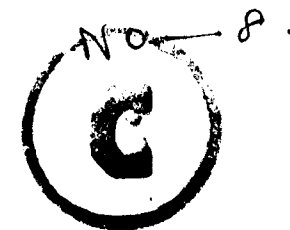


THE PHILOSOPHIST

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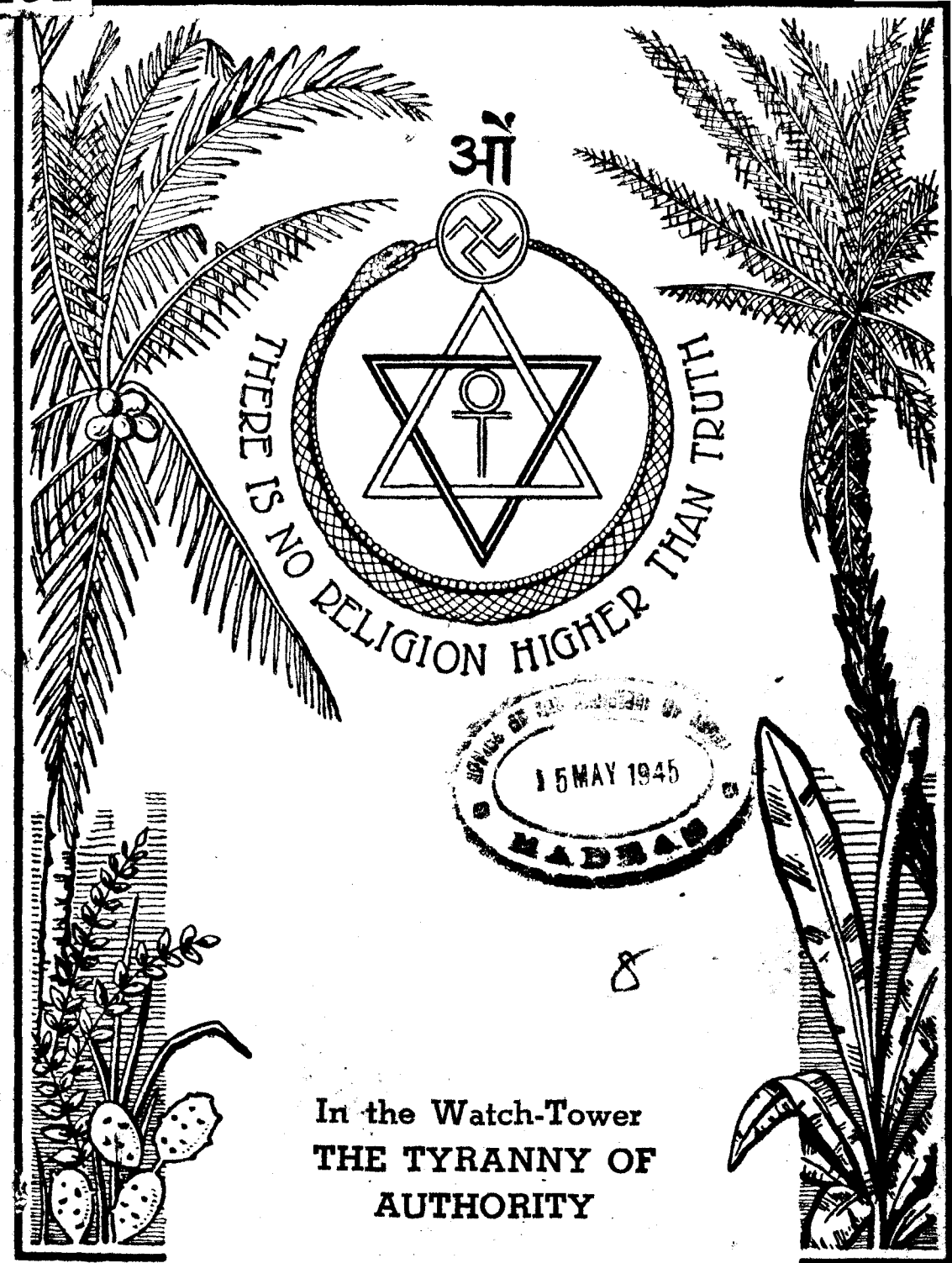
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THE THEOSOPHIST

ADYAR

MAY 1945



ON THE WATCH-TOWER

THE EDITOR

[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. "The Theosophist" is the personal organ of the President, and has no official status whatever, save in so far as it may from time to time be used as a medium for the publication of official notifications. Each article, therefore, is also personal to the writer.]

SEEKING REALITY

I SHOULD like to point out that in all these endeavours to utilize the services of Straight Theosophy, of the Theosophy of the Heart, he who strives to help is as much a wanderer, or almost as much, as he who is sought to be helped.

Only experience can ever satisfy, and it must be one's own experience, not that of another.

Today I may profoundly believe in a teaching, be it in a book or from the lips of a teacher. I may feel sure. I may say that I know. But the profundity of belief is at least in part the effect of outside causes. It is given a reality from without. The reality does not come from within save as there is a reawakening of a reality already there. A reality is projected into the consciousness of the individual and gives rise to a sense of a wonderful experience, a sense of a definite expansion of consciousness.

But at the very most it is a case of a coming event casting its shadow before, and the shadow has yet to become a substance.

Only as I have had personal experience of all that I would give my friend, my brother—let us avoid the use of the word "patient"—can I communicate a reality which itself has yet to be real in the consciousness of my

friend. But even if I may not always be able to project my reality, I can always project a great fervour of conviction, which I make bold to say is the next best thing.

So I like to think, and I think it helps, that my brother and I are seeking reality *together*—I, perhaps, with the advantage of a conviction which it is my privilege to try to communicate to my fellow-seeker. Conviction is half way to experience, as he who has conviction may well be even on the threshold of experience.

A conviction which grows deeper as time passes will sooner or later reach down into and energize the experience which is to be its fruition.

So one need not wait for experience in order to begin the vital work. And we must not forget that we can always call in the aid of the imagination if at least in some measure we are its masters and not its slaves. Imagination is a bridge-builder, but we must know beforehand the nature of the two sides it has to connect. We must know the side on which we are and we must also have some idea of the side we wish to reach, though there are occasions when, knowing something about drawing a bow, we may draw a bow at a venture.

Ill-equipped as we may be to champion this Straight Theosophy, we need by no means

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.

be deterred. The little we have will grow into more as we use it to the best possible advantage, inasmuch as the service of others provides the richest soil for growth.

"He who hath one eye open may well aspire to lead him both of whose eyes are still closed."

THE TYRANNY OF AUTHORITY

There may well be 30,000 opinions in The Theosophical Society of which the greatest common measure is the spirit of Universal Brotherhood, but it must be ardently hoped that not one single member is opinionated, as G. K. Chesterton would like to put it.

The Society exists, Theosophy exists, to help us to form and to hold opinions, proceeding thence gradually to translate our opinions into convictions, often changing them, and thence again to enter that blessed kingdom of experience, kingship of which is the supreme purpose of life at every stage. But this obviously fluidic living imperatively demands that we must beware of becoming opinionated, which is to say that we must beware of allowing our opinions to become our tyrannical masters instead of being, as they should, our helpful servants.

One of the great dangers confronting our membership lies in the very universal subservience to authority of almost any kind. It has been necessary to pass through this authority stage in order to bring into relief certain aspects of basic Theosophy, and there were sent in the world a number of men and women competent to exercise authority, for it was based on their experience. We were able to recognize their authority, for it came stamped with all the authority of experience which we could watch almost before our very eyes. The authority was obviously first-hand.

But now there are none to speak with authority. They can only speak *from* authority, and there is a vast difference between the two.

In fact, save for a very few who cling to the crutches of authority, or to put it more politely, who remain steadfast to the great traditions of the earlier days, the pendulum of The Society's living and of the relation between Theosophy and the students of

Theosophy is now swinging over to a stage of independence, not iconoclastic but challenging.

Of course, authority has not disappeared. It can never disappear. Every book in the great literature is, from one standpoint, authority pure and simple, beginning with *The Secret Doctrine* itself. It could not be otherwise, for it is necessary sometimes to tell people that which they do not know. But in the case of some of these books much of the authority rests on the experience of the author, and this makes all the difference.

I am not for a moment suggesting that we have nothing more to do with authority. We cannot do without authority. But the present age of Theosophy and of our Society is emphasizing a spirit of ordered freedom and of brotherly independence, a spirit of challenge and of self-reliance, which have hitherto by no means been characteristic of some of our members.

Opposed to the spirit of the age is the slavish invocation of authority, be it of persons or of writings, and when I call this the Besant Age and publish the Besant Spirit series of volumes it is not to invoke her as an authority but rather to reveal the thoughts and plans of a very great person so that those who read them may be stirred to their own great thoughts and to their own great plans.

FROM INDEPENDENCE TO INTERDEPENDENCE

Greatness can never be duplicated. We can never become great as H.P.B. was great, as H.S.O. was great, as C.W.L. was great, as A.B. was great. But we can achieve our own unique greatness, and any kind whatsoever of proximity to greatness is bound to stir in us our own individual quality of greatness.

In The Society we have now been beginning to forget our independence in that interdependence which is the Universal Brotherhood. Seventy years ago was sounded the note of interdependence even now only beginning to be realized by the world as a whole. While the world has been living in terms of dependence or aggressive isolation, we members of The Society have been living in terms of interdependence generally and of dependence upon authority in particular. The world today has reached the stage of believing

in independence and of moving therefrom to active interdependence.

The stage of independence must be passed if the stage of interdependence is to be successfully fulfilled. India, for example, must stand for her independence before she adds to it—it is a matter of addition, not of subtraction—that recognition of interdependence which is one of the principal objectives for which the world war is being fought.

Our Society has been attacked by every country to which interdependence, or Universal Brotherhood, or Internationalism is abhorrent. But we have been undismayed and unbeaten, for our cause is the cause of the new world. We must not, however, forget that a robust and sturdy independence is the strong heart of a workable interdependence. We must assiduously cultivate the spirit of independence in order to make our interdependence more virile, more productive of effective brotherhood results.

Authority in the midst of interdependence is dangerous, for it presages the subordination of the majority to a minority, or even to a single individual.

Authority in our Society is no less dangerous, for we cannot always have at our disposal that "authority of the wise" which from time to time needs to be exerted for "the salvation of the ignorant."

The wise, in their very wisdom, will for the most part conceal their authority, by no means displaying it or flaunting it, for they know full well that authority can never be a substitute for experience, nor crutches for sound legs.

THE CULT OF SELF-DEPENDENCE

Now is the time for the vast majority of our members to minimize their allegiance to the cult of authority, and to intensify their allegiance to the cult of self-dependence, which is another word for independence. I would rather they abandoned altogether their worship of authority if this leaves them little or no time for the pursuit of independence.

We shall never have originality in our movement, never attract to ourselves the genius of distinguished people generally, never stimulate the growth of Theosophy or of The Theosophical Society, save as we show ourselves to be a body of independent

thinkers and workers, applying our great principles in accordance with our free and unfettered understanding.

Never could greater harm be done to our work than by the invocation by some of our members of some authority wherewith to cow us into subjection. We quote an alleged utterance by one of the Masters, or a dictum by H. P. Blavatsky, or by some other authority such as a book or writing, and ourselves blinded by our quotation we expect others to be blinded no less; and if they are not so blinded they are heretics and are to suffer some form of Theosophical damnation, for we Theosophists have our own purgatories and hells for the unbelievers.

All this is unworthy of us and of our magnificent heritage. *We have had as members and leaders some of the greatest personages the world has known. There is even greater leadership in store for us. We shall lead the world as so far we have not led it, great though the leadership has so far been.*

PRIDE GOES WITH AUTHORITY

But we must become free. We must shake off our fetters. We must become independent for the very sake of that interdependence which constitutes the First Object of the Theosophical Society. We may be reverent to the authority of another, but we need to be still more reverent to our own. Only on the very rarest of occasions can our own authority give way to that of another. We advance as we bow in humility before our own authority. There is danger that we mark time as we bow before the authority of another. Yet in the first case there is the overwhelming danger of pride. I wonder if I dare say that I do not think I know a single individual who is in a state of authority who does not combine with it a state of pride, unless he has learned to carry humility in equal measure to his authority, or even to a greater measure.

If, therefore, I venture to insist that members must learn to be their own authorities, to stand fast by their own freedom and independence, I must be taken to be well aware of the dangers involved. Safely to be your own authority, save of course, in emergencies, you must be a humble, but not an exaggeratedly humble, person. Safely to be entrusted

with freedom, you must combine order and reverence with your freedom. Safely to be independent you must be full of the spirit of service and of understanding.

On this pathway which I am thus describing, the edge of travel is as narrow as that of a razor, as it is said to be on the path of occultism. But there is no spiritual way which is not a path on the highroad of occultism, and every path is strewn with wrecks.

Still, we must not be afraid, and I am sure that if we fortify ourselves against pride and conceit, against self-advertisement and the flattery of sycophants, we shall tread the way, to a triumphant end, even though with bleeding feet.

STRAIGHT THEOSOPHY FOR YOUNG PEOPLE

I write all this to no small extent in the interests of the youth of today who would fain cast off the instructions of authority and enter into the freedom of experience. Young people want experience, as much in Theosophy as in any other field of human endeavour. They are not satisfied with being told the truth, or with reading the truth, as if anybody knew what the truth is. They demand experience of the truths as set forth in Theosophy, and no amount of assertion of authority, or invocation of authority, will content them for more than a little while. They want to be brought face to face with realities. They are impatient realists even more than they are impatient idealists, and it is irksome to them to gain knowledge from lectures or from books.

This is one of the reasons why I am so intent upon what I call Straight Theosophy. Straight Theosophy must enter into the daily lives of young people to help them with all their problems whatever these may be—the problems of youth in every department of their new citizenship. Dr. Montessori has discovered one of the great secrets of childhood. It is for Theosophy to discover another secret—a secret implicit, I am sure, in the Montessori science, but possibly more explicit in the science of Theosophy, though what is the Montessori system but a system of Theosophy of which most Theosophists had not so far thought.

And even if we cannot set the feet of the Young Theosophist upon the road that leads directly to experience—most of us do not ourselves yet know how to place our feet upon this mighty road—we can at least, inspired by Straight Theosophy, set his feet upon the road of happy and ardent adventure, a road which itself leads to the highway of experience. "Nothing venture, no experience win."

For the time being, we can leave out of account the sorrows and all the other major and more tragic issues of life. We can concentrate on: "What does all this delight, this joyous living, mean? What more can be extracted from it? How can we fortify ourselves with it, so that we enter into its purpose and not merely be flotsam and jetsam on its surface?" And then it boils down to the words of the song—"I want to be happy. But I shall not be happy till I make you happy too." Is not this one of the secrets of Straight Theosophy, and of all other Theosophy for the matter of that?

THE THREE THEOSOPHIES

The Theosophy of the Will gives Right Purpose.

The Theosophy of the Mind gives Right Thought.

The Theosophy of the Heart gives Right Feeling.

Each leads to Right Action.

All three are interdependent, and a combination of the three stirs man into God.

I call Theosophy of the Heart Straight Theosophy because there is no straighter, no quicker, no more glowing, relationship than between heart and heart. And the relationship becomes sublime when one heart is full of the richness of sharing, while the other is full of the richness of receiving.

In the world today we need all three expressions of the one Theosophy, but, as I have said, I feel called to emphasize the Science of the Heart, for quick and direct sympathy and understanding are most urgently needed to heal the wounds of war in all nations.

What fundamental principles does the Science of the Heart especially single out?

1. That the experience of one is the experience of all.

That the purpose of evolution is an increasing individualization-universalization by every individual of all experiences, within and without himself. No one knows enough until potentially he knows all.

That suffering will continue until it is shared by all and redeemed by all, and that joy is in prison until it, too, is shared by all. But one who has learned to suffer with all is himself released from suffering.

That the whole Science of Theosophy points to the way of redeeming suffering and releasing joy, showing that every suffering and joy which is shared diminishes the darkness of suffering and intensifies the light of joy, until at last there shall be no darkness at all.

That there is a great sequence of notes in the Scale of the Heart, each of which must be sounded in the heart to the

fullness of its amplitude if the Science of the Heart is to be mastered.

The following sequence is suggested:

1. The sensitive or tender heart;
2. The yearning heart;
3. The seeking heart;
4. The ministering heart;
5. The unfolding or opening or expanding heart;
6. The all-including heart;
7. The One Heart.

I am, of course, reminded of the voice of the Inner God as given to us in *The Voice of the Silence* with its seven sounds or stages. I think much may be found of accord between the two sequences. The "Thunder" motif is certainly the motif of "The One Heart"—that thunder which is so much more than thunder, being the overwhelming master-note of the whole of the evolutionary process.

George B. Arundale

The Humaneness of the Elder Brethren

The Master K. H. writes to Mr. Sinnett:

I hope that at least you will understand that we (or most of us) are far from being the heartless, morally dried up mummies some would fancy us to be . . . few of us would care to play the part in life of a desiccated pansy between the leaves of a volume of solemn poetry. We may not be quite the "boys"—to quote Olcott's irreverent expression, when speaking of us—yet none of our degree are like the stern hero of Bulwer's romance . . . few of us (except such as have attained the final negation of Moksha) can so far enfranchise ourselves from the influence of our earthly connection as to be insusceptible in various degrees to the higher pleasures, emotions, and interests of the common run of humanity. Until final emancipation reabsorbs the *Ego*, it *must* be conscious of the purest sympathies called out by the esthetic effects of high art, its tenderest cords to respond to the call of the holier and nobler human

achievements. Of course, the greater the progress towards deliverance, the less this will be the case, until, to crown all, human and purely individual personal feelings—blood ties and friendship, patriotism and race predilection—all will give way, to become blended into one universal feeling the only true and holy, the only unselfish and eternal one—Love, an Immense Love for humanity—as a *Whole*! . . .

Yet I confess that I, individually, am no yet exempt from some of the terrestria attachments. I am still attracted toward some men more than towards others, and philanthropy as preached by our Great Patron—"the Saviour of the World—the Teacher of Nirvana and the Law" . . . has never killed in me either individual preferences of friendship, love—for my next of kin—or the ardent feeling of patriotism for the country—in which I was last materially individualized."—*The Mahatma Letters* pp. 32-33.

MADAME BLAVATSKY

[In the London Leader]

ELIZABETH JENKINS

ONE day in mid-winter, in a far from fashionable quarter of New York, a very astonishing afternoon call took place. The caller was an Italian, the hostess a Russian; there was also present a shrewd American lawyer. At one point in the conversation, the caller went to the window and stood with his back to the others. In a few moments, from the wintry street, a white butterfly fluttered into the room. The hostess exclaimed testily: "Yes, yes, very pretty! But I can do it too!" Hoisting herself out of her chair, for she weighed almost eighteen stone, she, too, went to the window, and in another moment a second white butterfly floated in. The two together sought a corner of the ceiling—and disappeared. Such incidents were accepted as a matter of course by those on visiting terms with Madame Blavatsky.

Helena Petrovna Blavatsky was, and perhaps still is, the centre of as much angry argument and conflicting evidence as any woman known to history. She was born in Russia in 1831, and at 16 she married an elderly court official, General Nicephore Blavatsky, because one of her young friends had betted her that she would not. Her sporting instincts, however, deserted her at the altar. She refused to consummate the marriage, and with such decision that, within three months, it was dissolved. Wildly irresponsible as her behaviour was, she resembled other great exponents of spiritual power in refusing to have any marital intercourse.

Her indulgent family provided her with means, and for 20 years or more she travelled by herself in the East, and managed to spend some years in Thibet, that remote and mysterious land, the goal of those who want to find out how far it is possible to develop the psychic powers of man.



Her journeyings brought her, at last to America, where, in 1870, she made the acquaintance of Colonel Olcott, an accomplished lawyer, who was keenly interested in spiritualism. Olcott became her life-long friend and disciple and gave up a distinguished career to work with her, first in vindicating the claims of spiritualism, and then in founding The

Theosophical Society.

He and Madame Blavatsky, or H.P.B., as she preferred to be called, occupied separate apartments on adjacent floors in a modest lodging-house in New York, and here took place a series of incidents so extraordinary, that the Western mind instinctively prepared to write them off as super-skillful conjuring and sham. Yet they were not, perhaps, more remarkable than the marvels we ourselves take for granted, such as radiology and television.

To mention but a few of her supernormal powers, she was apparently able to project the "double" of an object she had in mind. On one occasion, she produced, by laying her hand on a sheet of blank paper, the "double" of a photograph known to be hundreds of miles distant. The distinguishing feature of the "double" was that it afterwards disappeared, recalling strangely the old tales of "fairy gifts fading away." More remarkable still was her capacity to "materialize"—to produce solid lasting objects apparently out of thin air; toys to amuse a child, a Turkish pipe for Colonel Olcott, and once, when they were needed, a pair of sugar-tongs. (Some of these things can be seen in the Headquarters of The Theosophical Society at Adyar.) In her famous but, to most, well-nigh incomprehensible book, *Isis Unveiled*, she gives the explanation of this feat, for those who can grasp it, of whom the present writer does not pretend to be one.

1945

MADAME BLAVATSKY

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The explanation concerns the power of an intense force of will to influence atoms and to make them cohere according to a picture in the mind, and it forms an arresting footnote to the saying that Faith can move mountains.

THE DEVOTED COLONEL

Another of her gifts was an astounding skill in hypnotism. Colonel Olcott once looked into the room where he knew she must be, and which afforded no concealment for anyone, let alone so vast a figure. Yet the room was empty. Presently, however, H.P.B. came strolling out. She had been there all the time, but she had inhibited him from seeing her. Sometimes she concealed her doings, so that messages would appear to flash suddenly before his sight; once it was a row of Thibetan characters in gold paint across the glass doors of a bookcase; once, a message on green paper pinned to his bedroom wall, accusing him of not defending H.P.B. when someone abused her in a conversation he had had down-town half an hour before. He had but just returned, and had mentioned the conversation to no one. The awe-inspiring lady had become aware of it by clairaudience. The green paper, just above the washstand, had not been present to his gaze when he washed his hands, but the moment he turned round, it was reflected in his shaving mirror. Sometimes, it got too much even for Colonel Olcott; there were moments when he was tired of not knowing whether he saw or didn't see; but his devotion never wavered.

Living in the same household as H.P.B. was to be rocked continuously as with the throes of a bodily and spiritual earthquake. Not only did objects appear from nowhere, strange and awful figures show themselves, black vapours appear to stream across the moon on a cloudless summer's night, and aerial sounds strike the bewildered ear; but H.P.B. in her mere capacity as a human being was sufficiently disturbing. Her vitality and gusto were unquenchable. She was tempestuous, unpunctual, unreasonable; she ate huge meals, pouring jugs of melted butter on to platefuls of fried eggs. She never touched alcohol but she smoked innumerable cigarettes. She laughed like a child; she

swore like a trooper, but, says Colonel Olcott, "she meant no harm." Her appearance was breath-taking; immensely stout, she had fair, wavy hair, large rounded features and a pair of pale eyes whose searchlight gaze could become intolerable. When she went to the theatre, in a "grande toilette" and a hat with feathers, people tittered, until they caught her glance. Then they were suddenly silent.

The writing of *Isis Unveiled* occupied two years, and, during it, H. P. B. showed that Russian capacity for stupendous toil with which we have become respectfully familiar. Often she worked seventeen hours out of the twenty-four. The book is a huge collection largely in the form of dissociated paragraphs, of thoughts, ideas and information on the spiritual lore of the East. Much of it is a digest of abstruse works by other people. As a compilation it is remarkable enough, but Colonel Olcott says that many of the sources she never read with the physical eye. He would see her look up from her writing-table, with eyes focussed as on an invisible book, then copy down matter she had absorbed. Once he queried her transcription of a French passage. She paused for a moment then said irritably "See for yourself," and nodded him to the bookshelf. Lying on top of it was a work which he knew all too well had not been there a moment before. He looked up the passage and found that she had, in fact, miscopied it. A little later, the book had disappeared.

HER LIFE'S WORK

All this, and a great deal more, is narrated by Colonel Olcott in his book, *Old Diary Leaves*, with a legal precision, combined with a calm simplicity, that gives the reader the unmistakable conviction that if he were deluded he was, at least, an honest man; and, indeed, he gives details in which, allowing his truthfulness, it is scarcely possible to see how he could have been mistaken; as, for instance, when he describes how, as they came home after an expedition in bad weather, he was spattered with rain and mud, while H.P.B.'s garments were completely without damp or stain.

She regarded as her life's work the foundation, with Olcott, of The Theosophical

Society, whose three aims were said to be to examine and compare the religions and philosophies of the East, to proclaim the brotherhood of all races, and to develop the occult powers of man. An eventful part of her life was spent in India where she established the Headquarters of The Society; for her last few years she returned to England,

White Lotus Day—May 8

The first official reference to White Lotus Day is an Order issued by the President-Founder and published in THE THEOSOPHIST, May 1892 (Supplement, p. lx) as follows:

EXECUTIVE ORDERS

Theosophical Society,
President's Office,
Adyar, April 17th, 1892.

WHITE LOTUS DAY

In her last Will, H. P. Blavatsky expressed the wish that yearly, on the anniversary of her death, some of her friends "should assemble at the Headquarters of The Theosophical Society and read a chapter of *The Light of Asia* and [extracts from] *The Bhagavat Gita*"; and, since it is meet that her surviving colleagues should keep green the memory of her services to humanity and her devoted love for our Society, the undersigned suggests that the anniversary be known among us as White Lotus Day, and makes the following official order and recommendation:—

1. At noon, on May 8th, 1892, and on the same day in each succeeding year, there will be held a commemorative meeting at the Head-

A Master's Appreciation

H. P. BLAVATSKY: After nearly a century of fruitless search, our chiefs had to avail themselves of the only opportunity to send out a European body upon European soil to serve as a connecting link between that country and our own. . . . She is truthful, and does the best she can for you. . . .

We find a profounder wisdom in her inner Self than you will ever find yourselves able to perceive. . . . We light daily upon traits of her inner nature the most delicate and refined. I pledge to you my word of honour, she was never a *deceiver*; nor has she ever wilfully uttered an untruth.—K. H., *The Mahatma Letters*.

and lived in Avenue Road, Hampstead, an old lady in a bath chair, surrounded by disciples who regarded her as a great religious leader. Those who insisted on turning her into a saint were perhaps as mistaken as those who denied she was anything but a conjurer, but at least, they showed more breadth and understanding.

quarters at which extracts from the before-mentioned works will be read and brief addresses made by the Chairman of the meeting and others who may volunteer.

2. A dole of food will be given in her name to the poor fishermen of Adyar and their families.

3. The flag will be half-masted from sunrise until sunset and the Convention Hall decorated with White Lotus flowers.

4. Members living outside Madras can arrange for their food by applying to the Recording Secretary at least one week in advance.

5. The undersigned recommends to all Sections and Branches [*i.e.*, Lodges] throughout the world to meet annually on the anniversary day, and, in some simple, unsectarian, yet dignified way, avoiding all slavish adulation and empty compliments, express the general feeling of loving regard for her who brought us the chart of the climbing Path which leads to the summits of Knowledge.

H. S. OLCOTT, P.T.S.

Theosophists the world over observe White Lotus Day as a Day of remembrance not only of H. P. Blavatsky but also of all Theosophist workers who have passed over in the course of the year.

H. S. OLCOTT: Him we can trust under all circumstances, and his faithful service is pledged to us come well—come ill. . . . Where can we find an equal devotion? He is one who never questions, but obeys; who may make innumerable mistakes out of excessive zeal, but never is unwilling to repair his fault even at the cost of the greatest self-humiliation; who esteems the sacrifice of comfort and even life something to be cheerfully risked whenever necessary; who will eat any food, or even go without; sleep on any bed, work in any place, fraternize with any outcast, endure any privation for the cause.—K.H., *The Mahatma Letters*.

T. S. SOLIDARITY AND IDEALS

H. S. OLCOTT

1894



THE time seems to have come for me to say a word or two about the constitution and ideals of The Theosophical Society, so that they may be made perfectly plain to the thousands of new colleagues who have entered our membership within the past five years. The American public, out of whose bosom The Society evolved, is entitled to the first word on this subject from their compatriot, whose love for India and absorption in The Society's life have never quenched his patriotic feeling for the land of his forefathers.

After the lapse of nineteen years, the small group of friends who casually met in the drawing-room of H. P. Blavatsky, in Irving Place, New York City, has expanded into a Society with nearly four hundred chartered Branches in the four quarters of the globe; known of all men; discussed, complimented, reviled and misrepresented in almost all languages; denounced usually, but sometimes praised, in the pulpit and the press; satirized in literature, and grossly lampooned on the stage—in short, an important factor in modern thought and the inspiring cause of some high ideals. Like every other great movement, it has its centres of intensest activity which have developed amidst favouring environments, and, as in other cases, the evolutionary force tends to shift its swirl from place to place as these conditions change. Thus, for instance, India was the first centre where the thought-engendering power accumulated, and our movement overspread the Great Peninsula from North to South, from East to West, before it flowed westward. What was done at New York as but the making of the nucleus, the bare launching of the idea. When the Founders sailed away to Bombay, in December, 1878, they left little more than the name of The

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Society behind them; all else was chaotic and unmanifested. The breath of life entered its infant body in India. From the great, inexhaustible store of spiritual power garnered up there by the Ancient Sages, it came into this movement and made it the beneficent potentiality it has become. It must be centuries before any other country can take its place. A Theosophical Society with its base outside India would be an anomaly; that is why we

went there.

The first of the outflowing ebb went from India to America in 1885-6. Ceylon came into line six years earlier, but I count Ceylon as but an extension of India. After America came Europe. Then our movement reached Burma, Japan and Australasia. Last of all, it has got to South Africa, South America and the West Indies.

What is the secret of this immense development, this self-sowing of Branches in all lands? It is the Constitution and proclaimed ideals of The Society; it is the elastic tie that binds the parts together; and the platform which gives standing room to all men of all creeds and races. The simplicity of our aims attracts all good, broad-minded, philanthropic people alike. They are equally acceptable to all of that class. Untainted by sectarianism, divested of all dogmatic offensiveness, they repel none who examine them impartially. While identified with no one creed, they affirm the necessity and grandeur of the religious aspiration, and so bid for the sympathy of every religious-minded person. The Society is the open opponent of religious nihilism and materialistic unbelief. It has fought them from the first and won many victories among the best educated class. The Indian Press testifies to its having stopped the tendency towards Materialism, which was so strong among the college graduates before our advent. This

fact is incontestable, the proofs are overwhelming. And another fact is, that a drawing together in mutual goodwill has begun between the Hindu, Buddhist, Parsi and Musalman Fellows of The Theosophical Society; their behaviour towards each other at the Annual Conventions and in the local Branches shows that. It is a different India from what it was prior to 1879, and the late tour of Mrs. Besant lightened up the sky with prophetic brightness.¹

HOW TO DISCUSS THEOSOPHY

Some wholly superficial critics say that Theosophy suits only the most cultured class, that they alone can understand its terminology. No greater mistake could have been made; the humblest labourer and the average child of seven years can be taught its basic ideas within an hour. Nay, I have often proved to adult audiences in Ceylon that any ordinary child in the school I might be examining or giving the prizes to, could without preparatory coaching be got to answer on the spur of the moment my questions, so as to show that the idea of Karma is innate. I will undertake to do the same with any child of average cleverness in America or Europe. He will not know the meaning of the word, but instinct will tell him the idea it embodies. It all depends on the way the questions are put to him. And I may add that the value of our public lectures and our writings on Theosophy follows the same rule. If we fail with an audience, it is because we do too much "tall talking," make our meaning too obscure, indulge in too stilted language, confuse the ideas of our hearers, choose subjects too deep for a mixed public, and send our listeners away no wiser than they were before we began. They came for spiritual nourishment and got dry bran without sauce. This is because we do not think clearly ourselves, do not master our subjects properly, and being actually unfit to teach, and knowing it, wander about through jungles of words to hide our incompetency. What we most need is the use of common sense in discussing our Theosophy, plain, clear exposition in plain language of our fundamental ideas. No one need try to persuade me that it cannot be done, for I know the contrary.

