but the extant and essential good, the existing virtues, should be emphasized.

Inferences from the above can also be drawn as regards the treatment of the criminal and penal law. The legal dilemma has always existed as to whether one should punish by way of retribution—"quia peccatum est"—or only to prevent a recurrence of the sinning by the delinquent, or by other people who should be deterred from imitating him: "ne peccetur." If the "Perspective of Ethics" be accepted, there can be no longer any question of punishment of the "evil will" by way of retribution. Neither can the value of deterrence be very high, either in principle or in practice. But the State has to take measures all the same: for the betterment of the criminal and

for the protection of society. In jurisprudence one usually distinguishes between "punishments" or "penalties" and "measures." In the case of "measures" one has abandoned punishment or retribution on principle. The "Perspective of Ethics" implies that the criminal will no longer be punished; "measures" only will be taken with regard to him.

A tendency in this direction has already obtained for some considerable time among criminologists. They do not agree, however, on all points. Some of them stick to the demand for retribution. Others meet with the following difficulty: how can a *moderately* serious offence be imputed and punished, while with regard to a really *serious* offence, certain psychologists spontaneously declare: "he is a born criminal, one can see that his decision was no longer free, it would not do to punish him." The "Perspective of Ethics" is able to solve this difficulty. A more serious offence, of course, entails greater guilt than a minor one; if imputation were possible at all, the former should be imputed to a greater degree. Various schools realize—apart from the "Perspective of Ethics"—that imputation with regard to many serious criminals is not admissible, though their *actions* may be bad enough. This attitude should be extended in the direction of the less serious offences,

which, by the way, should also be imputed—though in a lesser degree—were there in that case, too, no factors operating which prevent the imputation of evil. The difference is that the less serious cases are not at all hopeless: here changes can be effected by education, by emphasizing the positive qualities in the person concerned, and by the efforts of the offender, who can acquire a different disposition, either fairly swiftly or gradually. In this way the "Perspective of Ethics" removes the seeming contradiction between the attitude towards a minor and that towards a serious offence.

RETRIBUTION

But why do some thinkers are so convinced as to the idea of retribution? It is as if the idea of retribution—that pain should follow an offence, as much as joy should be the reward of good actions—is deeply rooted in the human mind. Now such tenacious notions—whether one calls them "innate ideas" or otherwise—often appear subsequently to be well-founded. This might also be the case with the idea of retribution. But it occurs that one has associated such notions *with the wrong point*. The wrong direction one has taken would, in this case, constitute *punishment by man*. If, however, one accepts the eastern idea of Karma: that pain and pleasure in certain

conditions, *e.g.*, a certain life on earth, are *the result* of good or bad actions under other circumstances, *e.g.*, a former life, then the "verworrene Gedanke" (to speak with Kant), the confused idea of retribution proves to be sound after all; it appears to be not without reason so deeply rooted in us. But retribution is, then, not man's business. One is reminded of the ancient text: "To Me belongeth vengeance and recompense."²⁴ Erringly man has punished, whereas he ought to have supported and helped. How one can give up punishing out-of-principle without the distinction between good and evil becoming meaningless—this the "Perspective of Ethics" teaches us, setting forth the impossibility of moral imputation, the identical good character of every man, and the hypothetical nature of the evil that is done.

Besides, neither does God or Nature punish in principle by means of Karma. Pain and pleasure are distributed according to strict justice: where an offence has been committed, balance must be restored. For the same reason the intention or disposition (save insofar as it is itself an action) is not the criterion of Karma, but the action or deed, so that wrong actions, according to these presumptions, though they may not be imputable, will, nevertheless, always have karmic results.

THE FUTURE

In the Middle Ages animals and even inanimate objects were punished for what they had brought about. To such an extent did deeds serve as the criterion—while men felt themselves called upon to carry out the punishment. By and by one distinguished action and disposition—the deed as such and its meaning and intention. In the same degree one attributed less personal guilt—though in law the factor of the *action* has always thrown weight into the scale. The latter will have to remain so: remember the duty of indemnification. With regard to condemning one's neighbours less and less personally, considerable development can, however, still take place. Manners and customs are continually being mitigated. Only a century ago lunatics were chastised and exhibited. The religious demand to love one's neighbour, to hate sin but love the sinner; certain opinions in criminological circles; Theosophical utterances disapproving gossip and too severe punishment—all these indicate the same trend, a trend towards the further evolution of the attitude as regards guilt and imputations. The "Prespective of Ethics," which says, and carefully explains why, the reasons preventing imputation should be extended to all cases of evil done, can provide a theoretical foundation for all this.

May the tendencies towards this, that in practice already exist in various *milieus*, gain strength. May all these factors co-operate to prevent or abolish abuses, to encourage and reform offenders, to further and uplift suffering and imperfect, yet evolving, humanity.

NOTES

¹ See A. Besant and C. W. Leadbeater, *Talks on the Path of Occultism*, p. 280 seq.; G. S. Arundale, "Criticism," THE THEOSOPHIST, April 1933, p. 62; *idem*, S. Michael's News, July 1936, p. 147; G. Hodson, *The Theosophical World*, Dec. 1937, p. 291.

² *Lucifer*, III, p. 265 seq. THE THEOSOPHIST, July 1923, p. 373.

³ Cf. A. Besant and C. W. Leadbeater, *Talks on the Path of Occultism*, p. 73.

⁴ Cf. C. W. Leadbeater, *The Science of the Sacraments*, p. 75 seq.

⁵ Cf. G. S. Arundale, *Gods in the Becoming*, II, p. 551: "On Weakness."

⁶ Cf. A. J. St. John, "Prison Reform," THE THEOSOPHIST, Jan. 1920, p. 337; Serge Brisy, "The Prisoner," THE THEOSOPHIST, April 1936, p. 46; THE THEOSOPHIST, April 1933, p. 53.

⁷ Cf. a.o. C. Jinarājadāsa, "A Talk to Prisoners," THE THEOSOPHIST, Oct. 1929, p. 21; *idem*, "The Power of God in Man," THE THEOSOPHIST, Sept. 1934, p. 619; B. Poushkine, *Prison Work on Theosophical Lines* (Adyar Pamphlet); Serge Brisy, "The Prisoner," THE THEOSOPHIST, April 1936, p. 46; *idem*, "Behind Prison Bars," THE THEOSOPHIST, March 1939, p. 472.

⁸ A. Besant, *The Changing World* p. 89; *A Study in Consciousness*, p. 183.

⁹ *The Changing World*, p. 95, etc.

¹⁰ C. W. Leadbeater, *Talks on "At the Feet of the Master,"* p. 595; cf. *Talks on the Path of Occultism*, p. 868.

¹¹ *You*, p. 47.

¹² "Een Ethisch Perspectief," *Tijdschrift voor Strafrecht*, XLIX, 2, p. 147.

¹³ W. J. Aalders, a.o., *Causaliteit en Wilsvrijheid* (Groningen 1936), p. 23.

¹⁴ "At the latter end you are who you are."

¹⁵ In Psychology the "primary function" of the contents of consciousness is their immediate influence when in the centre; the "secondary function" is the influence of those contents that are almost below the level of consciousness or that are sub-conscious. The person whose "primary function" is strong will readily give in to the impressions of the moment, while a strong "secondary function" causes the whole of his past to influence his present—often even too much, so that this person is then not capable of adapting himself sufficiently to the demands of the moment.

¹⁶ *Loc. cit.*, § 12.

¹⁷ *Die Ethischen Grundfragen*, p. 66.

¹⁸ Cf. *Hippias minor*, 376B; *Laws*, 731, 860; *Timæus*, 86 E.

¹⁹ Cf. C. Jinarājadāsa, "Men and Women—Real and Ideal," THE THEOSOPHIST, June 1939, p. 260 seq.

²⁰ If one wants to prove the possibility of doing wrong by purposely removing something, one would not succeed; for the action would be in itself an offence, (as I have never denied), but imputation to one's moral character would again be impossible, as the person concerned would have been impelled by an intellectual motive: that of proving the said possibility.

²¹ A person, as a rule, belongs to a more or less definite psychological type showing certain positive qualities and—as "les

défouts de ses qualités"—certain weaknesses entailing the danger of some kind of trespass. Thus the thoughtful person will be economical and run the risk of becoming miserly; he who has a strong will will be energetic and plucky, but perhaps callous and cruel; and so on with various complications.

In the case of the black magician the shortcomings (the reverse of the good or positive qualities) acquire an increasing independence. That is why these units probably, as is said, "lose their souls": the higher and the lower parts diverge and the lower part accordingly ends in annihilation (avitchi). Thus it remains true that the *soul* is not bad. To the real man no evil can be imputed.

²² Cf. *Einführung in die Ethik*, pp. 299, 305.

²³ One is reminded of the Roman Catholic Church refusing Holy Communion to anyone who is (not a member etc. and) not without sin, while the Liberal Catholic Church—since "God is Love"—admits every one who approaches the altar reverently. It is true that the L.C. Service has General Confession and Absolution, while on the other hand R.C. Absolution is not meant to cover a lifetime, but still there is a big difference between the two views.

²⁴ Deuteronomium 32: 35.

* * *

The writer is indebted to Mr. James Brotherhood of the Hague for looking over the English of the MS.

The path, then, of the Theosophist seems to me to be plain: it is one of self-sacrificing and strenuous endeavour to raise his brethren out of poverty, out of misery, out of evil of every kind. This duty shines clearly out of the darkness that surrounds us, and who shall say that this beacon-light, faithfully followed, may not be the harbinger of the perfect day?

ANNIE BESANT

THE DEVIL CHILD

BY SALLARUE

["Sallarué" is the pen-name of a distinguished author of Central America, Señor S. Salazar Arrué of San Salvador. I have translated this story from *Cypactly*, the monthly review published in San Salvador. —C. JINARĀJADĀSA.]

WHEN the old parish priest spoke no one was ever able to say whether it was in joke or seriously. Even when he addressed from the pulpit his words were vague; they were certainly simple, but as if sly and always covering up some mysterious truth. This mode of giving instruction had already caused him many troubles, warnings and reprimands from his hierarchical superiors. He used to make fun of the childishness of men and the empty solemnity of their inane words.

That Christmas Eve, after the midnight Mass, he took his close friends to his little white house, to give them the surprise which he had announced. In a corner of the living room there was a Nativity or Christmas crib. Though the crib was small it was not like any other crib; there was something truly novel about it, for the child in the crib was *black*, the star was red, and on all sides there were coloured angels hanging from silver threads, and shining globes, clouds and mirrors.

"This is the Nativity of the Devil Child," he said to his astonished

friends; "do you understand, the Devil Child?"

"Jesus, Maria and Joseph!" stammered a young woman half-shocked and half-amused.

"Not Maria, nor Joseph," said the priest laughingly; "Jesus, yes, but black. A Jesus such as never was."

"And you call Him the Devil Child? God will punish you. You certainly won't go straight to heaven for these jokes unworthy of a priest. Your tortures will be without end. Aren't you afraid?" It was a rebuke though it did not really seem so because of the affectionate and smiling way it was said.

"Oh well, that is neither here nor there," said the old priest. "As is your death so is your destination, as the proverb says, evil or good; man's life is a wheel that hangs in the air and turns as it will. Who can tell us for certain whether our lot will be heaven or hell? This world is woven with threads of coarse fibre, but always, and all over, some silver threads are woven in. But how rare they are. How rare are noble lives, and generous men, how rare!"

1941

THE DEVIL CHILD

303

"Do you mean to say that those who behave well on earth are not going to heaven?"

"Who knows—now and then—perhaps . . ."

"But how can it be—for instance—that a saint will ever go to hell?"

"How can it be? Well, I think it can. It is a matter of fate. And it is the good who suffer most in hell. Suffering never ends, my children; the evil ones also are those who suffer most in heaven."

"Jesus! Do not say such things, father."

"Look, I am going to explain to you the reason. When a saint dies, as does any rascal, there are always at his side two guardian angels, the good guardian angel who is white and shining, and the bad guardian angel who is black and terrifying. These two guardian angels have been attending on the man during his life and struggling to gain possession of his soul. When the man dies, a fight to the death begins between the two guardian angels, and the stronger of the two carries away the soul. If the man who dies is a saint and goes to hell, hell takes vengeance on him by torturing him according to the degree that he was saintly."

"Heavens! what kind of hell!"

"There is no injustice, beloved daughter; don't you know that the more saintly a man is the more valiant he is in his martyrdom, and rejoices in it and thanks God

for it? So by a natural law there are saints whose only heaven is in hell, and rascals for whom the only possible hell is in heaven. Because, what torture could you decree for a wicked man worse than to surround him with holiness? What flame would burn fiercer into his vicious conscience than the flame of love? What more unsupportable surroundings could you find for a gross and sensual man than surroundings of delicacy and of lofty thoughts and feelings? Let them say what they will, that the two guardian angels are nothing more than the projection of the human soul in worlds higher and lower than the earth. True, our Church does not permit such a dogma. But I do think sometimes that God is not only the Good but He is the Bad as well."

"Ave Maria! What a priest!"

"Do not be shocked, my daughter. Why can't it be so? If we examine closely, every evil deed produces a good result on the one who does it as on the one who suffers under it. It is a kind of good, which seems evil to our mortal eyes because we are unable to understand the full consequences."

"God save us!"

"So, the soul of man is placed as if between two lights; one is the white light which descends from above, and as it touches a soul casts a dark shadow over the abyss, giving life to the guardian angel of

evil; the other is the light of hell, black light which rises up from its top and as it touches the soul projects a white shadow in the heavens, and so gives life to the guardian angel of good. And so, by a paradoxical natural law, the soul lives upheld by its own shadows creating its power for good from the forces of evil; and its power for evil from the forces of good. One can say (with the permission of Mother Church) that the devil is the son of God and that God is the son of the devil."

"God Almighty!"

"Let us continue, my sons, let us meditate a little on such an abstruse philosophical problem. Is it not true that all evil is easy and that all good is difficult? We are all agreed upon that. It may well be that the urge to ascend which comes from that black light of hell, being after all an urge, changes quickly into good. But the light from above comes down without any urge, and this lassitude, this voluptuousness in falling, may transform itself finally into evil."

"Man's mind receives from that marvellous Divine Light a reflexion; nevertheless when that mind is applied to the lower instincts it sharpens evil and makes it diabolical. On the other hand, the animal lusts, when they have not been fired by the mind, have the simplicity of nakedness. Childish evil is not evil; real horrible evil is not what

characterizes purely animal instinct, but is the result of a mind which is animalized. Where will you find a beast worse than primitive man? Is it not the case that an animal is diabolical only when a ray of reason has entered into him? And yet is not reason a gift from heaven?"

"Christ the King!"

"Christ the King, yes, Sir, Christ is more beautiful as a man made divine, than as an angel made human. The Son of Man is for mankind more beautiful than the Son of God. Because the Son of Man is like the flower which rises up on its stalk and opens to the sky, and the Son of God is like the fruit which is ripe with sweetness and falls to earth. And for us the flower is always more beautiful than the fruit."

"O what a rash priest!"

"And so I want you all here, all my good and faithful friends, all hidden in this happy house, to celebrate with me this festival, the Nativity of the Devil Child in place of the God Child; because this Devil Child represents the happy moment when evil is transformed into good, when evil has made itself of such worth that the good will receive it with open arms."

"This black child you all see there is a true representation, and transcendental, of the birth of Jesus who is the flower on the tree of evil, flower which is preparing as its consummation to receive the perfume of Christ who is the Fruit of God."

THE NIGHT BELL

BY GEORGE S. ARUNDALE

XVII. An S.O.S. from London

S.O.S.! Not the first by any means from that particular quarter. But a super S.O.S. this time, not any S.O.S. of despair, nor of helplessness, nor of hopelessness. But an S.O.S. to whomsoever it might concern: Come and help to save souls.

The S.O.S. concerned me. So I betook me as in a flash to London, England, and saw the immense devastation of which there have already been pictures and descriptions in the newspapers. London is to all intents and purposes, so far as the specifically London area is concerned, in ruins. But in no ruins of desolation. On the contrary—in ruins of defiance. Every ruin seemed to breathe defiance and to hurl a challenge to the enemy to come and do it again, and as often as he likes until at last he discovers that he can make a ruin of a brick and mortar building but never of a British soul.

He can ruin a city, and many cities. But he cannot ruin the soul of the British people. For I saw with the inner eyes I was using out of the physical body an indomitable British Soul standing

erect, fearless, proud, unconquerable, amidst all conceivable ruinations.

More than ever was I confirmed in my knowledge that Germany and Italy would be beaten to the dust, never again to arise as vehicles of evil. I knew that the British people can take it to the uttermost and then a little more. I wandered among the ruins and let me tell you I was proud of them, for there they were—living broken monuments to all the evil in the world, shattered witnesses to man's deep degradation, and yet was there shining through them that soul of man which cannot sink below a certain point, and which in the case of Britain and her Allies has risen to great heights of sacrifice and self-surrender.

I could not help rushing off to Berlin. There I also saw ruins no less terrific. But they seemed to me to be dead ruins, not ruins alive with purpose as are the ruins of London. They were boomerang ruins—ruins in truth caused by the repercussion of the ruin hurled upon the innocent by the guilty. And the people amidst the Berlin ruins are sodden with cloud-tides of evil miasma surging through

them in ceaseless streams of unholy vapour.

I return to London, and I see noble men and women doing all in their power to minimize the ghastly havoc which has been wrought. They have forgotten their own lives, and remember only the needs of those who are stricken round about them. I help them as best I can, but they need little helping. They know what to do, and they have both the courage and the lightheartedness to do it: to say nothing of fine training and an almost unthinkable love for their Motherland.

I soon found that the souls I had to try to help to save were the souls of innumerable cats and dogs and birds which had become homeless and foodless and terror-numbed by the bursting bombs which shattered their trees and their cubby-holes into nothingness. Of course, some of the London birds still cling to their London. And some of the London cats, and even dogs, cling to their London. But many have been killed. Many have fled away. Many have lost their human friends for one cause or for another.

It is an S.O.S. for those that remain, and to whose numbers there are from time to time added further victims of raid after raid.

So I go to it, and in my ministrations I come across quite a little army of men and women who have specially dedicated themselves to

the succouring of these younger brethren of a humanity which has such cause to be ashamed of itself, and to hang down its head in deep contrition before these younger souls who have no responsibility whatever for the agonies which have descended upon them.

This little army of men and women has its regular times for feeding these desolate ones and for trying to find homes at least for the cats and dogs. Here again I can encourage, but there is little more that needs to be done, for the army of soul-savers is ever on the march, and it is doubly blessed in that it brings what solace it can to those young creatures which have been caught up in man's inhumanity to man.

I see clearly that the Angels and Devas and Saints rate immensely highly this particular type of service, and I see clearly, too, that war in the world is not going to end until the attitude of the human towards every sub-human kingdom is entirely revolutionized. Cruelty must go, all the more when it is inflicted for the satisfying of human needs of whatever kind. *Cruelty must go!*

Well, to return to this S.O.S. affair, I do my best to soothe and calm my furred and feathered friends. And some of them chirrup. Some of them wag their tails and give forth little sounds of delight. Some of them purr in perfect

contentment and sidle round their invisible helper—not invisible to them—for a little measure of contactual ecstasy.

I am glad I came to London to see how these young friends of ours are not at all forgotten. All honour to these F.A.'s as I call them—"Friends of Animals."

There are few in Berlin who care to do these things!

XVIII. The Execution of Priests

When one does go into the perspective of the western lands and, of course, of China, one is met immediately with four conditions of consciousness, with which it is necessary to deal as effectively as one knows how, considering the training one may have had. Those conditions of consciousness are so many calls for help—ceaseless and terribly insistent.

One is *anxiety*, another is *terror*, a third is *despair*, and a fourth is complete and utter *bewilderment*. Anyone who is a Theosophist and who has some practical personal experience of Theosophy—I want to emphasize those words "practical personal experience"—anyone who knows for himself some of the truths that are set forth in our literature and are given to us through our teachers, is tremendously well equipped to help in these days. In the first place, if you are an invisible helper you

know that Theosophy is more real, more convincing, on the other side than it can possibly be on this side, for one is nearer the real within, nearer the truth within. The Real, the Truth, is less felt without than it is within, so there is less receptivity.

Any Theosophist who has taken a degree in Theosophical Service becomes, as it were, a kind of physician, a doctor of truth, and is able to dispel up to a certain point—which depends upon the experience of the doctor and the receptivity of the patient—anxiety, terror, despair and bewilderment. You may help to make them roll away as the clouds may roll away and disclose the brightness of the sun.

It becomes more and more borne in upon me in these tremendous days that perhaps from the present point of view the truest phrase in the Bible is that wonderful saying: "The Truth shall make you free." We Theosophists are privileged to have something of the Truth, a little more than many others, and we can help to make all those happy, who are in the acute distress in which millions of people exist throughout the world, we can help to release them to some extent and certainly for a time from their fetters of enslavement and ignorance and so enable them to breathe a little more freely, at least for the time.

One of the experiences which I have been going through lately is probably because I am a Bishop of the Liberal Catholic Church, and though I do not officiate very often, still I cherish the Episcopate and feel delighted that I am and shall be a Bishop. Of late I have had so many executions of priests to attend in Germany. There have been a number of executions of Polish priests and I have a great affinity for Poland. I have to try to help these people as they go to be shot and then emerge on the other side. It is really very dreadful, but it is one of the very many healing duties one has the pleasure to perform, because conditions in so many countries are terrible and ghastly.

I suppose the educated invisible helper simply draws the blind down, or if he does not draw the blind down, he has some means of rising above these experiences, but there are such a multitude of them at the present time—the world is in such a terrible state—they do become overwhelming. Certainly

from my point of view I find these experiences pursuing me into the waking consciousness itself. I can never forget them. I am wondering whether I am doing all that I can with all my circle of patients to help to allay anxiety, dissipate bewilderment, minimize terror, and soothe despair.

The comparatively recent slaughter of the German dogs which filtered through into the newspapers was a most terrible experience. While I do not want to lay too much stress on these things, still those of us who lead the comparatively sheltered and easy lives that all of us are leading in India must remember through what agonies many of our brethren, whether members of The Theosophical Society or not, are going. We must use all of our power to help.

The immediate prospect is that Hitler will have his final and last fling. We shall have to be very busy in those days giving to that great quality of resistance in Britain all the help we can.

One who prepares for solving the Infinite must solve the finite first. No mortal man's imagination can conceive of its ideals of the Divinity otherwise but in the shape familiar to him.

The ideal of the Spiritual can penetrate through the imagination which is the leading path and first gate to the conception and impressions of the earthly *Ātmā*.

MASTER S., *Letters from the Masters of the Wisdom*,
Second Series, page 41

SOME NOTES ON THE SVASTIKA

I. THE SO-CALLED SVASTIKA OF THE NAZIS

BY E. CLEMENTS

THE Nazi Svastika was originally the Christian Cross well-known to Hitler as the *Hakenkreuz* or hooked cross. It was a fixed sign and had not the remotest connection with the ever-spinning Svastika of the East. Hitler arbitrarily suggested that it should be adopted by his party as representing the victory of the Aryan man and the triumph of the idea of creative labour over the Semitic tendencies of his day (see *Mein Kampf*, Munich, 1935, page 557). He designed a flag in red-and-white with a black right-hook *hakenkreuz* in the centre. Learned men encouraged him in these crude ideas. Although the term *Aryan* had been invented to distinguish languages and not men, it was argued that the meaning had been transferred to races. It was apparently unknown that excavations in the Indus valley had revealed the existence of the Svastika 5,000 years ago, long before the "Aryan" invasion of India.

The attention of Europe had been drawn to the Svastika in 1840, when Colonel Sykes in *The*

Journal of the Asiatic Society of Great Britain pointed out that there were two variants, the right-turning and the left-turning. It was an essential feature of the sign that it should spin round for ever. The spinning in this world was of course imaginary. Burnouf, translator of *Le Lotus de la Bonne Foi* (Paris, American and Oriental Library, 1852), recorded a mention of the Svastika in the great Indian epic, *The Rāmāyana*. It was said to have been painted on the sides of ships. He also found the sign at the beginning or end of all inscriptions in the Buddhist caves of Western India. He took it to be a sign of good augury (*su plus astika*, well-being). There was nothing from which that inference could be drawn save the fallacious argument dealt with below. On the sides of ships it was a declaration of faith in Providence. The Buddhists for their part believed in untrammelled cause and effect; good luck had no place in their philosophy. Dr. Schliemann found a symbol resembling the Svastika, the right-hook form, on the site of

ancient Troy; he had the benefit of Max Müller's views and reproduced them in his book (*Ilios*, J. Murray, 1810). They coincided in the main with those of Burnouf. Sir George Birdwood, in his younger days, wrote a monograph on "Old Records of the India Office" (London, 1891). He called in some Bombay Baniyas (a caste of traders and money-lenders) and discussed the Svastika with them. They used the symbol instead of the more favoured Ganpati (or Elephant God) at the beginning of their yearly accounts. They connected it with the sun, but there is no reason why one should defer to their views. Among the Jains eight symbols are in use and pride of place is given to the Svastika. Their religion is older than Buddhism but the two sects have many points in common. The seventh of the Jain Saints was allotted the Svastika as his device. Nowadays the Jains seem to have forgotten its meaning. One Indian writer (*Indian Antiquary*, vol. 32) connects it with the successive lives of men. The remarks of L. A. Waddell (*The Buddhism of Tibet*, 1895) deserve to be quoted:

The svastika is a cross with the free end of each arm bent at right angles to the limb. . . . In Buddhism the ends of the arms are always bent in the respectful attitude, that is, towards the left, for the Lamas, while regarding the symbol as one of good

augury, also consider it to typify the continuous moving, or the ceaseless becoming, which is commonly called life. . . . The heterodox Tibetans, the Bön, in adopting it have turned the ends in the reverse direction.

The heterodox devil-worshippers in question were suppressed in A. D. 750. The author gives an inset sketch of the two symbols, the orthodox Buddhist left-hook, and the unorthodox devil-worshippers' right-hook, the latter the same as Hitler's. By a curious mischance, the devil-worshippers' sign is labelled orthodox and the Buddhists' unorthodox. This manifest error, confirmed by the later edition of 1934, has left all readers bewildered. It was presumably due to a mistake in reading the proofs.

Max Müller and other writers were misled by the rules of *Sandhi*, formulated by a grammarian about the fourth century B.C. regarding the way in which Sanskrit words are joined together in compounds. Here we are concerned with what happens when a word ending with a short *a* is joined to one beginning with the same letter. It is laid down that the two short *a*'s unite to form one long *a*. The true derivation of Svastika is, we are convinced, *sva* plus *astika*, meaning self-existing. But, according to the rule, the compound should be spelt with a long *a*, whereas it is spelt with a short *a*. The difficulty disappears

when we realize that the grammarian deals with vowels divorced from their context and is also responsible for correct spelling. But there is another expert, the prosodist, who is concerned with words in their context and has nothing to do with spelling. He would tell us that the *a* in *astika* is long however it may be spelt, because it comes before a double consonant. The preparation of the vocal organs for that obstacle causes a time-lag in the preceding *a*. This distinction between vowels "long by nature" and "long by position" has been known for centuries, and grammarians have become aware of the havoc it causes in the rules of Sandhi. The remedy resorted to is the framing of "exceptions." The rules as a guide to etymology are therefore worthless. A vowel is either long or short; there are no degrees of comparison in ordinary quiet reading, such as longer, longest. All the compounds embodying *asti* must therefore pronounce that *a* long. The only one of the category spelt correctly according to its pronunciation is *nāsti* (*na* plus *asti*). Others are Svastika (*Sva* plus *astika*), *svastya* (*su* plus *astya*), etc.

The next item in this comedy of errors is the assertion that the right-hook cross such as the Nazi emblem would naturally revolve clockwise. This is based on the

tacit assumption that the hook is put there to point the way. We are here dealing with perpetual motion. Whether it be in a physical atmosphere or "in the spirit" it must surely follow the line of least resistance, with the shaft in front rather than the hook. This is also the view of Hindus who are acquainted with their own philosophy. It is of some assistance to the imagination to look upon the sign as a Catherine wheel. The Buddhist left-hook is therefore right-turning, dexter, and the Nazi right-hook sinister.

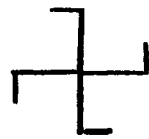
For the geographical distribution of the sign, Wilson's *Svastika* (Washington, 1896) may be consulted. The author fails to distinguish between fixed and revolving signs. The European ones seem to be looked upon as fixed, especially those found in countries bordering upon Greece or affected by Greek influences. In the Far East the left-hook seems to prevail, but the right-hook, in all probability derived from the fancy known as Buddha's footprint, is not uncommon. The Jains also use both forms. Modern research seems to have detected many Svastikas along the Atlantic seaboard. The inference of a connection with the lost continent of Atlantis is worthy of consideration.

The earliest people known to history as users of the Svastika were the Jains and Buddhists, both

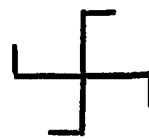
known for their advanced philosophy of life. Buddha is seldom mentioned by European writers without the gratuitous epithets "atheist" and "pessimist." To his followers, *Svayambhu*, existing or having become of Himself, embodied the idea of the Creator, while *Svastika*, meaning self-existing in the active sense, or self-functioning, corresponding in our hypostatic vocabulary to "Providence," included the heavenly host who carry out His will in His thousand and one universes. But for the rule of Sandhi above discussed, which has held sway unquestioned for 2,000 years, the meaning "well-being," or "good-

luck," for "Svastika," would have been laughed out of existence long ago. The emblem is sacred in the highest degree, and at least 5,000 years old.

The Nazi sign is no Svastika, at all. It is merely a purloined Cross. If it be called a Svastika, or more correctly a reversed Svastika, it is left-turning and stands for evil. The black in the Nazi flag is also a sign of malice and the negation of all good thoughts.



Right-turning



Left-turning

II. THE SVASTIKA

BY ARYA ASANGA

It is not of my own eagerness, but at the request of the Editor, that I write down these few observations on the Svastika, after reading the above article.

In my opinion the Nazi Svastika was not derived, at least not directly, if at all, from the Christian Cross. I think that Thor's Hammer is more directly in the line of ancestry of the Germanic or Teutonic Hakenkreuz. As such it is primarily an Aryan sign, belonging more particularly to the Fifth Root-race. I cannot therefore accept that it has not the remotest connection with the Svas-

tika of the East, especially of India.

It is true that the term *Aryan* was originally invented to distinguish languages and not races. Still the two cannot be kept entirely separate. There is no doubt that the Aryan races spoke and still speak Aryan languages, and, *vice versa*, that the Aryan languages belong to the Aryan races. Every race creates its own language out of its own mental life, guided no doubt by Those who stand at the back of human evolution. Thus the Aryan languages are the creation of the Aryan races, the

expression in sound of their own unique intellectual being.

What is here said of the sound-language is equally true of the pictorial, sign or symbol language. Each race creates also, along with its sound-language—and probably even prior to it, in the sense that the symbol partakes more of the archetypal, the sound more of the phenomenal—a symbol language, peculiar to itself. And I hold the Svastika to be indeed peculiar to the Aryan Race or races. That it was found in the ancient settlements of the Indus Valley of 5,000 years ago, does not disprove its Aryan origin. On the contrary, the Indus civilization was purely Aryan and flourished not long *before* but long *after* the Aryan invasion. For, according to the joint investigations of Annie Besant and C. W. Leadbeater, the first great Aryan invasion of India took place from the North-west, 20,000 years ago.¹

Count Goblet d'Alviella also writes in his *Migration of Symbols* (1894): "An observation, made long ago, is that the *gammadion* [or *svastika*] is almost the exclusive property of the Aryan race. It is found, in fact, among all the peoples of the Indo-European branch, whilst it is completely absent among the Egyptians, the Chaldeans, the Assyrians, and even the Phœnicians, although

these latter were not very scrupulous in borrowing the ornaments and symbols of their neighbours. As for the Tibetans, the Chinese and the Japanese, amongst whom it is neither less frequent nor less venerated, it is not difficult to prove that it must have come to them, with Buddhism, from India" (p. 73). It may even be argued that its presence on the ancient Mexican and Peruvian remains is probably due to the same influence.

The Christian or Latin Cross, on the other hand, is undoubtedly, through the Egyptian Ankh, Tau, or key-cross, of non-Aryan, better pre-Aryan, Atlantean derivation. It was, I am sure, Hitler's intuition, or by whatever other name we wish to call it, which guided his choice to the purely Aryan sign as the symbol for the egotistic glorification of his own race, which he was so effectively building up into a fanatic cult of quasi-religious character.

The distinction between the fixed or static, and the ever-moving or dynamic Cross, is just no other than that between the Latin Cross, the symbol of death, matter, form, and the Svastika, the symbol of life, spirit, evolution. From a somewhat different aspect the static Cross stands also for the conservative, preservative female aspect of Nature, and the dynamic Cross for the twofold, creative and destructive, male aspect; creative when

¹ *Man: Whence, How and Whither*, 1st. ed., pp. 327, 328.

working in conjunction with the female; destructive when forcibly divorced from it. Of the latter the world feels at present the full malignity in the essentially, I would even say exclusively, male Nazi movement, politics and ideology.

This twofold aspect of the Svastika is illuminating. On the one hand there is the creative side, ever turning towards the female, that is, towards the left. On the other hand there is the destructive side, ever turning towards the right, away from the female, and therefore egotistically turning upon itself alone, thinking of itself alone, acting for itself alone, seeing itself alone.

Do not think that I have here confused the two directions. When I speak of left or right turning, I do so symbolically, or archetypally, not physically or phenomenally. When brought down in this *māyāvic* world, either of the two archetypal or noumenal Svastikas may seem to be left or right turning, according to our looking *at* it from outside, or our looking out *through* it from within.

When we look *at* a clock, the hands turn what we call to the right. But when we identify ourselves with the clock, and look out through its face from within, they turn to the left. Otherwise expressed, when we stand *in front* of the clock the hands turn right, but

when we stand at back of the clock, the hands turn *left*. Now "to confront" a thing means to oppose it, and "to back up" a thing means to identify oneself with it. And so the purely physical qualities of right and left, front and back, change gradually into moral values of right and wrong, good and evil, whereas in themselves they have nothing to do with these. It is we ourselves who arbitrarily call them so, according to our sympathies or antipathies with a certain cause, with that which we confront or back-up.

For example, when we are against the Nazis, we naturally say that their Svastika turns the "wrong" way, whereas we might at the most declare that it turns left when we "confront" or "oppose" it. It would be quite legitimate for them to answer us: "Our Svastika does not turn left, but right; it is only you who see it turning left, because you look *at* it from outside; but we have identified ourselves completely with it; it is the symbol of our creative power and life which rushes out from us in a right-hand whirl, which you see left-handed because you 'confront' it; on the other hand *your* Svastika is really left-turning, though *we* see it as right-turning in your pictures or outward representations, therefore the living power with which you have identified yourselves must be left-turning."

And I cannot but acknowledge that my sympathies are entirely with this answer, for I really think that it is wiser to look at things from within than from without. Imagine for a moment that your heart is a storehouse of dynamic power radiating out upon the surrounding world a whirl of force, turning in the *right* direction, that is, for the good of the world. Well, then the man, confronting this force, and benefiting by it, can only *see* it turning *left*.

The left and the negative, the right and the positive, are in symbology practically identical and interchangeable. A great German philosopher, Hegel, has I think rightly said that it is the negative which keeps the world going, which stands therefore for progress, whereas the positive stands for its opposite, that is, for everything which is conservative and orthodox. The same may be said of the right and left, the right being the orthodox, the left the heterodox, the right meaning conservatism, the left progress, the right standing for the old, the left for the new.

Is it significant, or merely accidental—who will believe this?—that all the Svastikas pictured in the original edition of H. P. Blavatsky's *Secret Doctrine*, are left-turning?¹ Is it significant, or merely accidental that H.P.B.'s seal, from which The Theosophical So-

ciety's seal is derived, is left-turning?² Is it significant or merely accidental that in Count Goblet d'Alviella's book, quoted before, of the 72 pictures of Svastikas which I counted the great majority, exactly two-thirds in fact, are left-turning, and only one-third right-turning? Is it significant or merely accidental that Burnouf on page 625 of *Le Lotus de la Bonne Foi* gives a left-turning Svastika with the description that it is a "signe de bénédiction ou de bon augure," and on the next page a right-turning figure with the simple remark that it is an "autre forme"?

A direct confirmation by H.P.B. that the *left*-turning is really the *right* (!) thing, I found in the following passage: "The four bent points of the Svastika typify the revolution of the Earth upon its axis."³ The diurnal, apparent, or *māyāvic* revolution of the stars around the earth is universally considered to be right-handed, whereas the *real* axial revolution of the earth upon its axis, is the opposite or left-handed. This is so because the North Pole is considered to be the head, and the South Pole the feet of the Earth.⁴ Noticeable also is the recurrence here of the connection of the left with the real, and of the right with the unreal and delusive.

² See *The Golden Book*, p. 19.

³ *Complete Works*, I, 332.

⁴ *The Secret Doctrine*, II, 400.

¹ See I, 5; II, 29, 99, 101, 556, 558.

I think indeed that the mixing up of the Svastika's merely phenomenal, māyāvic, left or right turning with moral ideas of right and wrong, good and evil, is a mistake. To do so, we must first get out of the habit of looking *at* the Svastika, and try to mystically identify ourselves with the force it symbolizes, and then we can ask ourselves if it is right or wrong, according to the cause we pursue.

But more important even than its left or right turning is whether the Svastika is surrounded by a circle or not. H.P. Blavatsky is very particular about this. "The cross within a circle," ⊕, she tells us, "symbolizes pure Pantheism; when the cross is left uninscribed [read: uncircumscribed], it becomes phallic. It had the same and yet other meanings as a Tau inscribed within a circle ⊗ or as a 'Thor's Hammer,' the Jaina Cross, so-called, or simply Svastika within a circle ⊕." Again: "Then comes the Svastika (Thor's Hammer, or the 'Hermetic Cross' now), entirely separated from its Circle, thus becoming purely phallic." Also: "When the circumference disappears and leaves only the cross, it is a sign that the fall of man into matter is accomplished."

Indeed the circle stands for Life, the Spirit, the truly Human. If it falls away, this means the triumph of Matter, the purely physical and

¹ *The Secret Doctrine*, I, 5.

animal, the bestial unbounded (not kept within bounds) by the higher reason. I think this is the most apt description of the Nazi movement with its uncircumscribed Sign, or Mark of the Beast, spelling ominously the unbounded brutishness and ruthlessness of the animal nature that is not fed by the milk of human kindness, not pervaded by the compassion and gentleness of the spirit, that is, the truly human.

But do not misconceive me, as if I were of opinion that only the Germans have shown this Mark of the Beast. For I think that all the nations, without exception, who have taken up arms to decide their differences have raised this same standard. I look forward to a time when nations also, that is, the great masses of the people, and not only a few advanced individuals like the Great Teachers of mankind, will realize that it is the gravest error to think that the kingdom of happiness, the true, the good and the beautiful, can ever be established upon earth by brute force, whether in offence or defence.

A last remark. Burnouf is right in taking the Svastika to be a sign of good augury. Apte's Sanskrit Dictionary also describes it as a "mystical mark denoting good luck," or well-being, blessing, auspiciousness. As such it is practically synonymous with the words, *Subhaya* and *mangala*. Mrs. Rhys

Davids translates the latter term in the famous "Mangala Sutta" of the *Khuddaka Patha* also by luck. The Buddhists may believe in a rigid law of cause and effect, or righteousness, still one is "lucky"

when one chooses to do good rather than evil. The word "luck" in this sense has nothing to do with "accidental" as the opposite of "causal," but with the other opposite of "rigid law," namely, with "free will."

III. CROSS AND SVASTIKA

BY J. L. DAVIDGE

[This article was written independently of the two above.]

General Smuts, great South African statesman, discoursing at Bloemfontein on the spiritual issues at stake in the war, has been voicing his belief "that there is a fundamental difference between the Svastika and the Cross." He is apparently reading into these symbols the difference in idealism between Nazism and Christianity which he thinks the symbols represent. Fundamentally of course they are one and the same, the lines of the Cross meaning spirit and matter in the macrocosmic work of creation, and the four hooks or arms bent at right angles suggesting the motion of the Cross in the revolving cycles of time.

There is no older symbol in the world than the Svastika. It is one of the mystic symbols of the ancient Senzar, the "Mother-Sanskrit," reported to have been brought from Venus by the great Kumāras, and the language from which the *Stanzas of Dzyan* were translated, unless it be the Circle, Cross, Tau, Triangle, Quaternary, Pentagon,

which were also important characters of this universal script. Svastika in Sanskrit means "well-being" (sv-asti) and is associated with happiness, health, joy.

H. P. Blavatsky says the Svastika is "the most philosophically scientific of all symbols, as also the most comprehensible. It is a summary in a few lines of the whole work of 'creation,' or evolution as one would rather say, from Cosmotheogony down to Anthropogony, from the invisible unknown Parabrahman to the humble Moneron of materialistic Science, whose *genesis is as unknown* to that Science as is that of the All-Deity Itself."¹ "He who comprehends its full meaning is for ever liberated from the toils of Mahāmāya, the great Illusion and Deceiver."²

In various religions the Svastika figures as a great macrocosmic hammer—the Hammer of Creation, Thor's Hammer, the Storm Hammer, the Divine Hammer, "now

¹ *The Secret Doctrine*, III, 107, Adyar ed.

² *Ibid.*, III, 108.

degraded into the mallet or gavel of the Grand Master of Masonic Lodges," as H.P.B. informs us.

Theosophists have been confused perhaps by the diagrams in *The Secret Doctrine*¹ which show the Cross revolving to the left, anti-clockwise, leaving trails of fire streaming to the right (as if seen from behind), and have taken this symbol to represent correctly the divine activity, and the clockwise motion the opposing evil. The opposite is true, as Dr. Besant was careful to indicate in *THE THEOSOPHIST*, February 1908, page 397.² "The Svastika," she explains, "turns to the right, with the sun, like the hands of a watch, and consequently the flames stream out westwards from the north, northwards from the east, and so on. This is the Svastika of the Right-hand Path. The Svastika of the left-hand path turns to the left, and therefore its flaming ends turn eastwards from north, northwards from west, and so on. . . . No one who has ever seen the whirling fire-cross in its creative activity can blunder as to the direction of its streaming flames, blown leftwards by the tremendous wind of its whirling."

The Nazi symbol is the left-hand Svastika, instinct with all the cold and ruthless cruelty and

separateness implied in the left-hand path. We have due cause to wonder how it came to be chosen as the Nazi emblem. Professor Hartog in *The New Statesman* has made a timely protest against holding the Svastika responsible for the depredations of Hitler, and even supposing that he is right, and he probably is, there is no gainsaying that the Nazi emblem is helping to drive and will continue to drive Germany along the path of destruction—the "negation of all we have looked upon as precious in our civilization," in General Smuts' words—so dynamic is the action of a symbol, whether the ideal it embodies is for good or evil.

How really symbolical and symbolically real the Svastika is in Hitler's plan is indicated in *De Locomotief* of 12 December 1940, a daily paper published in Semarang, Java. In "the Hakenkreuz over Europe," the writer says, the Svastika forms as it were the basis of Hitler's strategy. "Every line of this remarkable symbol—turning in the wrong direction—represents place and time of Hitler's military campaigns and diplomatic negotiations." Spreading out the map of Europe, the writer finds that the actual "spokes" of the Hakenkreuz and the rectangles formed on the spokes point immediately to countries invaded or threatened by the German armies, and where no direct attack has been

launched there is intense diplomatic activity. Again and again it has so happened, he says, take for example Austria, Poland, Denmark and Norway. "Finally the axis [of the Svastika] started through Holland, Belgium and France, and the 'barbed hook' is now aimed at Britain." Even though one complete rotation has taken place the writer expects this rotating movement will continue. "It is not unlikely that we shall have to turn our eyes to Spoke No. 1: the Balkans, Turkey, Palestine, the region of the Suez Canal." And a slightly further turning of the axis of the Hakenkreuz will bring military violence through the south of France and Spain. His conclusion is:

This is clear enough: the beginning of the end has come. If one

spoke of the Hakenkreuz can be broken (and it looks rather as if Britain has held back the fourth arm of the Cross and as if there are difficulties with regard to the first rectangle which originally meant the beginning of the rotation)—then the Hakenkreuz-plan will go the way of all plans which were ever made for domination of the whole world: it will collapse and break to pieces.

There is more than wishful thinking in this writer's deductions, and seemingly more than mere coincidence. It is significant that Germany is fighting under a whirling Cross reversed, and that Britain is fighting under the same symbolic figure of the Cross which Constantine beheld in the heavens with the legend, *By this, conquer!*

And Constantine conquered.

MASKS

I cannot blame the mask I wear
For being so unfair,
Unfit;
Did I not plant the thoughts that built
The very likes,
Dislikes,
Of it?

I'm sure my mask is not to blame
Because I thought
(And to my shame)
Unlovely thought,

Which brought, in glee,
The face you know, just now,
As me.

Blame not my mask, but help me bear
With it,
And bid me dare
The task to live with it,
And glow in it,
That I may build a fairer mask,
Some future time
To wear.

M. V. GARNSEY

¹ *The Secret Doctrine*, I, 72, and II, 108, 110, Adyar edition.

² Reprinted, *THE THEOSOPHIST*, December 1940, page 196.

WHAT IS CULTURE?¹

BY GEORGE S. ARUNDALE

CULTURE AND CHARACTER

TO speak of Indian culture is to speak of Indian character, for essentially there is no difference between culture and character any more than there is any essential difference between religion and politics or between science and art, however much mankind may make the differences. There is but One Life, even though we divide it up into different compartments according to our limited understanding both of life and of life's purpose; and the more we are able to discover the one amidst the many the more will there be culture and therefore character, and the more will there be peace and harmony throughout the world. At present the life of the whole world, of every faith and nation in the world, is as a house divided against itself, with the inevitable result of conflict, disorder and violence.

I think we should all the better understand culture were we to identify it with character, were we to realize that culture is not a virtue by itself, apart from all other virtues, but the very heart of evolving life, and there is nothing outside culture just as in truth there is nothing outside art or science or any other facet of the diamond of life. We may well define culture as the outward and visible sign of the growth of the evolutionary process, of

that process of the unfoldment of life which we see to be expressed ladder-like from life unconscious in the lowest forms of life to Life Divine as we see it in the Saviours, the Saints and Rishis of the world. The less the culture the more limited the unfoldment. The greater the culture the greater the unfoldment. The less the culture the less the character. The greater the culture the nobler the character.

The savage is certainly not cultured. I wonder if we dare call the civilized man cultured, especially if we look upon our so-called civilization as it is manifested in the war-stricken world of today. Still, in civilization there is more culture than in savagery. And still more true is it that in the heights of civilization, as in the truly great, in the saintly, in the heroic, in those who have genius, culture, and therefore character, is still more unfolded. And in the Gods culture-character reaches its Everestian heights. But even in the savage there are the seeds of culture, only awaiting time for unfoldment into bud and into their apotheosis of flower. Culture does not begin at a certain point, any more than character. It knows neither beginning nor end.

