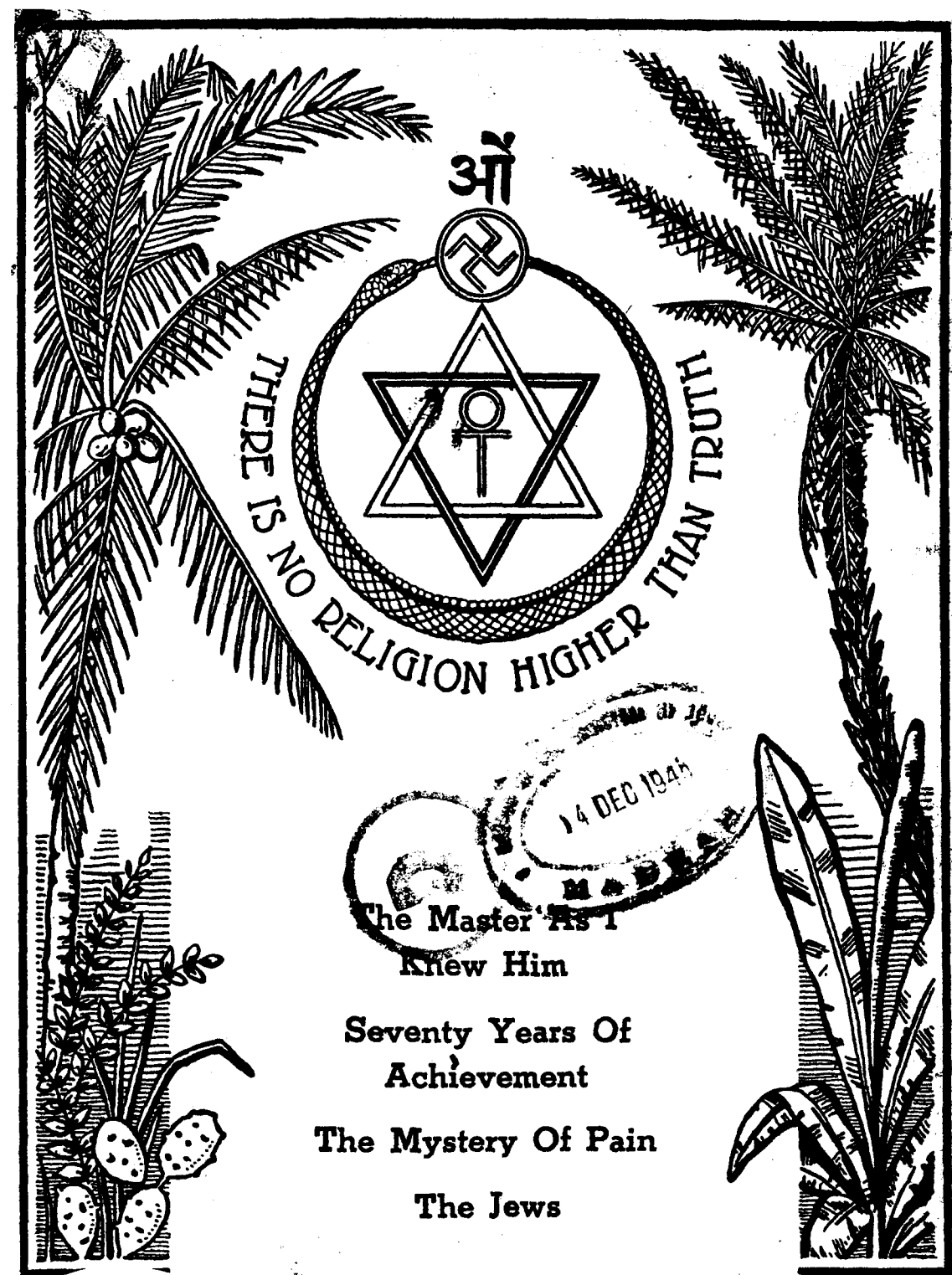




THERE IS NO RELIGION HIGHER THAN TRUTH

14 DEC 1945
The Master As I
Knew Him

Seventy Years Of
Achievement
The Mystery Of Pain
The Jews

THEOSOPHIST

DECEMBER 1945

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THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY is a world-wide international organization formed at New York on 17 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.



ON THE WATCH-TOWER

THE VICE-PRESIDENT

[IMPORTANT: These Notes represent the personal views of the writer, and in no case must be taken as expressing the official attitude of The Theosophical Society, or the opinions of the membership generally. Each article is personal to the writer.]

THE ATROCITIES

IT is only now as the veil is lifted from all that has been taking place in the enemy countries, that we are able to realize to the full the horrors and atrocities to which tens of thousands, nay millions, of our fellow human beings have been subjected. Few of us have been aware or have believed that such hells as Belsen and the prisoners' camps in the East existed on the face of this globe, which is so fair in many of its parts, so fair to those whose karma has endowed them with a happy home and the blessings of a decent living. We can realize now with a new vividness the truth of H.P.B.'s assertion that the only real hell is in the physical world and not somewhere beyond the gateway of death which to the millions who pass out in a tragedy must be a most welcome release.

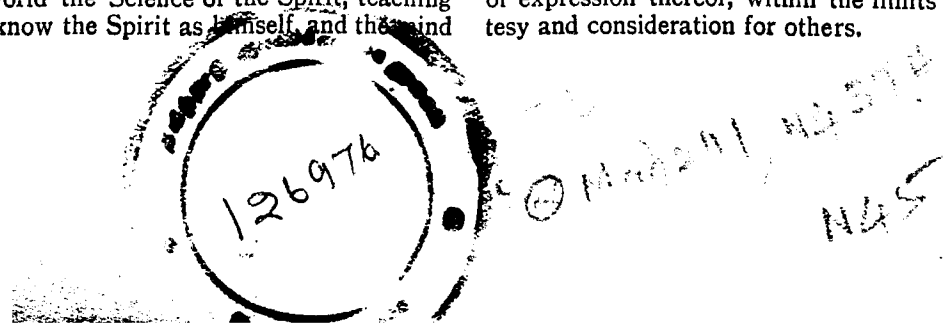
How does it come about that such appalling cruelty is possible? What does it indicate?

It indicates first that there are many more fiendish savages in civilized garbs—who have individualized through cruelty, in one of the wrong ways—than we had imagined. The savages who have been ruthlessly exterminated with the advance of "civilization" by brutal invaders, have not been gotten rid of, but have been born within the Nations which made this unpleasant karma and have to liquidate it by means of the reactions set up between the absorbed elements and the national body.

Secondly, there is even among the large body of citizens who pass as respectable citizens a degree of indifference to the tragedies and injustices inflicted on others, which makes them sharers in the karma of those who are the active perpetrators, and indeed makes it possible for the latter to indulge in their evil propensities. This is true of the Germans and the Japanese, as we have evidence before our eyes, but in a lesser measure true of practically all other peoples in the world.

The third fact to be noted is that there is so much cruelty all the time in our very modes of living, which we either practise without question or condone—such cruelty, for instance, as that of vivisection of animals, hunting, and our treatment of convicted criminals. If the body of an innocent animal can be cut open and experimented with, for the sake of knowledge, why not that of an anti-social convict, why not that of an enemy, a prisoner of war? What dense ignorance is it, which makes the people who are so justly shocked at the atrocities of the Germans and the Japanese unable to see this elementary fact? It is not without the most perfect insight that the Buddha, the wisest and best of our humanity, laid down as the first elementary law of a happy life abstention from all (avoidable) injury to life.

Before the world can be restored to peace and universal happiness—whenever such a state might have existed in the past—it is necessary that all existing horrors and cruelties must cease, at least brought down to the



minimum which by consensus of social opinion and law it is possible to attain. In the meanwhile, let us realize that even the best or the most self-complacent among us are not altogether free from stain. None of us has so utterly and consistently repudiated the evil which, when it is held up before our eyes in the various intensified forms practised by our present enemies, we condemn loudly and indignantly. If humanity is essentially one, as the only true doctrine teaches us, we share, in some degree, somehow, the shame and the sin of all that has happened. Let us deeply realize this fact.

Such brotherhood with the evil-minded and the vicious is no compromise with sin. We are all one in our highest selves. The majesty of that unity is like the lofty peak, which rises sheer into the heavens, repudiating the earth and all its foulness, and stands unstained in the white light of Godliness. Yet we are brothers down below as we are one up above and by virtue of our unity with that highest Self wherein we are one: and unpleasant as it may be for us who regard ourselves as comparatively pure to feel any sort of a connection with the vile and unregenerate, yet it behoves us seriously as philosophical reformers to try and achieve a true understanding of our relative places in the scheme of the Logos and our consequent dharma.

THE ATOMIC AGE

There is a flood of articles pouring these days through newspapers and magazines dealing with the atomic bomb and its implications. The subject is of deep interest to the Theosophist both on its scientific and its political side. For, long before the possibility of splitting the so-called atom was contemplated by the modern scientist, Theosophical and occult investigators had not only anticipated this particular phenomenon, but had given a description of their researches in this field of the minute, which scientific advances during the last half a century have only tended increasingly to confirm.

Our great Founder, H. P. Blavatsky, wrote in *The Secret Doctrine*, under the title "The Coming Force," of a force "which, when

aimed at an army from an Agni-ratha (chariot of fire), fixed on a flying vessel, a balloon, according to the instructions found in *Astra Vidya*, would reduce to ashes 100,000 men and elephants as easily as it would a dead rat." This statement was laughed at in her days. But the potency of the atomic bombs dropped on Hiroshima and Nagasaki, and of the deadlier bombs which the United States is said either to possess or to be in a position to manufacture by her secret processes, is not less devastating than that described by H.P.B. She goes on to ask, as well we might now: "Is it this Satanic force that our generations are to be allowed to add to their stock of anarchists' baby-toys, known as melinite, dynamite clock-work, explosive oranges, flower baskets and such other innocent names? Is it this destructive agency, which, once in the hands of some modern Attila, a blood-thirsty anarchist, for instance, would in a few days reduce Europe to its primitive chaotic state, with no man left alive to tell the tale?"

In her opinion, "the discovery in its completeness is by several thousand—or shall we say hundred thousand—years too premature." Who can disagree with her in this view after witnessing the ghastliness and the unscrupulousness with which the war just ended has been marked? She was certain that such sweeping destruction as these deadly forces can cause will never be permitted by those unseen Powers who guide and guard mankind and "the world will get but that with which it can be safely entrusted." These words are reassuring to those who are able to trust H.P.B.'s occult knowledge and wisdom, for we seem somehow to have stepped into just the domain which H.P.B. felt to be so dangerous to the very existence of humanity. How could this have happened?

In one of the early letters from the Adepts a statement is made, which is not without significance in this context: "No mother race, any more than her sub-races and offshoots, is allowed by the one reigning Law to trespass upon the prerogatives of the race or sub-race that will follow it; least of all to encroach upon the knowledge and powers in store for its successor." So, evidently, if we find ourselves today entering upon an age which the scientifically-minded are beginning

to call the atomic age, we have arrived at this point in the course of our regulated cyclic progress. Though every such change must necessarily be fraught with immense dangers and anxiety, we who are Theosophists have every reason to hope that the present difficulties can and will be overcome if they are met with all available courage, wisdom and resource, and this in spite of the fact that the advances of recent times on the mental side of human progress have produced an unbalanced condition which seems difficult to restore.

In *Beginnings of the Sixth Root Race* Bishop C. W. Leadbeater has described a vision of the future, one feature of which is the supersession of fire, steam, and every other kind of power which needs heat to generate it, by an unlimited power, supplied free to every one in the world, it being the force concealed in every atom of physical matter.

We cannot tell of course when the power that is now available for destructive ends will be harnessed by Science for constructive purposes. But the fact that the atomic bomb has sprung into existence just in the present crisis—a crisis even without the bomb—and the secret of making it is in the hands of the United States of America, and did not fall into those of the Fascist Powers, is not due, we may be sure, to mere chance. It has behind it a design connected with such world-wide changes as are now due to be achieved for the further progress of humanity which has not been allowed after all to fall under the tyranny of the modern Attila, although it came to the verge of that frightful calamity. And now the picture of global cataclysms, from which no people will be exempt, is before our eyes, and the only way of dissipating it before it materializes is a total and radical reorganization of conditions, of such a nature as to abolish war, by abolishing the means of waging it with the slightest hope of success. If world peace ceased to be a utopian luxury and became a dire necessity when the second World War demonstrated the awful possibilities which now exist not only for destruction, but worse, for the domination of the whole world by any nation which cunningly prepares for it—that necessity has been increased a thousand-fold by the almost

culminating discovery which has made its fearful and wonderful appearance.

WORLD DEMOCRACY

It is of course perfectly obvious that there can be no secure world peace without a World State, however little the existing Powers might like the idea of sacrificing a portion of their national sovereignty and bringing themselves under a world authority which might not pay much heed to their exaggerated national sentiments, and will have to treat the big and the small on a footing of equality, deciding on principles of strict impartial justice any differences that arise. It may not be feasible at present to take this big though really unavoidable step. It may be that the psychology of power-politics has to be altered by further bitter experiences before such a development is viewed by them as a practical necessity.

But the fact has to be recognized by thoughtful men and women everywhere, and by Theosophists first, that unless the authority for peace is undivided and indivisible and further is made unchallengeable, no amount of fine phrases such as those contained in the United Nations Charter is going to be of any avail in preventing a future clash between those component parts which are to constitute that authority. We may rejoice that the Charter recognizes "the dignity and worth of the human person, without distinction of race, sex, language or religion," and that it aims at promoting world peace and security for all on the basis of respect for certain fundamental rights. These aims and ideals, now accepted by all, constitute undoubtedly a notable landmark.

But we have to go further and tackle the formidable task of translating them into concrete reality. Such an accomplishment means that the world organization must be so constituted and worked that there is an equality of world citizenship for men and women of every nation, and the voice of each will tell in the administration of world-affairs or world-government, not according to the population, resources and organization of his particular State, but according to standards which can be applied in all States alike, that is of a World Democracy.—N.S.R.

MAHATMAS AND CHELAS

H. P. BLAVATSKY

A MAHATMA is a personage, who, by special training and education, has evolved those higher faculties and has attained that spiritual knowledge, which ordinary humanity will acquire after passing through numberless series of re-incarnations during the process of cosmic evolution, provided, of course, that they do not go, in the meanwhile, against the purposes of Nature and thus bring on their own annihilation. This process of the self-evolution of the MAHATMA extends over a number of "incarnations," although, comparatively speaking, they are very few. Now, what is it that incarnates? The occult doctrine, so far as it is given out, shows that the first three principles die more or less with what is called the physical death. The fourth principle, together with the lower portions of the fifth, in which reside the animal propensities, has *Kama Loka* for its abode, where it suffers the throes of disintegration in proportion to the intensity of those lower desires; while it is the higher *Manas*, the *pure man*, which is associated with the sixth and the seventh principles, that goes into *Devachan* to enjoy there the effects of its good *Karma*, and then to be reincarnated as a higher individuality. Now, an entity, that is passing through the occult training in its successive births, gradually has less and less (in each incarnation) of that lower *Manas* until there arrives a time when its *whole Manas*, being of an entirely elevated character, is centred in the higher individuality, when such a person may be said to have become a MAHATMA. At the time of his physical death, all the lower four principles perish without any suffering, for these are, in fact, to him like a piece of wearing apparel which he puts on and off at will. The real MAHATMA is then not his physical body but that higher *Manas* which is inseparably linked to the *Atma* and its vehicle (the

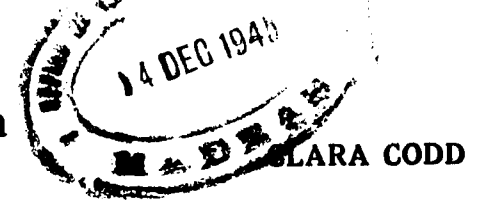
6th principle)—a union effected by him in a comparatively very short period by passing through the process of self-evolution laid down by the occult Philosophy. When, therefore, people express a desire to "see a MAHATMA," they really do not seem to understand what it is they ask for. How can they, by their physical eyes, hope to see that which *transcends* that sight? Is it the body—a mere shell or mask—they crave or hunt after? And supposing they see the body of a MAHATMA, how can they know that behind that mask is concealed an exalted entity? By what standard are they to judge whether the *Maya* before them reflects the image of a true MAHATMA or not? And who will say that the physical is not a *Maya*? Higher things can be perceived only by a sense pertaining to those higher things. And whoever therefore wants to see the real MAHATMA, must use his *intellectual* sight. He must so elevate his *Manas*, that its perception will be clear and all mists created by *Maya* must be dispelled. His vision will then be bright and he will see the MAHATMAS wherever he may be, for, being merged into the sixth and the seventh principles, which are ubiquitous and omnipresent, the MAHATMAS may be said to be everywhere. But, at the same time, just as we may be standing on a mountain top and have within our sight the whole plain, and yet not be cognisant of any particular tree or spot because, from that elevated position all below is nearly identical, and as our attention may be drawn to something which may be dissimilar to its surroundings—so in the same manner, although the whole of humanity is within the mental vision of the MAHATMAS, they cannot be expected to take special note of every human being, unless that being by his special acts draws their particular attention to himself. The highest interest of humanity, as a whole, is their special concern, for they have identified themselves with that Universal Soul which runs through Humanity, and he

(From *The Theosophist*, July 1884)

who would draw their attention, must do so through that Soul which pervades everywhere. This perception of the *Manas* may be called "faith" which should not be confounded with *blind belief*. "Blind faith" is an expression sometimes used to indicate belief without perception or understanding; while the true perception of the *Manas* is that enlightened belief, which is the real meaning of the word "faith." This belief should at the same time be accompanied by *knowledge*, i.e., experience, for "true knowledge brings with it faith." Faith is the perception of the *Manas* (the faith principle),

while knowledge in the true sense of the term, is the capacity of the Intellect, i.e., it is spiritual perception. In short, the higher individuality of man, composed of his higher *Manas*, the sixth and the seventh principles, should work as a unity, and then only can it obtain "divine wisdom," for divine things can be sensed only by divine faculties. Thus the desire, which should prompt one to apply for *chelas*, is to so far understand the operations of the Law of Cosmic Evolution as will enable him to work in harmonious accord with Nature, instead of going against its purposes through ignorance.

The Master As I Know Him



OF all the never-ceasing wonder and beauty of the Ancient Wisdom the existence of the Master was the first lovely truth I heard. It fell from the lips of Colonel Olcott in the home of the Russian Consul at Geneva, Count Prozor. I was a young woman of twenty-three and an Austrian friend of mine, Madame von Pachten, took me to the meeting. I remember the stately, white-haired form of Madame Prozor, and her lovely little boy with the aureole of red-gold hair who was Maurice Prozor, the little clairvoyant who helped with the preparation of the pictures in *Man: Visible and Invisible*. His older sister, a pretty girl of sixteen with a wealth of hair hanging down her back, sat on a table outside the circle of the packed assembly, swinging her long legs. I did not know then, as I looked at her, that here was my ancient "wife" of days in Greece, when as a young man I dwelt on the Acropolis.

The big drawing-room was very full that night with an eager, expectant crowd. I asked what was happening, and some one said: "Don't you know? Colonel Olcott is coming." I did not know who Colonel Olcott was. Presently, however, Madame Prozor entered, and with her came a short, rather thick-set American, with very silky and curly white hair and beard. I cannot now remember whether he spoke in French or English, but I remember what he said. How shall I

ever forget it? He spoke first of his life with Madame Blavatsky, and described some of the marvels which took place in her presence. I must have been a natural-born Theosophist, for it never once occurred to me to doubt his word. He was so simple and straightforward, so matter-of-fact in his way of speaking. Honesty and simplicity shone out from him.

In the second half of his lecture he described the Adepts to us, especially five whom he had seen and known in the physical body. I became thrilled and uplifted beyond anything I had ever known before. Up to that moment I had considered myself an atheist, or rather an agnostic, for always in my heart I knew there *were* heavenly powers. Now, an amazing light flooded my consciousness. "I know," I said to myself, "that there are people who know what life means, and what its purpose is."

The Colonel described how he had met a Master in the Golden Temple at Amritsar. The Master must have known that he and Madame Blavatsky and two other friends would be visiting this temple of the Sikhs, for when they entered the precincts of the temple, the Master, figuring as one of the priests, offered, as is the custom, to Colonel Olcott, a rose. "The touch of His fingers as He handed me the flower," writes the Colonel in *Old Diary Leaves*, "caused a thrill to run

throughout my body, as may easily be imagined."

Listening to the Colonel, a thrill of joy ran through me too. There and then, knowing nothing else of Theosophy, I laid my heart at that Master's Feet. Perhaps something of what I felt showed in my face, for a lady stepped up to me and asked me if I would join her beginners' class. Thus, for weeks afterwards I attended a class in her flat and began to hear about reincarnation, etc.

VISION OF A MASTER

But the glowing picture of the Perfect Man was still with me, and one day I plucked up courage enough to ask the President of the Lodge Dharma to tell me about the Masters of the Wisdom. "Oh! no," he quickly replied in shocked tones, "do not ask me. We never speak of Them." And so it was not until two years after that, when my family returned to England and settled in the little town of Bath, that at last I began to hear more of the subject which had entranced my soul. I shall always bless the then Secretary of the Bath Lodge, Miss Sweet, for she was the first one who would speak to me on this subject. Later I heard more from Mrs. Russak-Hotchener and her friend, Bishop Wedgwood. And then came Adyar where I heard our great President, Annie Besant, and Bishop Leadbeater speak often of Them and of Their work. Indeed Adyar had Them in mind all the time.