¹ Her first visit to India began on 9 Nov. 1893 and ended 20 March 1894.

One reason for our too general confusion of ideas is that we are prone to regard Theosophy as a sort of far-away sunrise that we must try to clutch, instead of seeing that it is a lamp to light our feet about the house and in our daily walks. It is worth nothing if it is but word-spinning, it is priceless if it is the best rule and ideal of life. We want religion to live by, day by day, not merely to die by at the last gasp. And Theosophy is the divine soul of religion, the one key to all Bibles, the riddle-reader of all mysteries, the consoler of the heart-weary, the benign comforter in sorrow, the alleviator of social miseries. You can preach its lesson before any audience in the world, being careful to avoid all sectarian phrases, and each hearer will say that it is *his* religion. It is the one Pentecostal voice that all can understand. Preaching only simple Theosophy, I have been claimed as a Musalman by the followers of Islam, as a Hindu by Vaishnavas and Shaivites, as a Buddhist by the two sections of Buddhism, been asked to draft a Parsi catechism, and at Edinburgh given God-speed by the leading local clergyman, for expressing the identical views that he was giving out from his pulpit every Sunday! So I know, what many others only suspect, that Theosophy is the informing life of all religions throughout the world. The one thing absolutely necessary, then, is to cast out as a loathsome thing every idea, every teaching which tends to sectarianize The Theosophical Society. We want no new sect, no new church, no infallible leader, no attack upon the private intellectual rights of our members. Of course, this is reiteration, but all the same necessary; it ought to replace a "Scripture text" on the wall of every Theosophist's house.

Hypocrisy is another thing for us to purge ourselves of; there is too much of it, far too much, among us. The sooner we are honest to ourselves the sooner we will be so to our neighbours. We *must* realize that the Theosophical ideal of the perfect man is practically unattainable in one life, just as the Christ-idea of perfection is. Once realizing this, we become modest in self-estimate and therefore less inflated and didactic in our speech and writings. Nothing is more disagreeable than to see a colleague, who probably has not advanced ten steps on the

way up the Himalayan slope towards the level of perfection where the great Adepts stand and wait, going about with an air of mystery, Burleighian nods, and polysyllabic words implying that he is our pilot-bird and we should follow him. This is humbug, and not the result of auto-suggestion, rank hypocrisy. We have had enough of it, and more than enough. Let us all agree that perhaps none of us is now fit for spiritual leadership, since not one of us has reached the ideal. Judge not, that ye be not judged, is a good rule to observe, in this Society, specially; for the assumption of perfection or quasi-perfection, here and there, has deceived us into believing that the ideal *can* be reached, and that whoever does not show that he has reached it is fair game for the critic and the (moral) torturer.

GREAT OCEAN OF WISDOM

Those who fancy that a vegetable diet or daily prayers, or celibacy, or neglect of family duties, or lip-professions of loyalty to the Masters, are signs of inward holiness and spiritual advancement, ought to read what the *Gita*, the *Dhammapada*, the *Avesta*, the *Koran* and the *Bible* say on that subject. One who in spiritual pride reproaches another for doing none of these things, is himself the slave of personal vanity, hence spiritually hemiplegic. Let us keep, cling to, defend, glory in the ideal as such; let nothing tempt us to debase it or belittle it; but let us have the manly honesty to admit that we do not embody it, that we are yet picking the shells on the beach of the unfathomed and uncrossed great ocean of wisdom; and that we, though celibates, vegetarians, "faithists," psychics, spiritual peacocks, or what not, are not fit to condemn our neighbour for being a husband, an affectionate father, a useful public servant, an honest politician or a meat-eater. Perhaps his Karma has not yet fructified to the stage of spiritual evolution. Or who knows but that he may be a *muni*, "even though he leads the domestic life." We can't tell. One of the curses of our times is superficial criticism. How true the saying of Ruskin that "any fool can criticize!"

One thing that will help our good resolutions is to throw more of our strength into

The Theosophical Society, instead of giving it all to our personalities. By forgetting ourselves in building up The Society, we shall become better people in every respect. We shall be helpers of mankind a thousand-fold more than by the other plan. When I say The Society I do not mean a Branch or a Section, that is to say, a small fragment or a large piece of it. I mean The Society as a whole—a great Federation, a large entity, which embraces us all and represents the totality of our intelligence, our goodwill, our sacrifices, our unselfish work, our altruism; a *fascies* composed of many small rods that might be separately broken, but which, bound together, is unbreakable. The activity at the Headquarters of any given Section is apt to blind the eyes of new members and make them fancy that the Section is the chief thing, and the Federation but a distant mirage. From the office windows of Madison Avenue or Avenue Road, Adyar seems very far away, and the fact of its being the actual centre of the whole movement is sometimes apt to be forgotten. This is not due to ill-will, but to the complete autonomy which has been conceded to the Sections.

The President-Founder drew a circular plan showing the Sections and territories in the segments with The Theosophical Society on the periphery binding them together with its protecting rim. He went on to say:

The heart, or evolutionary centre, is Adyar, or whatever other place may have the Executive Staff in residence; just as Washington is the heart of our American Union, London that of the British Empire, Paris that of France, and every other capital of any other nation, that of that particular government. The boast of all Americans is that the Federal Government lies like eider-down upon the States in times of tranquillity, yet proves as strong as tempered steel at a great national crisis. So in the lesser degree is the federal constitution of The Theosophical Society, and in that sense have I ever tried to administer its business. We have passed through the recent crisis¹ with

¹ The records of The Society do not indicate any events deserving the words "recent crisis"—unless they refer to events in 1892. On February 1st of that year, Colonel Olcott sent in his resignation as President to the then Vice-President, Mr. W. Q. Judge. His reasons

case and safety because of our Constitution, and it is due to that that we are today stronger and more united than ever before.

were that his health seemed about to give way completely under the strain of rheumatism and the effects of prolonged residence in the tropics. In April, he agreed to postpone the resignation, as various legal matters had to be transacted before he could give up his post, and as Mr. Judge could not take charge immediately as President. Appeals came to Colonel Olcott from all sides to withdraw his resignation. After several months' stay at Ootacamund, his health improved so greatly that in August he revoked his letter of resignation.—C.J.

Behind us is a wrack of storm-clouds, before us the sun of peace shines. I call upon every loyal member of The Society to do what he can to strengthen its solidarity, to do which he need not desert his household and flit away to some Headquarters. In doing the work that lies nearest to hand and creating a new centre of Theosophical activity about himself, he is furthering the cause which our Society represents probably better than if he went, uninvited, to join a staff where he might be but a supernumerary.

A MODERN APPROACH TO TRUTH

RONALD FUSSELL

IN a striking passage in one of his latest books, Dr. Paul Brunton has, I think, adumbrated as well as it can be done the spirit of a world religion suited to this age. "I am a believer," he says, "in most of the great faiths according to the interpretation which, I hold, their own Founders gave to them. I am a Christian to the extent that I concur with Saint Paul in saying: 'And if I have the gift of prophecy, and know all mysteries and all knowledge, and have not love, I am nothing.' I am a Buddhist to the extent that I realize, with Gautama, that only when a man forsakes all his desires, is he really free. I am a Jew to the extent that I believe profoundly in the saying: 'Hear, O Israel, the Lord our God is One.' I am a Hindu to the extent of believing and practising the kingly science of Yoga, the science of union with the spiritual Self. I am a Muhammadan to the extent that I rely on Allah above all else. And finally, I am a follower of Lao-Tse to the extent that I accept his perception of the strange paradoxes of life."

Men of spiritual capacity, striving to fulfil their destiny, are now more detached than ever they were from the forms of any one religion. I do not mean that they need no religion, but their outlook has made one of those subtle shifts of emphasis that can produce such striking results.

Through an enlightened psychology, particularly where it has followed and been illuminated by the Yoga systems of the East, all religions, all forms and objects of devotion, even the laws of morality, are seen not solely as teaching the

rightness of the good life here and now, but as methods whereby man can attain to something immeasurably more than man; whereby the sprout of divinity can spring from the husk of the seed of his mortal self.

That is the new emphasis. Religious teaching is in the true sense the teaching of a method. Sensible workmen do not worship one method or process to the exclusion of any other, though they may be prejudiced in favour of what is familiar. No shipwright would imagine that there is no other way of building a ship than his own.

And just as a ship-designer would study the practical work of the best ship-builders no less than theoretical construction, so the modern aspirant to the path of spirituality takes all spiritual teaching and the lives of spiritual pioneers for his province.

The field is rich: he needs the more discrimination. He needs an enlightened intuition. But he does not need and will not yield to dogmatism or priestocracy in any form. His own reason must be his guide, yet he must walk in the beautiful spirit of humility, conscious, even at his best, of his own ignorance.

"God," says Jacob Boehme, "dwells in love and humility." Can we doubt such a daring flight of truth when we see the humility of the finest men? If God, then, be humble, how can men approach Him but in humility. And these two trends, I think, sum up the approach to truth of the finest minds of today: Freedom, and Humility.

THE BLESSING OF THE BUDDHA

GEORGE S. ARUNDALE

[The Vaisakh article in the April THEOSOPHIST was intended to keep readers overseas in touch with the Festival on the Full Moon of May 27. This talk, which will reach hundreds of readers in the East, was given last year and has been adapted to the times of the Ceremony this year.]

WE are approaching the Vaisakh Festival which comes to its zenith at 8.19 a.m. on May 27, Adyar time. This is the time the Lord lifts up the Rod of Power and the Lord Buddha appears, to shed His Blessing on every creature in the world. One should be asleep either half an hour or an hour beforehand and at least half an hour afterwards, for much goes on afterwards. Half an hour before, it is extremely interesting to see the Elder Brethren place themselves in Their respective positions in the great centre of the Plateau, and then one's attention is exclusively occupied with the words of the Lord Maitreya and the appearance of the Lord Buddha. Afterwards in various houses or homes or ashramas or on the Plateau itself the Elder Brethren may be receiving Their pupils and other friends. There will be a kind of reception either at Shigatze or somewhere else, possibly on the slopes of the Himalayas or in Southern India.

You have to realize you should be able to distinguish, though it is very difficult to distinguish, for the pressure of the Blessing is so overwhelming, between the Blessings that may have been given in 1945 and 1944 and so on. Just as in the Asala Festival we are told the Commentary on the great Sermon varies from time to time according to the circumstances of the world, even so the Blessing varies to meet the needs of the world, so that the Blessing fits the needs perfectly.

It is not an exaggeration to say the coming Vaisakh Festival in which we shall all take part, if we are able to take part, is already forthshadowing the nature of the Blessing-to-be, at all events in some slight measure, which will come in its fulness and richness and splendour when the Moment arrives.

Already there are people gathered on the Plateau—people living, as Bishop Leadbeater

has told us, in black tents before the actual Ceremony itself takes place. It is a great Event to which people have been looking forward throughout the whole year. It is a very wonderful opportunity for those who are present physically. That is not possible for us, but we can be present super-physically, and if we give ourselves time and allow ourselves to remember, we will remember something.

Most people do not take occultism seriously or scientifically. They imagine they can rush to the Vaisakh or the Asala without preparation and then they hope they can remember, or they are so certain they cannot remember anything that there is an inhibitory wall between them and any remembrance. Anyone with any scientific understanding of occultism knows these great Festivals must be remembered in order to be effective, and he prepares little by little, day by day, and night by night to remember. He does this constantly both day and night returning at the highest level he can reach. He is bound to fall down. No one can maintain a level beyond the normal stage for a very long period.

But he can try to live as nobly and greatly as possible at his highest stage of evolution. He goes on doing that, he thinks of the Elder Brethren constantly, he thinks of anything aspirational and great so far as the emotional and mental outlook is concerned, he lives in a very special atmosphere and can be wafted into a very intimate relationship with all that occurs at the Vaisakh Festival and his ordinary non-remembering self down here. If he prepares himself beforehand he will certainly have flashes, and if these preparations occur before Vaisakh he will have anticipations of what will be likely to take place of a special fragrance, colour, rhy-

of blessing—of those he will possibly have some anticipatory revelation that will help him enormously to find himself at home when the time comes.

Even if he is not able to go to sleep, when his consciousness is linked to the tremendous Consciousness that will cover the whole of the Plateau he will be in a condition that will be of immense benefit to him. It will literally make a new man of him, so far as his ideals are concerned. He will not be able to change very radically externally perhaps. Only in the region of becoming a spiritual man he will be changed. He will undergo through the Vaisakh Ceremony what the Christians call "Conversion." He will be converted to an expansion of consciousness beyond the normal consciousness usual to him.

There are only a few days left before the Vaisakh Ceremony. Even supposing you have not been able to do much by way of preparation, you should use imagination and intuition to probe into what may possibly be the special intimation that will come through the Blessing, and you ought to be able in the forenoon of Sunday to say to yourself, even though you may not be inclined to say it to anyone else, "I think I know what I have to do."

The Blessing is not only Universal but it is as well individual and intimate and comes according to the individual's capacity to receive it, which may be wonderful or microscopic. What are we going to be able to hold, collectively or individually, on the ensuing Vaisakh in terms of the Blessing?

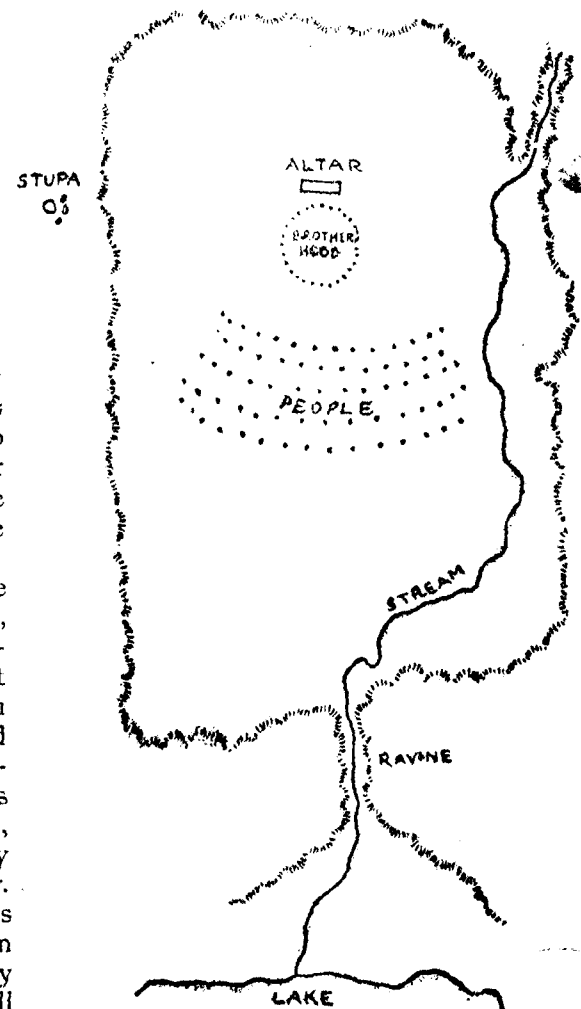
Very often when the Elder Brethren see we have not been able to remember well, they use the opportunity of these little conversations to try to impress upon us what we ought to have remembered had we been at that stage of evolution when we could have remembered. It is impossible to lacerate the various intervening consciousnesses so that the memory tears its way through, but They will try to impress us as strongly as possible with the motif of the Blessing.

And I certainly feel myself in a tremendous "state of eagerness to have some realization by something of the Blessing such as I may all be able to receive. I know that it will modify my Theosophical and political way

and all my other ways if I can have any true remembrance.

With the uplift that comes we shall have a sense of our own worthwhileness, we shall have a sense of our own power to conquer darkness and some day to dwell in everlasting Light. All that encouragement, and a tremendous encouragement it is, we will certainly receive. But one would like to be able in a very humble way to cooperate a little more directly with the Elder Brethren during these times which are times of very great difficulty as well as of very great opportunity.

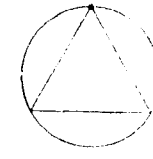
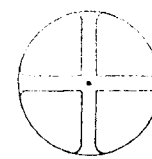
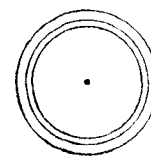
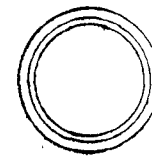
I always think it is a very great pity our Theosophical School is closed at the wrong time. While one does what one can with



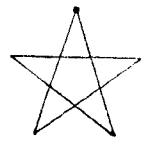
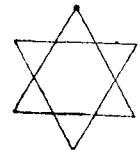
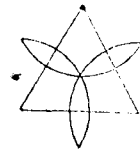
Vaisakh Plateau in the Himalayas



The Fiery Rod
from Shamballa



The Movements
in the Ritual



the children far away, it is easier to shepherd people when they are living in comparative proximity. I am always anxious to be sure every resident of Adyar will be there. Some will certainly be there without any help from me. One must be sure one has not been too much occupied with shepherding them at the expense of entering into the spirit of the Ceremony itself. Sheep do go astray and the shepherd has difficulty in keeping the flock together. Some may wish to stop and look at the scenery and the shepherd has to say, "We have no time just now. We can look at all this on the way back." That is quite a commonplace when one takes a party of residents. You can never be quite sure of all keeping together. Something will be distracting the attention of those who are not overwhelmed with the idea of going to the Ceremony itself.

Bishop Leadbeater used to have difficulty sometimes with people and with a great effort of the will, just before the Ceremony began, he would flash them into place where they

should have been, extracting them from their lower bodies and producing them in their higher bodies at whatever function they might be needed. He always used to tell these people: "Do not come with all kinds of preoccupations in thoughts, feelings, and emotions. Very many people are so much immersed in certain things that affect them they take all that with them and it revolves and revolves and revolves in them sometimes to the partial exclusion of important elements in the Ceremony."

When you go to sleep, if I may use the phrase, just become an empty vessel which emits a marvellously reverent sound. Then do not get excited. When 7.45 (Sunday morning) comes and you are not asleep, do not say, "Oh, I cannot get to sleep." When 7.50 comes, "I am not asleep." When 7.55 comes, "This is hopeless. I may as well get up." Not at all. You can be there even if your consciousness is here. There are psychologists who can extract the necessary meed of consciousness from our waking consciousness, add it to the other attributes

The diagram of the Vaisakh Plateau shows the circular grouping of the Brotherhood for the stately ritual in which they chant a salutation to the Lord Buddha. In the midst of the ritual the Lord Maitreya materializes, holding in his hand the fiery Rod of Power, physical fulcrum of the forces of the Planetary Logos. The Lord Maitreya's position is represented by the point within the second and third circles and at the apex of the triangles and five-pointed star, nearest the altar stone. When the seventh stage is reached, the Elder Brethren cease chanting, and the Lord Maitreya, raising the Rod of Power above His head, utters a sonorous Pali invocation, "All is ready, Master, come!" and the Lord Buddha appears as a "gigantic figure floating in the air just above the southern hills." The ceremony is fully described in C. W. Leadbeater's book, *The Masters and the Path*, for which these diagrams were drawn.

SEVENTY YEARS YOUNG

GEOFFREY HODSON

["The child is born! Hosannah!" exclaimed the President-Founder, joyously announcing the birth of The Theosophical Society, 17th November 1875. The Seventieth Anniversary will be celebrated by Theosophists the world over on November 17 next, also at the International Convention to be held at Adyar in December.—E.D.]

THE history and development of The Theosophical Society is, and for active F.T.S. will continue to be, an interesting and illuminating study. The Society is now completing the seventieth year of its existence. It appears to have passed through at least two chief phases and its members to have used three distinct approaches to the study, acceptance, and presentation of Theosophy.

The two chief phases which I think are discernible in the life of The Society up to the present are, first, the unveiling of a fragment of the Wisdom Religion, chiefly but not entirely during the lifetime of Madame Blavatsky, and, second, the expansion and the practical application of that fragment to international and national affairs, to world religion, education, and social reform.

The three chief approaches which have been made by F.T.S. to Theosophy up to the present might be named, first, the strictly scientific or "doctrineless," in which no idea, even though of Mahatmic origin, is to be regarded as established fact until its truth has been objectively demonstrated; second, the "scriptural" in which Mahatmic teachings, whether by letter or through H.P.B., are accorded biblical authority and finality; and third, the "doctrinal," which is marked by both intellectual assent and intuitive, interior experience of Theosophical doctrines. In addition, direct occult research has been carried out by a small number of those who employ this third approach.

FIRST, THE UNVEILING

Of the two phases, the first was publicly opened by the writing and publication of *Isis Unveiled*. Concerning the process of the production of this work, Colonel Olcott, chief historian of this phase, writes as follows:

"Then, whence did H.P.B. draw the materials which compose *Isis*, and which cannot be traced to accessible literary sources of quotation? From the Astral Light, and, by her soul senses, from her Teachers—the "Brothers," "Adepts,"

"Sages," "Masters," as they have been variously called. How do I know it? By working two years with her on *Isis* and many more years on other literary work." (*Old Diary Leaves*, First Series, 208.)

"Most perfect of all were the manuscripts that were written for her while she was sleeping. The beginning of the chapter on the civilization of Ancient Egypt (vol. i, chap. xiv) is an illustration. We had stopped work the evening before at about 2 A.M. as usual, both too tired to stop for our usual smoke and chat before parting; she almost fell asleep in her chair while I was bidding her good-night, so I hurried off to my bedroom. The next morning, when I came down after my breakfast, she showed me a pile of at least thirty or forty pages of beautifully written H.P.B. manuscript, which, she said, she had had written for her by—well, a Master, whose name has never yet been degraded like some others. It was perfect in every respect, and went to the printers without revision.

"Now it was a curious fact that each change in the H.P.B. manuscript would be preceded either by her leaving the room for a moment or two, or by her going off into the trance or abstracted state, when her lifeless eyes would be looking beyond me into space, as it were, and returning to the normal waking state almost immediately. And there would also be a distinct change of personality, or rather personal peculiarities, in gait, vocal expression, vivacity of manner, and, above all, in temper." (*Op. cit.* 211-212).

"She has herself described in a family letter . . . her psychical experience while writing her book: 'When I wrote *Isis* I wrote it so easily that it was certainly no labour, but a real pleasure. Why should I be praised for it? Whenever I am told to write, I sit down and obey and then I can write easily upon almost any thing, metaphysics, psychology, philosophy, ancient religions, zoology, natural sciences, what not. I never put myself the question "Can I write on this subject?" . . . or, "am

1945

SEVENTY YEARS YOUNG

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equal to the task?" but I simply sit down and write. Why? Because *somebody who knows all* dictates to me. My Master, and occasionally others whom I knew on my travels years ago. . . . I have hinted to you before now about them . . . and I tell you candidly, whenever I write upon a subject I know little or nothing of, I address myself to *them*, and one of them inspires me, i.e., he allows me to simply copy what I write from manuscripts, and even printed matter that pass before my eyes, in the air, during which process I have never been *unconscious* one single instant." (*Op. cit.*, 213-214).

This process of unveiling the Gnosis to modern man continued throughout the lifetime of H. P. B. and culminated in her day in the writing and publication of that monumental work *The Secret Doctrine*.

Despite the disclaimer in the Preface to the First Edition, *The Secret Doctrine* consists of verses from an entirely Occult Book, presumably available in its entirety only to the Mahatmas, and of commentaries thereon which only a very highly instructed occultist could have written.

A study of the life of H. P. B. reveals that while she possessed powers of direct investigation, her greater works were largely written under the inspiration of the Adepts; for, in addition to the above quotation, in *The Mahatma Letters* we find H.P.B. writing to Mr. Sinnett: "I am at 47th Street, New York, writing *Isis*, and His voice dictating to me." (Letter CXL).

Immeasurably great though the Mahatmic unveiling through letters and through H. P. B. proves to be, it is nevertheless described as fragmentary. Only a corner of the curtain which conceals the occult wisdom from the world is said to have been raised. Mr. A. P. Sinnett made a unique contribution to this early phase. His fine mind and trained literary faculty enabled him to cast into a form comprehensible to western intelligence the teachings he received in letters, written mostly, it has been said, by pupils of the Adepts at Their direction.

During this first phase the essential duality of the life of The Theosophical Society began to be apparent. The relatively exoteric work of revealing and promulgating philosophic doctrines, formulating terms, and establishing organizations was accompanied and largely inspired by esoteric activity. This concerned the occult life of certain individual F.T.S. who were admitted to the privilege of personal relationship with the Masters whether as pupils on probation, accepted disciples, or Initiates of the Greater Mysteries. Apparently no secret was made of the fact that both of the Founders enjoyed this

privilege. Certain Hindu members, including T. Subba Row, Mohini Chatterji, and Ramaswamy Aiyer, whose vivid account of a physical meeting with the Master M. has been published, were acknowledged disciples of the Masters. Some members of the Inner Group, founded from London and the original nucleus from which the E.S. developed, were also admitted to the privilege of discipleship during the lifetime of H.P.B. Dr. Besant and C. W. Leadbeater participated in this esoteric life of The Society, the Master K.H. informing Mr. Leadbeater of his pupilhood by means of a letter which is extant. This occult activity, initiated by the Masters and H.P.B., has continued to the present day, though general references to individual attainment are less in evidence today than was apparently the practice in H.P.B.'s day.

SECOND, THE APPLICATION

The second phase in the life of The Society of expansion and application to life of the first teachings overlapped considerably and ran concurrently with the first. In those days, it was contributed to chiefly by H.P.B. herself, also by Col. Olcott, A. P. Sinnett, Mohini Chatterji, T. Subba Row, and Dr. Anna Kingsford. In addition to a knowledge of Hindu, Buddhist and Hermetic philosophy, these F.T.S. were themselves possessed of powers of seership. In Subba Row's case both knowledge and faculty were said by Colonel Olcott to be regained from a former life. In a "Sketch of the Life of the late T. Subba Row" by Col. Olcott, appearing in *A Collection of Esoteric Writings*, we read:

"It was as though a storehouse of occult experience long forgotten had been suddenly opened up to him: recollection of his last preceding birth came in upon him: he recognized his Guru, and thenceforward held intercourse with him and other Mahatmas; . . . His stored-up knowledge of Sanskrit literature came back to him, and his brother-in-law told me that if you would recite any verse of Gita, Brahma-Sutras or Upanishads, he could at once tell you whence it was taken and in what connection employed."

When C. W. Leadbeater entered The Society the Master D. K. (stated to be at that time an Arhat), H.P.B., and Subba Row instructed him in occult science and practice. Under their direction, and doubtless that of his own great Master, he in his turn gradually both recovered knowledge of his past incarnations and developed the power of occult research. In this experience he was later joined by Dr. Besant, and these two continued and extended the second phase. They contributed a wealth of new Theosophical literature founded both on instructions

from the Masters and their own direct investigations. After deep study of the original teachings and of the philosophies of Hinduism and Buddhism as well as of those of Egypt and Greece, these two great pioneers made a long series of investigations into Cosmogony, the superphysical worlds and human vehicles and states of consciousness therein. The Theosophical *Manuals*, *Occult Chemistry*, *Man Visible and Invisible*, *Thought-Forms*, *A Study in Consciousness*, proved to be forerunners of a series of most valuable books expanding the original teachings. Dr. Besant and C. W. Leadbeater also initiated and led many experiments in the application of Theosophy to world problems and activities.

An interesting record of the early stages of this phase occurs in G. R. S. Mead's *Did Jesus Live 100 B.C.?* In his scholarly investigations into Christian origins, Mead sought the aid of occult students of his acquaintance, amongst whom was C. W. Leadbeater. Of these researches Mead writes:

"It has been my good fortune—for so I regard it—to know a number of people who have their subtler senses, to a greater or less degree, more fully developed than is normally the case, and also to be intimate with a few whose power of response to extra-normal ranges of impression, vibration, or stimulation . . . is highly developed. These latter are my personal friends, whom I have known for many years, and with whom I have been most closely associated. From long knowledge of their characters, often under very trying circumstances, I have no reason to believe they are trying to deceive me, and every reason to believe in their good faith. . . .

"But such explanation [of thought-reading and imaginative dramatization as accounting for clairvoyance] seems somewhat feeble to one who, like myself, has taken down laboriously dictated passages from MSS., described, for instance, as written in archaic Greek uncials—MSS. the contents of which, as far as I am aware, are not known to exist—passages laboriously dictated letter by letter, by a friend whose knowledge of the language extended hardly beyond the alphabet. Occasionally gaps had to be left for certain forms of letters, with which not only my colleague, but also myself, were previously entirely unacquainted; these gaps had to be filled up afterwards, when the matter was transcribed and broken up into words and sentences, which turned out to be in good construable Greek, the original or copy of which, I am as sure as I can be of anything, neither my colleague nor myself had ever seen physically. Moreover, I have had dates and information given by these methods which I could only verify afterwards by long and

patient research, and which, I am convinced, no one but a widely read scholar of classical antiquity could have come across." (*Op. cit.*, pp. 18-19, 22-23).

FRUITS OF OCCULT RESEARCH

The fact is noteworthy that when Dr. Besant and C. W. Leadbeater published under their own names the fruits of their occult researches, they were very careful to distinguish between their proffered ideas and the teachings of the Adepts. They unfailingly insisted that their work was experimental, human, limited, and in no sense of Mahatmic authority. C. W. Leadbeater defines this attitude to his own investigations and ideas in his book applying Theosophical teachings to Christian doctrines and practice, *The Science of the Sacraments*:

"Humbly following in the footsteps of the mighty Indian teacher of 2,500 years ago, the Lord Buddha, we would say to you what he said to the people of the village of Kalama when they came and asked him what, amid all the varied doctrines of the world, they ought to believe:

"Do not believe in a thing merely because it is said; nor in traditions because they have been handed down from antiquity; nor in rumours, as such; nor in writings by sages, merely because sages wrote them; nor in fancies that you may suspect to have been inspired in you by an Angel (that is, in presumed spiritual inspiration); nor in inferences drawn from some haphazard assumption you may have made; nor because of what seems an analogical necessity; nor on the mere authority of your own teachers or Masters. But we are to believe when the writing, doctrine or saying is corroborated by our own reason and consciousness. For this I have taught you, not to believe merely because you have heard; but when you believe of your own consciousness, then to act accordingly and abundantly." (Kalama Sutta of the *Anguttara Nikaya*).

"That is a fine attitude of the teacher of any religion to take, and that is precisely the attitude we wish to take. We are not seeking for converts in the ordinary sense of that word. . . . We have found this philosophy useful to us; we have found it helps us in difficulties, that it makes life easier to bear, and death easier to face, and so we wish to share our gospel with you. We ask no blind faith from you; we simply put this philosophy before you and ask you to study it, and we believe that if you do so you will find what we have found—rest and peace and help, and the power to be of use in the

world." (*Op. cit.*, 2nd Edition, pp. 663, 664, 665).

The present and third President, Dr. G. S. Arundale, has continued this phase of direct research. Amongst his numerous works, *The Lotus Fire*, founded upon the Secret Doctrine, but otherwise the product of his own direct illumination, takes its place as one of the immortal classics of Theosophical literature.

The awakening and use as a means of occult research of the powers of the higher consciousness and of trained clairvoyance is so unique and so significant a characteristic of the contribution to world-thought made by The Theosophical Society that it justifies a brief digression from the direct path of history. The exercise of clairvoyance as an instrument of research and the publication of the results would appear to have its advantages and disadvantages, both of which have already been apparent in the history of The Society. The advantages are primarily the maintenance of a fluidic and expanding view of Theosophy, so that the original teachings tend less to be crystallized into fixed dogmas. A second advantage has been the encouragement of members to seek their own direct realization. In fact, large numbers of F. T. S. have been inspired by the lives and teachings of the great occult investigators in The Theosophical Society to seek the way of knowledge by an ascetic mode of life, high aspiration and constant service similar to their own.