THE UNITY OF CULTURE

I would add that culture is one in its nature even though it may have many forms. There may be many

1941

WHAT IS CULTURE?

321

cultures shining forth from one culture, as there may be many colours shining forth from the one white light. A man or woman of culture anywhere, no matter what the hue of his culture, is a man or a woman of culture everywhere. Culture knows no distinction of race, or nationality, or creed, or caste, or colour, even though there may be innumerable differences of culture as race, or nation, or creed, or caste differs from another. Indeed, one of the great causes of the present discontent lies in our inability to recognize the unity of culture amidst the many different cultures, the unity of character amidst the many differences of character. Each race and nation and faith and caste has, of course, its own culture; but the pity of it is that each culture-community deems its own culture superior to all other cultures, and does not for a moment recognize the fact that each culture has its own unique splendour and must be assimilated ere true culture can be won. There is a jingoism in culture as there is a jingoism in patriotism, and I very much fear most people, though fortunately in diminishing numbers, are jingoes so far as their respective cultures are concerned. They would even like to see their own particular brand of culture dominate the whole world, at whatever cost to all other cultures.

WHAT IS TRUE CULTURE?

If I am asked to be more precise in defining culture I can only say that it is universally composed of three fundamental features or characteristics—first Reverence, second Comradeship, third Compassion: and for the simple reason that these are of the essence of all un-

folding life. These three qualities are of the essence of all cultures everywhere, of Indian culture no less than of all other cultures. Without them there is no culture. To the degree to which they are in manifestation, to that degree is there culture.

People sometimes think that culture depends upon ability to discriminate between a good picture and a bad picture, between good music and bad music, between what is artistic and what is inartistic. And they think that good manners mean culture, while bad manners mean lack of it. In other words, they are inclined to conventionalize culture so that those may be regarded as having it who appreciate and condemn as the prevailing conventions demand, and who live in their daily lives and in their contacts with their fellows also as the prevailing conventions demand. Thus does culture become a veneer instead of being life, a desert of illusion instead of an oasis of reality.

It is also often thought that true culture is only to be found in so-called centres of art or science or philosophy, in which the self-proclaimed devotees of their respective forms of culture follow their respective pathways in preening self-satisfaction. Shall I not say that every single individual is a centre of culture, be the actual expression of his culture but a trickling stream or perchance a mighty torrent? I insist that culture is as much to be found in the village, in every village home, as in any town or city, as in the most ornate palace adorned with priceless treasures bearing the hallmark of cultural respectability.

¹ An All-India Radio talk from Delhi, 28 December 1940.

A WORD ON INDIA'S CULTURE

And as for Indian culture, I will say that it is to be found far more in the Indian village, in the simple and humble village home, than in any town or city throughout the land. I have said that in my opinion Reverence, Comradeship, Compassion are the three pillars of culture. After nearly forty years of living in India, and of much contact with the very workers themselves, I do not hesitate to say that these three great virtues are inherent in Indian culture, and are at the root of all Indian art and of what is called Indian culture generally. Submerged though it be under foreign influences, Reverence yet remains the heart of Indian culture, and is the fragrance of Indian life. Where is there a comradeship more unrestricted, more understanding, than the comradeship so wonderfully expressed in Indian relationships when simply and naturally forthflowing? And although the spirit of compassion may have become obscured in India as it shines so feebly, too, throughout the world, still it remains one of the mightiest peaks in the range of Indian culture, which every noblest Indian has ascended, as, for example, the

Lord Buddha Himself, and from which each has proclaimed compassion as one of the highest purposes of life.

All the splendid culture of India as displayed in her arts and crafts, in her sciences, in the veriest details of her daily life, have blossomed forth from Reverence, Goodwill and Compassion, enriched as these have been by civilization after civilization, by faith after faith, as these have entered her land. And those are indeed face to face with India's culture who perceive that that art is true, those crafts are true, those sciences faithfully depict the Laws of God, those details of daily life are Indian, which display one or another of these virtue-fragrances in all that they are.

I have sought in this talk to lay stress on what I regard as the supreme fundamentals of culture everywhere, and as in special purity manifest in what is really Indian culture. For only as we start from the foundations shall we be able to estimate the worth of the superstructure, and only as we recognize the nature of the foundations shall we be able to encourage that culture without which all other living is of so little avail.

The finest culture comes from the study of men in their best moods.

PLUTARCH

EL SISTEMA MONTESSORI

POR C. JINARAJADASA

(Discurso pronunciado por Mr. C. Jinarajadāsa en presencia de Madame Maria Montessori en el "Hall" de la Dirección General de la Sociedad Teosófica, Adyar, Madras, India, el día 2 de febrero de 1941 y con motivo de la entrega de los Diplomas a los maestros del Segundo Curso de Entrenamiento en el Sistema Montessoriano.)

Dr. Arundale, Madame Montessori, Amigos:

Aprovecho esta oportunidad para dar mi testimonio acerca del significado del Sistema Montessori, en uno de sus aspectos especiales el cual creo que muy pocos han descubierto hasta ahora.

La historia de los métodos de educación es ya bastante larga; en cuanto concierne al Occidente, principió con Platón. Luego viene un paréntesis de muchos siglos que termina con la aparición del gran educacionista suizo Pestalozzi y su colaborador Froebel. Después de varios reformadores, tenemos ahora a Madame Montessori con sus significativos descubrimientos.

Mucho se ha escrito en lo concerniente a métodos de educación, pero Madame Montessori ha contribuido grandemente a este objeto con una idea del todo revolucionaria, no solamente en lo que se refiere a educación si no a todo concepto concerniente a la vida. Yo me acuerdo de una manera muy clara de esto, hace unos nueve años, que conversando con ella, me llamó la atención hacia un hecho importante: de cómo su método no solo operaba cambios en el niño, si no que producía cambios en el maestro también. Un proceso de cambios mis-

teriosos se operaba en el maestro por medio del niño. Para describir éste proceso admirable, causado en el maestro por el niño, ella usaba una frase muy significativa refiriéndose al niño, que él era: "un piccolo Messia," "un pequeño Mesias."

Esta nueva concepción deriva del hecho de que el niño no es meramente una entidad que debe ser educada, a quien dá el maestro un mensaje en lo que concierne a la vida, un mensaje que viene de las generaciones pasadas, si no que también el niño mismo tiene un mensaje que dar a todos, especialmente al maestro. Cuando se entiende lo que es ese mensaje, entonces se descubre que el niño produce una inesperada y fascinante mudanza en el carácter del maestro. Porque mientras el niño es observado bajo la técnica Montessoriana, con un sentimiento desapasionado semejante al que uno usa cuando observa un capullo de rosa desenvolverse en flor, tal actitud trae consigo un cambio en la mente del maestro. Este cambio puede describirse diciendo, que el maestro se vuelve altamente intuitivo.

El maestro de ahí en adelante principia a comprender la vida, no a luz

de las enseñanzas que recibe de otros, si no por un maravilloso cambio que en él o ella se efectúa. Es una característica de la intuición el que ella consigue la verdad no al través de un proceso mental, sino por un desenvolvimiento dentro de la naturaleza del alma misma. Esta maravillosa puerta al conocimiento, que afecta toda vida, es la que abre el niño.

Es ésta significativa concepción relacionada con el niño, la que Madame Montessori ha llevado a nuestra mente. Sus métodos técnicos están llenos de fascinación, pero lo que vale más que toda la técnica, es su descubrimiento concerniente al niño mismo. Solamente cuando el maestro o los padres se acerquen al niño teniendo en cuenta ésta nueva concepción, de qué el niño tiene una revelación que ofrecer a sus mayores con respecto a la vida, es entonces cuando será una verdadera ciencia la educación.

Frecuentemente la gente me pide que escriba algo en su album de autógrafos. Yo algunas veces escribo: "Si la religión no os dice nada, dirigíos hacia los niños; en ellos encontraréis una nueva y exquisita religión, que os revelará el mundo en toda su juventud y belleza."

Me gustaría, al dirigirme a vosotros que acabáis de completar éste curso de entrenamiento, y deciros: No penséis que estaréis presentes como maestros en vuestras escuelas solamente para dar algo al niño. También el niño tiene algo que dar a vosotros, algo tan precioso que, cuando lo descubráis, os daréis cuenta que es más bello que

algunas de las enseñanzas reverenciadas por vosotros en la religión.

En la profesión ahora abierta a vosotros, muchos serán los problemas que se os presentarán, problemas que nadie ayudará a vosotros a resolver. Dirigíos al niño, y encontraréis que él es como una nueva Biblia, en la cual hay para vosotros un mensaje, una sabiduría, y especialmente un consuelo. La vida del maestro es necesariamente difícil, pues el maestro hoy en día es muy poco apreciado por las gentes. No obstante, si vosotros sois maestros entrenados en el método Montessoriano, sabréis la manera de recibir un gran consuelo de parte de los niños.

Me gustaría recalcar el que vosotros no solamente habéis aprendido un método, si no que también habéis recibido una llave que os dará acceso a muchos de los secretos de la vida. Esa llave reside en la veneración que tenéis por el niño. El niño es para todos el portador de un nuevo mensaje de vida. Vosotros los maestros, a quienes se ha enseñado a descubrirlo, habéis ganado con ello un alto privilegio.

Fuera del ramo de educación, yo también he encontrado que el niño es un "pequeño Mesías". Al llamarlo así, veo en el sistema Montessoriano una verdad viviente, no solo en lo relacionado con la educación, si no en conexión con todo aquello que afecta la vida del maestro. Son mis sinceros deseos el que lleguéis a ser los verdaderos maestros Montessorianos, los que no sólo enseñen al niño, si no que también aprendan del niño.

CORRESPONDENCE

"THE KARMA OF BLINDNESS"

I HAVE been greatly interested in Mr. Jinarājadāsa's article, "The Karma of Blindness" (in the April THEOSOPHIST), in which he speaks of "a soul paying the Karmic debt through blindness," and would like to ask a few questions arising out of it.

1. What exactly is a "Karmic debt"? I take it that the debtor in this case is this soul, but who is the *creditor*? And how precisely does this soul's being afflicted with blindness discharge that debt?

2. Then Mr. Jinarājadāsa relates as "facts" an account of how this soul, "living as a man, in a life previous to the incarnation with blindness, had slowly developed an abnormal pride of mind, and as a result broke a most solemn pledge to an occult school; going then from bad to worse, finally, through intense pride, he committed suicide as the only way out of the result of his misdeeds.

"In the next life this soul appeared in a woman's form, with much physical beauty, and the pride now manifested itself as pride of beauty. When young, the woman was seduced by an unscrupulous man and cast out by her parents; later her beauty was not only ruined by smallpox, but she then became blind. Falling thus on evil days she became a beggar. But the blind-

ness, added to other sufferings, finally broke the back of her pride."

How does Mr. Jinarājadāsa know all this to be "facts"? Scientific method requires that, before any particular data be accepted for scientific examination, they should be ascertained by two or more independent observers.¹ Were these incidents observed by two or more observers *working independently of each other*?

I'll probably have a number of people telling me that because I am not clairvoyant is no reason for doubting the observations and sincerity of those who are. But I do not for a moment doubt their sincerity, although I am cautious in accepting their observations. The fact is inescapable that it is very difficult to bring down to the physical consciousness any knowledge that we pick up out of that consciousness. We are told—and there is every reason to believe it—that we all have astral experiences of one kind or another during our sleep. But the vast majority of us have at best a very blurred and distorted memory of those experiences. Are we to believe that the few have a memory of them that is so clear as to leave nothing in doubt? The same query may be put with regard to the reading of the ākāshic records. It seems to me that we should be making a very grave mistake if we regarded clairvoyant observation as being immune from error, even monumental error. I remember in my early days as a

¹ See notes on p. 327.

Theosophist being told—and believing—that around the North Pole there was a sort of Elysium, known to clairvoyants. After that it came as a rude shock to me when later the news was given out to the world that Peary had actually been to the Pole and had found it to be, as most people naturally expected, a waste of ice.

3. But suppose we put all doubts aside in the present case and regard the events related of these two successive lives as being historically accurate. We are still faced with an important problem—in fact the *most* important in our enquiry. Are we to understand—Mr. Jinarājadāsa seems to have intended it to be so understood—that either the man's abnormal pride, or his breaking of the pledge, or both, is/are the cause of the woman becoming blind? The cause of her blindness would appear to have been the smallpox, which itself was caused by exposure to the infection.¹ Did the "cause" of the previous life act so as to expose her to the infection,² and, still acting, make the infection take,³ and, still pursuing its malignant course, make her blind? To know this we should have to know—

4. *Either* how this "cause" operates to produce these effects, which would prove it deductively;

Or that the same cause has been observed in several independent cases to produce the same effects, from which we should be justified in assuming, by induction, that it would be likely to do so whenever it occurred. But, presumably, this is the only known instance of this sequence of events. They may be connected, but no proof seems to be forthcoming that they are. On the

other hand, the events related of the first life may have no connection whatever with those of the second.

If they are connected—and, judging from a remark about the "Lords of Karma" later in Mr. Jinarājadāsa's article, he obviously intends that they should be regarded as so connected—by the intervention of the "Lords of Karma," then what we have before us is not a law in the scientific sense of the term, but that more or less arbitrary retribution by those in power that goes by the name of law in the law courts.

If we are to regard the story as an example of the methods of the "Lords of Karma," it can hardly be said to be edifying. Can the "Lords of Karma" do nothing better with pride than break its back? And then the methods employed to bring about this result: seduction, expulsion from home, smallpox, beauty ruined, blindness and, finally, beggary—does not all this make the torture chambers of the Inquisition and Hitler's concentration camps appear by comparison the crude efforts of mere amateurs? This doctrine might strike into its adherents an almighty dread of, but can hardly be counted on to awake in them any great respect for, the "Lords of Karma." The doctrine of hell and its terrors has inculcated in the western mind an abnormal fear of dying (see *Letters from the Masters of the Wisdom*, First Series, p. 8). This doctrine of the "Lords of Karma" and their methods, if allowed to gain ground, will have the effect of making people afraid of *living*.

Mr. Jinarājadāsa unfortunately dismisses in two sentences the most

interesting part of the account. He says: "Humility and gratitude and contentment were then slowly and painfully developed." I am sure that there are many besides myself who deeply regret that Mr. Jinarājadāsa did not explain *how* this was done. And gratitude to *whom*? Did this feminine Job know that it was through the agency of the "Lords of Karma" that all these sores, shames and afflictions had been rained on her head? What exactly was the process whereby gratitude for, and contentment with, all these were painfully (more pain!) developed?

The second sentence is: "This is the only instance that has been definitely observed and analysed." Of the observation I have spoken already. But this analysis: would it be too much to ask that we be allowed to examine it? If Theosophy is ever to take an honoured place among the exact sciences, it must not be regarded as sufficient to say that So-and-so says such-and-such; we must know his or her *reasons* for saying it. Perhaps Mr. Jinarājadāsa might like to give us particulars of this analysis. I for one would find it of intense interest.

ARTHUR ROBSON

NOTES TO THE ABOVE BY A.A.

¹ That is a fond belief, yet nothing but a fairy tale. The real scientific investigators are so jealous of their new discoveries, that most will communicate them to nobody before publication. They will leave the verification to others. Of course they check and make sure for themselves. And as far as he does this too, I think every clairvoyant has the right to publish his results on his own responsibility, without having

to wait, and perhaps never to find another clairvoyant who has developed the *same* kind of power, so as to be able to check him. There is a great variety of clairvoyance of all kinds, more even than there are varieties in the faculties of the physical senses. It is further a power of an extremely subjective nature, very much conditioned by the "personal factor." (See *The Secret Doctrine*, 1st Ed., II, 33, note 1.) And it is for that reason, amongst others, that the Master K.H. warned Mr. Sinnett: "You have heard of and read about a good many Seers, in the past and present centuries, such as Swedenborg, Boehme and others. Not one among the number but thoroughly *honest, sincere* and as intelligent, as well as educated; aye, even learned. Each of them in addition to these qualities, has or had an + [Guide, Instructor] of his own; a 'Guardian' and a *Revelator*—under whatever 'mystery' and 'mystic name'—whose mission it is—or has been to spin out to his spiritual ward—a new system embracing all the details of the world of Spirit. [Yet] Tell me, my friend, do you know of two that agree? . . . Putting entirely the question of discrepancies in details aside, we do not find them agreeing even upon the most vital problems" (*The Mahatma Letters*, 276). And the seers which the Master here mentions by name are in fact amongst the greatest of the western world. I agree therefore with Mr. Robson insofar that we must meet clairvoyant or whatever kind of spiritual communication coming from others, and not experienced or verified by ourselves, with the same caution and common sense, as we do receive, but also with that openness for new ideas, and intuition for truth, as we ought to receive ordinary physical waking consciousness communications.

² See *The Secret Doctrine*, 1st ed., II, 12.

³ Perhaps because no allowance was made for an allegorical meaning behind the

veil of supposedly material things and circumstances. Compare Annie Besant's foot-note, *Man: Whence, How and Whither*, 1st ed., page 103.

'No, by an innate weakness (our karma), without which the exposure to the infection would have had no effect. Among many others, Professors Koch, Pettenkofer and Metchnikoff proved this, the first and second by swallowing one or more test-tubes of cholera germs, the last by swallowing "more tubes of cholera bacilli than any other." As the second maintained: "The important thing is the disposition of the individual." (*Everybody's Guide to Nature Cure* by Harry Benjamin, 1936, p. 18. *Microbe Hunters* by Paul de Kruif, Chapter IV, § VIII; chapter VII, § VI). And that "disposition" is what we call our karma, brought about by what Buddhism calls the samskāras from former lives.

'No, we are every moment exposed to an infinity of dangers. Which of them "takes," depends on our "innate" weakness, or "disposition."

'Yes, because of the "innate" weakness, or "disposition."

'The rest is purely physical causality. And the further arguments are now beside the point.

"HUMAN NATURE"

That chapter you published in THE THEOSOPHIST (June 1940) from Arthur Robson's *Human Nature* was very interesting indeed. The book itself is well worth reading and the effort of production of great benefit to Mr. Robson.

But I must break a lance with Mr. Arya Asanga, for in your September issue he praises the book unstintedly. He has not written a critique but an appreciation. He could not very well have done otherwise as he has had so close a connection with the produc-

tion of the book according to his own showing.

Do you mind if I say that I do not think it quite fair to your readers that his article should have been published under the "Book Reviews"—it is only one step removed from letting Arthur Robson write a review himself. I have no objection to the article as an article or as an appreciation, but think it should have been published apart from the Reviews, and the book given to some impartial reader for reviewing. I think that would have been the fairer way; as it is, it is too much "in the family."

I like Mr. Gardner's review in *Theosophical News and Notes of England*, as being more impartial.

There is another thing too. I regret that our Society's most influential and important magazine should champion without any reservation a book which goes so contrary to the teaching of H. P. Blavatsky.

In a nutshell Robson's argument is that we (*Homosapiens*) have descended or ascended from the lower animals and have brought with us many of their habits and customs. *The Secret Doctrine*, if it teaches anything, is quite plain about the fact that *Homosapiens* preceded the other mammalia and that they are degenerated offshoots from us. Not only that but orthodox science is beginning to say the same thing.

Look at the Adyar Edition of *The Secret Doctrine*, Vol. 4, page 251 *et seq.* On page 254 H.P.B. says: "They (the mammalia) are *post-human*." On page 247 (also Vol. 4) there is a footnote (1) which says straight out that the Esoteric truth is that the ape is an instance of a biped type specialized for going on all

fours and with a smaller brain, *i.e.*, derived from a higher type. On page 248 she quotes A. Gandry to show that man cannot be considered as the crown of an ape stock (*i.e.*, has not evolved from it). The question is again dealt with on page 177 of Vol. 3 showing how these lower animals came to being through the use of "cast-off dust" and "refuse of human nature"; and on page 176 we find "(3) that the evolution of animals—of the mammalians at any rate—follows that of man instead of preceding it."

There are scores more references to this point in *The Secret Doctrine* all laying emphasis upon the error of the Darwinian theory of the evolution of man from the lower animals.

I do not say that *Human Nature* should not have been written. Nor do I say that it is all wrong. It draws attention to a very necessary point, and that is that at present most students of

Theosophy hold an incorrect view of Karma, and Mr. Robson has done a service in drawing attention to that point.

But I do think and feel that if he had studied *The Secret Doctrine* more he would have been able to write his book on sounder lines and given a much firmer foundation to the theories he propounds.

I cannot, too, help feeling that this error would not have been overlooked had the book been given to an impartial critic for review.

I trust you will not take my writing thus amiss, for I am jealous of the good name of our magazine, and while I think Theosophy is progressive and therefore not orthodox or dogmatic, yet I think it will be a very long while before we are able to transcend what is said in *The Secret Doctrine*.

W. E. MARSH

BOOK REVIEWS

Saint Francis of Assisi and His Living Message for Today, by Richard Whitwell. The C. W. Daniel Co., London, 1941. Price 5/-net.

Richard Whitwell is one of the modern mystics, and appears from his writing himself to partake of the forthrightness and clear conscience of S. Francis, so that we can easily expect what has happened—a perception of that side of the nature of the Saint, which makes this book alive with his sweetness of spirit.

The author writes in the introduction: "Imaginatively yet reverently

would we enter the inner sanctuary with him. Fain would we feel the kindling emotion of that living communion which was his." There is a surety and a quick vitality in the touch which portrays the unfolding life of S. Francis, its directness, its reliance on the "Rule of Life," and the trial of this when in contact with ordinary living, that we feel in the successful outcome of Whitwell's true use of imagination. The book verily brings with it mental refreshment because it has in this fashion caught the Saint's spirit of simple approach to the problems of life.

The author feels deeply that the life of S. Francis has a message for modern times. It is the ever-new-old message, the message of the Masters of all time, not of the great Christian Master alone. It is the teaching that "what man wants is a new heart. He wants eyes that see truly. The age cries out for spiritual rather than social treatment," as the author words it. He sees parallels to those old times in the fashion of religion in these days, in the "blatant materialism everywhere." He sees too that the stream of joy and light born from the deep spiritual experience of one man, Francis of Assisi, could re-light the torch of truth lying hidden in the darkness of the hearts of men, and fan it by contact to a living flame. The intensity of such experience was produced in Francis by his closeness to the truths of the Christ-life. May it be perchance that in these our days we are approaching by the very drive of the failure of materialistic tendencies to win the world to peace, to a new perception that the kingdom of heaven must be seen within us before it can be produced around us? That we also must embrace the spirit of our Lady Poverty nationally and individually, to find our way out of the tortuous maze of economic and political life based on materialistic valuations? That we must learn the fine spirit of brotherhood, sharing with our fellows, and relying and trusting them?

Can it be that the true spirit of poverty, which is surely dispassion and detachment, with the right use of things, and an appreciation of their meaning or essence, and of their real life too, when it comes to the world of

creatures, together with the spirit of the brotherhood of service, will aid the world in its present straits? This book is one of the many and growing indications that such is the case. And, apart from such a new realization, it has its own charm that brings a healing solace to perturbed spirits.

E. M. LAVENDER

I-Dao, by Austin Russell. Bruce Humphries, Inc., Boston. Price \$ 2.50.

This is a strange book, both attractive and repellent at the same time, newest of the new in its linguistic forms—if form at all it professes—yet treating of the most ancient of mysteries and sacred occult books. The adjective that suggests itself to an Astrological student is Neptunian, and it is reminiscent of some works of the poet Blake.

It claims to be teaching given in preparation for Initiation, and is a blend of Gnosticism, Theosophy, Kabbalism, Egyptian and Celtic Mythology and Tibetan Buddhism. Perhaps its most interesting pages are those occupied by symbolic pictures and marginal signs, of which the frontispiece is one of the finest and most suggestive.

H. V.

Trodden Steps to the Selfless Life, by P.H. The C. W. Daniel Co., Ltd. Price 5s.

Each of the twenty chapters of this book seems to be a meditative essay on a passage quoted at its head from some Guru or spiritual guide. These are admirable, but not outstandingly original, and it seems difficult to understand why their source should not be frankly acknowledged, or their reception

from some inner source explained. Certainly the book may be recommended as one of illumination, likely to be helpful to many.

H.V.

La Teosofia y La Cultura (in Spanish), by Mariano L. Coronado. Published by The Theosophical Society in Cuba, Panama, Venezuela and Colombia, in 1940.

This small book consists of a series of four lectures given by the author in the Sections of The Theosophical Society in Cuba, Panama, Venezuela and Colombia, in 1939.

The author is well-versed in modern psychology, a deep student of Theosophy, and gifted with the power of great clarity in expression.

In the first lecture, which gives its title to the book, he writes: "That fragment of the Wisdom, that today we know as Theosophy, may truly be considered as a synthesis of culture, because it regards man as a spiritual entity, as a being who lives in eternity, who thinks, loves and wills. . . . It helps us to know the man who thinks in science and philosophy, who feels in art and religion, and who acts as a worker, a philanthropist and political or social reformer."

" . . . The Theosophical Society is a true centre of culture; not merely a centre of philosophy, or religion, or science, but a centre of culture in which all problems, all studies, all investigations, which are related to the human spirit and its progress in whatever form, individual or collective, receive careful attention."

The second and third lectures, "Hacia una integración espiritual" and

"Organación y uso de nuestras fueras interiores," deal with the problems with which modern psychology is concerned, presenting the solutions offered by Theosophy.

In the last lecture "¿ Es realizable la fraternidad humana ? " it is shown that "Brotherhood (in consciousness) is not to be realized by intellectual work, nor by study, nor by meditation, but in the daily contact with other men."

La Teosofica y La Cultura is a useful addition to modern Theosophical literature.

I.M.P.

The Theosophical College Magazine, Madanapalle—Silver Jubilee Souvenir.

The College Editorial Board, and Mr. H. Sunder Rao in particular, are to be congratulated on this attractive and eminently readable volume that they have brought out to commemorate the Silver Jubilee of the College. Beautifully clad in a cover of silver-and-black—most artistically designed—we have here over 200 pages, interleaved with innumerable portraits, setting forth a story full of vicissitudes, a life lived dangerously but also joyously, an adventure that has justified itself, and bids fair to survive to an assured future.

The history of the origins and growth of the institution is first related by H. Sunder Rao, who faithfully records the names of all who have served it, tactfully gliding over difficult periods of conflicting personalities or divergent aims. Among the galaxy of stars that he presents to our view come Annie Besant and J. Krishnamurti in the beginnings, Giri Rao, Ernest Wood, the

two Cousins, C.S. Trilokekar, D. Gurmurti, Duncan Greenlees, and many another. It almost seems as if every Theosophist of educational note must at some time have taken a turn, short or long, at Madanapalle, but this is not quite a fact for general acceptance.

It is good that the College is now again to enjoy the backing of the Theosophical Educational Trust, called back into manifestation after a temporary pralaya by urgent calls. In the new freedom which has opened to India there is need for as many colleges and schools as can possibly be equipped and manned, to permeate the educational system with the Theosophical spirit of brotherhood and joy in service, and immediately to supply for the country's need citizens who can make the right use of freedom, and represent India worthily in the world comity.

H.V.

The Ceylon Daily News—Wesak Number.

This Wesak Number of *The Ceylon Daily News* contains many very interesting articles, amongst which the following are somewhat outstanding: "The Universality of Buddhism" by A. B. Cooray; "Buddhist Pilgrimage" (to Buddha Gaya and Benares), by Sarath Chandra; "History of Buddhism in Ceylon," by J.B. Pratt; "Sagaing" in Burma, where in the famous forest hills live "the world's most exemplary Buddhist monks and nuns," and "The Buddha and Metaphysics," by O. H. de A. Wijesekera.

There are sixteen large and many small illustrations, all of which are well-chosen and beautiful, but these,

as the text itself, suffer from being printed on cheap, soft, greyish-white paper, not good enough for the contents of the magazine. Perhaps the war is responsible for this.

I.M.P.

ADYAR PUBLICATIONS

Thought-Forms, by Annie Besant and C. W. Leadbeater, 1941. Price Rs. 5.

First printed as an article in 1896 in *Lucifer*, with additional matter in book-form in 1901, this great work is and will remain most fascinating. It was the authors' hope—and their belief—that the book would "serve as a striking moral lesson to every reader, making him realize the nature and power of his thoughts acting as a stimulus to the noble, a curb on the base." As regards the intriguing illustrations—47 coloured plates and 11 line drawings—Dr. Besant has written: "To paint in earth's dull colours the forms clothed in the living light of other worlds is a hard and thankless task; so much the more gratitude is due to those who have attempted it. They needed coloured fire and had only ground earths."

This beautiful reprint of a well-known book is very pleasing to handle both as regards size and general format. The print is attractive and very clear and such matter in such a new dress should find a large and enthusiastic public. Again the Vasanta Press is to be congratulated on such an excellent production.

Sanatana-Dharma:

- (1) An Elementary Text-Book of Hindu Religion and Ethics.
- (2) An Advanced Text-book of Hindu Religion and Ethics.

The reprinting of these Elementary and Advanced Text-Books of Hindu Religion and Ethics exactly as approved and originally published by Dr. Besant and her co-Trustees of the Central Hindu College, is an event which has been long awaited and we are now rejoicing that it is an accomplished fact. Dr. Srinivasa Murti and the Adyar Library have performed a real service not only to Indian youth but to western students and we are their very grateful debtors. [The Advanced Text-Book was reviewed in our issue of September 1940.]

The printing and appearance of the books are up to the usual very high standard of the Vasanta Press. Price: *Elementary*: Wr. Re. 1-8, Bd. Re. 1-12; *Advanced*: Bd. Rs. 2, Cl. Rs. 2-8.

Two Books of the Stanzas of Dzyan. Price: Cl. Re. 1-8; Wr. Re. 1.

This 1941 edition of the *Stanzas of Dzyan* presented to the reading public by Bhikkhu Arya Asanga aims definitely at producing an edition of those mysterious mystical verses familiar to students of *The Secret Doctrine*, suitable "for the man in the street who is master of one language only. . . ." English equivalents of practically all the technical terms have been used, these equivalents being selected from those provided by H.P.B. herself, a glossary of the terms also being provided, and the references to pages in *The Secret Doctrine* (First Edition) are given in the margin. There will still be much for the new reader to learn and become accustomed to, however, in the symbols themselves though described in non-technical and perhaps (in certain cases) less exact terms.

The book is convenient and attractive in size and may be slipped into a coat pocket; the print of the Stanzas themselves is easily readable with the rest in smaller but clear print. It is a work to which much thought has been ungrudgingly given.

All the above four books are publications of T.P.H., Adyar.

E.F.P.

Brahmavidyā: The Adyar Library Bulletin—Blavatsky Number.

This number of the Bulletin named the "Blavatsky Number," appeared on 8 May 1941, the 50th anniversary of the death of H. P. Blavatsky, and contains an article by her, entitled "The Fall of Idealism," reprinted from *Lucifer*, December 1889, but inspiring and up to date.

The Bulletin contains extremely interesting matter for Oriental scholars.

Amongst the Serial Publications are two commentaries on the *Sāmaveda*, contributed by Dr. C. Kunhan Raja. This is the first time that these commentaries have been made available in print. Only the text and commentaries are published in this issue but supplementary material, indices, appendices and notes will be published later.

An article on "Two Dīṇḍima Inscriptions from Mullandram" by A.N. Krishna Aiyangar, M.A., L.T., is accompanied by illustrations of the inscriptions.

The Manuscript Notes include *The Hārīta Smṛti*, by A.N. Krishna Aiyangar, and *The Date and Works of Naimśastha Rāmacandra*, by H. G. Narahari, M.A.

Included in the Bulletin are several valuable reviews of recently published

works on Archæology and Oriental literature.

The Editor writes that "the idea of an All-India Oriental Manuscripts Library Association, first mooted in the Editorial Notes of this Bulletin, is taking definite shape," and it is

expected that at the next All-India Oriental Conference, which opens on 20 December 1941, "some provision will be made for representatives of the various Oriental Manuscripts Libraries to meet and discuss the matter."

I.M.P.

APPEAL TO EVERY THEOSOPHIST

[Mr. Labhshanker Laxmidas (Junagadh) is a very old member of our Society and has been for innumerable years doing splendid work in the cause of Animal Welfare and of the minimizing of cruelty everywhere. His devotion to this work has been unceasing, and though he is old he still works hard. I gladly publish in THE THEOSOPHIST one of his frequent appeals.—G.S.A.]

Please resolve daily to try to turn the world into a Heaven instead of the Hell that it is at present.

Every newspaper reader can realize the sad fact that our world is a veritable Hell at present.

Because millions of souls do not realize the Theosophical truths.

I therefore daily and repeatedly pray as follows :

"OM, may all my fellow-souls in the visible and in the invisible worlds soon become earnest, active Theosophists, eagerly seeking the blessings of their fellow-creatures, of their fellow-souls."

Every Theosophist realizes thought-power and what far-reaching good can be done by means of thought-forms.

LABHSHANKER LAXMIDAS

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ON THE WATCH-TOWER

IMPORTANT: These Notes represent the personal views of the writers and in no case must be taken as expressing the official attitude of The Theosophical Society, or the opinions of the membership generally. "The Theosophist" is the personal organ of the President, and has no official status whatever, save in so far as it may from time to time be used as a medium for the publication of official notifications. Each article, therefore, is also personal to the writer.

THE RE-ELECTION¹

"TO those who have bidden me work for another seven years as President, I give my pledge that I will do my best to serve The Society. More I cannot say" (*Extract from Dr. Besant's Presidential Address, 1914*).

MY DEAR BRETHREN: You have done me the great honour to elect me for a second term as President of The Theosophical Society, and I do indeed thank you for the privilege you thus bestow upon me.

But the privilege is accompanied by a very great responsibility, as I know full well from the experience gained during my first term, and

although I certainly look forward with happiness to another seven years as President of our Society, I also know how great a burden there lies upon my shoulders and how difficult it will be for me to do my duty. I shall need from you all constant help and understanding and constructive criticism, and I beg of you to give these to me in ample measure, so that in these very difficult times I may become more worthy of the office you have re-conferred upon me.

The Power of the Vote

I could have wished that more members had taken advantage of the democratic Constitution of our Society whereby every seven years a President is to be selected by the

¹ Address delivered at Adyar, 21 June 1941.

suffrages of the individual members. Many, I am afraid, did not vote because, while they were in favour of my re-election, there was no opposing candidate, so that it did not seem worth while, still less necessary, to record a vote in my favour. And there must have been some who did not vote because they felt it was useless to record a vote against me, perhaps for the simple reason that there was no one for whom they could vote in preference to myself. For my part, I think that the vote is an important power vested in every individual member, and should be exercised as a solemn duty whenever the occasion arises, thereby to release the force inherently residing in the vote and in its exercise. I think the vote should be recorded either *for* or *against* a candidate, even if there be only one, so that not only may the candidate himself know exactly how he stands *vis-à-vis* to the electorate, but also so that there may be a very proper and needed release of force both for and against his policies and general Theosophical attitude. Every member should, I think, regard it as an obligation to sit in judgment every seven years upon candidates for the office of President, and not refrain from judgment simply because there may happen to be only one.

However, on the occasions on which our late President stood for re-election the power of the vote

was generally most sparsely exercised, so there are many precedents for such abstentions as there have been on the occasion of the present election, though I am thankful to note that in the case of some Sections the voting was definitely heavy. I am very glad also that some of our members had no hesitation in voting against me. I think that our Society thereby gains in strength and in that freedom without which it could not even begin to fulfil the purposes for which it was brought into existence by our Elders.

Re-dedication

My prayer is, Brethren, that during this second term of office I may win the blessing of our Elder Brethren upon the work I shall strive to do in Their name and for Them. I also pray that when the time comes for me to lay down my office you may be, on the whole, satisfied with my services.

As I look back upon my first term of office, I feel much regret that I was unable to achieve more and to serve our Masters and Their Society and yourselves more faithfully and efficiently. I do not want to make any excuses. But perhaps I may be allowed to say that it has been difficult to follow a personage of such eminence as Dr. Besant, and that the times themselves have been very difficult, both for the world in general and for our Society

in particular. I think I may say that I have worked enthusiastically, and that throughout the last seven years the wellbeing of our Society and the spread of Theosophy have been my all-absorbing objective.

How much I deplore the fact that the beginning of my second term of office synchronizes with the terrible and increasing, though purging, devastation marked by the mighty clash between the accumulation of Good and the accumulation of evil—a clash rendered inevitable by the fact that the last Great War from 1914 to 1918 and the subsequent years substantially failed to achieve the dissolution of evil, the accumulation of Good being inadequate to its purpose!

But this synchronization is a tremendous opportunity for us all. I wonder if there has been any incarnation for any of us in which the opportunities have been greater than they are in this stupendous cataclysm. It is of the happiest augury for our future that we have been born into the kingdom of the world at such a time as this, and that the power of Theosophy and of our membership of The Theosophical Society has been placed in our hands wherewith to help the world to safety.

Every member of The Theosophical Society throughout the world is thus dedicated once more and in fuller measure to the service of a great Cause and, if he is able

to some substantial extent to fulfil his dedication, there may surely be predicted for him a call to nobler dedication still, whereby he shall rise high indeed in the service of the Inner Government of the world. His dedication may result either in success or in failure from the standpoint of the outer world, but if it be whole-hearted and as Theosophical as he can make it, from the standpoint of the Masters he has triumphed, and this is all that matters. If he lives his Theosophy and his membership of The Theosophical Society ardently, if they are to him the most wonderful circumstances in his life, if he constantly gives to them the fullest possible expression in the service of his surroundings, if he is ever seeking to shed upon every darkness everywhere the pure Light of his Theosophy and the potent graciousness of his membership of The Theosophical Society: then is he fulfilling his dedication, will have deserved well of his Elders, and will have won the supreme satisfaction of service—the power to serve more richly and more wisely.

The Coming Victory

It may seem that our invincible Cause of Universal Brotherhood is repeating today the eclipse it suffered a quarter of a century ago. Evil is indeed again abroad throughout the world in one form or in

another, but in more sinister form than ever. Yet in the midst of all this horrid darkness the Light is steadily gathering great momentum wherewith to show the way to a New World Order. In Europe, Section after Section of our Society has been crucified as the hosts of evil have their temporary dominance. But each crucifixion is part of the victory of the Light, the more so as in no Section has there been any sign whatever of a single member ceasing to cherish either his membership of our Society or his devotion to Theosophy. On the contrary, whenever I am able to hear of our members in these temporary abodes of desolation, I always hear of unwavering loyalty, even though it may only be able to be a fire in the heart with no opportunity for outward expression. But where could it be better situate, where more hopefully for the future?

Thus shall it be that out of every crucifixion Section after Section shall arise into a splendid Resurrection, and that Theosophy and our Society shall therefore flourish in a New World as perhaps they have never flourished in the old.

And I say thank God for Britain, the safe refuge of the destitute and the invincible rallying-ground for all that is Good against all that is evil. I ask: Where today would the world be, where would India be, but for Britain and her heroic people?

Let us ceaselessly remember that all is well, however ill it may temporarily appear. Our ever-victorious Elders have the whole world in Their holy and most safe keeping, and whatever we may think we perceive, in the blindness of our half-seeing eyes, ever is the Light advancing, ever is darkness receding.

Building a New World

But we must look forward into the future, endeavouring so to build today that tomorrow may be sure of resting on secure foundations. Just as we members of the present Theosophical Society have always belonged—or at least for many a century—to a Theosophical movement, of whatever name or form, so that we might learn to become a constant and trained channel for the irrigation of the world with Truth, so are we in these days once more fashioned to be such a channel at this most critical juncture in the world's history. And the waters of what today is called Theosophy flow into the world in no small stream through us and our movement—released by Those who are the Guardians of that imperishable Well of Truth which is Eternal Life. Theosophy is the Life, and The Theosophical Society is the form in which the Life is incarnated today, for the strengthening of the world to a great period of safety in peace and prosperity.

To this end sixty-six years ago yet another migration of Truth from its Central Source was thus sent forth into the world to prepare it for what was to come, and we, servers by dedication and experience from long ago, have become wave upon wave of its messengers, led by generals whom we all have followed and trusted in many a fight, whether in victory or in seeming defeat.

In this way, during these sixty-six years has the world been gradually stiffened with Truth for its resistance to the evil that was to surge through it twenty-five years ago and now again today. Today the battle is at its highest, and we who are servants of Truth are at this very moment called to make our greatest efforts to help to save the world—efforts which we have made before on many a battlefield but which have never been made on an Armageddon such as this. The world is now in ruins as the result of the clash between Good and evil, as indeed was the purpose of the clash; and just as many of the great cities of Europe will have to be entirely rebuilt out of their present devastation, so will the whole world have to be rebuilt in terms of peace, prosperity and happiness.

We Theosophists are called to be among the builders—we with our splendid bricks of Theosophy, with our wonderful cement of mem-

bership of The Theosophical Society, and with the Divine Plan of the Elder Brethren to guide us in the building. How blessed indeed we are! May we be faithful to the trust the Master Builders so generously repose in us!

With Our Character

What is essentially the material for the building? Of what are our bricks, our cement, composed? What does the Plan reveal to us? A single word describes the nature of the bricks, of the cement, and of the very Plan itself: *Character*. Our late President told us in emphatic language that behind all economic and other systems

... lie the characters of the citizens, the power and ability of the men and of the women. You cannot build a happy nation out of ignorant and poverty-stricken men and women; you cannot make a happy State out of men and women who are uneducated and who do not understand, because untrained, the conditions amid which they live. Nobility of character, readiness to co-operate, lives led with thought for others—these are necessary conditions of happiness and prosperity, no matter what economic conditions you may have. And you must remember that character lies behind economics, and that unless you build your characters, unless you make your bricks, you can no more build a nation without citizens of character than you can build a house without bricks.

Be your economic plans what they may, your educational plans what they

may, your political plans what they may, your religious plans what they may, your international plans what they may, the acid test of their wisdom and therefore of their true practicability lies in the character of those who are to plan and administer them, and in the development of the characters of those who are to be helped by them.

This means that we members of The Theosophical Society must first of all offer Character as our own individual contributions to the great work of Reconstruction. We must contribute to the building of the New World our own individual characters, vivified, illumined and purified by a fiery eagerness. We must incarnate in our own characters the splendid truths of Theosophy and that power of Brotherhood which our membership of The Theosophical Society, the greatest brotherhood in the outer world, should evoke in us.

With Our Truths

For many a year we Theosophists have known that there can be no solution to the problems of life, there can be no cessation of strife, there can be no diminution of hatred, of cruelty, of selfish pride, of ugliness, until the goal of a Universal Brotherhood be recognized by peoples and faiths and individuals, both as the immediate goal of humanity and as the very goal itself of all life.

We Theosophists have known this for years, and we have entered into the spirit and power of the knowledge with the aid of Theosophy—that eternal and marvellous Science so wondrously revealed to us by those messengers of the Great White Lodge who have been sent from time to time into our midst. Already we should all be afire with the glories of Theosophy and with the incomparable vistas opened before our eyes in the First Object of our Society with its corollaries in the Second and Third Objects. But if heretofore we may have been placid and may have taken life comparatively easily, as if Theosophy and The Theosophical Society were largely, though of course not by any means exclusively, for our own individual advantage, surely the condition of the world today must make us realize that we are Theosophists and members of our Society not at all for ourselves alone, but for our better equipment to help the world in its present desolation and most urgent need.

There is no time to lose. Perhaps we should have been more active and helpful in the years that have gone by, but it is never too late to mend. The world has urgent need for us as never before, and can be saved by us and by those like us throughout the world if we will only remember with intense ardour that each one of

us is a divinely appointed healing messenger to the world in its dire distress, and that the world's disease can only be permanently cured by the truths which Theosophy reveals, and by the healing power of that Universal Brotherhood to intensify which The Theosophical Society was sent out into the world sixty-six years ago.

I wish I had the power of our late President to set every single member of our Society afire with the sense of the world's need of him with his own particular outlook through Theosophy and with his own particular type of membership of The Theosophical Society. We may be but about 30,000 strong at the present time, but if every member could know no peace, no satisfaction, no contentment, unless and until he was certain he was expending every ounce of his energy to permeate the world in which he lives with those truths which alone make life worth living, and with the Brotherhood which is the mighty Truth of Truths, if he were ever moved to subordinate and harness all his individual circumstances to these glorious objectives, then would our Society be invincible as with the strength of millions. We should be irresistible. We should be as the great reformers of old. Nothing could be too much for us to attempt. Nothing could be too much for us to sacrifice. Nothing could be too much

for us to endure. For our sacred and glorious refuge would ever be our Truth and its incarnation in Brotherhood, and from this refuge we should ever go forth, sure of victory even though at times destined to defeat in the very cause of victory itself.

Today we may attempt to build with inferior materials. But our buildings must necessarily be as constantly demolished by war or otherwise as we thus jerry-build them. Sooner or later all materials must come from Theosophy, must come from the spirit of The Theosophical Society. Thus and thus alone can the whole world become peaceful, prosperous and happy.

In any case, in whatever departments of reconstruction we may engage, to whatever systems of reconstruction we may feel disposed to commit ourselves, first and foremost we must plan, as I have already said, the Reconstruction of Character, for we are particularly well equipped so to do. And the Reconstruction of Character, like that of every other virtue, begins at home.

A Challenge to Us All

As I write these words, in June 1941, I clearly see that the Zenith of the Day of Judgment is upon us and all the world. I see that the whole world and every one of us is being weighed in the balance. Shall the world live or die? Shall the

world go down into a long period of darkness, or shall it rise from the darkness into the Light? Shall we Theosophists go down into a period of darkness because we have not used to our utmost the great pharmacopœia of Truth entrusted to us for the healing of the world? Or shall we be among the saviours of the world because we have strained every nerve to help when help is vital?

I see that we Theosophists, we members of The Theosophical Society, are being judged as to our fitness, in these times of greatest stress, for our membership of the great Band of Servers to which we have belonged for centuries. What are we doing with our Theosophy? What are we doing with our membership of The Theosophical Society? What are we *doing*? Are we proving equal to the honour which has been conferred upon us? Are we fit to go forward into the future as members of a Band of Servers each one of which has stood all tests, all strains, and has ever been one-pointed and whole-hearted in his devotion to his Elders and to Their Cause? Now is our examination. Do we pass or do we fail? Sections, Lodges, individual members must feel that the Great Moment of their present incarnation is now upon them, and that their studies of Theosophy and their membership of our Society have been to the great end that

they shall rise equal to their Moment, each in his own way and as splendidly as he can.

Remember that it is not how much we do, nor even whether we do wisely or ill. It is whether we do all we can, as wisely as we can. Perfection is not asked from us. But ardour is asked. Are we giving it?