What a long road I have travelled since those days! It feels like many incarnations. What does the Master mean to me, and how can I describe Him? If you ask me to tell you what He looks like I hardly like to answer you, for that is the very least of my knowledge of Him. I can remember Him in dreams, that is true, only very rarely. His face I cannot clearly bring through. There is such an excess of glory round about it. But I clearly remember His tall, slender body, and the rapid, long steps He takes when He moves. I can also remember something of the silvery tones of His voice, and on one occasion I saw Him wearing what looked like a decorated sheepskin coat. Some members will be horrified to hear this, but what else would the Master wear in the unbelievable cold of Tibet? When He speaks,

He, as all teachers on the other side do, illustrates what He is saying with instantaneously created pictures.

Very, very rarely do I recall such pictures. But that troubles me not at all. What matters so infinitely more is the response of one's deepest heart to the purity and beauty which is Their shining self. Somewhere in the glorious depths of one's own being we can contact Him best, and there it is like a Presence that yet at times seems to speak. Such contact is rare, but I know now what are the conditions necessary for it, and they are difficult to obtain. My best occasions have generally arrived unsought and unheralded. But on looking back I can see how they came. To obtain such "grace" one must be, for the moment at any rate, pure and clean of soul, and by that I mean that all thought of self, of personal pride or merit, of personal enjoyment even, must have gone. The greatest graces that ever befell me were always when, through sorrow or self-illumination, my heart had become as that of a little child. Nothing was there. All had gone. Only the consciousness of being in oneself nothing worth, worthy of nothing, even love. Perhaps one's soul held only a sad bewildered gaze at one's own futility. And then it did not seem to matter any more. Both remorse and anxiety have their roots in "self," and self alone prevents the light of Heaven from flooding our souls. When we are nothing, utterly surrendered to what we are and to what life has decreed for us, knowing ourselves without any *real* power in ourselves to either love or serve or know, then God, through the Master, descends in love and power and lifts our souls to a blissful union with Him. In Him alone true power to love and serve exists, not in ourselves.

"Whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein," said the Lord Maitreya, long years ago. The Way of a Child is so simple. A child does not know or even care what it is or what it can do. It just loves and trusts the beauty and strength that surrounds it on all hands. I can think of no other way than that of absolute and complete love and trust. "Unless there is perfect trust, there cannot be the perfect flow of love and power."

If only we realized how the Master understands, so well, so compassionately, *everything*. We do not need to tell Him anything. He knows a great deal better and more fully than we do. It is better not to particularize. Only gaze and trust. I do not think He blames anything. He has all the patience in the world to wait for our slow growth and fruition. I remember Mrs. Besant once telling us how a Master never has a feeling that a person or a thing should be any different from what they are. Not even our sinfulness keeps us away from Him, for there is no sin in the universe, only lack of growth. Only one thing can keep us from the intuitive knowledge of His love and care: that lack of sincerity, suspected or unobserved, which is the result of pride, ignorance, petty egotism.

One thing too I know. Nothing in all the universe can match the Master's exceeding faithfulness. His slightest word is His bond. Once He has made a link with a human soul it can never, never, be broken. I do not think He minds what we believe about Him, what we think about Him. How can we, with our limited minds and hearts do otherwise than distort His beauty in our little limited conceptions? But He does not mind. Perhaps sometimes He even smiles. What He minds about is our utter honesty of heart and our love of our fellow-men. Ah! He is the best of older brothers, the very best, worthy of complete, limitless, endless love and trust. We should not ask Him about our daily worries. They are to be accepted joyfully as part of the great training-

ground of life. But He will support us if we do our loyal and loving best. That is part of His faithfulness. And I think He likes all that is fine, exquisite, pure, lovable, in us. I think He likes a pure heart better than a well-filled head, not that we should not have well-filled minds. He has always only one thought in all His heart, just as He has told us in His letters, a vast, limitless love and care for what He calls the "great Orphan, Humanity." If we would win His smile deep down in our hearts, we must learn to love and care for this Orphan too.

All this is beyond us, some may say. Never, it is within the reach of every soul. Are we not *all* His dear ones? What says an Indian scripture? "The Master loves every son of man better than mothers love their first-born sons." But so inviolable in His eyes is the sanctity of the human spirit that never can He enter a heart which does not invite Him. Long ago, again, the Lord Maitreya described that so well. "Behold! I stand at the door and knock. If any man hear my voice. . . ." But we cannot open the door of our hearts merely by deciding to do so. Wait, wait, in humility and utter confidence and selfless trust for that day when it will open of itself and the King of Glory shall come in. He is not a God, that King of Glory. He is a man like ourselves, but a dear, a revered older Brother, a best brother. All good comes from God alone. But the Master is the "Ishta-Deva" who channels that limitless, undying Love of God to men.

ALL ONE FAMILY

NEW YORK, Oct. 15.

Mrs. Eleanor Roosevelt, commenting today in her widely-syndicated column, "My Day," on the refusal by the "Daughters of the American Revolution" to allow Hazel Scott, negro pianist, to play in Constitution Hall, said: "It is sad that in our national capital, while the eyes of the world are upon us, we should allow discrimination which impedes progress and sears the souls of human beings, whose only fault is that God, who made us all, gave their skin a darker colour."

Mrs. Roosevelt added that world peace and democracy depend upon "our willingness to accept the fact that all of us, regardless of race, creed or colour, belong to one human family."—U.P.A., in the daily press.

SEVENTY YEARS OF ACHIEVEMENT

Straight from the lips or the pen of eminent leaders we have taken telling passages which show the power The Theosophical Society has wielded in the seventy years of its existence, out of all proportion to its numbers.

FIRST TWENTY YEARS

COLONEL OLCOTT, addressing the 1900 Convention :

Let us take a calm, dispassionate survey of what we have actually accomplished since 1880 only, and what do we see ? Let us divide our results into seven categories.

Firstly, then : We have spread throughout the world the teachings of the ancient Sages and Adepts about the Universe, its origin and its laws, showing its intimate agreement with the latest discoveries of Science ; and about man, his origin, evolution, manifold powers and aspects of consciousness, and his planes of activity.

Secondly : We have won thousands of the most cultured and religiously inclined people of the day to the perception of the basic unity and common source of all religions.

Thirdly : In loyalty to our declared object of promoting human brotherhood, we have created in Western lands among our members a kindlier feeling towards colleagues of other nationalities ; and, far more wonderful than that, we have effected a fraternal agreement between the Northern and Southern schools of Buddhism to accept a platform of fourteen statements of belief as common to both ; thus bringing about for the first time in history such a feeling of common relationship.

Fourthly : We have been the chief agents for bringing about this revival of Hinduism in India which, we are told by the highest Indian authorities, has revolutionized the beliefs of the cultured class and the rising generation. An outcome of this is the revival of Sanskrit literature, much of the credit for which was given us by the late Prof. Max Muller, and, so far as India is concerned, has been conceded by the whole Native press and the pandit class. Another evidence is the foundation of this General Hindu College which, within the past two years, has received gifts in cash of Rs.140,000 and in real estate of Rs.80,000. After only this short lapse of time we see success achieved, contributions of money

flowing in constantly, and every augury of a grand future career of beneficence before it.

Fifthly : We have revived Buddhism in Ceylon to such an extent that the situation as regards the relations between the Sinhalese and Missionaries has been completely changed ; the people generally are now familiar with the fundamentals of their religion, and their children, previously ignorant of even the smallest feature of it, are now being taught it in every respectable household.

Sixthly : We have started an educational movement in Ceylon, which has already led to the opening of 150 schools, attended by 18,400 pupils, under the management of our Society members in Ceylon, and some fifty other Buddhist schools under private management, whose pupils would bring up the above registered attendance to about 23 or 24 thousand.

Seventhly : An attempt to educate and uplift the distressfully down-trodden Pariahs of Southern India is promising the most gratifying results. . . Not only Miss S. E. Palmer, the General Superintendent, but Mr. P. Krishnaswamy and his subordinate teachers deserve credit for this showing.

Have I exaggerated in anything ? If not, then let these seven categories of indisputable achievements by The Theosophical Society be its vindication against its calumniators and the proof of its title to be ranked as a social force working for the help of the race. What other Society can point to so much work done and good Karma won ?

THE VAST THEOSOPHICAL MOVEMENT

In 1905 DR. ANNIE BESANT wrote :

When the Theosophical Society was born, it opened its eyes on a world in which materialism reigned triumphant, and in which the vanguard of science supported the position of agnosticism.

In thirty years the attitude of science is wholly changed, and its vanguard looks as eagerly for manifestations of an ever-present life, moulder of forms, as its leaders, thirty years ago, looked for the evidence that matter engenders consciousness. Christianity in the West is turning swiftly towards mysticism, as its saviour from the assaults of Comparative Mythology and the Higher Criticism, and is seeking to rebase itself on the rock of the spiritual consciousness, the only Peter against whom the gates of hell may never hope to prevail. Facts of superphysical planes, the honest recognition of which nearly drove Sir William Crookes out of the respectable ranks of the Royal Society, are now being eagerly welcomed and profoundly studied. "Occultism is in the air," and finds its way into the most frivolous as well as into the most serious literature.

How has this change come about ? What magician's wand had made the desert blossom with the rose ? The Theosophical Society ? But how small in numbers is the Theosophical Society ; its members how unknown and how insignificant ; can such mighty workings really have their source in a Nazareth so despised ? Yes and no. Yes, if the question means, has the Theosophical Society been the outer agent, the sacrament of the Wisdom. No, if the question means, has the Theosophical Society wrought the mighty change. It is the wand in the hand of the magician, and the force lies in the magician and not in his wand. The mighty stream of spiritual life which is flowing from the Himalayas is the force which is bearing the world on its bosom ; the Theosophical Society is only a small boat, borne on that stream, the rowers in which are consciously rowing with the stream on which others are drifting.

There is a vast Theosophical Movement going on in the world, and every department of thought is affected by it, and it is this Movement that finds a partial embodiment in the Society, and spreads beyond it, far and wide, in every direction. We see it in the idealistic school of painters, whereof the late G. F. Watts was a splendid example ; we see it in the widening influence of mysticism, exemplified by such writers as Inge : we see it in the numerous efforts to simplify and at the same time beautify life, evidenced by the various guilds upspringing through the country ; hundreds of separate rills are carrying the waters of life, and all regions are being irrigated with it ; the "New Thought" is everywhere spreading, and the new thought is Theosophy. Mental Science, Spiritualism, Psychical Research, are all movements inspired by the Theosophical idea. What matters it, save to them-

selves, whether they are friendly or hostile to the Theosophical Society ? We are all parts of the Theosophical Movement, and the Society should joyously recognize this, even though the others may be blind to it.

It is this which gave its impress to the late International Congress in London, which saw in painting, in arts and crafts, in music, in drama, vehicles for theosophical thought : which welcomed to its platform representatives of kindred movements ; which claimed for itself only the privilege of serving all. All the precedence the Society can claim is that it knows whence it comes and whither it goes, and its wisdom lies in the frankest, fullest, most ungrudging recognition of the fact that many, besides itself, are labouring towards the same end, and that greater than the Theosophical Society is the Theosophical Movement.—*The Theosophist*, October 1905.

SERVICE BEYOND COMPUTATION

C. W. LEADBEATER in 1925 :

As I write, our Society is in its fiftieth year of service to humanity, and it is impossible to estimate the vast amount of good it has done in every department of human life. Its influence cannot in the least be measured by the number of its members or branches, although that is by no means insignificant, since it extends to every civilized part of the globe. But in each field of human endeavour it has sounded its characteristic note, the reverberations of which multiply around us in the words and work of statesmen and scientists, literary men and artists, and many others of whom great numbers perhaps have never even heard the word Theosophy. It has drawn attention to the realities of the invisible world and the power of mind. It has voiced the claims in outward life of the fact of brotherhood, seeking no uniformity in human life, but the organization for mutual support of widely different individuals, each of whom shall be strong in his special type, and all of whom shall be bound together by the indissoluble bond of respect for the man who is different from himself. It has brought together East and West as never before, and has demanded fair play in the comparison of religions, and revealed with unmistakable clearness their essential unity of teaching and their common source. And it has brought thousands to the feet of the Masters, to serve Them with all their power and with all their hearts, for the good of mankind for all time to come.—*The Masters and the Path*.

THEOSOPHY DESTROYS MATERIALISM

DR. ANNIE BESANT, at the age of 81 and "still engaged in her crusade of spiritual idealism," wrote in 1929:

You ask me how I think Theosophy has helped the world? Well, in the first place, I think the greatest service that it has accomplished is its destruction of materialism; for many years I was a materialist, but the further study of psychology in modern days made materialism impossible; in fact, my fellow materialists often complained of my idealism.

Theosophy is not, as many uninformed people think, a kind of religion, but it illuminates religion. It explains the very things that puzzle us, and brings them into the reasonable scheme of human evolution and understanding by unveiling the laws of Nature, which explain the subtler forms in matter. Miracles are not supernatural, but merely show that the miracle worker has mastered some of the generally unknown Laws of Nature, that he understands a higher law than most people, therefore he has the ability to perform what seem to be miracles; but this is no credential for a religious teacher. A savage thinks photography miraculous. Wireless would have been considered a miracle once.

Madame Blavatsky used sometimes to sit in a chair and make herself invisible to those round her, but she did not allow them to touch her, for in that way they would have discovered that she was still there; she was able thus, apparently, to disappear by bending the ray of light; a simple example of this occurs when we place a stick in water, and it appears to be bent. The importance of this discovery is very great, if it causes us to realize that all phenomena can be brought within the range of natural law; it destroys the idea that the unknown must be miraculous, and also it shows the inadequacy of claims based on the miraculous. Theosophy has also strengthened our belief in the inviolability of the Laws of Nature. It is the basis of our activities, and the more knowledge we have the more we can utilize the Laws of Nature.—*The Theosophist*, November 1929.

THEOSOPHY FOR THE NEW WORLD

DR. G. S. ARUNDALE, in a review of "The Work of The Theosophical Society in the World," after pointing to the proofs it has given of hidden worlds, its reawakening of spirituality, its revival of religion and true education, its call to social service and Swaraj, says:

Nowadays The Theosophical Society is naturally concerned with Reconstruction. What is to be the New World, how is it to be built, how are we to begin building now? There are certain principles which I should lay down, but which fellow-Theosophists might not lay down. I should say, India must have her freedom, we cannot have a New World with an enslaved India, we cannot have a New World when India does not begin to become the Motherland of the nations of the world, which surely is her destiny. We must work for that, each in his own way. I cannot imagine a New World without a free India in it. There will be only an Old World, if India remains as she is today. Then there are tremendous problems of poverty, unemployment, misery, absence of culture and refinement, wrong instruction, all those problems at which Theosophists must work, for it is only Brotherhood, in the long run, which will solve them. We are intent on these various problems of reconstruction, and no less on the part young people must play in helping to solve them . . . as Theosophy grows and spreads more and more, as The Theosophical Society itself becomes stronger, so will the world proceed more quickly into Peace, into happiness, into contentment, until perhaps there shall be no longer any need for a Theosophical Society or for any similar movement.

When the last war from 1914 to 1918 was over it was Theosophists in all parts of Europe who drew the nations together, Theosophists who came together and brought their heretofore warring nations together. It will be the same again. There are Theosophists in Germany, in Russia, in France, in every country. They are only waiting the moment to re-establish the programme of Brotherhood, to reassert Theosophy, and thereby to give Peace to a heretofore harassed and troubled world.

Be brave for truth and brotherhood, and We will be with you throughout the ages.—An Elder Brother, 1925.

THREE BOONS

GEORGE S. ARUNDALE

A talk given by Dr. Arundale at Adyar, 19th December 1943, converging on Convention. It is current for 1946, the seventieth anniversary.

THERE are three boons I want to be conferred on every delegate to a Theosophical Convention:

First, that he shall *refuel the fires of dedication and consecration* and that he shall become more than ever eager for Theosophy and The Theosophical Society, and, of course, therefore for the Elder Brethren. We are none of us eager enough. We are much too much swayed by public opinion, subservient to public opinion. We abandon ourselves much too little to the service of our Elders, and of The Theosophical Society. Our fires need refuelling urgently.

The second boon is the *intensification of the spirit of Brotherhood* in us all with its reflection in India's unity. There must be some people in India who will stand uncompromisingly for ideals without reference to their practicability. Theosophists must stand for ideals. There are plenty of people ready and willing to compromise. We have to be greatly and splendidly uncompromising. Whether it is possible to convince even every Theosophist living in the outer world and being so much influenced and permeated by the circumstances of the outer world, is another matter.

One of the great wonders of the world will some day be a United India in which Muslims, Hindús, Christians, Parsis, Buddhists, Jains, Sikhs, all will be together for India, however divergent may be the pathways of their service.

The third boon is that every delegate may have intensified in him *the spirit of vision*. It is so truly said in the Christian Book of Proverbs, "Where there is no vision the people perish." Where there is no vision Theosophists perish. Where there is no vision The Theosophical Society must perish, or will simply become obscured as an ordinary everyday movement in the outer world.

There must be Vision, Vision, Vision. That means a penetration into God's plan for His world, great as that Plan is at every stage of it. We must be able to look into the future and see its glory, its splendour, its wonder, its marvel, and rejoice immensely in them all. There may be dark times through which we will have to pass. We may, for the moment, find ourselves in the midst of clouds, but as I have been keeping on saying recently, "Every cloud has a silver lining, not merely a silver edging." A silver lining means that the whole of the cloud is lined with silver. We may see but the edging, but beyond that edge there is all the rest of that silver light, the reflection of the Silver Star we know so well. We must constantly look into the future and see the splendours to come. By so doing we will gradually hasten the progress of the present, so that it emerges out of its clouds and passes into the free and beautiful sunshine.

SPIRITUAL BRASSO

Just as we can recondition the past, so can we attract the future into the present. I have been writing an article on the reconditioning of the past as practical work for every one of us who has become so much less alive than we ought to be in the various movements to which we belong and in the various obligations which we have undertaken. The past is like a brass pot. We can recondition it with spiritual brasso. We can cause it to shine anew. In the old days when we joined The Theosophical Society, and this, that, and the other movement, how the joining thrilled us. Familiarity does not perhaps breed contempt but it does breed a certain dullness, a certain deadening effect, and to regain those thrills that we once had is by no means easy. We must refurbish our obligations, our memberships, so that

again they become marvellous, again we become thrilled by them, ready to take another leap forward now as we leaped forward then.

I want particularly to say to older people; Do not be enslaved to your physical age. We cannot help growing old physically. The physical body will not do at sixty the things that it did at forty and thirty. But as the physical body grows older and more decrepit, less flexible, the spirit can grow younger and more full of heart, of joy, of delight. And I say with all intensity of personal conviction that I never felt so young as I do now, that I never felt so able to rejoice both in living and in life as I do now.

If one is a Theosophist and knows how to profit by whatever comes to one, then shall we rise even upon our lacerated selves to higher things. I seem to see more clearly than I have for some time. Life to me has become more delightful, more significant than ever. And if a person says to me, "You must some day prepare for a Heaven World," I will say in reply, "I have a very nice Devachan and Heaven World here and now."

In future centuries there will be many to say, "I wish I had lived in the time of the Great War." Some may reply, "That is all very well to say, but think of the horrors, of all the terrible, the ghastly, suffering the world had to pass through." But they will retort, "Yes, I take all that into account, but think of the magnificent opportunities, the splendour of which depended on all that blackness of which you speak." We have glorious opportunities today. Let us seize them as best we can. And if we can look into the future and become inspired by its glories, then we shall be looking for glories everywhere and shall discern them even in the present as we can discern them in the past. The good old days, the good today, and the good tomorrows! The good yesterdays, today and tomorrows! I can certainly say I wish I had lived in some of the turmoils of the past. Whether I should have been worthy of so living is another matter. I am thankful

to live in the turmoil of today. It gives me something special to do. There is a good time coming even though it may be a good time coming. "Good" in the second phrase means long, and good things are sometimes long in coming.

We sometimes confine the use of the word "initiation" to the various Great Initiations that have been revealed to us. Madame Montessori was wonderfully right when she wrote of the initiation of a little child. Only a few days ago the Headmaster of the Besant Theosophical School told me of a little fellow who, through the aid of Madame Montessori's marvellous material, which is pulsating with spirituality, exclaimed, "I know how to do a cube root!" If he had been without the initiation-power of Madame Montessori's material he would not have been able to do a cube root for many a long year—he is only eight now. This little lad has had an initiation, his power has unfolded, and he must spread it abroad. He goes about with his arms waving, and several of the teachers, including the Headmaster, spend a considerable time in listening to him doing his problem of cube root. If only I could have had such opportunities in my boyhood! Such experiences are initiations, expansions of consciousness, as real as any of those others on the Path of Holiness.

How many initiations have any of you had in your lifetimes apart from any of those on the Path of Holiness through which you may have passed? Have there been times in your lives when you have felt a tremendous expansion of consciousness, no matter what the reason? And if you have had them, can you conjure them up in your waking consciousness today? You must keep track of any such revelations as they have occurred in the past. You must keep track of them, because they will inspire you again and again as you realize them again in memory. You must be able to say, "This is a glorious, a tremendous time in which we are living." You must rise into the heights and feel thrilled by the heights to which you are unaccustomed.