LIBERTY OF THOUGHT

One result of this advantage has been to produce in The Society not only a number of self-illuminated and unshakably loyal men and women, but also a number for whom certain of the basic teachings of Theosophy and the existence of the Masters of the Wisdom are experienced facts. This inner certitude is well expressed in a recent letter to the members of the New Zealand Section from its General Secretary, Miss E. Hunt: "We have reason to believe intensely in the guidance of the Elder Brethren who founded this Society that it might be a channel for potent forces needed in this century."

This attainment of direct realization and intuitive perception by a large number of its members has enabled The Society to withstand every one of its severe shakings from within and the many attacks made from within and without, both of which apparently are essential factors in its development into an ever more perfect instrument. As long as this mystical life of interior realization, so marked at the present time, continues to be a characteristic of The Society it will live. If it dies out, which is unthinkable, then

The Society could die. For there would be nought left but the activity of the analytical, critical mind, which, left to itself, inevitably places the intuition in eclipse. Under such a condition, discordant wrangling concerning both personalities and doctrines, attack and abuse of those holding different views, would tend to arise, destroying the dignity and the coordination of effort essential to the success of any great work.

The chief disadvantage of the publication of the fruits of occult research is that a tradition might be formed, an orthodoxy develop, which, because of its purely human origin, could limit the field of Theosophical inquiry. Furthermore, where later teachings seem to disagree with earlier, and still later statements differ from either or both, conflict could arise between the protagonists of the various views. This disadvantage is obviously foreseen by the present General Council, which with every issue of the international magazine, *THE THEOSOPHIST*, does its best to minimize the possibility. Their statement reads:

"Their [F.T.S.] 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 . . . 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. . . . No teacher or writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on another. . . . 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 of others."

"FORWARD WITH BLAVATSKY!"

Despite this appeal by the General Council and this attitude and practice by the majority of F.T.S.—and here a return is made to the path of history with which actually the digression is intimately associated—the disadvantage referred to has not been entirely avoided, as stated above. There has long been a group of F.T.S., following what I have ventured to name the scriptural approach, who do not favour the later teachings.

They prefer to study and teach almost exclusively the writings of Madame Blavatsky and the doctrines propounded, largely, it is said, by pupils of the Masters, in *The Mahatma Letters to A. P. Sinnett*.

Those who favour this view—and fortunately every F.T.S. at present enjoys doctrinal freedom—gave to The Society the term "Back to Blavatsky." This accentuation of the importance of original teachings can be of considerable service to the general Theosophical Movement which now exists and is active both within and without the Parent Society. If the term is a reminder of the necessity of making constant reference, as to a touchstone, to H.P.B.'s writings, it is a useful term. If, however, it implies a scriptural authority for those writings it would seem to be contrary to the Theosophical spirit of free inquiry. If it further implies either going backwards, or limiting Theosophical study and research to those writings, then one conceives that the term could be harmful to the growth of The Theosophical Society; for, in common with all living creations, if it is to endure, The Society must above all things be an intensely dynamic and constantly expanding organization. The individual student's conception of Theosophy itself must in its turn ever become wider and deeper as his studies progress.

Perhaps the term referred to might be modified to "Forward with Blavatsky," as the present President has suggested. A reminder both of the necessity for constant reference to H.P.B. and

of the importance of a flexible outlook is given in this modified term. Amongst his many other and varied gifts, The Society is indebted to its present President for a succession of dynamic ideas and terse utterances. Amongst these is the phrase: "Forward with Blavatsky."

As far as the present writer can discover, and in the period between the two world wars, he has visited most of the Sections and Lodges of The Theosophical Society throughout the world, the present membership in its entirety reveres Madame Blavatsky as the inspired channel through which the first revelations of Theosophy in modern times were made. They are, however, for the most part, also ready to study and, when convinced, adopt the teachings of her pupils and successors. Where reason and intuition dictate, many have come to regard them and the movements arising from them as valuable developments and expansions of the original revelation.

Such, briefly, would appear to be the second and present phase of the life of the T.S. It is marked by direct research and interior realization on the part of members and by the application of Theosophy to politics, education, world religions and social reform. The nature of, a possible third and of succeeding phases is an interesting subject for speculation. Doubtless a third will develop as naturally out of the second phase as that has done from the first. [The Intuition.—ED.]

(In next issue: The Three Approaches)

Stars of Goodwill

Knowing that Goodwill alone can renew the world,
I will try ever to be a shining Star of Goodwill,
Shedding its radiance everywhere.
I will try to be a steadfast pillar of Goodwill in the midst of all illwill.
I will try to make Goodwill active wherever illwill prevails.
I will try to be eager in Goodwill towards the weak and the unhappy,
especially towards animals.

MAY MY WILL EVER BE GOODWILL.

(A Resolve for May 18, Goodwill Day)

—G.S.A.

REHABILITATION

ACROSS THE CHANNEL

(By Airgraph)

FROM Mrs. Adelaide Gardner, dated London, February 26:

We have little news, since posts are slow and it is not possible to send printed matter as yet to either France or Belgium. Major Van Dissel writes tragically of the conditions in occupied Holland, but we are praying that the new offensive will release this part of the country soon. In the liberated areas things go ahead "little by little," he writes. It is slow work because of the transport situation, and that holds true for France and Belgium. A thousand bales of English wool, urgently required for French factories to make essential articles of clothing, took a month or more to get across!

Professor Jean Marcault writes that he is resigning the General Secretaryship of France in April owing to deafness, and will work under the reconstituted Ministry for Education, "where my pen may be used effectively."

I am publishing in *Theosophy in Action* an editorial promulgating the idea of a more closely formed federation for Europe as a skeleton for the Federated States of Europe as suggested by Dr. Besant.

THE WORK IN PARIS

Mademoiselle Pascaline Mallet writes, from the Section Office, Paris, on January 1st:

Mr. Jinarajadasa's cable arrived on December 12th and was a wonderful and happy surprise. I wonder if you realize what it meant to us. It was the first linking up again since France was submerged by the tide of adversity only now slowly receding. We know and feel to a certain extent that no outer circumstances can separate us, but nevertheless our limitations still make us depend, however unwillingly, on outer contacts or at least if we do not consider them indispensable, we prize them none the less.

If I may at all judge by the joy we feel in getting news of our scattered brethren lost sight of for the last four years, I can imagine your own joy as our President—"Father," in getting news of the various National Sections, children of the big family you preside over. However, in your case, news not being limited to letters, these, though no doubt welcome, can only be additional sources of information and contact.

Although we have lost sight of nearly all our members and deplore the loss of at least two-thirds of our library as well as documents and furniture, we feel this momentary eclipse will have been on the whole favourable to the work. Those who write to us are not among the indifferent who stayed in The Society merely by habit, but consider themselves happy and proud to renew their membership and to pledge themselves anew to the spreading of Brotherhood. The response is very heartening.

Our re-opening meeting on December 10th, though hastily organized for various reasons, gathered over 400 people, both members and public. The speakers made clear the reason of the "dissolution" of the French Section by the Vichy Government, the history of the persecution suffered by so many members, particularly by Prof. Marcault, and finally the prospect of future work for the furthering of active brotherhood in a world desperately in need of our ideal.

The Police have not yet left our Headquarters, where they are still busy moving out the stacks of "suspicious" documents which had been gathered from far and wide.

Prof. Marcault is back since October. We are exceedingly sorry that his deafness will prevent his re-election as General Secretary, though of course writing and lecturing are still possible. No doubt he will have written to you on the subject, but as letters do not always reach their destination, I think it just as well to mention the fact in case you are not *au courant*.

Before we can hope to call a Convention together, we must get into touch with our Lodges and members, and it is no quick or easy job as most have changed their residence. We must begin again from the very beginning, but I assure you there is no lack of enthusiasm or will to surmount obstacles and difficulties.

I may perhaps mention here that I have taken up again the duties of Secretary begun in 1940, although home duties have to be carried on at the same time (that is to say looking after my parents—Father is 84—doing the housework, cooking, etc.). Fortunately, circumstances have turned us out of our Versailles flat and we are "refugee" in Paris, which makes it all the easier for the work in Square Rapp. During the winter months the office will be icy cold and we shall just manage to stay a few hours daily for inquirers and work at home.

We are looking forward to receiving *The Theosophist* and *Conscience*, also any books by yourself or Mr. Jinarajadasa that may have been published.

I have practically finished the translation of the Four Books of *The Lotus Fire* (the fifth will have to be done later); but there is not much likelihood of printing it for some considerable time, and before that it will of course be submitted to you for approval. You have used a "new" language for expressing conceptions outside the usual scope of our thoughts, so the unfortunate (or fortunate?) translator had to try and coin equivalent expressions in French, and it was no small enterprise, though a very fascinating one. I only wish somebody could have done it better.

We should very much like to hear about Adyar and something concerning the work you are doing. May we hope to see you back in Europe this year? That would be indeed a joyous prospect to look forward to.

THE RUSSIAN MOVEMENT

Dr. Anna Kamensky writes on the 1st January—she fled from Russia during the Revolution and has since administered the Section from Geneva:

I am happy that we are allowed to continue as a "Russian Theosophical Society Outside Russia." As long as the doors of Russia are closed and no freedom of thought is given, it is wise to work here with refugees. It is a great help and comfort to them, to be recognized as a body belonging to the universal Theosophical Society.

As soon as I had your permission to become at the same time a local member, I entered the Swiss Section, and I have founded already in Geneva a new Lodge, "Peace and Light," which received on 17 November a charter from the General Secretary, Mme F. Scheffmacher. On this occasion, the Swiss Section expressed thanks to me for my 23 years' work and help to the Section. It was a quite unexpected *jubilé* and I was happy to have the appreciation and the affection of the members. I received loving messages from all Centres and Lodges. I have now a vote on the Central Committee. When Dr. Besant sent me to help Switzerland, it was in a very said condition, but now, thank God, the Section has grown splendidly. I am proud and happy to serve her.

As to our Russian movement, it is weak at the present time, but members are faithful and

devoted. From time to time I receive letters showing their beautiful spirit amidst trials and tragedies. When this terrible cyclone shall end, I am sure there will be a rebirth everywhere.

FINLAND CARRIES ON

(By Airgraph)

Mr. Armas Rankka, General Secretary for Finland, to the President:

I am very glad, now that the difficulties caused by the war in the relations between England and Finland have disappeared and postal communication has been re-established, to send you greetings. This enforced silence has been too long. I have tried to get into contact with England by way of Sweden. Every year I have sent in my annual report to Adyar, but I do not know if they have come through. [They have. Ed.]

In June 1943 I was in Sweden as representative of the Finnish Theosophical Society at the annual meeting of the Swedish Theosophical Society in Stockholm, and in September of the same year Mr. van Lilienfeld, General Secretary of the Swedish Section, was in Helsinki at the first meeting of the autumn term. This meeting was at the same time the inauguration of our new Headquarters at Vironkatu 7 C. In May 1944 Miss Franzen of the Swedish Section was our guest and lecturer at the annual meeting, and this year Mrs. Ostelius from Stockholm will lecture at the annual meeting during Easter. This contact with the Swedish Section is the only contact we have had with the Sections of other countries apart from a few private letters, which of late have been very scarce.

All through the war we have been allowed to keep up our Theosophical work without disturbances. The Lodges have held their meetings in Helsinki even at the time of the worst bombardments, although the blackout and the air-raid warnings made it difficult for members to take part. Public lectures have sometimes been given and our periodical, *Teosofi*, has appeared regularly all through the war. Books, too, have been written and published.

The members of the Finnish Section send sincere greetings to you and all our friends in Adyar and England. We have remembered you all through the war with as much warmth of heart as before, so the internal union has remained unbroken in spite of external breaks.

ROOTS OF THE ARYAN RACE

G. S. ARUNDALE

[The other day I had the privilege of addressing a distinguished gathering on the occasion of the inauguration of a diploma course in music under the auspices of Kalākshetra and recognized by the University of Madras. The establishment of this course marks a new era for Indian music in the Presidency of Madras, the result of active cooperation between the authorities of the University and Rukmini Devi. Kalākshetra, under her guidance, is doing wonderful work in the field of the renaissance of Indian culture, and I am profoundly thankful it is being accomplished under the spiritual Banyan Tree of The Theosophical Society.—G.S.A.]

SPEAKING in my official capacity as President of The Theosophical Society, this is a great red-letter day for our movement which is nearly seventy years old. The Theosophical Society has ever been a great dreamland. It has dreamt of Universal Brotherhood, it has dreamt of the search after Truth, it has dreamt of the vivification of the great Faiths of the world, it has dreamt of Right Education, it has dreamt of the rejuvenation of the Arts and the Crafts.

Some of our dreams have become realities, some of our dreams have become facts or are in the process of becoming facts. I had no hope when I became President of The Society that the dream of the Arts and Crafts, so essential to Brotherhood, so essential to Truth, so essential to the peace and happiness of the world, would so soon become the wonderful fact that it is now becoming today. We have not had either the Arts or the Crafts at the level to which they have risen at this particular moment.

Today Rukmini Devi with her genius has been able not only to establish Kalākshetra as a great International Centre of the Arts, but she has awakened the University of Madras to the need for the wide spreading of Music throughout the Presidency, indeed throughout India. And this door which with the generous help of the University of Madras she has been able to open will, I hope, flood the Madras Presidency at least with a great wave of music.

It has been truly said that as is the music of the people, so is the character of the people. Indeed that was said by Plato himself in his *Republic*. And unless the Arts and the Crafts

This item was held over last July because of paper shortage. It should be linked with Rukmini Devi's Kalākshetra activities in this issue.

pervade India, unless the ancient spirit of them is revived in this great Motherland of the nations, of what worth will be the freedom for which we are so actively striving? Without culture, without music, without all those splendours, freedom remains unadorned. I venture to say if we have lagged somewhat behind in our inability to grasp the freedom which is already overdue, it is because the spirit of the arts, the spirit of culture, the spirit of all that is beautiful, has not yet permeated those men and women who heretofore have worked for the political freedom of India.

I think that Kalākshetra and its new development are a very definite sign of the hastening of India to her freedom. And I hope that not only in this Presidency of Madras, but everywhere else there will be a revival of the great Indian Arts and Crafts which are at the root of culture not only in India but throughout the world.

Hindu music, I feel perfectly convinced, is the root music of the Aryan race, Hindu polity is the root polity of the Aryan race, Hindu education is the root education of the Aryan race. There is no derogation to us Christians, Muslims, or Buddhists in thus giving precedence to the Hindu spirit. It is a fact, and a fact which must be realized. Until the West assimilates this root spirit of music the West will not draw near to the East, the East will not draw near to the West, and the result will be a continuance of that cleavage which brings about so much hatred suspicion, and distrust.

I should like to say to all of us, and also to Sir C. P. Ramaswami Aiyar and to the Rt. Hon. Srinivasa Sastri that they have grievously erred in imagining that they are in the outer court of the arts, or that they are laymen in the arts. We are all of us artists. Let us realize it. And we must all of us help this great work in

to the artistry within us which perhaps lies hidden, which we do not recognize, but which some day must flower either in one incarnation or in another.

We may be sure that under Rukmini Devi's direction this Srimani Course will endure and grow for hundreds upon hundreds of years, will grow from beauty to beauty, will spread far and wide, so that when we older people remove ourselves from these lower planes, we shall return and become the pupils of her great, great grand-pupils, if I may so call them.

A Letter from Rukmini Devi

This letter-foreword by Rukmini Devi to a fascinating prospectus issued by Kalākshetra sounds the ennobling note for all activities which are being carried on under her ideals and genius.

It is necessary before you become a student of Kalākshetra to understand my aims and ideals. I want you to know that this is not merely one of those places where you can learn some Art and, as soon as possible, present yourself before the public and win recognition. With the standard of Art as it is and with the public's knowledge of India and her Great Arts, it is easy to win approbation and even to become famous, for the public will take you at your own valuation of yourself, and at the valuation of the press and the critics. Neither the press nor the critics can understand Indian Art unless they have been through a course of study; and the public is mostly composed of modernized, western-educated people who only lately have even heard that India has a culture which is age-old and a civilization which is older than any other in the world.

Kalākshetra is an Art Centre, and I have even called it "International," but its root is in India. Nowhere in the world can you find the true philosophy of the Arts as in India. No other land teaches you that Art is a Divine gift and that every artist is a Messenger of the Gods, for through Beauty alone can come true understanding. If you consider every country's culture as a gem, then Beauty as represented by the Arts is the golden cord that threads the māla, and India alone tells you that every artist possesses such a garland of Beauty to be placed round the neck of the Highest.

It is in order that this attitude may come into being that Kalākshetra is founded, for without the religious spirit, without a spirit of dedication and the power to enter into the spirit of Ancient India, Kalākshetra would serve no useful purpose either to our Motherland, India, or to the world.

This is the very reason why all these years, though I have travelled in every country and deeply

As President of The Theosophical Society I say this is a red-letter day, and I feel proud that under my Presidentship there should be such a flowering of the Arts and the Crafts. We are grateful indeed to Shrimati Rukmini Devi and to her colleagues. The Theosophical Society becomes renewed in such work as this, and all that it is able to do becomes better done and more widely done. So I welcome this Course, I welcome Kalākshetra, I welcome the real beginning of a victory of art which shall give peace and happiness to the whole world.

studied many Arts, I have never danced anywhere else, for my first duty was to live in India, be an Indian, and lay the foundations in this sacred land before the superstructure is built in other lands as well.

It is because of my study and unceasing work that I have tried to establish a system of training that would be most suitable for young people. I have no desire to produce superficial artists who perform, but artists who have knowledge, devotion, creative imagination, and idealism. This is why studies in Kalākshetra take longer than anywhere else, for a true Indian Education goes hand in hand with Art. This education includes the knowledge of Literature (especially Indian), Indian Music, Sanskrit, the Mother Tongue, Needlecraft, Stagecraft, and English, for it is essential in these days not only to know how to be Indian, but also to reveal Indian culture to the world.

The international aspect of our work is one of the most important, and this is given by the study of the culture of all Nations, the celebration of sacred days of all religions, and a knowledge of the lives of great people of all Nations. Besides these, there are the musical appreciation classes in order to understand both eastern and western music, and the production of plays from all lands.

The technical side of learning in Kalākshetra is more strenuous than elsewhere, for only with perfect control, whether of voice, body, or instrument, can Art reveal itself, and a complete mastery of the technical side is being taught by great artists, whom I have the good fortune to have round me; they are themselves products of India's ancient culture and pupils of great masters.

But most important of all is it to teach pupils good taste. This has almost entirely vanished from the

educated classes in India, and it is in this field that I have the hardest work.

In music, people desire cheap songs, which have no place in Kalākshetra. Instead, I hope to revive the love of the great classical music of India. At present we have only South Indian music, but later we hope to have North Indian as well.

In dancing particularly, good taste has yet to be developed, for people think that anything rhythmic is dancing. In olden days no Kathakali artist was allowed to appear before the public until after twelve years of training, and no Art in India was presentable before the public within seven years, while

today seven months would often be the longest period of study.

While reviving the ancient Arts, I want you to know that Creative Art is the heart of them all. Our ancestors were creative artists, and so can we be. Our Art need not stand still. In order to make a glorious contribution to the culture of the world, which I hope every one of you will help me to achieve, we must work together in a spirit of dedication. Remember that this is very hard work indeed, but if after considering this, you still desire to join Kalākshetra, then you will have the warmest welcome of a co-worker and friend in me.

SUNSET

Under the rose-and-golden sky
As day to night resigned its rule,
I heard your heart's ascending cry:
"How beautiful! How beautiful!"

And my own heart was glorified,
Seeing the beauty that was you
Making within its mirroring tide
The deathless Beauty live anew.

Glory unstained by time or place
Unto your spirit's glory bent,
As on your upturned, sunlit face
Eternal with eternal blent.

And shall I quail when comes eclipse
On eyes the Light of lights has lit,
Or touch mortality on lips
That have acclaimed the Infinite?

February, 1945.

JAMES H. COUSINS

MEMORIES OF HELIOS

7-10-1867—5-2-1945

J. L. DAVIDGE

FORTY years of romance in arts and music and another forty years of strenuous and competent work for Theosophy—such is the engaging consummation of the incarnation just ended by Marie Russak Hotchener, affectionately known throughout the Theosophical world as Helios. Her entry on to the stage of The Theosophical Society was no less dramatic than that of Annie Besant or either of the Founders.

In January 1906 she wrote to Colonel Olcott at Adyar asking how to proceed to become a member of The Society. He replied that he would be in Europe in May and would write her so that she could visit him. She had never up to that moment met a Theosophist, though for six and a half years she had been under observation by "people" on the inner planes, one of these being her father, Judge Allyn Barnard, a pioneer of California, who began instructing her as soon as he had passed over. Prior to his death neither the father nor the daughter had heard of Theosophy, but immediately after his death he appeared to her and her maid-companion (Mina Renda) in Nice, France, saying that he had been guided to find her by some discarnate Hindus by whose wish he told her to get some books on Theosophy and these would explain many problem of life she was trying to solve. "The dark mysterious gate of death was thus flung wide, and he came through to bring me a clearer understanding of life."

In this psychic appearance at Nice Helios was warned by her father to avoid consulting spiritualistic mediums, but to practise meditation according to the teachings of Theosophy. This she did and soon was able to communicate with him during sleep and in her waking consciousness deduce indisputable proofs of their association on the astral plane. During these years of seclusion she read other philosophies which she was able to compare with Theosophy as he advised; he advised her also not to join The Theosophical Society until she had studied Theosophy and knew its philosophy first. The *Key to Theosophy* was her bible, and she read two of Mr. Sinnett's books and one by Anna Kingsford, somewhat rare books in those days. The passages in the *Key to Theosophy* explaining what a Theosophist should do and should not do, she took for daily meditation, and conceived great delight in imagining what a joy it would be to join a company of truth-seekers who lived those ideals, knowing nothing of the troubles that had already occurred within The Society.

One morning in 1906, a few days before Easter, she awakened with the memory that her father had told her to go to Southampton immediately to meet Colonel Olcott. She went. She was the only person to meet him, no one else in England knowing of his arrival because he had been transferred from one ship to another and arrived in England before he was expected. While discussing the strange circumstances of their meeting, he suddenly called her "Little Mother" and she was "Little Mother" to him to the day of his death—evidently a remembrance from a previous life as she verified later.

Her first rude shock was "a sort of fiery council meeting" in London of old and leading members, "unhappy, unbrotherly, criticizing A.B., C.W.L., C.J., etc. It was a disturbing revelation indeed!" Only the greatness of the President-Founder and his trust in the Masters carried The Society through the storm. Helios herself was assured by her father overnight: "Base your Theosophic life on the *principles* of Theosophy, not on the conduct of *personalities*"—a counsel of wisdom which the Colonel approved and which he said he had found it necessary to repeat many many times to the troubled members.

After visits to France and Holland the Colonel paid a visit to America, but before sailing invited Helios to join him as his permanent Honorary Private Secretary¹ and go to India with him on his return from America. So many obstacles appeared to prevent her, but these were removed as he said they would be—they faded one by one and without any effort on her part, and Helios and Miss Renda joined him at Genoa on the way to Adyar.

¹ "Mrs. Marie Barnard Russak, B.A., has been appointed Honorary Private Secretary to the President-Founder, also Secretary and Treasurer to the Olcott Panchama Schools."—*Theosophist*, Feb. 1907.

Joining the President-Founder meant for Helios the renouncing of a distinguished operatic career, including an engagement at Bayreuth. How often has she told us of the genius of Cosima Wagner, brilliant daughter of Liszt, who brought happiness and understanding to Richard Wagner and helped him to realize the ambition of a lifetime, and after his death, with stupendous courage and power, carried on the great Wagner festival at Bayreuth until it dominated musical Europe. Here it was that Wagner died in 1883, being buried in the park at the back of Wahnfried, well named "Dream of Peace." Here it was that Helios was received by Frau Cosima—Wahnfried, with its impressive reception rooms, its vast collections of Wagner portraits, Wagner's decorations and laurel wreaths, the library, but most impressive of all, the commanding and stately figure of Cosima Wagner sympathetically interested in the musical future of a promising American singer.

When Helios and her friend met the Colonel in Genoa, he was bed-ridden in a hospital. In a rough sea off Gibraltar he had slipped and fallen down a flight of fourteen steps, turning two complete somersaults and injuring his right knee. He thought the fall was due to temporary faintness caused by severe abdominal pains which had been increasing in severity. With the aid of crutches he went aboard ship on November 7 and left on scheduled time. In Colombo the physicians fought a hard battle, using oxygen, to save him, and on reaching Madras, his heart still very weak, he was landed on the dock in a large lounge-chair attached to the ship's freight-crane. "Yes, quite an uplifting experience," he said to Helios, never losing his delightful sense of humour.

Helios describes a picturesque and thrilling sight in Colombo where a great throng of Sinhalese welcomed him with touching expressions of reverence, waving Buddhist flags such as he had designed for them many years before as representing the colours of the aura of the Lord Buddha—"he told us of his love for the people, and how he had laboured to revive Buddhism and education among them. 'I did the same for them in the long long ago when I was King Asoka,' he said."

Three months after reaching Adyar his great spirit left the tortured body, two vivid memories revealing special moods of the Colonel remaining in the mind of Helios. First, his ever-recurring thought for the welfare of The Society and his

¹ "Memories of Colonel Olcott" in *World Theosophist*, 1932-33.

belief in the Masters' assurance that They would watch over Dr. Besant; second, the crowning glory of his personal life in the visits of the Great Ones—the Mahatmas, as he so often called Them. His public statements about the visits of the Masters almost wrecked The Society, according to Helios, and caused very great sorrow to Dr. Besant, some of her oldest friends deserting her. The Colonel found satisfaction in recognizing before dying those who were loyal to him and to The Society, so that he might more easily find them from the other side and impress them in ways to help The Society.

Among the statements which he dictated to Helios was the letter of 25th January 1907 announcing Dr. Besant as the only person fitted to succeed him as President and calling on the members to be loyally devoted to her as their leader; also that never-to-be-forgotten article, "A Recent Conversation with the Masters," printed in the February 1907 *Theosophist*. He had nearly finished dictating the article and was anxious to end it with a strong appeal to the members; after lying for a few minutes in deep thought, as though speaking to himself, he said: "How shall I end it?"

"I will end it," was heard in a deep voice, and there, once more, beside the Colonel stood the Master Morya, who dictated the famous passage urging members to cease disturbing the Unity of Brotherhood and to aid the Masters by living true to the highest possible ideals of Theosophy. This was the last direct message to the members from the Masters given through the President-Founder.

The last of his official dictations was his famous farewell to his "beloved brothers in the physical body" and the greeting to his "beloved Brothers on the higher planes."

Helios used to tell us of the Colonel's tender farewells to his friends at Adyar and his specially considerate regard for his servants, to whom he gave presents, and for those Adyar residents whom he believed he had made unhappy by his official actions,—these he sent for and asked their forgiveness.

A few days before he died, while resting in a reclining chair he suddenly half rose and extending his arms cried "Old Horse!"—one of his pet names for H.P.B.—and folded her astral form to his breast. She wore a long cloak and cowl, such as monks wear. "The Blessed Ones have come to take me home," he wrote to some of his friends the same day. "They have all been here—we all saw Them—and they say my life is done. They are waiting for me. What a glorious thing it is to die among the blessed on earth, and the Thrice Blessed above!"

A few days later, he fell asleep in a painless death, Dr. Besant, Miss Renda and Helios kneeling at his bedside. "The Masters received him as he passed from us and carried him away to the Himalayas."

Dr. Besant wrote of Helios in her ministrations to the Colonel as "tending him with the most loving solicitude and playing the part of a most devoted daughter . . . this noble lady has proved a very God-send in these days of prolonged suffering."

The life of Helios falls into four phases: (1) As Marie Barnard—the opera period, (2) As Marie Russak—honorary private secretary to Colonel Olcott and (3) service under Dr. Besant, (4) As Marie Russak Hotchener—independent editorial work on Theosophical journals and collaboration with Dr. Arundale.

The third phase began with secretarial work for Dr. Besant. While the President was away from Adyar, Helios acted as Deputy-President. About this time she built the Headquarters house which is now the home of Dr. Arundale and Rukmini Devi. In 1910 she left for London with an appointment from Dr. Besant as international lecturer and visited Lodges and Federations in England, afterwards touring the U.S.A. and organizing the Great Work. Here it was she met Mr. Henry Hotchener, who held an important post in the movie industry in Hollywood, and they were married, drawn to one another by irresistible ties from the past, which they remembered. Was any marriage ever happier, or more fruitful in work for a Cause dear to the hearts of both!

Helios had a fine flair for journalism and already had been producing from her Hollywood home *The Channel*, a monthly magazine devoted to spiritualism. This lasted two years, 1915-1917. In 1917 Henry and Helios visited Dr. Besant in Adyar and were the messengers who carried back to America the famous letter from Sir S. Subramaniam (Vice-President of The Theosophical Society) to President Wilson informing him as to the full measure of oppression and misrule in India, including the internment of Dr. Besant, and offering for an immediate promise of Home Rule from Britain the help of ten million Indians in the war. Up to that date, 24th June 1917, only five hundred men had volunteered "out of a possible thirty million," as the letter stated. The letter reached President Wilson, it was read and discussed by many national leaders, and it was placed on the desk of every member of Congress, and in addition Mr. and Mrs. Hotchener prepared a brief on

India's case which was widely used in the American press. The full story is given in "An Abominable Plot," a political pamphlet published by Dr. Besant in 1918.

Then came the founding in Washington in October 1917 of the League for World Liberation supporting Dr. Besant's plan of a free world that would include religious and economic equality, as well as political. Dr. Besant accepted their invitation to be International President and sent the grateful thanks of Indians for all that was being done in America for India.

Helios also edited in the U.S.A. the *Server* a Star paper (1927), and with the help of Mr Hotchener *The Theosophist* (1930) and *World Theosophy* (1931-33), pouring into these journals the fruits of her ripe experience, and when they came to Adyar in 1935 for the Jubilee Convention and took up permanent residence by invitation of the President, Helios became managing editor of *The Theosophical World* and associate editor of *The Theosophist*, while Mr. Hotchener managed and revolutionized the Theosophical Publishing House and put it on an up-to-date business footing. The Indian heat put a great strain on Helios and they returned to their Hollywood home in 1937. She was then seventy.

The editing of *The Theosophist* at Hollywood during the whole of 1930 was a remarkable venture. Indian members were not cooperating and fearing a repetition of the story of *The Phoenix* Dr. Besant removed the publication of *The Theosophist* from India to the U.S.A., hoping to spread the message of India to the world more widely and bear on Britain a new force for India's liberty. In the meantime the *Adyar Theosophist*, in a smaller number of pages, continued to appear at Adyar, but from January 1931 reappeared as *The Theosophist* enlarged to resemble its former self. Dr. Besant wrote "The Masters refuse to sanction its transference to any place and say it must remain *The Theosophist*; They do not object to a national magazine using the name of Theosophist provided the National name is prefixed—the English *Theosophist*, the Dutch *Theosophist*, and so on." Dr. Besant noted that the American edition had been "most successfully" produced by Mr. and Mrs. Hotchener and had won "golden opinions everywhere."

Sic transit gloria—but only the physical embodiment. The glory that is Helios remains with us—the valiant spirit, the deep philosophical mind, the great mother heart: all this rich endowment still inspires and warms us. May she enjoy her rest and her activity among the Elder Brethren to whom she is linked by precious ties woven as they travelled together down the ages.