This is a time of insistent challenge to us all: The world is sick unto death in every cell of its being. What are you *doing* with your Theosophy and your membership of The Theosophical Society to help to heal it, to help it to health and vigour? Wherever you may dwell there is sickness. What are you *doing* to heal it with the aid of the healing balm of Theosophy and of The Theosophical Society?

The Great Moment

Again I say: There is no time to lose, and no member is exempt from the duty of helping, whoever he may be, however he may be situated. What are we all *doing* with our Theosophy and our membership of The Theosophical Society? How are we helping, each in his own way, to prescribe out of the great pharmacopœia of Truth which is Theosophy, a prescription of healing which may help the world, or at least our part of it—our town, our nation, our faith—to recover from a universal sickness? There is no official prescription.

The world needs many prescriptions, though supremely the prescription of Brotherhood. Neither Theosophy nor The Theosophical Society declares any particular solution to the world's problems to be the only right solution. Neither Theosophy nor The Theosophical Society is committed to any particular scheme of Reconstruction. No particular panacea for the world's ills is officially endorsed by either. Each member must be free to choose, that is to say, to discover for himself, his own solution, to select *this* solution, and to reject *that*, according to his own understanding illumined by his Theosophy and his membership of The Theosophical Society. But each member must be busy about applying his understanding ardently, for the Great Moment of his present incarnation is now upon him, the Great Moment has arrived for Sections and Federations and Lodges throughout the world.

— For some Sections and Lodges and members the Great Moment is a Moment of Crucifixion, preparatory to those Resurrections from which Crucifixions are inseparable. Our hearts are with them in deepest understanding. In their desolation our loving comradeship is theirs. And when the time comes we shall strive to help them to the utmost once again to fan into a fire the still-glowing embers of Theosophy and The Theosophical Society.

But for all other Sections and Lodges and members the Great Moment is a Moment of Endeavour, of Striving, of Healing, of a pouring forth of Life such as they have never poured forth before. Throughout our Society there is at hand a Great Moment of Awakening, in which we all must participate.

Heralds of the dawning of a New World, we must incarnate the dawning in the very Moment of the world's greatest darkness. We must be ardent with our Theosophy and our membership of The Theosophical Society. These must be our most precious jewels, and there must be no delight more cherished than the delight of shining with them and of thus helping the world to realize these are its own jewels too, for the neglect of which, for indifference to which, all ugliness comes to make so many characters worthless, to cause wars and hatreds and cruelties, to spread unhappiness abroad.

The mighty Jewel of Universal Brotherhood has been placed in our hands by the Inner Brotherhood of the world that we may illumine the world to its destiny and rejoice in it. Now is the time for us with noble wills, with understanding minds, with pure hearts, with dedicated hands, to hold aloft this Jewel and help to heal the world in its sunshine, variegated with the radiance of the many colours of its constituent Jewel-Truths.

I Stand for . . .

I think you ought to know for what I at present stand in my individual capacity, not officially, of course, in addition to all I have just been enunciating. You must know your President's mind and activities as an individual, apart from his general policies in his more or less official capacity.

As a matter of fact you have been seeing him as a person during these last seven years. You have seen for what he stands as an individual. And he presumes you tolerate him in his individual capacity with all his ideas, whether you agree with them or not, because you do not regard him as having so far exceeded his rights as the individual member of The Society that he is.

As at present advised you will not see any change in his personal outlook.

He still stands first and foremost for Theosophy and for The Theosophical Society, to each of which his supreme allegiance is most enthusiastically offered, and to each of which is subordinate all that he may individually be.

He stands for strenuous and ardent activity on the part of every member in the service of Theosophy and The Theosophical Society, so that by more and more permeating the world, peace and happiness may replace war and misery. His challenge to himself

and to all his fellow-members is—
WHAT ARE YOU *doing* TO STRENGTHEN THEOSOPHY AND THE THEOSOPHICAL SOCIETY EVERYWHERE YOU CAN?

He stands for the triumph of the Allies in the present Armageddon. They *must* win, or the world will die for a long period.

He stands no less for India's release into freedom, partly for her own sake and partly that she may help to win the war. He is sure that without the co-operation of a free India the war will not be won, nor without the co-operation of a United States of America, fully entering into the war.

He therefore stands for Britain's immediate recognition of India's right to freedom without delay. He infinitely regrets the British die-hards in Britain and in India, and the Indian die-hards in India. He is convinced that the harder they die the harder will the war itself die.

He stands for a happy Indo-British partnership in a great Commonwealth of Nations—India and Britain together in equal comradeship, mutual understanding and common endeavour.

He stands for the due and honourable, and therefore cruelty-free, citizenship of animals and all other living creatures, including the members of the vegetable and mineral kingdoms, in every land. He holds that there is but one

citizenship, national from one standpoint but universal from another, to which every living creature belongs and to the rights of which every living creature is entitled.

He stands for Reverence, Goodwill and Compassion as three great pillars of living and growing, and he holds that Theosophy and The Theosophical Society have been given or re-given to the world that they may stimulate these three ingredients of brotherhood.

As for himself very personally, after forty-six years of membership of The Theosophical Society, and of over fifty years of contact from childhood with some of The Society's greatest personages, he finds that he cherishes more ardently than ever:

1. His humble membership of His Master's Family.
2. His certainty as to the unbreakable continuity of growth and of the pathway to Perfection.
3. His certainty as to the ceaseless enfoldment of all within the protecting Love of God.
4. His certainty as to the deathlessness of affection and friendship.
5. His certainty that all parting is an illusion of ignorance, which Time, the Servant of Truth, will gradually dissipate.
6. His ceaseless gratitude for the almost unbelievable inspiration and solace of his knowledge, such as it is, of Theosophy and of his membership, so far as he is able to realize

its wonderful significance, of The Theosophical Society.

7. His devotion to those who have so wonderfully guided him on his way of this incarnation, and his grateful friendship for good friends throughout the world.

In a Word . . .

As I re-read that which I have been writing, I find I have been using a great many words to express the single thought dominating the whole of my being: IN SUCH TREMENDOUS TIMES AS THESE WHAT IS EACH ONE OF US *Doing* WITH HIS THEOSOPHY AND HIS MEMBERSHIP OF THE THEOSOPHICAL SOCIETY TO HELP THE WORLD? WHAT ARE WE ALL *Doing*?

It is not for me to tell each member what he should do. This would not only be an impertinence, it would also be a hindrance to the duty to the performance of which each of us stands dedicated. Each of us must give his own best self, his own truest Theosophy, his own most virile membership of The Theosophical Society, to the helping of the world in the midst of which he lives. There must be no dictation from without. There must be an ever-increasing welling forth from within. The truest Theosophy we can possibly know lies within us, never outside us either in persons or in books or scriptures. Our truest membership of The Theosophical Society lies

within us, and can never be subject to outer traditions or conventions. We may well say that God created man to be immortal in the spirit of his own immortality, and made him to be the image of his own—not God's own, though in fact they may be one and the same—eternity.

The purpose of Theosophy is in part to help us to make our own Light more splendid. The purpose of The Theosophical Society is in part to help us to become more brotherly within ourselves. And the finest service we can give to the world in its present darkness is ourselves to shine more brightly and to live in a spirit of noble brotherhood—thus being at peace ourselves and therefore being able to help the world to peace.

My word to us all, dear Brethren, is that each one of us should be DOING all in his power to be a messenger of Theosophy and The Theosophical Society to the world. We must make action far more prominent in our lives than study or talk. This is a time for action. Let us engage in action, and thereby bring great honour to Theosophy and to The Theosophical Society.

Therefore fight, O Arjuna, said the Mighty Theosophist of *The Bhagavad Gita*, the supreme Theosophist of all Theosophists.

The Call goes forth to us Arjuna of today. Each one of us is called to be a fighter, be his mode of fighting what it may.

Are we not all fighters in reality, even though we may not fight as fighting is generally understood? Are we not among the advance-guard of the world showing it the way to peace and happiness out of the darkness into the Light?

Therefore fight, O Theosophists, for the peace and happiness of all!

Georges Arundale

FURTHER THOUGHTS ON MY RE-ELECTION

Every truth in Theosophy is directly character-building, and is, therefore, sooner or later needed in all Reconstruction, in all growth.

Therefore do I say that in whatever departments of Reconstruction we may engage, to whatever systems of Reconstruction we may feel disposed to commit ourselves, we must first and foremost concentrate on the Reconstruction of Character, for we are particularly well equipped so to do.

Each of us, in the light of Theosophy, must seek to determine what are the existing diseases of character—those which have led to war by reason of their disintegrating influences. For my part, I see three diseases:

1. Cruelty;
2. Greed;
3. Selfish Pride;

these constituting that Ugliness of living which breeds all evil things, including war.

I am of opinion that we (The Theosophical Society and its members), as an Advance Guard in the evolutionary process, must make fundamental in our Charter of the world's new Liberties the steady diminution of Cruelty, Greed and Selfish Pride, and thus of Ugliness, for there can be no true liberty without character.

Cruelty must go in all its aspects.

Greed must go in all its aspects.

Selfish Pride must go in all its aspects.

Ugliness must go in all its aspects.

They must depart from ourselves individually.

They must depart from our surroundings.

We must speed their parting, successfully or unsuccessfully as the Law may dictate. Servers as we have been for centuries we have become indifferent to success or to failure. We have learned to be content with effort. Results we leave to our Generals and to the Law. But there can be no compromise. We must be ceaselessly afire for the Reconstruction of Character.

These three diseases as I conceive them to exist, with their resultant Ugliness in all departments of living, must go in all their aspects—in their religious

aspects, in their caste and communal aspects, in their national and international aspects, in their commercial and industrial aspects, in their family and individual aspects.

Thus shall all Reconstruction be dominated and directed by Character.

Thus shall Character, moulded and inspired by Righteousness, become the pure and active instrument of Brotherhood.

I ask you: What kind of nucleus of Universal Brotherhood can our Society ever be save to the extent to which the character of each member is a character through which the spirit of Brotherhood is able to shine in warmth and increasing universality?

We may be deeply learned in the truths of Theosophy. We may know much about them within the limitations of our minds. We may be assiduous in our attendance at Lodge meetings. And these superficialities may cause our minds to be crammed and our mouths to be filled with judgments, declarations and exhortations.

But the insistent challenge to us all, a piercing challenge in such times as these, is as to whether our characters have become profoundly influenced both by Theosophy and by our membership of The Theosophical Society, so that there is more of Brotherhood in us where-with to will, to know, to feel, to

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speaking, to act. Are we very obviously brotherly people, within our own ranks and outside them?

Are we ourselves happy, and do we infect those around us with happiness?

Do we know how to meet and solve our own troubles, and how to help others to meet and solve theirs?

Are we at peace in ourselves, and are we peace-bringers? Does

our Theosophy and our membership of The Theosophical Society begin with ourselves, permeate ourselves, but by no means end with ourselves?

If so, we can proceed to our work of Reconstruction, that work the successful issue of which so entirely depends upon its foundations in ourselves.

G. S. A.

THE EUROPEAN CONGRESS

BY ADELAIDE GARDNER

[A Review of the 18th Congress of The Theosophical Society in Europe, held at Cardiff, Wales, Easter 1941.]

ONCE more the European Federation held a Congress at the moment when two peace-loving nations were being overrun by the German army. Cardiff itself was free from alarm, although the sirens sounded each night and the devastation caused by previous raids was evident in almost every street: for the Easter week-end there was no actual attack made and the meetings were held undisturbed. Yet in our hearts there lay the thought of brave Yugoslavia and Greece, the latter fighting her rear-guard actions bravely with the Anzacs beside her army, disputing foot by foot her historic soil. Just so a year ago we had held our meetings

as Holland and Belgium fell. Was this only coincidence, or is there at such moments a special work to be done in holding stable the things that really pertain to the world's peace, in reaffirming the eternal verities, even when they are most denied?

The Welsh Section acted as a most delightful host for the Congress, and the beauty of the Civic Centre, with its superb public buildings, in two of which meetings were held, added to the dignity of the proceedings. Special music also delighted the members, chamber music by professionals, duets and solos by talented young people, and a delightful finale of harp

music by a harpist in Welsh costume, all gave great pleasure. The social arrangements were admirable, and the cordiality and care shown by the Welsh members, led by their General Secretary, Mr. Peter Freeman, will not be forgotten.

Mr. Christopher Gale, as President of the Congress, opened the meetings formally on Friday, April 11, and said that humanity, having made the world what it is, must proceed to remake it into something better. Education is the key to the future, but we must know ourselves as spiritual beings, not as personalities. We are not here for the edification of the personality, but to unfold the very life of God Himself. If we do not measure the future by the past, but on the contrary think ideally, then into the moulds of our thought will flow the very Life of the Creator.

The General Secretary of the Federation, Mr. J. E. van Dissel, was able to give news and greetings from many of the Sections whose work is no longer permitted to be carried on in public. Members sent fraternal words of courage and steadfastness, and all were glad to know that—whatever happens in the outer life—the devoted idealism of these selfless workers remains gloriously alive and active for the good of the world. One hundred and fourteen delegates registered, and nine countries were actually re-

presented at the opening meetings, Wales, England, Scotland, Holland, Switzerland, France, Austria and Poland; the last two by refugee members now living in England, Holland by its General Secretary, Mr. Kruisheer, also a refugee, and France and Greece by members of the English Section who have special links with those countries. Mr. Kennedy of Ireland was unable to come owing to a refusal of permit by the Irish authorities. As greetings and messages were given in person or read by the Federation Secretary, one sensed once more the unity of Europe as a spiritual fact, and the strands of light that run back and forth between all the European Sections of our movement, active or passive at this time.

It was in such a spirit of vision and international good feeling that the meetings continued. Mr. Lyn Harris, the Principal of S. Christopher School, Letchworth, gave a searching and most illumined address on "Education for World Citizenship"; Mr. Ivan Hawliczek spoke on "Intuition and the New Order"; and Mrs. Adelaide Gardner on "Karma and Social reorganization." There were several discussions, with various speakers, and meetings of the Theosophical Order of Service, and of the Young Theosophists. Dr. Haden-Guest being prevented by war duties from lecturing, Mr. Jeffrey Williams

gave a carefully considered presentation of the Colonial situation as it affected our many dependent peoples, the Mayor of Cardiff presiding and making very complimentary remarks about The Theosophical Society.

The most remarkable meeting was held at the Temple of Peace, an austere and very beautiful new building in Cathays Park, the Civic Centre. It is used for religious purposes only, and has a very fine organ. Here, under the Chairmanship of Mr. Gale, the Prayers of the Religions of the world were said as they are said in India, with representatives of the different faiths each chanting the suitable portion. Cardiff has a very large cosmopolitan population, and it was therefore possible to secure the necessary participants. Several fine hymns were sung, emphasizing the unity of religions, and Mr. J. Kruisheer spoke on the "Religious Basis of the New Order." The afternoon sunlight streamed through long windows, the gold-embossed ceiling glittered and shone, while the venerable representatives of many different ways of worshipping God joined in a common act of praise. A ceremonial meeting of the Mystic Star which followed immediately

afterwards at the Lodge Rooms carried the idea, and the experience, of the unity of all faiths still further.

Another special meeting was organized by the Young Theosophists at a Lecture Theatre in the University Building—another very noble piece of architecture. Here six speakers joined in a symposium on the general title of the Congress, "Towards a Better World." The President of the Cardiff Young Men's Christian Association, a Baptist Minister, the Secretary of the Workers' Educational Association, a headmistress of a well-known Girls' School, and two of our own speakers, gave their views upon the building of the future and how the world could be made a happier place to live in. The short speeches were of a very high order, and the whole meeting went with zest and vigour.

The Congress closed officially on Monday night, when Mr. Gale sent the delegates away with a very beautiful blessing, and the task of spreading around the country the assurance of a certain victory, together with the will to sacrifice all we have and are for the achievement of the next stage in the Great Plan of our Elders.

THE WORK OF H. P. BLAVATSKY

BY C. JINARAJADASA

THE personality of H. P. Blavatsky is so outstanding in its fascination, that at the moment interest is concentrated on her rather than on her work. Already many books have been written describing her personality, and as time passes more will be added to the list. For there was in H.P.B. an unusual dynamic quality which all who came in contact with her never forgot. She was in very truth a citizen of both worlds—that is, of the higher spiritual world, and at the same time of this very mundane world of ours. Side by side with an intense and unchanging realization of the highest spiritual truths, and a contact every moment with her occult leaders, especially her Master, there also existed in her what can well be described as rank blasphemy and profanity. So great was her rebellion against the conventions of society that her utter scorn of them expressed itself in this latter way. Yet at the same time she had each instant a realization of eternal spiritual values, and these dominated her every thought and feeling. I have tried to give in a short sketch of her life, *The Personality of H. P. Blavatsky*, a glimpse of this aspect of H.P.B.

But the second and the more lasting aspect of H.P.B. is the contribution which she made to the history of human progress. We are still too near her work, which is embodied in The Theosophical Society in its many ramifications of movements, to estimate correctly the significance of her contribution to the world's thought. It will only be as, little by little, future historians survey the changes produced in the world's thought, since 1875 when the Theosophical Movement began, that H. P. B.'s work will be seen in true perspective. To evaluate correctly her work, it is necessary first to glance at certain epochs in civilization, because her greatest contribution to the world's thought was to restore to the world a conception which it is difficult to describe, but which may be termed a unified view of knowledge, or a unitary philosophy, or a vision of the Whole.

We find two civilizations which have attempted to present a view of life which may be termed as "from the Centre." Indian thought bases itself on the proclamation of an underlying Unity. All forms of manifestation in the universe are to it the revelations of this Oneness. Indian thought however

probes only in one direction, that of Philosophy and Religion, which to the Indian mind are one and the same thing. There is little attempt to develop what today we term Science; and while Art exists in artistic creations, there is no clear realization of the message of the Divine, through Art as its revealer.

In spite of certain limitations characteristic of the Indian temperament, there is throughout a unitary conception; therefore no form of human activity is considered as merely "secular." Every topic in the realms of knowledge, in which the Hindu thinkers are interested, is considered divine, that is to say, as having an inner framework of Divine Thought. All branches of knowledge (except child welfare and the education of children) are examined in the old books, not even excluding the manifestation of sex impulses. Each such exposition begins with the proclamation that it is a revelation of the Eternal Wisdom. Mathematics, Law, Grammar, Medicine, Astrology, Music, Dancing, and so on, are all "Scriptures" which tell men of God. Throughout all Indian thought, the conception of a Whole, within which all exists, stands out clearly and brilliantly.

The other civilization that achieved a similar realization of a unified knowledge was Greece. Throughout all the various developments of Greek thought, the idea of

a unity composed of parts, which cannot be separated one from the other, persisted. While Greek thought did not plunge into the inspiring depths of religion to the same measure as in India, and mysticism was foreign to the Greek mind, its survey of philosophy was profound and comprehensive. In addition, all Greek thinkers were fully conscious of the indivisible unity of the Whole, which they termed the Good, the True and the Beautiful.

The dominant thought in all expressions of Greek life—political, dramatic, poetical, artistic, scientific, athletic—was that the world of Matter was the clearest and nearest revelation to the human mind of the world of the Spirit. The Greek idea, that man's highest beatitude comes from a harmonious development of his nature expressing itself in manifold creations of Goodness, Truth and Beauty, still remains in western thought like as the blinding beams of a lighthouse which cut through the night's darkness.

After the passing of Greece and, in the domain of thought, of Rome her handmaid, Europe develops a profoundly spiritual conception which is represented by Christian thought. Within that thought there lies the assertion of a Unity, who is God; but it is a unity existent only in the supernal realms, never in the earthly manifestations here below. The conception both

in India and Greece of the unity of Spirit and Matter is discarded; Christian thought makes a violent contrast between the two, emphasizing the supreme nature of God and the valuelessness of matter. Christian thinkers emphasize at the same time the valuelessness of earthly actions to reveal the Spirit. Not only are Spirit and Matter eternally two, God and man also are an unbridgeable duality.

As a consequence, the only knowledge which is to be treasured as helpful to man is the knowledge of divine things as expounded in religion only. It is only after much struggle that philosophy enters timidly into Christian thought. As is natural, the powerful forces of devotion released in the devout Christian's life become embodied in religious painting, architecture and music. But Art is considered only an adornment to religion; it is not regarded as having any message of its own to reveal divine things.

This emphasis on religion denies the value of such knowledge as we term science today. The mind of man becomes therefore shackled by the bonds of Christian Theology; any attempt to enquire into the nature of things, scientifically and freed from ecclesiastical traditions, is sternly repressed. Roger Bacon, Bruno, Galileo, and a host of others who are the advance-guard of modern science, were per-

secuted ruthlessly. Their successors, the myriads of workers in the many fields of science, have certainly triumphed in the end. Yet though, after a thousand years of the Dark Ages in Europe, science has become at last a dominating influence in western thought, nevertheless a prejudice against science still remains, especially in religious minds.

Philosophy continues still in the universities, but only as an independent topic purely for the mind, divorced from any religious background. Art has now completely separated itself from its old attachments to religion. In another field also is there the dissolution of bonds; once upon a time the man of business was at heart the man of religion also; but today there is a tacit admission among most Christians that religion and business must remain in two separate worlds. That unitary standpoint which Greece gave to Europe was scattered into parts by Christianity.

H. P. Blavatsky restores to the world the unitary standpoint, that of one indivisible Whole of knowledge. In doing so she brings into the problem not only those factors examined by India and Greece, but also all possible elements which constitute the achievements of civilization today. Her philosophy offers to the world the conception of one vast Cosmic Process, which embraces every possible aspect of

manifestation in the domains of religion, mysticism, science, art, philosophy, statecraft, law, medicine, sociology, commerce, politics and international relations. Heaven and earth are welded into one scheme, and the past history of the universe is linked to the present, as both within one plan of Divine Manifestation.

The geological periods of the earth's history, the migrations of peoples, the relation between man and the lower orders of creation, the transformation and evolution of religion, the cultures of the peoples of the world, and the intricate and mysterious nature of man, in other words, all conceivable forms of knowledge relating to God, Man and Nature, are passed in review in the Theosophical philosophy, and welded into one Whole. To the Theosophist of today, who has understood well the contributions to knowledge of H.P.B., and of those who have come after her, there is no longer possible any separation of religion from science, or both from art, or all three from the urgent problems which confront us today in politics, commerce and international life. The unitary standpoint to all that is knowable characterizes the true Theosophist.

From the time that H.P.B. began her work, a new conception of life has been offered to the world. So far, it is only partially realized in its true significance, and only

by a few. Nevertheless, since the forces of evolution work on mankind, little by little the many forms of men's activities in the world's development are being co-ordinated, and all placed within one framework of thought and action by scientists and mystics, by travellers and artists, by industrialists and statesmen. The creation of the League of Nations is indicative of this fundamental unity of the peoples of the world, irrespective of race or creed or colour. Within that League there has already begun a unification of the many problems which confront the world of industrialism and labour. And already there is born within it the idea of bridges, which are to link the various cultures of the world. But all this planning, begun in 1922, for a unified world, is the very centre from which H.P.B. set out in 1875 to create the Theosophical Movement and its philosophy.

In brief, H.P.B. has fused all the worlds of every possible thought and of every possible action into one Whole. Mankind is being forced towards this Whole by the very necessities of civilization today; H.P.B.'s task has been to give to all thinkers a vision of that cosmic skeleton-framework which underlies all the processes which we term Evolution.

That God and Evolution are the obverse and reverse of one inseparable Unity is the Wisdom which

H.P.B. has restored to the world. From now onwards, the Theosophist who has accepted that wisdom, wherever he may go, takes the Universe with him. This is

the miracle which H. P. Blavatsky has performed for us who follow her; little by little the whole world will discover what a miracle it was indeed.

NINE LAMPS OF THEOSOPHICAL LIGHT

BY M. KRISHNASWAMI SASTRI

IN the latter part of the nineteenth century, Europe had come to be the vanguard of civilization. The sky of human thought and life was darkened by heavy clouds of materialism. With the rapid advance of scientific discovery, some of the best minds of the human race were becoming blind to the spiritual life; and their influence was corroding the inborn faith of the human race. What was perceptible to the senses was the only reality. The human brain with its faculty of reason was the sole hope of humanity evolving from savagery into order. There was no unseen beneficent God; and if there existed one it was better to act as if there were none, for His existence could not be proved by the methods of scientific knowledge. Religion was a delusion of the primitive mind. Such was the

gloomy atmosphere into which The Theosophical Society was born, lest humanity by the conceit of its clever brains should be effectively barred from all further progress and sink into dark oblivion.

Madame Helena Petrovna Blavatsky delivered the first attack on these gathering forces of darkness. In her *Isis Unveiled* she pointed out to the western world that the hosts of authentic phenomena which could not be explained by science, could be clearly understood in the light of spiritual life and the powers of the spiritual consciousness. Her remarkable natural powers of clairvoyance, her vast fund of occult experience and spiritual knowledge, her marvellous powers of conversation, and her powerful personality made her a magnet for building up the nucleus of the Theosophical Movement. And before she passed

away her gigantic brain provided her followers with the scripture of modern times in the monumental volumes of *The Secret Doctrine*. In truth this mystic Russian had planted the undying torch of Theosophy in the midst of the crowded world of men.

The Theosophical Society, however, with its central doctrine of Universal Brotherhood based on the spiritual oneness of all men and things, owes its existence primarily to the organizing genius of a great American, Colonel Henry Steel Olcott. If today under this Tree of Life are gathered men and women of all nations and creeds as of one family, if the task of spreading the knowledge given by Madame Blavatsky over all parts of the world is an accomplished fact, it is largely due to the great self-sacrifice, the disciplined business talent, the large-hearted tolerance, the personal energy, tact and humour, and, above all, the unwavering faithfulness of that great man to his spiritual Elders.

The great task of opening the Anglo-Saxon mind to Theosophical thought was in a special sense the contribution of Mr. A. P. Sinnett. Through *The Occult World* and *Esoteric Buddhism*, the first-rate brains of this pioneer secured the western world for the eastern knowledge. And his work bore fruit in attracting some of the best minds of the West to the light of

Theosophy, the late Bishop (then Mr.) Leadbeater being the most precious of them all.

A similar contribution in India was made by Swami T. Subba Rao. The great Advaiti Sanskrit scholar, his orthodox Brahmanic associations notwithstanding, saw the true light in Theosophy. With the characteristic vigour of mind and erudition obvious in every line of his all too few writings, within the short space of time in which he flashed across the Theosophical horizon, he had effectively secured for the Theosophical Movement the whole-hearted allegiance of some of the best elements of India.

The brightest star in the Theosophical firmament was Dr. Annie Besant. She shone there for nearly half a century with ever-growing brilliance. With her magnificent eloquence, with her tireless touring all over the world, with the unceasing stream of literature from her fertile pen, and above all, with the inspiring ritualism of her daily life, she became synonymous with Theosophy in the minds of two generations of men. The extent of her influence for good over persons and movements in diverse fields, is incalculable. She brought Theosophy into the field of action, and made the word "Theosophist" mean a worker for all good causes.

The work done by Mr. Charles Webster Leadbeater for Theosophy

unique. For the first time in the known history of the world, his unrivalled clairvoyant, this born teacher, with prodigious industry, scientific thoroughness and sustained vision, has mapped out with crystal clarity the astral world for all to read who care, and has given first-hand knowledge of the ridge across to the invisible and of the conditions beyond. Great has been his contribution to the renaissance of ritualism, and great has been his work in various departments of occultism, his greatest gift to the world is a systematized account of the astral world, and the possibilities of work herein.

Mr. C. Jinarājādāsa who is loved by many as a worthy heir to the great tradition and knowledge of the esteemed Bishop, has effectively brought into the Theosophical consciousness the Greek culture of the True, the Good and the Beautiful, the approach to the Divine associated with the honoured names of Pythagoras, Plato, Iamblichus and Plotinus. His "forte" is the philosophy of the intuition, the hall-mark of the New Civilization. His occultism is a blend of the culture of ancient Greece with the wisdom of the hoary Upanishads.

1 May 1941

The present President of The Theosophical Society, Dr. George Sydney Arundale, has with flaming enthusiasm made the culture of Youth his special line. As one looking into the future his vision finds the hope and salvation of mankind in the regeneration of the youth of the world, and in the reorientation of their education for dispelling the universal miasma in modern civilization.

Shrimati Rukmini Devi has dedicated her talents to Art. In season and out of season, with the persistence of genius, she emphasizes by precept and example the value of art for the spiritualization of life. To her, art is the revelation of the real, and her contribution to Theosophy is of universal and eternal value.

May we not hope that under the guidance of the three living leaders of the Theosophical Movement, standing for Occultism, Youth and Art, with the magnificent many-sided literature which has brought the wisdom of the Rishis to the very doors of the earnest aspirant, the Theosophical Movement is bound to spread till indeed the whole human family becomes a Universal Brotherhood, making of this sorry earth a glorious heaven?

ART AND EDUCATION AT ADYAR

BY RUKMINI DEVI

"I SHOULD very much like to have a school near our Headquarters, and I earnestly hope the necessary funds may be forthcoming. I will do all I can to help, as I think a school is necessary."

These are Dr. Besant's words. Sadly enough she passed away before she was able to give this help. But can you wonder that we to whom she spoke, without waiting for much financial support, brought this School into existence shortly before her passing, for we realized that there could be no more enduring memorial to India's beloved servant.

This Besant Theosophical School is already having its effect upon the young; all of us are working hard to bring the Besant Spirit amongst them, and I have combined with it my own special contribution in the field of Art Culture of which she very heartily approved.

There can be no true education without culture, nor true culture without education. For which reason the International Arts Centre, Kalākshetra, which I have founded, though a separate body with its own individual and public work, is contributing towards the cultural

education of the Besant Theosophical School one of the essential fundamentals of a "Besant" education. I feel that in Kalākshetra I am carrying on her spirit. I feel that my work in life is to help to restore to India a spiritual culture which is the very heart and essence of the soil of this land. Because of my own work as head of Kalākshetra, and because of my interest in education, I am doing what I can to help both institutions, and I am sure when right education and culture are combined, there will come into existence a true education worthy of her in whose name we have started this work. And it also reflects what seems almost a prophecy made by Dr. Besant thirty-three years ago:

"Not until the great spiritual impulse, now sweeping over the earth, that we call the Divine Wisdom. . . gives birth to a new ideal and conception of beauty, will the Art of the future be seen among us, the Art which shall be the expression of Beauty for our age.

"If you would preserve what is left of Indian Art, if you would create the Indian Art of the future, you must revive the religious spirit

which is the mother of Art, you must welcome the latest—and the most ancient—expression of that spirit. . . . Then, and then only, will Indian ideals of Beauty draw again the hearts of mankind and give, through the most spiritual of religions, the highest expression of Art."

We are working now under difficulties and our funds are diminishing. Could there be a greater tragedy than the closing down of that which is a living memorial to her? At present we are working in unsuitable buildings and in rented cottages which, in itself, is an added financial burden. I myself give to this work all that I earn through my art, but this is little for the building up of that which one day shall be as great an influence in India and the world as was Athens to the Western Hemisphere.

Since last March I have been given the complete direction and control of the School, and I have taken on this added responsibility, for I feel that, as her daughter, I must do my utmost to perpetuate the work of my spiritual Mother.

I am also responsible for the future of this Art Centre which must grow and expand. This, too, out of my devotion I began with no funds but a small cottage and two pupils. More and more is Kalākshetra, with the other cultural activities in which I am now en-

gaged, growing as a centre of interest for the public. Kalākshetra is not only training artists in the dance, music, sculpture, painting and fine craftsmanship, but has the unique function of revivifying the South Indian artistic tradition. It is well known that in South India there is the basis of a truly Indian art, unspoiled by the admixture of other civilizations. Rabindranath Tagore and many other artists have derived inspiration from South Indian Art, particularly the dance, and are introducing into their institutions the South Indian dances of Bhārata Nāṭya and Kathākali. Therefore should there not be, in the very home of these arts, the soil of which is potent with possibilities, a centre which will nurture and give life to that creative genius? We have also the work of helping the public to understand true art, and we endeavour to educate and awaken artistic appreciation and discrimination by lectures, exhibitions, dramatic performances, art education courses, dance recitals, tours, etc., throughout India.

It is to combine my efforts for both these institutions, Kalākshetra and the Besant Theosophical School, that I have started "The Besant Educational and Cultural Endowment Fund" to make safe our School and Cultural Centre by a permanent endowment that will guarantee their continued existence and expansion.

I dream not only that this School shall flourish, this Cultural Centre shall expand, but that in due course there will be a College, and eventually a University, in itself a great Centre of Art, as were our ancient Indian universities. In the early days of National Education in India Dr. Besant founded through the Society for the Promotion of National Education a National University at Adyar, of which Dr. Rabindranath Tagore was Chancellor and Dr. George S. Arundale

was Principal. Some of the lectures then delivered by Dr. Besant on Political Science have become for all time a classic basis for education in Statecraft. But to her great disappointment public support was lacking, and so she was compelled to close down this most valuable institution.

I dream even of that World University for which Dr. Besant worked so many years which could have as its centre no more fitting a home than India—the Heart of the World.

ASTROLOGICAL AUSPICES ON 21 JUNE 1941

The Announcement by the Recording Secretary of the result of the Presidential Election was at 8.15 a.m. by Standard Time, at Adyar, on 21 June 1941. It would seem by the rules of The Society that the term of office starts precisely with that Announcement, so a chart of the heavenly positions at that time and place has been consulted. It shows the 3rd degree of Leo, the Kingly Oriflamme, on the Ascendant, in conjunction with the lately discovered planet Pluto, a somewhat darkly mysterious power. The Moon is exalted in a very strong position in the 10th house, or mid-heaven, in conjunction with Saturn and Uranus, in the sign Taurus (the Builder), and approaching conjunction in due time with Jupiter. The Sun, which rules the horoscope, is less fortunately placed, being square to Mars and Neptune. But the Sun is in the last degree of Gemini, and by progression will soon pass into the Cardinal sign Cancer, where the strain will be

less. At present it seems likely that the Art and Cultural side of The Society's work may meet with more success than purely Theosophical propaganda.

It may be noted that during the seven-year period the wheel will revolve, perhaps at a faster rate than is allowed in progressing for a life-period of 70 years. In that case the Sun and other rising planets will come to culmination. On the occult side there is much power in the chart, with Pluto on the Ascendant in Leo, and Mercury and Venus in conjunction in the 12th house in Cancer, where the Sun soon will join them. The Society will have much to do in the reshaping of the world, sounding the new note for which Uranus in Taurus stands, amid the opposing clash of war and conflicting interests. It goes forth to its task under Royal auspices, and is confident of Victory.

HELEN VEALE

THE GREAT PLAN AND THE CHANGING WORLD

BY D. H. STEWARD

THE idea has for some time been growing in my mind that the events we are witnessing in the world today represent a definite postponement or putting back of "The Plan." We all know that the Elder Brethren who guide evolution have as Their aim a steady forward movement in certain definite directions, though there can never be a precise *time programme* in regard to it. There are certain immediate goals that They are working towards, and which They seek to attain as speedily as possible; but since They are always working with human material, and since human free will and human freedom of action can never be interfered with, Their plans are always subject to delay and hindrance; and there can even take place a definite side-tracking, or movement in a direction that is not at all to be desired. Hence there can be in a definite sense a "holding-up" of the Plan, a halting of the forward movement, together with a banking-up of the forces of opposition and reaction.

Now we have been told of certain definite points in regard to the

Plan for the immediate future—the commencement or "birth" of the sixth sub-race, and the coming of a Great Teacher to give that spiritual impulse which will do so much to mould the ideas of the New Race. And we were told also that the establishment of peace in Europe, and in the civilized world generally, was closely tied up with the coming of the Teacher. In *The Inner Life*, Vol. I, as long ago as 1910, the late C. W. Leadbeater, speaking of the coming of a Great Teacher said: "But before this can come about we must have got rid of the incubus of war, which at present is always hanging over our heads like a great spectre. . . . One essential towards carrying out the scheme is a period of universal peace." (*Op. cit.*, section on Brotherhood, 1910 ed. p. 231.)

Then in *Man: Whence, How and Whither* it is made clear that the actual organizing of Europe as one great confederacy "is largely made possible by the manifestation and preaching of the World-Teacher." Clearly therefore these two things are mutually interdependent. First, there must be a period of peace;

one might express it as a state of reasonable security against any immediate danger of war; and then the coming of the Teacher would produce such a change of attitude and outlook, such a "change of heart," in people generally, that the union of the nations could be established on a really secure basis, so that wars would become virtually impossible, probably for several millennia, at least. But first the *relative* security against any immediate danger of War is a *pre-requisite to the coming of the Teacher*.

Now it seems probable that the last War of 1914-18, or some similar great catastrophe, was, in a relative sense, necessary and unavoidable, in order to clear away the great forces of evil which had accumulated. That War was the means by which the force of accumulated evil Karma was discharged. In that sense therefore one may consider that War "inevitable." I think one may reasonably assume that once those Karmic forces were discharged, the Elder Brethren hoped and planned that humanity would be able to take certain definite steps forward in the right direction, namely, in the direction of a greater realization of brotherhood in the material sphere. We can see that the rise of Dictators, the rise of the Totalitarian idea, the entire conception of a narrowly National ambition, is the immediate cause of the present tremen-

dous set-back for the world. But may not the root-cause of the trouble go deeper than that? May it not really lie in the social and economic field, and most of all in the vast indifference, the horribly callous indifference, which the more fortunate everywhere have for so long cultivated towards the lot of the less fortunate? Think how the people of Britain tolerated for so long her terrible "distressed areas" with their almost unimaginable aggregate of human misery. Think how the richest countries in the world tolerated the existence for so long of their millions of unemployed. The reason why those things continued to exist was because of the indifference, the apathy, the callousness and the cowardice of those nations as a whole; and because of the selfishness of the more fortunate who tried their best to shut their eyes to the misery of the less fortunate. I believe that such a system as that of the Nazis could only have come to birth in the first place where conditions of social and economic insecurity for the mass of the people pre-existed, where there was unrest, dissatisfaction and above all an ever-present fear and sense of insecurity at the back of millions of minds.

I suggest, therefore, that the real failure which is the cause of the present set-back, of the present delay and postponement in the

Great Plan, is humanity's collective failure, in the years between the last War and the present War, to take any real step forward in the direction of a great practical realization of brotherhood in the social and economic sphere. Everywhere there has been insecurity, poverty, hardship, insufficiency, inhumanly low standards of living for many millions of people, in fact for a *majority* of the people everywhere. It is only a minority in any country that has enjoyed sufficiency and comfort. It is the combination of the selfishness of "vested interests," the callous indifference of many of the more fortunate, together with the ignorance as to the causes, and the "defeatism" of the masses, that has led to this collective failure. It was much the same attitude and collective outlook that led also to non-intervention against aggressor nations in the sphere of international affairs. The Karmic consequences of all this are seen in the present War, the set-back in the Plan, and the postponement of the coming of the World-Teacher.

I suggest also that, although one cannot say that the last War was *in an absolute sense* inevitable and unavoidable and that the present War was *not* so, it is nevertheless, *in a relative sense*, true that the last War could *not* have been avoided, whereas this present War *could* have been avoided. I believe

that humanity has collectively brought this present War upon itself by its failure to move forward in the direction of Brotherhood, by its failure to take those opportunities to advance which it was possible for it to take in the period intervening between the last War and the present one. So far as I know, too, this present War was not foreseen or anticipated by our two great leaders, Annie Besant and C. W. Leadbeater, who, one can safely say, had more knowledge of the Great Plan for the immediate future than anyone else. I believe they did not anticipate it *because it need not have happened*.

Now may it not also be true that Theosophists collectively, and The Theosophical Society, have also largely shared in this same apathetic indifference to the greatest evils and the greatest causes of human misery of our times? Have *we* spoken out clearly and strongly about these great social and economic evils of our time? Have we collectively and as a Society proclaimed insistently that poverty, unemployment, the social and economic insecurity of millions everywhere, slums, "distressed areas," and the universal exploitation of the economically weak by the economically strong, were *not irremediable* evils, that they could and should be remedied, that if humanity collectively had the

will they could be wiped from the face of the earth in a relatively short time? Have not we too shared in the widespread, the almost universal defeatism?

Today we all realize that we are living in a time of one of the greatest world-crises since the days of Atlantis. It is a crisis, a struggle, that is above all things concerned with material things, with the affairs of this physical world. Might one not say that fundamentally the question at issue is the right of the mass of the people everywhere, the right of the small man in every country in the world, to a reasonable standard of living in a reasonable degree of freedom, without being enslaved or exploited, as he has hitherto been, in large measure, in every country in the world? It is not only to destroy Nazism that we are fighting. It is not only in Germany that the masses of the people have been gulled, deceived, kept in ignorance of vital facts, in order that they may be the more consistently and easily exploited and kept in economic subjection. That has taken place everywhere, in every country in the world.

This War has, I believe, already brought about one good thing, and that is an altogether unprecedented awakening in regard to social and economic evils. People of all schools of thought everywhere have *almost suddenly* awakened to the

intolerableness of our worst social evils. The very general attitude now is: "We can never again tolerate those old conditions; once this War is over all those things have *got to be changed*." And there is a clearly realized goal, expressed in words that are a great deal more than a mere phrase: "SOCIAL SECURITY FOR ALL"; for with it goes the realization that "social security" is synonymous with "economic security"—the right to a decent standard of living for every one, at all times and under all circumstances.

The following quotations from Annie Besant's 1924 and 1921 lectures, *Civilization's Deadlocks and the Keys* and *Britain's Place in the Great Plan*, seem to me valuable pointers as to the direction in which future progress for the world has to be made. She states outright that she herself is a Socialist and that "the next type of civilization which is to be builded will be what many of you call Socialism." She lays it down that "the production of those things which are necessary for all should be controlled by all." "The system of individual struggle to get wealthy at the cost of the nation works badly and makes the extremes of wealth and poverty that you have at present." She speaks of "the injustice of private ownership." "The various conveniences of civilized life . . . ought not to be a

means of profit to the individual." She points out that "the land-laws of England are . . . absolutely the worst in the world"; and refers to the obvious injustice of owners of land in which mines are located drawing royalties indefinitely on every ton of coal or mineral produced. "The land of the Nation is the gift of Nature to the Nation that lives on that land, and not to individuals." She also states that "privilege, going with an individual life that has no duties imposed on it by the State is . . . a source of decay in a civilization." Privilege must be "counterbalanced by duty." And to sum up, "You must go onward into a life in which the motive is a common motive, and in which work is for the common good, in which we want to help each other, and not to trample each other down. . . . That . . . is the next stage in evolution, and if it is not accepted willingly it will come by destruction."

A book of value to Theosophists in this connection is Sir Richard Acland's *Unser Kampf* (Our Struggle) which has had a very wide circulation in the "Pelican Series" published at sixpence in England. It gives, from an idealistic standpoint, an Englishman's idea of "Common Ownership" as applied to the production of all the neces-

saries of life as a practical alternative to Capitalism, with its increasingly monopolistic trend. (Common Ownership is of course by no means the same thing as "Communism" as generally understood.) In broad principle this author's ideas are entirely at one with Dr. Besant's ideas.

Another valuable book from a different standpoint is E. T. Brown's *Bread and Power*, which shows conclusively that the existing machinery of democracy, as represented by the constitutions and constitutional practice of the principal democratic states of the world, does not, and is not in fact designed to, serve the presumed end and purpose of democracy, *viz.*, government according to the will of the people, or of a majority of the people. He also deals ably with the problem of interested propaganda in all its forms, the Press, the Radio, etc.

I believe it is above all things imperatively necessary that Theosophists, with their wider knowledge of the Great Plan, should make a real effort to understand the trend of affairs in the world today, the direction in which true progress lies, and the ends for which the great Hierarchy are working in terms of this physical plane and of material conditions.

THE GERMAN PEOPLE

BY C. JINARAJADASA

[Letter in reply to an English correspondent.]

THE question which you state : "Is it ever possible to pardon the Germans who have committed such horrible and incredible cruelties on the Poles and others who have stood up against them?" does not really arise, if the matter is seen from another angle. There is no question of the loathsomeness of what they have done. It is similar to the loathsomeness (from our normal human standpoint) of certain malignant tumours which confront the surgeon. The normal sensitive human being would be repelled by the horrible things that come to the operating table. The surgeon is not less sensitive, but he is trained to concentrate on the method of cure, and only incidentally on the causes of the disease. He has to perform his operation according to a technique and without the slightest resentment towards the putridness of what he has to excise.

The Germans are, I think, as a race an incarnation of the Carthaginians.¹ The Carthaginians lived under the influence of certain blood-

thirsty gods and had a quality of cruelty which we cannot understand today. For instance, if one of their generals was defeated and returned home as the vanquished, they crucified him as they did their prisoners. The ancient Romans told tales of such horrors which, no doubt, were somewhat exaggerated but had a true foundation. The Romans too were brutal, but never in a loathsome way. The root of all this goes back to those *wrong ways* of Individualization which were discovered in the occult investigations.

I have been reading again the story of the struggle between Rome and Carthage. Perhaps the most salient fact is the steadiness of the Roman people; in spite of being defeated again and again, they planned after each defeat to go on to victory. Their will never cracked during the years 263 to 202 B.C. in their struggle with Carthage.

I gather from reading the stories of the past lives of various persons that the way to deal with masses who are given to some horrible vice collectively is to take advantage of certain factors. First, to scatter

1941

THE GERMAN PEOPLE

371

them into various parts of the world, because of the varying periods of their physical life and the differences of length in the heaven world. The scattering has to be arranged so that for a few lives the evil qualities become dormant while balancing good qualities are evolved. Secondly, because of the collective Karma of them all together, they must come once again as a people; but in the intermediate period attempts will be made to tone them down in their vices. Obviously there can be no reform except after dozens of lives; the old era of vice will manifest again collectively, but in less virulent form on each succeeding manifestation. In the meantime other nations will be strengthened, so that, when the old struggle is resumed, little by little these difficult gentry are found steadily in an increasing minority.

During this whole process all idea of punishment is of course absent. It is a surgical operation and a convalescence to follow with a view to a cure. It is the putting into practice of Shakespeare's words: "Condemn the fault and not the actor of it."

I quote from Liddell's *History of Rome* the following which will be specially vivid to all at the moment :

Few things, probably, could mark the public feeling more than a law which was passed about the same time at the instance of the Tribune Oppius, by which it was forbidden that any woman should wear a parti-coloured dress, or should have more than half an ounce of gold to ornament her person, or should approach within a mile of any city or town in a car drawn by horses. Public need must be very urgent before it is possible to restrain private expenditure by enactments so rigid as those of the Oppian Law.

Of course it is the duty of all sane people to do everything to resist the onslaught of the evil forces; while we have to resist as a matter of principle, it must be without resentment or hatred.

As I contemplate these horrors, but also plenty of others which have taken place in past civilizations, I comfort myself with the thought : "After all we are only at the middle of the Fourth Round. What better can you expect of humanity in such *very* early days of its journey to Deification?"