A Scientist's Approach To The Secret Doctrine

E. WINTER PRESTON

[Miss Preston, M.Sc., opened this series in the November *Theosophist* with an historical survey of *The Secret Doctrine* and its origin in the ancient book called *The Book of Dzyan*; here follow her commentaries on the Stanzas of Dzyan.]

STANZA I: NON-MANIFESTATION

[1. The Eternal Parent, wrapped in her Ever-Invisible Robes, had slumbered once again for Seven Eternities.

2. Time was not, for it lay asleep in the Infinite Bosom of Duration.

3. Universal Mind was not, for there were no Ah-hi to contain it.

4. The Seven Ways to Bliss were not. The Great Causes of Misery were not, for there was no one to produce and get ensnared by them.

5. Darkness alone filled the Boundless All, for Father, Mother and Son were once more one, and the Son had not yet awakened for the new Wheel and his Pilgrimage thereon.

6. The Seven Sublime Lords and the Seven Truths had ceased to be, and the Universe, the Son of Necessity, was immersed in Paranishpanna, to be outbreathed by that which is, and yet is not. Naught was.

7. The Causes of Existence had been done away with; the visible that was, and the Invisible that is, rested in Eternal Non-Being—the One Being.

8. Alone, the One Form of Existence stretched boundless, infinite, causeless, in Dreamless Sleep; and Life pulsed unconscious in Universal space, throughout that All-Presence which is sensed by the Opened Eye of Dangma.

9. But where was Dangma when the Âlaya of the Universe was in Paramârtha, and the Great Wheel was Anupâdaka?]

Stanza I deals with a condition which was prior to what we should call material creation; spirit and matter being at this stage in deep sleep.

At the end of a period of non-manifestation a new universe, previously held in solution in space, begins to crystallize out in preparation for a new phase of activity. Our

universe is one of a series of universes which appear and disappear at intervals of about 3×10^{14} years. Activity and rest succeed each other, and during the whole process the evolution of life and form takes place. *The Secret Doctrine* emphasizes the fact of evolution throughout all the kingdoms of nature.

The state of non-manifestation described in this Stanza seems to correspond to that referred to in Genesis when "darkness was upon the face of the deep." In fact, almost identical words are used in *The Secret Doctrine*: "Darkness alone filled the boundless all." The stanza also refers to the condition when energy was distributed evenly through space and the universe was homogeneous.

As has been pointed out, some scientists believe that the different parts of the known universe were once much nearer together and that since then the universe has been expanding. The process of alternate expansion and contraction which is postulated comes very close to the description used in this stanza when speaking of the in and out breathing of the Spirit.

Many names have been adopted for the Cause of our created universe, among them "God," "Deity," "Spirit," or the "One Life." *The Secret Doctrine* teaches that there is one form of existence, an eternal Law, giving rise to cause and effect. The appearance of a universe is due to the outbreathing of this unknowable Deity.

Much of this stanza is of great interest to the metaphysician. For instance, the discussions on Space, Time, and Motion. Time is distinguished from duration and defined as the panoramic succession of our states of consciousness. The past is called the region of memories, the future the region of ideas,

and the present the line between past and future.

The attention of the scientist will be drawn to Verse 1, where we find the beginning of occult chronology. In round numbers the times given are as follows:

7 Eternities }
1 Mahakalpa } = 100 years of Brahma.
1 Great Age }
100 years of Brahma = 3×10^{14} years.

1 year of Brahma = $\begin{cases} 3 \times 10^{12} \text{ years} \\ 360 \text{ days and } 360 \\ \text{ nights of Brahma.} \end{cases}$
1 day of Brahma = $\begin{cases} 4 \times 10^9 \text{ years, or} \\ 4,320,000,000 \\ \text{ years exactly.} \end{cases}$

Thus one day of Brahma is about 4,000 million of our years. Later in *The Secret Doctrine* a day of Brahma is indicated as being the time occupied by the seven rounds of a Chain. Since we are in the middle of the fourth round of our Chain, this suggests that the Earth was formed about 2,000 million years ago, which agrees well with the ideas put forward by scientists and summarized earlier in these notes.¹

Taken as a whole, Stanza I gives the impression that while its content is of great interest, yet, for obvious reasons, it tells little or nothing about the state of non-manifestation which it is supposed to discuss. Such statements and descriptions as do occur consist largely of negatives: "Mind was not"; "The objective world was not"; "Man was not yet conscious"; "Naught was" . . . If we wish to sense the quality of this condition of non-manifested consciousness, we find it summed up in the pregnant phrase, "Life pulsated unconscious in universal space."

STANZA II: EXPECTANCY

[1. . . . Where were the Builders, the Luminous Sons of Manvantaric Dawn? . . . In the Unknown Darkness in their Ah-hi Paranishpanna. The Producers of Form from No-Form—the Root of the World—the Devamātri and Svabhāvat, rested in the Bliss of Non-Being.

2. . . . Where was Silence? Where the ears to sense it? No, there was neither Silence nor Sound; naught save ceaseless Eternal Breath, which knows itself not.

¹ See also *The Earth and its Cycles*, published 1931.

3. The Hour had not yet struck; the Ray had not yet flashed into the Germ; the Mātrī-padma had not yet swollen.

4. Her Heart had not yet opened for the One Ray to enter, thence to fall, as Three into Four, into the Lap of Māyā.

5. The Seven were not yet born from the Web of Light. Darkness alone was Father-Mother, Svabhāvat; and Svabhāvat was in Darkness.

6. These Two are the Germ, and the Germ is One. The Universe was still concealed in the Divine Thought and the Divine Bosom.]

This Stanza suggests a state of expectancy at the end of the period of rest—*The Spirit of God moved upon the face of the waters* in preparation for the creation of a new universe. The conscious Beings who were to do the work of building were, however, still asleep in darkness. Nothing existed but eternal motion, or free energy.

Today we recognize energy as the one universal factor in the physical world. From it are derived the atoms, and by it the atoms remain in a state of perpetual motion. It is an intuitional realization that we are contacting directly this universal divine energy which causes the sense of awe with which the world has greeted the use of the power within the atom.

In this Stanza there is a short discussion on the nature of thought and on the difference between unconscious and self-conscious existence. It is pointed out that change of state, while it implies difference, does not mean extinction. The Stanza describes what will happen when creation begins. When the time comes, manifestation will begin simultaneously at innumerable points, each of these points forming an atom of primitive matter. The familiar example of plant generation is also used to illustrate the process of creation; the plant especially referred to being the lotus, which lends itself well to such a comparison.

It is stated here that *The Secret Doctrine* deals chiefly with our solar system and especially with our planetary chain.

The difference in quality between this Stanza and the last is indicated by the fact that instead of using mere negatives, Stanza II says "not yet" . . . "The hour had not yet struck"; "The ray had not yet flashed into the germ" . . . Such expressions suggest

that at some future time an important event will occur.

STANZA III

The First Stage in the Creation of the Material Universe

[1. . . . The last Vibration of the Seventh Eternity thrills through Infinitude. The Mother swells, expanding from within without, like the Bud of the Lotus.

2. The Vibration sweeps along, touching with its swift Wing the whole Universe and the Germ that dwelleth in Darkness, the Darkness that breathes over the slumbering Waters of Life.

3. Darkness radiates Light, and Light drops one solitary Ray into the Waters, into the Mother-Deep. The Ray shoots through the Virgin Egg, the Ray causes the Eternal Egg to thrill, and drop the non-eternal Germ, which condenses into the World-Egg.

4. The Three fall into the Four. The Radiant Essence becomes Seven inside, Seven outside. The Luminous Egg, which in itself is Three, curdles and spreads in milk-white Curds throughout the Depths of Mother, the Root that grows in the Depths of the Ocean of Life.

5. The Root remains, the Light remains, the Curds remain, and still Oeaoohoo is One.

6. The Root of Life was in every Drop of the Ocean of Immortality, and the Ocean was Radiant Light, which was Fire, and Heat and Motion. Darkness vanished and was no more; it disappeared in its own Essence, the Body of Fire and Water, of Father and Mother.

7. Behold, O Lanoo, the Radiant Child of the Two, the unparalleled refulgent Glory—Bright Space, Son of Dark Space, who emerges from the Depths of the great Dark Waters. It is Oeaoohoo, the Younger, the * * *. He shines forth as the Sun, he is the Blazing Divine Dragon of Wisdom; the Eka is Chatur, and Chatur takes to itself Tri, and the Union produces the Sapta, in whom are the Seven, which become the Tridasha, the Hosts and the Multitudes. Behold him lifting the Veil, and unfurling it from East to West. He shuts out the Above, and leaves the Below to be seen as the Great Illusion. He marks the places for the Shining Ones, and turns the Upper into a shoreless Sea of Fire, and the One Manifested into the Great Waters.

8. Where was the Germ, and where was now Darkness? Where is the Spirit of the Flame that Burns in thy Lamp, O Lanoo? The Germ is That, and That is Light, the White Brilliant Son of the Dark Hidden Father.

9. Light is Cold Flame, and Flame is Fire, and Fire Produces Heat, which yields Water—the Water of Life in the Great Mother.

10. Father-Mother spin a Web, whose upper end is fastened to Spirit, the Light of the One Darkness, and the lower one to its shadowy end, Matter; and this Web is the Universe, spun out of the Two Substances made in One, which is Svabhāvat.

11. It expands when the Breath of Fire is upon it; it contracts when the Breath of the Mother touches it. Then the Sons dissociate and scatter, to return into their Mother's Bosom, at the end of the Great Day, and re-become one with her. When it is cooling, it becomes radiant. Its Sons expand and contract through their own Selves and Hearts; they embrace Infinitude.

12. Then Svabhāvat sends Fohat to harden the Atoms. Each is a part of the Web. Reflecting the "Self-Existent Lord," like a Mirror, each becomes in turn a World.]

The creation of a manifested universe occurs by virtue of a law which causes alternating periods of activity and rest.

A change of condition now takes place, but there is no change of size, though the word "expansion" is used. The change is said to be brought about by Divine Thought acting on cosmic matter. Cosmic matter is at first homogeneous, spread evenly through space, but now it becomes heterogeneous—aggregated into specific groups and clusters—nebulae.

The direct agent of the change is called Fohat. *The Secret Doctrine* gives many definitions of this word "Fohat," but the simplest for our purpose is that which describes Fohat as the controlling power behind all forms of energy. Energy is identified with the One Life on the highest levels, but it is also clearly stated that energy, or light, is also matter.

Fohat acts simultaneously on the whole of a section of space. Its sphere of influence is likened to a spider's web of spheroidal shape. When this web cools, it becomes radiant. The universe is in a state of ceaseless pulsation, and this pulsation causes the vibration of the atoms. The contraction or compression of the web (universe) causes heat, and matter becomes radiant. Here we touch on the problem of the first ignition of matter, and we are reminded that it was at this initial stage of creation that "God said 'Let there be light'."

Modern science has put forward suggestions as to the relation between matter and energy and concerning the formation of matter, but does not claim to have solved these problems. Recent discoveries on the liberation of atomic energy show that we are now contacting another level of the universal force. Readers are referred to modern books and articles on the nature of matter, as well as to the writings of Eddington, Jeans, Appleton, C. G. Darwin, H. N. Russell and many others. For a study of the Web see *The Web of the Universe*, by E. L. Gardner.

In this section we add a little more to our chronology:

1 Day of Brahma	= 4,320,000,000 years.
14 Manus reign for	4,320,000,000 years.
1 Manu reigns for	300,000,000 years approx.

and	
1 Day of Brahma	= 4,320,000,000 years.
1,000 Great Ages	= 1 Day of Brahma.
1 Great Age (Mahayuga)	= 4,320,000 years
	= 4 Ages.

STANZA IV

The Creation of Spiritual Beings

[1. . . . Listen, ye Sons of the Earth, to your Instructors—the Sons of the Fire. Learn, there is neither first nor last; for all is One Number, issued from No-Number.

2. Learn what we, who descend from the Primordial Seven, we, who are born from the Primordial Flame, have learnt from our Fathers.

3. From the Effulgency of Light—the Ray of the Ever-Darkness—sprang in Space the reawakened Energies; the One from the Egg, the Six, and the Five. Then the Three, the One, the Four, the One, the Five—the Twice Seven, the Sum Total. And these are the Essences, the Flames, the Elements, the Builders, the Numbers, the Arûpa, the Rûpa, and the Force or Divine Man, the Sum Total. And from the Divine Man emanated the Forms, the Sparks, the Sacred Animals, and the Messengers of the Sacred Fathers within the Holy Four.

4. This was the Army of the Voice, the Divine Mother of the Seven. The Sparks of the Seven are subject to, and the servants of, the First, the Second, the Third, the Fourth, the Fifth, the Sixth, and the Seventh of the Seven. These are called Spheres, Triangles,

Cubes, Lines and Modellers; for thus stands the Eternal Nidâna—the Oi-Ha-Hou.

5. The Oi-Ha-Hou, which is Darkness, the Boundless, or the No-Number, Âdi-Nidâna Svabhâvat, the ○:

I. The Âdi-Sanat, the Number, for he is One.

II. The Voice of the Word, Svabhâvat, the Numbers, for he is One and Nine.

III. The "Formless Square."

And these Three, enclosed within the ○, are the Sacred Four; and the Ten are the Arûpa Universe. Then come the Sons, the Seven Fighters, the One, the Eighth left out, and his Breath which is the Light-Maker.

6. . . . Then the Second Seven, who are the Lipika, produced by the Three. The Rejected Son is One. The "Son-Suns" are countless.]

In this stanza *The Secret Doctrine* states the existence of conscious, intelligent Powers in nature. They are the architects, builders and ultimate creators of the universe. There are many types of these angels, but they are referred to in general as Dhyan Chohans or Lords. Verses 1-4 give the Indian names of the various groups.

The attention of the scientist will be drawn to the fact that in this stanza the laws of conservation of matter and of energy are said to be occult truths. In the course of a discussion on number, it is suggested that the value of π , the relation between the diameter of a circle and the circumference, $3.1415 \dots$, is related to the period of an Age of Brahma, which is, as we have seen, approximately 3×10^{14} .

Verse 5 of this stanza contains the first reference to our Sun. In the formation of the solar system, the first condensation of matter is said to have taken place about a central nucleus. Our Sun detached itself earlier than did the planets from the rotating mass. Hence it is not correct to say that the planets evolved from the Sun.

We find on page 127¹ a description of cometary matter. If by this we understand cosmic matter, the description is of much interest. This type of matter is said to be different from the matter known to scientists at that time (1888). It is described as homogeneous in its primitive form beyond the

¹ Vol. I, 1893 edn. Page 163 in Adyar edn.

confines of the solar system, and as differentiated when it crosses the boundaries of the planetary regions. The sun draws this cosmic matter into itself, expelling the previously condensed and thermally exhausted matter. The new supply becomes compressed in its turn, and is driven out in a rarefied and cooled state. The idea of the sun as the source of all the atomic energy of the matter of our system, acting as a power-house for the generation and distribution of force, is very near to some of the conceptions recently put forward in regard to the energy in the atom.

The planets were all comets or suns in their origin. They are called by the delightful term "heavenly snails," since they are the homes of divine Intelligences. All the heavenly bodies have a common origin. Heat, attraction, and repulsion are the conditions under which all these are born, develop, and

die; to be reborn after a period of rest, during which matter relapses into its primary undifferentiated state.

The process of creation is here described. First appear centres of force, these invisible sparks or primordial atoms become molecules and then suns. The one motion finally gives the impulse to the form. This initial motion is regulated and sustained by the great Angels.

The final paragraph speaks of a group of divine beings called Lipika. They are the recorders and they also bring into objectivity, from the passive divine mind, the ideal plan of the universe. Thus they might be considered as the architects. Another group called builders carry out the plan.

This stage would appear to correspond to that in Genesis of the second "day." "God said, let there be a firmament in the midst of the waters . . . and God made the firmament and called it heaven."

"MANY AN AGE"

Reincarnation has a vogue in these transition days. Three eminent people were discoursing on it at Kingsway Hall, London, in October—Air Chief Marshal Lord Dowding, Professor Marcault, and Mrs. Betsan Coats. But whoever more delightfully touched on it than Walter de la Mare, English poet, in "Karma"? We have taken it from an old issue of *Theosophy in Australia*:

When thou art little as I am, Mother,
And I as old as thou,
I'll feed thee on syllabub and honeycomb
And sweet milk from my cow;

I'll make thee a swan's-down bed, Mother,
Watch over thee then, will I,
And when in a faraway dream you start
I'll sing thee, lullaby.

It's many, O many an age, Mother,
We have been we, and now
Soon thou'lt be happy, grown again young,
And I as old as thou.

The Spirit-Matter Relationship

H. I. HAMMOND

"Spirit and matter are the two states of the ONE, which is neither Spirit nor Matter, both being the Absolute Life."—*The Secret Doctrine*, I, 279.

PART I

THROUGHOUT history man has striven to understand the phenomena of nature of which he is himself a part. The development of this understanding is characterized by the collection of information and by the absorption of facts and guesses into a general idea of the form and motion of nature. But there is another characteristic of this development which has caused and will cause far-reaching changes; it is the complete reversal of our point of view which takes place from time to time. This complete reversal of our conclusions often leads to a great widening of intellectual and emotional appreciation and can have a regulative or moral influence on our conduct. This article deals with a most important reversal; the reversal of the usual understanding of the spirit-matter relationship.

First let us consider two well known examples of reversals. Until the Fifteenth Century it was held that the sun revolved around the earth, but the discovery of Copernicus reversed the position and it has since been known that it is the earth which revolves around the sun. This reversal produced far-reaching effects. On the one hand in the religious sphere the pride of humanity in its sense of unique and chosen association with Divinity received a subtle setback which has been qualifying religious and philosophical thought for the past four hundred years. On the other hand, the whole basis of astronomical calculation had to be revised.

More recently we have been faced with a reversal which is producing an endless series of revaluations of understanding, the ultimate termination of which is not yet in sight. This new understanding concerns the nature of matter, of solidity, and of our whole conception of materiality in general. Solid matter is now conceived as being so much space inhabited by innumerable molecules or atoms, exceedingly active little entities moving rapidly about in the vast spaces which they inhabit. The volume of the atoms is insignificant in comparison with the volume of their influence, which we call matter. Further, these atoms themselves, on

analysis, are so much volume inhabited by electrons, protons, neutrons, etc., just tinier little entities moving about within the volume of the atom they compose. These entities are themselves not little solid lumps, but are conceived as charges or energies. The whole conception of matter as a solid and impenetrable thing is transformed into that of a complex of motions, charges and vortices. Matter is conceived not as a solid lump of something present as a foreign element in space, but as an amount of space in a special condition.

These two examples, the Copernican Theory and the modern conception of matter, serve well to preface the consideration of a third and even more far-reaching reversal, which we as human beings are in process of making. This concerns the relationship between Matter and Spirit, between the outer complex physical life and the inner Spirit, the experient of that outer form. On our insight into this subtle question live or die our dogmas, beliefs, special theologies, morals, philosophies and religious convictions, in the same way that the error or the truth of our astronomical calculations depends upon our knowledge of the position of the earth in the solar system.

Let us then survey the field of our knowledge of matter; first of all as it is found by physics, then as it is taught in physiology, and finally as it is as an experience for ourselves.

MATTER AND PHYSICS

The physicist examines matter with instruments. He measures spatial extensions and temporal movements. He determines the weight, temperature, and elasticity of matter and records the sequences of its changes; where these changes are unvarying he propounds laws. Today measuring instruments have been brought to such perfection that the structure of matter, of which we can have no direct experience, is being measured. But instruments give us numbers, numerical references merely, and numbers recorded on instruments only contribute to knowledge. For each newly obtained fact, of a kind outside direct sensation, a picture is formed in the imagination, and this picture is an

1945

THE SPIRIT-MATTER RELATIONSHIP

109

important part of the knowledge so gained. Matter has to be experienced for real knowledge to be gained, and when it cannot be experienced directly, then an imaginary experience is substituted.

WEIGHT

For example, the physicist has before him a red ball. He can weigh it on a machine. Let us assume that the figure given is three pounds, that is to say, by comparison with an article weighing one pound it is recorded as three times as heavy. This figure connotes merely a comparison, not an intrinsic property of the ball. But weight is more than a mere comparison. The weight of the ball is its actual weight as a sensation, its weight for someone who feels its heaviness or who sees it to be compressing or displacing some other substance. What, then, is the physicist measuring, a sensation, or the cause of the sensation, or both these things? The physicist holds that weight is the amount of attraction between one substance and another, but this mechanical attraction is *not* a sensation but an attraction. What, then, is measured, the abstract attraction or the sensation of weight? The answer is fairly clear; it is the abstract attraction which moves the measuring instrument the reading of which enriches our sensation knowledge. The measuring instrument does not introduce a new type of knowledge but merely adds a refinement or accuracy to our sensation of heaviness by adding mental-sensation images. Weight, then, apart from the sensation of weight is something beyond human sense experience.