THE WORLD MOTHER

LUCIA McBRIDE

(Continued from April issue)

THE WORLD MOTHER'S CALL

LET us open our hearts to the glory of Motherhood and let us listen to Her Call as given to Dr. Besant: "What is there more wonderful than Motherhood, for Motherhood is the supreme Act of God, with perfect reflection in every living Spark of His Life. All things are through Motherhood. In the seed is Motherhood. The fully-opened flower perpetuates its glory in the reproduction of itself, and lives on through eternity in act after act of Motherhood. Motherhood is the effulgent brightness of Eternity, glistening amidst the darkness of time. Motherhood is the great Redeemer. Where Motherhood is, there is joy and peace, in comparison with which the passing pain is but a happy price to pay for the privilege of entering so glorious a kingdom. . . . Motherhood is the fulfilment of life, the flowering of Divinity at every stage of its unfoldment. Motherhood is the supreme Brotherhood. One who has been a Mother has gazed upon Paradise and has entered a Heaven. What more splendid work for man than to help woman reverently to achieve the sublimity of her womanhood? What more splendid work for woman than to perform the wondrous sacrament of Motherhood either in her own person, or in the service of a world all too motherless? Shall not every woman be a mother, either to her own children or to My other children, to those who are starving for want of Motherhood? If every woman were active in My Service and if womanhood were honoured, all wretchedness, all misery, all loneliness, all despair, would disappear, for there is no room for these where Motherhood abides in strength and tenderness."

As was long ago pointed out by the Masters (in one of the early letters)—when the woman takes her rightful place, she will bear Buddhas and Christs. Every woman must be a Star in the home, and in the life of the Motherland, shining more and more unto the perfect day. Where women are honoured and fulfill their womanhood, there shall reign peace and prosperity. Then shall the young be happy in the joy and gladness of youth. Then shall the elders work as comrades in the service of the land, which is the Mother of all, each contributing to the common stock the special richness of his individual faith and circumstance. Then shall

the aged bless and fructify with their wisdom, and depart into Peace honoured and rejoicing.

The coming civilization will be one in which the position of Motherhood will be fully recognized. There is only one World Mother, as there is only one World Teacher, and the Ideal Womanhood, as the Ideal Manhood, is represented in the World Teacher. To quote from an article in the old *Herald of the Star*: "The world needs to have a true revelation of the mind of God. Power, strength, courage, might, the so-called masculine qualities, have been over-emphasized. But slowly we are coming to lay greater value on the so-called feminine qualities. This clearer comprehension of the Father-Motherhood of God will enable humankind to acquire a larger conception of the Godhead. It will only come about by a wider spiritual ministrations to woman."

"So it is at this time, in connection with the great forward movement of civilization, that the World Mother, known by different names in different faiths, is coming forward to take the special place as the Mother of the World, to be recognized publicly, as She has ever been active spiritually."

Although the issue of *The Call of the World Mother* by Dr. Besant has attracted but little attention outside of Theosophical circles, it is an act of supreme importance to the world. Because She, as a Living Person, embodying the Fire of richest Motherhood, is forgotten, the world suffers. She must be realized not as an intellectual abstraction, but as a Guide to Life, as a Principle, as the Mother of us all. As Theosophists, it seems to me, we have a special duty in regard to Her. Not only because of Her relationship with the World Teacher, which is a very important reason—The World Mother speaks of the World Teacher as Our Lord, recognizing His high place—but because, as Geoffrey Hodson says, "The Theosophical Society is entering a new phase. The fundamentals remain unchanged as always, yet the expression will be new. Beauty will come more and more to the fore." As She is the essence of Beauty and as Her work with the Angels is Supreme Beauty, we, if we would truly serve Her and be real Theosophists, must represent Beauty, which is living occultism,

¹ *The New Annunciation*, Annie Besant.

the inner fire of Truth in the world. So, as aspiring disciples of Our Lord, as children of Her, as women, as citizens, as parents, let us listen to Her message and breathe forth its glory upon the world. Only then can we kindle the myriad temples of Motherhood with the mighty Fire of Her Sacrifice and Power."

HEAD OF A DEPARTMENT

The World Mother, as described by Bishop Leadbeater, is a mighty Being, head of a great department of the organization and government of the world. A mighty Angel, She has under Her a vast host of subordinate Angels whom She keeps perpetually employed in the work which is specially committed to Her. We are familiar, most of us, with the fact that there is an Angelic Kingdom and Hierarchy developing alongside the human and superhuman kingdoms, and that Angels truly are Nature Spirits which have attained to self-conscious individual existence, and not deceased human beings, as may people think they are. These Angels range from the littlest of sylphs to the highest of mighty Powers, and how glorious the day when the race will cooperate and work with these Beings. They want us and need us to work in all departments of life, but we, if we would truly know them, must develop the qualities of purity, impersonality, directness and simplicity, without which they cannot use us to the fullest degree. Our Lady, then, is an Angel working along a different line of evolution from ours, yet one with us, and, if we may rightly compare Her, probably regarded as being of equal dignity with or even higher than the Chohans who are Heads of the Rays. Geoffrey Hodson, in describing Her, says:

"She is radiant and beautiful beyond description, and shines forth as the incarnation of perfect womanhood, the apotheosis of beauty, love, tenderness. The glory of divinity is all about Her. A glowing happiness, an ecstasy of spiritual joy, shines through Her wondrous eyes. In spite of the intensity of Her exaltation, Her gaze is soft and tender and in some way full of the happy laughter of children and the deep and calm contentment of maturity. Thus She fulfills Her great part in the Plan and takes Her place in the Hierarchy of Those, who, having learned to live in the eternal, yet voluntarily submit to the imprisonment of time."

HER WORK FOR WOMEN

What is the work of the World Mother? It can be said in a very real sense that all the women of the world are under Her charge. "For, within Her heart She holds a replica of every woman linked to its earthly counterpart, that at

all times She may guard and bless Her representatives in the world below. The charm of pure and perfect womanhood reflects the fragrance of Her presence; through their beauty Her splendour shines. She actually unifies Herself with the womanhood of the world, suffering with them all their pain, even their shame and degradation, in order that She may more truly share with them Her own divine achievement, Her own wondrous power, Her all-embracing love, the fresh beauty of awakening womanhood, as well as the deep happiness of maturity and the joys of wife and mother."¹ Especially are women in Her charge at the time of their greatest trial, when, as Bishop Leadbeater so beautifully says, "they are exercising the supreme function given to them by God, and thus becoming Mothers in very deed."

"Just because of the great work done and the terrible suffering involved, there is this special department of the Government of the world, and the duty of its officials is to look after every woman in the time of her suffering and give her such help and strength as her karma allows. Having at Her command vast hosts of Angelic Beings, one of them is always present at the birth of every child as Her representative; so that we may quite truly say that in and through that representative, the World Mother Herself is present at the bedside of every suffering Mother."² Her ministrations are extended to all alike.

"Geoffrey Hodson has told how, while making clairvoyant researches into pre-natal development, he first learnt for himself of the Madonna's work for the world. While studying the pre-natal development of a human embryo, he found that a deva was at work upon it and noticed that in the ninth month the aura of the deva underwent a remarkable change, appearing 'like a beautiful mantle of blue thrown over the head and shoulders, with one corner covering the mother and child. . . . The blue mantle . . . shone with a silvery sheen, and as the head of the deva was bent down over his charges and his arms embraced them, the effect was irresistibly reminiscent of the Madonna and Child.' (This appearance as of a blue mantle covering the head and shoulders of all who are specially connected with the World Mother, appears not only during childbirth; it can be seen over the heads of those devotees of Our Lady who, by reason of a strongly maternal nature or of strong attachment to Her, endeavour to channel Her blessing to others.) 'There was such a deep tenderness,

¹ *The Angelic Hosts*, Geoffrey Hodson.

² *The World Mother as Symbol and Fact*, C. W. Leadbeater.

such a truly maternal spirit of love and joy and protection' expressed in the attitude of the deva, that Geoffrey Hodson set himself to discover its cause. Raising his consciousness to higher planes, he saw that the real source of the wonderful love and protection enwrapping the mother and child was 'one so lovely, so truly embodying the spirit of Motherhood, as of womanhood, that I knew Her as none other than the Blessed Mother Herself.' So intimate and wonderful was Her overshadowing of the deva, and through the deva of the Mother and child, that it seemed as if She Herself were actually present at the birth."¹ Geoffrey Hodson continues:

SHE GIVES STRENGTH

"She makes no distinction between the rich and the poor. All are Her children. Hers, then, is the tender mercy that presides at the birth of every child, whatever the rank or place of the Mother. She gives Her service in the slum, the prison and the tenement. No woman is so low as to be outside the range of Her all-embracing love. She honours even the most degraded, in the name of the Divine Mother which She sees within. She sanctifies the shrine of birth and welcomes every human babe into this sublunary abode. In addition to this help which Her presence gives to the egos of both mother and child at all levels, and the harmonizing and calming influences which it exhales, She watches closely the mental and emotional changes of the mother, entering with her into all the experiences through which she passes, even sharing her pains. At the same time She helps to increase those expansions of consciousness which come in some degree to every Mother during the period of her sacrificial act."

Thus the many stories are told, more especially among the peasantry, of women who have seen the World Mother standing beside them in those difficult hours, and many who have not been privileged to see Her have yet felt the strength, the help which She outpours. You may wonder why it is that the peasants should see and not the more intellectual people. Bishop Leadbeater explains: "The reason is that those who have intellectual development have so often thrown themselves into that part of their consciousness that they have largely lost the impressionability of the others who live closer to Nature." Nevertheless, sometimes the more developed people see also. He tells of a member of the English nobility, who, under similar circumstances told him she saw standing beside her bed a Great Angel, who marvellously poured a kind of unconsciousness into her, a dulling of the pain at certain

¹ *The World Mother*, Leonard Bosman.

times. "Through Her angel messengers, She Herself is present at every human birth, unseen, and unknown, it is true, but if men would but open their eyes She would be revealed." Geoffrey Hodson says:

"Members of the order of the great building Angels would help enormously during the period of pregnancy and of childbirth. It is lack of recognition of their place and aid that has made childbirth in later times a period of agony or death. When men invoke their aid, they will teach the human race how to bring forth their kind with joy; they will see that the great sacrifice is no longer marred by fear and cries of agony and woe. Meditations on the Mother aspect of Deity and the Angelic ministrants to human motherhood by the mother-to-be and her family and friends during pregnancy will provide the most ideal conditions under which Nature and her Angel assistants can perform her part in the perpetuation of the human species. Angel teachers have suggested that the absence of knowledge of the spiritual aspects of parenthood and Angelic supervision and direction of Nature's hidden processes is partly responsible for the suffering by which childbirth is accompanied."

CONSOLATRIX AFFLICTORUM

Although ministering at childbirth is perhaps Her greatest and most impressive function, She yet has another which brings Her into the very closest connection with humanity. She has made it a part of Her work to try to lessen the suffering of the world, to act as the Consoler, the Comforter, the Helper of all who are in trouble, sorrow, need, and sickness. There is the most exquisite story in this connection, called "Consolatrix Afflictorum" in Msgr. R. H. Benson's book, *The Light Invisible*. It is in the form of a letter written by a man, who tells the story of how, when he was seven years old, he was sorrowing night after night for his mother who had died, and then one night She, who he thought was his mother, appeared and comforted him. She came back each time he was sorrowing, but it was not until She came at dawn when he could see Her face that he saw it was another. To use his own words, "After the first moment or so of blinding shock and sorrow, I felt no anger or jealousy, for one who had looked into that kindly face could have no such unworthy thought. It was not my mother, and yet was there ever such a Mother's face as that? Then, I lifted my head a little, I remember, and kissed the hand that I held in my own, reverently and slowly. I do not know why I did it except that it was the most natural thing to do. I have never seen Her since, but I have never

needed to see Her, for I know who She is, and please God, I shall see Her again, and next time I hope my mother and I will be together, and perhaps it will not be very long, and perhaps She will allow me to kiss Her hand again."

Dr. Arundale, in speaking of the World Mother, says that She has a great compassion for suffering. Not only that, he says, "She has an inherent respect for all that lives. Nothing is alien to Her. . . . She is everywhere, wherever there is life, whether it be a garden, or an animal, or a human being. Wherever creation flowers, She is there. She shows Her reverence, Her understanding, Her compassion, to all, not only to women, not only to mankind, but to all that lives, and especially to all that is below. All Nature is instinct with Her. She stands beside each one of us and makes us feel our 'worthfulness.' Therefore if we would come in touch with Her, we must have compassion and reverence for life. There must be nothing, no one, to which we are indifferent, which repels, nothing repugnant."

WORK FOR THE NEW RACE

"In Her capacity as guardian of womankind, the World Mother naturally works in close collaboration with the Lords of Karma, whose business it is to find suitable incarnations for the many egos waiting to come into incarnation. Today, as many of us know, the Manu of the Fifth Root-Race is working towards the development of a new sub-race, the sixth, and so Our Lady, the World Mother, is now very much occupied with the matter of providing suitable incarnations for well-developed egos. There are today many thousands of advanced egos ready for incarnation and anxious to take it in order that they may help in the work of the World Teacher; but the difficulty of finding suitable bodies is very great. Not understanding the wonderful opportunity which their sex gives them, many women desire to be free from the restraints of marriage in order that they may copy the lives of men. Such a line of thought and action is obviously disastrous to the future of the race, for it means that many of the better-class parents take no part in its perpetuation but leave it entirely in the hands of the less desirable egos. From the occult standpoint the greatest glory of a woman is to provide vehicles for the egos that are to come into incarnation, and to preside over a home in which her children can be properly and happily trained to live their lives and do their appointed work in the world.

"The World Mother wishes to achieve the spiritualization of the whole idea of Motherhood and marriage. Motherhood must be recognized

as the high privilege it is, and not as something degrading. Marriages based only upon a true and spiritual love must be realized. Only under these conditions can suitable vehicles be provided for highly developed egos."

"No children in the world excel in beauty and equilibrium those born of a deep and holy love. And birth under such conditions, permanently deepening and enriching the consciousness, not only builds into woman a deeper and more abiding love for her man, but builds into father, mother, and child the capacity to understand more fully, especially through 'the wisdom of the heart,' the mysteries of life, so enabling them to become truly 'all things to all' whom they contact. It is only as the sexes rise to mutual understanding of and reverence for the holy qualities and capacities of both that the Path of Perfection can be trodden by either of them. Isolate the two in sympathy and understanding, even in aspiration towards the Path, and both remain spiritually at a standstill. Only in the recognition of their mutual interdependence will they attain the completion of their being."

"The World Mother naturally attaches the greatest importance to the upbringing of children, and She seeks today, because of the requirements of the present time, prospective parents among the cultured classes. But ladies in high society often avoid their responsibilities and leave their children almost entirely to nurses, nurses who are probably quite kind and good to them, but who are usually lower in the social scale than the parents."

In *The Coming of the Angels*, a Guardian Angel speaks thus, "Thrice blessed are those parents who live according to the law of love, for then their home, their children, and themselves are established in a citadel of love, which, with its angel guards, is found to be impregnable. . . . Parents should be incarnations of the love of God, representative of Our Lady and Our Lord. They should be queen and king, build into their lives the spiritual attributes of those Holy Ones whose human representatives they are—Our Lady and Our Lord. Parents should educate their children by what they are rather than what they teach. The child is moulded, all unconsciously, by the aura of its home and by the forces flowing from its parents' lives. The home wherein the children live should be a temple of love and purity; the parents the high priests, shining exemplars in their lives of that nobility to which they hope their children will attain."

(To be continued)

¹ *The World Mother as Symbol and Fact*, C. W. Leadbeater.

² *The World Mother*, Leonard Bosman.

THE HOME OF THE ARTS

PIONEER IN MUSIC

UNTIL Rukmini Devi inaugurated the Siromani Course in music affiliating Kalākshetra with the University of Madras no one had undertaken the responsibility of working it.

Here again she shows the pioneer spirit. The Course was recognized after a Commission from the University had inspected her proposed arrangements at Adyar. The sanction of the University may be regarded as setting its seal of approval on her efforts to renew India's incomparable classical traditions in the Arts, and especially in Music and Dancing. The Siromani is a four-year course prescribing a thorough study of Indian music and a selected language—Sanskrit or a vernacular.

Rukmini Devi has great helpers, two of her principals being geniuses in South Indian music and trained under the same guru as the wonderful 80-year old Court singer to the Maharajah of Mysore who gave a recital, one of four magnificent recitals, each by an eminent musician, at the inauguration last July. This Course has given a great impetus to the Theosophy of the Arts—an impetus which has its roots in India, and rightly indeed, but which in due course will extend throughout the world.

The head of the Department of Indian Music, University of Madras, says: "Srimati Rukmini Devi has done more than anyone else for the cultural appreciation and development of Bharata Natya. She by her labours has given a prominent place to this great art on the cultural map of India. May God shower upon her all His choicest blessings."

From Rukmini Devi's reply to congratulations on her birthday in February:

"People talk of my success with Kalākshetra, but I wonder if they realize at what cost the success comes? Almost one

breaks and yet goes on. We began almost penniless, but

somehow the help comes when it is necessary. The greatest sign of helpfulness is not only that Kalākshetra is beginning to be an influence all over India, but also the fact that I am supported by such devoted people. Many believe in the great ideals of Art and Religion, believe that India is the great Motherland, believe that in the deep wells of India we can find such refreshing beauty as alone will bring not only true freedom for India, the right character and

atmosphere for training the young to be future citizens of our country, but will bring a true understanding between nations.

"If India is great, then every other country is bound to be great. You may ask, Why? Because if each country tries to be great, then we shall all be great together, and those who are truly Indian must work for all. One of the great things I learnt from Dr. Besant was love for India.

"Already many people are beginning to feel that if they are connected with Kalākshetra they can gain success and recognition. I am very happy that it is beginning to be a tradition. In every field of activity I want to see young geniuses being trained here to carry on in a spirit of idealism, of knowledge and of dedication to our country. I feel this is a very important service, and many who are interested in Kalākshetra could help in that service."

Bombay art critics show high appreciation of Rukmini Devi's genius. Noting the rivalries among the artists at the time of the All-India Vikramaditya Festival in January one art writer says:

"Among the few honourable exceptions, who are above the dust and strife of this sordid con-

trovery, is Rukmini Devi, to whom dancing is a part of her religion, a medium of self-expression and self-realization, which does not admit of personal rivalries and jealousies. It is only by this selfless devotion to her art that she has developed what was once her hobby to a high professional standard (without being a professional) and maintains a steady pace towards further advancement. She is the only dancer I

have seen who combines a high degree of technical perfection, the unerring instinct of a true artist, and a fine sense of 'showmanship,' which enable her to hold the interest of the average audience by a full programme of solo recitals. Rukmini Devi is an ideal for all artists to follow."

Another artist writes: "To Rukmini Devi goes the credit of investing Bharata Natya with dignity and making it an art for amateurs. She spent years learning it, and she is now devoting her time to teaching it systematically to pupils in Kalākshetra, Adyar. She brings to her performances the technical perfection of the professional artist and the culture of a born aristocrat. In Rukmini Devi's hands Bharata Natya has found an enthusiastic exponent who will build it on solid foundations." —J.L.D.

ROOSEVELT CARRIES ON

Message from Mrs. Roosevelt to her four sons: "The President slipped away this afternoon. He did his job to the end as he would want to do. Bless you all, and all our love. Mother."—Press cable, April 12.

By GEORGE S. ARUNDALE

THE withdrawal of President Roosevelt from direct activity in the outer world is a terrible blow to the cause of the Allied Nations. It is one of the triumphs of the forces of evil of which there are not a few discernible to the keen-visioned eye. His withdrawal is in very truth an irreparable blow to all save those who have the eyes to see beneath the surface, for he was by far the greatest among the allied leaders, both for his noble character and vision, and for his remarkable freedom from all prejudices.

His was the dominating influence among those who participated in the greater conferences, and though he must often have been thwarted, as was President Wilson before him, in his practical idealism, nevertheless he never failed to exercise upon his colleagues a great and unique power both for victory and for the healing of the world.

There will be many to recount the record of his material contributions to the actual prosecution of the war, but there may be few to point to his soul-force as his supreme contribution among all other gifts, or to emphasize the undoubted fact that the American people, with their remarkable insight, gave him his fourth term of office less because they endorsed his plans and far more because they had the deepest respect for his character and spirit of American idealism.

It was as if they said: "This man is the truest American we have. He will represent the American spirit among the Allied Nations. And he will gain for the United States world-wide renown and trust."

Roosevelt was the investment of the American people both in the war and in the peace to come, and they could not have made a better.

Conscience is firmly convinced that the investment remains, for the Roosevelt spirit will laugh at death and will function more potently than ever, directed from the other side of death rather than from this side.

As we go to press we hear the deeply distressing news of the passing of President Roosevelt. In this connection Dr. Arundale wrote the above for *Conscience*, which we reproduce as a fitting tribute.

So, while I wrote of the "triumph of the forces of evil," in reality it is only a triumph in so far as the ignorance of the world allows. Roosevelt carries on. His power remains at work. But his departure is truly an irreparable loss for those whose eyes are blind to all conditions of consciousness save those of the physical plane.

Is it too much to exhort our leaders to take inspiration from his withdrawal, and to profit from his greater freedom and keener perceptions? Roosevelt could never be otherwise than passionately intent on his dedication to the cause of good, be he on one side or on the other of the gateway of death. But most of us foolish people on this side believe that the moment an individual passes to the other side he becomes entirely inaccessible and is to be written off the roll of servants of humanity.

Whether his normal time had come for departure, or whether he was urgently needed to fill some other office, take some other part in the one Great Plan, we do not know. But many Theosophists are well aware that he was and is one of the trusted servants of the Elder Brethren of humanity, and that They used him here or there according to Their plans.

The homage of the whole world is at the feet of the American people in this the greatest of their sacrifices in the cause of the world's redemption from evil, for their noble President literally died that the world might live in peace and happiness, never sparing himself from aught that could make the world more safe.

And Mrs. Roosevelt and her four stalwart sons intimately share in this sacrifice and therefore in the world's homage.

At least they have the solace of knowing that the head of their family was the acknowledged leader of the world.

May the President's successor loyally follow in his footsteps. He could be asked to do no more, though no less may be expected from him. And may the great memorial to the President be a unity among the Allies closer than ever before. Only their unity can achieve victory. Roosevelt richly deserves their unity.

TAKING TIME BY THE FORELOCK

(An eirenicon from the Peace Lodge, Hyde, Cheshire, England)

DR. ARUNDALE'S term of office expires in 1948, and it is time for those of us who want to see The Society's policy conform more closely to the Original Programme to be considering whom we can wisely induce to accept nomination. This is a matter which should involve no haste nor heat, and no antipathies of partisanship. As a Theosophist Dr. Arundale has already freely accorded us all the right (which we should have exercised any way) to work to rectify and reform The Society in the light of our own inspirations. The Society takes considerable colouration from the President, particularly through his editing of *The Theosophist*; we consider that a different emphasis is needed for the future, and therefore neither Dr. Arundale nor anyone in his entourage on the next occasion that we choose a President.

Dr. Arundale has served Theosophy, is doing, and will continue to, according to his Light. He is a Liberal Catholic Bishop. We do not agree with those who think a Liberal Catholic Bishop should be barred from the Presidency *ipso facto*. Whilst it is not unconstitutional, the situation is not helped by G.S.A.'s soft-peddalling of his Christian Catholicism whilst his mind is enthralled in some Catholic assumptions and forms. We are not opposed to truly Catholic forms of worship, whether Greek Orthodox, Roman, English or Liberal—we are opposed to tyranny and exploitation devilishly masquerading in "holy" disguises, and as Theosophical students we cannot compromise with obscurantism in the form of any religion. We may not attack the "faith" which temporarily aids any brother, but when obscurantism invades the T.S. it should be tackled until it is banished.

Dr. Arundale is our Presidential brother-Theosophist whose re-election we feel in duty bound to oppose. We did so at the election of 1934 when we considered, along with a large minority of the English Section, that Mr. Ernest Wood would have served The Society better. (The voting in England was 1328 for Dr. Arundale and 822 for Prof. Wood.) In his account of his psychic experiences after Dr. Besant's death (*Conversations with Dr. Besant*)¹ Dr. Arundale describes an astral meeting

¹ See article in April *Theosophical Worker*, "The Office Makes the Man," quoting *Conversations with Dr. Besant*.

to discuss who should be the next President, at which Col. Olcott "was a little doubtful as to whether I was the best choice." If that be true, we agree with the Colonel—and the course of The Society in the last ten years has confirmed us. The T.S. is still heading for fog-bound sandbanks, and we still believe Mr. Wood would have captained us into keener, clearer air of the open sea. So we are opposed to the re-election of G.S.A. in 1948; and we declare it openly with candour and friendliness, and know of no good reason why our relations with him in the process should not grow in cordiality.

If a satisfactory "Original Programme" candidate cannot be found, we may easily go further and fare a good deal worse than with G.S.A., who serves according to his conception of what the Adepts want, with a devotion that is apparent and unmistakable, embodying many of the qualities of a Theosophist. No one can do more than that, but The Society needs other Theosophical qualities in its presidential leadership, and we should look for the man or woman in whose life and works Theosophy is brought forth in a way more suited to present and coming events, and who commands the approval both of the Masters and ourselves in common membership.

THE POLICY OF THE ORIGINAL PROGRAMME

If a candidate is to be put forward in 1948 to lead The Society on Blavatskian lines, and make it capable of appealing to the world's finest minds, is it not time now to put the preparations in hand? Otherwise the handicaps and frustrations of 1934 will be repeated. A long-term policy is advisable, having in view the consolidating of the Theosophical Movement in preparation for 1975. The sooner the T.S. returns to the Original Programme, the more power it will have in the world. It may already be too late to develop a satisfactorily successful campaign for the 1948 election, but it would be good to work for the best possible showing with a declared intention, failing success then, of building up to a stronger effort for 1955. If possible two alternative candidates should be selected for 1948.

We should work to convince The Society of (1) the invigorating inspiration of Theosophy as

presented to the world by H. P. B.; (2) the enfeebling divergences from the Original Programme which have occurred; and (3) the advisability of returning to that programme. An educational campaign of this kind, addressed not only to the T.S., but also through the T.S. to the public, can be rich in its benefits, leading forward towards a culmination of Theosophical solidarity by 1975. Whether it results in a Blavatskian President in 1948 or 1955 is of secondary importance; let us sow truly and devotedly, not troubling about the harvest-fruit, for if the campaign is well conducted it will inevitably have a leavening effect whoever is President; and it can be left to the Adept Brotherhood to make use of our endeavours as they can and think best.

We shall meet opposition—we may be told that we are “under the influence of the Dark Powers”! The Dark Powers must find that thought a wonderfully useful tool! Let us take care that we do not fall under its spell or theirs, either in reverse or by reaction. The things which are wrong in the T.S. may need rectifying in balance rather than by obliterating any forms. To merit the Brotherhood's blessing our case

must be truthful; if it needs to be blunt it must not lack charity.

REUNION OF THE MOVEMENT

If the Movement is to serve in anything like the way H.P.B. hoped in 1975-2000 A.D., all need, and ought, to work most uncompromisingly for reciprocal accommodation. Union can come through greater mutual understanding in which no honest loyalties are sacrificed, whilst differing loyalties are respected—through putting loyalty to humanity and to truth higher than personal loyalties. In that process Adyar, Covina, the U.L.T., and all others who non-separatively participate, will shed some rigidities. Adyar is moving Blavatsky-wards—it needs quickening. Covina is learning that it can manage quite well without a leader after all. What will the U.L.T. discover if it shares in the process? How fine it will be if Lodges on U.L.T. impersonal, informal, common-consent lines, work side by side with Covina Lodges for students disposed to a hierarchical form and Adyar Lodges for the more democratic-form workers, all harmonized on the Original Programme, and with full freedom of individual inquiry, experiment, thought, conclusion, and expression!

Psychoanalysis Proves Reincarnation

Addressing the Torquay Theosophical Lodge, Mr. D. C. Quaife, director of the Western Institute of Psychoanalysis, gave an interesting description of recent discoveries, in connection with research work carried out in Torquay.

He said that in the ordinary course of clinical work the memories of the patient were reawakened right back to birth. This rather long process cured the patient, but there seemed to be still left something which defied analysis, the root of which remained obscure. Study of the occult eventually put the Institute on the right track. It was found that exactly the same technique could be used to enable the patient to remember emotional incidents which had happened in previous lives.

This important discovery was really only of use after the patient had been fully analyzed, otherwise the memories might be only phantasies rooted in this life, similar to dreams.

Mr. Quaife gave four instances of troubles, unaffected by ordinary psychoanalysis, which had been cured by the “abreaction,” or reexperiencing of an emotional event in past lives. This, he claimed, was a useful proof of the truth of reincarnation, and the utter conviction of the patient as to the reality and clarity of the memory was also most convincing.

Mr. Quaife said he had been an entire sceptic of reincarnation until he was forced to carry out this research work, part of which had been under checked conditions, during the last 18 months.

He believed that the pineal gland in the front of the brain just above the eyes was the true seat of memory, both of this and previous lives, and that much more evidence might be forthcoming if it were stimulated rightly.—*Torbay Herald*, Torquay, England, 27-12-44.

The portrait of Madame Blavatsky illustrating Elizabeth Jenkins' article on page 46 was drawn by James Montgomery Flagg, American artist and author, and first appeared on the cover of *World Theosophy*, H.P.B. Centenary number, in August 1931. The drawing of Colonel Olcott on page 49 is by the same artist.

International Directory ★ The Theosophical Society

HEADQUARTERS: ADYAR, MADRAS, INDIA

President: Dr. George S. Arundale.

Vice-President: Mr. N. Sri Ram.

Treasurer: Dr. G. Srinivasa Murthi.

Recording Secretary: Mr. A. Ranganatham.

International Federations.

National Societies, General Secretaries and Presidential Agents.

Lodges not belonging to Sections.

NATIONAL SOCIETIES, Etc.

(Section Journals in italics)

EUROPE

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

Belgium: General Secretary, Miss Serge Brisy, 51 Rue du Commerce, Brussels. *L'Action Theosophique*.

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

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

France: Director of Activities, Mlle Pascaline Mallet, 4 Square Rapp, Paris VII. *Bulletin Theosophique*.

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

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

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

Russia Outside Russia: General Secretary, Dr. Anna Kamensky, 2 Rue Cherbuliez, Geneva, Switzerland. *Vestnik*.

Scotland: General Secretary, Mrs. Jean Allan, 28 Great King Street, Edinburgh. *Theosophical News and Notes*.

Sweden: General Secretary, Mr. T. von Lilienfeld, 39 Torsgatan, Stockholm. *Teosofisk Tidskrift*.

Switzerland: General Secretary, Frau Fanny Scheffmacher, 17 Neusatzweg, Binningen, Basel. *Bulletin Théosophique de Suisse*.

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

ASIA

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

Ceylon: General Secretary, Dr. T. Nallainathan, 81 Madampitya Road, Mutwal, Colombo.

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

East Asia (China and Japan): Presidential Agent.

Malaya (Federated Malay States and Straits Settlements): Non-Sectionalized Lodges.

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, Secretary, Mr. Jayant D. Shah, P.O. Box 142, Zanzibar.

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

KENYA: Nairobi Lodge, Secretary-Treasurer, Mr. Chimanbhai R. Patel, P.O. Box 570, Nairobi. Mombasa Lodge, President, Mr. P. D. Master, P.O. Box 274, Mombasa.

Egypt: Presidential Agent, Mr. J. Perez, P.O. Box 769, Cairo.

AUSTRALASIA

Australia: General Secretary, Mr. R. G. Litchfield, 29 Bligh St., Sydney, N.S.W. *Theosophy in Australia*.

New Zealand: General Secretary, Miss Emma Hunt, 371 Queen St., Auckland. *Theosophy in New Zealand*.

AMERICA North America

Canada: General Secretary, Mr. Albert E. S. Smythe, 5 Rockwood Place, Hamilton, Ontario. *The Canadian Theosophist*.

Canadian Federation: Secretary-Treasurer, Elsie F. Griffiths, 671 Richards St., Vancouver, British Columbia. *The Federation Quarterly*.