Le roi
De toutes joies
C'est d'avoir foi
En SOI.

MARY W. BROOK

¹ I suggested this hypothesis in 1914, at a Convention Lecture.

THOMAS VAUGHAN ON THE NATURE OF MAN

COMPILED BY JEFFREY WILLIAMS

INTRODUCTORY NOTE

GIORDANO BRUNO was Theosophy's apostle in the sixteenth century, according to Dr. Besant. Thomas Vaughan, who was born about thirty years after Bruno was burned at the stake, was Theosophy's witness in the seventeenth century. The one carried a fiery torch throughout Europe, the other was unknown outside a very small circle in the British Isles.

The twin-brothers, Henry and Thomas Vaughan, were born in the parish of Llansantffraid among the Brecon Beacons in Wales, on 17 April 1622, three years before the death of James I, and four years before Bacon died. The Vaughans came, it is claimed, from "an ancient and honourable Welsh family"—the Vaughans of Tretower Castle, in Brecknockshire. (It is of interest to note, by the way, that Tretower Castle was very largely restored some years ago with the aid of a fund subscribed for this purpose in Wales, and the building is now registered as "ancient monument" under the care of H. M.

Office of Works.) It is said that the family descended from Sir Roger Vaughan, who fell at Agincourt. The boys' mother, whose family name was Denys Gwillims, was the heiress of Newton.

It was said of Henry that he "conversed with angels and spirits." He was one of that small band of mystical poets of the seventeenth century in England whose position is not only high, but is in many respects unique. A few of Henry Vaughan's poems are among the finest in the English language, among them "The Retreat," "Friends Departed," and the unforgettable "I Saw Eternity the Other Night." Henry Vaughan is supposed to have been influenced by that other great religious poet—a compatriot, and perhaps a relative—George Herbert. *The Dictionary of National Biography* suggests, however, that "Herbert visits the spiritual world as a pious pilgrim, but Vaughan is never out of it." Henry's grave may still be seen in the church-yard of the newly built S. Bridget's Church where his brother Thomas for some years

officiated as Rector.¹ (About three or four years ago a mural tablet was unveiled to the memory of Henry in the little church of Llansantffraid which overlooks the Usk towards the village of Talybont.)

Thomas took part in the Civil War of 1642 (as did his brother Henry). He was a Royalist, as were all the clergy in Wales at that time. It appears that the fact that Thomas had fought on the side of the King resulted in his being turned out of his living in 1649 by a Parliamentary Commission, under an Act for the Propagation of the Gospel. Thereafter, Vaughan sought the quiet and repose of Oxford to pursue his studies, and it is said that he lived there under the protection and patronage of Sir Thomas Murray, Secretary of State for Scotland, in the days of the Commonwealth. He seems to have published his more important books between 1650 and 1652, before he was thirty years of age—when, as he himself says, his years were "few and green." Vaughan is supposed to have died as a result of an explosion in the course of some chemical experiments in 1665, but a letter by his brother Henry merely says that he died "upon an employment for His Majesty."

¹ Thomas Vaughan "was presented to the living of Llansantffraid by his kinsman Sir George Vaughan," on his return from Jesus College, Oxford. (See *The Works of Thomas Vaughan*, edited by A. E. Waite.)

Vaughan refers to his age as one of "intellectual slaveries." "It is in nature as it is in religion: we are still hammering . . . old elements, but seek not the America that lies beyond them." That remark was meant to apply to philosophical and religious matters, but it is one that seems natural to a writer living in the afterglow, as it were, of that great period of discoveries, the Elizabethan Age. As to the burning issues of his day, Vaughan's position may be gathered from his remark that he was "neither papist or sectary, but a true, resolute protestant in the best sense of the Church of England."

In the Foreword to *The Works of Thomas Vaughan* it is said that the "mantle of Robert Fludd may be said to have fallen upon the shoulders of Vaughan, who in his time and generation continued the apostolate of the Secret Tradition, as this is represented by the secret and more spiritual side of alchemical philosophy." Vaughan, however, only refers to Fludd once or twice throughout his writings, and himself says: "I follow the principles of Cornelius Agrippa . . . He is indeed my author, and next to God I owe all that I have unto him." In some verses, in which Vaughan salutes Agrippa's memory, he says:

How am I rapt when I contemplate
thee
And wind myself above all that I see.

The spirits of thy lines infuse a fire—
Like the world's soul—which make
me thus aspire.
I am embodied by thy books and thee
And in thy papers find my ecstasy.

Now a new East beyond the stars
I see,
Where breaks the day of thy Divinity.

Vaughan wrote in English, and he was the first to write on mystical and occult subjects in the vernacular. At the end of the first of his tracts, *Anthroposophia Theomagica*, he says that he would not have the reader "look here for the paint and trim of rhetoric, and the rather because English is a language the author was not born to." When allowance is made for what we may call his "period" English, Vaughan employs English with a charm and piquancy that is only equal to his clarity—when he wishes to be clear! Vaughan had a great deal of knowledge that he could not give out in his time, and frankly says as much over and over again. Vaughan was first and foremost an occult philosopher. Alchemy as ordinarily understood was, to Vaughan, "a torture of metals." In alchemy, he says, "I never did believe: much less did I study it." Again, he says that he pities "the distractions of our modern alchemists," and turns to the study of Nature and Nature's mysteries. (It should be added, to end this introductory note, that

the compiler is responsible for the cross-headings above the following extracts taken from Vaughan's writings, and also for all the footnotes.)

The following quotations from *Anthroposophia Theomagica* will give some idea of Vaughan's view of the spiritual and occult nature of man. In a prefatory note to the reader he begins, without ado, as follows:

"I look upon this life as the progress of an Essence Royal. The Soul but quits her Court to see the country. Heaven hath in it a scene of earth, and had she been contented with Ideas she had (would have?) not travelled beyond the map.¹ But excellent Patterns commend their mimes.² Nature that was so fair in the Type could not be a slut in the anaglyph. . . . Thus her descent speaks (of) her original. God in love with His own beauty frames a glass³ to view it by reflection. But (because of) the frailty of . . . matter excluding eternity,⁴ the composure was subject to dissolution. . . ."

MAN A BRANCH ROOTED IN GOD

"When I found out this truth," says Vaughan, beginning his *Anthroposophia Theomagica*, "that

¹ There would have been no "descent" or involution into matter.

² "Mimes" here may be regarded as material or shadowy representations of the Eternal Patterns.

³ Manifestation: Beauty "made manifest."

⁴ Matter that is subject to Time.

man in his original was a branch rooted in God, and that there was a continual influx from the stock to the scion, I was much troubled at his corruptions." The problem of man's imperfect nature, despite his divine origin, puzzled Vaughan, and, he says, "in this perplexity I studied several arts and rambled over all those inventions which the folly of man called sciences. . . ." In Vaughan's view, "man had at the first—and so have all souls before their entrance into the body—an explicit methodical knowledge,¹ but they are no sooner vested but that liberty is lost and nothing remains but a vast confused notion. . . ."

Vaughan explains that he resolved to "quit this book business" and thought it a "better course to study Nature than opinion." He came apparently to the conclusion that "man was not the primitive, immediate work of God, but the world out of which he was made." He came, later, to the view that the "world in the beginning was no such thing as it is, but some other seed or matter out of which that fabric which I now behold did arise . . . but what that matter should be I could not guess."

THE FIRST EMANATION

"You are to understand that God—before His work of creation—

¹ This phrase sounds like a technical term current in some mystical schools, and reminds us of knowledge of "measure," "number," "geometry," etc.

was wrapped up and contracted in Himself.² In this state the Egyptians style Him the Solitary Monad and the Kabalists Dark Aleph; but when the decreed instant of creation came, then appeared Bright Aleph, and the first emanation was that of the Holy Ghost into the bosom of the matter. . . . No sooner had the Divine Light pierced the bosom of matter but the idea or pattern of the whole material world appeared in those primitive waters, like an image in a glass. . . . But the Idea I speak of here is the true, primitive, exemplar, one and a pure influence of the Almighty. This Idea, before the coagulation of the seminal principles to a gross outer fabric—which is the end of generation—impresseth in the vital, ethereal principles a model or pattern after which the body is to be framed."

Vaughan then proceeds to deal with "the separation of several substances from the same mass," and to "examine that limbus or huddle of Matter³ wherein all things were so strangely contained." What we may perhaps call the process of involution is roughly hinted at under a general description that may be summarized by the phrase that the "darkness was thrust downwards."

LIGHT AS MANIFESTATION

A passage from *Alua Lucis* is inserted here because it throws

² The Point within the circle—the Unmanifested.

³ *Mula-prakriti*—"root-matter."

some more light upon the process of what we today call involution into matter.

"Light originally has no other birth than manifestation, for it was not made but discovered.¹ It is properly the life of everything, and it is that which acts in all particulars. . . . Trismegistus, in his vision of creation, did first see a pleasing, gladsome light, but interminated.² Afterwards appeared a horrible sad darkness, and this moved downwards, descending from the Eye of Light . . . This darkness . . . was condensed into a certain water, but not without a mournful, inexpressible voice or sound . . . After this . . . the Holy Word came out of the light and did get upon the water, and out of the water he made things . . . This is the physical and famous Pythagorean cube, which surpriseth³ all forms, and retains them prisoners . . . The consequences of this prison⁴ which sometimes are sad, and the steps which lead into it are most elegantly expressed in the oracles: 'A steep descent extends beneath the Earth'⁵ leading seven ways by stages, beneath which is the throne of a horrible necessity.'⁶ In a word,

¹ Revealed, manifested.

² Boundless, infinite.

³ Which "catches hold" of or includes all forms.

⁴ Prison of matter.

⁵ Root-Matter; "sophic, spiritual Earth." Vaughan writes about a "threefold Earth" (1) "elementary," (2) "celestial" and (3) "spiritual."

⁶ The "Circle of Necessity"; world of material evolution.

all things in the world—as well as events and substances—flow out of this Well. Hence come our fortunes and our misfortunes, our riches and our poverty, and this according to the scales of the Supreme Agent . . ."

MAN'S "INNOCENCE" AND "FALL"

As to man, he was "in the beginning—I mean the substantial, inward man—both in and after his creation, for some short time, a pure intellectual essence . . . In this state, the *anima* or sensitive⁷ nature did not prevail over the spiritual, as it doth now in us. For the superior mental part of man was united to God by an essential contact. . . . (This was the 'state of innocence.') . . . Man, as long as he continued in his union to God, knew the good only—that is, the things that were of God. But as soon as he stretched forth his hand and did eat of the forbidden fruit, that is, the middle soul or spirit of the greater world . . . his union to the Divine Nature was dissolved; and his spirit being united to the spirit of the world, he knew the evil only, that is, the things that were of the world . . ."

. . . "The perfection of innocence was lost upon his Fall from the Divine Light". . . Quoting Iamblicus concerning the "fall," it appeared that "it came about . . ."

⁷ "Sensual"; sensation, feeling; "desire-nature."

that another soul entered into possession, intermixed with the form of man,¹ and for this cause he is saddled with the yoke of necessity and fate."

"You see now," says Vaughan, "if you be not men of a most dense head, how man fell, and, by consequence, you may guess by what means he is to rise. He must be united to the Divine Light, from whence by disobedience he was separated . . . The soul of man, while she is in a body, is like a candle shut up in a dark lanthorn, or a fire that is stifled for want of air . . ." The souls of men "here below, 'in the circle of generation,' they mourn because of the darkness and solitude, like people locked up in a pesthouse. This it is makes the soul subject to many passions, to such a Proteus of humours. Now she flourishes, now she withers—now a smile, now a tear; and when she hath played out her stock, then comes a repetition of the same fancies, till at last she cries out with Seneca: 'How long this self-same round?' This is occasioned by her vast and infinite capacity, which is satisfied with nothing but God, from whom at first she descended . . . In her are patterns and notions of all things in the world . . . She makes an invisible voyage from one place to another and presents to herself things

¹ Man became a separate individual being, and selfish "desire" naturally emerged as part of his nature.

absent as if they were present. The dead live to her: there is no grave can hide them from her thoughts. Now she is here in dirt and mire, and in a trice above the moon . . ."

THE "SOUL STANDING"

"But this is nothing. If she were once out of the body she could act all that she imagined. 'In a moment,' saith Agrippa, 'whatever she desires, that shall follow . . . ' In this state . . . she can in an instant transfer her own vessel from one place to another. She can—by an union with universal force—infuse and communicate her thought to the absent, be the distance never so great. Neither is there anything under the sun but she may know it, and—remaining only in one place—she can acquaint herself with all the actions of all places whatsoever . . . Finally—(in a quotation from Agrippa's *De Occulta Philosophia*) 'there is no work in the whole course of Nature, however arduous, however excellent, however supernatural it may be, that the human soul, when it has attained the source of its Divinity—which the Magi term the soul standing and not falling²—cannot accomplish by its own power and apart from any external help . . . ' He (God) it is to whom we must be united by 'an essential contact,' and then we shall know

² Is the soul "falling" on the "path of forth-going," and the soul "standing" on the "path of return"?

all things 'shewn forth openly by clear Vision in the Divine Light.' . . . For He made man—as it were—for His playfellow, that he might survey and examine His works."

DEATH, A RECESSION

"Thus far, Reader, I have handled the composition and Royalty of Man. I shall now speak something of his dissolution, and close up my discourse—as he doth his life—with death. Death is 'a recession of life into the hiddenness,' a retreat of hidden natures to the same state they were in before they were manifested. Thus the earthly parts . . . return to the earth, the celestial to a superior heavenly limbus, and the spirit to God that gave it."

"This vanish or ascent of the inward, ethereal principles doth not presently follow their separation; for that part of man which Paracelsus calls the 'sidereal man' . . . but Agrippa calls the 'spectre' . . . this part, I say, which is the astral man, hovers sometimes about the dormitories of the dead . . . In this 'spectre' is the seat of the imagination, and it retains after death an impress of those passions and affections to which it was subject in the body. This makes him haunt those places where the whole man has been most conversant, and imitate the actions and gestures of life."

"I conceive there are—besides the empyreal heaven—two inferior mansions or receptacles of spirits. The one is what our Saviour calls 'the outer darkness,' a place 'whence souls may never come forth' as the divine Plato hath it. The other, I suppose, is somewhat answerable to the Elysian fields . . . the suburbs of heaven, as it were . . ."

Vaughan mentions also the view of Stellatus that there is "a successive, gradual ascent of the soul, according to the process of expiation."

"TRUE KNOWLEDGE"

The following two passages are from *Anima Magica Ascendila* and are quotations from "one whom the Brothers of the R. C. (Rosy Cross) call Sapiens."

"True knowledge begins when, after a comparison of the imperishable with the perishable, of life and annihilation, the soul—yielding to the superior attraction of that which is eternal—doth elect to be made one with the higher soul. The mind emerges from that knowledge and, as a beginning, chooses voluntary separation of the body, beholding with the soul, on the one hand, the foulness and corruption of the body, and, on the other, the everlasting splendour and felicity of the higher soul. Being moved thereto by the divine inbreathing . . . it yearns to be connected with the soul. . . ."

"Learn from within thyself to know whatsoever is in heaven and on earth that thou mayest become wise in all things. Thou seest not that Heaven and the elements were once but One Substance and were separated one from another by divine skill for the generation of thyself and all that is. Didst thou know this, the rest could not escape, unless indeed thou art devoid of all capacity."

"THY GUEST"

Vaughan continues in the same work: "Thou must prepare thyself till thou art comfortable to Him whom thou wouldst entertain, and that in every respect. . . . Fit thy roof to thy God in what thou canst, and in what thou canst not He will help thee. When thou hast set thy house in order, do not think thy Guest will come without invitation. Thou must tire him out with pious importunities,

Perpetual knockings at His door,
Tears sullying His transparent rooms,
Sighs upon sighs: weep more and
more—

He comes."

"THE WAY THOU MUST WALK"

"This is the way thou must walk in, which if thou dost, thou shalt perceive a sudden illustration, and there shall then abide in thee fire with light, wind with fire, power with wind, knowledge with power, and with knowledge an integrity

of sober mind.' This is the chain that qualifies a Magician. For saith Agrippa: 'To make search into things future and at hand, or into other hidden things, and those which are foreshewn to men divinely . . . as also to perform works exceeding the common course of the powers of Nature, is not possible apart from a profound and perfect doctrine, an uncorrupted life and faith, and is not to be performed by light-minded and uninstructed men.' And in another place: 'No man can give that which he himself hath not. But no man hath save he who having suspended the elementary forces, having overcome nature, having compelled heaven, having reached the angels, hath ascended to the Archetype Itself, as coadjutor whereof he can accomplish all things. This is the place where if thou canst but once ascend and then descend,

Then oft the Archetypal World attain
And oft recur thereto and, face to
face,
Unhinder'd gaze upon the Father's
grace."

"Have therefore a charitable, seraphic soul: charitable at home in not being destructive to thyself . . .; charitable abroad in a diffusive goodness to the poor. . . . Settle not then in the lees and puddle¹ of the world; have thy

¹ Do not remain content with the baser, material things of the world.

heart in Heaven and thy hands on earth. Ascend in piety and descend in charity, for this is the nature of Light, and the way of the children of it. Above all things avoid the guilt of innocent blood, for it utterly separates from God in this life and requires a timely and serious repentance if thou wouldst find Him in the next."

"I would have thee know that every day is a year contracted, that every year is a day extended. Anticipate the year in the day and lose not a day in the year. Make use of indeterminate agents till thou canst find a determinate one. . . Circumferences spread but centres contract: so superiors dissolve and inferiors coagulate. . . . Learn from thy errors to be infallible, from thy misfortunes to be constant. There is nothing stronger than perseverance, for it ends in miracles."

THE DRAGON OF WISDOM

"Separate therefore the thick from the thin¹ artificially, unless

thou dost delight in extreme poverty. I give thee faculties both male and female, and the powers both of heaven and earth. The mysteries of My art are to be performed magnanimously and with great courage, if thou wouldst have Me overcome the violence of the fire, in which attempt many have lost both their labour and their substance. I am the Egg of Nature known only to the wise, such as are pious and modest, who make of Me a little world.² Ordained I was by the Almighty for men, but—though many desire Me—I am given only to few, that they may relieve the poor with My treasures and not set their mind on gold that perisheth. . . . I am the old Dragon that is everywhere present on the face of the earth." (*Cælum Terræ*)

¹ "Thick" (matter) "thin" (spirit), appear to be technical terms among mystics of certain schools. We are adjured to align ourselves with the spiritual as a result of conscious choice.

² A "microcosm," an incarnation, or embodiment. (Another technical term among mystics.)

DEDICATION

My life is a silver lamp,
Burnished for Thee;
Its oil, the distillation
Of weary hours
And sudden glory.
Mine, the silver lamp,
O Lord,
Thine, the lighting!

EVELYN B. BULL

THE OCCULT CHRONOLOGY OF THE FOURTH ROUND

BY ARYA ASANGA

1. THE GEOLOGICAL ERAS

OCCULT chronology is a tricky thing to trifle with, especially in connection with scientific chronology. Like a steel spring or a piece of rubber, it may easily be stretched or compressed. But when stressed too far either way, it is apt to play a trick, suddenly jumping out of our control, and leaving nothing but thin air for our hands to grasp, if not a scathe. The reason is, of course, that we know yet so little of it, only a few of the largest milestones with enormous gaps in between, and faint hints where others might be.

In H.P.B.'s time there was an enormous gulf gaping between "the chronology of the Secret Doctrine" (II 450) and the figures of science, seemingly unbridgeable. But time is a master-builder, and since last century the progress science has made, expanding exactly a million times the four thousand years allotted to the Earth's creation by the Biblical time-table, has been very satisfying for the occult chronologer.

A notable attempt to bring the ancient occult and the modern

scientific figures in alignment was made by Miss E. W. Preston, M.Sc., in her book *The Earth and Its Cycles*, which appeared in 1931. Her work has perhaps not received the recognition it deserves. But it has two shortcomings from the Theosophist's point of view. First—some of the "alignment" has been obtained at the cost of or by suppressing the occult figures in favour of the scientific data. Second—where the older teachings (*Secret Doctrine*) differ from the younger (*Man: Whence, How and Whither*), the book "sides" with the latter, and ignores the former. Examples of these shortcomings will be cited in the course of this article.

The basis of our chronology and the starting-point of all our calculations must necessarily be two great time-tables, found in *The Secret Doctrine*. These, combined with a third table in H. G. Wells's *The Science of Life*, make up the following time-schedule of the geological eras and periods, with the place in them of the four stages in the evolution of life—mineral, vegetable, animal and human.

TABLE I

ERAS		PERIODS	FIGURES IN MILLION YEARS				STATE OF THE EARTH	STAGES OF THE EVOLUTION OF LIFE	TIME B.C.
MODERN NAMES	OLD NAMES OF H.P.B.'S TIME		SCIENCE		OCCULTISM				
			PERIODS	ERAS	PERIODS	ERAS			
1	2	3	4	5	6	7	8	9	10
Archæan	Palæozoic	Laurentian	150	300	76	171	Translucid	Mineral	—320
		Cambrian	124		64		Opaque	Vegetable	—244 —210
		Silurian	26		31		Throes of Adolescence	Animal	—180
		Devonian	70	41	Human	—149 —120			
		Carbon	77	46		103		—108	
		Permian	28	16		—62			
Mesozoic		Secondary	Triassic	48		16	Periodical convulsions ; cool, hard and settled		—46
			Jurassic	24		8			42½
			Cretaceous	53	18½	—22			
Cenozoic		Tertiary	Eocene	20	1½	3			—18 —3½
	Miocene		20	1½	—2½				
	Pliocene		10	½	—1				
		Quaternary	Pleistocene	½	½	½	½	—½	
		Totals	650½	650½	320	320			

Columns 1 and 4-5 are from Wells' book (1931, p. 198), columns 2-3 and 6-7 from SD II 710, and columns 8-9 from SD II 312. Column 10 is added to show the continuous flow of time from 320 million B.C. up to the present day. All the figures indicate millions of years, and have been generally rounded off.

The Laurentian Period is not mentioned in Wells's table. It consists of the oldest schists and granitoid rocks in the Precambrian or Archæan Era, the younger part of which is also called the Proterozoic, and the oldest, the Archæozoic. For the sake of fixing a definite time-limit for this period, I have added an entirely speculative 150 million years to Wells's figures (top of column 4).

H.P.B. does not give any figures for the periods (column 6), only totals for the eras (column 7). These have therefore been subdivided in proportion to the scientific figures for the periods.

A comparison of the occult with the scientific data shows that the latter are far in excess of the former, in fact twice as large, generally speaking. I cannot attempt to reconcile the two. I have only the suggestion to offer that science somehow or other has entangled itself with and is therefore embracing in her figures some previous Round or Rounds. The occult figures, as we shall see hereafter, are concerned only with our present Fourth Round. We shall recur to this problem of Rounds later.

It is here the place to give an example of the first shortcoming of *The Earth and Its Cycles* noted above. Miss Preston seems to think that the names given by H.P.B. in *The Secret Doctrine* or by the Masters in *The Mahatma Letters*

to the Eras and Periods, have no significance at all; that, for example, when H.P.B. assigns the beginning of the Primary Era and the Devonian Period to 150 million years ago, she does not really mean the "old red sandstone," but the "Rhætic, Keuper, Muschelkalk and Bunter" formations of the Triassic Period and the Secondary Era. This is of course unacceptable. As if the Masters, speaking on their own account or through their mouthpiece, H.P.B., did not know what kinds of material things they were really talking about, as if they were uttering hollow sounds! Their "dates and names are quite out of agreement with modern thought," we are told (p. 50). That is very unfortunate for modern thought, but it may leave us quite serene. At all events, the rejection by science of the occult data justifies least of all the submission of the latter to a procrustean treatment to suit the former, but rather the reverse.

To give a concrete example of such a treatment, in the table on page 43 of her book, Miss Preston lets it appear as if the "occult statements" make allowance for the "first sedimentary rocks" to reach back to 600 million B.C., in conformity with the scientific figures. H.P.B. however is emphatic that "in the Esoteric doctrine sedimentation began in *this* [fourth] Round approximately over 320 million years ago" (SD II 715).

This figure, 320 or 300 and odd million years, is the first of those great milestones referred to in the opening paragraph of this paper. Again and again H.P.B. recurs to it: SD II 52, 66, 68, 149, 251, 308, 312, 710, 712, 715. It apparently marks the beginning of this our Fourth Round. It is up to that very beginning that the materialization, solidification, sedimentation, crystallization, or stratification—all terms used by H.P.B.; we shall meet each in turn—of the Earth's crust reaches back. Says H.P.B.: "Humanity has existed upon it [the Earth] for the last 18 million [and odd] years. This period was preceded by 300 million years of the mineral and vegetable [and animal] development" (SD II 149).

This epoch of 320 million years is subdivided by the occult commentaries as follows: "During the first seven crores of the Kalpa (70 million years) the Earth and its two Kingdoms (mineral and vegetable), one already having achieved its seventh circle, the other, hardly nascent, are luminous and semi-ethereal, cold, lifeless, and translucent. In the eleventh crore [110 million] the mother (Earth) grows opaque, and in the fourteenth [140 million] the throes of adolescence take place. These convulsions of nature (geological changes) last till her twentieth crore of years [200 million], un-

interruptedly, after which they become periodical, and at long intervals. The last change took place nearly twelve crores of years ago (120 million). But the Earth with everything on her face had become cool, hard and settled ages earlier" (SD II 312).

It is on the strength of the last sentence, that the Earth had become "cool, hard and settled *ages earlier*" than 120 million years ago, and also because of the assertion immediately following, that "even before that time the Earth was ready to receive her human stock" (SD II 312), that I have divided the epoch from the 14th to the 20th crore into two, and drawn the second half into the human evolution, bringing this therefore further back, from 120 million to 150 million B.C., as shown in column 9 of our Table.

We are assured by H.P.B. that the totals for the geological eras given by her and shown in column 7, "harmonize with the statements of Esoteric Ethnology in almost every particular" (SD II 710). It is only with regard to the relatively small figures for the Quaternary and Tertiary Eras that she notes their being "probably in excess."¹ Let us see if we can find out how much.

¹ It is therefore misleading when it is said in *The Earth, etc.*, (p.50), speaking of all her figures indiscriminately, that "H.P.B. says herself that they are too long." On the contrary, she definitely asserts the correctness of all the figures amounting to 311 million years, and only allows an excess for the comparatively insignificant figures of the last 9 million years.

In one place H.P.B. tells us that "the last of the lands of Lemuria perished about 700,000 years before the beginning of the Tertiary Period" (SD II 433),¹ which according to her unrevised figure would be 9,700,000 B.C. I assume that the last land of Lemuria will not have perished much before or after the last sub-race of the Third Race had run its course, so that, roughly speaking, we may take the end of the Continent and of the Race as coinciding. In another place she writes that "the third Earth went down into the lower Deep (the Ocean) 4,242,352 years ago" (SD I 439). If we deduct 700,000 years from this last figure, the remainder, 3,242,352 years, will represent the lifetime of the Quaternary and Tertiary Eras together. This 3½, instead of 9 millions, seems indeed a rather drastic reduction. I would not have thought that the words "probably in excess" could ever mean an excess of nearly two-thirds. However, we have to stick to H.P.B.'s figures. They are the only things we are sure of in occult chronology. Dividing these 3½ million years between the four periods involved, from the Eocene to the Pleistocene, in the same proportion as the scientific figures, and assigning to the Pleistocene the ½ million years of science, gives us the revised figures as shown in

¹ See also ML 151.

columns 6-7 of our Table I. The remaining 5½ million in excess I have added to the preceding era, thereby bringing its total from 37 to 42½ million, also divided proportionately over the periods.

There is another date given by H.P.B. which broadly confirms these revised estimates. "The Secret Doctrine," we are told, "assigns from 4 to 5 million years between the incipient and the final evolution of the Fourth Root-Race, on the Lemuro-Atlantean Continents" (SD II 10). The last remnant of Atlantis, Poseidonis, was destroyed in very recent times, only 9,564 B.C.² We may accept this date also as roughly marking the end of the Fourth Race. The 5 millions (to take the highest estimate) of its lifetime would therefore not reach into the Secondary Era or into the Lemurian race if we followed H.P.B.'s unrevised figures, but according to the revised estimates they would be respectively 1½ million within the lower boundary of the Secondary Era, and ¾ million within the limits of the Third Race and Continent. Says H.P.B.: "This [Secondary Era] is the age of the Third Race, in which the origin of the early Fourth may be perhaps also discoverable. We are, however, here left entirely to conjecture as no definite data are yet given out by the Initiates" (SD II 713). The above revised

² ML 151.

figures however make the "perhaps" into a certainty, and the "conjecture" into a fact. That may be counted a fortunate result indeed.

We must now turn to the problem of Rounds, and the relation of our figures to these evolutionary cycles. In these later years we have come definitely to identify the Hindu cycle known as a Manvantara, of about 310 million years, with what Theosophy calls a Round.¹ And I think in a general way this assumption—for it is only that; there is no recognized occult authority for it in our literature—may be more or less correct. Still, in some ways our later conceptions regarding the Rounds must be somewhat modified.

For example, it is generally accepted that our present Fourth Round has already run a little more than half its course, so that from the beginning of this Round up to the present moment some 160 million years should have passed. Yet, as we have seen, H.P.B. definitely says that "in the Esoteric Doctrine sedimentation began in *this Round*"² approximately over 320 million years ago" (SD II 715). Again, this "process of materialization or crystallization took place *at the beginning of the Fourth Round*"³ and reached its maximum after the appearance of man" (SD

II 68). Now, if indeed the beginning of our Round was 320 million years ago, then it would appear as if the whole Fourth Round, according to our later conceptions, was already finished; or as if H.P.B. calls a Round something else than we at present do. Each Round in our later conception is followed by a Pralaya of equal duration, but it is as if H.P.B. starts our Fourth Round from a point situated half-way in what we are wont now to call the Pralaya of the previous Third Round. This difference in counting Rounds between *The Secret Doctrine* and our later literature is shown in Table II on the next page.

Undoubtedly H.P.B.'s method of counting these Rounds is more logical.⁴ A manvantara is a time of outgoing energy in the first half of its cycle, when it follows the Pravritti Marga and Dharma. In its second half the energy returns or turns inward again, the Nivritti Marga. With the pralaya it is just the other way round. Its first half is as it were a continuation, a further deepening of the inturning movement, while its second half is the re-awakening to the outward call, continued and strengthened in the first half of the next manvantara. From this re-awakening (second half pralaya) to the turning

¹ See *The Earth*, p. 19 ff.

² Her own italics.

³ My italics

⁴ And probably more in conformity also with Hindu teachings which, for example, let every manvantaric yuga both be preceded and followed by a Sandhya (SD II 308).

TABLE II

EARLIER TEACHING	PRALAYAS AND MANVANTARAS	LATER TEACHINGS
First Round	Second half pralaya First manvantara	First Round
Second Round	First half pralaya Second half pralaya Second manvantara	
Third Round	First half pralaya Second half pralaya Third manvantara	Second Round
Fourth Round	First half pralaya Second half pralaya Fourth manvantara	Third Round
	First half pralaya Second half pralaya	
		Fourth Round

ing inward (second half manvantara) is therefore logically the real complete Pravritti Marga, while the other half, from second half manvantara to second half pralaya, is the real complete Nivritti Marga. And these two together, from re-awakening to reawakening, or from second half pralaya to the next second half pralaya, form one complete Round.

That there may not be any misunderstanding as it were concerning the starting-point of the Fourth Round, H.P.B. further remarks: "With regard to the 320 million of years assigned to sedimentation, it must be noted that even a greater time elapsed during the preparation of this globe for the Fourth Round *previous to stratification*"

(SD II 715).¹ By this preparation of even a longer duration, must be understood the three manvantaras and 2½ or 3 pralayas previous to the Fourth Round, and embracing a period of six times 310 million or 1860 million years, just about the age of the Earth, recognized by modern science.

When therefore the figures of science for the duration of the geological periods assign an age from 600 to 650 million years to the oldest rocks in the crust of the Earth, there is no doubt that they are embracing, according to H.P.B.'s counting, pre-Fourth-Round times up to half-way the previous third manvantara. The explanation of this confusion is that in the Fourth

¹ H.P.B.'s italics.

Round only the real physical materialization of the Earth's strata began, but that their organization and differentiation into the various kinds of rocks and minerals started, of course, from the beginning in the First Round, when matter was still in subtler, etheric, super-etheric, and perhaps astral, states, and only gradually condensed, becoming what matter is now.¹
(Next instalment: "The Human Races.")

¹ Cf. SD II 68, 157, 712-3.

A PRAYER: QUESTIONS OF MY HEART

[Translated from the Gujarati. The writer of the original song, Saratchandra M. Mehta, was a young poet of Surat who died at the age of 18, when attending college and preparing for his B. A. examination. The song was sung by four little girls in Gujarati at the beginning of Mr. Jinarajadasa's lecture meeting in Surat, 29 March 1941.]

Speak, speak only a little—O King of Yoga, O Knower of mysteries!
Will you solve my inner problems,
Deep inner mysteries of my heart?

Stars are ever playing hide-and-seek in the skies;
So many suns and moons like ours are shining.
Tell me how this intricate knitting was knit?
Solve these inner mysteries,
Deep inner mysteries of my heart!

Tell me with what object was this Universe created;
After creating why did the Creator choose to remain in hiding?
Will you tell me the hidden secret of it, O King of Yoga?
Solve this inner mystery,
Deep inner mystery of my heart!

Some say this Universe is the sanctuary of saints;
Some say it is the prison-house of Māyā.
Will you tell me then what the Universe is, O King of Yoga?
Solve this inner mystery,
Deep inner mystery of my heart!

The Creator of the Universe is One and Indivisible;
Then why do we find no Unity but diversity?
Will you tell me the reason why it is so, O King of Yoga?
Solve this inner mystery,
Deep inner mystery of my heart!

What is the object of life? What of this Universe?
If there is any hidden meaning in it all, please, I beseech you,
Show it.

Tell me this much only, O King of Yoga
Solve this inner problem,
This deep innermost problem!

THE TRUE WISDOM AND GREAT STORIES: VI. Sindbad the Sailor: Voyage Six

BY W. E. MARSH

A LONG HEAVEN-LIFE

HITHERTO, as readers will remember, Sindbad has started the story of each of his Voyages with the words "in a short time" or "it was not long"; now, however, he says "after a year's rest," thus indicating a much longer period of heaven-life.

By the struggles and experiences through which the personality passes the Ego obtains the pabulum by which he grows, and the richer the personal life the more nourishment is obtained, and so the longer time necessary for the building of it into his being.

There is another point one should mention, the nearer the approach to Freedom the more do some wish to sacrifice in order to serve, but this does not seem to be the way of the Ego symbolized by Sindbad, who appears to leave the heaven world only when the thirst for sentient existence arises, and not from an inner urge to consecrate, for the benefit of others, any of the bliss of heaven-life he has earned for himself.

There are many ideas held by Theosophists not illustrated in

these Voyages. Our Theosophy teaches such a full and rich philosophy of life that no story or set of stories could illustrate all its points. Contrariwise we must not conclude that the idea of sacrifice was unknown to, or not valued by, these more ancient people merely because it is not mentioned here. But this is by the way.

SEVERE TESTING ON EARTH

Again Sindbad travels overland to the port of embarkation, and after sailing for some time the captain loses his way, the ship is caught by a current and dashed to pieces at the foot of an inaccessible mountain. This time all are saved, with some food and their cargo. They divide the food equally amongst themselves. Unable to escape they gradually die of starvation, as their portions become exhausted. Sindbad survives and buries the dead. The mountain is composed of crystals, rubies and other precious stones. There is a fountain of pitch which runs into the sea, the fish eat of it and throw it up again as ambergris. On this spot trees are growing, and there is a

further very strange phenomenon, a river of fresh water runs from the sea into a great, dark cavern. Sindbad, after burying the body of the last man who died, builds a raft, loads it with rich merchandise, and being very careful to get the balance right, sets off into the darkness with the assistance of two oars.

To *lose one's way* is to adopt ideas and theories put forward by the lower mind with regard to spiritual matters, to attempt to explain divine things solely in physical-plane terms, and to believe them literally: as full spiritual truth cannot be comprehended by the physical brain alone, this attempt will always lead one astray and to disaster. The *inaccessible mountain* represents those divine truths to the full understanding of which the lower mind cannot attain or climb up. The food they save from the wreck are those truths they are able to grasp (understand). Each has his share, but they are found to be inadequate to the new conditions. The hunger (starvation) from which they suffer is that desire for external things which can never bring lasting satisfaction (eternal life). *Dying* is the indication of changing conditions, the ending of one cycle and the commencement of another; not of necessity for the one who dies, quite often, as in this case, for the one who is left. Usually this symbol is used when the change

is slow and gradual rather than abrupt and quick.

The *burying of the dead* by Sindbad is a symbol of the Ego ridding himself of old and useless habits of thought, and not until this is completely done is there room for fresh and living ideas. Only when he has buried the last body does he think of building a raft. The precious stones in the mountain represent the virtues which need the presence of plenty of people and a free life and trade, for them to be valuable. We met the same idea in the Valley of Diamonds in the first Voyage. A *fountain* is something that wells or springs up into one's conscious life from below, and can be helpful or harmful. In this story it is a *fountain of pitch*. *Pitch* symbolizes the lusts of the flesh, and the *fish* which eat it are the sensual affections, and they return it as ambergris. A curious symbol, and one which indicates that purified and rightly used these lusts and sensual affections can produce much happiness and satisfaction for the higher nature. For *ambergris* is a very valuable and highly esteemed ingredient of many a perfume, which brings delight to the senses.

There being no streams of water, and trees which bear no fruit (not actually mentioned, but a natural inference, as they die for want of these things), indicates the absence of those channels through which

truth and love (the pabulum of the spiritual man) are poured into the world (see Voyage Five).

ONE PASSES THE TEST

Under such sad spiritual conditions they are flung upon their own inner resources for sustenance, and in this very severe test all fail (die) except Sindbad. The river which flows into the dark cavern from the sea is the river of life confined in the lower quaternary (dark cavern). Its nature is there changed (salt to fresh), and it bears or supports a different form of life, not so much in shape as in inner adaptation. The *salt of the sea* is Wisdom and Truth, its absence from the river of life indicates that these virtues must be sought for on other planes of existence.

The building of the raft and the loading of it with merchandise is the collecting and depending upon the qualities which go to make up one's character, and that they should be properly balanced is very important, as an over-developed virtue can become a vice and possibly wreck one's life. The *raft* is now the causal body in which the Ego resides on the river of life; the *oars*, the emotions and desires of the higher nature which both impel and assist in directing one's courses along this river.

The stream carries him into the cavern, and he is soon in perfect darkness. He eats the food he has brought with him, becomes insensi-

ble for an unknown period, and revives to find himself lying by the side of the river on an extensive plain surrounded by Negroes, his raft moored alongside. They are surprised to see him and beg for his story. He asks for food first, and many sorts are given him. He eats and then narrates his adventures. The men are astonished at what he tells them. They give him a horse and take him to their King with his raft and goods. He is well received and cared for. He offers all his merchandise as a gift, but the King will not accept it, saying that he will instead augment it liberally. The country is very wealthy, rubies and minerals abound, rare plants and trees grow, especially cedars and coco-nuts. There is a pearl fishery and a valley of diamonds. He makes a pilgrimage to the spot at the top of a mountain where Adam lived after being turned out of paradise.

The "darkness" of the cavern is the condition of the soul banished from the heaven world and confined within the limits of the flesh. It also stands for that period during Initiation when the soul has to remain poised and equable though feeling utterly alone. No panic must supervene but a steady and persistent determination to see the trial through. That Sindbad is able to do this is portrayed by his eating of the food he has brought with him; this represents support

and sustenance for the soul as we have frequently seen before. The insensibility which follows is allied to the three days and nights when the initiate lay unconscious in the chamber of Initiation during the performance of the Greater Mysteries. Sindbad wins through, conquers all the dangers, and awakens to find himself in a fair country surrounded by Negroes. These, unlike those of the fourth Voyage, were friendly, they fed him and cared for him.

The Negroes whom he sees around him on awakening are black men, that is, those who are ignorant of the higher things of life, unspiritual but not evil: this we know because they are kindly in their actions. They feed him with various kinds of food. The lower can always serve the higher; perhaps it would be better to say that the higher can always learn from the lower, receive sustenance which assists growth. He tells his adventures, that is, the higher instructs the lower. Their being very astonished at what he tells them means that they cannot take in or understand all his teachings, but they can and do recognize something of his worth and originality and deem him fit to be presented to their leader.

The Negroes present him with a horse, that is, they acknowledge his superiority as regards the higher aspect of both intellect and intelligence (horse).

MEETING A GREAT ONE

The King all through acts in a different way to that of any character we have yet met in these stories. He refuses Sindbad's offer of a gift although he is offered ALL, but says that he will himself augment Sindbad's store liberally.

This King is an Adept, as we shall see more clearly when we study the gifts he sends to Alraschid. He is not Sindbad's Master, so can receive nothing from him. But he recognizes him as the pupil of a Brother and assists him as he is able.

The wealth of the surrounding country represents the spiritual attainments of the Ruler. We have dealt with most of these symbols before, but perhaps it would be proper to repeat them again and so complete the picture here. *Rubies* are the Higher Mind. *Minerals* are the truths pertaining to this world, scientific knowledge, the facts of life. *Cedars* stand for the Spiritual Man. *Coco-nuts* for Wisdom and Love. *Rare plants* are the spiritualized human instincts and feelings. *Trees*, the complete human being with all his bodies. The *pearl fishery* stands for the transmutation of knowledge into wisdom; while *diamonds* are the Divine Light of Truth. It would hardly be possible to find a better set of symbols to show forth the high spirituality and wisdom

of a ruler, and his wise rule is reflected in the contentment and happiness of the young souls (Negroes) around him.

Next the visit paid to the spot where Adam lived after his banishment. *Adam* has two meanings, a higher and a lower. The higher refers to the Archetypal Man on the three higher planes. The going to the *top of a mountain* is entering into meditation, *Samādhi*, so this tells us that Sindbad fell into a deep trance during which he reached the Archetypal World and saw or was given a glimpse of the plan of the future.

After this he begs to be allowed to return to his own country. The King of Serendib grants permission, gives him a rich present for himself, and a letter and a very handsome gift for his Caliph.

This latter consisted of a ruby cut into the shape of a cup standing six inches high, filled with large pearls; the skin of a serpent whose scales were as bright as gold, and which preserved from sickness all those who lay upon it; 50,000 drachms of wood of aloes and 30 grains of camphire; and lastly, a female slave of great beauty whose robe was covered with jewels. Sindbad arrived home safely and presented himself to the Caliph Haroun Alraschid, who was very pleased with the gift from the King of Serendib and sent Sindbad away well rewarded.

From a study of the nature of the offerings from the King to the Caliph, we become certain that he was an Adept and was sending gifts to an equal. First there is the cup made from a ruby and filled with large pearls. The *cup* or *chalice* is the causal body. A ruby of such great size is a rare and precious gem, and symbolizes the highest qualities of the mind; the great care and labour bestowed on this jewel in cutting it to shape speaks of the perfection to which these qualities have been brought through a long period of effort (many lives). The *pearls of great price* with which it is filled signify the deep experience and knowledge of spiritual things which, gathered during these many lives, those awake on the Higher Planes are able to exchange with each other.

Next the *serpent's skin* with its healing power. This reminds us of the Brazen Serpent of Moses in the Wilderness, and stands for the Buddhic forces which, when they are allowed free play through all the vehicles, are able to heal every sickness both of mind and body. Being bright and shining as gold represents the full and perfect splendour, which nought can tarnish, of the Buddhic body itself.

Then there are 50,000 drachms of wood of aloes and the 30 grains of camphire. First there are the numbers to consider. The 50,000 is five multiplied by ten thousand.

Five stands for the planes of manifestation but being raised to such a high power shows us that the reference is to the highest spiritual planes. The 30 is three multiplied by ten. *Three* is the number showing completeness of a state or condition, and is the perfect number when referring to the higher planes, which, being multiplied by ten, as it is here (30), shows that the reference is to these higher planes. Combined, these symbols speak of the completeness and perfection of the lives lived by those who have attained to full consciousness on these planes.

With regard to the materials. *Wood of aloes* has a twofold meaning; one we considered when studying the fifth Voyage; the other arises from the fact that it was largely used in torches to give light or dispel darkness, which here refers to the scattering of ignorance and evil. *Camphire*, which is an old-time name for camphor, was also highly esteemed because of the bright light with which it burned, and so was added to the material of which the torches were made. These two materials then symbolize the Spiritual Light which is in the possession of Those who have developed the higher bodies as vehicles of consciousness.

Lastly there is the female slave of great beauty whose robe is

covered with jewels. Being *female* indicates that the feminine side of nature is under consideration: the passive, receptive, emotional and Wisdom aspect. Being of *great beauty* shows that this side has been raised or sublimated to the greatest perfection. Being a *slave* is that this aspect has now been completely overcome and rendered entirely submissive or obedient to the Ego. The *robe covered with jewels* is the Robe of Glory, the most perfect of all our spiritual vestures.

THE BEARER OF GIFTS

These offerings, with their deep spiritual meaning, show us something of what the King thinks of the Caliph, and to be able to appreciate such attainments means that he must have them himself. They are a wonderful tribute and convey a great compliment from one great Adept to another.

In being the bearer of these presents Sindbad is sufficiently rewarded. Except for the gifts made to him by the King and the Caliph, he won nothing for himself from this Voyage (life). This means that he has now advanced far enough along the Path to be able to receive direct illumination or teaching from his own and other Masters.

OUR HIGH PURPOSES¹

BY GEORGE S. ARUNDALE

IN *A Guardian Wall of Will* I have given the various general qualifications for those who want to be helpers. I want to make clear that, of course, the Guardian Wall still stands, even though here and there it has had to recede or be pierced, even as an army may have to fall back in the face of the enemy. In such cases it is a matter of *reculer pour mieux sauter*—to move backwards in order the better to leap forwards.

If you are still to be constituent units of the Guardian Wall, you must become clear as to the weapons with which you are fighting. I do beg of you most earnestly to disentangle yourselves from all your usual viewpoints, ideas, conceptions, convictions. I cannot stress sufficiently that those who wish to serve the Masters at such a time as this must have the capacity for greatness, which might also be termed the power to let go those things which ordinarily seem to them so absolutely vital and about which they feel so tremendously convinced. I also am on the watch to try to give up anything that is not directly serving the Will of the Elder Brethren. It does not in

the least degree matter to me what people may think of me or how much I may have to change, if by changing I can draw a little nearer to the reflection of the Will of the Elder Brethren. I am constantly challenging myself, for fundamentally I have no other will than Theirs, and I do not want my own personal views to interfere (as if they could!) with the due execution of Their Will.