COLOUR

In the same way the red colour of the ball is said by the physicist to have a frequency and this frequency is measurable. But frequency is an abstraction; the intrinsic quality is a red sensation. We never really know we are bound to imagine it not red, as such, but an imaginary picture of a wave motion or vibration. Our measuring instrument is moved by, for us, an intangible cause; the instrument again merely develops for us our experience of the sensation red.

SOLIDITY

Perhaps the most subtle of these distinctions is in connexion with the sensation of impenetrability. The ball held in the hand is smooth, firm, and resists the pressure of the fingers, indeed it is quite impenetrable to the fingers. An engineer will place the ball in a machine and determine what pressure is required to break down the

ball's resistance and crush it. On the one hand we have the *sensation of pressure* with the fingers, and on the other the *sight* of something else exerting pressure, and by imagination we assess from this seeing how hard the thing must be, we create an imagination of a pressure more powerful than that which we can possibly know as direct sensation. We see very readily, that our knowledge of impenetrability, of hardness and so on, is our knowledge of sensation, and this knowledge is obviously not the intrinsic nature of, in our example, the ball. The real nature of the ball is not a referential experience of something hard but a transcendental something outside the forms of experience.

Hence we are impelled to a reversal of our everyday understanding. From *prima facie* idea of matter as an external substance independent of consciousness, almost antagonistic to Spirit and Mind, we are forced to recognize matter as *made out of sensation*. And what, exactly, is sensation but the mode of our sentience as Mind or Spirit? Matter, then, is made out of the very substance of our being, our Mind, our Spirit, our Consciousness. Instead of finding matter as a foreign external complex of objects we find our very selves as the substance of that complex. Space, weight, colour, and all other attributes of matter are made of sensation itself, and sensation is but ourselves in the mode of our own outer sentience.

MATTER AND PHYSIOLOGY

Matter is said to affect the various specialized sensory parts of the body. The light radiated by our red ball affects the eye, its smooth surface affects the sensitive areas of the skin, its weight affects the sensory function of muscle, the sound wave it emits on contact with another body affects the ear, and so on. All these sensory parts of the body are like the measuring instruments used by the physicist, they are mechanical contrivances, although of course of an organic nature. We are at once prompted to inquire as to the nature of this influence on an organic instrument by matter. Surely, here again, the affecting cause is the same abstract principle which moved the physicist's measuring instrument. It is *frequency* in the case of light and sound, it is the *stress* between molecules at the place of contact between skin and object in the case of touch.

The various specialized sensory parts of the body excite nerve paths which lead eventually to the cortex of the brain. These excitations are said to be of an electrical nature and, as such, are not sensation of colour or extension or weight or sound, but for us still abstract causes. In fact

everything about sensation, about experience, is abstract or transcendental, until the final summation of the effect has passed beyond the cortical regions. When this occurs it is no longer transcendental, it comes into the immediate presence of ourselves as Mind, as space peopled with all the forms of sensation. In other words, we are in the immediate presence of solid material sensation, the outer objective sentiency of ourselves. Note the complete reversal, *the mind is not born of matter, but matter is formed of the mind itself.*

OUR INNER EXPERIENCE

It is immediately evident that matter is a very transitory thing. During one moment it is the weight of a ball, and at another the colour of the ball, and later its solidity. In the ordinary course of our lives our minds at one moment are matter in the form of one sensation followed by another sensation in unending sequence. Matter, contrary to our usual *prima facie* judgment, is a series of transformations. You feel the floor to be impenetrable, and the whole

case is contained in that feeling. There is no impenetrability apart from that feeling. What happens to the feeling of impenetrability when you no longer feel it? It has vanished, as all sensations do. It did not come into oneself from somewhere else because it is made of oneself.

Oneself, therefore, as one's outer sentient space-mind, is the matrix from which all known matter is made, it contains in latency the whole world of sensation of which the material world consists. It is infinitely fluid, changeable and utterly untiring. One moment it is granite hardness, the next as soft as down, now white and now blood-red, now love, now hate, containing farness and nearness, having infinite capacity to be particular material objects yet retaining its own absolute-infinity.

This conception is one of very great depth, it begins to reach towards reality, it denies neither the verities of the mystic nor the truth of the scientist: indeed it can synthesize and enrich these two forms of knowledge in a single understanding.

(To be concluded)

The Story Of "Dora"

This vivid story of Theosophical life in Belgium during the occupation was told by Serge Brisy at the Section Convention held in Brussels in July:

ON the 8th May 1940, the Belgian Section in all its centres, Brussels, Antwerp, Liege and Gand, celebrated Lotus Day. The sky, heavy with the approaching storm rendered this celebration more precious than usual to the hearts of all members. On the 10th May 1940, before even war was declared on Belgium, Brussels was bombarded early in the morning, and Belgium, until then neutral, was dragged into the world conflict.

Very soon German persecution turned towards The Theosophical Society. The writings of our President, Dr. Arundale, who did not hesitate to proclaim Hitler the agent of the Dark Forces, the fact that the T.S. was international and had as first object "universal fraternity without distinction of *racés*," sufficed to render it the enemy of the Third Reich. The Third Reich made us feel this pitilessly. The buildings in Liege and Brussels were shut down. That in Liege was occupied, then entirely emptied of all it contained; that in Brussels was pillaged partially (furniture, hangings, chinaware, etc.); the libraries

of Brussels, Liege and Gand were confiscated, as well as private libraries, and especially those of M. Gaston Polak, Serge Brisy, Henri Verheyen, A. Hiernaux and M. Hastir, who all received several visits from the Gestapo, and were called up for long interrogations. By a miracle the libraries of M. Classens and M. Wittemans in Antwerp were saved, although already confiscated.

A part of the stolen objects was exposed to the public at Brussels and in the Provinces, at the famous anti-masonic exhibition, because the Germans accused us of being a sort of branch of Masonry, "a satellite of Masonry," as they called it, which is absolutely false. There is no Masonic Lodge incorporated in the T.S. and Masonry and Theosophy are two entirely distinct organizations.

This exhibition made with a view to harming us and to annihilate us was, as a matter of fact, magnificent propaganda for us during the occupation, as we ourselves only had the right to be silent and await the end . . . which, I can

assure you, we did not! Clandestine groups met in Brussels, at the homes of Serge Brisy, Mme Stadtsbaeder and M. Jaumotte; at Liege at the home of M. and Mme Verheyen, and in Antwerp at the homes of M. Wittemans and M. Claessens, all working regularly and seeing each other, preparing for the reopening of the Section, . . . the new orientation to be given to the Section, certain conferences, etc. A marvellous period, which none of us who participated in it will ever forget.

When a house was watched, we went elsewhere. We never left all together, in order to pass without remark, and the number of persons invited was never more than 9 or 10. Work finished, we disappeared immediately into a friendly house where perquisitions were not to be feared. When we had to go to a meeting and carried undesirable papers (and it was rare that we had not something of the sort) we risked perquisitions in the trams, where the soldiers made us get out and forced everyone to await the end of the search, face to the wall and arms uplifted. Did they suspect, these Germans, nearly always clumsy and often naïve, that news of the numerous Sections circulated over and through everything? For, thanks to correspondence with Switzerland, we were able to have, in one single censored letter, news from India, the U.S.A., Hungary, Bulgaria, England, Holland and Rumania. The first names of members indicated the spot which was not mentioned. And Adyar received our news by the same method. And this is how. It will interest you and is amusing.

I had commenced by talking about "Aunt Sophie," but even for a German this was a bit too limpid. From Switzerland, I had been asked for news of Theodora, and quite naturally, the Section became Dora for short.

During this exchange of correspondence, Dora became ill, very ill, desperately ill. The doctors envisaged the necessity of an operation, but several times the operation was deferred. This was the period when the books had been packed in cases and awaited removal. At last, the operation took place. The books and a portion of the furniture and hangings left Headquarters,

and Dora died during the operation. But Dora dead, we still had to talk about her. It was insufficient only to read her obituary and say that we were awaiting the end of the war to erect a fitting monument to her memory. At this time, therefore, "little Dora" was born, just as intelligent as her mother, but so small, so feeble, so young. (Wasn't she born in 1940 just when the Germans were sacking our buildings and forbidding all Theosophical activities?) Therefore, we had to protect her, and look after her particularly. Little Dora was unhappily considered an illegitimate child. Her mother's fortune passed into the hands of cruel and unscrupulous heirs, who liquidated everything in the house, leaving nothing to the orphan. But she had an excellent constitution, and showed an intelligence even superior to that of her mother. We were a group of friends to take care of her. Little Dora! Trudy Kern and Jeanne Roget, two Swiss members, will remember the letters we wrote which were sometimes entirely about her. President Arundale also would remember her, because through his Swiss correspondent he used to ask if Dora were still alive, and assured us that he was most concerned about her and surrounded her with his thoughts.

There is always an element of the comic in the worst of tragedies. What would the Germans of the Gestapo have thought if they had known that the lists which they demanded with such brutality and with threats of imprisonment, were in perfect safety, hidden in a house which their own men occupied! For sure there was no danger of perquisition in that house!

In short, the Germans declared that the attitude of all the Theosophists whom they interrogated, and they were numerous, in Brussels, Gand, Antwerp and Liege, had struck them by the integrity of their thought and their love of truth. However that may be, they did not get us . . . and the day of solemn reopening of the Belgian Section, 30th September 1944, brought back the majority of our members and made this reopening, where little Dora reassumed her identity and recovered more or less of her property, a memorable one.

Where trouble is, where suffering is, where ignorance is, where quarrel is, where injustice is, where tyranny is, where oppression is, where cruelty is—there must We find the earnest members of Our Society.

AN ELDER BROTHER

The Doctrine Of The Heart

J. KRUISHEER

IN *The Voice of the Silence* we find the Doctrine of the Eye contrasted with the Doctrine of the Heart, exoteric knowledge against Esoteric Wisdom, and we are also advised to "Seek for him who is to give thee birth (that is Initiation or second birth) in the Hall of Wisdom, the hall which lies beyond (mind), wherein all shadows are unknown and where the light of truth shines with unfading glory." (p. 21).

This gives us two different sides of the human soul placed against each other: Kama-manas and Buddhi-manas, personality and individuality. In course of evolution the higher should gradually replace the lower. "Ere thy Soul's mind can understand, the bud of personality must be crushed out." (p. 27). The personality, body and Kama-manas, shows separateness; the individuality represents Buddhi-manas showing unification and is the arupa vehicle of Atma-Monad. To conquer the great heresy of separateness, the Doctrine of the Eye and of the personality, one must discern the fleeting from the everlasting.

"The Dharma of the Eye is the embodiment of the external and the non-existent. The Dharma of the Heart is the embodiment of Bodhi, the permanent and everlasting." (p. 47). Till now in evolution the doctrine of the Eye, of the mind, has always been predominant in the world, a factor for separateness, egoism, competition. It is the concrete mind which, as the I-myself, manifests so predominantly in the male sex of humanity, producing the materialistic, mechanistic, world of the fighting male who wants to rule by force, sees no other way.

Theosophy, however, teaches that the coming sixth race for its special task will have the development of higher faculties connected with the other-minded aspect and its tendencies towards unification, universality, brotherhood, peace, self-denial and self-sacrifice—interdependence. With the dawn of the sixth race the Buddhist faculties must begin to develop, and we will find that incarnation into a life in a feminine body offers better opportunities for the development of all those qualities which bring with them a greater, wider universality of other-mindedness.

Undoubtedly our present time has demonstrated for thinking man to what catastrophe the exclusively masculine ways and methods of the past, trying to enforce evolution along certain mentally thought-out lines, must lead, to what

the disasters of inevitable wars, the maintenance of this exclusively masculine civilization must carry us. Only the cooperation of all, the recognition of interdependence and brotherhood will be able to create a more peaceful world. Surely woman should take her rightful place in the world affairs of the coming era, because she represents the Doctrine of the Heart more fully, while man is more attracted to the Doctrine of the Eye.

However, it would be fatal if in her struggle to free herself, she continued more and more to imitate and copy man. The present achievements of her so-called emancipation should be enough to give her the self-confidence needed to allow her now to go her own way, that is more fully to develop and represent her own particular feminine qualities. Thus only will she be able fully to take her rightful place in world-affairs, fulfil her duty towards the race. All womanly tendencies are for the greater part directed towards the development of the faculties pertaining to Buddhi-manas, particularly those which are developed by means of Motherhood. Nature herself shows the way.

Says our late President, Dr. Annie Besant, one who throughout India was called "Amma," Mother: "The world must be reminded of the splendid majesty of Motherhood, of the transmuting power of Motherhood which lifts the lowest nature into the splendour of Divinity. Motherhood is the consummation of all things. Motherhood is the fulfilment of life, the flowing of Divinity at every stage of its unfoldment. Motherhood is supreme brotherhood. It is the idea of Motherhood that will save the world."

The world is but all too motherless and humanity indeed is called the great Orphan. Where women are honoured in the fulfilment of their womanhood, there happiness and peace will reign, wrote a Master of the Wisdom: "When woman takes her rightful place, she will bear a race of Buddhas and Christs."

It is therefore not in the male, but in the female that humanity will find the powers that can and will save the coming civilization, the powers of Idealism, Intuition, Love and self-sacrificing Service, all derived from the One Supreme Power which in the same way "mightily and sweetly ordereth all things." At present but very few are on the point of awakening the Buddhist principle. It generally exists only as a

passive vehicle to allow the life-stream from the Jivatma-Monad to descend into the personality and its bodies. A study of the Sutratma as given in Dr. Besant's *A Study in Consciousness*, will provide one with the necessary information in regard to the importance of this Buddhi in its descent into and its ascent out of matter and body.

But the problem we now are concerned with is: How can we stimulate that dormant Buddhist principle within us, bring it into activity and vibration? Obviously by action or Karma, by living the kind of life in which these faculties are brought into being. Throughout all evolution the one and only way for the development of any and all faculties and qualities has always been and always will be "function." Function alone creates faculties and their organisms by means of which they manifest. It is obvious therefore that in this case also, only the active effort towards the use of the faculties of the higher emotions can arouse them into living actuality; it is the only means to stimulate the now inactive Buddhist principle into activity.

THE UNIVERSAL MOTHER

We now have to remind ourselves that all Buddhist faculties are unifying qualities, that not the slightest sense of selfish separateness can penetrate these higher levels of the soul. These are the unifying faculties which will develop wisdom-intuition. "By the sympathy communion which it will create between us and the rest of the world and by the extension it will give to our consciousness, the intuition will introduce us into that most private field of life which is mutual permeation, intuitively extended creation." (Prof. Henri Bergson, *Creative Evolution*). As a faculty of Buddhi, intuition shows an expansion of consciousness into mutual permeation. This is one of the most characteristic aspects of Buddhi, because it is not merely a human faculty, but a universal principle. "Buddhi is universal, and so is the human Atma." (*The Secret Doctrine, III.*)

The human Atma is said to be as a spark of Universal Atma, the Father, and Buddhi then rightly can be called the Universal Mother of all mankind. In Hinduism the creative, formative power of a "god" is always called a "goddess," the Shakti. Here again we find the Buddhist principle to be connected with the feminine aspect of Life—the World-Mother. Let us therefore put aside all anthropomorphic conceptions about the World-Mother which so often mar and hamper, which limit a proper understanding of the deeper, more philosophical verities connected with this highly metaphysical

and spiritual idea. Let us try to find something of the more abstract meaning of the Doctrine of the Heart.

Emblematically, the Father represents the Atma; the Mother, Buddhi; the reaction between the two can in this relation rightly be called the Son—the self-conscious thinker, Manas. Metaphorically, therefore, the universal Buddhi can be considered and named "the World-Mother," thus at the same time in every human being represented, and present as its particularized Buddhist principle, the feminine Shakti of the Atma-Self. This Buddhi, then, is the life-giving power in man, it carries the formative life-stream into the personality. Outwardly directed towards the personality and the external world, as generally is the case at present, it manifests as the astral desire, Kama-manas. Turned inward or upward and along that line aroused into action, conjunction of Manas and Buddhi takes place and it becomes the Fire of creation, the Magnum Opus of the Alchemists, the Fiery Power.

Thus we read in *The Voice of the Silence* (page 23, note): "The fiery power is Kundalini," which is explained as follows: "The 'power' and the 'world-mother' are names given to Kundalini—one of the mystic Yogi-powers. It is Buddhi considered as an active instead of a passive principle (which it generally is when regarded only as the vehicle or casket of the supreme spirit Atma). It is an electro-spiritual force, a creative power which when aroused into action can as easily kill as it can create."

Buddhi as a Universal Principle, the Over-Soul of Humanity, providing every one of us with the individual, as yet but dormant Buddhist principle, therefore rightly is called the World-Mother, being the vehicle, vase, cup, grail to hold the eternally burning Light of Atma. Yet another name, used in *The Voice of the Silence* is the Master-Soul, or Alaya. "The Master-Soul is Alaya, the universal soul or Atma, each man having a ray of it in him, and being supposed to be able to identify himself with and to emerge himself into it." (page 71, note). The sacred name of Master, in *The Voice of the Silence*, above all else indicates that Master-Soul, the abode of the "Master Principle."

"Of teachers there are many: the Master-Soul is one, Alaya, the Universal Soul. Live in that Master as its ray in thee. Live in thy fellows as they live in it."

As a Master-teacher once said: "Come from your world [of Manas] into Ours" [that of Atma-Buddhi].

Conquer the habit of identifying yourself with the personality and enter into that impersonal

Alaya, Atma-Buddhi, which forms the real connection between each man and the Master-Soul. "Ere thy Soul's mind can understand, the bud of personality must be crushed out, the worm of sense destroyed past resurrection" (page 27). Thus and in this way only, by penetrating into the most inner and sacred recesses of our own

heart of Hearts, there to awaken the Buddhist virtues, faculties and qualities, will we be able to recognize that Master, enter from our world into His, there to find the Teacher who is to give the (second) birth or Initiation. This is where the Doctrine of the Heart can lead us.

Homage To Dr. Arundale

Dr. Anna Kamensky, a veteran in Theosophical service, writes from Geneva "a loving and grateful homage to Dr. G. S. Arundale":

AN ancient appeal to the life of the Spirit speaks of "sacrifice, which is joy," and of "service, which is freedom."

Dr. G. S. Arundale knew the essential truth of this appeal, and because he knew it he was such a radiant expression of the real spirit of youth. He has left us many beautiful books, articles and speeches, he has created and helped many fine movements and organizations, but the greatest thing he has given us is the magnificent example of a noble life, full of a deep devotion and of a fiery activity. The spirit of eternal truth was manifested in him in a wonderful way. He was a great knight, always ready to help and to inspire. He had chosen the same royal road of kindly service as his Guru on earth, Annie Besant, and he was true to his choice.

He was always possessed by the idea of greatness in the highest sense of this word, and during his whole life he tried to realize his dream. Has he not created a "House of Greatness" in India? Has he not spoken of the greatness of the soul, whose expression he saw in the "Theosophy of the Heart"? Has he not left us a wonderful appeal to a campaign of greatness? He knew that the work of Reconstruction could be done well only in the spirit of love and peace, in the spirit of greatness. No outer reforms can make the world better and happier as long as this spirit is not awake in us, and he asked us to help to create the necessary atmosphere, pure,

loving and true. Therefore his fiery appeal.

"Theosophy," he said, "is to become the Temple of Universal Religion," and The Theosophical Society is to become the "Temple of Universal Brotherhood, without any distinction of creed, race, nationality or class." He always had this vision of the future before his eyes, and he saw Theosophists as the "Gods in the becoming" of the holy universal Shrine. He was not satisfied with the first point of the T.S. rules and regulations, he wanted our younger brethren to be included into it. He saw the T.S. Dharma in a cosmic universal way, as well as in a human way. He was a citizen of the universe, and he wanted us all to be such citizens.

He has often spoken of justice and of truth, trying to see the deeper way of wisdom for the solution of all world-problems, but his soul longed for more than justice, he was athirst for beauty, and therefore his last dream was of the lotus-fire of love and of the Theosophy of the heart. He felt the magic power of love, which makes sacrifice a joy and service the way to freedom. He wanted us to open joyfully our wings and to make of our flight a divine inspiration for kindly service.

We could not make to him a greater homage than to try to follow his appeal to greatness, the appeal of a great servant of humanity, a noble co-worker of the mighty Hierarchy which guides the destinies of the world.

A LIVING BROTHERHOOD

Wonderful now is the opportunity of our Society and deep indeed its responsibility to strengthen the world with new knowledge. Great in its origin, great in its mission, lofty in its idealism, The Theosophical Society must surely have within it the destiny of a great future. It is in itself the new world-order, for in its teachings there is the revelation of what the new world-order shall be—a true and living Brotherhood, with a knowledge of vital truths upon which that Brotherhood is founded.—EMMA HUNT.

The Mystery Of Pain

C. JINARAJADASA

(Written 1928 to a friend suffering from acute *arthritis deformans*)

I HAVE of late pondered deeply on pain. You have had so much physical and I so much mental, and I feel I can talk to you, brother to brother, better than to anyone else. I feel in our Theosophical conception we have talked in an exaggerated way as though pain were something repugnant to the Divine Nature, because as is said, "God is Love." It seems like a desecration to postulate that God can in any way suffer. Yet we say, "In Him we live and move and have our being"; "All is Brahman"; "This is THAT"; and so on and on, asserting a Unity. I think Unity is the truth; one certainly cannot think of *any* phase of existence where the Divine is not. So, even merely logically, when a man suffers, when an animal suffers, when a blade of grass trodden under foot suffers, the Divine *must know, feel, and be one* with that pain. To presume that God does *not* suffer with us is to erect a barrier between us and Him. Nor can we presume that when He began His scheme He did not know what His children would have to suffer. (To say it is *their* fault, because they break His laws, does not get at the problem).