United States of America: National President, Mr. Sidney Cook, Olcott, Wheaton, Illinois. *The American Theosophist*.

St. Louis Lodge: President, Mr. Charles E. Luntz, 5108 Waterman Avenue, St. Louis, Mo. *Ancient Wisdom*. (Note.—This affiliation to Adyar is granted as a temporary measure for the duration of the war.)

Latin America

Argentina: General Secretary, Señor José M. Olivares, Sarmiento 2478, Buenos Aires. *Revista Teosofica Argentina* and *Evolución*.

Bolivia: Sub-Section of Argentina, Señor Daniel P. Bilbao, Apartado No. 1207, La Paz.

Brazil: General Secretary, Señor Aleixo Alves de Souza, Rua do Rosario No. 149, Rio de Janeiro. *O Teosofista*.

Chile: General Secretary, Señor Juan Armengolli, Apartado No. 3799, Santiago. *Fraternidad*.

Colombia: General Secretary, Señor Ramon Martinez, Apartado No. 539, Bogota. *Revista Teosofica Colombiana* and *Boletín Teosofico*.

Central America: (Costa Rica, El Salvador, Honduras, Nicaragua, Guatemala and Panama): General Secretary, Señorita Lydia Fernández Jiménez, Apartado No. 797, San José, Costa Rica.

Cuba: General Secretary, Señor Armando Alfonso Ledón, Apartado No. 365, Habana. *Revista Teosofica Cubana* and *Teosofia* (organ of the Young Theosophists), 105 Vista Alegre, Santiago de Cuba.

Mexico: General Secretary, Señor Adolfo de la Peña Gil, No. 28, Calle Iturbide, México D.F., *Boletín de la Sección Mexicana de la Sociedad Teosofica* and *Dharma*.

Paraguay: Presidential Agent, Señor William Paats, Apartado No. 693, Asuncion.

Peru: Presidential Agent, Señor Jorge Torres Ugarriza, Apartado No. 2718, Lima. *Teosofica*.

Porto Rico: General Secretary, Señor A. J. Plard, Apartado No. 3, San Juan.

Uruguay: General Secretary, Señor Carmelo La Gamma, Palacio Diaz 18 de Julio 1333, Montevideo. *Revista de la Sociedad Teosofica Uruguay*.

Federation of South American National Societies: President, Señora Julia A. de La Gamma, Apartado No. 595, Montevideo, Uruguay.

Interamerican Press Service: Señor Ruperto Amaya, 31-57, 34th St., Astoria, L.I., New York, U.S.A. *Servicio Periodistico Interamericano*.

SECTIONS NOT YET RESTORED

Austria:	Netherlands:
Bulgaria:	Netherlands Indies:
Burma:	Norway:
Czechoslovakia:	Philippine Islands:
Denmark:	Poland:
Greece:	Rumania:
Hungary:	Spain:
Italy:	Yugoslavia:

THEOSOPHICAL YOUTH

World Federation of Young Theosophists: President, Shrimati Rukmini Devi, Adyar. Joint General Secretaries, Mr. John Coats, London, and Mr. Rohit Mehta, Benares.

THE THEOSOPHIST

Vol. LXVI (Incorporating "Lucifer") No. 8

Editor: DR. GEORGE S. ARUNDALE

Associate Editors: Mr. J. L. Davidge and Mrs. Jane Clumeck

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"Of H.P.B.'s last gift to us, *The Voice of the Silence*, it is impossible to speak in too high terms; it is the keystone of all her work."—ANNIE BESANT, 1890.

A new edition is available at the T.P.H., Adyar.

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THE WATCH-TOWER

THE EDITOR

[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. "The Theosophist" is the personal organ of the President, and has no official status whatever, save in so far as it may from time to time be used as a medium for the publication of official notifications. Each article, therefore, is also personal to the writer.]

IEOSOPHY FOR THE MASSES

INTEGRAL to this Straight Theosophy is the conviction growing upon me that new world Theosophy and the new world Theosophical Society must be available in its utmost simplicity and directness, free from all save the most indirect association with the various subsidiary activities which have become attached to them, doubtless for the best of reasons, but which must never be allowed to become barnacles slowing the onward movement and expansion of both.

We are on the threshold of a new world and we must without fear or favour declare that Theosophy matters more, that The Theosophical Society matters more, than any movement or activity which may have been born from them. And we must see to it without fear or favour that there is the freest possible access to them and the freest possible continuance of life in them.

Nothing more is needed than Theosophy and The Theosophical Society for the peace, the happiness, the evolution of any individual. Indeed, Theosophy alone suffices, for a man-created form always contains within it the elements of disruptive influences.

Abolish all our subsidiary activities, and if but Theosophy and The Theosophical Society remain to us, we shall in truth have lost no-

thing, even though a colour here and a colour there may have become obscured. The pure white light will shine all the more brilliantly.

And, as I have said, even The Theosophical Society may go, so but Theosophy remains accessible to the world through some channel or other.

Now remember that I am thinking of the multitudes, not of the select few, large in numbers though they may be, who will in due course be needing one or another of our subsidiary activities for their further unfolding.

In my mind's eye I see Theosophy and our Society on the one hand, and on the other hand millions of people who need but the truth of Universal Brotherhood and the simplest forms of Theosophy for their peace and happiness.

We must, in this critical period, in this beginning of the new age, go out to seek the many, even though we must also try to satisfy the few. But the few matter less, for have they not been richly served during all these years of the dominance of the Theosophy of the mind?

THE FIRE OF THE HEART

It is at least my task, and the task of those who are like-hearted, to leave it to many of my brethren to keep burning the fires of our various tributary movements—"tributary" is

a better word than "subsidiary"—and myself to concentrate on tending that aspect of the central fire out of which directly arise the flames of the Theosophy of the Heart. Of course, we can all tend these flames, but there must be some to dedicate themselves to this particular fire service, even though they do not altogether ignore those other fires from which there will be many to draw fire for the burning away of their ignorance and for setting afire the powers which will hasten them onwards on their way.

I wonder if I shall be misunderstood when I say that I feel I must assume the role of a rebel, not to break forms into pieces,—this is a task for a great Personage to undertake in the infinitude of His wisdom,—but to move throughout The Society rebelling courteously, understandingly, but emphatically, against all that is in danger of becoming set, against all arrogation of authority on the part of persons or of movements, against all encroachment upon the perfect freedom of every member to think and say and do as he may feel moved, provided he in no way violates the sacred Home of Brotherhood in which he has become a member.

Frankly, I almost dare to say I am afraid of every tributary movement, for in each lurks the danger of authority, dogmatism and fanaticism. And while the members of each movement may protest that none of these lurk in the movement to which they belong, there is not the slightest doubt in my mind that each has at one time or another, unwillingly, of course, violated both the real freedom and the pure Brotherhood for which The Society stands. Needless to say, I am not prepared to adduce examples, lest I cause unnecessary commotion.

THE TEST OF INTUITION

I am, therefore, most anxious that as far as regards what I am calling Straight Theosophy there may not be the slightest tinge of authority or of conventionality, but that every exponent of Straight Theosophy will interpret it according to his own best intuition, defining it according to his vision of it, and applying it to the measure of his compassionate understanding.

I do not say we must not have a body of teaching, but I do most emphatically say

that the truest Theosophy for each individual is the Theosophy which comes from within, even though this very Theosophy may have been partly energized from without, as is of course inevitable, and not the Theosophy which is just the fruit of intellectual study, or is repeated parrot-like from persons or from books.

For what has any one of us a substratum of unique individuality if we cannot cause the uniqueness to vitalize the great Science of all Sciences? Any one of us can be a great authority on a book or on our Theosophical literature generally. But how many of us can be authorities on our own unique selves?

I hope my readers will not mind my reverting to the theme of authority on which I dilated in the May Watch-Tower. I am in no way conscious of having authority as a bee in my bonnet. But so urgent is the need for members of The Theosophical Society to have experience to place at the disposal of the world that I am eager to guard against any deadening influence on the part of authority.

We have largely been brought up on authority. We have reproduced in these modern times the period in India when the Rishis ruled among child-men, and there was peace, happiness and prosperity. We had our H. P. B., our H. S. Olcott, our Annie Besant, our C. W. Leadbeater, and a few lesser gods. All have now left us to watch over us from a distance. Are we not out of the child stage and in the youth stage, the stage of adventure and experience? Authority may still in a measure survive, but more and more the individual is being thrown back upon himself, and especially is this the case in the field of Straight Theosophy in which the uniqueness of the helper must meet face to face the uniqueness of the helped. That which the helper offers must come from his unique heart, howsoever it may have been originally stimulated therein.

It is very good to send a copy of "To those who mourn" to someone who has suffered bereavement. But even better would it be to put this person into touch with some member who has trained experience or at least has a heart overflowing with sympathy and understanding.

Such a member must have learned to weep without being overcome by weeping,

to feel an agony without succumbing under it, to go down into the depth of misery without being overwhelmed by the darkness, to be where the sufferer is in all the intensity of his suffering, and yet because he is there unscathed to have all the more power to lift the sufferer out of hell into heaven. This is the experience of many who have the privilege of being messengers between hells and heavens, between crucifixions and resurrections. The Christ was one of the Super-Messengers for this service. He descended into hell to release those prisoners of hell who were ready for release, and then He rises with them and sets them free before Himself ascending into a freedom they will not know for ages. I refer, of course, to the resurrection and not to the ascension proper.

WE MUST APPLY OUR KNOWLEDGE

Now I want to ask: Who other than Theosophists can undertake such healing as the Theosophy of the Heart involves? Who other than Theosophists know the power and purpose of suffering and the nature of the great change which is heralded by death? Who other than Theosophists are scientists in this field and not just those who can only piously hope and blindly believe? Who other than Theosophists have in them that unalloyed spirit of Universal Brotherhood which makes them one with all without distinction of race or creed or sect or colour or caste or nation? Who other than Theosophists are truly free, even though still bound by fetters of ignorance?

Who other than Theosophists can successfully address themselves to this work, which is more urgent than any other, since only upon the peace and happiness of individuals can prosperity be built? I know full well that material conditions must be radically improved, and we Theosophists have material for the improvement. But on the whole, while we must do what we can to help, more expert workers can do better work than we can.

On the other hand there is no one to touch us in the field of the Straight Theosophy I have been venturing to outline in these Watch-Towers. We have knowledge, and ought to have personal experience, of the Straight Theosophy service which is acces-

sible to Theosophists alone. Our approach to the great problems of life is unique, and is an approach dating from time immemorial. We are far less concerned with the panacea of soothing and comforting them than with those eternal realities the application of which alone can truly heal. These are probably subconscious among those it is our privilege to serve, but in some greater measure at least they will be conscious in ourselves, and we are hoping that our projection of them will stir into some sort of wakefulness their like in the sufferer. He has them. None can be without them. They are life itself. But, if I may use a word which is so much more true than perhaps it appears on the surface, he must *remember* them from out his storehouse of Truth which was his original capital as he set forth on the pathway of evolution. We can remind him. He must remember. And in the great transition through which he is passing, be it from ill-health to health, from one incarnation to another, from storm to peace, he is on the threshold of realities, for realities alone can triumphantly see him through, even though he may muddle through, as most of us do, without at all realizing what is happening to him. I have an operation. I have recovered from it. Doctors and nurses have been the best of Samaritans. But what do I know or care as to the purpose of the illness or operation, of their beneficent influence on my evolutionary pathway, and above all how far do they widen my experience of the Universal Brotherhood!

BANK YOUR EXPERIENCES!

This brings me to the important fact that workers for Straight Theosophy must always bank their experiences, of whatever nature, for future reference and use. Such workers will bank all their experiences—happy or sad—so that as need arises they may draw upon them for healing use among those who are in distress.

It is as if I were to say to myself: Let me see if I have such and such a volume in my library of experiences. And as I hear or read of sadness or sorrow, of misery or despair, of storm or peace, I must look to see if I have aught to correspond in my own gamut of experiences. If I have, I can immediately

be at work identifying myself with the experiences of which I read or hear. If I have not, I can at least draw upon that unity which is the heart of Universal Brotherhood and give what I may call the next best service. And I shall enter the experience as a second-hand book in my library, not having an original edition. After all, there is but one Experience and One who experiences.

We must be collectors of experiences—our own and those of others. We never know when we shall be wanting to draw upon them. Does not God draw upon His own experiences for the fashioning of His new world? Yet there is that electric and magical quality of Life which makes every God and the Gods unique—the One in the many, but the many in the One.

KNOWING WITH THE HEART

For our Straight Theosophy of the Heart we need the aid of occultism, of mysticism, of all that is metaphysical, in order to discover the Heart and its revealing Theosophy. Theosophy is the greatest power of consciousness. Possessing it in however small a measure our consciousness not only undergoes expansion but also provides us with what can only be called an inner clairvoyance and clairaudience.

The Theosophy of the Heart gives us, as we seek to understand it more and more, a Heart-perception of reality, and with this perception we grow increasingly able to apply the wonder of the Universal Brotherhood to a unity, to an identity with those with whom we may become specially concerned, which gives the mightiest of all consolations—courage and contentment. And just as every able-bodied citizen is as far as possible concentrated in the war against evil, so must very specially every able-hearted Theosophist be concentrated on the essential Theosophical service against the despair and misery and hopelessness which come so hard upon the war on evil.

We must take all the Theosophy we have which is in any way relevant to this blackness and try to intensify such Theosophy out of mere belief, or mind-knowledge, even out of certainty, into experience in however slight degree. We must *know* otherwise than with the mind. This Theosophy must

become part of our very being, at first on the surface but progressively in the depths.

It is all a matter of alertness for experience howsoever and wheresoever it can be found, and of what we call meditation, by which I mean a tangible, or almost tangible, contacting of the matter of one's consciousness and of extending such contact far and wide into the consciousness beyond one's own individual consciousness.

It is in the nature of the adventure in consciousness that in the course of it one discovers what one wants to discover, even though at first one seems to experience an overwhelming sense of heavy nothingness, itself thick with tangibility, as those will testify who have contacted it.

But as soon as this all-pervading fog has been transcended the consciousness seems free and by the very inclination of its being to attract to itself its various objectives. It need hardly be said that such a meditation is not only for a few stated intervals, or it will have little effect. It must be a meditation which is the background of the waking consciousness, so that it immediately takes up the foreground as soon as there are no obstructive elements therein. Thus it tends to become the very substance of the waking consciousness, and after a time the results will be seen to be well worth the continuous concentration involved.

One of the great purposes of the Theosophy of the Heart as I have sought to interpret it is to attract to membership of The Society those who can be or have been specially benefited in their daily lives by its healing qualities—healing in the sense of making whole.

I am sincerely hoping that some day this appeal of Theosophy will be our Society's most effective form of propaganda among the masses of the people, so that people tell one another how very much they have been helped in all their troubles by the ministrations of Theosophy, how life is easier for them, and how life is at last intelligible.

Especially in such times as these we need Theosophists who are friends of the people and move among them with all the equipment I have tried to explain in preceding Watch-Towers.

When the war is over and the terrible complications of unemployment arise—they will certainly arise in India even though they may be successfully met in other countries—Theosophists must be ready to help with their brotherhood those who will cease to matter the moment their war work is done. And there will continue to be—what there is already—the unimaginable suffering of those who in one way or in another have been plunged into seemingly inescapable darkness because the war has shattered them to pieces.

Theosophists must face all this, less with lectures and study classes, less with all kinds of tributary movements, few of which may touch the masses at all, and more *through contact with the man in the street and the woman in the home, with the everyday individuals who are in the front line of suffering.*

In this way, I make bold to say, The Theosophical Society will start on its new way of becoming a really world-wide movement touching the very heart of the people, and numbering its hundreds of thousands instead of the thousands which at present constitute its membership.

How to Spread Theosophy

Feel Truth, Know Truth, Practise Truth, Spread Truth.

To give an individual the Theosophy he needs you must yourself feel it intensely, know it intensely, practise it intensely, spread it intensely.

You must begin by communicating it to him *silently*, for the voice of the Silence is the most convincing of all voices. Tell the truth so as to carry conviction.

When you have convinced him by the intensity of your silence, then only will it be safe for you to break your silence into words.

I am very conscious of my inadequate presentation of the way in which Straight Theosophy, the Theosophy of the Heart, can be brought to bear on the many instead of on the few alone. I am sure I might have been much more effective and that I might have made out a far more compelling case for my theme.

I shall be grateful for constructive criticism and suggestions, for there is little that cannot be scrapped if needs be. There must be such a presentation of Straight Theosophy as shall cause The Society to become the mighty pulsating heart both of the World Religion, if so be that the membership generally accepts the idea of a World Religion, and certainly of the Brotherhood of the World. *Theosophy and membership of The Theosophical Society must be found in the highways and byways of the world, and not just in tiny oases of Lodge rooms and their memberships.* These are, as they have been the foundations. But as the world becomes new, The Theosophical Society must be found everywhere with Theosophy as the great call to a life of peace and happiness for all. And the seeds must be sown now.

It is the magic of the abiding and deep sense of the Universal Brotherhood which alone can spread Theosophy as Theosophy is intended to be spread. It is because we are champions of the Universal Brotherhood that Theosophy can safely be entrusted to us.

Otherwise, while we might still spread a simulacrum of Theosophy, it would be a dead a Theosophy as are most of the truths which are given currency in the world through religion, science, philosophy, an every other channel whereby man seeks to harden man into enslaving conformity.—G.S.A.

CREATIVE FACTORS FOR A NEW WORLD

N. SRI RAM
(Vice-President)

THERE are in the history of every people settled times and unsettled and transitional periods—the unsettlement may be caused by sudden or accidental circumstances or by pressures within society, economic, political, religious, these giving rise to new ideals. The present time is characterized by all these phenomena, but also by the rapid growth of new factors which have revolutionized the pattern of life and increased these pressures a thousand-fold. In order to view the development properly, we must stand aside from the present time and survey the totality of conditions which, within the last century or more, have been developing more and more up to their present climax.

The new factors are those which have been brought into existence by scientific discovery and invention. These have not only linked together peoples in diverse parts of the globe, people of diverse races, faiths, upbringing and needs, but have also enormously increased man's control over nature and the possibilities of control over his fellow-men. The means for both destruction and production have been extravagantly multiplied. Yet all these new influences and processes have been left by humanity as a whole to find their own adjustment—equilibrium is as yet hardly the word to use. The result is war, terrible and catastrophic, conflicts of every kind, widespread misery due to poverty and domination. What else is the so-called balance of power in Europe but a temporary make-shift bound to break up in the process of a world-wide and comprehensive adjustment?

The progress of science has not only altered conditions, but also caused a shift in the consciousness of the average individual from a subjective to an objective focus. As man has become more interested in the things of the external world, which Science has been continually magnifying and multiplying, he has increasingly lost touch with those idealistic concepts and values which are the basis

of every settled and self-contained culture. Such qualities as the sense of his obligation—dharma—appreciation of greatness in every form, reverence, idealism, necessarily tend to be left behind in the exciting chase of new sensations in a constantly enlarging and changing world. There is less of faith, though also less of superstition.

Thus the transition from the old to the new is in every respect fundamental and revolutionary; it is moreover world-wide. Science, democracy, totalitarianism (in its literal sense), and internationalism apparently sum up the most pronounced aspects of an inexorable change, in the clashes and complexity of which the whole world is so terribly embroiled.

What shall be the result of it all, and how far can we determine the outcome? What are the elements which we shall seek to preserve in that determination? Must everything in the future be the antithesis of the past, representing the swing of a pendulum from cherished values and accepted principles? Or shall we be able to reconcile the new forces with the proved philosophy of the past and integrate them into a continuing system of culture?

Obviously the new world, whenever it may emerge, must embody an international order—an order which shall preserve the peace and regulate the relations of Nations on free and fruitful lines—the maximum of national freedom balanced by an effective international authority. Such a fair world order must be based on equally fair national orders. Equally must the life of each people and nation be organized so as to produce a social synthesis, instead of a social chaos and social conflicts, which very largely exist at present; the term synthesis implies a process that must be applied to all parts and departments of national life.

What kind of a synthesis shall it be? What shall be its cardinal principles? This

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is a problem which is posed by the Time-Sphinx simultaneously with the problem of world-war or world-peace.

The solution lies in combining respect for individuality, individual well-being and freedom, with an order which shall effectively maintain that well-being and freedom at its maximum; in economics the organized sharing of the national resources through the medium of the State and its various subordinate limbs; in politics a graded and decentralized but integrated arrangement in which every individual will have responsibility according to the measure of his experience and capacity; in social organization the maximum of individual freedom and toleration; also education for freedom and in freedom, aimed at the cultivation of the child's or the youth's unique individuality.

It is not beyond the collective intelligence of men to devise the measures for establishing such a happy order which shall have as its animating motive not the suppression of individuality, but its development by every means that can be afforded first in the educational field, later in the planned employment of talents brought to light and developed in the educational stage. We need a measure of wise regimentation in economics, in politics, to take care of every

individual's needs, to provide suitable outlets for his energies, and ensure to him an effective freedom. A synthesis cannot be evolved either without ideals or without a detailed consideration of every aspect of human life. The wills of human beings must either be trained and helped to cooperate with one another in specific ways, which are innumerable, or left to clash with one another in ways of competition and strife which they may devise for themselves.

Such a planned and settled world will enable men and women to reflect and find their spiritual feet again, in other words, to realize those values or qualities of human life which can make it rich, creative and beautiful—creative not in the sense of a mere mechanical invention, which is but a contraption of the mind, but a creation which shall react upon the creator and upon others with abiding joy, giving an additional stimulation to the spirit. Let the rivers of the old cultures, of the East and the West, of every nation and faith, continue to flow in purified and renovated streams, but be merged and modified in the ocean of an international life; which shall no longer be beset by the tempests of unrestrained passions but shall be the peaceful mirror of a new heaven crowning a new and peaceful earth.

The Struggle for Peace

THE PRESIDENT cables:

To the European Federation, through Mrs. Adelaide Gardner, 50 Gloucester Place, London:

"Heartiest congratulations on the capitulation. But of course a great struggle for a righteous peace confronts us. Kindly convey to all Sections Adyar's thankfulness and gratitude for tremendous sacrifices in the cause of Universal Brotherhood."

To the National President, American Section, Mr. Sidney Cook, Wheaton, Illinois, U.S.A.:

"For the German surrender thank God and all who have worked under Him."

THEOSOPHY AND THE MASTERS

W. Q. JUDGE

THEOSOPHY is that ocean of knowledge which spreads from shore to shore of the evolution of sentient beings; unfathomable in its deepest parts, it gives the greatest minds their fullest scope, yet, shallow enough at its shores, it will not overwhelm the understanding of a child. It is wisdom about God for those who believe that He is all things and in all, and wisdom about nature for the man who accepts the statement found in the Christian Bible that God cannot be measured or discovered and that darkness is around His pavilion. Although it contains by derivation the name God and thus may seem at first sight to embrace religion alone, it does not neglect science, for it is the science of sciences and therefore has been called the wisdom religion. For no science is complete which leaves out any department of nature, whether visible or invisible, and that religion which, depending solely on an assumed revelation, turns away from things and the laws which govern them, is nothing but a delusion, a foe to progress, an obstacle in the way of man's advancement toward happiness. Embracing both the scientific and the religious, Theosophy is a scientific religion and a religious science.

It is not a belief or dogma formulated or invented by man, but is a knowledge of the laws which govern the evolution of the physical, astral, psychical, and intellectual constituents of nature and of man. The religion of the day is but a series of dogmas man-made and with no scientific foundation for promulgated ethics; while our science as yet ignores the unseen, and failing to admit the existence of a complete set of inner faculties of perception in man, it is cut off from the immense and real field of experience which lies within the visible and tangible worlds. But Theosophy knows that the whole is constituted of the visible and the invisible, and perceiving outer things and objects to be but

From *The Ocean of Theosophy*, first published in America, 1893.

transitory it grasps the facts of nature, both without and within. It is therefore complete in itself and sees no unsolvable mystery anywhere; it throws the word coincidence out of its vocabulary and hails the reign of law in everything and every circumstance.

That man possesses an immortal soul is the common belief of humanity; to this Theosophy adds that he is a soul; and further that all nature is sentient, that the vast array of objects and men are not mere collections of atoms fortuitously thrown together and thus without law evolving law, but down to the smallest atom all is soul and spirit ever evolving under the rule of law which is inherent in the whole. And just as the ancients taught, so does Theosophy: that the course of evolution is the drama of the soul and that nature exists for no other purpose than the soul's experience. The Theosophist agrees with Prof. Huxley¹ in the assertion that there must be beings in the universe whose intelligence is as much beyond ours as ours exceeds that of the black beetle, and who take an active part in the government of the natural order of things.

Pushing further on by the light of the confidence had in his teachers, the Theosophist adds that such intelligences were once human and came like all of us from other and previous worlds, where as varied experience had been gained as is possible on this one. We are therefore not appearing for the first time when we come upon this planet, but have pursued a long, an immeasurable course of activity and intelligent perception of other systems of globes, some of which were destroyed ages before the solar system condensed. This immense reach of the evolutionary system means, then, that this planet on which we now are is the result of the activity and the evolution of some other one that died long ago, leaving its energy to be used in the bringing into existence of the earth, and that

Essays on Some Controverted Questions. London, 1891.

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inhabitants of the latter in their turn came from some older world to proceed here with the destined work in matter. And the brighter planets, such as Venus, are the habitation of still more progressed entities, once as low as ourselves, but now raised to a pitch of glory incomprehensible for our intellects.

ELDER BROTHERS AND INITIATES

The most intelligent being in the universe, man, has never, then, been without a friend, but has a line of Elder Brothers who continually watch over the progress of the less progressed, preserve the knowledge gained through aeons of trial and experience, and continually seek for opportunities of drawing the developing intelligence of the race on this or other globes to consider the great truths concerning the destiny of the soul. These Elder Brothers also keep the knowledge they have gained of the laws of nature in all departments, and are ready when cyclic law permits to use it for the benefit of mankind. They have always existed as a body, all knowing each other, no matter in what part of the world they may be, and all working for the race in many different ways. In some periods they are well known to the people and move among ordinary men whenever the social organization, the virtue, and the development of the nations permit it. For if they were to come out openly and be heard of everywhere, they would be worshipped as gods by some and hunted as devils by others. In those periods when they do come out some of their number are rulers of men, some teachers, a few great philosophers, while others remain still unknown except to the most advanced of the body.

It would be subversive of the ends they have in view were they to make themselves public in the present civilization, which is based almost wholly on money, fame, glory, and personality. For this age, as one of them has already said, "is an age of transition," when every system of thought, science, religion, government, and society is changing, and men's minds are only preparing for an alteration into that state which will permit the race to advance to the point suitable for these Elder Brothers to introduce their actual

presence to our sight. They may be truly called the bearers of the torch of truth across the ages; they investigate all things and beings; they know what man is in his innermost nature and what his powers and destiny, his state before birth and the states into which he goes after the death of his body; they have stood by the cradle of nations and seen the vast achievements of the ancients, watched sadly the decay of those who had no power to resist the cyclic law of rise and fall; and while cataclysms seemed to show a universal destruction of art, architecture, religion, and philosophy, they have preserved the records of it all in places secure from the ravages of either men or time; they have made minute observations, through trained psychics among their own order, into the unseen realms of nature and of mind, recorded the observations and preserved the record; they have mastered the mysteries of sound and colour through which alone the elemental beings behind the veil of matter can be communicated with, and thus can tell why the rain falls and what it falls for, whether the earth is hollow or not, what makes the wind to blow and light to shine, and greater feat than all—one which implies a knowledge of the very foundations of nature—they know what the ultimate divisions of time are and what are the meaning and the times of the cycles.

But, asks the busy man of the nineteenth century who reads the newspapers and believes in "modern progress," if these Elder Brothers are all you claim them to be, why have they left no mark on history nor gathered men around them? Their own reply, published some time ago by Mr. A. P. Sinnet, is better than any I could write.

INITIATES MAKE HISTORY

"We will first discuss, if you please, the one relating to the presumed failure of the 'Fraternity' to leave any mark upon the history of the world. They ought, you think, to have been able, with their extraordinary advantages, to have gathered into their schools a considerable portion of the more enlightened minds of every race. How do you know they have made no such mark? Are you acquainted with their efforts, successes, and failures? Have you any dock

upon which to arraign them? How could your world collect proofs of the doings of men who have sedulously kept closed every possible door of approach by which the inquisitive could spy upon them? The precise condition of their success was that they should never be supervised or obstructed. What they have done they know; all that those outside their circle could perceive was the results, the causes of which were masked from view. To account for these results, many have in different ages invented theories of the interposition of gods, special providences, fates, the benign or hostile influences of the stars. There never was a time within or before the so-called historical period when our predecessors were not moulding events and "making history," the facts of which were subsequently and invariably distorted by historians to suit contemporary prejudices. Are you quite sure that the visible heroic figures in the successive dramas were not often but their puppets? We never pretended to be able to draw nations in the mass to this or that crisis in spite of the general drift of the world's cosmic relations. The cycles must run their rounds. Periods of mental and moral light and darkness succeed each other as day does night. The major and minor yugas must be accomplished according to the established order of things. And we, borne along the mighty tide, can only modify and direct some of its minor currents."

It is under cyclic law, during a dark period in the history of mind, that the true philosophy disappears for a time, but the same

¹ *The Occult World*, London, 1881.

law causes it to reappear as surely as the sun rises and the human mind is present to see it. But some works can only be performed by the Master, while other works require the assistance of the companions. It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it. Once more the Elder Brothers have indicated where the truth—Theosophy—could be found, and the companions all over the world are engaged in bringing it forth for wider currency and propagation.

The Elder Brothers of Humanity are men who were perfected in former periods of evolution. These periods of manifestation are unknown to modern evolutionists so far as their number is concerned, though long ago understood by not only the older Hindus, but also by those great minds and men who instituted and carried on the first pure and undebased form of the Mysteries of Greece. The periods, when out of the Great Unknown there come forth the visible universes, are eternal in their coming and going, alternating with equal periods of silence and rest again in the Unknown. The object of these mighty waves is the production of perfect man, the evolution of soul, and they always witness the increase of the number of Elder Brothers; the life of the least of men pictures them in day and night, waking and sleeping, birth and death, "for these two, light and dark, day and night, are the world's eternal ways."

(To be concluded)

² *Bhagavad Gita*, viii.

THE PHILANTHROPY OF THE WEST

"The philanthropy you Western thinkers boast of, having no character of universality; i.e., never having been established on the firm footing of a moral, universal principle; never having risen higher than theoretical talk; . . . it is but a mere accidental manifestation but no recognized LAW. . . Since, in its empirical nature this kind of philanthropy is like love, but something accidental, exceptional, and like that has its selfish preferences and affinities; it necessarily is unable to warm all mankind with its beneficent rays. This, I think, is the secret of the spiritual failure and unconscious egotism of this age."

—THE MASTER K.H. in *The Mahatma Letters*.

SEVENTY YEARS YOUNG

GEOFFREY HODSON

Converging on the 70th anniversary of the founding of The Theosophical Society, Mr. Hodson surveys its development: in our May issue, its unveiling of a fragment of the Wisdom Religion and the application of that fragment to the world's affairs; in this issue, three distinct approaches to the study and presentation of Theosophy.

FIRST APPROACH—IMPERSONAL

CONSIDERATION of the three approaches to Theosophy evident in The Society today also proves interesting and instructive. At the beginning of the article these were referred to for convenience as the "doctrineless," the "scriptural" and the "doctrinal."

The first of these presents the extreme of fluidity and assumes towards Theosophical doctrines the detached, experimental attitude of the scientist. Apparently, though not denied, the Mahatmic origin of the early teachings is regarded as unproven. Objective demonstration of any affirmation is held to be essential to acceptance. One of the protagonists of this approach writes as follows:

" . . . in going carefully through Doctor Arundale's Appeal, [for ideas concerning the Theosophical contribution to the postwar world] I am impressed with two things. First, his predilection for the *kind* of Theosophy which he himself thinks *should* be applied, and second, his expressed willingness as President, possibly out of respect to the constitution of The Society, to consider at the International Convention at Adyar, views and suggestions that may differ entirely from his own . . .