OUR WEAPONS

Now let us be sure with what weapons we are fighting, first, of course, when we can disentangle ourselves from ourselves.

1. *With the Will of the Hierarchy as an Oriflamme before us, and it is an Oriflamme that has never suffered defeat.*

So our first concern must be that we are exponents, as best we can be, of the Will of the Elder Brethren. You have no idea what a difference it makes if you do not talk from yourselves but you try to talk from Them. If instead of allowing your own thoughts to drift through your mind you endeavour to become a channel for Their Thought. I am so especially anxious that in the Peace and Reconstruction

¹ A Talk to the Vigilance Group at Adyar.

Department no one comes to give his own particular views, saying: "I have *always* thought this or that." What does it matter what one has always thought. What matters now is what *ought* to be thought, what will help most in the unfoldment of the Plan as the Plan is before our eyes at the present moment. The Will of the Hierarchy comes first.

2. *With the sword of Righteousness and in the armour of Sacrifice.*

There must be in us a sense of righteousness and a spirit of sacrifice, so that we give up for the sake of Their work, so that our righteousness penetrates all that is opposed to it. Even if, as is almost inevitable, we should sometimes make mistakes, the spirit in us of sacrifice and the eagerness to righteousness will minimize the mistakes and make our work effective in the service of the Hierarchy.

First we have the Will of the Hierarchy, and then we have that Will coming down into our very beings, vitalizing in us the sense of Righteousness and giving us the eagerness to sacrifice.

3. *With the clear realization of our purposes—of our "war aims" as they might indeed be called.*

What are our war aims?

First, obviously, the relief of the whole world from tyranny and injustice. That must go without saying.

Second, the building up of an Indo-British Commonwealth, or of

a wider Commonwealth still, of which the Indo-British Commonwealth shall become an integral part to ensure to the world Peace, Freedom, Justice and Contentment.

I should add that the Indo-British Commonwealth has to be the heart of any World Commonwealth, with the conception of the Crown as the symbol of the solidarity of the various constituent nations.

If you were to ask me what is my Instrument of Instructions, to use a phrase more properly applied in connection with the Instrument of Instructions received by a Viceroy when assuming office, I should say that it certainly consists of an Indo-British Commonwealth, with Britain and India as equal partners, and it consists too in the bringing forward of the idea of the Crown as the symbol of the solidarity of them all. I had to write about this Crown-Symbol,¹ for it is an extremely important consideration which must be clearly brought before the public.

Third, the building up of an Indo-British Commonwealth which involves the freeing of India to become an equal partner in such a Commonwealth. But we must not forget China. The freeing of China is vital, as is the freeing, the release of every land enslaved by Germany, together with Abyssinia and Albania. We must make a clean

¹ See Watch-Tower, January 1940.

sweep of all aggression, whether within or without the British Empire.

There must be the abolition of dictatorships, and of all that coerces, and the establishment of a righteous Peace, made by the people for the people, and not by the tycoons for vested interests.

These are the high purposes for which we are fighting. We can add others, if we are quite sure that they come within the purview of the Hierarchy. We may have some special knowledge of factors which should be included. If we have that special knowledge, we should endeavour to place that knowledge in touch with the Elder Brethren, without, of course, any wish that They will see it as we do, but rather to see whether we are thinking along the higher lines.

Thus, as we become quite clear with regard to our high purposes, we shall make them part of our very natures, and become fighters for them. But also always should we endeavour to unify ourselves with the Higher Will, and the more we are able to do that, the easier and more effective do our lives become.

It is in this way by right willing, right thinking, right feeling, and especially by right activity, that we shall be able to form a substantial part of the Guardian Wall of the Will of God.

One need never feel that one is not forming a substantial part of

that Guardian Wall if one is doing one's utmost to commune with the Will of God and to fulfil it. There is a blessing that those receive who are impersonally sacrificing, eager to become part of this Guardian Wall, and that blessing gives them a sense of strength and power, of clarity, of freedom, which enables them to fight all the more effectively.

It is with that clarity in our natures, with our natures bereft of doubt and indecision, not merely thinking by ourselves and for ourselves, not merely hoping for the best, that thus equipped, we can give wise assistance to all who are in trouble and distress. It is thus we become most effective as invisible helpers.

WORKERS BY NIGHT AND BY DAY

We are particularly needed as invisible helpers in these days. Not only do we work at night but we work equally during the day as invisible helpers. If we have the eyes to see, we might very well see an individual going about his ordinary everyday business in the waking consciousness on this side of sleep, and yet being surrounded by the importunities of people who need help, even apart entirely from the preoccupations on the physical plane. We have yet to learn that we can be many people. If we are invisible helpers, whether on this side or the other, we need never say that we have no

time to attend to this, that or the other. We always have time, for there are multiple personalities within each one of us, and one of those personalities can attend even when another is preoccupied. Though there is a limit to our capacity on the physical plane in our outer waking consciousness, it is apart from that that there is so much help we can give to those people who come all the way to India to get help, because they have clearly seen little lighthouses from afar in their darkness. All of us who are members of the Vigilance Group are *de facto* lighthouses and attract the unfortunate and miserable from all over the world.

The principal obstacle to work whether it is when we are absolutely asleep, or when the waking consciousness merely does not function, or when we are awake, is the lack of clarity as to what are our purposes, and the accompanying lack of self-control, because if one is not clear, then self-control tends to slacken.

QUALIFICATIONS REQUIRED

There are one or two points that are of very great importance in inner-plane work.

First, *Only the peaceful can give Peace.*

One of our first objectives is to help these unfortunate people to have a peace which too often is far away from them and apparently

unattainable. If you and I are to give peace, we must be peaceful. We must be peaceful in the waking consciousness here. Otherwise we are not likely to be peaceful in that other consciousness there. There is not such a tremendous distinction between the type of consciousness that there is here and there. If one has irritability and nervous disturbances of various kinds, those will be there on the other side and will prove as great an obstacle there as here. We cannot give to others that which we do not possess ourselves. Only the peaceful can give peace.

Similarly with Courage. *Only those who have Courage can give Courage.*

There is nothing more vital to the hundreds of thousands of unfortunates scattered throughout Europe and the millions scattered throughout China than courage. They want courage urgently, but the world is so fear-ridden that unless we ourselves have courage we cannot hope to arouse it in others. We must be sure that we have courage in the particular sufferings in which we live and move and have our being. Peace is so vital, and out of peace can come courage, but only the courageous can give courage.

Only the serene can give Serenity.

Serenity is ever a dominant characteristic of the Elder Brethren. They are *par excellence*

perfect embodiments of Serenity. We cannot, of course, achieve Their Serenity, but we can gain a measure of it and then we can give of that measure we already have.

So we have Peace, Courage and Serenity as qualifications for the invisible helper.

Only the beautifully impersonal can be all things to all who are in need.

One of the principal duties of an invisible helper is to be able to help anyone where that individual is, just according to his own particular need. Unless we are, comparatively speaking, impersonal, we cannot change frequently, and there is often such a great need for frequency of change. We must be a Hindu to the Hindus, a Muslim to the Muslims, a Buddhist to the Buddhists, a Christian to the Christians, a Parsi to the Parsis, a Jain to the Jains, a Jew to the Jews. We must be able to be to anyone as of his own particular faith, by no means necessarily because in this waking consciousness we are very familiar with the faith.

Or the need may not be one of faith; it may be a national need, or a need for someone who understands a particular type of opinion. We may not have all the equipment, but we must have mutability, we must have the spirit of fellowship with all faiths, with all nations, with all modes of opinions. It must be an inherent fellowship, so that

we can take on the garb of any particular type.

I have seen so many of our senior workers so extraordinarily versatile in that respect. So-and-so wants an angel. They become the angel. So-and-so wants a person of a certain type of nationality. They produce that type for him. So-and-so wants understanding in the views he holds. Though those views may not at all be his views, such a helper enters into the spirit of those views. He knows that everybody is a child of God, and it is that which is for him his point of contact.

If you have ever heard audiences given by the Lord Maitreya Himself, you will then remember how He is so perfectly all things to all men. It is wonderful, when a Hindu, a Buddhist, a Parsi, or a member of any faith or nation or type of opinion comes before Him, how He is the Glorification of that person's ideal visible to the eyes of the individual who has the immense privilege of approaching Him, of standing before Him, and receiving His Blessing. There is nothing more wonderful than such an experience, which gives one a sense of what one ought to aim at, though, of course, with difficulty.

We must therefore learn down here, if we want to be strong bricks in the Guardian Wall of Will, to be all things to all people. That means never to allow ourselves to be

irritated, to be flustered, to be offended by anyone. All such things are a matter of conceit—nothing more or less—and conceit does not go well with us as we pass from this side of sleep to the other. So we lay great stress on being beautifully impersonal here in the waking consciousness, as far as is possible, so that we can learn to be all things to those who are in need, whatever is the need.

That does not mean that if we have a mission we should not perform it, or that if we have some particular policy entrusted to us by the Elder Brethren we must not try to drive that policy home. But we do it impersonally without any desire that we may see the fruits of it or that the policy should succeed. We do it because we are channels, and endeavour to cause the necessary power to flow through us as little impeded as possible. But however much we may have a special mission, we never allow it to destroy the vital impersonality that must be ours.

Only those who know how to heal themselves can help to heal others.

We must have the capacity for self-healing. Not that if one has a severe illness he says: "I do not want the doctor. I shall heal myself." I am thinking not so much of the particular ailments on the physical plane, as of those difficul-

ties and troubles which one must learn to solve for oneself. It is only as one is able to heal oneself in the midst of difficulties and crucifixions that one gains the power from those troubles and difficulties and crucifixions to heal others who are not able yet to heal themselves.

Only those who have had operations performed upon them can know how to perform operations upon others in all gentleness yet firmness, when an operation is the only way out.

When an illness reaches such a state of complication that it is necessary to be severe, it is sometimes essential in the spiritual world to take a knife in hand, just as a surgeon has to take it in the physical world. We must not be afraid to hurt in order to heal, or to blast an individual if by the blasting he gets reduced to innumerable pieces so that he may bring them together again in a new form of picture more beautiful than the old.

We must sometimes be able to tell the truth to an individual even though he does not want the truth to be told to him, though we have to be cautious and discerning to see if telling him the truth is the best way out for him. If with our hands on our hearts we feel that it is, then we must have the courage to go ahead. Sometimes a person needs a straight talk, as the Elder

Brethren also give straight talks to those who can stand them. They are very tender with the shorn lamb, but when the lamb has grown a little more and has his coat, then it is very vital that he should sometimes be told the truth, with a severity that has no sting but which nonetheless is constructively shattering.

Only those who are wells of purity can dare to enter into cesspools of iniquity.

Purity of thought, of feeling, is very vital. You can go anywhere only if you are comparatively immune to attack or to penetration by the black and inky darkness of cesspool filth.

Is it not written that only the pure in heart shall see God? Only the pure in heart shall see God in the utter darkness as well as in the brilliant light.

If you want to be able to go anywhere, be anywhere, do anything, stand anything, you must be sure that there are not anywhere in your armour little holes through which there might be a penetration and a great disturbance of your being.

Only those can look evil in the face and rout it, in whom evil can find no dwelling-place.

When you go to France or Germany or any other place, you must look evil in the face, because there is evil abroad. But because evil cannot find a lodgment in you, you

may be able to look evil in the face and shatter it. The sense of being able to do that gives you exhilaration, exaltation, light-heartedness, rhythm, purpose and power.

We cannot reach perfection in all these things. But we can set ourselves in the direction of perfection, we can bear them in mind. That is quite enough. We can hope for them in the far distances of time, and we can make tiny beginnings now with constant failures, as is inevitable for us all. But if we can bear our needs constantly in mind day after day, we are beginning to equip ourselves for real work as constituent elements in the Guardian Wall of Will. Let us set ourselves on the Right Way, and we then can dare all storms and dangers, and defend all creatures from devastation, or lift them out of it.

AN EXHORTATION

I would make a twofold exhortation.

First, that we try to live carefully, deliberately, purposefully, in all the little details of life, whether in the home or in any other aspect of it. We can live purposefully in the bigger things, but the higher purposes are made up of the little purposes.

It is so very important that we establish in our normal rhythm of living, whatever its normalcy may be, an ordered method of

proceeding through it, so that, as far as is possible, in one's waking consciousness one becomes automatic. There must be in these days an abundance of determination, but wherever one can produce an effective automatism which has constructive value in it, it is a very good thing to do. As, for example, when you come upstairs to the roof for a Roof Talk at Adyar, get yourselves in the habit of coming in the same way, of walking around the chairs always from left to right in the same way, of taking as far as you can, the same seat, of moving to your appointed place for the Roof Talk automatically, so that everything is done as automatically as you can.

You must see that everything in the home has some meaning. It is not enough that it looks pretty. It must have purpose. Your pencil, your pen, your pins need not be necessarily in symmetrical order, that is, parallel or rectangular, but they should be purposeful. You should feel that everything in your room is individually singing its own note, and together with the other things is chanting a collective note. This is difficult but most important. A haphazard, higgledy-piggledy life here makes a haphazard, higgledy-piggledy life on the other side. Everything must be as purposeful as you can make it both in action and environment. Walk purposefully, act pur-

posefully. Have everything purposeful in your rooms and homes, nothing slipshod or careless.

Second, to quote from Rudyard Kipling's "Nurses" in *Land and Sea Tales for Scouts and Guides*: Always hold three-fifths of yourself in reserve. There are so many people who foolishly will tell you: "I am working terribly hard. I really cannot do one piece of work more than the work I am already doing." Those people are breathless, very tiresome, disturbing and distressing people. However much you may have to do, there must always be a reserve wherewith you can, when occasion occurs, do something more. A person who feels himself hard-pressed from morning to night in much-doing, on the other side will go about in this same breathless, hard-pressed manner. There is so much to do, of course, but we must do it with two-fifths of ourselves and never with the foot upon the accelerator. It is one of the most difficult lessons to learn. When people talk of working so very hard, they are probably working wrongly. There is no better rule than that we should hold three-fifths of ourselves in reserve.

Read this tale of Rudyard Kipling's and see what a delightful picture he makes of how the really effective person works.

Nobody ever believes I am lazy because I turn out a fair volume

of work, but I am, for I have always time to do the things I want to do. I may be at one particular moment hard-pressed, but to be hard-pressed all day is quite unthinkable. I have as much time as the average person. Having always three-fifths of myself in reserve, I have time for all the things I want to do, and have time to be ready to do more things should the occasion arise.

It is supposed to be a good sign of devotion that one is always working. But to me it is working wrongly, and sooner or later the effect of all that wrong working will express itself in some disease, or at least a growing inefficiency and need for long holidays for recovery and recreation, when one might not need any holiday at all if one knew how to take a holiday and recover every day.

Never go all out, even though you may be tremendously busy. Never be overworked. Always have time at your disposal. Stroll leisurely through your life. How to impress that on people I really do not know. A Master is never fussed. It would be a blasphemy to think of a Master as overworked. It is we little stupid people who get so fussed about work that we overwork, wrongly work, and have to suffer the consequences of it.

This does not mean that one should not stroll intensely through life, but rather that one should

stroll so that one can do things and at the same time have leisure for other things, adding, adding and adding to one's consciousness-content.

Breathlessness is a crime, especially for the inner worker, because he must be at ease. You have no idea what it is when there are hundreds of people surrounding you, importuning your help. If you get into a state of excitement you will not help anybody. Being tremendously at your ease, you have to say: "One by one, please!" and you impress them with peace and quietude. So instead of having hundreds shrieking about you, you are able to marshal them into an orderly queue.

If you have work to do in the waking consciousness, there must be order. It is the same thing on the other side of sleep. Otherwise your clientele will absolutely overwork you, for they are thinking only of what they want. Their needs, their troubles, are imminent and their griefs are immediate. Their feeling is, "First come, first served," so they are elbowing each other out of the way to get your attention. You stroll along, as it were, swinging a cane in your hand, knowing that that is the best attitude to take. It is very vital indeed.

Then you will have plenty of time for all the duties you have to perform on this side of sleep and

on the other. You have as much to do on the other side as on this. And there is quite as much to do for those invisible sufferers who come while you are still in the waking consciousness to importune help as for those you care for during sleep.

I am afraid it is too much the habit of the ordinary individual to live compartmentally, to slam the door when he goes from one side of sleep to the other. When he is in the waking consciousness he thinks of what he has to do out here, not on what he might do after he gets to sleep. To the enlightened

invisible helper the doors are open all the time, and he is helping in both consciousnesses all the time.

Let us not forget that during the war there is a tremendous pressure, and we must be relaxed in order to work effectively. There is plenty to do. We must equip ourselves to do it lightly, light-heartedly, easily, joyously, and with a perfect sense that we are on the side of victory. We must always be singing in our hearts the *Te Deum*, "We praise Thee, O Lord." So we go forward with the Oriflamme of Victory before us, and a vision of our High Purposes.

CORRESPONDENCE

"THE THEOSOPHIST"

An English correspondent writes:

Dear Dr. Arundale: May I offer warm and sincere congratulations on the article, "A Visit to China," in the November 1940 issue? Apart from the intrinsic and deep interest of the description of the monastery and especially of the Great One, there was an objective character of the writing itself, which was a brilliant piece of work, if one may say so. We crave more favours along these lines!

I know that THE THEOSOPHIST is the personal organ of the President and

that it is perhaps a vehicle of the Hierarchy in some way unknown to most of us, but will you suffer me to suggest that sometimes it tends to get a bit dull? The fault may be mine, as a reader, as much as your own, as Editor. There is, shall I say, a rather sharp distinction between the extraordinarily fine objective writing in many of the articles of the Night Bell series and what I may call the "subjective" writing about political and mundane affairs. That is a curious fact, no doubt, but there is far more detachment in the description of superphysical things than appears in the longish exhortations to

save the soul of America by adjuring neutrality and all its works! There is also the President of the platform with his light touch, wisecracks, and gay and almost irresponsible asides, the President who can make us laugh and smile, but who in his articles in THE THEOSOPHIST is ever so solemn on all occasions! There are nearly 50 columns of solemn stuff in the January issue—almost one-third—and I should like to suggest that if you were I you would like to have the equivalent of a stimulant to read every word in such a big spread! Please do not let us become heavy and solemn over the Peace and Reconstruction work. It may require some hard thinking, but let us also think that the war will be won and be happy about our chances to build—or to help in the building in some small way—of a long-enduring peace.

Dr. Arundale's Reply

Dear Friend: Thank you for your excellent letter dated the 9th of February regarding THE THEOSOPHIST. I am so glad you have appreciated "A Visit to China." This was, like all other incidents of the "Night Bell" series, a very vivid reality to me. You will certainly have more of these, as others are appearing in issues subsequent to that of November.

I certainly dare not say that in any way THE THEOSOPHIST is the journal of the Hierarchy. I hope it sometimes has Their blessing, but I hardly dare

expect that my editorship can receive such a favour, for I know full well that in no issue am I able to give what I feel ought to be given. I do indeed agree with you that sometimes THE THEOSOPHIST tends to get a bit dull. I think this is partly due to my own inefficiency in these matters and also to the fact that THE THEOSOPHIST has to be produced like a machine every month.

I certainly wish I dared to let myself go to make my readers laugh or smile. But should I not lay myself open to the disapproval of those who would by no means regard THE THEOSOPHIST as a suitable vehicle for laughing and smiling? Still, I might have a try, and I might see if I can cease to deserve your judgment that my articles are "ever so solemn on all occasions." I feel horrified to think that there are "nearly 50 columns of solemn stuff in the January issue," and I am rather inclined to agree that if I were you I might very well write such a letter as you have written to me.

I quite agree, also, that we must not become heavy and solemn over the Peace and Reconstruction work. I will try to convey this to those who are in charge of this department. Many of us Theosophists are somewhat heavy people, evidently I among them. How fully I agree with you that the war will be won and that we must be happy about our chances to help to build a long-enduring peace.

21 June 1941

THE PASSING OF PROMINENT THEOSOPHISTS

MRS. KERR

ALL who knew Adyar well, about twenty-five years ago and after, will be interested to hear of the death of Mrs. Charles Kerr, at Matlock in England, in January of this year. Mrs. Kerr was a notable figure in Adyar circles, having intimate daily access to the late President, Dr. Annie Besant, for whom she edited *The Adyar Bulletin*; acted as hostess for Blavatsky Gardens, where short-term visitors and special guests were housed; organized theatrical performances and other entertainments; assisted Masonic and other subsidiary activities; and generally was an indispensable person whenever anything was to be done in an emergency.

She was a woman who was fitted to stand out in any environment, and was much regretted by Adyarians when the claims of the larger world drew her from her Indian home, back to London, from which the present war-perils recently drove her. Had she been younger she would surely have been in the thick of war-work with the best, as in the last World War; but the most indomitable must give way at last to advancing age, and she must have been glad to give up a body which would no longer adequately serve her.

H. V.

MR. WALTER G. GREENLEAF

Many friends, and especially Chicago Lodge, will miss one of its most genial and kindly members, Walter G. Greenleaf, who passed away on 27 December 1940. The summons of death released him to a life of freer activity than he had known for some time because of intermittent ill-health.

He would have been 85 years old on Valentine's Day and interestingly enough the spirit of S. Valentine's Day permeated Walter Greenleaf's personality in all his associations with members and friends. He saw and appreciated the humorous side of life, but his humour always radiated from a very warm-hearted and loving nature.

He joined The Theosophical Society in 1901 in Texas, where at the time he was managing a hotel at which the Countess Wachtmeister stopped during her last tour through U.S.A. It is believed that the Countess largely influenced his joining The Theosophical Society.

Early in the century he was very active in Chicago Lodge and became its president. Later he again took the presidency in a time of pressing need. He was a deep student of Theosophy and was invaluable as a teacher and lecturer.

Mr. Greenleaf was an accomplished musician and organist. And he was a great friend.

MINA ROPP

MRS. HERABAI TATA

For over twenty-five years it has been my privilege to know our dear sister Herabai Tata of Bombay who recently passed away, and in placing on record in *THE THEOSOPHIST* some facts of her life-work I hope to carry on her influence so that it may inspire new workers and strengthen all servers of Good Causes.

First and foremost, she was a devoted and faithful member of The Theosophical Society, a regular visitor to each Annual Theosophical Convention, a generous donor to Theosophical Appeals, a loyal supporter of The Society in Bombay and all of its activities including its Colony and daughter Lodge in its suburb Juhu, where she lived in her later years. She wrote and published books in Gujarati, originals and translations, on Theosophical and social subjects. She was a devoted follower of Mrs. Besant, and among other things promptly translated her "Commonwealth of India Bill" into Gujarati—perhaps the only translation of the Bill.

It was at the Theosophical Convention of 1916 that I became acquainted with Mrs. Tata. Our kindred interest in striving to improve women's conditions and status drew us together. When Mrs. Jinarājadāsa started the Women's Indian Association at Adyar, May 1917, Mrs. Tata immediately became one of its most enthusiastic members and started the Bombay Branch which she conducted from that year to this. The afternoon classes which she organized for women in literary studies, arts and crafts, have made hundreds of

women, especially Parsi women, self-supporting, and increased their interest in life. Every year she sent a substantial donation from this Bombay Branch to the Headquarters of the W. I. A. She never failed to take the initiative in getting up public meetings to further movements connected with women's interests and advancement. She was one of the fourteen women who formed the only Deputation of Women which waited on the late Hon. E. S. Montagu and made the first request to Government for Votes for Indian Women (Madras, 18 December 1917). She did valuable work in interviewing the Joint Parliamentary Committee in the House of Commons during the Discussions on the Montford Reforms. After Woman Suffrage had been won she wrote a useful pamphlet of the History of the Women's Franchise movement in India.

She was one of the foundation members of the All-India Women's Conference, and attended its first session in Poona in 1927. She rarely missed one of its Annual Conferences. I met her at these Conferences in Trivandrum in 1935 and Delhi in 1938, always alert, interested, quiet, intuitional and practical.

She always considered Theosophy as her source of strength for the many new schemes she organized. Her presence will be greatly missed by Bombay social workers and Theosophists. Our sympathies go to her sister, Mrs. Pavri, and to her only child, Mrs. Mithan Lam, Bar-at-Law, who hopes to continue her Mother's activities.

MARGARET E. COUSINS

THE SOCIETY'S MEMBERSHIP

QUESTIONS

1. The most capable, intellectual and successful leave Theosophy and The Theosophical Society so much alone, and the response and following we get is necessarily very largely from among the less capable. Why is this so?

2. These can naturally grasp the teachings, visualize the work awaiting them and carry it out, or put forth right thought, all only within their very considerable limitations. The above, in addition to our being, all told, so inadequately few, makes one very much want some definite assurance that, contrary to appearances, there are definite and worthwhile effects on the world of those few not so very forceful but great-intentioned individuals, studying, thinking, pleading for and acting our Theosophical principles.

ANSWER TO QUESTION 1

It has been explained by Dr. Besant that among the Egos at present in the forefront of evolution, there are types, each of which has its own specific function to perform. The geniuses of the race—the great Aryan Race, let us say, for our present purposes—have the duty of building up the civilization, which shall be the best expression of its type, and of carrying it forward to the heights of its possible achievement. That civilization will last long when it is stabilized, rendering a needed service to Egos in whom the mind-principle has to be developed, following in order

the growth of other principles which have had their special days for cultivation. These leaders, who are brilliant in intellect, have had, in the past, time to follow their special bent, and cultivate it in a measure that makes them outstanding now for their special qualities. So, too, the saints and devotees, who have been free to devote themselves to the pursuit of the line—or we might say the indulgence of an inclination—which afforded them the greatest happiness they could experience. There are other Egos who have been developing various capacities in the course of lives spent in the pursuit of personal ends.

The Theosophist of the modern days, as a typical example of his class, belongs not to those groups, but to yet another group of Egos who have shown in their personalities from the very beginning a strain of self-sacrifice, combined with certain other qualities of teachableness, enabling them to be used as pioneers for beginnings here, there and elsewhere, in the schemes of the Inner Government. They have had little opportunity, in the course of such employment, to perfect themselves along any line, but on the other hand have developed different sides of their nature, making progress all-round instead of along one or two specific directions. Their devotion to their leaders and sacrifices have given them a certain capacity for intuition, which enables them to discern what is

wanted in the interests of humanity, and not be tempted off the path of their dharma by the attractions of self-development or by the joys of participation in developed and luxurious cultures. Theosophy is too balanced a system, one may say, for any temperament that seeks to revel in the joys of a specialized appeal.

The ideals of the true Theosophist are always in advance of those which have received the hall-mark of the world's approval, based on its present comprehension. I should say that especially Theosophists are on the whole a better lot than they appear to be. For though they may be mediocre in many respects which the world has learnt to appreciate, they have hidden qualities now at a heavy discount, which will be appreciated greatly, as their intrinsic worth is generally realized. In *The Inner Life*, Volume II, Bishop Leadbeater points out that we Theosophists, with of course some great exceptions, cannot boast of either the brilliant intellect of the scientist or the devotional power of the saint; but we have something they do not have, namely, discrimination, which is a humble virtue, but which enables us to apply whatever faculties we have to the best possible advantage. This discrimination is the germ of a quality which will come to flower at a later date, as it is a quality which belongs not to the present stage of human evolution, but to the next great stage succeeding our intellectual accomplishments.

ANSWER TO QUESTION 2

It may be pointed out that while the number of human beings who can re-

lease forces calculated to affect humanity in the mass is exceedingly small, the forces themselves are far more powerful than the comparatively nondescript effects produced by the bulk of humanity. These forces operating on a plane elevated beyond the ordinary thoughts and feelings of mankind have not only a larger sweep but a definitely higher voltage, to use an electrical simile. In the book on *Thought-Forms* it is shown how thoughts which are, as it were, pointed definitely upwards and pure in their quality, evoke a downpour of force, beautiful to witness and potent in its effect. Such thoughts, emotions and aspirations are not impossible even for ordinarily developed individuals, that is, men with some intellectual or emotional capacity, but for the chronic self-centredness from which most of them habitually suffer. This cramping restriction of themselves prevents them from giving free rein to their innate capacities.

The Theosophist is not in reality an average person, for the average person is not a Theosophist. He belongs to the class of those whom the *Gītā* describes as having "rightly resolved." He has the invaluable aid of his Theosophy, and in many cases has subjected himself for some years (or lives perhaps) to some practice in unselfish conduct and thinking and feeling for causes connected with the evolutionary scheme. He can therefore give something of value, out of the germ of unselfishness which is undoubtedly embedded in all but is beginning to stir in him. "Ye are the salt of the earth," the Christ is said to have told His disciples. We too, in our humble measure, can supply

something, call it salt, leaven or any-thing else, which is needed by the world, and which obviously there are not many to give.

Further, it must not be forgotten that there is all the difference, that causes success or failure, between working with the forces of evolution and working against them. Even a little impetus given to these forces, as they flow naturally, causes an acceleration the effect of which is far more than we are apt to imagine. The nature of these forces

and their operation in the universe are as yet but slightly understood. But such knowledge as we possess of them seems to indicate that man's will, like the faith of the Proverbs, can move mountains of difficulties, having indeed a power of direct action upon the unseen mechanism of the universe; and also that this will can become a thousandfold more powerful when it becomes one—in so far as the unity is possible at the present stage—with the omnipotent Will.

THE ROSE AND THE THORN

I GATHERED a rose in the Garden of Life;
'Twas fairer than tongue can tell;
And I brought it forth to a world in strife,
Where my brothers in darkness dwell.

They did not know that this rose divine
Had bloomed on a bough of thorn;
And I counted it nought that the pain was mine
When I thought of their Joy re-born.

But many rejected my proffered flower,
Whose beauty was God-revealed;
Nor knew that its tender yet mighty Power
Could re-fashion them, free and healed.

Little they guessed—in my smile's despite
I was standing alone and forlorn;
Nor saw that the Rose in my heart was bright
Though the crown on my head was thorn.

M. B. B.

BOOK REVIEWS

ADYAR PUBLICATIONS

Old Diary Leaves, First Series, by H. S. Olcott. Second Edition. Price Rs. 3.

No apology is needed for this new edition of an old favourite, which should be still a "best-seller" on Theosophical book-stalls, if members of Lodges were properly guided to interesting literature. We owe an eternal debt of gratitude to the Colonel that he found time, in his fully occupied life of devotion to the Masters and Their Society, to set down these first-hand impressions of events and actors as they succeeded each other on the early stage of The Society's life. Most of all is this work an eternal monument to H.P.B., the human sphinx whom the poor Colonel often failed to read, but never to love and admire.

Has any Theosophist not read *Old Diary Leaves*? Then do it at once, alike for pleasure and profit. Especially let no library be without it, for it is as necessary in its way as *The Secret Doctrine* itself, and far more entertaining!

H. V.

The Return of Julius Cæsar, by C. Jinarājadāsa. Price 3 as.

Under this arresting title, Mr. Jinarājadāsa has compiled a most interesting booklet. First comes his explanatory note which begins with the following words of C. W. Leadbeater spoken in December 1906:

"Julius Cæsar appeared but he died young by a fall. He is the boy mentioned in the story of 'The Two Brothers' in *Invisible Helpers*, where Cyril comes in. The dead boy's name was Reginald. The living brother is Arthur. They are Irish. Reginald (Julius Cæsar) is to come back presently to play some part in an Anglo-American Anglo-Saxon Federation of the future."

Then come two versions of the charming story of "The Two Brothers." Follows a prophecy on "The Federation of Nations" (to be achieved by Julius Cæsar), by C. W. Leadbeater.

Finally, Mr. Jinarājadāsa comments on it: "Only the future will show whether all this is pure phantasy, or mere brilliant guess-work, or an instance of that mysterious fact—that the future can be seen as here and now. But noting the radical changes in American policy since the war began in Sept. 1939, C. W. Leadbeater was at least a far-seeing statesman when he talked of an Anglo-American Anglo-Saxon Federation 35 years ago."

But the booklet is not just a vindication of C. W. Leadbeater as a far-seeing statesman; its purpose seems to be to arouse thoughts and hopes about a great Reconstruction of the world.

It may be noted that Dr. Arundale also suggested this idea of the return of Julius Cæsar to reconstruct the world, in the course of an address at Adyar two years ago.

D.

The Band of Servers, by C. W. Leadbeater. Price 4 as.

Mr. Jinarājadāsa has issued this pamphlet, being a reprint of the Introduction to *The Lives of Alcyone*. He explains, in a Foreword, how this book contributes wonderful material for the ideas of Karma and Reincarnation. His plan is to issue several series of these "Lives" (Alcyone's and others'), in a uniform edition.

Reading through this *Band of Servers*, one feels that it is opportune, for in these critical days we need reminders of the bond that holds us to the Masters' service, and Their Plan for human evolution. Developments take place around us so fast that we can actually see the wheels going round, cog fitting into cog, but we need to keep in mind always to what use all is wound up. A priceless treasure has been revealed to us that hitherto had been secret; now we have to use it rightly to save ourselves from being distracted among the cross-currents of alien forces.

H. V.

Charles Bradlaugh, A Character Sketch, by Annie Besant. Price 6 as.

The T.P.H. is to be congratulated on having dug up this wonderful character-sketch from *The Review of Reviews* of March 1891. Certainly it is too good to be left in forgotten files. Not only character, but the whole heroic life is here depicted, an outstanding example of what soul-force can achieve against all obstacles. Thanks to Bradlaugh, and this his biographer too in no small measure, conditions in England are much better today for the class in

which Bradlaugh was born; but he had to fight his way through life; and yet kept throughout his natural sweetness of disposition—the most chivalrous and non-violent of foes, yet inexorable against wrong wherever he saw it active.

Dr. Besant sums up her brilliant character-sketch of this really wonderful man thus:

"To us who loved him the loss is irremediable, and England will seek long ere she find a sturdier and more loyal son. Without faith in God, but full of love to man, he led a pure and noble life, and he has won the only immortality his strong soul craved, the memory of honest service, faithfully wrought, loyally rendered—deathless memory in a world made nobler by his living, richer by his sacrifices, poorer by his death."

H. V.

The Glory of Sex, by G. S. Arundale. Price 2 as.

With his usual courage the President attacks this very difficult subject, and throws new light on it. Avoiding the technical jargon of psycho-analysis, he yet agrees with modernists who want release from the inhibitions of an unhealthy prudishness. Sex is an expression of God-likeness, not a child of the devil. Its lower manifestations are to be sublimated into aspiration, exaltation and intuitive unity, and above all the education of the young is to be based essentially on Reverence and Service. The wise teacher knows how to guide those in whom the God-like power is stirring to some physical discomfort, into right channels for their abundant energy, that they may express

themselves in the doing of every trivial act of life, and become creative artists each in his or her own way, small or great. (First printed in THE THEOSOPHIST, August 1940; Booklet 1940, 2nd ed. 1941.)

H. V.

Buddhism, Convention Lecture, 1896, by Annie Besant. Price 6 as.

Wondrous is the magic of the language of this marvellous discourse, recapturing for us by its spell the joy and certainty with which we listened to that golden voice of our teacher. Here she had a subject worthy of her highest eloquence. Printed alone without its companions in the series of lectures to which it belongs, (*Four Great Religions*), it gains in impressiveness and outstanding beauty. All should read it, however little he feels himself to need instruction in facts, for its gifts of the spirit are inexhaustible.

H. V.

Christianity, Convention Lecture, 1896, by Annie Besant. Price 6 as.

This is another address printed separately for the first time from Dr. Besant's great book, *Four Great Religions*. Here all the essential facts that are needed for a rational understanding of the great religion of the West, and how it may be separated from its modern distortions, are gathered together into an eminently readable booklet. It was intended for an eastern, un-Christian audience, but Christians will find in it much that is probably new to them, and nothing that can offend the most sensitive religious devotion. In every word it is attuned to Truth, but also to Reverence.

H. V.

The Bhagavad-Gītā, by Annie Besant and Bhagavan Das. Third Edition. Price Rs. 3.

This is one of the most valuable books in our Theosophical treasury of wisdom, and it is good that a new edition should appear now, to arouse fresh notice and interest. It will be of very special value for the western student who is capable of the intellectual effort needed for some understanding of the original Sanskrit, as here we have not only the text and its translation, but also a word-by-word construing, to ease the path of study.

Of special interest too is the long introduction, giving an insight into the philosophy of language. Arresting is the idea that modifications of language, vowel and consonant pronunciations and varieties, follow closely, are caused by and react upon physiological and psychological variations in the evolutionary course of men and races. "There is a correspondence between all parts of an organism, and the means and instruments of manifestation possessed by a race or nation, as by an individual, are, generally speaking, in correspondence with the 'ruling passion,' the 'main idea' which that race or nation embodies and has to express. . . . The various members of a race, which is the embodiment and exponent of any one such main idea, have to use means of communication with each other to intensify that exposition, to make their lives fuller and richer. This means, during the present cycle of evolution, is mainly sound-language. In other cycles it may well be sight-language, or touch-language or smell-language, etc. This sound-language is made up

of single sounds, which, as said before, are in accordance with the 'body,' the physical constitution, of the race, which again is in accordance with its 'spirit,' its ruling idea." H. V.

OTHER PUBLICATIONS

Can We Comprehend God? A Study of the Divine Name, by William Ralph Hall Caine. The C. W. Daniel Co. Ltd., London. Price 3s. 6d.

Can we comprehend God? In his conceit man has all through the ages tried to define, and thus to limit, God; the author has waded through encyclopedias galore, descriptions, theories, philological derivations, ontological and teleological meanings, more and ever more theories, words and more words, till in Goethe's *Faust* he finds the, for him, most elevated interpretation of the Deity: "When thou art lost in the consciousness of happiness . . . call it . . . God"; and, with Goethe, he comes to the conclusion that it is futile to attempt to comprehend the incomprehensible.

Up to this point his search has been negative; and then, in the very last paragraph the final, but this time positive, note is struck: "Let us cease searching for God in the Heavens. Let us look into our own hearts . . . here the Altar at which all may serve. Kindness! Happiness! Heart! Love! God!" The true bhakti answer.

A book which throws an interesting light on many theological and kindred points, leading, step by step, from the printed definition to the living God Ideal.

VAN DE POLL

The Science of Hypnotism, by Alexander Cannon, M.D., M.A., Ph.D., Ch.B., etc. Rider and Co., London. Price 3s. 6d.

A summing-up of various methods to hypnotize people. As this book was published five years ago, it may quite well be already dated and therefore of small scientific value. It would require a medical student with a knowledge of the subject to check up on the exactness of various statements.

But when the author starts calling himself "Master-the-Fifth," now "permitted" to make known to all "The Great White Lodge Psychic Lamp," I prefer to close the book with a shrug, even though the author has half the alphabet behind his name and a Harley Street address. . . My suggestion is: Hands off! VAN DE POLL

Dreams: The Reality behind the Dream, by Eleanor Webster, Stockwell, London. Price 6d.

A small brochure, in easy conversational manner; this will interest those who have themselves been puzzled by the apparent confusion, yet oft-times closeness to truth, of dream-life.

To the occult student a part of the value of the booklet will lie in the writer's realization of the place of dreams, with their symbols, in inner individual growth, quite apart from psycho-analytical reasons, although related to them in so far as they are based on actuality. Then too this realization gives the booklet another value, for it becomes a suitable way of introducing an inquirer on this subject into the true by-paths of occultism.

E. M. L.

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Switzerland : Monsieur Georges Tripet—Rue de Beaumont 14, Geneva; *Bulletin in Théosophique de Suisse*.

United States of America : Mr. Sidney A. Cook—Olcott, Wheaton, Illinois; *The American Theosophist*.

Uruguay : Sra. Julia de La Gamma—Casilla Correo 595, Montevideo; *Revista de la Sociedad Teosófica Uruguaya*.

Wales : Mr. Peter Freeman—3 Rectory Road, Penarth; *Theosophical News and Notes*.

Yugoslavia :

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Mombasa Lodge, President, Mr. P. D. Master—P.O. Box 274, Mombasa.

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Federated Malay States : Selangor Lodge Secretary, Mr. R. W. Hughes—c/o The Hindusthan Co-operative Insurance Society, Ltd., Mercantile Bank Chambers, Kuala Lumpur.

Japan : Miroku Lodge, Secretary, Dr. C. Rodriguez, No. 664 Marumouchi Building, Kojimachi Ku, Tokyo.

Straits Settlements : Singapore Lodge, Secretary, Miss Margaret Flinter—87 Cavanagh Road, Singapore; *The Malayan Theosophist*.

United States of America : St. Louis Lodge, President, Mr. Charles E. Luntz—5108 Waterman Avenue, St. Louis, Mo. (*Note*.—This affiliation is granted as a temporary measure for a period not longer than two years from October 1st, 1939.)

OTHER ORGANIZATIONS

Federation of European National Societies : General Secretary, Mr. J. E. van Dissel—c/o The Theosophical Society in England; also 33 Ovington Square, London, S.W. 3.

Federation of South American National Societies : President, Señora de La Gamma—Casilla de Correo 595, Montevideo, Uruguay.

World Federation of Young Theosophists : Joint General Secretaries, Mr. John Coats and Mr. Rohit Mehta—Adyar, Madras, India.



A. K. SITARAMA SHASTRI
(1860-1941)

who built up the Vasanta Press, Adyar, and was its
Manager for over twenty-five years.



ON THE WATCH-TOWER

IMPORTANT: These Notes represent the personal views of the writers and in no case must be taken as expressing the official attitude of The Theosophical Society, or the opinions of the membership generally. "The Theosophist" is the personal organ of the President, and has no official status whatever, save in so far as it may from time to time be used as a medium for the publication of official notifications. Each article, therefore, is also personal to the writer.

OUR THREE RESPONSIBILITIES

AND so back in the Presidential chair for another term of seven years. Well, it is a magnificent opportunity, but a soul-probing responsibility which I must do my best to discharge with honour. I cannot help thinking, however, that if the problem of India had not to be solved if possible before the advent of the Second Great War my great predecessor might have been reserved to be President in these most critical times, for such times as these demand the very best leadership available.

But it was hoped to have India ready to play her rightful part in the second Armageddon, and Dr.

Besant was needed to try to achieve this. None could have striven as she herself strove. None had the equipment that she possessed. None but she could have freed India in time for India's participation in the present war so as to ensure a speedy victory and a sound reconstruction. Unfortunately the fates willed otherwise. India did not recognize her magnificent friend. On the contrary, she rejected her, and now is for the time being fallen low indeed—impotent to help herself, impotent to help towards the speedy victory of the Allies. One of the most marvellous opportunities a nation has ever had slipped through her fingers. Dr. Besant was, therefore, withdrawn when she might have served India for another twenty years. India has

become leaderless when she might have led the world. And where Dr. Besant might have been today there are only a few of us to do our best under her blessing and guidance.

Naturally, it is impossible to be otherwise than preoccupied by the war. There is so much to be done both on the physical plane itself, and on all other accessible planes, that the war must needs loom larger than any other condition with which one may happen to be concerned. But preoccupation with the war involves preoccupation with the Theosophy needed for war conditions, and with strengthening in every possible way the power of The Theosophical Society and its membership, to render the service for which it was brought into existence sixty-six years ago.

India is the Key

The War, Theosophy and The Theosophical Society—these are the three great responsibilities of us all who are enrolled in the Band of Servers for functioning in these grave times. And we must do our best to discharge these responsibilities to the satisfaction of Those who command our Band. India is the heart of all these responsibilities, and this is partly why the International Headquarters of The Society is at Adyar, and why Adyar is the senior spiritual centre in the outer world. The world will not be free from war, nor

from dissension, until India takes her rightful place among the nations of the world. India is the key to the whole situation as it stands today, and I do not hesitate to say that the first duty of a President of The Theosophical Society is to help India in every possible way he can for the very purpose of hastening the advent of the Universal Brotherhood of humanity. Colonel Olcott was dominantly engaged in his Indian work, with his work in Ceylon as an integral part of it. Dr. Besant was even more occupied with India, for the urgency of preparing India for the role she might have played in the present war was great indeed. And I, too, have to do the little I can to help India as I know she needs help. He who helps India on her way helps the whole world on its way, and while every country must be helped, India needs most help, for she can, perhaps, do more than any other country to be of service to the world. Anyone who has lived in India as long as I have lived recognizes this fact to the full, for while he perceives her weaknesses he perceives no less her potentialities—unique as these are both in their spiritual splendour and in their practical value for the building of a perfect polity alike for every nation and for the world as a whole. India can give so very much. But she must first of all apply her gifts to herself for her

own use. Only then will she know how to distribute them effectively for the use of others.

Because of this the responsibilities I have already mentioned fall more heavily upon our Indian members of The Society than upon any others, and I have been feeling very strongly, as I enter upon my second term of office, that our Masters, especially Those who founded The Society, look to our Indian brethren to lead the way out of the war into a true peace. Whether Their hopes will fructify or will be barren remains to be seen. But I believe that the opportunity is still with India, impotent though she be. And I am certain that if only the youth of India will bestir themselves along truly constructive lines, and lead their country out of the prejudices and evil traditions by which many of their elders are hidebound, a golden age will be in store both for India and for the world.

A Letter to Indian Theosophists

In a special letter written on the occasion of my re-election, I have poured out my heart to my Indian fellow-members, and I venture to reproduce it here because its contents may help my fellow-members in all countries to understand the situation, especially with its reference to India, somewhat more clearly. I have no doubt whatever that on the whole it accurately reflects

the lines along which I at least have the duty to work:

My dear Friend,

I do not think I ought to keep from you my own very considered, though of course personal, judgment regarding the present world situation and India's place in it.

You have a right to know how strongly I feel as regards my duty as a student of Theosophy, and even more as a humble follower of Dr. Besant in her great work in the political field, wherein I had constant occasion to see Theosophy applied by one who perfectly combined the ardour of the seasoned warrior with the calm wisdom of the experienced statesman.

I hark back to that wonderful utterance by the Master K.H. which Mr. Sinnett was privileged to receive in the year 1883, published in *The Mahatma Letters*, in the course of which the Master, as a most patriotic Indian, refers to the misery of His people and to India's urgent danger of falling into a terrible abyss of desolation were there none to help her to seize the opportunities then being held out to her.

I hark back, too, to that pathetic and beautiful call for help for India, where the Masters declare that They could not be grateful enough to any who would give her selfless and wise service. "Oh! for the noble and unselfish man to

help us effectively in India. . . . All our knowledge, past and present, would not be sufficient to repay him," said a great Master in 1881.

And then I compare the Master K.H.'s description of the India of 1883 with the India of today, and I see that while much good has been done by individuals and movements since the year in which He wrote, that very good has to no small extent been nullified by the harm that has been done, also by individuals and movements.

A foreign government, even with the best intentions in the world, must necessarily make a mess of the finer parts of its job—the first of which lies in keeping alive the greatness of the land over which it rules, the second being the training of the citizens so that they may, either through leadership or otherwise in lesser degrees, serve their country wisely and well.