I think He *does* suffer; I would go further and say *He means to suffer*. For that acceptance of all our suffering is His Divine Sacrifice. But—and it is the biggest of "buts"—through and through every particle of His suffering and ours He irradiates a Joy. For His Joy is to make us like Him; and though suffering is an element in that making, He is infusing a joy into each particle of His existence, whether it is an atom or a blade of grass or a Dhyan Chohan. Somewhere in every shriek of anguish He—while suffering as acutely as the sufferer—abides there with also a joy. Alas, alas, but *we* do not contact that Joy.

But I think we *can*. That is this thought I want to share with you. When one has suffered to the limit, then fear goes completely; for what more pain can life in any form, and on any plane, give? Thenceforth, I think, one learns to suffer in a kind of semi-detached way. If then, through other parallel lines of growth, the soul has come to *love* the Unity, or to *worship* it, or to *work* for it (and there are so many ways of sensing and giving oneself utterly to the Unity), then the Divine who is crucified on the cross of His manifestation brings the human sufferer to Himself in a new way, so as to make that sufferer share with Him His Joy. (Now my thought is getting difficult; I can put it only in an intensely personal way, to explain myself.)

Because I have suffered to the full limit, and yet my sense of the Divine is nearer and clearer; because I and another I have so suffered—and one of these days, it will be I and millions, when I am a Buddha; I can now *offer* to the Divine my pain, making it the cup for His pain of His Divine Sacrifice. And His Sacrifice goes on for long ages yet; He is "cribbed, cabined, and confined," and that *must* be a pain, an eternal pain, to last so long as He, for *our* sakes, wills to be so confined.

But—again that "but"—through it all, rings out His chant of joy, that He is making the blade of grass more and more like to Him. Can you imagine the intense rapture of love outpoured by the greatest of lovers to his beloved? Such a rapture multiplied a million millionfold must be His, even to the blade of grass that is growing slowly to put on *His* Divinity.

It is that intense joy that we, just because we *are* sufferers, can also bring into our lives. How, how, how? Ah, that is just the problem. How can I teach the millions, that through their agonies they can open the gates of Paradise, that even as they shriek in their torture His arms are around them with a gift of love and joy beyond their dreams?

Do you wonder now why I have written of this to you—to no one else as yet? Because what I write will make you dream, to think (as I think about myself) that it was indeed worth while to have suffered, to be brought thereby to the edge of the mystery of mysteries.

Sacred Places And Events

RUBY LORRAINE RADFORD

NOT only are there sacred places upon the earth where it is easier for the clairvoyant to penetrate beyond the physical veil, but there are certain times that set our touch with the higher planes into more active vibration, making the invisible worlds seem closer to men.

Some with clairvoyant vision stated that at the time of Roosevelt's inauguration angels were seen hovering over the Lincoln Memorial. Even those without any clairvoyantly awakened faculties can feel something sublime as they stand in awed silence in this shrine of the greatest American. It seems that such events as an inauguration of the chief official of a nation, or the crowning of a king, when thoughts of a whole nation are focussed upon one place and event, help to create the proper magnetic conditions to attract many kinds of angelic and elemental entities.

SCENE AT A CORONATION

Such were the conditions in London at the time of the coronation of King George VI on May 12th, 1937, according to an experienced clairvoyant. Above the great masses of people, thronged there to witness the great event, rose the vast collective aura in which were seen all types of physically invisible life, from the great national Devas to tiny elementals, who mimicked the marching soldiers. These sights seen by a clairvoyant on Coronation Day were vividly described in the May 1938 *Theosophist*, published in Adyar, India.

The author says, "On the morning of the Coronation there were some spectacular points of interest arising from time to time, within the compass of the crowd-aura. One thing thoroughly aroused attention. I had not before so fully realized how a thought-current set into operation by thousands of people on this side of life, compels and attracts readily the attention of people out of the body. There seemed to me to be as many so-called dead people as living, and the concentrated thought and emotional feeling of the crowd gave them easy access to the celebration, so that telepathically and by strong identification of feeling they were able to participate in the physical plane experience much more easily than is usual. Many of the 'dead' people mingled with the 'living' crowd, though the greater number seemed to prefer to station themselves above it, and they were all as ani-

mated and interested as those using physical bodies."

The aura of the throngs in the street was marvellous to behold, but the play of higher forces within Westminster Abbey, where the coronation took place, was beautiful beyond description. The author continues, "The Abbey in the inner worlds seemed to be built of luminescent material that caught and reflected, not only all manner of glinting lights, but every sweeping wave of thought and emotion that was passing in quick succession through both visible and invisible audiences. . . . Suddenly the light would split up into a thousand rays of exquisite colour, shooting out beams that rose to a great height and falling again with startling suddenness into showers of sparkling light."

The observer, who was functioning at the mental level of clairvoyance, saw the beings of the inner world grouped according to rank within the Abbey, just as the humans were. All this seems to give verification to other occult accounts that all occurring on the physical plane is but the outer manifestation of what is taking place at higher levels.

This clairvoyant describes the culminating event of the Coronation vividly: "As the stately ritual moved with dignity and power towards this culminating point, the strength of the interior worlds was evoked with increasing depth and beauty. . . . At each stage of the consecration of the King, a Deva-representative flashed into sight, his office obviously in connection with the special part of the ceremony then being performed. But at the actual moment of lifting the crown and placing it upon the head of His Majesty, there was an intense glow of golden light as dazzling and bewildering in its splendour as a meteor flashing in space. A great Devaraja bearing the insignia of kingship of the Inner Hierarchy enveloped the King for an instant, bathing the whole building and far beyond it in a flood of beneficent power. This great Angel then shed some of his lustre, and he set his seal upon the Queen at the moment of Her Majesty's

crowning, but did not envelop her in the same complete way."

The coronation of a King is a rare event in the history of a nation, but religious celebrations come at regular intervals, concentrating upon certain holy centres continual waves of love and aspiration. This helps to create the proper magnetic conditions into which the higher forces may be poured as into a funnel. Such a place is the Church of the Nativity at Bethlehem, and that of the Crucifixion at Jerusalem, where the loving and reverent thoughts of millions of Christians have been focussed for centuries. One group of occultists claims that every year the scene of the crucifixion is reenacted there, and that those who are most advanced among them take their steps of initiation there on invisible planes at the Easter season.

Some with clairvoyant vision have seen a glow like that from the sun, emanating from the spot where the Buddha attained his illumination, the great Stupa at Buddhagaya. Krishnamurti, regarded by many as the greatest teacher of the present age, described years ago what he saw at Buddhagaya: "When I sat quietly under the tree for a while with Mrs. Besant, I was able to see the Lord Buddha, as He had looked when He was there. Indeed the record of His meditation is still so strong that it needs only a little clairvoyance to see Him even now. I had the advantage of having met Him in that life in 588 B.C. and become one of His followers, so that it was easier for me to see him again in this present life. But I think almost anyone who is a little sensitive would see him at Buddhagaya by staying perfectly quiet for a little time because the air is full of His influence, and even now there are always great Devas bathing in the magnetism, and guarding the place."

ADAM'S PEAK

In these two descriptions of clairvoyant experiences, one gives an account of present events, the other sees still existing in the present a great event of the past. According to Theosophical teachings there is preserved, in what is called the Akashic records, or the memory of nature, a sort of photographic impression of everything that has happened in the history of the world. Anyone who is sufficiently developed and has had the proper training, may tune in to any event of the past and see it as though it were transpiring in the present. If there has been some link with the person or event in the past it is much easier to get a clear reproduction, as in the case of Krishnamurti contacting the Buddha. Already we are seeing predictions of scientists that the day is not far off when instru-

ments will be perfected so that we may be able to tune in on the past, as we now tune our radios to passing events, and hear the voice of Napoleon or Julius Caesar.

There is a mountain in Ceylon, Adam's Peak, which is regarded as sacred by people of varied religious convictions: each attributing its holiness to his own particular saint or teacher. Christians, Muslims, Hindus, and Buddhists all make pilgrimages there. From February to May thousands attempt the dangerous ascent along the narrow trails, over swinging bridges, and around precipitous ledges where one mis-step means death in the crevasses below. The Christian is travelling toward the holy spot where St. Anthony left his footprint. The Muslim believes that Adam left his mark upon the holy mountain, hence Adam's Peak. The Hindu regards it as Shiva's footprint, while the Buddhist believes it was made by the Lord Buddha.

C. W. Leadbeater, who was always most accurate in his clairvoyant investigation, made several visits to the holy mountain and says: "The Buddhists give to the temple on its summit the name of the shrine of the Sripada or holy footprint, and this story is that when the Lord Buddha visited Ceylon in his astral body (He was never there in the physical) He paid a visit to the tutelary genius of that mountain, who is called by the people Saman Deviyo. Just as he was about to depart, Saman Deviyo asked Him as a favour to leave on that spot some permanent memory of His visit, and the Buddha in response is alleged to have pressed His foot upon the solid rock, utilizing some force which made upon it a definite imprint or identification."

According to the traditions the Deva of the Mountain, one of the greatest of the angels, Saman Deviyo, in order to protect the footprint of the Buddha built over the actual print a cone of rock to protect it, and made an indentation there, which is much larger than any footprint would be.

However, long before the time of the Lord Buddha this mountain was regarded as sacred to Saman Deviyo by the nearby inhabitants. It is believed that this great angel, or deva as he is called in the Orient, has kept guard there for many thousands of years. Added to his holy influence are the great streams of aspiration and faith with which the pilgrims surround the mountain. All this has a beneficent effect upon those who journey there, as is evidenced by the joyousness of the pilgrims.

SLIEVE-NA-MON

Another mountain which Bishop Leadbeater called sacred is Slieve-na-mon in Ireland. He

has seen around its top the great green angels who have watched over the mountain for two thousand years, "guarding one of the centres of living force that link the past to the future of that mystic land of Erin. Taller far than the height of man, these giant forms, in colour like the first new leaves of spring, soft, luminous, shimmering, indescribable, look forth over the world with wondrous eyes that shine like stars, full of the peace of those who live in the eternal, waiting with the calm certainty of knowledge until the appointed time shall come. One realizes very fully the power and importance of the hidden side of things when one beholds such a spectacle as that.

"But indeed it is scarcely hidden, for the different influences are so strong and so distinct that anyone in the least sensitive cannot but be aware of them, and there is good reason for the local tradition that he who spends a night upon the summit of the mountain will awaken in the morning either a poet or a madman. A poet, if he has proved capable of response to the exaltation of the whole being produced by the tremendous magnetism which has played upon him while he slept; a madman, if he was not strong enough to bear the strain."

Even those who have no belief in the reality of the invisible worlds are affected when they come within the magnetism of these sacred centres. But an understanding of these finer forces of nature opens up an entirely new world to the inquirer. Such places are like mighty electric batteries, charged with the magnetism of the saviour, saint or purpose to which they are dedicated. In some instances the spot may never have been visited by the actual physical being associated with it, yet it may become strongly magnetized by throngs of pilgrims who journey to it regularly. Only neglected shrines lose their magnetism. Those that are repeatedly visited are continually renewed by the thought waves of devotion poured upon them. Oberammergau affects even the worldly tourist, for the hamlet is filled with the thought-forms and high vibrations of those who have performed the passion play year after year. So also is it with the Ganges, which is believed to be blessed at its source over 13,000 feet above sea level. Down its entire length it is considered holy water. The cities on its shore have become sacred centres. To bathe in it is to wash away all sin, and to die on its shores assures the pilgrim of eternal bliss.

What is the secret of the power and potency of these sacred places, and these special events that inspire men to nobler living? Those who have developed clairvoyant sight tell us that all

around us is a vast world that cannot be penetrated by physical eyes, but that the visible and invisible worlds are so closely interwoven that anything affecting one of these realms reacts upon the other.

In the vast astral world, which is the plane just beyond the physical, not only those who have passed through the portals of death are continuing their activities, but other streams of life than the human are working out their evolution there. Among these elemental entities are the fairies, gnomes, sylphs, brownies, etc., all of whom are said to help in nature's work. But the greatest of these entities of the unseen worlds are the hosts of angels, who shed their blessings on certain places and at certain times by their beneficent presence. Such is the angel Saman Deviyo, who broods over Adam's Peak, and the bright green angels that hover round the summit of Slieve-na-mon in Ireland.

THE EUCHARIST

Not only are these invisible realms inhabited by entities other than those similar to humanity, but those with clairvoyant vision tell us that they can see great streams of living force in myriad iridescent colors billowing and shaping itself in accordance with the emotions, thoughts and aspiration of the beings who set them in vibration.

The colour organ illustrates this idea very well indeed. Tones of music set up vibrations, whose overtones may be seen as colour. As the pattern of sound weaves itself into melody, it is produced in overtones of beautifully interwoven colours. Scientific records have been made of pupils in music schools, who normally see colours when music is played. If this is possible for those who have no consciously developed clairvoyance, it is easy for us to understand how those with trained sight can see the marvellous things they describe to us.

Let us take an illustration from a ritual practised throughout Christendom, the celebration of the Eucharist. Everyone who has taken part in this ceremony feels a power that is beyond mere spoken words or the observance of a ritual. C.W. Leadbeater, who was in early life a priest in the Church of England, and later developed a very high type of clairvoyance, vividly describes what he has seen on higher planes during the celebration of the Eucharist. Every stage of the ritual brings its effects on the inner planes, which he was able to see as clearly as the physical forms of the congregation and clergy. He says of one part of the ceremony: "To assist in the steady augmentation of power all the time, and to promote the ever-increasing harmony of vibration

between priest and people, are the objects of this constantly repeated Minor Benediction.

"To one possessing clairvoyant vision its value is clearly apparent, for when the celebrant turns to the people and sings or speaks the prescribed words, a powerful current of force rushes down over the congregation, and then a moment later surges back towards the altar, greatly increased in volume, because it sweeps up and bears with it little jets of force which individual worshippers have generated, which would otherwise float up and be dissipated."

Beside this interplay of forces he was able to see the angelic host in attendance on the service. "It is a marvellous and a glorious sight for the clairvoyant to see the celestial visitors flash into their appointed positions in response to the traditional word of power. While the Angel of the Eucharist stands usually beside the celebrant, or floats just above his head, the illustrious ambassadors of the nine Orders always range themselves *behind* the altar facing the celebrant. . . Catholics who during their physical lives have delighted in the services of the Church naturally continue to attend them after the death of their bodies, and those living on the other side of the world, who are out of their bodies in sleep, sometimes do precisely the same thing."

A coloured painting of Leadbeater's clairvoyant vision of the outside of a church when the Eucharist was completed is a gloriously beautiful thing with its spires of rainbow-tinted form rising toward the heavens.

In his book *The Science of the Sacraments* is also an account of what he has seen clairvoyantly during Vesper service. He says, "The Angels are not specially called at Vespers, as

they are at the Holy Eucharist, but I have never seen a properly rendered service at which they fail to put in an appearance. They seize upon the heavily charged clouds of light which have been generated during the earlier part of the service, and speedily form them into a whirling vortex round the officiant and his assistants—a vortex from which shoots up a jet of force at high pressure, which makes a great cylinder reaching up to and through the roof of the church. Through it pours up in a vast fountain of blue and rose the devotional love of the people, reinforced by that of the holy Angels; and the inevitable response descends in a torrent of white and gold enormously greater than the uprush, though in strict proportion to it. This forms another far larger cylinder enclosing the first, and the force which comes down through it slides as it were over the surface of the stream of devotion from the people, and radiates over a wide area of the surrounding country, although a considerable sprinkling of it penetrates to the congregation too."

Other clairvoyant artists have made paintings of the brilliantly rainbow-tinted forms created on higher planes around auditoriums during the performance of symphony orchestras. It is a simple experiment of physical science to demonstrate the different patterns created by musical tones, so it is quite easy to understand how the clairvoyant can go a step further and see vibrant colour streams in orchestral music. Such evidences as these concerning forces playing upon us continually from the invisible worlds make it easier to understand the great spiritual exaltation that comes at special times and in certain holy places.

TEMPLES AS POWER-HOUSES

In Hinduism there is an elaborate code of rules and disciplines for "animating" temples so that they become power-houses rather than mere petition-halls. H. P. Blavatsky has written in *THE THEOSOPHIST* that temples as "animated statues" are not such rank superstitions as may at first sight be imagined:

"The theory that certain objects, images, and amulets, for example—serve as a temporary or even constant habitation to a 'god,' 'genius' or *spirit* simply, has been shared by some of the most intellectual men known to history. It was *not* originated by the ignorant and weak-minded, since the majority of the world's sages and philosophers, from *credulous* Pythagoras down to sceptical Lucian believed in such a thing in antiquity; as in our highly civilized, cultured and learned century several hundred millions of

Christians still believe in it, whether the above definitions be correct or the one we shall now give. The administration of the Sacrament, the mystery of Transubstantiation 'in the *supposed* conversion of the bread and wine of the Eucharist into the body and blood of Christ,' would render the bread and wine and the communion cup along with them *fetiches*—no less than the tree or rag or stone of the savage African. Every miracle-working image, tomb and statue of a Saint, Virgin or Christ, in the Roman Catholic and Greek Churches, have thus to be regarded as *fetiches*; because whether the miracle is supposed to be wrought by God or an angel, by Christ or a saint, those images or statues *do* become—if the miracle be claimed as *genuine*—'the receptacle or dwelling' for a longer or shorter time of God or an 'angel of God.'"

The Jews—Race or Nationality?

HENRY C. SAMUELS

IT is most desirable that Theosophists and kindred readers should know the Hebrew faith better than they generally do, especially in regard to its fine relationship to the Christian religion. Surely our interest must be in the Hebrew faith as a whole, which includes its Jewish element, and also the further division, the Judaic national group, now called Zionist. These points were, I think, well brought out in my article on the Hebrew faith, published in *Theosophy in Action*, Sep. 17, 1942. "Judaic," now generally termed "Zionist," relates to nationality, while "Jewish" and "Hebrew" relate to religion, and the Jewish element or denomination is one of several different or distinct expressions in the Hebrew faith. There cannot be a Jewish nation any more than for example a Lutheran nation. The Lutheran Church of the Protestant faith is the national church in most Scandinavian countries, but certainly not all Lutherans are Swedish or Norwegian, likewise not all Jewish are Judean, and even more so not all Hebrews. The Zionist group is limited and is circumscribed by souls who have a strong attraction to Judean citizenship. It may be noted that the Zionist movement is supported by many outside the Hebrew faith—doubtless by people who are citizens of Judea in past lives, or otherwise attracted to this group and endeavour.

If the Zionist group would see this more clearly, or perhaps not ignore that fact, and not try to embrace the entire Hebraic or even Jewish following, which is totally inconsistent and impossible, they would likely make more progress in their efforts. Really, I do not think the Arabs and kindred people are afraid of a little *Judean State or Nation* in their midst, but they are afraid of that fictitious *Jewish nation* which never has existed and never can exist, and over which the Arabs are as confused as so many others are. *The Zionist group should at once join the Arab Federation but purely as a Judean group, not claiming or pretending to embrace or represent all the Jewish people in the world, or the entire Hebraic following and endeavour.*

To cramp the entire Hebraic endeavour into a Judaic State—to confuse the term of nationality and religion, and at the same time to prevent the realization of such State is purely an effort of the dark forces, in my humble estimation. This effort extends also to hoodwinking all good people into believing that such new political force in Judea will prevent persecution which

they (the perversive elements) direct against Hebrews or Jewish people in particular, but mainly because the Hebrew faith is a strong force for righteousness and charity. Naturally to get all the people of the Hebrew following to circle among themselves will darken their vision of their great mission in the world.

But the problem of persecution of Hebrews, Jewish people, Protestants, Catholics, Polish people or others, is with the persecutors and not the persecuted, even as the problem of hunting and vivisection is not with the animals but with hunters and vivisectioners. If for example a subject of England of the Hebrew faith is persecuted in England, he should make claims to his government which is the British Government, and not to a Judaic State with which he has no connections. The religious relationship is another matter, as for example the Episcopalian Church in America, which is identical with the Church of England. But an Episcopalian in America is not English; likewise a citizen or subject of the Hebrew faith, Jewish or other, anywhere is not Judean unless Judea is the land of his birth or adoption.

Comment by Mr. Jinarajadasa: Mr. Samuels' letter puts well the distinction between one's racial origin and one's duty to the nation of one's birth. In one issue of *Life* the Zionists put their case for a Jewish national home (that alone was what Britain promised) and as well a small Jewish State—flag of its own, place at the table of nations, etc., which was not promised; in a later issue of *Life* was an article by a leading American of Jewish stock who frankly spoke for Americans of his kind who had only one allegiance, to U.S.A. While they might contribute to help Jews all over the world, they would not accept any kind of allegiance or citizenship (even by courtesy) to a second nation, that is, a Jewish State. The Zionists collect money from their co-religionists all over the world, for a political State. There is less likelihood of their dreams maturing, now that the Arab States have all made a pact among themselves, part of it, though unwritten, being to help the Arabs in Palestine against the Jews. There are plenty of Arabs in the Lebanon and Syria who are Christians, but they are Arabs first and Christians after. There is now a solid Arab block, and Britain is unlikely to start an Arab war to make a Jewish State.