"Take . . . the way he [Dr. Arundale] recommends a study of the Theosophical classics, especially the works of H.P.B. as fountainheads of Theosophy. But what is to happen to those members who do not so regard them? Are they to resign or what? And then as regards the chief classic of The Society, *The Secret Doctrine*, it is well known that many portions of this were communicated to H.P.B. by those whom she thought of as Masters. Doesn't this rather go to show that Madame Blavatsky was more a very remarkable medium than an original thinker? . . . Have we any proof, for instance, that those whom H.P.B. regarded as Masters . . . have we any clear proof that these Personages had reached the stage in their evolution which entitled them to be called 'Perfected Beings'? . . . there must be myriads of such Beings in disem-

bodied states. How do we know, for instance, that some of the 'messages' and living thoughts to which H.P.B. gave expression, did not emanate from some of these Beings, and not from embodied personalities? . . . I am suggesting . . . that the first thing The Society should do . . . in order to play a worthy role in the postwar world, is that of making a serious attempt to arrive at a general agreement as to the meaning of the term 'Theosophy,' an agreement, I mean, that would rest not on any belief of doctrine, or anything written in a Theosophical 'classic' but *upon something that is demonstrable and universal*. . . . To be logical and consistent it (The Society) must not only profess an open and doctrineless platform; it must also take pains to invite and encourage the expression of views amongst its members that are known to be at variance with those held by some of the Leaders, always provided, of course, there is courtesy of expression and evidence of a genuine search for that which is real and abiding." (Ernest Kirk, in *The Theosophist*, November 1943).

This "doctrineless" view is attractive in that it insists upon the total absence of dogma and dogmatism in The Theosophical Society, thereby underlining the previously quoted statements of C. W. Leadbeater and the General Council. This freedom is all-important in the development of the still young Movement. For the study of past efforts to bring the Gnosis to man reveals the early establishment of both dogma and dogmatism, greatly to the detriment of those endeavours.

The "doctrineless" approach, if followed to its logical limits, would seem, however, to raise the question of whether, outside of the secret occult schools, the scientific method of objective demonstration is applicable to metaphysics. One would be inclined to doubt whether philosophic and occult doctrines are susceptible of scientific demonstration out in the world. They may be interiorly experienced and so proven as facts to individual gnostics, but to those alone. Even then, such experience is said to remain both incommunicable and undemonstrable.

If, in the promulgation of Theosophy, exponents are to be limited to the scientific method when presenting philosophic doctrines, it seems questionable whether any public work could ever be done, any consolation and guidance to mankind be given. Yet the Mahatmas have defined as Their purpose in founding The Society "to popularize a knowledge of Theosophy." I write under correction, but to me it appears that the general adoption of the "doctrineless" approach would seriously hinder the fulfilment of that purpose. However, should it ever gain general acceptance, time will demonstrate the practicability or otherwise of this view.

AUTHORITY OF THE WORD

The "scriptural" approach is the direct antithesis of the doctrineless. It would appear to appeal to those who so greatly revere the Adept Teachers and so deeply respect Their amanuenses, H.P.B. and other pupils, as almost to regard their revelations as final, unquestionable, axiomatic, "established standards of fact and truth, like the multiplication table, the dictionary, or Euclid's elements." For them, the Blavatsky writings and the Mahatma letters to A. P. Sinnett apparently constitute the "faith once delivered to the fathers." With the welfare of The Society sincerely at heart and in the interests of truth, all deviations from, or extensions of, the original teachings and attempts to apply and express them through the forms of the world religions, would seem to be regarded by them with grave misgivings.

Whilst the followers of both the "doctrineless" and the "doctrinal" approach—to be described directly—doubtless agree that all Mahatmic teachings should be received with profound respect, they would probably regard them less as final statements, as fixed limits deliberately imposed upon the members of The Theosophical Society, than as *seed ideas offered to modern man as food for thought* and especially as material for free inquiry and research. They would probably urge that the early teachings were not intended to represent either the whole or the final truth concerning the subjects with which they deal. They would presumably add that, in any case, these revelations passed in transit through human minds, that they must be transformed into human experience and therefore must ever be subjected to free examination. Support for this view is given in *The Key to Theosophy*, page 173, where we read:

"At present, the main fundamental object of The Society is to sow germs in the hearts of men. . ."

That this view reflects the outlook and purpose of the Masters Themselves is suggested by a perusal of *The Mahatma Letters* (page 339) where we read:

"... The Theosophist's duty is like that of the husbandman's; to turn his furrows and sow his grains as best he can."

THE MISSIONARY SPIRIT

Those who favour a "doctrinal" approach form the great majority of the present members of the parent Society. This approach finds its leading representatives in the three successive International Presidents, and their co-workers, the present General Council, and those Section officers and members who are able harmoniously to accept their election by democratic means as representing the true spirit of The Theosophical Society. These members accept as foundations for study, experiment, and teaching all the originally unveiled doctrines. By annual celebrations they demonstrate that they deeply revere the distinguished services of the human founders and their immediate colleagues, whom they unflinchingly associate with those Elder Brethren by whom they are believed to have been inspired.

These members would seem, however, to regard The Theosophical Society somewhat as a growing tree. They have welcomed and participated in the putting forth of successive branches, each carrying the Theosophical life and teaching in a particular direction. They would probably point to the healing work of Col. Olcott, the adoption of the Buddhist faith by Madame Blavatsky and himself, and the official participation in the life and development of the Buddhist religion in Ceylon, Burma and Japan by Col. Olcott as exemplifying and giving support for this view.

The application of Theosophy to religion has, in fact, taken impressive forms. Amongst them are the beautiful Hindu, Parsee, Buddhist and Christian shrines of Adyar and their use by followers of those and other faiths. Col. Olcott first placed figures and symbols representing world religions on the walls of the Headquarters Hall, exemplifying his view of The Society's harmonious relation to and recognition of all Faiths. Liberal versions of established forms of worship have been compiled and followed, and during Conventions all delegates participate in the prayers of all religions. Religious tolerance can hardly find more splendid expression than in these examples which, in the author's experience, were crowned on many occasions by the act of a Christian Bishop (C. W. Leadbeater) leading the recitation of the Buddhist Pancha Sila in splendidly sonorous Pali. No slightest

sense of incongruity was felt at this remarkable demonstration of Theosophical leadership of the world towards a unity of world faiths.

TREE AND BRANCHES

Many members have in more recent times encouraged and assisted the budding and development of such branch activities as the New Education Fellowship and the various Theosophical schools, Co-Freemasonry, the Theosophical Order of Service, Brahmavidyashrama, the Order of the Round Table, Kalâkshetra, Liberal Catholicism, the *New India*, *Advance Australia* and *Conscience* activities, the Buddhist Lodge, the Jewish Lodge, the Christian Lodge and that special branch for the budding of which Madame Blavatsky under the direction of her Teacher was responsible, the Esoteric School. The Esoteric School is very highly treasured by its large number of members who find in it the requisite guidance for the fulfilment of their aspirations to become pupils of the Masters and Theosophical gnostics.

It is an historical fact that this practice of putting forth branches has been regarded by some members as an heretical divergence from an original programme. The majority of members, however, regard the practice as welcome evidence of great vitality within the Parent Society and a very natural, not to say inevitable, development of its original activity. The existence of these two opposing views is an interesting phenomenon, and doubtless time will demonstrate their relative verity. Fortunately the freedom assured to every F.T.S. permits both views to be held, promulgated within the limits of courtesy and put into practice. The respect which a true Theosophist naturally accords to philosophic views differing from his own is well expressed in these lines: "When a man does not keep step with his companions, perhaps it is because he hears a different drummer. Let him keep step to the music he hears, however measured, or far away."

Whilst "doctrineless" Theosophy might possibly appear to some minds so fluidic as to be ineffective both in world affairs and in the promulgation of specific doctrines, and "scriptural" Theosophy by comparison to appear somewhat static and likely to stultify the growth of The Society, those who might be termed "doctrinal" Theosophists probably make effective missionaries. Indeed when one has the honour to meet them in Theosophical Lodges throughout the world, one finds a great devotion, a splendid enthusiasm and much sacrificial service in the fulfilment of their self-appointed task of delivering Theosophy to modern man.

Where this devotion is matched, as it frequently is, by well-directed intellectual activity, great Theosophists are produced and magnificent work is done. Mr. E. L. Gardner of England is a splendid pattern and example of such a combination. His well-ordered, acute and philosophical mind and his years of deep study and exposition of *The Secret Doctrine* make of him a magnificent exponent of Theosophy. His two great books, *The Web of the Universe* and *The Play of Consciousness*, for which he was awarded the Subba Row medal, demonstrate this fact. But such members are somewhat rare, and there seems little doubt that the progress of The Society would be greatly hastened by the appearance in it of an increasing number of such deep students and exponents of the Sacred Science.

CYCLIC PROGRESS

In such matters, cyclic changes in the life of The Society are observable. During certain periods, study preponderates over activity and devotion, whilst at other times one of these is more in evidence. At present there would seem to be a movement towards a well-balanced expression of all three, although there is perhaps still room for a greater manifestation of the study aspect of Theosophical activity. Doubtless this will occur in its proper place in the ordered cyclic progress of The Theosophical Society.

Similarly, a harmonious blending of the three approaches to Theosophy, each contributing its special note to the common chord would seem to be the ideal. This typically Theosophical characteristic of unity in diversity has in its turn been graphically expressed by the present President in another of his fine phrases: "Together, differently."

The importance of this call from the President may readily be seen. The second World War, now in its fifth year, may reasonably be expected to end within two years. From now onwards a very great opportunity presents itself to The Theosophical Society. This opportunity is to make a vital contribution to the planning of world peace and reconstruction. It is therefore of supreme importance that a measure of unity of action be achieved throughout The Theosophical Society. Whether *doctrineless*, *scriptural*, or *doctrinal*, in their approach, it surely behoves all F.T.S. to unite in the utmost endeavour to bring Theosophical guidance to a war-stricken world. The President's splendid ideal is doubtless prophetic, and the great strength of the Parent Society is that these three views, divergent as they are in some matters, can exist side by side without either the slightest contravention of

principle or susceptibility to a charge of uncertainty of objective and absence of policy.

The ideal, so carefully and consistently sustained by the General Council, of freedom for all within the limits of courtesy one to another, of mutual tolerance and brotherhood, will surely go down in history as a magnificent example to the whole world. To hold and to promulgate divergent views is no offence in this unique brotherhood which is The Theosophical Society. To claim exclusive rightness and to display intolerance of the views of others and discourtesy in the expression of that intolerance would, however, be a breach of Theosophical principle. Since the present Society is composed of human beings, such breaches have occurred in the past, and it is of interest to note that the General Council has remained silent in their presence and that throughout his period of office the present President has consistently honoured the independence of outlook and honesty of purpose of all F.T.S. whatever their approach to Theosophy.

Under these present conditions of mutual tolerance, if for no other reason, The Theosophical Society is impregnable and indestructible. The British Commonwealth of Nations is a comparable but not an equal Institution. In the British Commonwealth of Nations, membership is still limited to certain peoples. The membership of The Theosophical Society is drawn from nearly every nation and is in no way restricted to those with particular racial affiliations.

Essentially The Theosophical Society is a world brotherhood, a living, working League of Nations. Its example to the world is at least equal in importance to its message. Example and message combined make of The Society a unique and powerfully formative institution in the modern world.

A NEW CYCLE OPENING

Thus in the seventieth year of its existence, the Adept-founded Theosophical Society is firmly and widely established on this planet. Seven decades or ten septenates have passed since its inception. It has come through many tests, has had many trials, but has emerged victorious. Clearly, it will continue as representative of the Adept Brotherhood and of the spirit of truth and selflessness in an unbrotherly, untruthful and selfish world.

A new cycle is about to open. It will coincide with the establishment of world peace. The Theosophical Society will enter upon a new phase which doubtless will have its correspondences with, and similarities to, the opening decade of seventy years ago. Both *Isis Unveiled* and *The Secret Doctrine* constitute studies in com-

parative religion. It would therefore seem to be appropriate and important to accentuate the Second Object in the oncoming period and so fulfil one part of the very obvious purpose for which in its corresponding predecessor those two books were written and The Theosophical Society was founded. Lodges and members throughout The Society might well make collections and compilations of parallel passages, doctrines, symbols and allegories in each of the world faiths. From these the two most important facts of the essential unity of all world faiths and the continuous existence of the one Wisdom Religion on earth could be demonstrated and one of the great barriers to the fulfilment of the equally important First Object be removed, which is religious intolerance and divisions.

The Third Object must also receive due consideration and the recent advances in physics, psychical research, psychology and para-psychology provide unique opportunities for making the Theosophical contribution to those branches of science. Since, however, comparative religion was given so important a place in the first seven and first ten years of the life of The Society, it would seem appropriate that study and exposition of this subject should be especially accentuated in the forthcoming "rebirth" of those two cycles of years.

KRISHNAMURTI

Even a magazine article on the history of The Theosophical Society which made no reference to Krishnamurti would indeed be incomplete. Such reference could also be useful in correcting two widely-publicized misconceptions. These are that Krishnamurti was ever authoritatively said in his own person to be the Messiah of modern times, and that the hopes expressed concerning him were not fulfilled.

The facts are that he was brought before the world as one to be overshadowed and inspired by the World Teacher, and that on many occasions he was so overshadowed and inspired. On at least two public occasions in the author's own experience, in the presence of some three thousand people, Krishnamurti's personality, voice and utterance underwent a remarkable sudden change, whilst at the same time an outpouring of spiritual power and blessing undeniably occurred. These unforgettable events happened in the years 1926 and 1927 at Ommen. Other similar overshadowings have also been recorded. On a great many more private occasions, such as talks with small groups and individuals, and even during ordinary social intercourse with friends, this remarkable overshadowing and

illumination was wont to occur. On one occasion, a German child heard and repeated the substance of an address by Krishnamurti in English as if it had been given in his own tongue. On other occasions, members of the public in various countries have affirmed their realization of the overshadowing presence of the Christ.

Thus the evidence accumulated that in very truth Krishnamurti was a being set apart for a great mission.

Krishnamurti himself and all intimately associated with him clearly knew this as a fact. For during these events, he himself changed the object of the Order of the Star in the East: "To prepare for the Great One whom the age awaits" so as to read: "To draw together all those who believe in the presence of the World Teacher in the World."

Thus from the writer's own experience as a participant, from the testimony of very large numbers within and without The Theosophical Society, and from Krishnamurti himself and his many intimate colleagues it may be categorically stated that the remarkable prescience of those who foresaw the greatness of Krishnamurti whilst he was yet a child, who foresaw his mighty mission as a vehicle for the Embodiment

of Wisdom and Love, was not at fault. The truth of their vision was demonstrated by many remarkable events.

Then the strange phenomenon of a change of mind occurred, for the understanding of which one would presumably need to look deep into the psychology of human nature. One does not, however, presume to pry into the inner recesses of the soul of so great a being as Krishnamurti; for that is hallowed and sacred ground. In his change of objective none has the right to pass judgement upon him. His life is his own and it is a cardinal Theosophical principle that in such a matter every man is free.

Before the change, Krishnamurti shed great light upon the mind of modern man. He is still relatively young. He has the ear of a world which, faced with the task of reconstruction, will greatly need the guidance which such a man as he still could give.

Here this review must end. As it is written, humanity stands upon the threshold of an age which will offer unique opportunities for the fulfilment of the sublime purpose of the Elder Brethren in founding The Theosophical Society: "To popularize a knowledge of Theosophy."

"I Am A Theosophist"

Dr. Alfredo Cuarón of Tampico, President of the National Council of The Theosophical Society in Mexico, has started a campaign with a mantram for Theosophists who feel that their faith in the existence of the Masters is non-existent. These Theosophists are urged to repeat several times a day, the two words, *Soy Teosofo*, "I am a Theosophist," to gain thereby a great inspiration for true philanthropy and righteous conduct.

From a letter of Master K. H. to Miss Francesca Arundale, London, 1884: "If every Fellow took for his motto the wise words of a young boy, but one who is a fervent Theosophist, and repeated with Bertram K. 'I am a Theosophist before I am an Englishman,' no foe could ever upset your Society."

Note.—Bertram K. is Bertram Keightley, a young Englishman then about 24, of independent means, who had taken his University degree at Cambridge, and was enrolled a barrister. He and his cousin, Dr. Archibald Keightley, helped H.P.B. greatly in 1886 both to provide a home for her and in her literary work. These two typed out *The Secret Doctrine* MS., arranged it, and suggested to her the grouping of the material into *Cosmogogenesis* and *Anthropogenesis*. H.P.B. sent Bertram K. to India in 1890 and he became the first General Secretary of the Indian Section. He died in India last year. Dr. A. Keightley left The Society and joined Mr. Judge and his Society.

THE TURNING OF THE WHEEL

Asala Full Moon: 25 July, 08.55 hours, Adyar time

As is well known throughout the East, the full moon of **Asala**, which occurs in **July**, is signalized by a great utterance of the first Sermon of the Lord Buddha, and by a commentary which applies the teachings of the Sermon to the conditions prevailing in the outer world. It is appropriate therefore that we should reproduce in **THE THEOSOPHIST** the best available text of this wonderful Sermon, and Bishop Leadbeater's description of the ceremony.

THE ASALA CEREMONY

BESIDES the great Wesak Festival, there is one other occasion in each year when the members of the Brotherhood all meet together officially. The meeting in this case is usually held in the private house of the Lord Maitreya, situated also in the Himalayas, but on the southern instead of the northern slopes. On this occasion no pilgrims on the physical plane are present, but all astral visitors who know of the celebration are welcome to attend it. It is held on the full moon day of the month of Ashadha, usually corresponding to the English July. This is the anniversary of the delivery by the Lord Buddha of His first announcement of the great discovery—the Sermon which He preached to His five disciples, commonly known as the "Dhammachakkapavattana Sutta," which has been translated by Rhys Davids as "The Setting in Motion of the Royal Chariot-Wheels of the Kingdom of Righteousness." It is often more briefly described in Buddhist books as "The Turning of the Wheel of the Law." It explains for the first time the Four Noble Truths and the Noble Eightfold Path, expounding the great Middle Way of the Buddha—the life of perfect righteousness in the world, which lies midway between the extravagances of asceticism on the one hand and the carelessness of mere worldly life on the other.

In His love for His great Predecessor the Lord Maitreya has ordained that, whenever the anniversary of that first preaching comes round, the same Sermon shall be recited once more in the presence of the assembled Brotherhood; and He usually adds to it a simple address of His own, expounding and applying it. The recitation of the Sermon commences at the moment of full moon, and the reading and the address are usually over in about half an hour. The Lord Maitreya generally takes His place upon

the marble seat which is set at the edge of a raised terrace in the lovely garden just in front of His house. The greatest of the Officials sit close about Him, while the rest of the Brotherhood are grouped in the garden a few feet below. On this occasion, as on the other, there is often an opportunity for pleasant converse, and kindly greetings and benedictions are distributed by the Masters among Their pupils and those who aspire to be Their pupils. . . .

That great Sermon is wonderfully simple, and its points are repeated over and over again. There was no shorthand in those days, so that it might be taken down and read by everyone afterwards: His disciples had to remember His words by the impression made on them at the time. So He made them simple, and He repeated them again and again like a refrain, so that the people might be sure of them. One may readily see in reading it that it is constructed for this special purpose—that it may be easily remembered. Its points are arranged categorically, so that when it has once been heard each point reminds one of the next, as though it were a kind of mnemonic, and to the Buddhist each of these separate and easily remembered words suggests a whole body of related ideas, so that the Sermon, short and simple as it is, contains an explanation and a rule of life.

One might well think that all that can be said about that Sermon has been said already many times over; yet the Lord, with His wonderful eloquence and the way in which He puts it, makes it every year seem something new, and each person feels its message as though it were specially addressed to himself. On that occasion, as in the original preaching, the pentecostal miracle repeats itself. The Lord speaks in the original sonorous Pali, but everyone present hears Him "in his own tongue wherein he was born," as is said in the *Acts of the Apostles*.—*The Masters and the Path*, pp. 338-41.

THE SERMON AT BENARES

The five bhikshus saw their old teacher approach and agreed among themselves not to salute him, nor to address him as a master, but by his name only. "For," so they said, "he has broken his Vow and has abandoned holiness. He is no bhikshu but Gautama, and Gautama has become a man who lives in abundance and indulges in the pleasures of worldliness."

1 But when the Blessed One approached in a dignified manner, they involuntarily rose from their seats and greeted him in spite of their resolution. Still they called him by his name and addressed him as "friend."

2 When they had thus received the Blessed One, he said: "Do not call the Tathagata by his name nor address him 'friend,' for he is Buddha, the Holy One. Buddha looks equally with a kind heart on all living beings and they therefore call him 'Father.' To disrespect a father is wrong; to despise him, is sin."

3 "The Tathagata," Buddha continued, "does not seek salvation in austerities, but for that reason you must not think that he indulges in worldly pleasures, nor does he live in abundance. The Tathagata has found the middle path."

4 "Neither abstinence from fish or flesh, nor going naked, nor shaving the head, nor wearing matted hair, nor dressing in a rough garment, nor covering oneself with dirt, nor sacrificing to Agni, will cleanse a man who is not free from delusions."

5 "Reading the Vedas, making offerings to priests, or sacrifices to the gods, self-mortification by heat or cold, and many such penances performed for the sake of immortality, these do not cleanse the man who is not free from delusions."

6 "Anger, drunkenness, obstinacy, bigotry, deception, envy, self-praise, disparaging others, superciliousness, and evil intentions constitute uncleanness; not verily the eating of flesh."

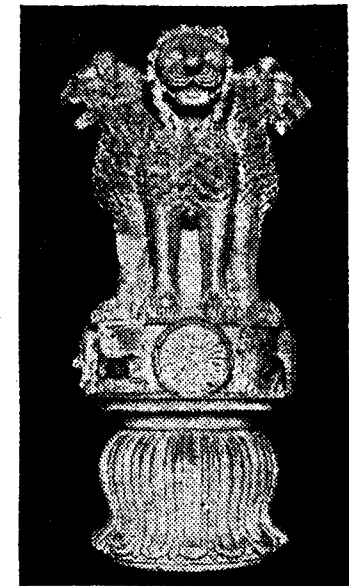
7 "Let me teach you, O bhikshus, the middle path, which keeps aloof from both extremes. By suffering, the emaciated devotee produces confusion and sickly thoughts in his mind. Mortification is not conducive even to worldly knowledge; how much less to triumph over the senses!"

8 "He who fills his lamp with water will not dispel the darkness, and he who tries to light a fire with rotten wood will fail."

9 "Mortifications are painful, vain, and profitless. And how can any one be free from self by leading a wretched life if he does not succeed in quenching the fires of lust,"

10 "All mortification is vain so long as self remains, so long as self continues to lust after either worldly or heavenly pleasures. But he in whom self has become extinct is free from lust; he will desire neither worldly nor heavenly pleasures, and the satisfaction of his natural wants will not defile him. Let him eat and drink according to the needs of the body."

11 "Water surrounds the lotus-flower, but does not wet its petals."



Lion Capital at Sarnath

"On the other hand, sensuality of all kinds is enervating. The sensual man is a slave of his passions, and pleasure-seeking is degrading and vulgar."

13 "But to satisfy the necessities of life is not evil. To keep the body in good health is a duty, for otherwise we shall not be able to trim the lamp of wisdom, and keep our mind strong and clear."

14 "This is the middle path, O bhikshus, that keeps aloof from both extremes."

15 And the Blessed One spoke kindly to his disciples, pitying them for their errors, and pointing out the uselessness of their endeavours, and the ice of ill-will that chilled their hearts melted away under the gentle warmth of the Master's persuasion.

16 Now the Blessed One set the wheel of the most excellent law a-rolling, and he began to preach to the five bhikshus, opening to them the gate of immortality, and showing them the bliss of Nirvana.

17 And when the Blessed One began his sermon, a rapture thrilled through all the universes.

18 The devas left their heavenly abodes to listen to the sweetness of the truth; the saints that had parted from life crowded around the great teacher to receive the glad tidings; even the animals of the earth felt the bliss that rested upon the words of the Tathagata and all the creatures of the host of sentient beings, gods,

men, and beasts, hearing the message of deliverance, received and understood it in their own language. 19

Buddha said: 20

"The spokes of the wheel are the rules of pure conduct; justice is the uniformity of their length; wisdom is the tire; modesty and thoughtfulness are the hub in which the immovable axle of truth is fixed. 21

"He who recognizes this existence of suffering, its cause, its remedy, and its cessation has fathomed the four noble truths. He will walk in the right path. 22

"Right views will be the torch to light his way. Right aim will be his guide. Right words will be his dwelling-place on the road. His gait will be straight, for it is right behaviour. His refreshments will be the right way of earning his livelihood. Right efforts will be his steps: right thoughts his breath; and peace will follow in his footprints." 23

And the Blessed One explained the instability of the ego. 24

"Whatsoever is originated will be dissolved again. All worry about the self is vain; the ego is like a mirage, and all the tribulations that touch it will pass away. They will vanish like a nightmare when the sleeper awakes. 25

"He who has awakened is freed from fear; he has become Buddha; he knows the vanity of all his cares, his ambitions and also of his pains. 26

"It easily happens that a man, when taking a bath, steps upon a wet rope and imagines that it is a snake. Horror will overcome him, and he will shake from fear, anticipating in his mind all the agonies caused by the serpent's venomous bite. What a relief does this man experience when he sees that the rope is no snake. The cause of his fright lies in his error, his ignorance, his illusion. If the true nature of the rope is recognized, his tranquillity of mind will come back to him; he will feel relieved; he will be joyful and happy. 27

"Go ye, O bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

"This is the state of mind of one who has recognized that there is no self, that the cause of all his troubles, cares, and vanities is a mirage, a shadow, a dream. 28

"Happy is he who has overcome all selfishness; happy is he who has attained peace; happy is he who has found the truth. 29

"The truth is noble and sweet; the truth can deliver you from evil. There is no saviour in the world except the truth. 30

"Have confidence in the truth, although you may not be able to comprehend it, although you may suppose its sweetness to be bitter, although you may shrink from it at first. Trust in the truth. 31

"The truth is best as it is. No one can alter it; neither can any one improve it. Have faith in the truth and live it. 32

"Errors lead astray; illusions beget miseries. They intoxicate like strong drinks; but they fade away soon and leave you sick and disgusted. 33

"Self is a fever; self is a transient vision, a dream; but truth is wholesome, truth is sublime, truth is everlasting. There is no immortality except in truth. For truth alone abideth forever." 34

And when the doctrine was propounded, the venerable Kaundinya, the oldest one among the five bhikkhus, discerned the truth with his mental eye, and he said: "Truly O Buddha, our Lord, thou hast found the truth." 35

And the devas and saints and all the good spirits of the departed generations that had listened to the sermon of the Tathagata, joyfully received the doctrine and shouted: "Truly, the Blessed One has founded the kingdom of righteousness. The Blessed One has moved the earth; he has set the wheel of Truth rolling, which by no one in the universe, be he god or man, can ever be turned back. The kingdom of Truth will be preached upon earth; it will spread; and righteousness, goodwill, and peace will reign among mankind." 36

—PAUL CARUS in *The Gospel of Buddha*.

—From the *Mahavagga Vinaya Pitaka*.

THE WHEEL IN SCULPTURE

Like many Buddhist monuments which bear a chakram representing the Wheel of the Law, the lion capital at Sarnath, a few miles out of Benares, shows a chakram on the four faces of the abacus. Another type of capital at Sarnath figures a wheel actually rolling. Both capitals are in the museum of Buddhist relics.

The lion capital surmounted an Ashoka pillar discovered in the ruins of a large Buddhist monastery within sight of the Deer Park where the Lord Buddha first gave forth to the world His doctrine of emancipation. The whole design was adorned by a crowning wheel and symbolized *dharma-chakrapravartana*, the "turning of the wheel of the law."

The four open-mouthed lions may be taken to represent the monks proclaiming the glories of the Lord Buddha to the four quarters of the globe, because in his address he exhorted them to let their gospel "ring out like the lion's roar."

(See illustration, page 97)

The Great Master himself was called the Lion of the Sakya race, Sakyasimha.

The twenty-four spokes in the wheels on the abacus stand for the 24 modes of principal causal relations treated in Buddhist philosophy. The great wheel which crowned the capital had 32 spokes, representing symbolically the 32 signs of the Great Superman—the Buddha himself—given in the sacred books.

The lion capital is the best known specimen of Mauryan art. Sir John Marshall says of it: "The lions and reliefs are wonderfully vigorous and true to nature and treated with that simplicity and reserve which is the keynote of all great masterpieces of plastic art. India has produced no other sculptures equal to them."

Most visitors to Benares Conventions make the pilgrimage to Sarnath—over roads which the Lord Buddha himself must certainly have walked.—J.L.D.

ON THE FULL MOON OF ASALA

"Afterwards passed he, said they, by the hills
Unto Benares, where he taught the Five,
Showing how birth and death should be destroyed,
And how man hath no fate except past deeds,
No Hell but what he makes, no Heaven too high
For those to reach whose passions sleep subdued.
This was the fifteenth day of Vaishya
Mid-afternoon, and that night was full moon.

But, of the Rishis, first Kaundinya
Owned the Four Truths and entered on the Paths;
And after him Bhadraka, Asvajit,
Basava, Mahanama; also there
Within the Deer-park, at the feet of Buddh,
Yasad the Prince with nobles fifty-four
Hearing the blessed word our Master spake,
Worshipped and followed; for there sprang up peace
And knowledge of a new time come for men
In all who heard, as spring the flowers and grass
When water sparkles through a sandy plain.

These sixty—said they—did our Lord send forth,
Made perfect in restraint and passion-free,
To teach the Way. . . ."

The Light of Asia.

PRINCIPLES OF A CONSTRUCTIVE PEACE

American Section members accept the Editors' invitation to propose foundation principles of an enduring peace, adding statements by leaders of public opinion, including Cordell Hull and Franklin D. Roosevelt.

BASIS OF JUSTICE

L. W. Rogers

I AM requested to present my view of what constitutes "a righteous and lasting peace." Such a peace must necessarily have justice as its foundation—economic and social justice, not only for all parties concerned with arranging the peace, but also for all other peoples on the earth; for unless its terms recognize the economic equality of all mankind, unless special privileges are renounced, and in language that cannot be misunderstood, there can be no lasting peace.

The war has educated the race as no previous world event has ever done. Never before in the history of our civilization has there been the mechanism for the distribution of information that now exists, and never before has there been such an object-lesson as this universal conflict furnishes, to be driven home by press and radio to the entire population of the earth. The sighs of the starving and the groans of the maimed and dying are heard in every household.

Never before has the race witnessed such gigantic combinations of organized force, such utilization of steam and electricity, of men and mechanism, such astonishing production of goods, such abundant creation of wealth. All nations have become aware of the fact that mankind has evolved to the point where its productive mechanism can feed, clothe and shelter it in perfect comfort if that mechanism is fully used and monopolistic privileges are destroyed. Unless the hope which this knowledge has created is fully realized there can be no permanent peace.

Justice cannot be done unless all peoples have access to the raw materials of the earth on equal terms, friends and enemies alike; but neither can justice be done to peaceful folk if such liberality enables any warlike people to rearm for future conflict. True justice is that condition of affairs which guarantees to every human being a peaceful life free from every type of fear, tyranny and distress. Any nation which is not willing and eager to live by that principle

should be forcibly deprived of all opportunity to endanger the peace of the world and should have its freedom restricted to the point that makes all others safe regardless the hardship it may inflict upon the offenders. Justice with mercy is a grand ideal; but justice is not merciful in the long run if it lacks the sternness to establish and maintain the peace.