And the result is, with India's own lack of practical and truly patriotic vision added, the India as described by the Master K.H. in 1883, and as we see it today.

I am most positively of the opinion that upon members of The Theosophical Society in India lies the very heavy but sweet burden of helping India to the utmost of their power. Their Theosophy has its origin in India, and their Theosophical Society, though physically born in the United States of

America, has had its second and spiritual birth, or should I say rebirth, in India. Their debt to India for all their peace and happiness and courage and hope is immense, for it is the land of their present incarnation which has preserved for them Theosophy, Brahnavidyā, and is the heart of the great system of spiritual irrigation which fructifies the whole world.

Their debt to India is immense, and part of its discharge consists in helping to make India free and revered among the nations of the world, so that India's priceless jewels of civilization and culture may be found in every land, honoured by all.

There is a splendid jewel in every aspect of India's life, and it is the office of every truly patriotic Indian—and a Theosophist must surely first be patriotic if he is to be universal—to help reset each jewel so as to cause it to shine with all possible brilliance.

In education, in industry, in religion, in politics, there are wonderful jewels. In each is the glorious life of India imprisoned for lack of active worship. In each should Theosophists be alert and strenuous and reverent, as it seems to me, especially in the political field which is so bereft of workers who are Indians before they are aught else.

Theosophists have been and are doing great work in the religious

and educational fields, as well as in the field of social reform. But they have been doing little in the industrial and political fields.

I believe that there is a special call to them to work in the political field, for in this field disruptive forces are at work which, if they triumph, will dishonour India and the whole world; since as is India so is the world.

Be Theosophists Government servants or otherwise earning their living, they can be active in the political field in one way or in another, either confining themselves to the principles of politics, and to that social service which is so essentially vital to nation-building, or in addition translating their principles into action.

Now I want to say quite clearly how I see my duty as a Theosophist and as a servant of our Masters. Of course, I do not want to impose my views on any, for every Theosophist must act according to his conception of his *dharma*. But I do say that every Theosophist must remember that these are times for action and that each should be active according to his best light.

My own conviction so far as India is concerned is as follows:

1. Her right to immediate self-government, whereby India shall be able to live in full freedom and equality within an Indo-British Commonwealth of Nations, with

due regard to the just needs of her many constitutive communities.

2. Her immediate duty to consolidate her various conflicting elements.

3. Her immediate duty to engage in the framing of a National Constitution with the co-operation of all parties, but irrespective of the consent of one or more of such parties.

4. Her duty to gain for an agreed National Constitution the support of the Indian people as a whole.

5. Her immediate duty to throw herself whole-heartedly into the World War and to take steps to provide for the defence of her own frontiers by land and sea, so that she may be ready to face the menace that threatens her on all sides.

6. Her immediate duty to plan the material uplift especially of the poorer of the masses of her citizens, so that they may have good cause to cherish their Indian citizenship and thereby bring honour, peace and prosperity to their Motherland.

7. Her immediate duty to foster in all possible ways her national arts and industries, and to plan a truly national system of education for her youth, so that they may become honourable and faithful citizens, deeply reverent of her past and determined in the present to help by their lives and actions to ensure to her a noble future.

I emphatically condemn Satyagraha, Pakistan (so-called), Dravidistan, and all other similar policies as grossly inimical to India's true interests, and as encouraging the betrayal of the Motherland and the Commonwealth in their time of greatest need, duty and opportunity.

8. I strongly hold that it is the duty of Britain immediately to declare India's right to full and free self-government, and to offer all possible facilities for the framing of a National Constitution, as in No. 3.

9. No less do I feel that it is the duty of Britain to declare that her war aims include the immediate establishment of India, either as soon as the war is over or before if a National Constitution can be evolved to receive the support of the majority of the Indian people, as a self-governing unit of the Commonwealth, or with such other status as may be enjoyed by Britain and the other Dominions.

I emphatically condemn the utter lack of vision, of statesmanship, and of true service to our great Commonwealth on the part of the Secretary of State for India and the British Cabinet that dictates his policies. And I no less condemn the Government of India for like reasons.

I therefore deem it my duty to support by all means in my power the constructive points set forth

above and to oppose the dangerously destructive elements as above enumerated.

I regard this as my solemn and sacred duty as a Theosophist and as a servant of the Masters, but in no way whatever suggesting either that my interpretation of Theosophy in this regard is right, or that the activities in which I think it my duty to engage have any endorsement from the Masters.

In any case, I am not concerned with public approval or disapproval, but with the dictates of such conscience as I possess, and with a most heart-felt endeavour to follow in the footsteps of my revered and beloved leader, Dr. Annie Besant, whose political activities I have always felt to be dictated by the utmost wisdom and by a unique devotion to a country which she ever regarded as her real Motherland.

In any case, too, I am as clear about the extreme urgency of the situation in that the world is in a most perilous condition, as I am clear about my own personal duty.

I am also clear that the whole world is on the threshold of a precipice, and, if not restrained by the forces for Good, will be hurled over the precipice by the forces of evil into a long period of darkness, in the midst of which every land, including India, will wallow in barbarism, trodden underfoot by barbaric tyrants. It is a supreme moment for India, as the real

Motherland of the nations of the world, to act in accordance with the spirit of her age-old soul, which knows no distinctions of creed or caste or colour, but only the Universal Brotherhood of all life.

And if India must act, surely every individual Theosophist must act, and, where possible, lead, in the light of his Theosophy. For what else in such times as these has he been given his Theosophy and his membership of The Theosophical Society? Just for his own personal advantage? Just that he may have his individual peace and happiness, let the world be as it may? God forbid! Were he to think thus he would be a traitor not only to Theosophy and to The Theosophical Society *but even more to himself!*

An Indian Theosophist has a special responsibility and a special duty, as he has a special, a very special privilege.

He must justify the latter by amply fulfilling the former. And the political field in India is indeed part of the Augean stable that is the world. He must by no means be ashamed to scavenge in it, for while it remains impure, as it is at present, the whole world suffers.

Thank God, I know what I have to do, and I am doing my best to do it. May each Theosophist know what he has to do *and do it*.

Faternally,

GEORGE S. ARUNDALE

India Cannot Be Over-emphasized

I must not make any apology for so long a reference to India, for India is in truth the key to the world situation, and the very heart of Theosophy and The Theosophical Society. I can quite well understand that many members having practically no connection whatever with India, and without having had any opportunity to understand her role in the world, may very naturally think that too much stress is laid upon a land which from some points of view does not loom large in world affairs. But with the education and training I have received from my elders, and having lived for nearly forty years in India, taking part in much of her public life, and having some little knowledge as to how the Masters Themselves regard India, I feel that in the present crisis the needs and the duties of India cannot be over-emphasized. Upon India in no small measure depends the real outcome of the war and the future of the world. It was for this reason that Dr. Besant was seconded for service in India to lead her, if possible to her freedom—not to the freedom as it has become degenerate in these modern days of democracy *in extremis*, but to her ancient freedom in which there was that true liberty based on reverence for wisdom and order, on duty rather than on rights. Such is the freedom which all true friends of India

wish to be restored to her, and for which Dr. Besant worked and lived and died. It is uphill work, for India is a house divided against herself, and is most unhappily led by unbalanced fanatics instead of by the patriotic wise. In my own small way I must carry on the policy of my noble predecessor, ever remembering that everything I can do for Theosophy and for The Theosophical Society is indeed service to India the home of both.

* * *

RETURNED HOME

He is not dead, this friend, not dead,
But in this path we mortals tread
Gone some few trifling steps ahead
And nearer to the end.

So that you too, once past the bend,
Shall meet again, as face to face, this
friend
You fancy dead.

The while you travel forward mile by
mile
He loiters, with a backward smile.

R. L. STEVENSON

1. A. K. Sitarama Shastri

It is with deep sorrow that I have to announce the passing of Mr. A. K. Sitarama Shastri, late Honorary Superintendent of our Vasanta Press, one of Dr. Besant's most faithful and loved friends, and a very stalwart soldier for Theosophy and The Theosophical Society. He was one of a great trinity of workers who returned in

this incarnation to serve their great leader and the age-old Theosophical Movement. Mr. Ranga Reddy passed away some time ago. Mr. A. K. Sitarama Shastri has now left us. There remains, I hope for many years to come, Rao Sahib G. Subbiah Chetty, a living example to the whole Society of the truest devotion. Of course the two who seem to have left us have only changed over to work under other conditions. But from our point of view there cannot be otherwise than a deep sense of loss. Of course, all is well with them, and as each dropped his physical body he was welcomed on the other side by his great friends and leaders, with whom he had worked for so many years. From our point of view, left on the physical plane, there seems to be a departure and a loss, but from the standpoint of our two dear friends it is a return home for which they are profoundly thankful. Mr. J. L. Davidge has written the following account of Mr. Sitarama Shastri's service during the long period of thirty years:

* * *

The great event in Mr. Sitarama Shastri's life was Dr. Besant's visit to Adyar in the winter of 1893. He heard her deliver the Convention Lectures, "The Building of the Cosmos," and after several brief interviews with her (and conversations with the Countess

Wachtmeister) he felt, as he said, "prompted by an impulse which could not be controlled and impelled onward by a passion which overwhelmed every other consideration," to follow her, and obtaining leave from his official duties—he was in Government service—he travelled north by way of Ajmere, Agra and other places to join her at Allahabad and thence to Benares. During this thrilling tour he lost the "taste" for office work, and obtaining leave frequently he went out on lecture tours of the Lodges, until the idea developed that he should become a full-time worker in The Theosophical Society. He therefore threw up his Government post, toured South India as "branch inspector" of Lodges, and on 30 June 1907 came to Adyar and started a printing-press. In the winter of that year Dr. Besant, newly elected President, arrived in Adyar from a tour abroad, and she took over the press and made him manager of it, a post which he held to her full satisfaction till 1935. Then he handed over to Mr. C. Subbarayudu, his most capable assistant for fifteen years.

"For the work done in the Vasanta Press," Dr. Besant wrote on one occasion, "no words of praise can be too high; his bindery, built by himself, is a model, and the healthy happy faces of his men and boys show that printing properly conducted is a

trade that none need dislike." Mr. Sitarama Shastri printed over 500 Theosophical books, and a continuous stream of monthly journals—*The Theosophist*, *The Adyar Bulletin*, *The Star*, *Ananda*, *The Young Citizen*, *Tomorrow*, *Shama'a* and others, besides *The Commonwealth* and the weekly *New India*.

Mr. Sitarama Shastri joined the Cuddapah Lodge of The Theosophical Society in 1892 while a 32 year old clerk in the Revenue Department in the Cuddapah District, attracted by the lectures of Mr. Kotayya, a retired officer of the Education Department. Among the members of the branch at that time was Mr. Jiddu Narayaniah, father of Mr. J. Krishnamurti and a senior clerk in the Cuddapah Collector's office. Mr. Bertram Keightley, then General Secretary of the Indian Section, visited the Lodge and helped to strengthen its membership. Regular study classes were held every evening in the Lodge, the few important books then available being H. P. Blavatsky's *Isis Unveiled*, *The Secret Doctrine*, *The Key to Theosophy*, and T. Subba Rao's *Lectures on the Bhagavad Gita*. It was from this post that Mr. Sitarama Shastri broke loose and abandoned a promising career in Government service for the sake of Theosophy.

Dr. Arundale has mentioned above the "great trinity" of which Mr. Sitarama Shastri was one.

Every morning these three joined Dr. Besant at a coffee party on the veranda and here they talked over the day's work. He was good company and had a patriarchal appearance with a flowing beard. Thousands of Theosophists have met him at Adyar.

Five hours after he left his mortal body, it was cremated on the Adyar burning-ground at 9 a.m. on July 21. The President spent some time with him the evening before and smoothed his way into the inner world, though our aged friend was already unconscious.

A bust statue of Mr. Sitarama Shastri is being sculptured, to be set up in the garden of the Vasanta Press in homage to his memory.

* * *

2. Miss Edger

I have also to record the passing in New Zealand of another very faithful worker from the earlier days, Miss Lilian Edger. Miss Edger was a great comrade of Babu Upendranath Basu, fortunately still with us, and of Dr. Bhagavan Das, also with us still on this side though he has been seriously ill for some time. She also worked with Dr. Besant in the early years of the work in India and identified herself wholly with the Indian life. As we have been seeing, *la vieille garde meurt mais ne se rend jamais*. Both Mr. Sitarama Shastri and Miss

Edger joined, in the fullness of their time, *la vieille garde*, as some of us are now doing or are about to do. May we be as faithful as members of our *vieille garde* as these two stalwarts were so finely faithful as members of theirs. So shall our Society grow from strength to strength, as each old guard hands over charge to the new old guard and to the young guard which is the heart of The Society. I am hoping that before my time in the old guard is over I may see members of the young guard leading The Society to finer heights. It is for this reason that I have had the pleasure of appointing to the office of Recording Secretary a young Theosophist, Mr. Rohit Mehta, a very good Theosophist, an admirable speaker, and one who has already served his Motherland in splendid ways. I am very happy to see that the appointment was rightly made, for he has already proved his capacity in one of The Society's most important offices. When I retire from the office of International President, for whatever reason, may I see a young Theosophist ready to take my place. *En avant! la jeune garde*, everywhere throughout The Society. Let the old guard guard. And let the young guard be a most virile advance-guard for the ever-advancing tide of Universal Brotherhood.

Again Mr. Davidge, our archivist, gives the following account of Miss



MISS LILIAN EDGER
(1862—1941)

First General Secretary of The Theosophical Society in New Zealand

Edger's great service to Theosophy and to The Theosophical Society from the records he so carefully keeps :

* * *

Miss Edger had a wonderful record of close on half a century of work for The Theosophical Society. She was born in 1862, graduated M.A. in 1882 and joined The Society in 1892. She was one of the earliest propagandists in New Zealand and became first General Secretary when the New Zealand Section was formed in 1896.

In 1897, when Dr. Sanders relieved her of the General Secretaryship, she joined Colonel Olcott in a tour of the Australasian branches, and he brought her to Adyar as a substitute for Dr. Besant for Convention Lectures and on tours. He evidently enjoyed her company, besides appreciating her intellectual gifts. He writes of an evening on board ship :

Miss Lilian Edger attended in the character of "Night" a fancy dress ball. Her black dress besprinkled with stars and a crescent moon on her head, together with the excitement of the ball, made her look very well from the human point of view if not from that of the university graduate. I confess that I was very pleased with her dissipation, for it showed that there was the usual quota of human nature beneath the shell of collegiate enamel.

Following the Colonel's suggestion she chose the general title

"Theosophy Applied" for her Convention Lectures in 1897. Everybody liked her plain, clear exposition of the application of Theosophy to religion. She was very earnest, had a clear and well modulated voice, and was more didactic than oratorical, so the Colonel informs us. Her northern tour from Madras *via* Calcutta to Rawalpindi, January-March 1898, was a success, as was also a tour of the South with the Colonel in July in spite of many obstacles, insects feasting on her "fresh Australasian blood," which gave her fever, and so forth. The Colonel notes that she won the respect of her colleagues and of "great audiences" in South India.

From 1891 she gave active service to Lodges wherever she was resident, chiefly in New Zealand and India. In 1898 she won a special gold medal from the President for the best contribution to Theosophical literature. Dr. Besant wrote of her "ungrudging and unwearied service to India" when she delivered the Convention Lectures of 1908, "Gleanings from *Light on the Path*." From 1913 to 1919 she did fine work as principal of the Girls' School of the Central Hindu College, Benares, and for the next ten years taught the sons of the Maharaja of Darbhanga, Bihar.

After this Miss Edger resided in New Zealand, except for a journey

to India to see her old friends. I remember asking her at the Benares Convention of 1936 whether she would complete the history of the New Zealand Section of which a first instalment had appeared in the Section journal. She hoped to be able to—she was then 75—but I am not aware that the story was finished.

Miss Edger was the first woman to graduate M.A. at a New Zealand university. She was the second B.A., the first being her sister.

Long-Lived Workers

The three stalwarts who were in Dr. Besant's immediate entourage have been a long-lived group. Mr. Ranga Reddy was nearly 84 when he passed over. Mr. Sitarama Shastri was within eight days of 81. Mr. Subbiah Chetty, still attending gatherings at Adyar, is over 83. Theosophists know how to live!

Miss Lilian Edger, who died the day before Mr. Sitarama Shastri, was in her 80th year. On January 8 next she would have completed it.

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KANYA KUMARI

I feel perfectly incompetent to describe the sense of exaltation I felt when, towards the end of June last, immediately after the announcement of my re-election as International President of our Society for another term of seven years, a

little party of us was privileged to visit the southernmost spot in India—Cape Comorin, or more rightly to be designated Kanyā Kumāri, the Virgin Youth or Pārvati, who is said to have her abode near to where the three great oceans meet, the Indian Ocean, the Bay of Bengal and the Arabian Sea.

The atmosphere of the place, unvisited as it is save by devoted pilgrims, a place of pilgrimage and not a haunt for tourists, is indescribably uplifting, and the great Temple which enshrines the image of the mighty Goddess has a magic which I have encountered nowhere else. Indeed, I have visited many shrines throughout India, but not one can quite compare with the sanctity of Kanyā Kumāri, allied as the place is to one of the abodes of the Rishi Agastya, Guardian of India. I suppose that Kashi is of equal eminence as the great heart of India, as Kanyā Kumāri is the focus of India's growth and movement, and as from the Himalayas streams down the Will that makes India what she ever is despite all the sufferings and humiliations, more often than not at the hands of her own people, she has so long endured.

But as a humble worker for many years in the service of this Motherland of the world, I seemed to find in Kanyā Kumāri a revealing of the real India in her activity aspect, as a mighty power ever

moving onwards and upwards on the road of her glorious destiny. In the shrine of the Temple is enthroned a beautiful Image of Kanyā Kumāri as the Divine Maid of about nine years, when she was confronted with one of her great missions to strengthen Good and to destroy evil. I found that Image radiant with the spirit of blessing and of consecration, and piercing with the power to change the worshipper out of selfishness and self-indulgence into a spirit of selfless service of the Goddess Herself and thus of India.

Insignificant servant though I be of the blessed Pārvati, still I felt within me rise a power to serve more faithfully, to discipline myself more carefully, and to become more and more intent upon giving all I could give. Our pilgrimage to Kanyā Kumāri changed me, and caused me to enter upon my second term of office as after a vigil at a sacred altar. The shrine of Kanyā Kumāri was indeed an altar, and I worshipped there day after day in the hope that my renewed Presidentship might be more worthy of Theosophy and of The Theosophical Society. As a westerner I could not, of course, receive as could the Hindu worshipper. Even in Travancore, temple entry is confined to Hindus, be they Hindus by birth or by conversion.

But the power descended even upon this foreigner, largely, I hope and believe, because in reality he is no foreigner but a true servant of Hinduism and of India.

How eagerly do I wish that our brethren in Travancore could build a simple but beautiful rest-house at Kanyā Kumāri both for their own spiritual refreshment and for the spiritual refreshment of their brethren throughout India, and, may I say, for the spiritual refreshment of their present President. It would have to be most carefully planned, for it must be beautiful, however simple. But how wonderful it would be for Theosophists to have a home at the very centre of the Activity aspect of India's Eternal Life, as they already have a home at Kashi (Benares), the Heart aspect of her Life. Not yet is there an outer home in the Himalayas, or even near these splendid Guardians of India's Will—Guardian Wall of Her Will as They surely are. But some day there will be such a home. Thus will there be three great Homes for the pilgrimage of the Theosophist-lovers of the Motherland for their renewal and deeper sanctification. I now know two of these Places of Vigil. I wonder if, in my lifetime on the physical plane, I shall know the third.

Georges Arundale

RESURGAM

The Karma of Nations, whether good or bad, amounts to an extension of individual Karma because it must apply to all composing those nations.

In the present case every country in Europe is affected to a greater or less extent by this war, and the question arises, Why? This query must be in the minds of very many students of the Ancient Wisdom for in what manner have the nations failed that this nemesis has overtaken them?

It seems that the decay of Religion and its replacement to a great extent by materialistic science and the glorification of the human intellect, is responsible. This is quite noticeable in England, one of the prime causes being that Churchianity has very largely taken the place of Christianity and much that it stood for.

With some exceptions, but for the most part, the Anglican clergy confine themselves to pious platitudes for they lack the knowledge of a scientific religion, some old established truths having been left out.

It is only in Christianity, as expounded by the Church, that Reincarnation is excluded from the teaching.

The omission of this important fact that man has to spend many lives in this earth school, a necessity for his spiritual evolution, and including the law of cause and effect, is a serious deletion.

An affirmation that man has only one life on earth amounts to an indictment of divine justice, which is unthinkable, the reason being that, while some are born to very hard lives, during their stay on earth others enjoy the greatest contrast to such.

Surely this omission from the Christian teaching should be rectified. This would have the effect of inducing a very different attitude in all of those who seek the truth, which is barred to them when faced with a blank wall.

That the belief in Reincarnation is prevalent in many quarters cannot be denied; its reintroduction into Christianity would cause a religious revival.

When the present Karma of "Christian Europe" is fulfilled, something of that nature should be looked for, as, if such a desideratum does not come about and Europe sinks back into its present religious apathy, worse things, if not its destruction, might be inevitable, as there could be no future for this civilization.

Such destruction has happened before in the sinking of Atlantis and the continent in the Pacific. These account for the Biblical story of the Flood.

The Christian Church of every denomination must wake from its somnolence and put forward again those religious truths which were known to the ancient world, in the East, in Egypt, and in Palestine at the time of Christ, for the existing intensified Nationalism and racial prejudice, apart from colour, are incompatible with the teachings of that Great One.

M. R. ST. JOHN

WHAT SHALL WE DO AFTER THE WAR?

BY HELEN VEALE

THE world has at last become alertly conscious that life must be remodelled in new forms to suit advancing thought and aspirations. Even among the major preoccupations of the War, leaders of thought in England and America publish in books and broadcasts their proposals for a solution of the world's problems, and it is well to examine such schemes as thoroughly as our powers permit, to see how far they are based on truth, for, as Carlyle was fond of pointing out in his studies of history, institutions that are based on shams cannot last or be of service.

Federal Unionists have organized themselves for extensive propaganda, in the spirit of Mr. Streit's *Union Now*, and propose a much improved League of Nations, having effective power derived from a merging of national sovereignties, after the fashion of the merging of the original States of America into the U.S.A. So far so good, but the weakness of the scheme for preserving World peace and welfare lies in the fact that these people envisage a purely Christian and white-nation Union, formed largely to conserve their distinctive culture and present economic advantages

over brown, yellow and black peoples, as well as to restrain outlaw nations among their own breed. The latter object, one guesses, will soon become subsidiary to the former, and forces of injustice will again strengthen themselves, to wait the challenge of another Armageddon.

Somewhat more idealistic is the aim of English Socialists, from the Fabian variety to the almost—but not quite—Communist. These want Democracy to finally purge itself of capitalism and class privilege, bring banking and all the sources of wealth under State control, and have an equitable, if not equal, distribution of the amenities of life. Now, if ever, would it be possible to bring about a bloodless revolution in Britain, for sharing in daily toils and perils the classes have been brought together, and it is mainly on the heroic temper of her working men and women that Britain relies for victory. Having accomplished this revolution for herself, these propose that England should invite other nations of Europe, especially the German workers, similarly to set their own houses in order, before joining in a League in which military resources would be pooled.

It seems like a proposal for a People's Front again in Democracy, with the danger of party dictatorships and the loss of liberty. Besides, if Britain could be tuned up and maintained at this high pitch of self-sacrificing co-operation, it could not be imposed on the Dominions without their free consent, which some would never give. Moreover the bonds with America, daily strengthening now, would not survive such a change in England; so the only actual league of free nations, the chief hope of a future world-federation, would suffer disintegration in the midst of dangerous conditions that call for strength and stability.

Still, if this be an Utopian scheme based on truth, we should have to keep it in mind for an ultimate, to be gradually approached. But it is clear that this ideal is the ultimate of the French Revolutionary motto: Liberty, Fraternity and Equality, and events surely have proved, as life is always proving, the last of these three terms to be a fallacy. Modern Democracy was born in England, not in France; and England has always stood soundly for a monarchy, and still has considerable respect for many conservative institutions so long as these are not inconsistent with personal liberty and self-respect. All can see that we are not equal at present, in physical and moral stature as well as in wealth and power; but if a man is

persuaded that equality is nevertheless an essential truth of nature and destiny, he is maddened by anger that someone is preventing that truth from actual realization. Thus bitter resentment is stirred in the masses who are conscious of inferior status. So a classless society, equal distribution of wealth, and universal adult suffrage for legislative and administrative assemblies, have become with some the democratic ideal, despite its falsity to nature. Better far to make Liberty, Fraternity and Justice the triangle of equilibrium! Historical approximations to the French Revolutionary political ideal have so far failed; "equal" independent voters are swayed against their own and the nation's interests by political tricksters; "equal" Negro citizens under American law still cannot exercise full citizens' rights in certain states of the Union; emancipation from traditional serfdom has led often to economic wage-slavery or starvation. An order based on hypothetical equality only deprives the weak and helpless of the protection which they need, and which it was of old the paramount duty of King and Government to give them.

Seeking the origin of this fallacious hypothesis of equality, we find Christianity, in its accepted forms, chiefly responsible for it, though Judaism and Islam to some extent share the blame. An exaggerated

importance is given in these faiths to the personal experience of a single life, since eternity is made to depend on it, and so justice requires that all should have a fair start, and none should be favoured by circumstances or fortune. Hence has arisen the ethics of competition, so disastrous to social order.

The Dean of Chichester has recently published a book called *Christianity and World Order*, in which he wisely diagnoses the present disorders to arise from an irreligious mode of thought, and his remedy is union between the many divergent Churches and sects of Christianity, for he views the New Order as necessarily a Christian one. He shows in many ways a broad and tolerant mind and a large heart, but just a little more breadth and tolerance are needed if the New Order is to be world-embracing, for a majority of the people of the world are not Christian, and show no intention of becoming so; on the contrary rather, a number of Christians are now leaving their orthodox Churches in favour of an eastern religion that better satisfies their reason and aspiration. If the Church of England and the Synod of the Scottish Church would lead the way in seeking a rapprochement with the responsible heads of other faiths in the Empire, a wonderful stimulus would be given to religion, East and West, and al-

ready Federations of World Religions have proved that mutual understanding and appreciation are not at all difficult, easier in fact than between conflicting schools in the one religion. The consequence would be that, slowly but surely, the doctrine of Reincarnation would be readmitted into Christian teaching, to its great enlightenment. Christianity long resisted the scientific teaching of Evolution, but few would now regret its acceptance of the new light on origins; similarly it cannot long resist the overpowering evidence in favour of pre-existences, a doctrine which is looked on as a self-evident fact by most eastern people, and which alone takes the sting out of inequality, making it possible to organize true fraternity.

Far-reaching economic reforms are certainly necessary, and an increase of State-control in many vital industries, but they can be accomplished by mutual agreements and general consent, if advantage be taken of the spirit of friendly co-operation now prevalent, and if a leading part in the preliminary negotiations be given to the King, the true guardian of his people's liberties, whom all would trust for disinterestedness, and the leading Churchmen and heads of religious foundations throughout the Empire. Let the relations of nation to nation, race to race,

religion to religion, and class to class be settled on a truly equitable basis within the Indo-British Commonwealth, and alone it will be strong enough, and comprehensive enough in its sympathies and affiliations, to maintain the peace and order of the world.

LIFE'S GREAT COMPANION

I CAME, do you remember, when your days were young ;
My star in faery palace of your mind was hung.
Wonder and trust there reigned and taught your thoughts to rise,
Nor veil of earth could hide My presence from your eyes.

I came, do you remember, down the gathering years ;
In gloom and sunshine, happiness and tears.
Knowledge was then the word by which I called to you,
As wrapped in earth's deluding veil you sought the true.

I came, do you remember, when Love's bright sunrise
Aroused forgotten visions of sublimer skies,
Not less when sundering grief had turned your day to night ;
Stirred by these fiercer fires, you sought the Inward Light.

I came, do you remember, through life's noon-day heat,
In triumph's surging swell, and ebb-tide of defeat ;
And, mid the wildering storm of life's impassioned sea,
Gave you the faith and strength to walk those waves to Me.

Now, as life's evening falls, I come to you once more,
Standing in patient wistfulness without your door ;
Hoping that soon your heart will welcome Me as guest,
Whate'er the vesture be through which I teach you best.

So, when at last life's final gateway opens wide,
Wisdom shall be your crown and Love shall be your guide ;
Finding in Karma's ev'ry gift My secret sign
That binds the many lives in ONE, and one with Mine.

M. BEDDOW BAYLY

THE MAGNETISM OF THE EARTH¹

BY GEORGE S. ARUNDALE

AN EXPERIMENT

THIS evening let us try a little experiment. First of all, I should like you to imagine yourselves perfectly relaxed as to the physical body. When you are perfectly relaxed there should not be a stiff position of any kind in any muscle. If anyone were to lift up your arm, or any other limb, it would drop down as an absolutely dead-weight. Your head should be half-nodding, but not in sleep.

As far as the emotions are concerned there must be a complete calm. They must be plastic. All irritations, annoyances and angers of the day must be entirely forgotten and no ripple of them must be left. Not that you are necessarily emotionless, but that the sea of your emotions is perfectly calm, and the ocean of your mind is no less calm.

Anyone accustomed to any kind of yoga or to any exercise of this nature finds it most pleasant and exhilarating to become at any moment relaxed, but each person must become relaxed in his own way.

The next step after this relaxation is a little more difficult: Try

to minimize your smaller self, so that it becomes absolutely insignificant.

Supposing you are able to do all that, supposing you can minimize your smaller self to a comparatively satisfactory extent, then comes the time when you may obtain contact with your Higher Self and live in your Ego. When I speak of this minimization, I do not want to suggest that you do this with regard to the whole of yourself, but rather with regard to all that part of yourself which is engaged in the ordinary physical, emotional and mental body avocations whether of the day or of the night. The You still remains, the great You.

What are you going to do? You now have contact with the Will. You are going to be supersensitive in your greater self, so that you are like a negative upon which anything can be imprinted, anything which is of the higher nature rather than of the lower.

CONTACTING EARTH'S MAGNETISM

Now after you have smoothed the way along these or any other needful lines, what is the first impression that comes upon you with extraordinary force? It is the

¹ Roof Talk, Adyar, 30 August 1940.

impression of the whole of the more outer magnetism of the world, and you feel the difference between the magnetism of the world as that magnetism is today and as it was twenty-five, thirty or any number of years ago. As this magnetism impresses itself upon you, so does it enter into you as ordinarily it does not enter.

Of course the magnetism of the earth pervades us all. But when we make ourselves supersensitive, and do not repel any of the magnetism through our own personalities, then that magnetism comes to us almost pure, almost bereft of any modifications or distortions by the personal equation.

Immediately this magnetism of the earth changes you as it penetrates into you, and you feel at once in tune, I would almost like to say, with Cosmic Regions ordinarily entirely unattainable, so that instead of time being your master, time becomes your servant; instead of your being limited by time and circumstances, you gain some kind of comprehension, however vague it must necessarily be, of the whole Universe, and somehow or other—it is almost impossible to describe the impression in detail—you have a sense of the Universal, the Eternal, and, as it were, a flash of Our Lord the Sun who permeates all life and is inherent in every living creature.

Such is the first part of the impression. Your rate of vibration

is "cosmicized" so that it causes you to vibrate at an infinitely higher rate than that to which it normally vibrates, and the depth of vibration, the intensity of the vibration, immediately conveys to you a sense of awesomeness—not only a sense of the awesomeness of the magnetism, or of Light generally, but a sense of your own awesomeness which perhaps you have never perceived before. You gain also a sense of the tangibility of the magnetism, and a sense of its grandeur, a grandeur infinitely more impressive and stirring, of the One which is in each one of us.

IT REVEALS THE ONE

By the relaxation of the various bodies and by the opening of yourself to the higher vibrations of Life, you first come into contact with this awesome, this deep, this intense magnetism, which reveals to you, as in a flash, the One which is in the heart of each one of us, so that there comes a deeper sense, a deeper intimation, of the Eternal than one has ever had before. Limitlessness, infinite duration, become unfolded in a very wonderful way, and as the Eternal impinges upon and enters into the consciousness, we have the impression of what I can only call a brooding Darkness, which appears to us as darkness because its blinding Light, the excess of its glory, must needs be veiled from our weak eyes.

While we have the impression of Darkness, it is that we may not be blinded by what is a Light of which in our present condition we can have no conception whatever.

When I go through that experience and endeavour to understand it as best I can, I am immediately reminded of Shri Krishna and the great revelation He made of the Supreme Self to Arjuna who, of course, felt entirely unable to stand the strain. Peculiar and wonderful, and at the same time strengthening and healing, is this sense of the Eternal which this particular experience brings with it—all so wrapped up in the sense of Darkness.

Let me repeat that it is not Darkness in the sense of a diminution of Light, but a Darkness which is blinding with Light, the blinding nature of which is only shut off from us by the Love of God.

WORLD-CRISES INTENSIFY EARTH'S MAGNETISM

This magnetism is particularly wonderful, because the world is passing through a stage of crucifixion. A world in crucifixion calls for an unusual, a wonderful magnetism. It calls for adjustment to an intenser power and purpose. It needs a magnetism which broods with its unifying infinitude over the whole earth, lifting all creatures into the nobler reaches of their

consciousness, so that they may pass safely through the crucifixion and move on into the resurrection beyond.

But while this changed magnetism is at all times exerting its potent influence, it is borne in upon me that the magnetism is changed for our safeguarding, and that if we prepare ourselves, as I have suggested, we can apprehend its true nature, at least to a certain extent, as we allow ourselves literally to be from time to time absorbed into it, so that, as it were, we become rocked in the cradle of its deep. The word "rocked" is peculiarly appropriate, because there is that sense of a pendulum swinging, swinging, swinging, largely because the pendulum motif is the motif of evolution in manifestation.

This is one of the innumerable acts of Yoga, and it gives us almost a direct insight into the Will of God. I think that the magnetism of our earth has been attuned to the Will of God as it is only attuned in times of crisis. I think that during such times this Will drenches the whole world, for then there is a change over from the will of man to the Will of God, so that the Will of God takes the place of the will of man.

I do not want to be misunderstood, nor be construed as saying that sometimes the Will of God acts and that sometimes it does not act. (I am only using the

word "God" as a mnemonic, as a convenience.) Of course the Will of God is ever paramount, or, if you like, the Will of Life is ever paramount. Nor is it suggested that in ordinary times the will of man is overridden by the Will of God. In ordinary times the will of man is allowed such reign as is rightful for it, but sometimes the Will of God must be super-ordinate and the will of man must be subordinate. In times of crisis the Will of God must reign supremely. While the road is straight and comparatively bereft of traffic the learner may be allowed to drive the car. But when the road is difficult, and full of people and moving vehicles, then must the expert take the wheel to guide the car safely through the dangers. That is precisely what is happening now, and the evidence is to be found, among other instances, in the change that has taken place in the magnetic conditions of the earth.

The world is at a turning-point. It must move in the right direction and not in the wrong. Now is it that the Will of the Master-Driver must take the wheel awhile, and this taking of the wheel partly consists in intensifying the magnetic life of the earth with His Will, so that the world may be guarded from taking the wrong turning, that the forces of evil may be hurled back into disintegration, that the forces of Good may be intensified

wherever possible, to the end that they may become agents of the Will of God and fulfil His purposes.

AN ACT OF YOGA

I think that this magnetism in all its very wonderful adjustment should be the subject of very careful examination on the part of those who are able to perform the necessary act of Yoga, which consists in the merging of the individual self in that larger consciousness with which this magnetism is so extraordinarily and unusually fragrant. The act of Yoga consists in an immersion of the individual consciousness in that Shadow of the Substance of God which this magnetism really is. It has become more than ever a reflexion. May I not say that the very Substance of God is immanent in the shadow as rarely before? May I not say, therefore, that this act of Yoga consists in a veritable baptism in the magnetic waters of God as these drench the whole world?

There is nothing more tremendously ennobling than the sense of that intensified Will when you have the power whereby to contact it. You can contact it at any time—when you are driving in a car, when you are walking in the street, when you are engaged in your work. It is always possible to take your smaller self out of perspective and bring your greater self into

perspective. There is nothing more wonderful than to be baptized anew in these magnetic waters which are everywhere, and the contact with which is only a question of the changing over of your focus of consciousness.

That is one of the great principles of clairvoyance. If you want to be clairvoyant, you learn by putting yourself out of focus, so far as the ordinary everyday things are concerned. Beginning at the beginning you will thereby first see the life particles in the air, though you will probably mix those up with the life particles in your own aura. It is a question of getting yourself out of focus, so far as the ordinary sight is concerned, and then of trying to look with another type of focus that takes its place. This is one of the easiest of all experiments to make when the sun is shining, for you can see the life particles dancing about and you can see these little worlds as they live and move and have their being. You can look at an individual and decide how much vitality he has by the number of life particles dancing about him and enjoying themselves hugely.

This earth magnetism, which from one point of view is to be called the Shadow of the Substance of God, is today more than ever a verisimilitude of God. I have myself endeavoured to perform this act of Yoga, and it is

partly because in its performance I have bathed in its magnetism that I have gained the perfect assurance, that brooks no question, of the ultimate victory over the forces of evil by those Forces of Good which move the world to Righteousness. It cannot be otherwise as the world is at the present time. We see this magnetism infusing the spirit of heroism, of sacrifice, of splendour, of nobility, into large numbers of people, so that one ceases to wonder how in the ordinary everyday individual there arises, to meet the needs of the time, such splendid heroism, so wonderful a disregard of danger and death. One marvels how this magnetism which is of God permeates the being especially of those fighting on God's side, in a manner which only takes place in catastrophic times.

The coming victory casts its magnetism before. Were the magnetism otherwise than it is, were it disintegrating, instead of being, as it so fully is, charged with Lightfulness, with Godliness, I might fear a period of darkness for the world. On the other hand, I see in the not remote future a new age of Light.

As one performs this act of Yoga, it is interesting to watch how there gradually comes about a keying-up of one's whole nature into a far deeper relationship with the eternal glories of one's being than could

otherwise or normally be possible. It is the surgings of these special wave-lengths of magnetism-electricity which pervade the whole world, that beat upon one's consciousness and fill the whole of one's life.

DARKNESS—MUSIC—SOLIDITY

I have already referred to the Darkness, to the tangible Darkness of this magnetism. It is not a darkness of frustration but a darkness of fulfilment. It is not a darkness which is negative, not a darkness which is composed, as it were, of a diminution of Light, but a darkness which is positive, which is composed of what to us must needs be an excess of Light, and thus becomes veiled in an apparent darkness.

There is another, to me, most remarkable characteristic of the magnetism, namely, its apparent composition of deep booming thunder notes. The magnetism is music, and the music is to me at the lower end of the scale. The thunder notes of it, the booming rhythms of it, have upon me a most extraordinary effect, because those booming thunder notes naturally surge through me, and lift me up into regions which otherwise normally I could not approach at all. These deep profundities pulsate forth in all-inexorable and unchallengeable Silence the kingly Will of God, of God who must be obeyed.

As part of the very texture of the magnetism is not only its darkness but its thunder note of a music which rather baffles my description, for no musical instrument can reproduce it. That darkness is round about us all the time and those notes thunder all the time, but we see how shut in we are by the prison-bars of our ignorance so that normally we have no perception of this all-pervading darkness that is Light, nor any conception of this thunderous music which passes through us, but affects us little save as we perform the act of Yoga necessary in order to give us contact with it.

There is then what I can only call the solidity of the magnetism. From one point of view it is as solid as it is also rarefied, if I may use a phrase which on the surface seems so obviously self-contradictory. As I have said before it is supremely tangible. The moment I put myself into the condition of consciousness whereby I might contact the spirit of the magnetism, I am all agog to touch it even with the physical hands, which is presumably impossible. But it can be touched otherwise. It forms, I might almost say, a piece of solid space in the midst of which the world is set. If we can think of the world as a jewel, though in these days it is very far from being a jewel, there we have the setting of the jewel-world in the midst of

this solid magnetism. This piece of solid space is to our inner eyes dark, thunderous, piercingly penetrating, full of movement, supremely dynamic, solid though I must call it.

FRAGRANCE

There is another characteristic which to me goes with the musical aspect of the magnetism, namely, its fragrance. These fragrances I identify as servants of the Will of God. The Will has its servant-fragrances as does the Wisdom of God, as does the Love of God. But as we are thinking of the Will of God, we are thinking of those fragrances which belong to that particular chord of life. I have tried and tried to understand the nature of these fragrances and find them impossible to describe, save that it seems like a perpetual stream of incense spreading in all directions and part of the very magnetism itself. I am trying to think, as I write, as to whether I could ally it to the fragrances with which we are normally familiar, as, for example, rose, sandal, jasmine, and so forth. It is all of them, and yet, from one point of view, none of them. It has somewhat of the constituent elements of the incense as used in Roman Catholic Churches. But this "somewhat" is but a whiff, and there is an over-soul which utterly denies all description.

Of course one revels in it. It has a most marvellous capacity for purification, but still more for upliftment. I am not at all sure whether I should have used that word "purification," for it is more a fragrance which lifts up by its very power. What is wonderful about it is that while on the one hand it drenches the whole world, for it is part of the magnetism, with its peculiar form of upliftment, on the other hand it is what we would call in our Churches in the nature of an oblation, a *Te Deum*, ascending to the Altar of God. On the one hand it blesses the world, while on the other hand it reverences Him from whom comes its power to bless. To me as I try to hold the incense in my will-consciousness, that twofold aspect of will thrills me beyond words. It reverently pours blessings down from its source and equally reverently performs the duty of ascending to it in glorious homage.

THE MAGNETISM OF OUR LORD THE SUN

Now how far does this magnetism extend? Its actual solidity does not extend, I think, so very far, though I could not say how far. It is a part of the magnetic aura of our Lord the Sun. It is a part of His contact with His earth, or rather with this particular planet of His. He sends forth other and different magnetic vibrations to every other

part of the system for which He is responsible to His own mighty Superior. This particular magnetic vibration is only one among innumerable vibrations. It has its own uniqueness. But it emanates from one and the same Source from which all other magnetisms are derived.

The interest to me lies in the fact that this magnetism is modified by our Lord the Sun as the need arises. And whenever the world is passing through a special phase the magnetism changes to suit the need of the phase.

TERRESTRIAL MAGNETISM

If I am asked as to the relation between this magnetism of which I have been writing and what is called terrestrial magnetism I can only say that they are practically identical. But I think we know very little about the real nature of terrestrial magnetism, certainly nothing about its essential texture or origin, still less about the changes it undergoes in such texture in order to minister to the changing needs of the world. But I believe we do know that its centres of influence pass from one part of the world to another, and that such changes must and do profoundly affect world history; though we are only at the beginning, even if we have begun at all, of investigations into the actual effect which such changes in the centre of terrestrial

magnetic gravity have upon world events.

SUPER-SOLAR MAGNETISM

One always becomes a little bold and venturesome, and I thought first of the magnetism of Our Lord the Sun, and then of the Signs of the Zodiac. I can see very clearly that every Sign in the Zodiac has its own solar and, of course, even super-solar magnetism. I wish I could in some way gain an inkling as to what it is that differentiates one from another. But this is naturally impossible. All I can do is now and then to look up into the Heavens and say to myself as I gaze upon the myriads of stars: "Some day, in the infinitely distant future, I shall know all about you. Some day I shall be your comrade." I felt so kingly then—far more kingly than I can possibly feel now.

Such words sound overflowing with exaggeration. But in fact not only does all this give me some idea as to what Divinity really is, as to the meaning of Infinitude both as Eternal and in terms of its slow motion Time, but also as to my present insignificance, and as to the utterly microscopic nature of the profoundest wisdom even the greatest possess. We are Gods in the becoming. Who are Gods? Those who know the Stars and all that lies beyond the Stars. So I know a little more where I stand, how small I am. But I know also

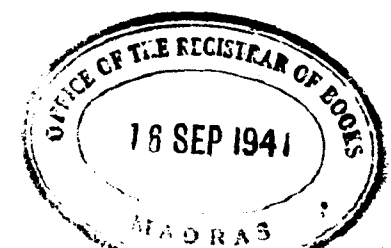
that there is an almost limitless road to travel, and the most amazing truth to be gained as I tread it. I perceive Theosophy to be the landscape of the road in part, though only in small part.

A BOLD WANDERER FOR EVER

Therefore is it possible for me sometimes to look down illimitable vistas, to see nothing, and yet to glimpse something of their limitlessness. And from the less I can intuit the more, because I know that I belong to the More, that the More is of my very nature. If I know that I am a wanderer—a Parivrājaka—and that I have come from afar, and that I am going into the far distances, then the spirit of venturesomeness awakens in me, and not only do I wander within the four walls of the house of my present incarnation, and within the frontiers of my present stage of development, but I become bold, I become daring, so that I challenge all that is beyond even if I can do no more than challenge that which is the unchallengeable, but which loses, in however small a measure, its unchallengeability by very reason of my challenge. A Great One once said: "I like bold people." There is a gift of insight to the person who is bold. By tilting at

windmills in Spain, Don Quixote was learning how to dare the heights of the Everests of evolution. Don Quixote was the symbol of his Eternity. Sancho Panza was Don Quixote in terms of any of his particular times.

So, when I think of the magnetism of this earth of ours, and how it changes as succeed one after another the earth's needs, I must needs be bold to try to follow the magnetism to its source, and then to translate the particular into the general, to reach some sort of conclusion from the premises I may have been able to establish. I may begin with the earth, but nothing on earth can keep me there, for I am a Parivrājaka, a wanderer, and I wonder if ever I shall become a Kutichaka, one who has built his house to live therein. For a time yes, as one may be glad for a time to take rest in an inn after much journeying. Death is the Lord of Rest, and He leads us into an inn, the inn of heaven, that we may remain there awhile and recover from our latest journeyings, that we may become renewed and strengthened with increasing vision of the road that lies before us. But the wanderlust cannot rest for long, and I think I shall be a wanderer for ever.



H. P. B.: A PROTEST AND A SUGGESTION

BY E. E. SPEIGHT

[I had the privilege of meeting the learned writer of this article in Ootacamund. Professor Speight was one of the collaborators in the Oxford English Dictionary, and is an authority on Japan, where he lived for fifteen years, holding Lafcadio Hearn's post in the Imperial University of Tokio from 1918 to 1923. From 1923 to 1937 he was Senior Professor of English in the Osmania University, Hyderabad. A great many of his poems appeared in the leading journals of England, America and Japan, and, on the suggestion of Dr. Tagore, in *The Modern Review* and other Indian journals. Prof. Speight is also very erudite in many directions, and has a collection of Japanese works of art which is the envy of all who are privileged to see it. I must confess I am much in sympathy with his point of view, but shall we ever overcome the *Blavatsky* of all these years?—G. S. A.]