Shakespeare And The Jews

MR. CHARLES E. LUNTZ, president of St. Louis Lodge, Mo., U.S.A., writes:

Recently I ran across correspondence in the October 1943 *Theosophist* dealing with Shakespeare and the Jews. I wonder if it is too late for me, as a lecturer for 17 years to Shakespeare Societies, to offer a few thoughts on the subject which do not seem to have been brought out on either side.

The Merchant of Venice could just as accurately be described as a pro-Jewish play as anti-Jewish. Shakespeare presents as powerful arguments against the folly of racial discrimination as have ever been uttered. Consider the magnificent speech, "Hath not a Jew eyes? . . ." or the biting irony of the inquiry to Antonio, "Hath a dog money? is it possible a cur can lend three thousand ducats?" Or the pathos of the lament of Shylock, robbed of his daughter and his treasure, "no sighs but o' my breathing; no tears but o' my shedding." Were these passages written by an Anti-Semite?

Shakespeare must have had his tongue in his cheek when he made the Duke smugly refer to "the difference of our spirit," the Christian charity and Shylock's vindictiveness, and then mete out the savage sentence that forfeited half his wealth to Antonio, a heavy fine to the State, and made Shylock turn Christian, doubtless the heaviest penalty of all. Not much anti-Jewish propaganda there.

Anyone who has seen the central character played by Henry Irving, Beerbohm Tree, Otis Skinner, or other great Shakespearean actors knows that the sympathies of the audience invariably go out to Shylock, not to the sanctimonious Antonio, the spendthrift Bassanio, or even to the beautiful but vindictive Portio. And, as someone wrote after watching this new interpretation of the despised Shylock, who before Irving's day was invariably played so that he might be held up to contumely and hate, "This was the Jew that Shakespeare drew."

I do not share the view that Shakespeare's plays were written by Bacon. There are too many mistakes of fact of which Bacon, most learned man in Europe, would not have been guilty. Certainly *The Merchant of Venice*, with its preposterous legal climax, could not have been the work of the highest law officer of the English Crown.

Mr. James Arther's point that other nationalities might equally be considered as "pilloried" by Shakespeare and other writers (as Iago,

Iachomo, Count Cenci, etc.) is a good one. It might be carried further by citing the simple fact that some of Shakespeare's worst villains were English, like himself. King Richard III, King John, Cardinal Wolsey, Goneril, Regan (villainesses) and many others no more representative of the British character, are Shakespeare's countrymen.

H. P. B. certainly did attack the religious views of the Jews, but she dealt even more hardly with those of the Christians. She had a job to do—the demolishing of the *idées fixées* with which all religion, Jewish or Christian, had become encrusted over the centuries—and she laid about her with right good will, caring not whose religious shoulders suffered. Referring for instance to the misapplication by the Jewish Talmudists of the occult facts regarding Rounds and Races she writes, "Not only their priests but those of every other country."

That the Jews are more sensitive to even the slightest breath of criticism than any other race, has often been pointed out. But before blaming them it should be remembered that it needs little to fan such criticism into a flame and a forest fire, as in Germany, which consumes them by thousands and millions. No such fears need be entertained by the other nationalities to which Mr. Arther refers. Perhaps the Jews react naturally enough in seeking to eliminate even the faintest slur, knowing to what, if encouraged, it may lead. The Italian or the Irishman may fiercely resent remarks about his race but he has no such appalling terror of their ultimate consequences.

The Merchant of Venice will not be taken out of Shakespeare nor *Oliver Twist* with its Fagin out of Dickens. Neither will H.P.B.'s criticisms of exoteric Hebrew theology be eliminated from *The Secret Doctrine*. It is neither necessary nor desirable that such a procedure be adopted. The racial problem will not be solved in that way, nor by White marrying Black, as Mr. Arther suggests. It can be solved and is being solved in civilized countries by the goodwill of men of goodwill to one another regardless of creed or colour; by the cooperation of the races with each other; by the hearty interest of each race in the well-being of the other.

All the rest is detail or non-essential. Decent people deal with their fellowmen as man to man, not as White to Black, Gentile to Jew, Protestant to Catholic. It's as simple as that. Why make it complicated?

Occultism Of The Druids

D. JEFFREY WILLIAMS

[The Druids had a Secret Doctrine and a Way of Attainment. Mr. Jeffrey Williams has already discoursed in THE THEOSOPHIST on their esoteric philosophy. In this article he concentrates our historic knowledge of their culture.]

THEOSOPHICAL REFERENCES

1. The student of Theosophy will find many references to the Druids and Druidism in *The Secret Doctrine*:

"In the West we find magic of as high an antiquity as in the East."

"The mystery veiling the origin and the religion of the Druids is as great as that of their supposed fanes to the modern symbolist, but not to the initiated occultists. Their priests were the descendants of the last Atlanteans . . ."

"The Druids believed in the doctrine of a succession of worlds, as also in that of seven creations (of new continents) and transformations of the face of the earth, and in a seven-fold night and day for each earth or globe."

"The Druids believed in the rebirth of man . . . in a series of reincarnations in this same world."

"Seven souls, or principles, in man were identified by our British Druids."

2. "It was during the first century before our era, that the last and supreme hour of the Great Mysteries had struck. History shows the populations of Central Gaul revolting against the Roman yoke. The country was subject to Caesar, and the revolt was crushed; the result was the slaughter of the garrison at Alesia, and of all its inhabitants, including the Druids, the college-priests and neophytes."

3. "Those weird and often colossal monuments of unhewn stones . . . are strewn over Asia, Europe, America and Africa. . . . Who built them? Why are they all connected with serpents and dragons . . .? They are not Druidical, but universal. Nor did the Druids build them, for they were only the heirs of the cyclopean lore left to them by generations of mighty builders and—'magicians' both good and bad."

4. References to the "indigenous Mysteries of the Druids, which, however, had lost much of the splendour of former times," will be found in C. W. Leadbeater's *Glimpses of Masonic History*. The origin of the Mysteries of the Druids may be traced to Orpheus, the Singer of Hellas, says C. W. Leadbeater, though these were also influenced somewhat by the still older Mysteries

of Ireland which date from Atlantean times. In a reference to the early studies of Pythagoras, C. W. Leadbeater, in *Our Elder Brethren*, says that he "sat at the feet not only of the Brahmanas of India, and the Magi . . . of Babylon, but also of the leaders among the Jews, the Arabs and the Druids, travelling to find these last (about 640 B.C.) even to the far West in Brittany."

5. "Our Keltic brethren in Wales . . . have a special culture of their own, and a form of the 'narrow ancient way' from Druidic sources which should add a valuable ray of light to our ever-widening knowledge." (Annie Besant, *The Theosophist*, December, 1922).

CLASSICAL REFERENCES

1. The first reference to the Druids in extant classical literature is by Diogenes Laertius. In a preface to his *Lives of the Philosophers*, he makes a random remark that the Druids were mentioned in two lost works, one a treatise on Magic, and the other a big book by a Greek, Sotion of Alexandria, that must have been written about 200 B.C. Sotion refers to the Magic of the Persians and the Chaldeans, and the seers called Druids of Galatae. There is no doubt that this allusion, says Mr. T. D. Kendrick in *The Druids*, takes us back "a considerable distance before the occupation of Gaul and the time when Caesar is reputed to have written about the Druids." To have had this much of a reputation outside their own Keltic world in the Second Century B.C., the Druids, as Mr. Kendrick points out, must have been already long established.

2. Caesar wrote his Commentaries in 52 B.C. and his account is the fullest perhaps among those of the classical writers in relation to the Druids. Caesar tells us that all the nobles and men of dignity in Gaul were among the Druids, that they were the law-givers and priests, and exercised political, administrative and judicial functions. Indeed, the interest of Caesar's account of the Druids lies in his emphasis on their political and judiciary functions. The Druids must have very largely controlled the civil administration of Gaul at that time. Caesar also

1945

OCCULTISM OF THE DRUIDS

123

tells us that the Druids held aloof from war, did not pay taxes, were excused military service and exempt from all liabilities. In their schools they learned by heart a great number of verses, and some pupils spent twenty years under instruction. They believed in the immortality of the soul and the doctrine of reincarnation, were learned in astronomy, astrology, and the natural sciences and arts. They thought it improper to commit their teachings to writing, but in their public and private affairs they used what Caesar called Greek letters.

3. Various references to the Druids were made by Pliny, who seems to have thought that the British Druids had taught their wisdom to the Persians, and by Valerius Maximus, Diodorus, Clement of Alexandria, and Hippolytus, among others. It should perhaps be interpolated here that Henri Hubert, a modern French writer, remarks in his book, *The Greatness and Decline of the Celts*, that the Druids, apart from their reputation as philosophers and the fact that they "had preserved the Pythagorean tradition," were a bond of union in the Celtic world. The Druids held together the widely-separated Celts in the various countries of Europe, and were "an international institution within the Celtic world." The Druidic institution was "an essential part of the organization of Celtic societies." It was also an element of cohesion and also an element of resistance to the Romans in Gaul as well as to Christianity in Ireland. "It was attacked as such by persecution in Gaul . . . (and) by the campaigns of the Roman generals against the sanctuaries in Britain." *The Secret Doctrine*, as we have seen, refers to the First Century B.C. as 'the last supreme hour of the Great Mysteries' and states that the Druidic schools and colleges, including the priests and neophytes, were destroyed by the Roman legions at Alesia in Burgundy.

4. Dr. Hyde, the famous Irish historian and late President of Eire, suggests in the *Literary History of Ireland*, that "Druids are mentioned in connection with all early Irish fiction and history," but that it seems doubtful whether there existed an "order of Druids as in Britain and on the Continent." St. Patrick, says Dr. Hyde, "seems to have been always at war in a sense with the Druids in Ireland." St. Columba's first teacher was a Druid, and he is supposed to have composed a poem beginning: "My Druid is the Son of God." It is evident, concludes Dr. Hyde, that there were always Druids in Ireland, and that they were personages of great importance.

REFERENCES IN EARLY WELSH POETRY

1. Unlike the early Irish fiction, the Mabinogion stories of Wales contain no references to the Druids. One reason for this may be—if a tentative theory put forward by the late Sir John Rhys is accepted—that the original sources of some of the tales were pre-Celtic and pre-Aryan. This may apply to a few if not many of the legendary tales of both Wales and Ireland in some degree. Some of the tales are much later than others. Parts of some of the tales reveal Goidelic and pre-Brythonic strata.

2. In early Welsh poems are several references to the Druids, especially in those attributed to Taliesin. One reference from very early sources that is often quoted by historians runs: "No one, save God and the world's diviners (or spiritual magicians) and the assiduous Druids—those noble wearers of the golden torques—know how many of our number were in the current of the stream." A poet of the Thirteenth Century refers to the "Druids of the Circle," and to the Bard of the Steep Mount. Another refers to the proud white robe which separated the elders from the youth in the Druidic Order. Yet another traditional poetic reference has a sort of prophetic flavour, for it suggests that the "Druids declare that the liberal and compassionate ones will be reborn of the lineage of the Eagles of Snowdon." Did not H. P. Blavatsky also suggest that "the skeletons of the sacred oaks of the ancient Druids may still send shoots from their dried-up boughs and be re-born to a new life?"

REINCARNATION IN TALIESIN

In Sir John Morris Jones's famous book, *Taliesin*, he quotes the following passage from the Sixth Century poems attributed to the poet or bard of that name:

"Dost thou know what thou art when thou art sleeping, whether body or soul, or a bright angel? Skilled minstrel, why dost thou not tell me? . . . Dost thou know where night awaits the day? . . . What supports the structure of the earth in perpetuity? The soul . . . who has seen it, who knows it? I marvel that in books they know it not indubitably. The soul . . . what is the shape of its limbs . . . Death is established in all lands alike; death over our head, wide is its veil . . . Man is old when he is born, and young(er) always."

The assertions in what are called the transformation poems of Taliesin that "I have been in many forms," and so on, are compared with similar claims made in the ancient Irish poet

Amorgen, 490 B.C., and in some verses by Empedocles, "which show that the Pythagorean doctrine" of reincarnation "found expression a thousand years before Taliesin's time in a formula identical with his."

That reincarnation is the "underlying conception in these passages" of Taliesin is proved by the last quotation made above, and especially by the sentence:—"Man is old when he is born, and young always."

THE WELSH TRIADS

1. It is, however, in the Welsh Triads which have come down to us that we find the fullest and most significant presentation of Druid philosophy and teachings. A thorough study of the Druidic traditions as revealed in these Triads has convinced at least one student that the suggestion made in *The Secret Doctrine* that there is a close affinity between the Druids and the Brahmins of India is more than justified. There is an undeniable affinity between Druidism and Hindu philosophy in many important respects. Dr. Borlase saw an identity between Druidic teachings and those of the Orphic Priesthood of Thrace. And the reason for this, as *The Secret Doctrine* hints, is because they were connected, in their esoteric teachings, with the Universal Wisdom Religion.

2. Space will not allow me to quote here any of the very large number of Triads bearing on the Druids and Druidic philosophy. Many have already been printed elsewhere. Since a body of Triads of undoubted Druidic origin are looked upon with some disfavour in academic and other circles in Wales because of their connection with Iolo Morganwg, one is tempted to refer to something that Professor W.J. Gruffydd, M.P., once wrote anent a "magic cow" in the Irish tales and its counterpart in the Welsh *Iolo MSS.*

"The magic cow is also known in Wales," says Professor Gruffydd, "an account of it is given in the justly suspected *Iolo MSS.*" However, as Iolo Morganwg must have got his account from somewhere, I give it here. "The milk-white milch cow gave enough milk to everyone who desired it, and for all she was milked, and whatever the number of those that milked her, there was never a deficiency. The man who drank her milk was cured of every disease, and he who was a fool became wise. . . ." (The Magic Cow may be taken to symbolize Wisdom in its universal aspect.) But, since Professor Gruffydd is apparently content to take this story from the same "justly suspected" *Iolo MSS.* whence most of the significant Druidic Triads are taken, why should we hesitate to do the same?

TRIADS ON THE BARDIC ORDER

The three misfortunes of a country and nation: A lord without power; a judge without justice; and a bard without knowledge of sciences (wisdom?)

Three privileges of a Bard: Free passport in whatever country he may travel; that no weapon be borne against him in whatever place he may be; and that his word be paramount in respect of sciences.

Three primary laws enjoined upon a Bard: That he should keep his word; that he should keep his secret; and that he should maintain peace and tranquillity.

Three institutional laws of a Bard: To maintain peace and public order wherever he may be; to provide instruction in regular and commendable sciences and usages, improving and amplifying them; and to keep a regular memorial of what is meritorious in respect of sciences and systems of country and nation.

Three things in man which demonstrate Awen from God, and that he is competent to become a Bard: Natural affection; integrity of life; and a virile reason occupied with ennobling sciences.

Three necessities of a Bard and Bardism: To keep a memorial and record of all that is worthy and good in respect of truth and knowledge; to teach and explain political sciences; and to impose peace and order upon those who are outside the pale of justice and law.

Three regrettable necessities where a Bard is concerned: The obligation to conceal a secret for the sake of the public good and peace; to issue complaints and censure when required by justice; and to unsheath a sword against the unjust and lawless.

Three things a Bard must avoid: Idleness and sloth, since he is essentially a man of active effort and aspiration; contention and strife, since he is a man of love and peace; folly and ignorance, since he is a man of reason, understanding and spiritual intuition (*awen* from God).

Three things which cannot be dispensed with in a Bard: Poetical *awen* (or spiritual intuition); the wisdom of Bardism; and the qualities of such as lead a life of harmlessness.

Three licenses of Bards: Five acres of land in right of his office and art; a plough penny in his official district; or a spear penny from a lord or landowner; the latter in addition to the five acres.

TRIADS OF WISDOM

Three things that flow from the same origin: Truth, justice and mercy; these three proceed from one love, which is the love of wisdom.

The three primary principles of wisdom: Obedience to the laws of God; concern for the welfare of mankind; and suffering with fortitude all the accidents of life.

Three branches of wisdom: The wisdom which relates to God; the wisdom which relates to mankind; and the wisdom which relates to one's self.

The three knowledges which appertain to wisdom: The knowledge of God, the knowledge of mankind, and the knowledge of one's own heart.

The three efforts of Wisdom: To understand nature by light which is of the Divine; to see truth by searching into it; and to exercise love and peace.

There are three things with which wisdom cannot exist: Covetousness, licentiousness, and pride.

Three elements of wisdom: Prudence, justice, and peace—the fruit of benevolence.

POETIC TRIADS

Three indispensable qualifications of poetry: Endowment of genius, maturity of judgment, and felicity of expression.

Three pillars of judgment: Bold design, regular practice, and frequent mistakes.

Three things exalt genius: Learning, exertion, and reverence.

Three pillars of learning: Keen observation, acute suffering, and profound meditation.

Three things enrich genius: Contentment of mind, the cherishing of good thoughts, and the cultivation of memory.

ETHICAL TRIADS

Three eternal foundations of ethics: Love to man, justice to all, and obedience to the laws of humanity.

Three ways of searching the heart of man: In the thing he suspects not, in the manner he suspects not, and at an unexpected time.

Of three things come wisdom: Of truth, of meditation, and of suffering.

Three places where most of goodness is to be found: Where it is most sought for, where it is most loved, and where there is least of self.

Three things to love: Courage, gentleness, and affection.

Three things to admire: Intellect, dignity, and gracefulness.

Three things to delight in: Beauty, frankness, and freedom.

Three things to like: Cordiality, cheerfulness, and humour.

Three good things to cultivate: Good friends, good thoughts, and good humour.

Three things to contend for: Honour, country, and friends.

Three things to govern: Temper, tongue, and conduct.

Three intentions of Bardic instruction: The training of the mind; the cultivation of the heart; and the making of true manliness.

Three essentials of good discipleship: Keen observation, retentive memory, and sincere reverence for truth.

RADIO VISION

A citizen of Poona, near Bombay, is credited with supernormal powers of seeing the past, present, and future of things and persons. Since the age of 12 he has developed his powers by intense concentration "with the help of an apparatus specially conceived and made by himself," though he does not disclose the nature of the apparatus. Whenever he concentrates on a particular object he has before his mind's eye an "x-ray photograph" of it. Not only can he see, but he can even hear, feel, smell, and taste things beyond

the range of the ordinary senses. This is Mr. M. V. Mitkar, 35, clerk in the office of an insurance company. He speaks about his "divine gift" in a shy and unassuming manner, says he has determined to carry on his study in this "rich psychological and spiritual field," and hopes to write a book on his experiments. He has started well by refusing to reply to an avalanche of correspondence on personal matters or to give personal interviews.—Based on an A. P. I. telegram in *The Daily Gazette*, Karachi, 23 Oct. 1945.

The Greatness Of Austria

FRANK S. STEINER

As anticipated in our November issue, The Theosophical Society is again functioning in Austria, so we are advised by Mr. Peter Freeman, M.P., who took a plane to Vienna. He cables also the good news that the Sections are again working in Czechoslovakia, Hungary, and Rumania. Mr. Steiner's story of Austria, his native country, is concluded from page 75 :

MOZART: GENIUS OF MUSIC

ONE of Austria's greatest men, who helped to fill the Nation's reservoir with greatness was WOLFGANG AMADEUS MOZART, composer, 1756—1791. Let us take him as typical of the genius of his country.

"... The first thing that strikes us (in examining Mozart's personality) is his wonderful moral health. This is the more surprising, because physically he was far from strong. All his faculties seem extraordinarily well balanced: his soul was full of feeling, and yet master of itself; his mind was wonderfully calm, even in events like his mother's death, and his love for Constance Weber; his intellect was clear and instinctively grasped what people liked and the best way to achieve success; and he was able to bring his proud genius to conquer the world's affections without hurt to himself. This moral balance is rare in passionate natures; for all passion is intensity of feeling.

... Mozart's true happiness was in creation. In restless and unhealthy geniuses creation may be a torture—the bitter seeking after an elusive ideal. But with healthy geniuses like Mozart, creation was a perfect joy, and so natural that it seemed almost a physical enjoyment. Composing was as important for his health as eating, drinking, and sleeping. ... So easy was creation to him, that at times, it poured from him in a double or triple stream, and he performed incredible feats of mental activity without thinking about them. He would compose a prelude while writing a fugue; and once, when he played a sonata for pianoforte and violin at a concert, he composed it the day before, between eleven o'clock and midnight, hurriedly writing the violin part, and having no time to write down the piano part or to rehearse it with his partner. The next day he played from memory what he had composed in his head. This is only one of many examples.

... In three works, particularly, has Mozart expressed the Divine; that is in the "Requiem," in "Don Giovanni" and in the "Magic Flute." The Requiem breathes of Christian faith in all

its purity. Mozart there put worldly pleasure away from him, and only kept his heart, which came fearfully and in humble repentance to speak with God. Sorrowful fear and gentle contrition united with a noble faith run through all that work. The touching sadness and personal accent of certain phrases suggest that Mozart was thinking of himself when he asked eternal repose for others.