WORLD PEACE

James S. Perkins
(National President)

Three main principles must underlie its structure:

I. *The principle of SECURITY FROM AGGRESSION.*

(A) This principle guarantees some form of world military organization, directed by a Council of Nations set up to determine questions of aggression, therefore the use of force with which to meet it.

II. *The principle of FREEDOM FROM OPPRESSION, for Nations and Individuals.*

(A) The guaranteeing of Self-Government for every nation capable of it.

(1) The establishment of a mandate system for groups (including colonies) yet incapable of self-government, to administer justice, promote education and self-discipline, protect from unjust exploitation.

(B) Under this principle is included Freedom of Trade and Travel, Freedom of Communication (news and information), the pooling of World Resources for international distribution; Freedom of Work, Education.

(C) A just determination of true boundaries of nations, where in dispute, through ethnological and cultural research as well as fair plebiscites.

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PRINCIPLES OF A CONSTRUCTIVE PEACE

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(D) A World Assembly of Nations to act as an International Parliament.

(E) A World Court to administer International Law, and questions of justice.

(F) Freedom from oppression for the Individual through a Bill of Rights drawn up by the various nations to secure to all citizens fundamental human rights.

(G) Individual freedom from economic oppression through planning to provide opportunities guaranteeing a minimum standard of livelihood for every citizen of every nation.

III. *The principle of GROWTH—the protection and pursuit of cultural uniqueness.*

(A) This principle aims at recognition and evaluation of each nation's contribution to world civilization. It constitutes a positive effort towards enlightened world understanding—the sure foundation of any lasting peace.

(B) Programme for World Education through Arts, Sciences, Religions, by means of which a greater human unity will be established for all time.

(C) Guarantee of Right of Orderly Pursuit of Truth anywhere in the World.

PRINCIPLES PLUS

Charles E. Luntz

"A plan for winning the war," said Winston Churchill some months ago, "is not hard to formulate, if one does not have to put the plan into execution."

Principles looking to a righteous and lasting peace have often been formulated and will continue to be formulated often by those who will have nothing to do with putting them into execution. That seems to me to be the weakness of many such statements of principle. They lack realism. They are high-sounding in phrase, unexceptionable in motive, sincere in concept. But nobody, least of all those who present them, knows how they are to be implemented.

Almost all right-thinking people are agreed on the principles of a just peace. We Theosophists, for all our superb philosophy and cosmic range of outlook, can do little more than echo opinions which the leaders and thinkers of the United Nations have many times expressed. Others will doubtless come forward with formulae. May I, as a sort of counter-irritant, present what seem to me to be a few of the real

problems confronting those whose onerous task it will be to interpret and apply whatever formula, no matter how exalted, is ultimately agreed upon?

1. *The Peace must be a just one to all.* No one disputes that. But consider how different are the viewpoints of what constitutes a just peace of, for example, Lord Vansittart and Prof. Laski. Both are sincere and honourable thinkers. Yet Lord Vansittart, in the name of a just peace, would dismember Germany, reduce her to absolute impotence; Prof. Laski would go the limit in allowing her the utmost latitude to rehabilitate herself, almost as though she had committed no offense against the world and was to be treated in every respect as a useful and civilized member of the society of nations. I am not passing upon which is right if either, which wrong if either. I merely point out that both of these keen and experienced political thinkers consider that their formula represents a just peace. For a Theosophist to damn Lord Vansittart and praise Prof. Laski is an over-simplification of the issue. None of us, probably, has the inside and technical experience of either.

2. *The Peace must be a lasting one.* Will an "easy" peace for Germany and Japan be a lasting one? Will a "hard" peace for these two aggressors be lasting? A case can be made out for both, and also for a middle course. And what is an easy peace and what a hard one? At this writing a peace treaty has just been concluded between Russia and Finland. Commentators of the Allied Nations describe the terms as amazingly generous. Official Finnish spokesmen say it is the harshest in the country's history. Is this a righteous peace? Who is to say—the Finns, the Russians, the Allies or the Neutrals? Will it be lasting? How many anyone know?

3. *The Peace must recognize fully the rights of small nations.* That lofty principle, to which every statesman pays lip service, is in practice one of the greatest stumbling-blocks of all. Who is to define those rights—the small nations themselves with their eternal national jealousies as in the Balkans, their perpetual bickering over boundaries, their racial hatreds? Or the large nations, with their own interests in mind, their exports, their invested capital, their "traditional" friendships and enmities? Not principles, it seems to me, are in need of definition. The Atlantic Charter set forth most admirable principles to which every Theosophist may utter a heartfelt Amen. Roosevelt, Churchill, Stalin, De Gaulle, all have enunciated principles. I doubt if Theosophists can improve much upon them. When the final principles are given to

the world by the Peace Conclave, I am quite sure that they will be as right-sounding as the Sermon on the Mount.

But O for the statesmen who are so filled with the spirit of wisdom, understanding, and strength that they can interpret, apply, and enforce these principles so that they may indeed constitute in action a righteous and a lasting peace!

I am no pessimist. I believe that under God and with God's help it can be done. But I am no easy optimist, and I am just a little fed up with the shallow approach of some of the columnists, the editorial writers and the magazine "experts," to this most vital of all problems.

I have no principles to offer that anyone who thinks the thing through could not offer. My concern is for the high statesmanship, the long-range vision, the enlightened perception and the unyielding strength which will be required of those who face the colossal task of putting principles into practice.

May they and their peoples be granted the discernment and the power to carry it through to its perfect fulfillment.

PRINCIPLES OF PEACE

Herbert Staggs

The Theosophist must surely base the "essential foundations of a peace which shall mete out justice to the various peoples of the world" on the brotherhood of man and the Fatherhood of God and all this implies; his plan for peace would envisage, in order to take measures for their elimination, the realistic acceptance of all obstacles to continued peace, for example, racial and religious antagonisms. But being essentially practical, while endeavouring to support all that enlarges humanity's vision, he will support as a present best, that peace which the leaders of greatest goodwill and vision enjoying the confidence of the people can envisage.

Herewith are some plans and statements of leaders of opinion in the United States:

INTERNATIONAL FOUNDATIONS

"Unity for common action toward common good and against common peril is the sole effective method by which, in time of peace, the nations which love peace can assure for themselves security and orderly progress, with freedom and justice. . . In the final analysis it is, first and foremost, a thing of the spirit. . . (Peace) requires constant cooperation among the nations and determination to live together as good neighbours in a world of good neighbours. . . Peace also requires institutions through which the will

to peace can be translated into action. . . That is why the United Nations . . . have been working together to create the institutional foundations for a just and enduring peace. These foundations must support arrangements for peaceful settlement of international disputes and for the joint use of force, if necessary, to prevent or suppress threats to the peace or breaches of the peace. They must also support arrangements for promoting by cooperative effort the development of conditions of stability and well-being necessary for peaceful and friendly relations among nations and essential to the maintenance of security and peace."—*Secretary of State Cordell Hull's opening speech at the International Security Conference, Washington, D.C., August 21, 1944.*

"In this way we are proceeding with the matter of an international organization to maintain peace and prevent aggression. Such an organization must be based upon firm and binding obligations that the member nations will not use force against each other and against any other nation except in accordance with the arrangements made. It must provide for the maintenance of adequate forces to preserve peace, and it must provide the institutions and procedures for calling this force into action to preserve peace. But it must provide more than this. It must provide for an international court for the development and application of law, for the development of machinery for adjusting controversies, to which the field of law has not yet been extended, and for other institutions for the development of new rules to keep abreast of a changing world with new problems and new interests."—*Secretary of State Cordell Hull, radio broadcast, April 9, 1944.*

"We must and we will continue to be united with our allies in a powerful world organization which is ready and able to keep the peace—if necessary by force. . . We owe it to our posterity, we owe it to our heritage of freedom, we owe it to our God, to devote the rest of our lives and all of our capabilities to the building of a solid, durable structure of world peace.

"The Council of the United Nations must have the power to act quickly and decisively to keep the peace by force, if necessary."—*Speeches of President Franklin Roosevelt.*

"It is our conviction that only an organization having real authority and power, freely entered into for the mutual benefit of all parties to it in their own best interests, and providing for delegation of national sovereignty to the strictly limited and clearly stated degree essential to the maintenance of the peace of the world, can hope to maintain that peace."—*Joint non-partisan*

statement of Democrat and Republican U.S. Senators Hatch, Hill, Ball and Burton.

"Merely political and military agreements for protecting the peace will be meaningless unless they are supported by extensive world economic organization."—*From editorial, "The Key To World Security," The New Republic.*

"It can at last be said that the American people are convinced that the world community must be able to use military force to prevent aggression. This sentiment was expressed this summer in the resolutions of our two great political parties. It is registered in statements by some church organizations and by such varied bodies as the United States Chamber of Commerce, the American Federation of Labour, the Congress of Industrial Organizations, the National Association of Manufacturers. The Commission to Study the Organization of Peace has consistently held that an international community, to be successful, must be able to perform three functions: it must be able, first, to give security from war; second, to provide means for the adjustment of disputes; and third, it must be able to advance human welfare."—*From "Prefabricating the Peace," By Clark M. Eichelberger, national director of the League of Nations Association and director of the Commission to Study the Organization of Peace.*

" . . . Three essentials of a functioning structure for the creation and enforcement of a law of nations, i.e., peace. These are: A sovereign independent body to whom power can be delegated by the world's states and peoples. A real international instrument for enforcement. A representative system."—*Dorothy Thompson, columnist.*

THE WORLD BRAIN

The World Brain is a supra-national social structure which has the following specific functions:

To make possible a world community where political security is protected by a world intelligence service, a world police and air patrol able to move into action at an hour's notice.

To bring into being a functional society which can begin at once a world programme of food distribution, with a controlled world transport and communications system, under a world price control, using the network of thousands of small community organizations on every continent as auxiliaries for rehabilitation, education, and broad cooperative action generally.

To provide a means for economic global planning—thus implementing the Atlantic Charter—so that material security (food, shelter and clothing) are guaranteed, while a broad nutrition and world health service eliminate preventable diseases.

To provide a universal theory and system of education, administered so far as possible by local personnel, thus protecting our new social concepts and freeing men's minds from prejudices calculated to warp our judgments. This calls for the international universities (of Bertrand Russell) and a world encyclopedia (of H.G. Wells).

To set up an order of priority in introducing new social changes. After establishing a method for testing the essential validity of any project by its code of principles, it will be possible to assist in the promotion of any intellectual or social movement which is humanistically sound or the isolation of any proposal which is deemed ill-advised or deliberately antihumanistic in its tendency.—*From "Science and Philosophy Prepare A New World" Department of Free World magazine, October, 1944. Excerpts from "Building the World Brain" by Oliver Reiser.*

"World peace demands a world outlook, and what we may call a world culture of world-mindedness; whereas our creeds and ecclesiastisms are parochial. We need a 'morale' that transcends these. What we seek is the larger unity of the spirit."—*Percival Chubb, leader emeritus of the Ethical Society of St. Louis.*

"A restoration of the sense of a world-wide human blood kinship must precede the revival of the emotion of human solidarity and the immortal idea of human brotherhood. By the spread of the emotion and idea of human interdependence the morbid divisions of nationalistic segregations and racial schisms will be eliminated from the collective human system. A world organization, based upon an acceptance of universal human unity, will then become workable through a world-wide federation of all peoples and states. Such a federation must inevitably be endowed with a supernational sovereignty and enforced by a pooled community of the power of states and groups, replacing by its supremacy the recurring failures of the now obsolete idea of a balance of power between them."—*From "A Declaration Of Human Interdependence" by Louis Berman, chairman of the All Nations Committee for World Unity, in The Biosophical Review. Fall "Better World" issue, 1944.*

THE WORLD MOTHER

LUCIA McBRIDE

[Earlier portions of this article in April and May issues depicted Our Lady as the cosmic aspect of Deity and in our human world as the Consolatrix Afflictorum. Here Miss McBride deals with her work among mothers and children.]

Geoffrey Hodson, in *The Brotherhood of Angels and of Men*, says:

"She who won freedom from the burden of the flesh and, ascending, joined the Angel Hosts, labours ever for the cause of human Motherhood. Even now She is bending all Her mighty strength and calling all Her Angel Court to labour for the upliftment of womanhood throughout the world. She sends this message through the Brotherhood to men:

"In the name of Him whom long ago I bore, I come to your aid. I have taken every woman into my heart, to hold there a part of her that through it I may help her in her time of need.

"Uplift the women of your race till all are seen as queens, and to such queens let every man be as a king, that each may honour each, seeing the other's royalty. Let every home, however small, become a court, every son a knight, every child a page. Let all treat all with chivalry, honouring in each their royal parentage, their kingly birth; for there is royal blood in every man, all are children of the King."

PRENATAL CONDITIONS

"It is the desire of the World Mother that every woman at the time of her trial should have the the best possible surroundings, that she should be enfolded in deep and true affection, so that none but the highest influences may be brought to bear upon the child who is to be born, in order that he may have the best possible chance of a favourable start in life. Nothing but the purest and best physical magnetism should await him, and it is imperatively necessary that the most scrupulous cleanliness be observed in all particulars. Only by the strictest attention to the rules of hygiene can such favourable conditions be obtained as will permit of the birth of a noble and healthy body fit for the habitation of an advanced ego. Information must be spread abroad on this important subject, and every woman should fully realize the magnificent opportunity which the feminine incarnation gives her, and she should be taught the absolute necessity for proper conditions before, during, and after pregnancy."

¹ *The World Mother as Symbol and Fact*, C. W. Leadbeater.

Geoffrey Hodson says, in *New Light on the Problem of Disease*:

"Pre-natal conditions must be studied in detail, for many sufferers could be saved from the necessity of physical ill-health by the pre-natal application of prophylactic and remedial measures. The growing bodies are peculiarly susceptible to spiritual influences, as also to material ones. Though modern civilization makes it for the most part impossible, regular attendance at the service of a church, and the regular administration of the sacraments and of spiritual healing to the mother during pregnancy, would be of inestimable value both to the mother and child. The church of the future will have special activities under the direct inspiration of the World Mother devoted to helping expectant mothers and incarnating egos.

"The value of such work can hardly be overestimated, nor its effect upon the health and physique of the race be exaggerated. During the intra-uterine period the vehicles are especially responsive to spiritual influences, and the modification by the ego of the apportioned karma is far more easily attained before than after birth. The ego has more influence upon the condition of his bodies in their embryonic state than after the physical body has been born. Changes produced in him by spiritual means are far more easily expressed in his vehicles. As this also is the period when disease is implanted in the bodies, the importance of spiritual assistance, as well as of perfect environment during pregnancy, will be apparent.

"When thinkers and idealists meet together to plan and to prepare for the healing methods of the coming age, the World Mother would have them hold within their thoughts the mothers of their children, and the children, too, for they will relieve themselves of half their labours if they will but care wisely and tenderly for all mothers-to-be.

"If the bodies of all expectant mothers could be cleansed of latent disease, their feelings purified and their minds turned to the contemplation of the beautiful, in one generation alone a race of men, god-like in health, in strength and beauty would appear. All the material seeds of sickness

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of misery and shame, which develop after birth, are sown during the pre-natal period. All these are latent in the body and the soul, planted there during the months of waiting for the birth. Work must be planned and undertaken, therefore, to awaken the consciousness of men to these fundamental facts, to draw attention to the splendid opportunities for building a healthy, splendid and godlike race by the provision of a perfect environment for Motherhood."

SACREDNESS OF MOTHERHOOD

Geoffrey Hodson continues:

"The degradation through which the women of the human race have passed must cease. Children must be born in joy, the mother must be surrounded with love and protection, with harmony, with beauty and peace; she must be taught the spiritual significance of her function, and be prepared for its exercise by devotion and by prayer. She needs the best that civilization can provide for her. No offering is too great when made in recognition of the service which she renders to the race as mother of mankind. Slums and overcrowded areas, ill-ventilated rooms, ugly surroundings, and lack of cleanliness and air make motherhood a ghastly tragedy for thousands of the women of our race. Conditions which fill the office of the World Mother with such sorrow must be removed. Mothers must be lifted out of the slums and crowded areas into the pure air and beauty of the countryside. Fit dwelling places must be prepared for the sacrament of birth. Physicians must band themselves together to bring about this most necessary reform."

The mother-to-be should dedicate herself and her baby to the World Mother, thus making a channel for the downpouring of Her Love. It would be well if she were to have a picture of Our Lady. In this way the mother may more nearly realize her oneness with the Mother of all, and feel the sacredness of the deed she is performing. I know of one woman who carried with her to the hospital the picture of Our Lady and had a wonderful experience as a result. Again Geoffrey Hodson says:

"Our Lady hovers, brooding over mankind, seeking those who will serve Her, watching for those who will answer to Her call, whom She can enrol as knights in Her service. Never has there been greater need for chivalry towards women and knightly enterprise in Her cause than is at present manifest in all the countries of the world. Her knights will reap the full measure of reward, for She Herself will lead them, will bless and inspire all their undertakings with the spirit of Her gracious loveliness, Her compassion and Her power. Thus She

draws near to the peoples of the earth, seeking those who will serve Her in Her great task, Her office in the hierarchy of 'just men made perfect' who live to serve the world. She is seeking and calling in the inner worlds, and now would find voices in the outer, men and women who will plead Her cause, will fight Her battles and represent Her in the field of human endeavour and of sacrifice."

We, if we would serve Her, can find so many means of achieving our end. We can give talks or write letters, perhaps answer a letter in the editor's column in the newspaper referring to the influence of women. We all have our special field of usefulness. Let us always realize that it is not what we do that counts most, but the mood, the consecration behind, that matter. So let all work be service offered in Her name for the good of all mankind.

There is such a wonderful opportunity offered to those nurses and doctors who will open their hearts to the influence of the World Mother, for in cooperating with Her they will be able to achieve things that will be termed as miracles by the outside world. They will also be filled with an indescribable peace that will lead them far. I know of one nurse, who, dedicating herself to the World Mother, seemed to be always called in on desperate cases of death and premature babies. She wondered why it was that she was continually being called in these difficult cases, and later was told that her work is for the World Mother, particularly in connection with birth and death. Many and marvellous are the experiences she has had since the dedication of her work to the Great Ones.

There is another case, of an obstetrician who was anxious to work for the World Mother. When he asked how he could prepare himself for this work, he was told that this could best be accomplished by purifying himself. This doctor one day had a patient who was about ready to give birth to a child. After telephoning in the evening, to make sure the patient was all right, he made preparations to retire, when a voice said, "Is this the way you do My work?" Deliberating a moment, he decided it would be wise to see his patient. Shortly after his arrival there, the woman's face became very white, and she had a haemorrhage which necessitated a quick delivery. As a result of his prompt and careful attention, the delivery was successful, and both mother and baby lived. However, about six weeks later the mother died. The doctor, curious to know why he had been sent to save a case in which the mother died, asked that the case be looked up. It was then learned that the mother's karma was such that she was

to die shortly after giving birth to the child, but that the baby was due to have that six weeks' start with the mother. Thus, the doctor's call was an important one, and through a purification of himself he was capable of being used as a channel by the Great Mother, performing indeed a valuable piece of work for Her. How splendid the day when all doctors will open their hearts and minds to the glory of Her influence!

EDUCATION OF CHILDREN

Another field in which the World Mother naturally takes the very keenest interest is in the education of children. Geoffrey Hodson in *The Brotherhood of Angels and of Men* says:

"This is the way of the teacher: first, to uplift the soul; second, to expand the mind; third, to vivify the understanding; and fourth, to coordinate body, mind and soul.

"To the teacher, the pupil is the artist who will translate wisdom to knowledge after he has found wisdom through knowledge. The teacher must teach wisdom, not knowledge. The mission of the teacher is to elevate the pupil, to place him in the presence of knowledge, that he may reach out his hand to such knowledge as he may desire—the teacher watching all the while, guiding the selection, influencing the expression of that which is acquired. When the pupil is familiar with knowledge, the teacher shows him how to use it as a key with which to unlock the hidden wisdom. As the doors swing wide and wisdom is revealed, the teacher withdraws; thereafter watches from afar.

"There is but one way to teach; that is by sharing, for that is the way God teaches, and every teacher should be to his pupil as a God. The art of teaching is the art of God; that is His purpose in His universe, to educate. All teachers should aspire to be Godlike, for, being Gods in miniature, all this work becomes divine.

"The teachers of a nation should be its noblest sons, its greatest men. For the teacher, wisdom is the highest; for the pupil, will. With wisdom he will examine his pupil's body, especially its brain, the organ with which he is concerned; he will order all the pupil's earthly life, that brain and body may be developed to express wisdom, for nothing less should be his aim. The body must be supple, loose and free; the brain elastic, sensitive, responsive to what is high, unresponsive to what is low. Carefully, day by day, nay

even hour by hour, the teacher should watch the growth of body and of brain. The earthly life should be suffused continually with joy, he should not permit even the shadow of a pain; for pain is the teacher of maturity, pain is the teacher of the pupil's later years, not of his youth.

"The qualities of joy and freedom must be developed to the utmost in the child; this is essential to ultimate success. Failing this, growth will be warped, body and brain will harden, the higher faculties be dulled. All the food and clothing of the child must be light, yet containing also the elements of strength. Purity should surround him from his birth; all that is gross should be rigorously kept away. Thus only may the body grow to be light and strong, pure, joyous and free. Having these, the basic factors of his growth, all else will follow naturally: virtue will develop, vice will gain no hold.

"On these, the teacher's basic principles, the curriculum should be based. If the child should err, let the teacher blame himself; he has not taught aright, he has failed to share; failing to share means that he has not loved. Without love, no man should begin to teach. As he sees his many pupils grow in earthly strength and grace, in mental gifts, in heavenly wisdom, he should pay close attention to the diversities of gift and character which each one develops as he grows; for only by close study and wise discrimination can he select each one and place him in his natural group so that classes may be formed; for only those should be so grouped whose gifts and character demand a similarity of method.

"He should not group so much by age or subject to be taught as by innate character. When thus the proper groups are formed, they may be mingled or even interchanged, but in all that affects the close relation between the teacher and the taught, a proper grouping should be maintained. So also, in the world of thought and feeling; it is with the highest wisdom that the underlying bases of the teacher's art should be applied. When the teacher imparts knowledge, he should at the same time show the pupil how he may acquire that knowledge for himself. Thus it is that when I lift you to the land of joy and make you free of all its wide domain, I show you also, how to open wide your eyes, that for yourself you may see; for this is the teacher's way."

(To be concluded)

THE PASSING OF H.P.B.

(An episode at the White Lotus Day celebration, Adyar, 1945)

H. P. B.

(In Memoriam)

Though swift the days flow from her day,
No one has left her day unnamed:
We know what light broke from her ray
On us, who, in the truth proclaimed,

Grew brother with the stars and powers
That stretch away—away to light,
And fade within the primal hours,
And in the wondrous First unite.

We lose with her the right to scorn
The voices scornful of her truth:
With her a deeper love was born
For those who filled her days with ruth.

To her they were not sordid things:
In them sometimes—her wisdom said—
The Bird of Paradise had wings;
It only dreams, it is not dead.

We cannot for forgetfulness
Forego the reverence due to them
Who wear, at times they do not guess,
The sceptre and the diadem.

With wisdom of the olden time
She made the hearts of dust to flame;
And fired us with the hope sublime
Our ancient heritage to claim:

That, turning from the visible,
By vastness unappalled nor stayed,
Our wills might rule beside that Will
By which the tribal stars are swayed;

And, entering the heroic strife,
Tread in the way their feet have trod
Who move within a vaster life,
Sparks in the Fire—Gods amid God.

R.

Dr. J. H. Cousins read this poem in memory of H.P.B. to a gathering in the headquarters hall, Adyar, on May 8th. It was appropriate that he should, being the last survivor of a group of poets, including such giants as AE and W. B. Yeats—both Theosophists—who led the Celtic literary renaissance in the eighteen-seventies con-

temporaneously with the advent of The Theosophical Society.

The poem was written by AE, the monogram of G. W. Russell, and bears the initial "R", which he used before he finally adopted AE, as an indication of its authorship. It has probably dropped out of memory for half a century. It was prin-

in *The Irish Theosophist* in Dublin in August 1894, three years after the passing of H.P.B., and has not been included in any of AE's volumes which, from the very first of them, signalled the arrival of one of the immortals of poetry. Russell was then 27.

Another poem over the initial "R", entitled "Brotherhood," appeared in the June 1895 number of the same magazine. Dr. Cousins referred to it, but did not read it, saying that it was included in AE's first collected edition of 1913 when he had become world-famous, but it did not reappear in his ultimate *Selected Poems* published in 1935 shortly before his death.

Dr. Cousins, in presenting these literary details as a prelude to his reading of the poem "H.P.B." went on to say:

"The exclusion of these poems, both of the first literary order, from the works of AE has not, I think, any reference to the differences that arose between the group of Irish Theosophists and the leaders of The Theosophical Society, or to any change in AE's convictions regarding the teachings of the ancient wisdom. It came, I would

suggest, from an antipathy to personality and doctrine in poetry that grew in AE with the growing realization of the universality of his work, and his experiences of the inner worlds that gave him material for the imagination of a relatively more tangible kind than intellectual concepts or emotional impulses. AE was, he himself affirmed, more a painter than a poet, and what he saw with the inner eye was more immediate to his poetry than what he heard by the outer ear or read with the outer eye. All the same, he could not get away from the implications of his poetry. In the poem I am about to read the influence and immensity of her teaching are reflected by a sensitive Celtic imagination.

"The other poem, 'Brotherhood,' is an extraordinarily fine expression of the First Object of The Theosophical Society. Ideas and convictions in the two poems are fundamental to the poet, and reappear in various forms and connections throughout his life; so that it might be said that if *The Secret Doctrine* were ever lost, the essential teachings of H.P.B. could be restored from the poems of AE."

BROTHERHOOD

Twilight a blossom grey in shadowy valleys dwells:
Under the radiant dark the deep blue-tinted bells
In quietness re-image heaven within their blooms,
Sapphire and gold and mystery. What strange perfumes,
Out of what deeps arising, all the flower-bells fling,
Unknowing the enchanted odorous song they sing!
Oh, never was an eye so living yet: the wood
Stirs not but breathes enraptured quietude.
Here in these shades the Ancient knows itself, the Soul,
And out of slumber waking starts unto the goal.
What bright companions nod and go along with it!
Out of the teeming dark what dusky creatures flit!
That through the long leagues of the island night above
Come wandering by me, whispering and beseeching love,—
As in the twilight children gather close and press
Nigh and more nigh with shadowy tenderness,
Feeling they know not what, with noiseless footsteps glide
Seeking familiar lips or hearts to dream beside.
Oh, voices, I would go with you, with you, away,
Facing once more the radiant gateways of the day;
With you, with you, what memories arise, and nigh
Trampling the crowded figures of the dawn go by;
Dread deities, the giant powers that warred on men
Grow tender brothers and gay children once again;
Fades every hate away before the Mother's breast
Where all the exiles of the heart return to rest.

HEROIC STORIES FROM EUROPE

THE GESTAPO'S INDICTMENT

THE first Theosophical publication from Paris was received in London on April 28—"a very fine bit of printing in most exquisite French." We are obliged to Mrs. Adelaide Gardner for the following extract. She says:

One of the most interesting articles in the little brochure is by M. Marcault. In it he expounds the way in which the police and the Gestapo interpreted the case against The Theosophical Society. I give a brief précis, as the matter has some interest.

From the documents now being returned to The Society from the Police Department and the comments made upon them in marginal notes it is possible to reconstruct the interpretation given to these matters on the part of the police. They had to produce "facts" to justify the prosecution of The Society and its members, and the closing of the office. This they did by reading into all references to the Occult Hierarchy and the Inner Government of the world a meaning of their own, i.e., that The Society is a secret organization for the imposition by force (*sic*) of a world state, to be governed by "hidden" agents. For spiritual government they read a political group; for occult direction of the world they read a hidden intention to control society for the ends of this group.

M. Marcault goes on to say that the French officer became tired of this sort of thing, and when asked to persecute the officials further he is reported to have said, "Let the Theosophists alone! I don't want to be bothered with them further."

Thereupon the Gestapo took up the matter, and exploited their foolish ideas in the indictment of The Society and its members.

The excessive views, the pretexts which had to be made to appear as facts, and other acts of brutality directed against the officials aroused in those in touch with the trial, a keen sympathy and a far better understanding of what The Society really stands for.

This sympathy augurs well for the present and future work of the movement in France.

M. Marcault concludes: "The spirit is immortal; the course of spiritual evolution continues in spite of vain obstacles from time to time placed in its way. It is for us to live in the spirit."

CONVENTION IN PARIS

Cable sent by the President of The Theosophical Society to Mlle Pascaline Mallet, on the occasion of the French Section Convention held 5 May 1945:

"MOST LOVING WELCOME. THE THEOSOPHICAL SOCIETY EVERYWHERE IS STRENGTHENED BY THE HEROISM OF THE FRENCH SECTION SO QUICKLY BEGINNING A NEW LIFE OUT OF THE HORRORS OF ITS LONG CRUCIFIXION.—GEORGE ARUNDALE."

IN A GREEK CONCENTRATION CAMP

The Recording Secretary, Adyar, has received a vivid story from Mr. K. Melissaropoulos, Joint General Secretary for Greece. The letter is dated Athens, March 20:

It is with great joy that, after four years of enforced silence, we send you our brotherly greetings from our liberated country.

We wish to protest with all our power to the civilized world and to all honest and free people against the inhuman and barbarous way in which the Germans behaved in our country. Untold destruction has been caused; thousands of innocent men, women and children have been completely wiped out.

Since the invasion of our country by the Germans, all Theosophical activity has been suspended, because every gathering whatsoever was forbidden. Fortunately, we were able to save most of the furniture of our offices and almost the entire library of our Section. But every contact of our Council with the greatest part of our members was interrupted. Two of the members of our Council, namely the ex-Joint General Secretary, P. Hadjipetros, and the

actual Joint General Secretary, K. Melissaropoulos, were arrested during the last months of the occupation and imprisoned in the Haidari concentration camp. It was from this camp that the Germans picked an average of fifty persons to shoot every week for the purpose of terrorizing the Greeks who were fighting against them. Fortunately, our two colleagues have not been executed, but their stay in that prison forced them to live the most terrible days of their life, seeing every day the most heinous crimes which the S.S. troops committed, with complete disregard of all international laws.

Now that we are liberated, our Council will soon consider the possibility of reestablishing the Greek Branch of The Society though it is expected that we shall meet many difficulties, financial and others.

We shall be very glad to have your news, and, if possible, to be informed about the international activity of our Society during the last four years.

Revival in Greece

The European Federation office, London, has received an official inquiry for information from Mr. John N. Charitos, the real founder of The Theosophical Society in Greece. It was he who, within a few months of joining The Society, became secretary of the Federation of Hellenic Lodges, carrying on that work from 1924 to 1928, when he and Mr. Basile D. Krimpas together founded and organized the Greek Section and for the first year were Joint General Secretaries, until Mr. Cimon Prinaris took over in 1929.

This is the first news of our Greek brethren since pre-war days. Mr. Charitos (who is a banker) was the moving spirit in the founding of the Athens T.P.H. in 1926 and he has translated into Greek several of our best works, *The Ancient Wisdom, A Study in Consciousness, The Masters and the Path, First Principles of Theosophy*, all published, and the first volume of *The Secret Doctrine*, unpublished when the war began.

When the President visited Athens in 1936, returning from the Zagreb Congress—the first President of The Theosophical Society to visit Greece at all—he addressed a gathering at the Section headquarters, “a well kept and excellently situated flat. . . . Though small,” he noted, “the Greek Section is nonetheless sturdy, and among its members are some very able men and women, the General Secretary himself [Mr. Prinaris] being a judge.”