AT the honoured invitation of Dr. Arundale I wish to make a protest which I hope may help to remove an injustice that has held the field for lamentably long. Briefly, this injustice is the use of the word *Blavatsky* in connection with one who already possessed a baptismal name of real beauty—*Helena Petrovna*.

I have discovered that one has only to draw the attention of any thoughtful person to this insult to a great lady for it to be recognized as a matter to be righted at once. The tyranny of names has surely lasted long enough.

It is quite likely that in Russian the word *Blavatsky* bears some good meaning, though I cannot

trace it in any of the Russian books or word-lists in my library. However, the point is that in English and French it calls up a whole range of words of unpleasant suggestiveness. It is not even whimsically ugly, in the Dickens tradition; it is insolently, mercilessly, obscenely ugly.

What can you do with *Blavatsky*? What could be the verbs, adjectives or abstract nouns derivable from it, and comparable to *Ouidaesque*, *Margotize*, *Shawmanship*, *Sardoudledom* or *Autolybine*? What parodic phrase equal to *Max Vobiscum*? No; all you can get is a most expressive expletive.

The word *Blavatsky* lacks the comic association which a name or

1941

H.P.B.: A PROTEST AND A SUGGESTION

447

nickname is often able to survive. Aldous Huxley has given us an example of the latter in the case of Shaftesbury, one of whose nicknames was *Tapski*. "The *ski* was Polish, but the *Tap* was English, and had a real existence. Shaftesbury suffered from an internal abscess, which had to be kept drained by a silver tube let into his side."

That other wonderful woman, Gertrude Bell, has told us how the insignificant name of a very significant administrator, Sir Percy Cox, is surviving beyond the bounds of the English language.

The word *Kokus* is rapidly passing into the English language, not as a name, but as a title. You are a *Kokus*, just as once upon a time you were a *Chosroes* or a *Pharoah*. I am currently described as a *Kokusah*, i.e., a female *Chosroes*. Isn't it delicious?

Which brings to mind O. Henry's statement that there were few Caliphesses.

Women are *Scheherazades* by birth, predilection, instinct and arrangement of the vocal chords.

The names *Blevetsky* or *Blivitsky* would not have been so repulsive as *Blavatsky*. If such names ever existed the owners might have drifted together into some Russian nursery rhyme, or even into an intimacy such as that of *Manet* and *Monet*, of whom George Moore has told us that *Manet* painted *Monet*

and *Madame Monet* in their garden, and *Monet* painted *Manet* and *Madame Manet* in their garden. But the name *Blavatsky* has formed an unfortunate cause of the alienation of many to whom her writings would have been of invaluable help in leading them beyond closed systems.

A person whom I ought to know better than I know anyone else confesses that for many years whenever he has seen the words *Madame Blavatsky* named or quoted he has either turned from the passage with disgust or scored it out. A long continuance of these petulant reactions naturally produced a state of mind which prevented him from doing justice to himself, not to speak of the lady. This state of things continued until one day, when reading W.B. Yeats, he came across this anecdote:

There was a woman who talked perpetually about the "divine spark" within her, until *Madame Blavatsky* stopped her with: "Yes, my dear, you have a divine spark within you, and if you are not very careful you will hear it snore."

I do not think that this is a typical utterance, but it led to a more tolerant attitude, and the desire to read more of such common-sense treatment of blarney. He then went so far as to condescend to read some of the passages he had so contemptuously treated, and what

he found there caused him to reduce his own ignorance by looking up the origin of the offensive surname. Thus he came to know that the name Blavatsky had only a very fleeting connection with the lady Helena Petrovna, whose life-story was one which had an international and not merely a Slavic background and interest. Then he soon came to the conclusion that it would be a very good thing if the name Blavatsky were banned, and the writings of the lady issued under her own beautiful name.

Ridiculous names have had a way of planting themselves in our memories—witness Keats, Dickens, Tupper, Longfellow, Kipling and many others. Men have scorned them and lived them down. We cannot all sport Peninsular sonority—Perez de Ayala, Ortega, Unamuno, Valle Inclan; or names which obtrudingly suggest labial and palatal gymnastics, as the Italian Beltramelli, Cecchi, Negri, Panzini, Suffici, and, may I add, Graziani. There must be islands of friendly discourse reserved for the Bards, the Bimhandles, the Banisters, the Cheeribles, the Higgin-faces, bless us all.

The moment we repentantly fall back from Blavatsky on the authentic name of the lady, Helena Petrovna, we are in a new world, the delightful half-fairyland of every Audrey, Alison, Joan, Muriel, Rosalind or Hermione we have ever

known. Such names never repel; like fragrance they attract.

Helena Petrovna indeed calls to us out of the ancient world, the ideal wonderland. There is also a saintliness suggested by the syllables, a sense of nearness to the greatest, the dearest of our human race. The two names, withal, effuse a suggestion of primeval mystery, as that of Orpheus, where this intuition is intensified when we come to learn of the disguised identity of Orpheus with the Ribhus, the first men who in Hindu mythology were made immortal. We in England cannot forget one who taught us that language is a perpetual Orphic song.

From very early times names have been regarded as possessing a certain sanctity. In *The Brihad-aranyaka Upanishad* it is asked: "When a man dies, what is it that then does not leave him?" and the answer given is: "The name, for the name is infinite."

This is something that comes out of the depths of folklore, and like many other relics of folklore it has persisted until now. The tyranny of names which we are conscious of in the Blavatsky connection has its virtuous as well as its vicious side. A fellow-countryman of Helena Petrovna, Max Eastman, has translated this virtuous aspect into modern English:

Names are a part of the vital contribution that memory makes to things.

They determine and carry with them all the rest—the imagery, the mood, the attitude and activity.

And a great thinker who has recently passed on, Rudolf Otto, wrote:

Words and names are themselves not things of chance, but arise of necessity out of the subject-matter itself, and give it expression.

Paul Claudel has said:

I cannot name a thing but it becomes eternal. With my voice I make all things eternal.

But the fortuitous addition to her real name, the fungoid pseudonym which is as a blight on all the crowning achievements of Helena Petrovna, has no share in these exalted conceptions, and carries no higher suggestiveness than, say, the Punch-begotten creation Luntic Kolniyatsch.

It is perhaps interesting to note that it is in the native land of Helena Petrovna that the irrevocable tenacity of names has been most sternly challenged by the revolt against stupidity which has resulted in the three personal Russian names most widely known in the world—Maxim Gorky, Lenin and Stalin. These names have truly created for themselves special atmospheres corresponding to respective personal qualities. And the same can be said of certain

British pseudonyms, such as Lewis Carroll, Fiona Macleod and Joseph Conrad.

"Are you of those who name or only repeat names?" asks Maeterlinck, and with all the rich choice of possible names open to us it is amazing how we go on placidly accepting our often futile, meaningless surnames and the other names in which we ourselves have also no choice.

Muslims have even less choice or say in the matter than we. Indians generally, as the Hellenes of old, have a great store of poetic and stimulating names. The effect produced by catalogues of resounding names in Homer, Virgil, Dante, Milton and Victor Hugo is familiar to all lovers of poetry, and one critic has spoken of the way in which Richard Hakluyt was influenced by names—they set the rhythm of his periods, as they control his thought and imagination. And listen to the rapture of a modern chronicler of the Renaissance:

Names hurtle across the bold skies of the early sixteenth century like wild squadrons of the air—Botticelli, Perugino, Mantegna, Leonardo da Vinci, Albrecht Dürer, Raphael, Michelangelo, Holbein, Columbus, Vasco da Gama, Cortes, Chevalier Bayard, Gaston de Foix, Gonzalvo de Cordoba, Bernard Palissy, Erasmus, Thomas More, Melanchthon, Martin Luther, Rabelais, Ferdinand, Maximilian, Cranmer, Machiavelli, Copernicus, Calvin, the

Margarets and the Kings—a swarm, a whirl of brilliant and extravagant vitality, that throbbed and danced in the heavens and that, in the glowing distances, still coruscates and blazes fire. Shall we then any longer repress by our bovine complacency the lustre of the association of Helena Petrovna with her trinity of nobly inspiring ideals?

NAMES

(Written at Hyderabad, in the Deccan)

What magic lives in names, what strange resemblance,
Stirring the heart and rousing dim remembrance?
Golconda's granite walls I see each day
Piled in the west: a doleful ruin are they.

Gioconda of the enigmatic looks
Lies ever sleepless in my hoard of books;
I have but to lift a volume and the while
Golconda's sunset lights Gioconda's smile.

Another name there is for which they stand
So symbol-wise in this far southern land:
Golgotha, near to every holy city
The heart has held, itself the heart of pity.

Who gave such names who knows? Who bade them be
Tokens of India, Israel, Italy,
Each like a meteor fading down the night
Of human groping towards the distant light?

Onward from Galilee to Galileo,
From Laotze to Lotze, ever they go
From plasm to psalm, ascending to the sun
Or falling. Who can sunder lost or won?

E. E. SPEIGHT

THE OPENING PRAYER OF THE QURAN

The Principal Attributes of God in Islam

BY JAGAT NARAYAN, B.Sc.

“IN the name of God, the Beneficent, the Merciful.

“1. (All) Praise is due to God, the Lord of the worlds, 2. The Beneficent, the Merciful, 3. Master of the day of requital, 4. Thee do we serve and Thee do we beseech for help. 5. Guide us on the right path, 6. The path of those upon whom Thou hast bestowed favours, 7. Not of those upon whom wrath is brought down, nor of those who go astray” (pp. 2-3).¹

The prayer begins in the name of God, that is, as an act of offering to Him. It should be noted that this spirit of complete dedication to God, of unreserved submission to His Will, is the chief theme of Islam. As such, it rightly comes as the first phrase in the Holy Quran, as also it comes at the beginning of every chapter of it.

It may also be taken as an invocation to God in His Aspect as the Beneficent, the Merciful. We shall presently see that these two attributes really refer to one Aspect

of God, His Aspect as the Preserver. It is worthy of note that this first invocation in the Quran is not to God the Attributeless, but to God with an Attribute. Not that there are many Gods; there is one God only. He is the Attributeless, as also the Perfection of All Attributes. Now, He carries on the different processes of manifestation through certain well-defined Attributes or Aspects of His. It is one of these that is indicated and meant here. It is put here first, because it is primarily concerned with the preservation of the universe in manifestation. And this is also why every Muslim begins everything that he does with this invocation.

Yes, this utter submission to God's Will has permeated through and through the body politic of Islam. Whenever any Muslim, learned or illiterate, begins to do anything, great or small, instantaneously and automatically the expression comes on his lips: *Bismillah-ir Rahman-ir-Rahim*. (In the name of God, the Kind, the Compassionate.)

¹ All references are to *Translation of the Holy Quran*, by Maulana Muhammad Ali.

It is true the expression is generally more automatic and formal than deliberate and purposeful. But the form is there and can be readily enlivened by anybody who chooses to do so. In any case, it is this conscious, deliberate, purposeful and determined dedication or submission to His Will that is meant here. The spirit of this must fill one's whole being as one utters it. One must become mystically united with God, by the magic of this mantram—one with Him, as some would say, a channel of His Blessing, an instrument of His Will.

Praise is then offered to God, the Most High. And in the first three verses the three principal Attributes of God are remembered and invoked.

The first verse speaks of Him as Rabbil-'alamin, the Lord of the worlds. Now, Rabb, according to Raghib, a famous Arab lexicologist, "is the fostering of a thing in such a manner as to make it attain one condition after another until it reaches its goal of completion" (Intro. p. xlix). "Hence Rabb is the Author of all existence . . ." (p. 3, footnote No. 3). And, "the worlds" evidently stand for all existence, visible and invisible, the whole of the manifested universe. Thus this first Attribute clearly indicates God as the Creator.

All religions recognize this as one of the principal Aspects of

God, and Islam recognizes the same in common with them all, as coming from the same Divine Source. The names are indeed different, but the idea behind each and the function associated with each are perfectly identical. A student of Theosophy will clearly recognize in this idea of Rabb the process of creation, plane after plane and world after world in regular sequence, as so clearly adumbrated in our Theosophical literature.

The second verse speaks of God as Ar-Rahman and Ar-Rahim, the Beneficent and Merciful. Ordinarily these are looked upon as two different Attributes of God. But it will be easily seen that the two are closely interrelated, so much so that they often occur together throughout the Quran. These "are the ofttest-recurring attributes of the Divine Being in the Holy Quran" (p. 2).

Moreover, both these words come from the same root and indicate but two different phases of one and the same thing. Just see what Maulana Muhammad Ali says about them in footnote No. 2, page 2:

Ar-Rahman and Ar-Rahim, are both active participle nouns of different measures denoting intensiveness of significance, the former indicating the greatest preponderance of the quality of mercy, and the latter being expressive of a constant repetition and manifestation

of that attribute. . . The attribute of mercy in Ar-Rahman is manifested, before man comes into existence, in the creation of things that are necessary for his life here, and therefore shows the loving care of God for His creatures, while the same attribute in Ar-Rahim is manifested over and over again when man has done something to deserve it. These two attributes . . . thus give expression to the unbounded love and mercy of God, which is really the chief theme of the Holy Quran.

We might well say that Ar-Rahman and Ar-Rahim are the subjective and objective phases of one and the same Attribute of God. This is the Aspect that is primarily concerned with the nourishment and preservation of the created universe.

This again is another universally recognized Attribute of God. And the Quran recognizes it too by giving it a most prominent place in the Quran. It also mentions it in the second verse, after the first Attribute mentioned in the first verse, evidently to vindicate by it the second Aspect of Divinity as the Preserver.

Then, the third verse speaks of God as "the Master of the day of requital," evidently indicating by it the third Aspect or Attribute of God. This "day of requital" may well be compared to the "Day" and "Night" of Brahmā in Hinduism, vast periods of time dealing with the manifestation of the universe

and its pralaya or dissolution. We have seen above the first two Aspects of God as Creator and Preserver, and here we have the third Aspect as Destroyer, without which the description would be awfully lacking and incomplete.

Now, this third Aspect of God too has two phases, and the Quran describes both these. God does not punish or destroy simply for the sake of punishment and destruction. He punishes to reform; He destroys to rebuild or regenerate. Let us see how the Quran brings out these two phases.

Maulana Muhammad Ali summarizes the Attributes of God in the Quran thus (Intro., page lii):

I now wish to draw the reader's attention to one notable point. It will be noticed that the attributes of God which most frequently occur in the Holy Quran are also those which are given in the opening chapter, which is looked upon as the quintessence of the Holy Quran. . . . Allah, the proper name, occurs 2,799 times and comes first; Rabb, occurring 967 times, comes next; Rahman and Rahim, occurring over 560 times, follow Rabb. But the fourth attribute mentioned in the opening chapter is not Ghafur or Forgiving, which most frequently occurs in the Holy Quran after the above three names; instead of that we have Malik or Master (of the day of requital). . .

All the other attributes of the Divine Being that are mentioned in the Holy Quran are, as it were, offshoots of some one of the four essential

attributes mentioned in the opening chapter.

Now, Maulana Muhammad Ali puts the essential Attributes of God as four, taking Rahman and Rahim as two. But, it has been shown above why these two should be taken as indicating only one essential Attribute of God and not two. So, putting these two together as one, the essential Attributes of God as mentioned in the Quran evidently come to three and not four, as universally recognized by all other religions too.

It is also evident from the above quotation that Maulana Muhammad Ali clearly senses that there must be some connection between God's names as *Ghafur* or "Forgiving" and "Master of the day of requital." But he leaves the matter there and does not trace the link further. On careful thought, however, it will be seen that "Ghafur" and "Master of the day of requital" do but indicate two phases of another one and the same Aspect or Attribute of God, as hinted at above.

In Hinduism this third Aspect of God is known as the Shiva Aspect of God, where Shiva is spoken of not only as the Lord of the burning-ground or the Destroyer, but also as All-Peace and All-Bliss as the very name implies. Exactly the same idea is expressed here, too, in the Quran, by giving these two epithets to God, which

really appertain to two phases of His one Aspect as Destroyer and Regenerator.

It will thus be clear that the first three verses of the Quran describe the three principal Attributes of God. This point has been dealt with here at some length, because, though so clearly indicated in the Quran, it is not so generally recognized as the essential basis of the Quran, as it really is.

Coming back to the Prayer, then, praise is offered to God, and He is remembered in His three principal Aspects as Creator, Preserver and Destroyer-Regenerator of the whole universe. This is exactly the idea of the Trinity of Christianity too, as in Hinduism and all other religions—God as One-in-Three and Three-in-One. God is one, one only without a second. But in manifestation He functions in three distinct Aspects.

So, having invoked God in His Unmanifested as also in His Manifested Aspects, dealing with all creation, the pledge of utter submission to His Will is given—the pledge to serve Him, the pledge to do His Will and His Will alone; as also the pledge to look up to Him and Him alone for help (1.4). It is indeed an act of utter self-dedication and complete self-surrender to God. There must be absolutely no thought of anyone or anything else. He and His service alone must fill the whole being.

A determined resolve must here be made to live but to do His Will, to act for Him and in His Name.

After this self-dedication, this attunement of oneself to God, comes the prayer—"Guide us on the right path" (1.5). It is the prayer of prayers that can be offered to the Most High. It is analogous to the Hindu prayer—"From the unreal lead me to the Real."

It should, however, be clearly noted here that this is no prayer for any selfish ends, however exalted. The path pointed out here is in direct relation to God, and the purpose of the prayer is to link one directly to Him, to do His Will down here, and to march onward straight up the path leading to Him.

It is likely that the idea of the path will gradually undergo transformation and clarification as one grows in purity and strength and advances onward. At the early stage it may be the path of righteousness fit to be trodden by the general mass of people. But, later on, this same path may surely transform itself into the Path of Holiness, the Straight Path, the Path "sharp like the razor's edge, fit to be trodden by the advanced, the select few."

In the next verse (1.6), this path is specified as the one which is trodden by "those upon whom Thou hast bestowed favours." There must naturally be many grades of

the followers on the path, from the average religious and pious man to those most spiritually advanced, including, of course, Saints, Sages, Prophets and Seers, who definitely move in the way of the Lord.

Naturally, too, everybody will be able to form an idea of those on the path according to his own place upon the path, according to his own stage of evolution. Here one must be expected to have in mind, as far as it is possible for him to do, a clear picture of the path—its different stages and their requirements, its risks as well as its achievements—as also of those who are treading or who have trodden the path.

By remembering these as worthy of the Lord's Blessing, this part of the prayer may as well call forth that Blessing and scatter it abroad on all on the path. There is also noticeable in it an ardent aspiration in one who thus prays to be in the glorious company of the virtuous and the spiritually great, distinctly lined or lining themselves on the side of God. In the light of risks and pitfalls on the way, it may also mean a willingness and readiness to face joyously the toils and troubles of the journey—the journey that leads eventually and surely to God, "who is our Home."

Finally, the last verse of this chapter (1.7) points to two classes of men who fall short of the standard required for this path. The first

class consists of those who are opposed to this path, who run counter to it. It does not seem right here to apply this to the followers of any particular religion or to any particular nation or group of men, as some people do. In fact, "there are black sheep in every fold," amongst Christians as much as amongst Hindus, Muslims and all others. It is these black ones that are referred to here, those on the dark path, those who definitely set their faces against God and oppose His Will. Naturally, therefore, it is the path "of those on whom wrath is brought down."

The second class consists of those who are not consciously opposed to God's Will, but who still, due to weaknesses in one form or another, go astray from the right or straight path. This is indeed a sad deviation, and is, in many ways, even a more dangerous hindrance to the pursuit of the right path. Those belonging to the first class generally make no secret of their disbelief in God. They stand opposed to His Will. And it is easy to mark them out and to be on guard against them. But those belonging to the second class think they are on the right path, while really they are quite away from it. They do things in the name of God and religion that are really just the opposite of what religion enjoins them to do—a negation of religion and not its confirmation.

Many most horrible atrocities have thus been perpetrated in the name of the God of Love, due to such deviation from the right path.

Hence, it is necessary to guard against both these types of deviation, and the prayer is offered to guard against the same. It should be clearly understood, however, that the ways of Satan are most insidious indeed. Any small drawback in a man's nature may easily be utilized by the dark powers to turn him away from the right course. It must therefore be necessary to visualize these pitfalls very clearly at this stage of the prayer and to resolve determinedly to avoid them at all costs, as the closing words of this gem of prayer are recited. There must also be perfect conviction within the heart that by the Power of the Lord thus invoked he will surely have the necessary strength to walk along the straight path avoiding all these pitfalls, facing all these risks.

One other special point to note in regard to this prayer is that it is distinctly a group or congregational prayer and not an individual one. So, nobody must say the prayer for personal benefit, personal upliftment or personal emancipation. To do so would be to defeat the purpose of the prayer. These things are sure to come as one advances along the pathway. But they will come not by fixing one's attention upon oneself, but when

one begins to forget oneself for the sake of others, when one identifies oneself with the general mass of people, with humanity as a whole.

Yes, humanity as a whole is one body, and all men are but as different limbs of that one body. The congregational aspect of the prayer is there to bring home to the individual his inseparable link with all. So, whether saying the prayer alone or in a group, the idea of this link must be kept constantly in mind at each stage of it. Whatever blessing is sought should be sought not for oneself but for all, and that in His Name, but to do His Will.

Each individual must thus link himself up in imagination—which is a sure link, though invisible to our physical eyes—with the group to which he belongs, and further link that group to larger and larger groups till the whole of humanity and the whole of creation are encompassed in one vast loving embrace. It must also be remembered that a group or congregation can draw down from above, and scatter abroad, far more Blessing than the sum total of the Blessing that can be received and scattered by the same group of individuals praying separately. Harmonious group work is a tremendous force indeed.

THE OCCULT ELEMENT IN POETICAL CREATION—II

BY JAMES H. COUSINS

(Dr. Cousins' first article, in THE THEOSOPHIST of December 1938, disclosed some of the occult influences that have sometimes collaborated in the composition of his myth-poems. He now tells of similar occult collaboration or influence in some of his general lyrical poems. These will be found in his *Collected Poems* recently published by Kalākshetra.)

IN the first article on "The Occult Element in Poetical Creation," I told of the varied occult experiences connected with the composition of two Celtic myth-poems, "The Going Forth of Dana," and "The Marriage of Lir and Niav." Certain of those ex-

periences, while supernormal in the ordinary sense, were still within the range of possibly more extended psychological power than normally is exercised. But there were circumstances connected with the composition of the poems, of so objective a nature as to place them

beyond the psychological explanation of "wish-fulfilment." I indicated in that article an early experience of reception of "oracles from the psyche" (Æ's phrase in "Song and Its Fountains"). I shall now relate some experiences connected with certain of my lyrical poems, experiences to which the general term "occult" may be legitimately applied in the sense of extra-normal, and which may be divided into visual and verbal reception, that is, both revelations and oracles from the Psyche and from beyond, but through, the Psyche.

HOW THE MOUNTAINS CAME TO BE

In my school-mastering days in Dublin during my thirties, 1905 to 1913, I became a pioneer of physical geography in High Schools, and wrote the first Irish-published text-book on the subject. While working up the book, I spent some time each afternoon, in the National Library, summarizing authorities. One afternoon, while studying the latest scientific ideas on the formation of hills and valleys for a geological chapter, I, being fatigued after a specially exacting day at school, fell into a drowsy state, and in this state wrote in shorthand, with no collaboration of ordinary consciousness, and without corrections, fifty lines telling "How the mountains came to be"—an essay in spiritual geography to

the effect that by aspiration one may both raise one's own share of earth and exert an upward pull on others, thus creating not only an individual peak but ranges of achievement. This thesis was expressed in a myth of an angel who found himself on the earth when it was flat. He tried to get away from it, but was held by the clay under his feet. A voice told him that the only way of escape was through prayer. He prayed, and arose, and drew the earth up after him. The poem put into lyrical expression a picture that had spontaneously crossed my vision, apropos of nothing in particular, some years previously, but had been forgotten, in the ordinary sense of the term. Some years later than the reception of the poem I came across a legendary incident in the life of Saint Mungo, to the effect that when, on his tours in remote districts of Scotland, he could not find a ready eminence from which to preach, he selected a suitable spot, uttered a prayer, and the earth rose the required height under his feet.

A POEM TRANSFORMS ITSELF

During my year in Japan (1919-20) as special Professor of Modern English Poetry in the Keiogi-juku University, Tokyo, I spent part of the summer vacation of 1919 in the hospitable and artistic home of Professor E. E. Speight at Nikko, next door to the summer

palace of the late Emperor. With fine literary considerateness my host had put an outfit of pencils and paper on a table at the head of my bed in case an idea might come to me, as frequently happened to himself. I had never written under such conditions in either verse or prose. But I was interested, and had an impulse to show my appreciation in at least a quatrain. I had become acquainted with the Japanese short poem with its simple expression of a single visual object. My memory presented me with the splendid conjunction of Jupiter and Venus that I had seen over a smooth sea on my way from India. I put the phenomenon into four plain descriptive lines, leaving emotion to the capacity of whoever read the lines to thrill to the lovely sight and its implications.

Venus and Jupiter sat side by side
On a cloud-bank above the buried
sun;
But in the silver mirror of the tide
Their sea-washed limbs were mingled
into one.

Satisfied that I had done a complete thing I fell asleep. When I awoke after a dreamless night I was surprised, and much pleased, to find that something deeper than either dreaming or waking consciousness had taken the four lines as the theme of what I saw was a well-constructed and deftly worded development, in two intellectually complementary directions, one from

above downwards, as of higher Beings descending into the waters of our life, the other from below upwards, as of the aspiring spirit of humanity. All I had to do was to transcribe an already composed poem. I had always fought shy of any specific expression in my poetry of the knowledge that had come to me of the intermingling in our world of entities called Rishis, Adepts or Masters. I knew something of the way in which one's own consciousness and theirs can be brought into communion, but had never found the audacity or the way of giving my knowledge poetical expression. I was therefore much impressed with the fact that the inner creator had set aside my reticence as regards super-personal personality and the mental and physical disciplines by means of which, in the long experience of India, they could be approached, and had shown how such things could be given a more direct expression in verse than in the mythical and imaginative manner in which I had hitherto dealt with them. "A Planetary Conjunction" has its place in my *Collected Poems*, but I shall transcribe here the lines referred to:

But this I know,
That Godlike ones have bathed their
shining limbs
In the thick turgid sea
Of our mortality,
Not only in divine theophany,
But verily themselves, yea verily!

For in the hour when the brain's fen-
fire dims,
And the blood's flickering whims
Make of themselves a white
And steady light,
Then have they crossed my sight,
Even as seer and prophet saith.
That this is so
My lifted hand here witnesseth. . . .

A WISH-FULFILMENT

My Japanese year provided me with another super-conscious experience in poetical creation, with a touch of extraneousness that demonstrated not only the operation of the inner creator, but indicated the possibility of collaboration from regions and centres of consciousness beyond individual demarcation, and gave me a measure of understanding of "inspiration" and the experience that in ancient Hebraic times prompted the announcement, "Thus said the Lord." During my residence in Tokyo I spent a number of week-ends at the delightful home of the poet-professor, Yone Noguchi, in the suburb of Nakano. In the afternoon I rested on a couch in his studio. On the wall at the foot of the couch hung a Noh-drama mask that irritated me, as I had not attained the Japanese paradox of seeing beauty in ugliness. I suggested its exchange with another mask in the entrance-hall, that in the dimness after the light of day looked like Shakespeare. It was not Shakespeare, however, but a life-mask of Francis Thompson that had been

given to Noguchi by the Meynells when he was in London. The exchange was agreed to. I felt that the occasion called for ceremonial. We formed a procession, Noguchi leading with the mask in his hands, followed by Mrs. Noguchi, two little daughters, a servant-maid, and myself, each carrying a burning "jostick" in the right hand. We moved slowly and silently from the hall, by the veranda opening on to the typical Japanese garden, to the studio. Before I left Japan and Noguchi's couch I had Francis Thompson's face off by heart.

A year after my return to India I was a resident, for the second time, in beautiful Adyar, on the beach of the Bay of Bengal a little south of Madras, teaching English literature to students at the new National University founded by Dr. Annie Besant as a demonstration of education for Indians in India. The congeniality of my environment, and the literary interest and speculation in my students, stimulated my own creative faculty, and I began the fulfilment of an impulse that had occasionally come to me to celebrate in poetry the procession of the mask in Japan. At one of the English studies a student asked me if I did not think that dead poets were still interested in the poetry that they had made while alive. I felt sure, I said, that those to whom their poetry was the essential expression of their

inner nature and spiritual vision, must watch over it and its mission. I had the subtler, but private conviction that their contact with their poetry was maintained through the minds of the readers of poetry—a matter which placed a solemn responsibility on such readers, and made criticism an exposition not only outwards towards students of poetry but inwards towards its creators. While walking back one forenoon from the College to my rooms through a casuarina plantation, I became filled with an urgent desire to have a demonstration of the continued connection of poets with their poetry. I formulated a strong request that a figure of speech, typically Thompsonian but not used by Francis Thompson, should as a sign be thrown into my mind for use in the mask-poem which I was then writing. The request was no sooner formulated than forgotten, for my eyes (and they must have been deeper eyes than those that guided my feet automatically towards "Chambers") were fascinated by the sight (if it was sight) of a figure such as an early-Christian painter might have painted if he had been also a Hindu painter. But it was not a picture that I saw: it was a vast Being, who played some kind of tremendous music on an instrument like a colossal violin. And as He played, I observed a curious commotion taking place on myriads of hori-

zontal discs spread out as far as the eye could see on all sides. All the discs bore the same design until the Player changed His tonality, when instantaneously they all bore another but the same design, and so on through a series. I understood that I might, if my eyes were keen enough, see minute differences in the designs due to differences in the powdery material of which the designs were composed and in the responsive capacity of the discs. The "vision" disappeared, but emerged in my imagination as a figurative expression of the law that true poetry is a response of individual genius to the poetry of the Universe, the discs symbolizing the verbal and mental-emotional contents of the poets' consciousness. I put the idea into the six end lines quoted below, and something within me, or perhaps it was without, smiled and said: "Is not that the answer to your request?" The idea was certainly in the Thompsonian manner. A re-reading of his poetry did not find a similar image; but a vague suggestion of it turned up later in a reading of his prose. The lines fell into their place in "Processional Ode."

Now we, to the sound of the heart's
fife and drum,
Though secretly our eyes be sweetly
wet,
Here in the front of his closed house
of life
His hatchment proudly set;

Proudly, yet not in vainly swelling
pride,
But in deep humbleness, as his,
clear-eyed,
That held his music but an answer-
ing strain
When the Celestial Fiddler drew
His bow
In ear-shot of the soul's taut tym-
panum,
And sands of speech, dead-scattered
else and dumb,
Sprang to the pattern-dance of hidden
strings
With stars and leaves and waves
and wings.

It was then my practice to send a copy of my new poems to an Indian friend of taste and scholarship who took a special interest in my work. I did so in this case also, but made no reference to the passage referred to. He wrote me a long critique of the Ode in which he became enthusiastic over the passage. He regarded it as expressing the true law of poetical creation, and said he felt, when reading the last six lines of the section quoted above, as if the spirit of Francis Thompson hovered over me. I retain the feeling that the incident was extraneous to my individual consciousness, with all due recognition of the psychological possibilities that may be invoked in explanation; and in recording it eighteen years after the event, it appears to me to be an example of extra-personal intervention that may be a more frequent experience of aspiring poets than is generally recognized.

UNEXPECTED INTRUSIONS

Whatever element of wish-fulfilment may have evoked the foregoing incident, there was nothing of the kind, rather the reverse, in the unexpected fragmentary intrusions (from what part of the vast hinterland of ordinary consciousness, who shall say?) that ultimately caused the creation of the long poem called "The Troth." In the summer of 1930, when I was in Geneva on a second lecture-tour of Europe and America, a number of lines fell into my mind at irregular intervals, apropos of nothing in which I was interested, in entirely incongruous circumstances such as when stepping on to the footboard of a tram-car. I noted the lines on a loose piece of paper which I carried in my pocket. They had no obvious connection, but resembled one another in metre and suggestions of a stanza-form as in the group:

But neither time nor space can mar
A tryst that antedates the sun,
A bond sealed on a vanished star,

lines that might mean a lot or nothing.

Some time afterwards I went to Capri Island for a month as the guest of an artist-friend in an exquisite home on a hillside overlooking vineyards and olive gardens and the Mediterranean Sea. I enjoyed nature, congenial friendships, and delightful objects

of art, ancient and modern. One day my poetical conscience smote me with a reminder of past desires for congenial surroundings in which to be nothing but a poet. To the inner question, What's the matter with this? I could only answer that *I* was the matter: I had no impulse or idea. I was then reminded of the lines that had been thrown into my mind in Geneva, with a suggestion that they might be peaks above the sea indicating a hidden continent. I searched for the paper with the noted lines, but had to give it up as lost. It occurred to me that, since the lines, whatever their source, had passed through my mind, they must have left a memory-trace. I set myself the task of recovering the lines, or, rather, of letting them uncover themselves to me by a process of clearing my outer mind of its surface contents, and allowing my inner consciousness to send to the surface the required matter. Not only did I recover the lines, but the process set the machinery of my poetical creation to work, and I finished the 228 lines of "The Troth" in the half of the moon. Later, turning over a file of papers, through which I had searched in vain for the noted lines, I came on a blank piece of paper, and on reversing it found that it was the lost record. Had I found it at first, some other poem, or none, would have been the result; and my

imagination would have had otherwise to come upon the stupendous conception of the return of life from incalculable multiplicity to simple unity.

A DREAM-PLAY TO COMPLETE

Two years later I was on Capri again, with time and inducement to poetry. I had begun the fulfilment of a desire of forty years previously to versify a Celtic myth. I had first wished to make a drama of it at the time when plays were necessary for the growing revival of drama in Ireland. Later I left drama to others who seemed better fitted than I was to raise a national theatre on the life of a predominantly Catholic and agricultural people, I having been born Protestant and city-reared. After some experience as an actor in small parts and the pleasure of bowing occasionally to first-night calls of "Author author!" I returned to lyrical poetry, and left drama, as I thought, to wait for its place in the early chapter of my reminiscences. But in India, a dozen years afterwards, an attack of dramatic lonesomeness coincided with my finding of a ragged book containing the life of the Rani Mirabai of Mewar, and a three-act play in blank verse, "The King's Wife," came out of spare and sometimes pilfered hours in the life of the Principal of an up-country College for Indian boys. This I took to

be my "positively last appearance" as a dramatist. I found myself not only unwilling but incapable of writing another Indian drama for a company that was anxious to spread my work. My creative mind, at a time when the rest of my mind and its emotional and physical appurtenances were being increasingly engaged in activity on behalf of the indigenous cultures of India, became more and more Irish. I turned to battered but treasured books that had been the scriptures of my young manhood, re-read the bardic tale of the Feast of Bricriu-bitter-tongue and the connected tale of the Three Sons of Doel Dermait, which had stirred my young imagination; and I began what promised to be a long poem full of high significances and beauty. I hoped to advance the poem on Capri. Two lines sailed into my head on a walk under the walls of San Michele with Vesuvio indicating in smoke what it could do if it only would. I got no further with the myth-poem. The inner creator had other plans. One morning, while seated after sunrise on a bench in a secluded part of the garden, a drama began to enact itself before my inner eyes, as if in a dream though I was awake. I heard no words; action was sketchy; but I knew what was taking place, though I had no part in its initiation. I saw the cell of the Three Sons of Doel Dermait (a

mythical king) in their prison on a legendary island. I saw that when they retired at night, three down-and-outs awoke in a lodging-house in Dublin to a day of search for employment; and I knew that they were reflections in common life of the three Heroes who were to release the Three Sons, Cuchulain, Laeg and Lugaidh, embodiments of will, intuition and intellect. The dream-play was broken by a call to breakfast, and I thought I would not be able to recover it. But on returning to the seat it resumed its movement to the end, and I made a note of it for future possibilities.

Other interests occupied my mind for some time, and the myth receded. But while summering at Kalimpong in front of Kinchenjunga under a great jacaranda tree, the first scene on the prisoners' island flung itself into prose-drama, which I turned into verse in order to keep the scene in the poetical mood of the already written parts. Later I took up residence in work for the arts in Trivandrum, the capital of the most tropical State in India. Heat and humidity made sleep difficult; and on many many midnight occasions, when I should have been blind and brainless with insomnia, I found myself all alive, and recording in blank verse the three scenes of the Dublin episode in the myth-poem-drama. I giggled at the spontaneous unfolding of the plot with its queer

mixture of humorous realism (an ingredient that had only once before shown itself in a comedy that was taken to America and lost) and an Irishness of expression that I had never before attempted, indeed considered myself quite incapable of; and I got thrills and shivers at times as I realized the subtle way in which a farce became infused with spiritual tragedy under laughter, and expressed as by a parable some of the profoundest realities of the universe and the soul of humanity. A second scene on the prison-island had to be done, for when the three rapsallions of Dublin were taken to the lock-up to be tried next morning on a preposterous but quite congruous charge, the Three Sons awoke in their cell to a day of liberation by the Celtic saviour-hero, Cuchulain. Many activities intervened to delay the composing of the scene. On a train journey from Hyderabad to Madras part of it came without a warning. Another part came under the deodars of Urusvati up the side of the Kulu Valley at the home of the artist-rishi, Nicholas Roerich. The finishing of the mythological story-drama in verse is now my main desire. In a life always more than

ordinarily busy with many affairs in education and art, I have never been busier than now at sixty-eight. Yet the inner creator seems to find the outer instrument as amenable as ever, perhaps more so, to superpersonal influence in poetical creation, as I have frequent experiences of spontaneous incursions not only of ideas but of lines having all the finality of close composition.

AU REVOIR

I leave the possible recounting of these to the future. The foregoing will suffice as a confession of knowledge of matters which, whatever their explanation as to origin, suggest a more frequent collaboration of inner powers with outer capacities than is ordinarily realized by spectators or admitted by creators, a knowledge which has naturally gone to the making of my own faith as to the nature of art and artists, and which, extended and ratified by a growing number of artist-sensitives in the future, will raise the whole conception and exercise of humanity's central endowment and responsibility as participants in the creative activity of the universe, an activity in which sense will be subservient to spirit.

The mystic consciousness must always be for you an inspiration from within, and not an imposition from without.

A.B.

THE OCCULT CHRONOLOGY OF THE FOURTH ROUND

BY ARYA ASANGA

2. THE HUMAN RACES¹

HAVING in the previous part established the time-table of the Geological Eras as well as given the rough outlines of the place of human evolution in that time-scheme, our next concern will be to work out the details of the latter, giving for each of the Human Races separately the times of its beginning and end so far as known, or as may be more or less safely conjectured.

Our starting-point will be roughly 150 million years B.C., that is, *half-way* up to the beginning of our Fourth Round, according to H.P.B.'s method of calculating, or right up to the *beginning* of our Fourth Round, according to our later way of counting the Rounds (see Table II). The following Table will make this clear :

TABLE III

310 million B.C.	...	2nd half previous pralaya	} Total 4th Round 620 million years
150 million B.C.	...	1st half 4th manvantara	
o.o.o.	...	2nd half 4th manvantara	
150 million A.D.	...	1st half next pralaya	

This also shows that we have still in another respect to revise our ideas about Rounds. When speaking of a Round, we are apt to imagine that no activity on a certain planet, say the Earth, happens before the life-wave, circling around the string of seven globes constituting a Planetary Chain, and visiting these globes *one after the other*, arrives at that particular planet. In the case of our Earth, the middle planet of the string,

that would be about the middle of the Round, or near to the point in the above Table, marked o.o.o. But from H.P.B.'s figures we see that the activity, even of the human evolution, starts from the very beginning of the fourth manvantara, or what we in later parlance call the beginning of our Round. I take it therefore that the re-awakening to activity does not start on one globe after another successively, but simultaneously on all, radiating out as it were from the centre to all the seven globes

¹ Part 1, *The Geological Eras*, appeared in the August THEOSOPHIST, pp 381-88.

at once, or nearly so. Yet, I also think that the conception of the successive development is not altogether to be discarded. Only it is restricted to the middle stage, when the evolution on each globe is brought to maturity and perfection or to its full fruition. This happens indeed, I think, successively, as the Planetary Logos fixes His full attention on one planet after the other. And that crucial point in the history of the Earth

in this Round was reached some 20 or 18 million years ago. We shall recur to this important event later.

In the following Table the beginnings and ends of the seven Races of humanity are listed exclusively according to the chronological data of *The Mahatma Letters* and *The Secret Doctrine*, without taking into consideration any scientific figures, widely divergent as these are from the occult.

TABLE IV

RACES AND SUB-RACES	B. C.	GEOLOGICAL PERIOD	LIFETIME OF THE RACES	TOTAL LIFE-TIME 7 RACES
Beginning 1-2 Race	150 million	Devonian	} 125 million	} 150 million
Beginning 3 Race, 1-3 sub-race	30 million	Jurassic		
Beginning 3 Race, 4 sub-race 1 half	18 million	Cretaceous	} 25½ million	
Beginning 3 Race, 4 sub-race 2 half	5 million	Cretaceous		
Beginning 3 Race, 5 sub-race	—	—	} 5 million	
Beginning 4 Race	—	—		
Beginning 3 Race, 6 sub-race	—	—		
Beginning 3 Race, 7 sub-race	4½ million	Cretaceous	} 1½ million	
End 3 Race, Lemuria destroyed	—	—		
Highest point of 4 Race, first sinking of Atlantis	3½ million	Eocene	} 300,000	
Main sinking of Atlantis	2 million	Miocene		
Beginning 5 Race	1 million	Pliocene		
Sinking of Ruta and Daitya	850,000	Pliocene		
End 4 Race	9,564	Pleistocene	} 60,000	
Beginning 5 Race, 6 sub-race }	2,500 A.D.	—		
Beginning 6 Race	210,000 A.D.	—	} 300,000	
Beginning 5 Race, 7 sub-race	425,000 A.D.	—		
End 5 Race	500,000 A.D.	—	} 60,000	
Beginning 7 Race	510,000 A.D.	—		
End 6 Race	510,000 A.D.	—	} 60,000	
End 7 Race	560,000 A.D.	—		

THE FIRST AND SECOND RACES

"The Occult doctrine jealously guards its real and correct figures as far as concerns the First, Second, and two-thirds of the Third Root-Race" (SD II 693). This does not

sound hopeful. However, in spite of this reticence, hints are thrown out here and there. The difficulty is only to hunt them out. Here is one: "The actual chronology of the First, Second and Early Third

Races are closely veiled by the Initiates." All right! But H.P.B. goes on: "The First Root-Race may have been Pre-Secondary, as is indeed taught" (SD II 715). It is at any rate something, to learn that the First Race is older than the last 46 million years, and that it is at least of the Primary and may be even of the Primordial Age, for all we know. "For the last 120 millions of years, even before that time, the Earth was ready to receive her human stock. The actual duration of the first two and a half Races is withheld from all but the higher Initiates" (SD II 312). Again this discouraging secrecy, and yet in the same breath as it were, namely, in the immediately preceding sentence, the truth is let out. For we may be sure, that when the Earth was "ready" to receive its human stock, Nature will not have waited a moment to make use of it. In that sense there is no waste, either of matter, space or time, in Nature. I take it therefore that the First Race started "120 millions of years ago, and even before that time," so let us say, to take a round figure, 150 million years ago, that is, in the Devonian, nay, it may even be in the Silurian Period. We may therefore say, just as "the Secondary Age is the age of the Third Race" (SD II 713), and the Tertiary of the Fourth, so is the Primary Era the age of the First and

Second Races, while the Quaternary embraces the Fifth, Sixth and Seventh Races.

THE THIRD RACE

"The Third Race goes very far back into the Secondary Age" (SD II 710). We are not told how far, but to account for "very far back," two-thirds, or somewhat less, does not seem too much. That would bring us to about 30 million years B.C., or to the beginning of the Jurassic Period.

"The *middle* [that is, the second half of the fourth sub-race of the] Third Race began to evolve into separate males and females" (SD II 198). "By the end of the fifth [sub-race of the Third Race] mankind was born under the same identical process as our historical generations" (SD II 197). That is to say, in the fifth sub-race the separation of the sexes, *begun* in the fourth, was *completed*. It is in that sense also that the following passage must be understood: "It is during its [the Third Race's] fifth sub-race that mankind [finally or completely] separated sexually, and that the *first man was born* according to the now normal process" (SD II 715).

"The figures 18 millions of years embrace the duration of sexual physical man" (SD II 157). We are not directly told if these 18 million years refer to the beginning (fourth sub-race) or to the completion

(fifth sub-race) of the separation into different sexes. I have accepted the first alternative as the most probable, and approaching nearest to the figures in *Man: Whence, How and Whither* (1st ed., p. 96): "These [sexual] changes began some 16½ million years ago, and occupied some 5½ to 6 million years."

As regards the length of time it took for the separation of the sexes to be fully developed, there are no figures in *The Secret Doctrine* to confirm or contradict directly those just quoted from *Man*. But we may get some approach to the truth if we accept the following conjecture, which in my opinion seems reasonable, and even unavoidable. I believe, namely, that the seeds for the new Fourth Race, which was to be born from the Third Race, were not taken from one of the latter's sub-races still in an unstable mode of transition as regards its sexual state, and I also believe that Nature will not have lost much time in starting the Fourth Race once the separation of the sexes was a universally established fact. I hold therefore that the beginnings of the Fourth Race do not reach back much farther than the sixth sub-race. I have worked this conjecture into our Table IV. On the strength of it we are able to say that the separation of the sexes occupied some 13 million years, instead of 6½, reaching its comple-

tion 5 million years ago, instead of 10. If the last figure taken from *Man* were correct, it would mean that Nature has waited five million years after the full completion of the separation of the sexes, before starting the Fourth Race. This I cannot believe. The Third Race would at such a late date be definitely on its downward path, heading for the end. Whereas if the seeds for the Fourth Root-Race had been taken immediately after the complete separation of the sexes, that is to say, after the Third Race had reached its full maturity, that must be called the reasonable act of a good and wise breeder and husbandman. And we may be sure that there is no better breeder and wiser husbandman than Nature.

It seems here also the place to give an example of my second objection to *The Earth and Its Cycles*, mentioned in the opening paragraphs of the previous part, that is, its ignoring of the chronology of *The Secret Doctrine*, and its following only of the *Man* chronology. I quote from p. 67, and add between brackets what *The Secret Doctrine* teaches differently: "The Third Root-Race, the Lemurian, began 18 [read: 30] million B.C. The separation of the sexes began in the early [read: middle, or fourth sub-race of the] Third Race [18 million years ago], and occupied 6½ [read: 13] million years, culminating about 10 [read: 5]

million years ago in the third [read: fifth] Lemurian sub-race."