In the two other works religious feeling also finds an outlet; and through the artist's intuition it breaks away from the confines of an individual faith to show us the essence of all faith. The two works complete each other. Don Giovanni gives us the burden of predestination which Don Juan has to carry as the slave of his vices and the worshipper of outside show. The Magic Flute sings of the joyous freedom of the virtuous. The perfect purity of certain harmonies in the Magic Flute soar to heights which are hardly even reached by the mystic zeal of the knights of the Grail. In such work everything is clear and full of light.

In the glow of this light Mozart died on December 5, 1791. The first performance of the Magic Flute had taken place on September 30 in the same year,—and Mozart wrote the Requiem during the two last months of his life. Thus he had scarcely begun to unfold the secret of his being when death took him. ... Mozart called death his best friend; and it was at death's approach and under its inspiration that he first became conscious of the supreme power that had been captive within him—a power to which he yielded himself in his last and highest work. ... Death cut short the course of Mozart's life, but such life as he was spared has been to others a never-failing source of peace. ..."—ROMAIN ROLLAND (1866) from "Mozart According To His Letters" in *Some Musicians Of Former Days*, transl. M. Blaiklock.

THE GREATNESS OF THE FAITH

The overwhelming majority of Austria's population profess Catholicism, and so it is only

1945

THE GREATNESS OF AUSTRIA

127

natural that this institution exerted its influence on the country.

With the Carolingian settlement of the country a number of monks' orders moved in and several religious centres were founded, of which Passau at first was the most important. But while Passau in our days still is only a bishop's seat, two of its former foundations and subsidiaries have reached higher ecclesiastical dignities: Vienna, now an arch-diocese, and Salzburg, seat of the Primate of the German section in the Catholic system of administration.

This, however, is of lesser significance. More important is, what the Catholic Church has brought to Austria, and that has not always been good. At first the various monasteries proved very helpful and useful; they acted as schools, as hospitals, as centres, around which villages began to form. The monks were industrious, well versed in many crafts, which they passed on to the population. They preserved the history of these days to our times by keeping chronicles of the important events. In fact the first news of Vienna emerging from the Dark Ages is preserved in one of these records: "Vienni ab Hungris capiebantur." Vienna was taken by the Hungarians, we hear around 880 A.D., a short time before the oldest church in Vienna, which is still in use, was founded by the Bishop of Passau (St. Ruprecht, 890).

Gradually a decline in the services rendered by the monks set in; they began to be more concerned about having influence over the population through their superstitions, and pressing enough money out of the countryside, so that they became about as beneficial as the robber-knights, who ransacked the country, or worse. When therefore Luther and his reform ideas came, the country almost unanimously turned Protestant (about 95%) to enjoy the spiritual freedom for which they had longed for centuries.

This freedom was cut short. The Habsburgs, by old family tradition, had remained Catholic, and as the various German princes had agreed on the formula "Cuius regio, eius religio" ("The country must follow the religion of its Prince") this sentence was carried out in the most ruthless and cruel way by the mercenaries of Emperor Ferdinand "the Catholic." The flower of the nation was killed mercilessly. By the hundreds and thousands they died, men, women and children, and entire villages moved out into Transylvania, Saxony and Pomerania. The others reverted to Catholicism, except for those who lived in the not too accessible mountain valleys; these managed to resist and weather the storms, and they have remained Protestants to this day.

In the following centuries the Church increased its hold on the population. In spite of all the riches amassed by the churches, they managed to obtain subventions from the government, and succeeded in gradually pushing all the religious minorities against the wall.

One good use was made of the money in the hands of the churches: they built the most beautiful monasteries, which are now magnificent landmarks, real pearls in the Austrian diadem of beauty, thus stimulating architecture to new heights—the monasteries of Melk, Goettweig, Heiligenkreuz, St. Florian, Zwettl, Admont, and others.

The balance as to whether the constructive or the destructive contributions of the Catholic Church in Austria weigh heavier, will probably show a minus for the Church.

PLACES FRAGRANT WITH THE NATIONAL SPIRIT

If an Austrian were requested to name two places in his country, which best represent its characteristics, he would most likely mention Salzburg and Vienna.

Of these two Salzburg is less well known outside of Austria. It is only a small town, with about 40,000 inhabitants, capital of the state of Salzburg, but of all the cities which I have seen in many countries, this is built best into the surrounding landscape. One sometimes wonders, whether the man-made structures were fitted into the beautiful scenic background, or whether hills, woods and river were not rather fashioned around the charming buildings, to set them off more strikingly.

Mozart was born here in this town, Mozart, whose foremost characteristic was laughter and serenity, and whose music is grace; and grace and serenity mark the town. The river Salzach trips through its midst, and bridges dance over it in gracious bounds. Houses run up the hills on either side in joyous playfulness, until they come before the citadels, palaces, and monasteries, that crown the heights.

In more recent years the name of Salzburg began to trickle out into the world, when the poet Hugo von Hofmannsthal and the stage manager Max Reinhardt recognized the enormous scenic value of the town, and instituted the "Salzburger Festspiele" (Salzburg Festivals). Here again Salzburg is true to its character, and invited by the managing genius of Reinhardt, the hills and cathedrals of Salzburg take part in the performance of Hofmannsthal's "Jedermann" (Everyman).

[Music is recovering in Central Europe far quicker than most activities. Thousands of

American soldiers have been attending the famous Mozart Festival at Salzburg. Symphony orchestras are playing to capacity audiences in all the larger German cities—making a far nicer impression by their artistry than by their recent "bloody misdeeds," citing a London correspondent.]

Entirely different is the beauty and character of Vienna. The landscape Nature destined to receive Vienna is a wide open bowl, a comfortable couch, with convenient headrest, in which the town can dreamily rest.

There are hardly any landmarks in Vienna built for the purpose of beautification; the splendid monuments that adorn her relate her colourful history. They are natural, grown like the year rings in a tree trunk, witnesses of days bygone and of mission well fulfilled.

Not less important to a complete picture of Vienna is the hilly vicinity, the famous Vienna woods, which begin right within the city limits. Hill on hill, they form a half circle around the town, the heights most dear to the Viennese being Kahlenberg and Leopoldsberg. Into these hills hundreds of thousands hike each weekend, summer and winter, to follow sportive activities and thus get their share of nature, which they love with all their hearts. The other side of the circle is formed by the Danube, also dear to the Viennese and their songs. And between the water and the wooded hills lies Vienna with her beautiful buildings and her charming parks.

There is one huge building project, however, which was planned. But even that plan was brought about by historical necessity. The medieval circumvallation of the "Inner City" had become a serious traffic obstacle, and in the last century it was levelled down and gave way to one of the most magnificent roads the world has, the "Ring."

There is no finer street in Europe than this majestic boulevard. It encircles the constricted heart of a city of two million people; yet on an April night, if the wind is favourable, it is full of the pungent smell of pines brought down from the mountains fifty miles away; on a fine Sunday morning, with no traffic to speak of, the air quivers with scented waves from the lilacs in the Rathauspark; late on a summer evening, skirting the iron railings of the Kaisergarten, once the Emperor's private ground, you may for a moment be caught by the remote enchantment of a serenade by Mozart played amiably under the trees and stars. The sense of the theatrical, of impermanence, the profoundest of all human emotions, is accented by the sharp dead greens of leaves and grass in the white arcs slung across the road. This is the time when recent past merges with

the present; the buildings are the same, the music, the soft night air; the lights are brighter, but no more artificial; the same single decker trams with their trailers clatter by like crazy trains; dim promenading figures break into splashes of whiter light and vanish, leaving the spell intact. This is the atmosphere which helped to give Vienna her legend of romance and gaiety. —Vienna, EDWARD CRANKSHAW.

NOBLE UTTERANCES

"AEIOU" was the motto of Emperor Friedrich III (1440-1493). These letters stood for "Austria est imperare orbi universo" (Austria is destined to rule the world).

"Fiat justitia, et pereat mundus" (Right must remain right, though the world perish) was the motto of Emperor Ferdinand I (1556-1564).

"I only call that man a friend, who, whatever the occasion, thinks of nothing but his friend's welfare, and does all he can to make him happy." —MOZART.

"In the language there lies fate, the past, and all the spiritual property of the nation preserved and concluded." —JOSEF WEINHEBER.

"When ability and character come together, genius is born."

"Of all the virtues the hardest and rarest is justice; one can find ten generous people for one just person." —FRANZ GRILLPARZER.

As conclusion a poem by two Austrians, a priest and a teacher, who wrote the words and the music; Josef Mohr (1792-1848) and Franz Gruber (1787-1863); they were forgotten like so many others, though their work blessed the entire world:

1. Silent night, Holy night,
All is calm, all is bright
'Round yon Virgin Mother and Child.
Holy infant so tender and mild,
Sleep in heavenly peace.
2. Silent night, Holy night,
Son of God, love's pure light
Radiant beams from thy holy face
With the dawn of redeeming grace,
Jesus, Lord, at Thy birth.
3. Silent night, Holy night,
Shepherds quake at the sight.
Glories stream from heaven afar,
Heav'nly hosts sing Alleluia,
Christ, the Saviour, is born.

December 24, 1818.

When you sing this song the next time, think lovingly of Austria, and try to do your share to free her from her present bondage, that she may continue on her mission of beauty, love, goodwill, understanding, and peace.

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II

THE INFLUENCE OF MARS

THE vibrations which rouse the martial spirit latent in man come forth from the Planet Mars which began a short cycle of increased activity in 1910, when Aries was on the ascendant at the time of the Grand Cross. Mars was in its own sign of Aries and thus most powerful. Astrologers calculated that this strong activity would last until 1944; if so, the end of the European war coincided with the end of that minor cycle and the doom of Japan was sealed in 1944.

During the short space of 35 years we have had to endure two world wars, plus the economic blizzard of 1929-1935.

"Astrology is an exact science," said one of the Masters, but few men are able to read the signs correctly because they cannot see the previous causes leading to present conditions. Our judgments are based on the rules handed down and generally accepted as a guide, plus our intuitions. The influence of Mars which stimulates the war spirit also brings out the pioneer spirit and sends men forth to conquer new lands and modes of life. Large numbers of young men sprang up and learned to fly and to manipulate intricate speed machines after a short training; they are the pioneers of Aquarius, which is an airy sign, as compared with Pisces, a watery sign.

The strong martial currents aided world leaders to carry through necessary reforms in legislation in face of great opposition. President Franklin Roosevelt encountered fierce hatred and opposition to his "New Deal." Stalin is a rock of strength for the new era in Russia, Churchill epitomizes the bulldog tenacity of the British warrior. Great generals and military experts skilled in strategy have reincarnated at the time of the Grand Cross, ready to take their leading parts in the coming conflicts.

Kali Yuga, the Age of Iron, symbolizes the iron courage and resistance displayed by soldiers in all lands and from all nations, in the fearsome battles, the sieges of Sebastopol, of Stalingrad, Cassino, and many another place of immortal name.

Aquarius is called the Regenerator of mankind.

(Concluded from November THEOSOPHIST, p. 70).

A study of events in many countries which happened at the turn of the Cycle, after the Sun and Planets moved into Aquarius, shows how rapidly men and women responded to the quickening vibrations released into the earth's aether, and particularly the unfoldment of mental powers. In many lands revolutions against orthodox customs took place, bringing a complete change of the system of government which had endured for centuries, and thousands of men and women entered the new age as martyrs for a cause.

PREDESTINATION

"There is a predestination in the geological life of our globe, as in the history, past and future, of races and nations. This is closely connected with what we call Karma, and what Western Pantheists call Nemesis and Cycles." —H. P. Blavatsky.

Predestination is an accepted fact as regards the Earth's revolution in 24 hours round the Sun, forming day and night; it is a fact as regards the seasons of Summer and Winter, and as regards the return of the Planets to certain positions known to astronomers, who are able to predict the coming manifestations and to guide scientists to form plans to view a solar eclipse years before it may occur. Thus the statements in *The Secret Doctrine* and other occult books that records have been kept from the time of Atlantis with an account of the effects of eclipses, and the recurrence of major cycles, are not strange to us, and we have seen proved in our time the many prophecies of catastrophes given by H.P.B., who predicted the fearful conditions of this age of horrors.

The culmination within 25 years of the Grand Cross Cycle and the first 5000 years of the Kali Yuga, occurring in the first years of the Aquarian Cycle, truly mark a turn in the history of our Planet, hastening the paying-off of ancient debts and obligations among ourselves, and at the same time bringing new vibrations to bear on our minds, sweeping away the dust and murk of centuries of gloom, and opening up the frontiers of countries, of science, of occult investigation.

The immense importance of this Twentieth Century is further understood by recalling that the time of the actual foundation of the Aryan Race is set at 60,000 years ago in the Gobi home of our Aryan Race. Thousands of years of

sorting-out and training preceded that time, but we now are taught that the Race actually dates from then.

Sixty thousand years represent six cycles of the Grand Cross, therefore the seventh cycle started in 1910. The seventh period is said to be one of recapitulation, of synthesis, and of a return to the inner world of spiritual values and perceptions.

The Prodigal Son returns to the Father.

We may now look for the return of the Arts and Crafts, and general knowledge attained by our Race in past cycles, in higher and purer forms of expression, so beautifully suggested by the revival of art through the inspiration of Shri-mati Rukmini Devi in India, the home of Aryan culture.

Our occult investigators, Dr. Annie Besant and C. W. Leadbeater wrote in *Man: Whence, How and Whither* of the great empires with magnificent displays of wealth and culture that will appear as the Cycle rolls on, in which India will play a leading part.

INTERMINGLING OF PEOPLES

The new Cycle ushered in an era of mingling the races, shaking them up in terrific combinations. The arrival of a great expeditionary force of American soldiers in New Zealand was signally emphasized by four extreme earthquake shocks which created damage to the extent of millions of pounds, as if the wave of new life brought stronger currents into the aether surrounding New Zealand which affected the physical organism.

The occupation of Germany by four distinct branches of the Aryan Race ought to dispel the illusion of German superiority. The Russians are largely of Aryan descent, from those who went East when the final dispersions took place from Cracow in Poland many thousands of years ago. The British are Aryans who descended into Britain from Scandinavia after their dispersal from Cracow, and who mingled with Aryan Kelts already settled there from the Mediterranean migrations long before. The self-imprisonment of Germans behind barriers of mistaken ideology had to be broken down; humanitarian ideas and ways of living had to be introduced into that unhappy country which for many centuries had cultivated centres of dark magic and had attracted thousands of reincarnated sorcerers from old Atlantean centres. They also are sons of God, for without His life no one and no thing could live or move or breathe, and they have to be recalled and regenerated together with all the rest of us who are not yet perfect.

The cycle of Mars which began in 1910 and lasted till 1944 covers a large portion of our lives. Occultists knew this cycle was coming. Dr. Besant said that only strong egos could endure the trials and emerge from this period with enlightenment and developed powers, but she also said that efforts made now to alleviate suffering and to help for better understanding among people would yield a rich reward far greater than we can yet appreciate.

At the opening of the Aquarian Age:

(a) There was a great increase of population in Britain; the people numbered 18 millions in 1850 and over 42 millions in 1939. In India the increase is 5 millions annually, and since the British occupation the total is believed to have increased by 150 millions. In Europe similar great increases are recorded in Germany, Italy, and France.

(b) A flow of inventions began, with increasing use of electricity applied to factories, helping men to produce multitudes of goods with much less labour and fatigue.

(c) The veil between the unseen world and this visible world of ours began to be lifted a little, and the dense materialism of past centuries received its death-blow.

EFFECTS OF TOTAL WAR

Hundreds of thousands of young men and women have gained during the past two great wars an experience in the school of life which no condition but total war could conceivably have secured to them under our present form of civilization, because the ignorant misuse of money set limitations to the unfoldment of capacities in the young. The needs of total war have forced Governments of allied countries and also of Japan to give their young men and women State scholarships in the University of Life, with a highly specialized training, which previously was reserved for the few children of well-to-do parents. The young have been sent from the Antipodes to America and to Europe and the Pacific Isles for training in modern planes of great speed and power; from backblock farms, from city offices and the shelter of the home, they have spread over the world, mingling with men and women of other nations, observing conditions and customs that are new and strange, and learning to value the institutions of many of those countries; all these influences will bring a rapid change in their own countries when they return to take part in civic and political life.

The keynote of Aquarius is in one word Humanity, an understanding of our fellowmen. It is also Light—an increased perception—and it develops the awakening Intuition, because it is

an Airy sign. As Aquarius is a fixed sign, all mental progress will be lasting and permanent. The philosophic and scientific minds will be greatly encouraged in this Aquarian Age. More inventions come forth from this Sign than any other. The Rulers of a Sign are Star Angels, into whose charge has been given power from the Supreme Lord.

The connection of this Sign with the advent of the new Grand Cross Cycle may well prove the turning-point in the history of the Fifth Root Race. The blows and shocks to which the Aryan Race has been subject were necessary to break down barriers of prejudice and belief which were created in the past Cycle, even though it entailed the destruction of cities. The material things on which we set great store have been reduced to dust and ashes. Europe and East Asia are bleeding with wounds. Field-Marshal Smuts at the San Francisco Conference drew a vivid picture, saying that few men realize the extent of the destruction of life and the means of life and of ancient institutions in Europe. "Here is the mother of our Western civilization broken, disorganized, drifting—its industrial power smashed, its economic and political life convulsed, its peoples cold, and millions homeless, hungry and dejected. This is not only national collapse, it is spiritual collapse and cannot be solved by food, fuel and alliances alone. Europe must somehow be rescued, her wounds healed, and her hope in herself restored."

WHO ARE THESE PRODIGIES?

Prodigies are common enough, but the evidence for a reincarnated ego of advanced quality is not always so obvious as in the following case reported from Bombay by the United Press of India and published in the *Hindu*, Madras:

"The amazing news of a boy, hardly six years old, reciting by heart chapter and verse from all the plays of Shakespeare, quickly giving out the year of almost every important event in history from 55 B.C. down to the end of the Great War and discussing the international situation like a Professor of Politics, comes from a village in Karwar, North Kanara district.

"The boy, whose name is Venkappa Burud, also talks a number of languages including French, Hindi, Marathi, Tulu and his own mother-tongue, Konkani. People who have visited him say that the boy's intellect is colossal. Burud himself is quite indifferent about his marvellous powers. He nonchalantly says that

EXERTION GREATER THAN DESTINY

"Bhishma, a great Indian Sage, lay dying 5,000 years ago and those around him sought answers to questions which the Sage was well qualified to answer. One question was, 'Which is the greater: exertion or destiny?' Bhishma replied that destiny was only a name for the efforts of the past and gave as his conclusion the reply that 'Exertion is greater than Destiny.'" (THE THEOSOPHIST).

Destiny has created our environment, and while we are all compelled by certain great currents of our time against which it is futile to strive, we are not compelled by the various activities of our friends and fellow-citizens, said Dr. Besant.

There are cosmic forces which carry the whole of humanity along, but within that framework we have liberty of action, and we have any amount of power in the changing of our relations with others, in modifying and altering the conditions of our daily life: we may join societies and movements to further the subjects dear to us, to revive the arts, to protect wild life, to restore the fertility of the soil, and above all we may seek to live at peace with those around us.

To fulfil any of these freedoms of action would be sufficient exertion for one brief life, and fortified by a realization of the strong currents helping in the regeneration of mankind we may go forward with joy in our hearts as builders of the New Cycle.

he has passed his M.A. examination long ago and now wants to try for a nice job!"

According to local newspapers there is a blind boy aged 3 at Gorat near Jhansi who recites by heart the *Mahabharata*, the *Ramayana* and the *Gita*. A pandit challenged his ability, but he nonplussed the pandit by pointing out a mistake of the pandit and quoting the exact verse and chapter. The boy belongs to the Kurmi caste and is quite normal in other respects. It is not possible for a boy of three under existing conditions to learn these great works by heart. But it is so much more reasonable that he learned them in some past incarnation.

Prodigies such as these are frequent in India—much more common than in the West, first, because of the age-long belief in reincarnation; second, the oral tradition of memorizing the classics and carrying over memory and faculty; and third, the encouragement which parents and teachers give to the nurture of a prodigy.

The Presidential Election

STATEMENT BY
C. JINARAJADASA

SHOULD I have the privilege of serving the great Cause of Theosophy as the President of the Theosophical Society, my service for Theosophy will be as it has been since first as a young man in 1899 I answered questions in the Theosophical Lodges in Paris and Nice. In the year 1902 I was called to help the young Theosophical Society in Italy; in 1904 the American Society called me. There I lectured till 1906; later from 1909 to 1911, travelling to the Lodges of many cities in the United States, and also to some cities in central and western Canada. From then on, my work for the Society, lecturing and writing, has been unceasing. Except Poland, Yugoslavia, Greece and Russia, in Europe, my work has taken me to all other countries, including Iceland and Finland. In Latin America, South and Central, Mexico and the Antilles, during two long tours of twelve months each, the only countries where I have not lectured are Ecuador and Haiti where there were no Lodges, and Venezuela where the government forbade my entry. Australia, New Zealand, Java, Cochin China have been fields of work, always expounding the principles of Theosophy, especially how once a man understands Theosophy rightly, he is impelled to work for changes of every kind, social, educational, and of physical environment, for those among whom Karma has placed his lot.

Ever since I made my home in India from the end of 1913 till today, except for the two years in Latin America, and the months almost every year when the work has called me to other lands, I have lectured publicly and addressed members' meetings in nearly every large city in this vast land of India where there is a Lodge.