The President and Rukmini Devi were the guests of Mme. Diomede in her beautiful Villa

Penteli at Kifissia, a suburb of Athens, and from her home they contacted the “glory that was Greece,” paying homage to the Acropolis and the Parthenon, being immensely impressed by these great wonders and bathing in their strength and beauty.

The letter from Mr. Charitos states that they are now “trying hard to reorganize the National Section but have to face great difficulties.” Mrs. Gardner has given considerable information, sending papers, etc.

NEWS FROM ITALY

Our first news from Italy comes actually from Sicily, from Signor R. A. Gaetano, who wrote from Palermo on December 27 last—four months in transit—that although no longer a member of The Society he still continues to study the cultured authors of Theosophical literature and in collaboration with Professor Salvatore has been conducting a centre of youth for lectures on Theosophy, philosophy and scientific research, with conversations, questions and answers, etc. The centre is called Friends of Truth and the number of young people who gather round is continually increasing. The group meets fortnightly and the young people enjoy at least one hour away from “the daily confusion of the outer life. We have passed through many anxious days and many of us have disappeared,” Signor Gaetano writes, “and we are now looking out for those who will renew the sparks when we are no more able to continue.”

PLANS FOR BELGIUM

Airgraph from Mrs. Adelaide Gardner to the President:

Serge Brisy has at last got a long letter through from Brussels with news of the Section which she asks to have sent on to you—“to whom my heart is ever deeply attached and my whole service is dedicated.”

The Section got away into renewed activity almost as soon as Brussels was free. September 30th saw an opening meeting, well attended. I am sending full details to the Press Department for publication [in the WORKER].

The work now consists of public meetings weekly, and a members' meeting taking a course in Theosophy. There are 30 new members—20 for Brussels and 10 for Antwerp. Lodges do not meet, owing to coal shortage, except for one in Antwerp which has never stopped throughout the war. I think it should have a distinguished service medal! The General Secretary issues a

short letter to all members at her house once a month for study.

The General Secretary has heard from Pascale Mallet, and knows of the French news and plans. She has seen Major van Dissel and between them they plan to start *L'Action Theosophique* again as soon as printing is possible. This seems to me most important and necessary, since the French-speaking members have all too little [Theosophical news] in their language, and will want much to bring them again in close contact. The Federation will naturally finance this. The idea is to continue the English edition as now from England (though I shall be glad to hand over to Serge Brisy as editor whenever she can print the English one too, and work under her, as before) at any rate for the time being, and to publish the French edition in Brussels under the old committee, which is still extant there.

THEOSOPHICAL “RED CROSS”

Mme Gertrude Kern, Minusio, Switzerland, sends news dated February 19 of many friends with whom she has been in communication, during most if not the whole of the war. Some of these, including Serge Brisy and Armas Rankka, have already been reported in these pages.

Fine work has been done at Huizen, mainly in St. Michael's Church. This activity has never failed. Madame Mary Van Eeghen is now with her son and family and “all right.”

Miss Dijkgraaf has been ill very often but has always recovered, and is now as stalwart as ever and a great encouragement to many members.

The Lodge work at Minusio has been finely sustained. At most meetings there have been four or five different nations represented, and at Christmas there were one Englishman, one New Zealander, one Dutelman, five Germans, nine Swiss, one Czechoslovakian, one Hungarian and one Italian—a great international family.

Mme Kern encloses a photograph of Elly Kastinger who was bombed out. The picture shows her in a hospital, with Mme Pflegerin. Elly is looking forward with enthusiasm to new work.

Among the General Secretaries Mme Kern has kept contact with is Charles Bonde Jensen (Denmark) and his wife since 1939. He was doing fine work till 1943. Correspondence has since been difficult.

Last news from Miss Flora Selever (Hungary)

as long as possible. Her last news was dated January 16.

Nikola Trifonov (Bulgaria) had kept contact ever since 1939. “The work went on, even with lectures.”

Mme Jelisava Vavra (Yugoslavia) has kept uninterrupted contact. “Fine work done there. Enthusiasm all through.”

These are but a few contacts in a very much broader correspondence kept up by Mme Kern (like Red Cross correspondence) to relieve sorrow and suffering. “Many lost contacts have been restored between members of our great family, and many sorrows changed at least a little into more of hope.”

Mme Kern also reports: “No contact at all possible with Havrevold” (Norway).

“Cimon Prinaris (Greece): cards all came back, no contact possible. But another contact with an F.T.S., who perhaps could give us help later.” (See note on Greece, above).

The Besant Centenary

Many photographs of Dr. Besant are wanted for the Memorial Volume which is being prepared for the Besant Centenary, 1947. In almost all the countries in which she has travelled there are photographs of her which have never been sent to our Archives at Adyar, and have never been printed in our literature. We need these photographs now to illustrate the Centenary book.

Members will greatly help us by sending to me at Adyar any photograph or drawing of Dr. Besant, either the original or a good copy made by a photographer. Group photographs may be sent, or a picture of Dr. Besant enlarged from a group.

Lodges also might send rare or unusual photographs of her, originals or copies. Photographs will be returned if a request is made to that effect; otherwise they will go into the Archives to enrich the Adyar collection.

It may cost you time and effort, but surely it will be worth it, to help to build up the best possible Memorial Volume. Please regard this as a personal and direct appeal to every reader of THE THEOSOPHIST and act immediately.

(SHRIMATI) RUKMINI DEVI,

Secretary, Besant Centenary Committee

TYAGARAJA—A WORLD GENIUS

"TYAGARAJA should be honoured as one of the world's great composers and not merely as a South Indian," said Professor P. Sambamurti, head of the department of music, University of Madras, speaking on the life and achievements of Tyagaraja, at a celebration arranged by Kalākshetra at Adyar on March 25. It was an eloquent and illuminating address full of music and poetry.

The Professor said the period in which Tyagaraja lived, 1750-1850, was very remarkable both in Indian and in European music. The world was then hearing some of the greatest geniuses in music—in Europe, Beethoven, Haydn, Mendelssohn, and here in India Tyagaraja, Dikshitar Syama Sastri, and a host of other composers and men of genius who have shed lustre on Indian music. God had sent them to alleviate the suffering of the modern world. Tyagaraja was the central figure in the music of the modern period and the greatest musical thinker in India in the last three centuries. People like him come once in about 500 years.

Why has Tyagaraja come to occupy this prominent position in the life of South India? The Professor replied: because he was the most prolific composer after Purandera Das. He was a versatile genius in the real sense of the term. There are compositions to his credit in art music, in sacred music, in opera, and he immortalized folk tunes in his songs. He was one of the chosen minstrels of God.

Tyagaraja lived at a time when there was a wealth of musical genius in the court of Tanjore. There were no less than 360 vidwans at the court, and the duty of every vidwan was to give one concert during the year. There was great competition so that each should give his best. We know the proverbial jealousies between vidwans, Professor Sambamurti said, with a touch of humour—it has been like that for over 300 years. Tyagaraja managed to become famous at a time when all these luminaries filled the musical firmament. This privilege was enjoyed by the father of the teacher of Tyagaraja. Not only was he honoured as scholar, musician, composer and vainika (vina player), but he had a beautiful voice and a powerful command over it.

MUSICAL TRADITION

Professor Sambamurti recalled the tradition that Tyagaraja being born in Tiruvarur was destined to attain liberation. He was born in a musical and scholarly family on the 4th May

1767. In his fifth year he suffered an illness but recovered, in his eighth year he was endowed with the sacred thread, and at 18 came his marriage. He passed away 6 January 1847. He lived about 80 years of which he spent 60 as an active composer, and he was one of the most prolific of composers in the world's musical history. His literary talents were inherited from his father's side and his musical talents from his mother's side. He used to accompany his father during Ramayana expositions. There was a long cultural tradition in his family, and he imbibed his musical genius from both lines.

As a boy he began to compose and in his teens he used to write his compositions on the walls of his room. Other composers who came to his house, famous musicians such as Sessa Sastri and Bashyam Krishna Sastri, praised his compositions and asked that they should not be removed from the walls, and fortunately they were preserved. His father placed him under the tutelage of Sonti Venkatramanayya, and at the end of his first year's training his guru said to him: "I have nothing more to teach you." Tyagaraja then began his period as an independent composer.

Even in an assembly of vidwans he was a distinguished figure. It was Sonti Venkatasubbayya who acquainted the King with his greatness. Tyagaraja was invited to compose songs in honour of the King, but he replied that he was concerned with God and not with a Maharajah, and though he was offered a reward of ten velis of land and a bullion of gold, he preferred to write songs in praise of the Supreme. This attitude has earned for him the admiration of many scholars.

Professor Sambamurti drew a parallel in the life of Beethoven, who was deaf from his twenty-eighth year, yet was able to listen with his mind's ear, and to bring down those wonderful compositions which are the pride of humanity—Beethoven was equally indifferent to the wealth of this world. The cousin of Napoleon once called upon him, introducing himself as "a man of wealth," but he failed to move Beethoven with gifts. Beethoven merely returned his compliments signing himself "a man of brains." It is good for the world, the Professor observed, that we have the example of great composers completely disinterested in worldly honours—Tyagaraja in India and Beethoven in Europe.

The lecturer considered that Tyagaraja's unique bhakti must have brought him well on the

road to liberation, for it is said that he repeated Ramanāma 96 crores of times in twenty years. While he was in this mind of meditation some of his most beautiful compositions came forth. God's grace certainly descended upon him and inspired him.

POINTS OF EXCELLENCE

Professor Sambamurti indicated numerous points of excellence about Tyagaraja's compositions. (1) A study of his character shows that he was an inspired composer—this is evident from his spiritually elevated work. He lived in a state of contemplation or dhyana. It is traditionally said that he was inspired with the mysteries of music as conveyed to him by Narada's *Svaranava*. When he was under inspiration the radiance shone in his face, and his disciples, knowing that a new song was coming, prepared to write it down in notation. Then came the composition, and the simultaneous utterance of dhatu and matu which gave it unity. (2) He composed because of the inner urge within him; all his songs sprang from his heart. (3) It was given to him to define the melodic individualities of many ragas by his composition. The hazy swarupas of many ragas were made clear by him. (4) He composed in rare ragas. (5) He is the father of the Sangati, or variation on a theme, for example Lalita-ku Sita-ku in the Todi piece: Koluvamaraga. (6) His compositions have the scheme: Sutra, vritti, bhashyam, with the same logical continuity as a mathematical theorem. (7) Some of his songs contain prosodical beauties. His songs contain places for Niraval and Kalpani swaras. Versified prose was a characteristic of his libretto and metrical sahitya is also seen there. The sublimity of sahitya—great ideas—pervades his music, and we could cull from his works a complete code of ethics, a code

of good conduct. (8) He wrote songs of all types, the simplest and the most complicated. He composed many songs in ragas of limited scope. He perfected the kriti type of composition and wrote in sishta vyavaharika bhasha.

INCIDENTS IN HIS LIFE

Tyagaraja was the first Indian composer to write pure operas whose individuality and excellence lie in the music and not in the acting alone. Only the dance-drama had existed before his time. His story of Krishna and the gopis is a complete opera of songs.

Professor Sambamurti said that in his later days Tyagaraja visited Conjeevaram at the invitation of Upanishad Brahman. The writings of this scholar have been published by the Adyar Library.

His passing away was a very beautiful end to a great life. Knowing that the end was coming he gathered his disciples about him—they held him in great veneration and regard—and during the last moments he sat in yoga samadhi. In his closing moments they heard a mysterious sound and saw round him a halo of light, and as he disappeared they watched him go as a bright light from his head. Those present at the time of his passing were his Umayalpuram disciples, also Tillaisanam Rama Iyengar, Iya Bhagavathar and Kanchi Venkatatri Swami, and the Taluk Tahsildar, Syama Rao.

"It is a good thing," the Professor concluded,—"we have only space for a digest of his talk—"to celebrate the anniversaries of these great composers who have shed lustre on our Indian music. When the centenary of Tyagaraja comes in 1947 I hope we shall be able to celebrate it in a grand manner that will be worthy of so great a man."

A WESTERNER'S APPRECIATION

"At its deepest level, appreciation of Eastern music might be described as what the Hindus call *sadhana*, the awareness of existence outside time and space, the realization of self unobscured by mental conflicts and prejudices. At another level, probably better understood in the Near East and the West than in India, it can be regarded as a striving to increase and refine one's sense of enjoyment of life.

"Passing on to the early nineteenth century, we come to Tyagaraja, South India's most revered composer of devotional songs. Frequently one hears him compared to the psalmist David, and indeed some eight hundred compositions of his have the spiritual awareness of one who had attained those serene distant heights to which David also aspired."—DENNIS STOLL in *Indian Art and Letters*.

THE ARTISTIC RENAISSANCE

THE recognition which is coming to Rukmini Devi for her work in Kalākshetra shows in periodicals, one to hand from London and another from Washington. *India's Art and Letters* publishes in its first issue for 1944 a lecture delivered in London by Dennis Stoll on "The Appreciation of Eastern Music" in which he speaks of a new piece of vina music dedicated to Rukmini Devi, "who has made it a favourite of her repertoire." The other item is in *The Voice of India*, a new American monthly devoted to the freedom of India, in which a woman writer, surveying the "ceaseless urge which dominates India's modern women,"—such women as Mrs. Sarojini Naidu and Mrs. Vijayalakshmi Pandit in poetry and politics; and in the field of the arts, Rukmini Devi and Menaka among the foremost exponents of the dance—says these are the women who are "destined to take a leading part in securing and preserving the freedom of India."

Two distinguished educationists visited Adyar on the 20th February—Sir Cyril Norwood and Sir Walter Moberley, who both hold important posts in the British educational service. They had come to India by invitation of the Government of India. Shrimati Rukmini Devi talked to them, as she showed them over the Besant Theosophical School, of the Besant heritage and hopes which Adyar educationists entertain of developing the school into a Besant College and ultimately into a Theosophical World University. They admired the beautiful garden setting and were quick to sense the spirit of freedom and idealism, including the Montessori element, which pervades the School.

Then to the Kalākshetra studio, where Rukmini Devi's pupils danced. Sir Cyril Norwood said it was "The most noteworthy exhibition of dancing I have ever seen. I am grateful." So he wrote in the visitors' book. Sir Walter Moberley wrote: "We have indeed been startled into surprise and admiration by the remarkable performance we have seen."

We get different glimpses of Kalākshetra from impressions written by distinguished people in the visitors' book. The Turkish *Roses and Jasmine* Editors, after enjoying a recital, appreciated the "old Indian culture with its matchless beauty and depth fitly revealed to us through your dance."

Lady Hope, wife of His Excellency the Governor of Madras, has indited her name, also His Highness the Maharajah of Travancore and Her Highness the Senior Maharani, and His Highness the late Ganga Singh, Maharajah of Bikaner, besides great Indian musicians, prominent politicians and educationists, and the Chinese Cultural Mission.

"I was deeply impressed," writes a District Educational Officer, commenting on the cultural and artistic spirit which Kalākshetra infuses into the School, "by the high quality of the performances, and by the beauty and serenity of the atmosphere."

An Indian of wide cultural experience, Mr. Hirendranath Datta, when Vice-President of The Theosophical Society, was satisfied that Kalākshetra under the inspiring leadership of Shrimati Rukmini Devi "is destined to play an important part in the cultural and artistic renaissance of India, to which we are all looking with so much hope and anticipation."

Who but Dr. Maria Montessori would write to Rukmini Devi on one of her birthdays: "The first time I saw her was when she invited me to India. The second time I saw her was when she gladdened the eyes of my school in Europe by the beautiful presence of her Indian womanhood. I saw her again a third time from an aeroplane on the sacred land of India and her hands were covered with garlands of roses and jasmine, and then I lived next to her. I have seen her in all the beauty of her unsurpassing Art of the Kalākshetra which she cares for with the generous goodness of her exceptional spirit. Today, the occasion of her birthday, which, however, comes only every four years, I have felt the miracle of being here in her domain and of seeing her in her glory among her pupils and have wished her with all my heart all the good that can be obtained in this world and the triumph of her ideals."

—I.L.D.

A KEYNOTE BOOK: "Old Diary Leaves"

DOROTHY ASHTON

THROUGHOUT a very busy life Col. Olcott kept a day-to-day diary—enlivened now and then, when he was not looking, by drastic and comic interpolations by H.P.B. In his later years when retired in his cottage at Ootacamund he used this record to prepare the history of The Society which we know as *Old Diary Leaves*. The purpose of these notes is not to deal with the history of The Society in any detail however, but rather to show how the "greatness" of the President-Founder shines through the simple dignity of his chronicle—and something of the stature of the man.

When we think of the early days of The Society it is H.P.B. who comes first to mind. She prepared for The Society on the inner planes, she was its spiritual channel and its link with the Masters who stand behind it—Their direct agent and even vehicle. With Their help she produced *Isis* and *The Secret Doctrine*, bringing the old knowledge and stream of thought to the West. But she was also an iconoclast and a magician and did the phenomena which stunned the world into attention. Our origins as a Society are mixed up with spiritualism which first broke the ice of materialism, and H.P.B. in the early days was engaged in showing that the phenomena of spiritualism could be true but that the communicators were not always human spirits and that the method was dangerous for the medium. Though H.P.B. was called the Corresponding Secretary of The Theosophical Society she did not do much, if any, of the executive work—all that rested on the President-Founder and for 30 odd years he bore the responsibility of the work and constitution of the rapidly expanding Society. What manner of man was he?

Henry Steel Olcott was a Colonel in the American army, a lawyer and a journalist, a middle-aged man with a good position and background in New York, which he sacrificed gladly for the T.S. work. He cared only for truth and nothing for his reputation, was a tireless worker, lecturer and organizer, doing with a simple directness and goodwill whatever the Masters asked of him. It was Olcott who was the actual formal founder of The Society—proposing at a drawing room lecture that a group to study occult subjects be formed, which was promptly done. Incidentally the subject of this lecture was Egyptology and the speaker, who dabbled in magic, had pro-

mised to demonstrate the existence of elementals. But, says Olcott dryly in his record, "he showed us nothing, not even the tip of the tail of the tiniest nature spirit."

Col. Olcott was American through and through, his family had been in the States for 250 years, but he came of early puritan stock—hence his sturdy independence, his integrity and his impartial handling of all the difficult crises which The Society had to face. All his genial cheerfulness and patience were needed, for it must be admitted that H.P.B., his dearly beloved chum and partner, led him a dance at times. A colossal worker, he comments somewhere that he could [like Mr. Churchill] renew his energy by deep sleep at any time, night or day. In a letter H.P.B. speaks of "Olcott's blessed self-confidence," for he would cheerfully tackle whatever problem came to hand, but always acknowledging that the work was done by the power of the Masters who guided The Society.

A man of many parts, Olcott was first an agricultural chemist, hence his spirit of investigation—he checked all phenomena (even H.P.B.'s), and when the Master M. visited him at night with instructions for the work demanded a physical proof and received the famous turban which is still at Adyar. But once convinced, his loyalty and devotion was inexhaustible. Because of this scientific outlook he was willing to try any experiment once, and hence we find in Vol. I the grizzly tale of the first cremation—really the bringing of an Eastern method of sepulture to the West (where it is even now not general) and which cost him his legal connection and £2,000 a year.

The growth of The Society during the period his books cover falls into three main phases:

- (1) The formation of the first nucleus in New York and the personal work of the founders there.
- (2) The transfer to India and the rapid expansion of The Society there, mainly Olcott's work.
- (3) The T.S. becomes a world-wide movement of which Olcott is still the responsible head.

The initial group founded in 1875 in New York did little and ultimately faded out. But the two founders lived on at the "Lamasery"—a crazy *ménage*—where crowds of interested people contacted H.P.B., who would hold a salon till midnight answering questions and doing phenomena

She did not come down to mere domestic details, however, and would announce calmly in the small hours, "and now we will have tea," till Olcott put up a notice that tea and hot water were in the kitchen and guests must help themselves. And when the cook left, it was not H.P.B. who cooked dinner, but as Olcott records—"nay, verily, her poor colleague"!

It was here that she spent 17 hours a day writing *Isis*, Olcott beside her correcting and editing. He devotes chapter after chapter to the "riddle of H.P.B.," comparing H.P.B. the magician and occultist with the difficult outer personality and the body or shell used by more than one of the Adepts as a vehicle. The President admits that for him this was a period of training and preparation for future work. Tested and found good and reliable by the Masters, he dedicated from this point the whole of his life, energy, and many abilities to the great work.

In 1878 the Founders moved to India and a new phase begins. The T.S. grew from within, as Olcott says in his Introduction—"its development having gone on by virtue of an inherent force"—but even so its branches did not organize themselves.

Like a veritable modern St. Paul, H.S.O. travelled all over India (a circuit of 7,000 miles), founding branches, visiting old ones, lecturing, dealing with legal matters, collecting the necessary funds, and, surprisingly, healing the sick. He seems to have had the power of magnetic healing and tells how crowds waited to be healed and then stayed to listen to his lectures. Like H.P.B.'s phenomena, his cures compelled attention.

The President-Founder was a venerable figure, a typical Aryan, with silvery hair and long white beard. He moved among Indians and Europeans, Kings, rulers and outcastes, and by all was given deep love and respect. All the coasting vessels round India knew Olcott as a familiar figure. When the malice and slander of the Coulomb affair and the Psychical Research Society's unfair report on H.P.B.'s work had shaken The Society, it was Olcott who went forth again on a circuit of branch visits and by his genial goodwill and wisdom brought the Indian Section back to normal.

The President and H.P.B. sought for a home for the growing Society and finally bought the Adyar estate and mansion for £600—since a railway to the hills was taking residents further out of Madras. It was soon "home" to both of them and gradually they made it the spiritual headquarters of The Society, and every time Olcott returned from his tours he planned and built and planted. In his vision he saw the

Library which he started there as a second Alexandria in the future, and wherever he went he sought for books for it—both Eastern and Western.

In the third phase of his life and work Col. Olcott was still the responsible executive head of a movement which had become almost world-wide, spreading to Europe and America and to Australia. But he was no longer alone, for Mrs. Annie Besant now worked beside him. Together they toured India, but now it was Mrs. Besant who lectured, drawing thousands by her knowledge and rhetoric. Again The Society was shaken to its very roots over the question of the validity of certain letters which W. Q. Judge said he was receiving from the Masters. As a result the American Section was separated from the main Society. In the handling and recording of this crisis all Olcott's legal clarity of mind and impartial judgment stand out.

The President-Founder, full of years, tries on three occasions to resign, but is not allowed to do so. But he does retire for long periods to his cottage at Ootacamund and there collects his daily notes into a history of The Society.

H.P.B. and H.S.O. have passed on, but the fundamental truths of Theosophy remain. But they are not static, and their presentation varies as the veil is lifted a little more and as the science of the day offers new concepts and terminology in which to frame them.

The Society must go forward into the future, but it could well recapture something of the vital inner life and sense of adventure and confidence in its inner leaders which marked the early days in spite of all their troubles. The whole key to our President-Founder's life and work is given in his own words in the following paragraph: "Somehow or other I have never found the time for self-training in Yoga since I took up my line of practical work in our Theosophical movement. I never seemed to care whether I acquired any psychical powers or not, never aspired to guruship, nor cared whether I could or could not attain liberation. To serve mankind always seemed to me the best of Yogas and the ability to do a little towards spreading knowledge an ample reward. It never entered my mind that I might train myself as a seer or wonder-worker, but have been going on all these years on a hint given me by a Master—that the best way to seek Them was through The Theosophical Society."

(Contribution to a discussion on important Theosophical books at the Support Convention, London, 30-12-44. Next issue: Dr. Corona Trew on *A Study in Consciousness*).

CALLED HOME

Russia

MME PISSAREVA

Mme Helena Pissareva, a very stalwart and gifted worker, passed away in Geneva on 4 August 1944 in her 90th year. She had translated in beautiful Russian most of the classical Theosophical literature; she wrote a biography of H. P. Blavatsky, published a series of Theosophical pamphlets in Russian, and wrote a most valuable book, *The Hidden Sense of Life*, incorporating some of her pamphlets, every chapter talking up one of life's problems in the light of Theosophy. The book is a splendid popularization of our teachings. She was awarded the Subba Rao Medal for it in 1934.

Mme Pissareva was born near Moscow, the daughter of a Russian nobleman, and at 17 went to Heidelberg to study pedagogy. Returning to Russia she married Nikolai Pissareff, social worker and owner of a fine estate, and in 1902 she joined The Theosophical Society, and greatly helped the movement by making her home a centre of Russian T. S. Congresses and Summer Schools and royally entertaining delegates and friends. Those annual gatherings played a great role in the growth of The Society in Russia. She also founded a Lodge at Kaluga, and built a People's Palace in a village near Kaluga and worked ten years for the enlightenment of the peasants.

On the downfall of the Romanoffs she fled in 1921, like Dr. Anna Kamensky and Mme Cecile Helmboldt, to Italy. A loved Italian member, Signora Dina Comessatti, took her into her home and treated her as a sister. There she helped many Italian brethren and led an E.S. study group. Dr. Kamensky says that lately "Mme Pissareva was an invalid and half blind, yet she continued to work, dictating to a friend. Her last translation was *Mount Everest*, which is very much appreciated by our Russian friends, and her last original work was a history of the Russian Theosophical movement. She lived a beautiful life of noble service."

Dr. Kamensky adds that Signora Comessatti passed over on the 1st January 1944, so that she is bereft of her two best friends in Italy.

England

MR. STANLEY JAST

The English press reports the passing of Mr. L. Stanley Jast, aged 76, formerly chief librarian of the libraries of Manchester and a prolific

writer of poetry and plays and of essays in mysticism and philosophy. His *Reincarnation and Karma* is one of the most readable books on the subject. He introduced new ideas into library management, and his book, *The Planning of a Great Library*, is regarded as a textbook. After his retirement in 1931 the Manchester University honoured him with the M.A. degree. He maintained numerous affiliations with the cultural life of the city and delivered Theosophical lectures. He was a son of a Polish refugee named Louis Jastrezebski who settled in Yorkshire, and he took the first syllable of his father's name.

India

MISS EDITH PINCHIN

While helping Dr. Montessori with a course of instruction at Ahmedabad, North India, Miss Edith F. Pinchin succumbed to an attack of fever on the 4th April in her fiftieth year. She had been released from the Besant Theosophical School, Adyar, specially for this course, so expert was she in the Montessori technique, as she had proved during Dr. Montessori's stay in Adyar. To a thorough knowledge of the Method, she brought a deep understanding of the child, and a sympathetic regard for Dr. Montessori herself which gave her access to whatever secrets lie in the Montessori philosophy.

Miss Pinchin was born of a Theosophical family, at least both her parents became F.T.S. soon after her birth, and she joined at the age of 24. Prior to that she belonged to the Round Table from the age of 13, and later became English secretary for six years and then Chief Knight of the Order in England. She held office in the West London Lodge and was an acceptable lecturer, worked in the Theosophical Order of Service, in Co-Masonry; and in the Research Centre, London, specialized in symbology and in education, and was the author of *The Bridge of the Gods*, a study in Gaelic mythology.

All this achievement was before she came to Adyar to work in the Besant School. Qualified with a Montessori diploma and a special aptitude for teaching, she has given service beyond price. Her public talks—when she gave them—and her articles and book reviews showed an unusual calibre and breadth of vision. Gifted student, teacher and friend—so we know her, and as wholeheartedly dedicated to the Great Work.

G. S. MARATHEY

Mr. G. S. Marathey, M.A., President of the Maharashtra Lodge, Poona, and of the Marathi Theosophical Federation, passed over in the morning of May 5, aged 63. He founded the Maharashtra Lodge in 1917 when he joined The Society, and he had since given generous service and substantial help to Theosophical activities. He made a regular annual donation to the Adyar Day Fund, and he recently made a gift of Rs. 3,000 to the Poona Lodge, the interest to be utilized towards the upkeep of the Lodge, and in the event of an expansion of the Lodge building being made, the corpus to be used towards the building expenses. He was well advanced in Co-Freemasonry.

Poona city has lost a most useful citizen. Mr. Marathey was perhaps the first qualified Indian actuary and was adviser to about eighty insurance companies and did honorary auditing of accounts for various public institutions, besides actively supporting them. When celebrating his 60th birthday in 1942 he made gifts totalling Rs. 10,000 to public bodies. In politics he was a Nationalist of the Tilak School and some years ago started a branch of the New India League and organized lectures on political reconstruction.

The Integration of Knowledge

Mr. F. L. Kunz has gone over from New York to Carleton College, Northfield, Minnesota, to lecture as visiting professor on The Civilization of India, as he did at Knox College in 1944. He writes: "Anyone really familiar with important aspects of Indian philosophy must be aware of the fact that contemporary physics, biology, and even recent Gestalt- and para-psychology document that philosophy."

"This rapprochement is truly one of the most remarkable features of the last fifty years of the world's intellectual development, commencing with the discovery of the electrical constitution of matter in the eighteen-nineties, and being confirmed triumphantly in the first and second decades of this century by Minkowski's proposal of a metric fusion of time with space."

"Naturally enough, people little acquainted with Indian philosophy have yet to realize that that tried and true state of mind (which is the matrix of the world's Scriptures) is the precursor of the new attitude which is implied in modern energetics, chromosomes, and Gestalten; and, of course, the advantages this older philosophy offers (ready-made, so to speak) in understanding life and consciousness in particular, are hardly appreciated as yet. Information on this

Mr. Marathey was born 1st August 1882. In 1902 he married Chimatai Deshmukh. One of his daughters, Miss Sanjavani Marathe, is a brilliant composer and singer of renown in Maharashtra. Though outwardly serious, Mr. Marathey enjoyed a good joke and he published a volume of humorous prose pieces.

U.S.A.**EUGENE J. WIX**

A Hollywood correspondent cables the passing away on May 10 of Eugene John Wix, LL.B., of Glendale, one of the most competent and energetic exponents of Theosophy on the Californian coast. He has been President of the Glendale Lodge since 1906, President of the Southern California Federation, and a member of the Theosophy in Action Committee, and it was he who so successfully contributed some years ago to the financial release of the American Section as Chairman of the Burn the Bonds Committee. He came into the American Section only ten years ago, but immediately made his mark as organizer, lecturer and teacher. He was 52 years of age. In 1924 he married Norma Fern Miller.

—J.L.D.

head is stirring to students, I find . . . the work amounts to a sketch of methods and proportions of integration of knowledge. It happens that the American educational world is growing conscious of the need to provide effective integration, and hence the final effect of such treatment of the materials is a quickening of interest in integration. And integration can be achieved by showing the consonance of the principles of art, the universals of philosophy, the comparative truths of religion and the laws of nature, all these arising from essential and orderly features of the constitution of man and of the universe."

Mr. Kunz has selected the Akasha as a single item illustrating the contribution of Eastern and Western, ancient and modern, subjective and objective experience to the whole—the Akasha in Indian terminology; in Western terms it is the geometric properties of Euclidean ~~real~~ space-time. And he documents it with coloured models of the regular convex polytopes, and a battery of visual illustrations, slides and films, from all the kingdoms of nature.

This integration material will be started in serial publication in *Main Currents*, suspended since January 1944, but to be continued as paper supply becomes available.

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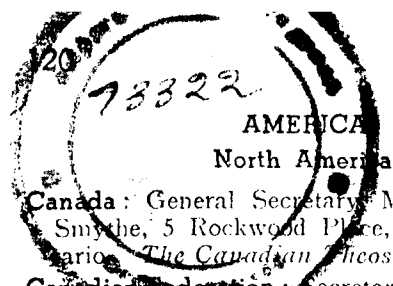
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THE THEOSOPHIST

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Editor: DR. GEORGE S. ARUNDALE

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CHANGES IN THIS ISSUE—Mr. J. S. Perkins, National President, U.S.A. Mr. Theo Lilliefelt, Sweden, has adopted this spelling of his name, the old ancestral form, instead of Von Lilienfeld.

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