The most important figure in the life-story of the Third Race, in fact the turning-point of its career, in one sense its "Fall," in another its "Salvation," at least a decisive step forward in its evolution, is the date 18 million B.C. This date is of fundamental importance in *The Secret Doctrine*, as is shown by its being again and again referred to by H. P. B. I give here the probably full list of its recurrence in her book; I, 609; II, 9, 46, 68, 69, 72, 73, 148, 149, 156, 157, 250, 251, 261, 307, 308, 310, 312, 796. The 18 millions are only a rough approximation. Hindu chronology is nothing if not minutely exact, and has computed the birth-year of sexual man at 18,616,841 B.C. (SD II 69, 251). For simplicity's sake however we shall keep to H. P. B.'s round figure.

THE FOURTH RACE

Of the Fourth Race, I have only to add to the previous data establishing its beginning and end, the figures for the successive stages in the destruction of its great Continent. "Lemuria had perished [4½ million B.C.] before Atlantis had fully developed" (SD II 8). "In the Eocene Age [3½ million B.C.]—even in its 'very first part'—the great cycle of the Fourth Race men had already reached its highest point, and the great

continent showed the first symptoms of sinking" (ML 151).¹ Atlantis belongs "to the Miocene times" (ML 154), and its main sinking "began during the Miocene period" (ML 155). "The main Atlantis perished several [say 2] million years ago during the Miocene period" (SD II 314). "The Ruta and Daitya Island-Continents perished some 850,000 years ago, toward the close of the Miocene age" (SD II 433). But elsewhere H. P. B. says: "The destruction of the famous island of *Ruta* and the smaller one *Daitya* occurred 850,000 years ago in the later Pliocene times" (SD II 314). This agrees better with our first Table. But our figures for the Geological Periods being only rough approximations in half and quarter millions, we may accept either of the two statements without difficulty.

THE FIFTH RACE

Of our own Fifth Race H. P. B. tells us that "the first of these, the Aryan Asiatics, witnessed the doom of the last of the populations of the giant Atlanteans, 850,000 years ago" (SD II 433). If we suppose that those first Aryans were then already in existence, say for some 150,000 years, their first beginnings must be dated one million years ago. Another calculation gives the same result. Every sub-race is in its turn subdivided into seven

¹ See also SD I 439, II 433.

"family-races," each of which lives "approximately from 25 to 30,000 years" (SD II 433). Each family-race is again subdivided and re-subdivided into countless branches, shoots, offshoots, smaller and larger nations, tribes, clans, etc. (SD II 434). From the beginning of the Fifth Root-Race up to the present fifth family-race of the fifth sub-race, gives a total of 33 family-races. This multiplied by 30,000 years for each family-race gives again about one million years.¹

This affords an interesting side-view on the previous and the present world-war, as well as on future similar, larger and smaller, local or world-wars, by each of which an old order has to pass away and a new order is trying to assert itself, when an old "family-race" or shoot or tribe has to cede its dominating place to a rising, younger branch, "family-race," sub-race, or Race. I see the present world-war as just one phase in such a struggle for supremacy between the older branch of the fifth family-race (the present Anglo-Saxons) and a younger branch (the present Germans). In the future a similar death-struggle the beginnings of which are already visible now, will have to be fought out between that younger branch

¹ If we have to allow for overlappings, the average age of one family-race would be still greater than 30,000 years. Neither has there been taken into account any decreasing in the age of each successive family-race. The figure 30,000 must therefore indeed be taken as a very rough "average" only, still the best we have.

and a still younger one (the Slavs or present Russians).² Older branches preceding the present Anglo-Saxons I see in the Norsemen or Danes, including the Normans, physically and culturally overcome and absorbed by the Anglo-Saxons, further in various of the still older branches of the Germanic or Teutonic peoples, like the Goths, Franks, Vandals, Alemanni, etc.

The younger race must naturally win, either physically or culturally, or both. Else it would not properly fulfil its destiny, which is that each race in its turn shall lead a particular stage in the world-evolution. But many wars, not one or two only, may have to be fought, before the younger can overcome the natural resistance of the older against its supersession. Therefore do not read in the above remarks an easy prophecy that the Germans will win the present war. I do not aspire after the role of a prophet, but only after that of a student.

Of this I am sure—that the best runner eventually wins the race, but also that however many races he may win, in the end, as he grows older, he too will inevitably be defeated by a younger, stronger man, with broader ideals and fresher enthusiasms. The one great fault of the masses is that they do not know what fair play means.

² This was written four weeks before the invasion of Russia by the Germans.

Instead of leaving each free to run his race as best he can, they rather seek to obstruct the other's running, or even, if they can, to wipe him out entirely from the field. Yet, there is infinite room for each and every one, for the field is the unbounded universe, and it is only stupid mulishness that wants to walk over a man, instead of around him, in order to get to the goal. The former shows the imbecility of brute strength, the latter the sagacity of reason, man's highest talent.

To return to the age of our present Aryan Race, both *The Mahatma Letters* and *The Secret Doctrine* are most definite and exact. "The fifth race began in Asia, a million years ago." Again: "The oldest branchlet of the present *fifth* Human Race was evolved in Central Asia more than one million years ago."¹

I must here point to another discrepancy between the earlier and the later teachings. The latter declare the Fifth Race was actually started 80,000 years ago, and that the 1 million B.C. refers only to a kind of "earmarking" of certain egos for the new Race.² But the words of the Master, quoted above, leave room but for one interpretation, that the Race was *actually living* in Central Asia at the remoter date.

¹ ML 150, 121. SD II 10, 714.

² *Man*, pp. 110-11, 239.

Having traced man's history so far in the past, there remains the natural question, what about the future? And though I may not wish to be a prophet, still legitimately to speculate regarding the future upon the basis of the past, is a sensible pastime for a creature of reason.

Taking the 30,000 average for the lifetime of a family-race, and counting sixteen such family-races for the remainder of the Fifth Root-Race, leaves a further lifetime for it of $\frac{1}{2}$ million years, bringing the total life-period of the Aryan Race up to $1\frac{1}{2}$ million years.

And this fits in well with the statement that "the Aryan Race is now in its Kali Yuga, and will continue to be in it for 427,000 years longer, while various 'family-races' are in their own special cycles" (SD II 147). The figure 427,000 is based on the Hindu calculation of 432,000 years for the complete period of a Kali Yuga (SD II 69). The Aryan Kali Yuga "is said to have begun between the 17th and 18th February in the year 3102 B.C.," and its first sub-cycle of 5,000 years has therefore passed on the same date in the year 1898, seven years after H.P.B.'s death (SD I, xlv, 396 612; II, 69, 435).³

Most interesting are H.P.B.'s prognostications about the sub-races yet to come of our Arya-

³ See my article "Kali Yuga—Iron Age" in *THE THEOSOPHIST*, November 1941, p. 153.

Race. "The Americans have become in only three centuries a 'primary race,' *pro tem.*, before becoming a race apart, and strongly separated from all other now existing races." As I interpret these words, the American, that is the United States American and Canadian is indeed a "race apart." They have come from the fifth sub-race, and mostly from the Anglo-Saxon branch, but they are to go a quite "separate" way, for "they are the germs of the *sixth* sub-race, and in some few hundred years more [in Table IV I have put it at the round figure of A.D. 2500], will become most decidedly the pioneers of that [sub-] race which must succeed to the present European or fifth sub-race, in all its new characteristics. After this, in about 25,000 years, they will launch into preparations for the seventh sub-race, until the Sixth Root-Race will have appeared on the stage of our Round."

There is one strong objection against the above prognostication, and that is especially against the figure of 25,000 years hence as the birth-date of the seventh sub-race. This ought to be nearer 250,000, if each family-race within each sub-race has a life of 30,000 years. In Table IV I have put it at 210,000, that is half-way towards the end of the Fifth Race.

"Throughout the whole sixth and seventh sub-races," we are further

told, "the process of preparation for the Sixth great Race must last." I have therefore in Table IV made the beginning of the Sixth Race coincident with the beginning of the sixth sub-race of the Fifth Race.

"But the *last* remnants of the Fifth Continent will not disappear, in consequence of cataclysms which must one day destroy Europe, and still later the whole Aryan Race and thus affect both Americas, until some time after the birth of the *new* Race; when another and *new* dwelling, the sixth continent, will have appeared above the *new* waters on the face of the globe, so as to receive the new stranger. When shall this be? Who knows save the great Masters of Wisdom, perchance, and they are as silent upon the subject as the snow-capped peaks that tower above them."

No further dates, then, except in confirmation of former dates the information that "the Fifth will overlap the Sixth Race for many hundreds of millenniums" (SD II 445). The exact number of centomillenniums is shown in Table IV to be $4\frac{1}{2}$.

THE SIXTH AND SEVENTH RACES

Our further speculations on the future are based upon the ratio of decrease in the lifetimes of the different Races, as shown by the fourth column of our Table IV. Taking the First and Second Races together, the first four races show a ratio of decrease of about 5:1,

and from the Fourth to the Fifth the ratio is about 4:1. Assuming a similar ratio to hold good for the last two Races, I have allowed about 300,000 years for the life-period of the Sixth, and 60,000 for the seventh and last Race.

I do not deny that the taking together of the First and Second Races is an inaccuracy. Still, it is the best we have to offer, the date 150 million B.C. for the beginning of the First Race being also largely problematic. And there is some reason for taking the First and Second Races as one Race as it were. For "the First Race *never died*. Its 'men' melted gradually away, becoming absorbed in the bodies of their own 'sweat-born' progeny," the Second Race (SD II 121). However, let it be granted and clearly understood that these final speculations are pure conjectures based on imperfect knowledge, helped out by analogy and comparison.

I have allowed 10,000 years of overlapping for the Sixth and the

Seventh Root-Race, also an entirely speculative estimate of course. Still, I have the conviction that the figures in our tables cannot be very far out. In half-million years, the life-wave may pass on to the next planet and leave the Earth to enter her pralaya till the next awakening. We may therefore well say that we are nearing the end of this Round's humanity upon Earth. The few hundred-thousand years still before us seem negligible, compared with the 150 million years that lie behind us, only one-three-hundredth part. Still, to our limited consciousness of time and space it seems long enough, and to the wise man it must at any rate appear important enough to try to make the best of it. For it is the last step and the last effort that always count most, and may just bring the victory which without it might slip through our hands.

(Next instalment: "The Descent of the Rootbase of the Hierarchy.")

Erratum. In the previous instalment, p. 382, the horizontal line in column 7 of Table II, between the Miocene and Pliocene Periods, should be deleted.

SUBSTANCE

Houses of stone
Crumble away
Back to their own
Primary clay.

Houses of dream
Fade in the sun—
What can redeem
Either one?

H. P. O

THE WORK OF THE THEOSOPHICAL SOCIETY IN INDIA¹

THE THEOSOPHICAL SOCIETY Has, since 1875, to stem the rising tide of materialism, released throughout the world, through its classic literature, the spiritual wisdom of the East, and especially that of the Motherland—India.

Has, since March 1879, championed in India and other oriental countries the revival of the essential truths of Hinduism, Buddhism, Zoroastrianism, Islam and other faiths, and has vigorously opposed the trend towards depriving youth of the faiths and ancient traditions of India—its rightful heritage.

Has, since 1880, worked for religious fraternization between sect and sect, and faith and faith:

Under its auspices both Northern and Southern Buddhism jointly signed Fourteen Propositions of Buddhism; and various sects of Hinduism contributed to the *Sanatana Dharma* series of text-books on Hinduism. Dr. Besant, Dr. Bhagavan Das and other Theosophists have made notable contributions to literature on the essential unity of the great faiths. The Bhārata Samāj Movement, sponsored by Theosophists, unites all castes of Hinduism in a con-

gregational puja in which the essential verities are worshipped.

In a Hindu Temple at Tinnevely in 1882, by a delegation of Ceylon Buddhist Theosophists, a "Tree of Friendship" was planted, the first act of fraternization for hundreds of years between Buddhists and Hindus. On the platform of The Theosophical Society in 1885, for the first time in modern history, the religious teachers of Hinduism, Buddhism, Zoroastrianism and Islam united to bless a common cause. Since then all Theosophical Festivals celebrated at Adyar, International Headquarters of The Theosophical Society, open with the Prayers of the Great Religions, chanted by the devotees of each religion. At Adyar have been built Temples and Shrines of all the great faiths.

Has, since 1879, worked for the revival of the classic languages of the East—Persian, Arabic, and especially the Mother-Language of the Aryan Race—Sanskrit.

The Adyar Library, founded in 1885, is one of the finest oriental libraries in the world, and to study its priceless old manuscripts, scholars come from great distances.

THE THEOSOPHICAL SOCIETY

Has, since its inception, through "The Stalwart Movement" and

¹A preliminary draft was circulated to pioneer members in India and this, the final draft, is the result.—A.H.P.

other organizations, worked for vital social and labour reforms in India, upholding the rights and welfare especially of childhood, womanhood, the poorer people, and animals.

Its President-Founder adumbrated a woman's movement in the nineties, and its second President and other members of The Society were actively instrumental in the founding of the Women's Indian Association, at Adyar, on 8 May 1917.

Theosophists have been pioneers in work for temperance, for the uplift of *devadāsīs*, the relief of Indian widows, and against child-marriage, animal sacrifice, and other degrading superstitions.

The first Panchama School in India, established by the President-Founder in Adyar, will in 1944 celebrate its Golden Jubilee. Harijan uplift has been dear to the heart of every Theosophist for the last fifty years and more.

THE THEOSOPHICAL SOCIETY

Has, since 1879, put forth every effort to stem the disintegrating tide of denationalization that was threatening to engulf one of, if not *the* oldest and most splendid of, the world's civilizations:

Mr. V. P. Madhavrao, former Dewan of Mysore and Travancore, has succinctly expressed this phase of the work of The Theosophical Society and its leaders in India: "When Madame Blavatsky and Colonel Olcott came to India, young India, dazzled by the achievements of the ruling race in the

departments of science, of the art of war, of politics and administration, had begun to believe that its advancement lay in the direction of adopting the manners and customs and the social practices of the Europeans. It had lost the key to the interpretation of the symbolism and ritual of its religion and its sacraments, and had come to believe that it was all superstition, unworthy of men who would claim equality with the Englishmen . . . When young India was in this plight, down descended, as if from the skies, the pioneers of the Theosophic movement to arrest, as it were, the process of denationalization, and to tell us that we were fools to run after the dazzling objects of the senses and lose the inestimable spiritual treasures of which we were heirs."

In this, its greatest work in India,

THE THEOSOPHICAL SOCIETY

Held in 1879 India's first Swadeshi Arts and Crafts Exhibition in Bombay; has held many similar exhibitions throughout the years, and is today leading India in a cultural and artistic renaissance through the work of Shrimati Rukmini Devi, President of the World Federation of Young Theosophists, who, in her international arts centre, Kalākshetra, and in her own person, as an exponent of that art of arts, Bhārata Nāṭya, the classic dance of India, is reincarnating India's ancient beauty. Notable also are the contributions of Mr. C. Jinarājadāsa and Dr. James Cousins in their lectures throughout the world on the subject of Indian and other oriental art.

The emphasis made by every prominent Theosophist during the life of The Society in India has been not only to *Buy Indian* but *Be Indian*.

THE THEOSOPHICAL SOCIETY

Has worked for a National Education since the time of its first President,

who dotted India with Hindu schools, Boys' Aryan Leagues, and libraries, and sponsored and published *Arya Bala Bodhini* for Hindu boys, just as he had dotted Ceylon, Burma and other Buddhist countries with schools for Buddhist children.

Dr. Besant, its second President, founded, among other Indian Schools, the Central Hindu College, Benares, in 1898-99, the Central Hindu Girls' School in 1904, and Theosophical High Schools and a Girls' College later; the C. H. C. became the Benares Hindu University with its affiliated schools. Dr. Besant worked throughout her Indian life in the cause of National Education, founding the Society for the Promotion of National Education, and other movements to this end.

The present President, Dr. George S. Arundale, has laboured in the field of Indian education for thirty-eight years, and with other Theosophists is constantly preoccupied with that greatest of Indian problems—the rescue of Indian youth from enslavement to a foreign system of education, and the creation of a truly Indian education for Indian youth, introducing also the International League of Youth to India.

The Besant Theosophical Schools, at Adyar under the direction of Shrimati

Rukmini Devi, and in Benares under the direction of Mr. G. N. Gokhale, the Madanapalle Theosophical School and College, under Mr. C. S. Trilokekar, and many other schools throughout India, founded and conducted by Theosophists, are experimental laboratories wherein is being crystallized a *real* and national education for Indian youth. Dr. Maria Montessori is giving the impetus of her great wisdom through the Adyar educational centre.

The ideals of service and patriotism have been vivified in Indian youth through various youth movements and journals organized under the auspices of The Theosophical Society, but the most distinguished contribution has been in the field of a truly national Indian Scouting Movement, first instituted by Dr. Annie Besant, who was awarded the Order of the Silver Wolf by Lord Baden-Powell for her notable work for Indian Scouting. Dr. Arundale, the present President, is Provincial Chief Commissioner of the Hindustan Scout Association in the Madras Presidency.

THE THEOSOPHICAL SOCIETY, as such, has never entered any political field,

But its members have ardently worked for a free India within an Indo-British Commonwealth of Nations since the founding by a Theosophist, together with a group of Theosophists, of the Indian National Congress in 1885, shortly after The Society's International Convention. The most outstanding work done by any single individual towards the building up of Indian Nationhood was that of the second President,

Dr. Annie Besant, founder in September 1916 of the Home Rule League, and in 1917 President of the Indian National Congress. She, it was, said Gandhiji, who made Swarāj a household word in India, achieved through the magic of her oratory, her vivid pen in *The Commonweal* and *New India*, journals which she founded, and the many books and articles which awakened India to her Selfhood. Dr. Besant's Commonwealth of India Bill, read a first time in the House of Commons in 1925, was one of the instruments which brought before the British people the needs and rights of India. The present President of The Theosophical Society, her colleague for many years in this work for India, is carrying on the Besant tradition through the New India League and its Press Release as well as the weekly journal *Conscience*.

Sir S. Radhakrishnan, in 1940, paid tribute to the achievements of The Theosophical Society in India: "At a time, when with all kinds of political failures and economic breakdown, we were suspecting the values and vitality of our own culture, when everything

round about us and the secular education happened to discredit the value of Indian culture, which led us to this impasse, the Theosophical movement rendered great service, by vindicating the value of those values and ideas. That service cannot be measured by the numbers who happened to be in The Theosophical Society. Influence is either conscious or unconscious, and in this particular case the influence of the Theosophical movement on the general Indian Society is incalculable."

THE THEOSOPHICAL SOCIETY

Welcomes all to membership who are interested, and will subscribe their sympathy to its Three Objects:

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 HIGHEST MOUNTAIN-PEAKS

Dear Sir: May I call your attention to what seems an error in the Watch-Tower notes, March THEOSOPHIST, page 450? Kinchenjunga is not next to Mt. Everest in height as follows:

Everest 29,141 feet (Tibet—Nepal),

K2 Godwin Austin 28,250 feet (Kashmir),

Kinchenjunga 28,146 feet (Nepal),

which appear to be the latest geographical heights. Godwin Austin is stated to be the second highest mountain in the world.

M. R. ST. JOHN

THE PRESIDENT SOUNDS A NEW NOTE

[This personal detail on the President has been circulated to the Press and is published here—in his own journal—for the sake of its publicity value to those who may be able to use it.—J. L. DAVIDGE]

DR. ARUNDALE enters his second seven-year term sounding a note of reconstruction. He inaugurated his first term in 1934 with a seven-year plan partly envisaging the strengthening of the Adyar Headquarters and of its communications with the National Societies throughout the world. So far as the war has permitted the plan has been fulfilled, its most complete fulfilment relating to the strengthening of Adyar, the encouragement of youth, and the release of beauty through the inauguration of Kalākshetra, the international arts centre, by Shrimati Rukmini Devi early in 1936.

Outstanding events in Dr. Arundale's first term have been the Diamond Jubilee Convention in 1935 attended by 1,500 people from all parts of the world; the Geneva World Congress in 1936 with its demand for Justice; the Campaign for Understanding in 1937; the Zagreb Congress of the European Theosophical Federation in 1938 with its note of Unity; the Besant Spirit Campaign of 1939; and the North Indian tour of 1940, with telling war lectures and Theosophical talks by the President and deeply appreciated dance recitals by Shrimati Rukmini Devi, culminating in the Benares Convention in December, with its clarion call: "To Arms for Brotherhood!"

The theme of the Easter Conference at Adyar in 1941 was "Building a New World," and the same ideal of Reconstruction has been set for the coming December Convention at Adyar. This will strike a note which it is hoped will be of potent use not only in The Theosophical Society but throughout the world. The Peace and Reconstruction Department of The Theosophical Society at Adyar is at present working on a series of charters in different fields—statecraft, religion, science, art, etc.—which will be synthesized for the 1941 Convention in a Master Charter of Human Liberties.

Dr. Arundale's greatest preoccupation has been the war, with its inevitable repercussions on The Theosophical Society. At the outset he developed a complete philosophy of war (on the same fundamental principles enunciated by Dr. Besant in the first World War), standing with the powers of Righteousness and strenuously opposing Hitler; he has written innumerable articles in the Theosophical and daily press, and has taken a herculean share in the subtle campaign in the inner worlds against the dark forces. His new book entitled *The Night Bell* gives an idea of the wide scope of these inner-plane activities.

As a member of the official Madras War Committee, Dr. Arundale has delivered numerous addresses in Madras and in other places as far north as Bikaner, Rajputana. Most of these addresses have been published in pamphlet form and widely circulated. Some of his articles are shortly to be published in a digest entitled *The War As I See It*.

All this heavy Theosophical work notwithstanding, Dr. Arundale has kept in close touch with the political situation in India, and has sought through his weekly journal *Conscience*, and his weekly press release, *New India Survey*, to unite political parties towards the framing of a Swadeshi constitution, and to induce India to throw her full weight

into the war, and Britain to make a definite and dated offer of self-government.

In education his active interest continues as keen as ever, and today he is regarded as one of the foremost authorities on the subject. The trend of his talks is in favour of a national system for India which he has outlined on many occasions.

Colonel H. S. Olcott, who founded The Theosophical Society in 1875, was life-President until his death in 1907. Dr. Besant, who succeeded him, refused to be life-President and was elected every seven years. The same procedure has been followed today, even though there was no other candidate.

SONNET

At times, to me the outward things appear
Unreal—I hardly feel that what I see
Is solid and substantial. The tall tree,
The quivering leaves, the distant hills that rear
Themselves up to the sky, and far and near,
The human habitations, the green lea—
All seem to me vague and illusory,
Though to my eyes they stand out sharp and clear.
And then would I stand still, and listen long,
Rapt in attention, to a silent voice
Deep down in my soul's innermost abyss;
And tuning mind and heart to Nature's song,
My thoughts suspended, in a state of poise,
Would I wait for response—to know what IS.

K. (Hong Kong)

THE 66th INTERNATIONAL CONVENTION

(Adyar, 26-31 December 1941.)

GENERAL INFORMATION AND SCHEDULE OF RATES FOR ALL DELEGATES

INQUIRIES

All pre-Convention inquiries, including requests for permission to stay at Adyar, should be addressed to the Convention Inquiry Office, c/o The Recording Secretary, The Theosophical Society, Adyar, Madras. (Mr. M. Subramaniam is the appointed Convention Officer.)

DELEGATES

All members of The Theosophical Society *in good standing* are welcome as delegates. Overseas delegates should apply to the President for permission to attend the Convention, enclosing recommendation from their General Secretary, and stating probable date of arrival and length of anticipated stay. (See below "Special Information for Overseas Delegates.")

NON-MEMBERS

The Convention is open also to sympathetic non-members who apply for and obtain permission from the President.

REGISTRATION FEES

To be paid by every one who attends the Convention, whether visitor or

resident at Adyar, including those who volunteer for service:

Members	...	Rs. 2
Young Theosophists under 25	...	Rs. 1
Non-Members over 12	...	Rs. 3
Children from 5 to 12	...	As. 8

(A Registration Fee is not required from non-members who belong to the families of permanent residents and have resided at Adyar since 26 June 1941.)

Payment for registration and room, hut or general accommodation is to be sent with the application to the Convention Registration Office, The Theosophical Society, Adyar, Madras.

Important. Immediately upon arrival, every person should call at the Registration Office to confirm his registration and receive Convention information and programme.

ACCOMMODATION: INDIAN

Convention accommodation is available from 18 December 1941 to 8 January 1942.

Rooms: A limited number are available in the Bhojanasala and the Quadrangles as follows:

2 rooms at ...	Rs. 16	} each, for the duration of the Convention.
20 rooms at...	Rs. 12	
6 rooms at ...	Rs. 9	

Special Huts :

20 ft. by 12 ft. ... Rs. 16	} each, for the duration of the Convention.
10 ft. by 12 ft. ... Rs. 9	
Extra charge for cot supplied. Re. 1	
Extra charge for chair supplied. As. 8	

In General Quarters : Each person Rs. 2 for the duration of the Convention.

Guests of Permanent Residents : Each person Re. 1 for the duration of the Convention.

Requirements : Indian delegates will need bedding, mosquito-nets, towels, soap, drinking-vessels and travelling lanterns.

MEALS : INDIAN

South Indian, each meal ... As. 5
„ two in day ... As. 9
„ with <i>chappatis</i> each ... As. 6
„ „ two in day ... As. 11

Meals can only be guaranteed to those who purchase tickets for the evening meal between 6 and 8 a.m., and for the next morning meal between 2 and 4 p.m.

ACCOMMODATION : WESTERN

For each person living in Leadbeater Chambers, *including all meals*, per day Rs. 5 (7sh. 6d.)

All meals will be served in the dining-room and only at stated hours. Single rooms cannot be guaranteed.

Single Meals

Morning Tea (Chota Hazri) ... As. 8
Luncheon ... Re. 1
Afternoon Tea ... As. 8
Dinner ... Re. 1

RESTAURANT

There will be a Refreshment Pandal or Tent where drinks, hot and cold, sweets and savouries, will be sold.

RESERVATIONS

Delegates should mail their requests for reservations to arrive in Adyar before December 10 in order to be ensured accommodation on arrival.

Reservation of rooms in Indian quarters, or for the erection of a special hut, must be accompanied by the full amount due. Requests for special huts must be made before November 15. For reservation in western quarters, send £2. The reservation fee will be credited in the final accounts to those attending Convention, but is not returnable if the accommodation is not used. (See also "Delegates.")

Note.—Application for refund of reservation fee once paid will not ordinarily be considered, but in very special cases it will be considered provided the application for refund is received by the Convention Registration Office not later than December 1st, and provided the accommodation so reserved can be allotted to others.

CONVENIENCES WITHIN THE ESTATE

A laundry, electric-lighting, adequate sanitation, telephones, concrete roads, post-office, and attendant physician at a nominal fee.

SPECIAL INFORMATION FOR OVERSEAS DELEGATES**TRAVEL IN INDIA**

Travellers in India and Ceylon need razais or light mattresses, or a thick

travelling rug ; sheets ; blanket or light covering ; pillow, pillow-cases ; soap and towels, as these are not provided in trains. These can be purchased with a hold-all for a small sum upon arrival in Bombay or Colombo, or bedding can be hired from Thomas Cook & Son, Ltd.

The afternoon train from Bombay

arrives in Madras the following evening (27 hours' journey) ; the night trains from Bombay or Colombo, after travelling two nights and a day, arrive early morning in Madras.

Vegetarian meals are served on the mail trains and at the principal stations, if sufficient notice is given to the guard.

Single Railway Fares (no allowance for return fares) :

	First Class	Second Class
Bombay to Madras	Rs. 94-13-0	Rs. 47-6-0
Colombo to Madras	Rs. 75-0-0	Rs. 42-1-3

Luggage Free Allowance :

First class	Second class
120 lbs.	60 lbs.

sengers at the railway station in Madras and make arrangements for the conveyance of them and their luggage to Adyar.

Ship-passengers arriving in Colombo will be granted a double allowance upon showing a proper certificate from the ship's purser. Only P. and O. passengers arriving in Bombay are granted this double allowance.

In Bombay, Mr. J. H. Bilimoria, 66 Walkeshwar Road, Bombay 6 ;

In Colombo, Dr. T. Nallainathan, 81 Madampitya Road, Mutwal, Colombo, may be able to help you. In any event Thomas Cook & Son, Ltd., our official travelling agents, will be of assistance to you. (They are in a position to issue railway tickets for inland Indian tours.)

APPROXIMATE COSTS

(12 pies=1 anna ; 16 annas= 1 rupee (about 1sh. 6d) ; 13 rupees=about £1. The Ceylon rupee, divided into cents, and of the same value as the Indian rupee, is not used in India).

Port hotels From Rs. 15 per day and less.

Customary porter's fee is 1 anna for each carryable piece of luggage.

Taxi from Madras Railway Station to Adyar, Rs. 3/8/-

Conveyance of heavy luggage by cart extra Rs. 2/8/-

BANKING

The most convenient way to bring money is by Travellers' Cheques which can be cashed at the Treasurer's Office in Adyar. Thomas Cook and Son, Ltd., the Imperial Bank of India, and a number of other banks (names of which can be obtained from the Treasurer's Office) can handle your banking arrangements if your stay is to be prolonged.

It is essential for visitors to have a return ticket to their homes or the necessary funds in reserve to cover the same.

HELPERS

If notified of time of arrival, the Convention Committee will meet pas-

THE PRESIDENTIAL ELECTION, 1941

[A brief statement by the Recording Secretary, Mr. N. Sri Ram, giving the list of votes received at Adyar for and against Dr. Arundale was printed in The Theosophical Worker for July 1941. The following is a comprehensive voting result including some revision, according to further information received since the former list was printed.]

THE revised total number of recorded votes for the re-election of Dr. George Sydney Arundale as President of The Theosophical Society, up to the evening of 20 June 1941, was

9,409 in favour
168 against
141 invalid

9,718

ENTITLED TO VOTE	NATIONAL SOCIETIES	FOR	AGAINST	DID NOT VOTE	REMARKS	PER CENT VOTED
3,382	U. S. of America	1,519	—	1,850	13 Invalid	44.9
2,905	England	1,255	4	1,646	—	43.2
4,089	India	2,161	50	1,834	24 Invalid	52.85
940	Australia	560	—	380	—	59.5
311	Sweden	35	—	276	—	11.25
674	New Zealand	528	—	144	2 Invalid	78.34
...	Cuba	94	...	...	Other figures not available	—
526	Finland	224	—	302	—	42.6
167	Russian T.S. outside Russia }	167	—	—	—	100
309	South Africa	175	—	134	—	56.6
...	Scotland	195	...	...	Other figures not available	—
250	Switzerland	150	—	100	—	60
957	Neth. East Indies	509	—	401	47 Invalid	53.18
111	Burma	68	1	38	4 Invalid	61.16
82	Ireland	69	1	12	—	85
210	Canada	61	109	—	40 Invalid	29.04
306	Argentina	301	—	—	5 Invalid	98.36
137	Chile	76	—	57	4 Invalid	55.47
...	Brazil	200	...	...	Other figures not available	—
156	Portugal	156	—	—	—	100
...	Wales	73	...	...	Other figures not available	—
56	Uruguay	45	—	9	2 Invalid	80.35
100	Puerto Rico	74	—	26	—	74
140	Ceylon	140	—	—	—	100
186	Central America	139	—	47	—	74.73
190	Philippine Islands	190	—	—	—	100
		9,164	165	7,276	141	

Mexico.—The members of this Section were asked to signify by votes if any were unfavourable. It is doubtful if the result 294 thus obtained could be included in the total of favourable votes positively recorded.

Hungary.—No figures received but the General Secretary has cabled that the Section unanimously acclaims the President.

NON-SECTIONALIZED

ENTITLED TO VOTE	NAME OF THE GROUP	FOR	AGAINST	DID NOT VOTE	REMARKS	PER CENT VOTED
	Carried over	9,164	165	7,276	141 Invalid	
54	Presidential Agency, East Asia }	51	—	3	No figures from one Lodge	94.44
18	Presidential Agency, Egypt }	17	—	—	—	94.44
146	Canadian Federation	92	3	51	—	63.01
36	Singapore Lodge	27	—	9	—	75
10	Selangor Lodge	7	—	3	—	70
27	Krishna Lodge (Zanzibar) }	27	—	—	—	100
20	Narayana Lodge (Dar-es-Salaam) }	13	—	7	—	65
8	Mombasa Lodge	7	—	1	—	87.5
12	Unattached Members	4	—	8	—	33.3
		9,409	168	7,358	141	
		VOTES RECEIVED AFTER 20-6-1941				
172	Iceland	73	—	99	—	42.44
43	St. Louis Lodge	40	—	3	—	93.02
16	Nairobi Lodge	12	—	4	—	75
	England (Supplement)	6	—	—	—	—
	India "	184	8	—	1 Invalid	—
	Egypt "	1	—	—	—	—
	South Africa "	1	—	—	—	—
378	Yugoslavia	333	—	45	—	88
		10,059	176	7,509	142	

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INDEX

THE THEOSOPHIST, VOL. LXII, PART II

A

	PAGE
ANONYMOUS : Arundale and the War, Dr. (Corres.)	70
Love and Life (Corres.)	75
Society's Membership, The	408
"The Theosophist" (Corres.)	404
Arundale, George S. : Ashrama Ideal, The	157
Charters of Righteousness	196
Magnetism of the Earth, The	437
Magnificence of Theosophy and The Theosophical Society, The	279
Night Bell, The :	
XVI. S.O.S.	205
XVII. An S.O.S. from London	305
XVIII. The Execution of Priests	307
Our High Purposes...	395
Real Education	90
Science of Well-Being, A	195
Society's Objects and Blessings, The	37
Vital Questions	196
Watch-Tower, On the	3, 83, 179, 259, 339, 419
(see titles under Watch-Tower)	
What Is Culture ?	320
Arya Asanga : In the Days of H.P.B. (Corres.)	228
Occult Chronology of the Fourth Round, The	381, 466
Svastika, The	312

B

BADEN-POWELL'S Last Three Messages, Lord	112
Baden-Powell's Letter, Lady	121
Barron, John : "Wartime Duties of the President" (Corres.)	70
Besant, Annie : Books by (Reviews)	255, 412, 413
Education in the Light of Theosophy	122
From Peace to Power (Magnificence of Theosophy)	277
From Storm to Peace (Magnificence of Theosophy)	274
Quoted	133, 204, 258, 301, 465
Rising of Islam, The	23
Blavatsky, H. P. : H.P.B.—a Protest and a Suggestion, by E. E. Speight	446
Magnificence of Theosophy, The	271
Two Portraits of H.P.B., by C. Jinarājadāsa	227
Work of H. P. Blavatsky, The, by C. Jinarājadāsa	355
Bright, Esther : "I Saw the Morning Break" (Watch-Tower)	188
Burt, The Rt. Rev. Lawrence W. : We Rise on the Wings of Adversity	213

INDEX

iii

PAGE

Book Reviews

Caine, W. R. Hall : Can We Comprehend God ?	414
Cannon, Alexander : Science of Hypnotism, The	332
Ceylon Daily News—Wesak Number, The	77
Compiled : Philosophy and Its Position in Education	331
Coronado, Mariano L. : Teosofia y la Cultura, La	78
Fraser, Elizabeth : Scientific Interpretation of Christianity	78
Jain, C. R. : Gems of Islam	330
P. H. : Trodden Steps to the Selfless Life	253
Pink, Cyril V. : Foundation of Motherhood, The	76
Rivière, J. Marqués : Tantrik Yoga	330
Russell, Austin : I-Dao	331
Theosophical College, Madanapalle : Silver Jubilee Souvenir	414
Webster, Eleanor : Dreams	
Whitwell, Richard : S. Francis of Assisi and His Living Message for Today	329

Adyar Publications

Adyar Library, The : Brahmavidyā—Blavatsky Number	333
Arundale, G. S. : Glory of Sex, The	412
Besant, Annie : Bhagavad Gītā, The	255
Buddhism, 413 ; Charles Bradlaugh, 412 ; Christianity	413
Besant and Bhagavan Das : The Bhagavad Gītā	413
Besant and Leadbeater : Thought-Forms	332
Besant and Leadbeater : Thought-Forms	411
Jinarājadāsa, C. : Return of Julius Caesar, The	412
Leadbeater, C. W. : Band of Servers, The	411
Olcott, H. S. : Old Diary Leaves, First Series	
Sanatana Dharma : Elementary and Advanced Text-Books of Hindu Religion and Ethics	332

C

CLEMENTS, E. : So-called Svastika of the Nazis, The	309
Cousins, James H. : Ireland, Eire and the Great Plan (Corres.)	74
Occult Element in Poetical Creation, The	457
Cousins, Margaret E. : Living one of the "Mysteries"	221
Mrs. Herabai Tata	407

Correspondence

Anonymous : Dr. Arundale and the War	70
Love and Life	75
"The Theosophist"	404
Arya Asanga : In the Days of H.P.B.	228
Barron, John : "Wartime Duties of the President"	70
Cousins, James H. : Ireland, Eire and the Great Plan	74
ivid-Neel, Alexandra : Greetings from Tibet	14

	PAGE
Hare, C.A.: Mars-Mercury Problem, The ...	72
Harris, Ben: Needs of The Society, The ...	250
Lavender, E. Marion: World Vision in Theosophy, A ...	71
McCallum, N.S. Kellie: Dr. Arundale and Peace Plans ...	249
Marsh, W.E.: "Human Nature" ...	328
Rhys Davids, C.A.F.: Will to More-ness, The ...	248
Robson, Arthur: "Karma of Blindness, The" ...	325
St. John, M.R.: Highest Mountain-Peaks, The ...	478
Smith, Kate: Re-starting Life ...	69
Wilkinson, H.L.S.: Solar System, The ...	73
Woods, Charlotte E.: King of Belgium, The ...	248

D

DAVIDGE, J. L.: Cross and Svastika ...	317
Fifth Column—a Challenge of the War, The ...	61
Fifty Years of "Gulistan" (<i>Watch-Tower</i>) ...	269
Nation-Building (<i>Watch-Tower</i>) ...	189
President Sounds a New Note, The ...	479
David-Neel, Alexandra: Greetings from Tibet (<i>Corres.</i>) ...	14

G, H

GARDNER, ADELAIDE: European Congress, The ...	352
HARE, C. A.: Mars-Mercury Problem, The (<i>Corres.</i>) ...	72
Harris, Ben: Needs of The Society, The (<i>Corres.</i>) ...	250

Illustrations

BADEN-POWELL, Lord ...	to face	112
Besant, Annie, and Leadbeater, C. W. ...	"	122
Blavatsky, H. P.: Two Portraits ...	"	227
Edgar, Miss Lilian ...	"	428
Montessori, Dr. Maria ...	"	83
Sitarama Shastri, A. K. ...	"	419
Tagore, Dr. Rabindranath ...	"	115

J

JAGAT NARAYAN: Opening Prayer of the Quran, The ...	451
Jinarājādāsa, C.: Aims of the Theosophical Worker, The ...	190
Devil Child, The (trans. from Spanish) ...	302
Education for the Development of Intuition ...	143
German People, The ...	370
Karma of Blindness, The ...	15
Maitri ...	178
Montessori System, The ...	35
Scenes from the Real and the Unreal ...	63
Sistema Montessori, El ...	323

	PAGE
Two Portraits of H. P. B., The... ...	227
Work of H. P. Blavatsky, The ...	355

K, L, M

KEIGHTLEY, BERTRAM: Living ...	44
Note on ...	52
Kidd, Benjamin: Extracts from <i>The Science of Power</i> ...	198
Krishnamurti, J.: Purpose of Education, The ...	150
Krishnaswami Sastri: Nine Lamps of Theosophical Light ...	359
LAVENDER, E. MARION: World Vision in Theosophy, A (<i>Corres.</i>) ...	71
Laxmidas, Labhshanker: Appeal to Every Theosophist ...	334
Leadbeater, C. W.: Education of the Future ...	134
Quoted ...	142
MACBRIDE, LUCIA: Quick and the Dead, The ...	34
McCallum, N. S. Kellie: Dr. Arundale and Peace Plans (<i>Corres.</i>) ...	249
Marsh, W. E.: "Human Nature" (<i>Corres.</i>) ...	328
True Wisdom and Great Stories, The: Sindbad the ...	389
Sailor: Voyage Six ...	389
Montessori, Maria: A Step Forward towards the Future: ...	105
the Social Party of the Child ...	105

O, P

OLCOTT, H. S.: Magnificence of Theosophy, The ...	272
PETERSON, ADELTHA: Experiment in Theosophical Educa- ...	165
tion, An ...	267
Great Landmark, A (<i>Watch-Tower</i>) ...	229
"Old Order Changeth Yielding Place to New, The" ...	475
Work of The Theosophical Society in India, The ...	289
Poortman, J. J.: Imputation of Evil, The ...	289

Peace and Reconstruction Department, The

Arundale, G. S.: Charters of Righteousness ...	196
Science of Well-Being, A ...	195
Vital Questions ...	196
War of Peace, The (<i>Watch-Tower</i>) ...	8
Kidd, Benjamin: Extracts from <i>The Science of Power</i> ...	198
Simon, Dr. H. O.: Is Germany a Hopeless Case? ...	19
Veale, Helen: What Shall We Do after the War? ...	433
Williams, Jeffrey: Few Suggestions, A ...	197
See also Bright 188; Davidge 189; Jinarājādāsa 178, 370; ...	
May issue (Educational Reconstruction); Poortman 289; ...	
St. John 432; Steward 365.	

Poems

Bayly, M. Beddow: Life's Great Companion ...	436
Rose and the Thorn, The ...	410

	PAGE
Brook, Mary W. : Le Roi	371
Bull, Evelyn B. : Dedication	380
Garnsey, M. V. : Masks	319
Johnson, P. M. : Kismet	22
L. : An Offering	43
Mason, Anna D. : Music of the Spheres, The	220
Mehta, Saratchandra M. : A Prayer : Questions of My Heart	388
Owen, Helen Palmer : Substance	474
Speight, E. E. : Names	450
Steynor, Morley : Buddha	285
Tagore, Rabindranath : The Lamp Is Trimmed	150

to face

Quotations

BESANT, ANNIE	133, 204, 258, 301, 465
<i>Bombay Sentinel, The</i> : A Vision of Christ	57
Education Policies Commission Report, U. S. A.	156
Emerson : Character	111
<i>Journalist, The</i> (Bombay)	226
Leadbeater, C. W.	142
Master K.H.	194
Master S.	308
Plutarch	322
Rogers, L. W.	338
<i>Statesman, The</i> (Calcutta) : Blind Jack	18
Tagore, Rabindranath : Child-Angel, The	104

R

RHYS DAVIDS, C. A. F. : Will to More-ness, The (<i>Corres.</i>)	248
Robson, Arthur : "Karma of Blindness, The" (<i>Corres.</i>)	325
Rukmini Devi : Art and Education at Adyar	362
Heart of Education, The	145
Will You Help ... ?	172

S

ST. JOHN, M. R. : Highest Mountain-Peaks, The (<i>Corres.</i>)	478
Resurgam	432
Sallarué : Devil Child, The (trans. by C. J.)	302
Schmitt, Marcella : El Papel del Teosofista en la Sociedad Teosofica	58
Simon, Dr. H. O. : Is Germany a Hopeless Case ?	19
Sitarama Shastri, A. K. : "The Night Bell"	66
Smith, Kate : Re-starting Life (<i>Corres.</i>)	69
Speight, E. E. : H.P.B.—a Protest and a Suggestion	446

	PAGE
Steward, D. H. : Great Plan and the Changing World, The... ..	365
Subramaniam, M. : Kalākshetra—the Arts Centre at Adyar	168

Spanish Articles

Jinarājadāsa, C. : Sistema Montessori, El	323
Sallarué : Devil Child, The (trans. by C. J.)	302
Schmitt, Marcella : Papel del Teosofista en La Sociedad Teosofica, El	58
See also Watch-Tower	11

Special Issue

Educational Reconstruction	May
-----------------------------------	-----

T

TAGORE and His School, Dr. Rabindranath	115
--	-----

Theosophical Society, The

Convention Notice, The 66th Annual International	481
England's New General Secretary	185
European Congress, The, by Adelaide Gardner	352
Great Landmark, A, by Adeltha Peterson	267
How to Resign (<i>Watch-Tower</i>)	184
International Directory... ..	79, 175, 255, 335, 415, 487
Magnificence of Theosophy and The Theosophical Society, The	271
Needs of The Society, The, by B.H.	250
Passing of Prominent Members, The	65, 406, 426
Presidential Election—1941, The: List of Nominators (<i>Watch-Tower</i>)	13
List of Votes	484
Re-election, The (<i>Watch-Tower</i>)	339
Reasserts the Fact of Universal Brotherhood	2
Society's Membership, The	408
Society's Objects and Blessings, The, by G. S. Arundale	37
Theme of the Convention, The (<i>Watch-Tower</i>)	259
Theosophy and The Society First (<i>Watch-Tower</i>)	3
Work of The Theosophical Society in India, The	475

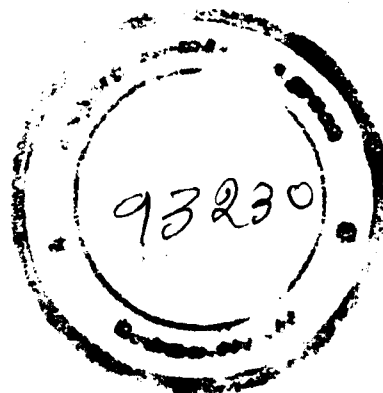
V, W

VEALE, HELEN : Astrological Auspices on 21 June 1941	364
Heavens Declare, The	201
This England, as Her Poet Knew Her	53
What Shall We Do after the War ?	433

	PAGE
WILKINSON, H.L.: Solar System, The (Corres.)	73
Williams, D.J.: Few Suggestions for Peace and Re- construction, A	197
Thomas Vaughan on the Nature of Man	372
Woods, Charlotte E.: King of Belgium, The (Corres.)	248

Watch-Tower, On The

Arundale, G. S.: Altar of Judgment, The	262
Besant Scout Camping Centre, The	263
Further Thoughts on My Re-election	350
How to Resign from Membership of The Theosophical Society	184
Kanyā Kumāri	430
Martyred Lands, The	179
Mother Earth	265
New English General Secretary, The	185
Our Expanding Work	11
Our Illustrations (May)	88
Our Three Responsibilities	419
Our War-Stricken Brethren	5
Presidential Election, The	13
Progress of the War, The	7
Re-election, The	339
Returned Home	426
Rukmini Devi	186
Santiniketan	12
Theme of the Convention, The	259
Theosophy and the Society First	3
Towards New Education	83
Watch-Tower Guests	188
War of Peace, The	8
Bright, Esther: "I Saw the Morning Break"	188
Davidge, J. L.: Fifty Years of "Gulistan"	269
Nation-Building	187
Peterson, Adeltha H.: Great Landmark, A	269



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