I have tried to show how Theosophy is a synthesis of all that is great, true, and beautiful in all the religions of the world; how modern science, how ancient and modern art in every one of its forms, music, sculpture, painting, poetry, drama and dance are all partial revelations of Theosophy; and how the essential Unity of Truth enshrined in these partial revelations will be discovered by a man or woman only when he or she links the imagination to the needs of the Universal Brotherhood of all mankind, and pledges his or her heart and mind "to lift a little of the heavy karma of the world."

This is the way I have tried in the past to proclaim the message of Theosophy; this is the way I shall do it to the end of my life.

I have no political affiliations of any sort whatsoever, though I have always been a close student of the political development of every people, since politics is long range social betterment. In years past, I worked for India's cause under Dr. Besant, because the inherent spiritual greatness of India is a source of strength to all spiritual aspiration and effort in every nation in the world, and India's freedom from foreign domination is essential for the giving of that strength. That message of India I shall always give; but I have no part in any of the political turmoil today in India. My heart is first with and for all mankind, for Theosophy has shown me the true greatness now dormant in every nation and people, and how to preach the message of Theosophy, as applied to every field of reform, so that the hidden Divinity in man may reveal Himself in his true beauty and splendour.

In 1921 Dr. Besant appointed me Vice-President of the Society for seven years. It was while I held that office that in 1925 I organized the material side of the great Jubilee Convention when 2,000 Theosophists from lands of the East and West were housed for a week in our beautiful Adyar Headquarters. When my term was over in 1928, I asked Dr. Besant, for purely personal reasons with which she sympathized, not to reappoint me for another term.

I have, I think, a fair knowledge of the work of our Society in the many nations of the world, and I hope to develop our noble work for mankind so that the Society may become better known and honoured wherever men and women understand what is true philanthropy.

C. Jinarajadasa

(Continued on next page)

WORKERS' CONFERENCE

Immediately after Convention at Adyar there will be a Theosophical Workers' Conference for a week, approximately January 2-8.

See November THEOSOPHIST for Convention programme.

TO MY MANY THEOSOPHICAL FRIENDS ALL OVER THE WORLD

October 28th 1945

Now that the nomination period is over, I hasten to write and thank you all for so generously showing your trust in me by calling upon me to stand for the Great Office of President of The Theosophical Society.

As four General Secretaries have nominated me and as so many hundreds of friends have written to me, it is only fair that I should explain my reasons for not accepting the nomination.

Within a few days after the passing away of our President, I had news that Mr. C. Jinarajadasa was going to stand for election—I wrote immediately offering him my cooperation in case he became President. I had no clear idea as to my own duty. So I waited, and it became clearer to me that it was not possible for me to contest with a brother of mine who is 30 years older than myself and one who has been a trusted servant of the Great Ones for so long. Besides, he is one of those who has helped me in my very early days. But none of these arguments would have stood in the way of my becoming President if I had felt that it was my duty to oppose him. The higher duty is to work for harmony and show to all an example of brotherliness which no personal ambition should mar.

More than eleven years ago when our late President was standing for election, which was obviously favoured both by Dr. Besant and Bishop Leadbeater, Bro. Jinarajadasa decided not to stand for the main reason that he had so much other work to do and also because he desired not to contest with a brother.

For the last 25 years, since the day when our late President's mission in life became one with that of mine, when we started the great and beautiful comradeship that can never break, I have been fortunate enough to come into close communion with our Mother Dr. Besant. I dedicated myself to her just as our President did. I was too young to take any responsible work, but I was admitted into the closest relationship of a daughter and therefore observed and absorbed everything around me. We were sent around the world for every kind of activity, sometimes at a few hours' notice. We worked in Europe, Australia, and America, while we travelled to and fro between 26 countries over and above our incessant travelling all over India and our tours in America. Those were days of dynamic energy. Wherever there was trouble or difficulties it was always G. S. Arundale who was the peacemaker. Wherever Dr. Besant was unable to go or keep her appointment as President of conferences it

was almost always G. S. Arundale to take her place, and in the same way in other activities he was the messenger sent by Bishop Leadbeater as well. He was her right-hand man in Educational, Religious, Political or Theosophical activities. In all this for the last 25 years, I was his comrade. So this gave me the background to my development in my own educational work to which I added cultural activities. In my own work my supporter, my adviser, and my champion was the President, like whom there never will be another for me.

This introduction is merely to show how, having worked together, lived together, travelled together, I cannot but imbibe the same love for the Great Cause of Theosophy. All my work has been a contribution to The Theosophical Cause, and all these years of Theosophical work with the President have taught me one great truth: "Work without the personal self—live as a Theosophist and eternally seek to know the Truth more fully, so that you may give without thought of reward." I have dedicated myself to this, and I can give without titles, without position or label. My work has grown beyond my own expectations and is still growing—but whatever I do, however I do it, it is humbly dedicated to Them. It is also because I know how much Theosophical work there is to be done which can be just as well done without necessarily being a President, that I decided to stand aside and not contest with one whom I know is more experienced and more learned and more able.

I am grateful to each and every one of you for your brotherly comradeship and I know I may count upon you as a friend who will give me all help necessary.

Yours fraternally,

Pukmini Devi

SUMATRA ISOLATED

A group of Brothers who constitute the temporary Executive Committee of the Medan Lodge, the only Lodge in Sumatra, have applied to Adyar for a new Charter. Their old charter has been destroyed, there is no trace of the library books, and most of the furniture has disappeared during the Japanese occupation. The Lodge has remained dormant about three years, but in February last a Centre of five members was secretly formed and continued to hold regular meetings until a general meeting was held on Sep. 30, when the temporary Executive was elected. The Medan Lodge is completely cut off from the N.E.I. Section, not even knowing whether the Section still exists.

Reawakening In Europe

Life is flowing more freely through the European Sections.

THE working of the Sections in Europe is thus summed up by the Assistant General Secretary of The Theosophical Society in Europe (Federation of National Societies):

France, Belgium and the Netherlands are active and experiencing increased enthusiasm.

Finland and Denmark have never closed and are prepared to go forward.

Norway has elected a new General Secretary. Its library and membership lists were successfully concealed.

There is news from Italy that certain nuclei are building up in three or four towns in Northern Italy.

A postcard has come from Zagreb, Yugoslavia, saying that permission is being asked to reopen the work there.

The Headquarters in Hungary has suffered only minor damage but needs financial help.

Nothing has been heard yet from Poland, Czechoslovakia, or Bulgaria except personal news that the leading workers are alive.

The International Centre in London has been disbanded, but a Polish-speaking Lodge has emerged from it, and has made contact with two Polish-speaking Lodges in Chicago and is exchanging transactions with them.

The Theosophical Society in Europe (European Federation) is issuing free to each continental Section ten copies of all Theosophical books published during the war. These include Sections which have been neutral but were unable to purchase books in the wartime. A set will be given for a Federation Library to be established at Huizen.

The Federation bulletin, *Theosophy in Action*, is to be distributed as widely as possible on the Continent in order to stimulate interest in the European aspect of the work. The paper will be free. The French edition, *L'Action Theosophique*, will be revived as soon as possible, perhaps in Belgium where it originated.

As for a Round Table Conference, the feeling is in London that a preliminary gathering may be held at Huizen in 1946, though a full Round Table Conference will not be possible till 1947.

Mr. Theo Liliefelt has made a suggestion that books on Theosophy in German be sent to the libraries of all Prisoner of War Camps in France. He is in charge of the Y.M.C.A. work for the whole of France in connection with Prisoners of War. Already two of the books desired have been translated into German, namely *Popular Lectures on Theosophy* by Dr. Besant and *Gods in Exile* by Dr. van der Leeuw. The Swiss Section is exploring the possibilities of publishing these two books in their country.

The office of the European Federation is gradually being built up at Huizen. The workers at first will be Mr. Labberton, Treasurer, and Mrs. Kruisheer, who is working on the Federation records. These escaped detection through the ingenuity of Mrs. van Dissel, although the house was searched three times.

Prof. van der Stok is emphasizing as much as possible the international aspects of Theosophical work at Huizen.

Col. van Dissel suggests that there should be less talk of the Federation of National Societies and more of The Theosophical Society in Europe, because in the post-war world The Society should be regarded as a whole, indivisible and international, and Sections only as organic units within the whole. For this members need training both to understand the real nature of the Society and also to help them to live its teachings. There should be more regular and graded study of the Theosophical teachings, and special research on matters of urgent importance to the world.

Col. van Dissel and his colleagues of the European Federation deeply appreciate the help which Dr. Arundale has given to the Theosophical Society in Europe and their determination to express their gratitude by standing more resolutely even than before for the principles of brotherhood. In his name they will do their utmost to carry forward the struggle for righteousness. Col. van Dissel has been impressed by the reverence and gratitude felt by the people of the occupied areas for Dr. Arundale's sympathy and indeed for his suffering with them in their distress.

INCIDENTS IN BELGIUM

Serge Brisy pays homage to several Brussels members who helped to rescue books and pictures after the Germans had shut down Headquarters. Marcel Hastir, an artist, tenanted a room on the second floor, saved a large portrait of Dr. Besant and hid it during the whole of the war among his paintings in a studio constantly visited by the Germans. Serge Brisy herself, forbidden to enter the Lodge rooms, joined his drawing classes and thus kept in touch with what was going on. Other portraits taken by the Germans—Col. Olcott, Mme Blavatsky, and Dr. Besant—were found at the Co-Masonic Lodge, together with various objects and about 300 books, and these made it possible to open the library very soon after the liberation.

At the Convention in July a young man turned up who had been four years at Buchenwald. He was limping and walked with the aid of a stick—obviously the result of ill-treatment. He had seen people eating human bodies from sheer hunger. He had had to cut down large numbers of trees every day, and his guard was a boy of fourteen with a whip.

Since the celebration of White Lotus Day several deaths have been notified: Mme Lobet, whose son was killed by the Germans; Mme Alen; Mme van der Stocq, Brussels; M. Loones and Mme De Pauw-Beckert, Gand; M. Lallemand and M. de Mik, Antwerp. Three members of Antwerp Lodge, M. and Mme Smet and M. De Craene, were deported and there is no news of them. M. and Mme De Groote-Vermaes were killed during the bombardment of Vieux-Dieu. Perseverance Lodge (Antwerp) has had the joy of welcoming back M. Liebermann and Lodge Vrede Tak (Gand) M. Gelaude, both from concentration camps, but Perseverance Lodge is still without news of Mme Pressler, deported.

In Brussels Krishna Lodge has lost a young and promising member, Youra Livschitz, shot, together with his brother, after several months' imprisonment in the abominable Brenndonk camp. Our brother and officer, Demoor, prisoner of war since the campaign of 18 days, is happily home again.

Liege and Antwerp were heavily battered. At Liege—no books in the pillaged library, building almost empty, scarcely 30 chairs left. Help is being sent, including a present of books from Birmingham, England.

Col. van Dissel has several times visited Brussels and has congratulated the Section on its energy and the rapidity with which it has taken up its work again. A comprehensive programme of lectures and study courses is

planned, but much depends this winter on requisitions of coal and other amenities.

RUMANIA

A Red Cross message from Berthe Dominic, Bucarest, dated 27 Jan. 1945 to Dr. Arundale, says that "Sophia (the Section) lives and the members desire to speak with the President. Perhaps a word from him is possible." This correspondent also in a message dated 8th March asks for news of Bishop John Cordes and his address: "Please let him know we think of him with much love and gratitude." (The Vice-President has replied, giving information asked for.)

RUSSIA OUTSIDE RUSSIA

The Russian Section Outside Russia, a continuation of the original Russian Section, has ceased to exist. It comprised twelve Lodges scattered throughout Europe and East Asia, with isolated members and centres, and with Dr. Anna Kamensky as General Secretary working from Geneva. The Section has done good work under her direction for twenty years, but in view of the turn of events in Europe, the view is taken at Adyar that "Russia Outside Russia" can go, awaiting more favourable conditions for a resurrection in Russia itself.

Meanwhile the Russian-speaking Lodges—spread as far apart as Talinn, Shanghai, Boston, etc.—are to be absorbed in the Sections of the countries in which they are situated, thus increasing the usefulness of both the Lodges and the Sections.

Dr. Kamensky is finding scope for her untiring activity in a new Lodge in Geneva (Paix et Lumiere) and of course in her lectures to the Geneva University. Stalwart of a high order, she is now 78 and has given 46 years' uninterrupted service to The Theosophical Society. She obtained legal status for the Russian Section while General Secretary from 1908 to 1926.

Col. van Dissel and his fellow-workers of the European Federation appreciate Dr. Kamensky's generous understanding of the situation and her agreement to close the Section in the interests of the safety of members in Balkan and Eastern European countries.

REHABILITATION FUND:

How To Raise Money

This is how the American Section is raising money for the World Rehabilitation Fund as given in the *American Theosophist* for August:

The Southern California Federation really went to work on behalf of our Brothers in Europe. A special committee was appointed, literature was prepared and distributed, and the first contribution of \$665 (toward a goal of \$1,500) has already been sent in to Headquarters. Our California members have sensed the need and acted accordingly.

Detroit Lodge recently reported a most successful party organized under the chairmanship of Mr. E. Norman Pearson [National Vice-President], at which a sum of \$460 was raised through this one event.

The Section Fund at June 30 had reached the splendid total of \$7,490.33.

Books Worth Reading

DR. TAIMNI ON SELF-CULTURE

Principles of Theosophical Work and Self-Culture in the Light of Occultism. By I. K. Taimni, M.Sc., Ph.D. (Lond.). Ananda Publishing House, Allahabad, India.

Dr. Taimni brings high qualifications to the writing of these two books on Culture in two special aspects. He had a brilliant University career first as graduate, then as lecturer; he is saturated with Theosophical lore, has constructive imagination and lucid expression, and is contemplating an Atma Vidya Ashrama at Benares for the training of workers for the Theosophical field.

In *Principles of Theosophical Work* he conceives a plan for achieving the aim of the Theosophical Society, "which is to change the thoughts and attitudes of people in the world so that humanity may be able to take the next step in evolution." While emphasizing the spiritual nature of the work, he urges that members of the Society must be conversant not only with Theosophy but also with contemporary thought. He gives one whole chapter to the need for efficiency in the work; the experimental attitude must be adopted so that both efficiency and effectiveness may be maintained.

He defines clearly the organization of Section and Lodge work and their basic activities, likewise autonomous Federations, and the need for a highly trained and efficient staff at the service of the Section.

What the Society most needs is trained workers, and a whole section is devoted to "The Working of a Training Centre" for producing experts in the different branches of the work. Inner unfoldment will supply the enthusiasm and inspiration which are essential if the work of lecturers is to be reproductive. In the final analysis, as he does well to point out, all depends on character.

"Self-Culture" as generally understood is not the self-culture defined by the author of this

book, who says that "a real science of self-culture can be built up only on that comprehensive and direct knowledge of life as a whole which is found in Occultism."

Self-culture he defines as "a scientific process occupying many lives of intense effort, and its goal is a life of perfect freedom in conscious at-one-ment with the Divine Spirit."

For this Self-culture the aspirant must have a clear conception of the nature of man, his total constitution and the faculties latent within him, and this as given by Theosophy is the theme of the book.

In the Chapter "Character-Building—A Science" the author finds the clue to the apparently complex nature of human consciousness in the triple nature of the Divine Life. The point to grasp is that the qualities and traits which constitute the character of every different individual are modes of expression of this Divine consciousness, manifesting through his vehicles, and passing from latency to potency as he evolves through many incarnations.

The rest of the book expounds the nature of the vehicles of the personality and the ways in which they can be controlled so as to become instruments of the Ego; the development and role of the Higher Mind, Buddhi, and Atma, while the final chapter deals with the development of the power of the Will.

The subject matter is not new, but it is presented in a refreshing way, and this presentation of the Theosophical view of the whole human constitution should attract psychologists and all interested in the higher development of humanity.

The author's style is clear and concise. Both books are well got up, the layout is admirable, and the printing clear. They are books which every Theosophist would do well to acquire and Lodge libraries should possess several copies. *Self-Culture* is published at Rs.6 and *Principles of Theosophical Work* at Rs.4.

I. M. PREST

International Directory ★ The Theosophical Society

HEADQUARTERS: ADYAR, MADRAS, INDIA

President (1934-45): Dr. George S. Arundale. International Federations.
Vice-President in charge: Mr. N. Sri Ram. National Societies, General Secretaries and
Treasurer: Dr. G. Srinivasa Murti. Presidential Agents.
Recording Secretary: Mr. G. N. Gokhale. Lodges not belonging to Sections.

NATIONAL SOCIETIES, Etc.

EUROPE

The Theosophical Society in Europe (Federation of National Societies): General Secretary, Lt.-Col. J. E. van Dissel; Assistant Secretary, Mrs. Adelaide Gardner; 50 Gloucester Place, Portman Square, London, W.1. *Theosophy in Action.*

Austria:

Belgium: General Secretary, Miss Serge Brisy, 37 rue J. B. Meunier, Bruxelles. *L'Action Theosophique.*

Czechoslovakia:

Denmark: General Secretary, Mr. Charles Bonde Jensen, "Dharma," Fredensvang, pr. Aarhus. *Theosophia.*

England: General Secretary, Mr. John Coats, 50 Gloucester Place, Portman Square, London, W.1. *Theosophical News and Notes.* (Cables: Theosoph, London.)

Finland: General Secretary, Herr Armas Rankka, Vironkatu 7C, Helsinki. *Teosofi.*

France: General Secretary, M. Leon Benzimbra, 4 Square Rapp, Paris VII. *Bulletin Theosophique.*

Greece: Acting General Secretary, Mr. K. Melissaropoulos, c/o National Bank of Greece, Athens. *Theosophikon Deltion.*

Hungary:

Iceland: General Secretary, Herr Gretar Fells, Ingolsstr. 22, Reykjavik. *Gangleri.*

Ireland: General Secretary, Mrs. Alice Law, 14 South Frederick Street, Dublin. *Theosophy in Ireland.*

Italy: Vice-General Secretary, Mr. Roberto Hack, 71 Via Leonardo Ximenes, Florence.

Netherlands: Presidential Agent, Prof. E. L. Selleger, Fretstraat 20, Nymegen, Holland, (temporary address). *Theosophia.*

Norway: General Secretary, Mr. Ernst Nielsen, Oscar's Gate 11, I, Oslo. *Norsk Teosofisk Tidsskrift.*

Portugal: General Secretary, Mr. Felix Bermudes, Rua Passos Manuel 20, Lisbon. *Osiris.*

Rumania:

Scotland: General Secretary, Mr. Edward Gall, 28 Great King Street, Edinburgh. *Theosophical News and Notes.*

Sweden: General Secretary, Mr. Theo Lilliefelt, Ostermalmsgatan 12, Stockholm. *Teosofisk Tidsskrift.*

Switzerland: General Secretary, Frau Fanny Scheffmacher, Multenweg 20, Binningen 6, Basel. *Ex Oriente Lux.*

Wales: General Secretary, Miss Edith M. Thomas, 10 Park Place, Cardiff. *Theosophical News and Notes.*

Yugoslavia: General Secretary, Gospojica Jelisa Vavra, Mesnicka ut. 7/iii, Zagreb.

ASIA

Burma: General Secretary, Mr. N. A. Naganathan, (present address) c/o The Theosophical Society, Adyar, Madras.

Ceylon: General Secretary, Dr. T. Nallainathan, 31 Castle Lane, Bambalapitya, Colombo.

India: General Secretary, Mr. Rohit Mehta, Kamacha, Benares City. *The Indian Theosophist.*

East Asia (China and Japan): Presidential Agent.

Malaya: Non-Sectionalized Lodges.
SINGAPORE LODGE: Secretary, Mr. Chan Chim Lim, No. 8 Cairnhill Road, Singapore.

Philippine Islands: National President (acting), Mr. Manuel Pecson, 1442 Rizal Avenue, Manila. *The Lotus.*

AFRICA

Southern Africa: National President, Mr. J. Kruisheer, Box 863, Johannesburg. *The Link.*

British East Africa: Non-Sectionalized Lodges.

UGANDA: Shree Kalyan Lodge, Secretary, Mr. J. S. Visana, P.O. Box 54, Jinja.

ZANZIBAR: Krishna Lodge, Joint Secretaries, Mr. H. D. Shah and Mr. Rasik D. Acharya, P.O. Box 142, Zanzibar.

TANGANYIKA: Narayana Lodge, Secretary, Mr. Venibhai K. Dave, H.M. High Court, Dar-es-Salaam.

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CONTENTS, DECEMBER 1945

	PAGE
On the Watch-Tower	9
Mahatmas and Chelas	94
The Master as I Know Him	9
Seventy Years of Achievement	9
Three Boons	10
A Scientist's Approach to the Secret Doctrine	10
The Spirit-Matter Relationship	10
The Story of "Dora"	11
The Doctrine of the Heart	112
Homage to Dr. Arundale	114
The Mystery of Pain	115
Sacred Places and Events	116
The Jews—Race or Nationality?	120
Shakespeare and the Jews	121
Occultism of the Druids	122
The Greatness of Austria	126
The Cycle of the Grand Cross	129
The Presidential Election	132
Reawakening in Europe	134
Books Worth Reading	136
International Directory	137

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