



93416 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

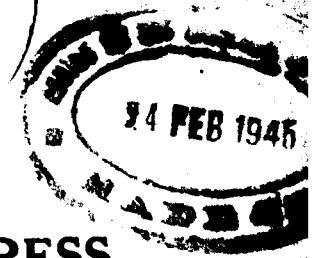
scriptures and doctrines of religions by unveiling their hidden meanings, thus justifying them at the bar of intelligence as, in their original purity, they are ever justified in the eyes of intuition. The Society claims no monopoly of Theosophy, as the Divine Wisdom cannot be limited; but its Fellows 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.



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THE PRESIDENTIAL ADDRESS

TO THE 69TH INTERNATIONAL CONVENTION OF THE THEOSOPHICAL SOCIETY

Benares, 27 December 1944

A CALL TO GREATNESS

BRETHREN: It is ordinarily customary to have a number of items on the agenda before the President delivers his Presidential Address, but I have ventured to vary that custom, so that I may give my Address at the beginning and have it followed by greetings and messages and announcements of various kinds. Now this is the first time that I shall have given a Presidential Address without having written it beforehand at inordinate length. Two reasons exist for this. First I have been on a very long and strenuous tour which has greatly preoccupied me; and in the second place I have not felt moved to prepare the Address until quite recently. I therefore felt I would risk waiting almost until the last moment to tell you what I so urgently want to say. But before I plunge into that let me also welcome you most heartily to this 69th Convention, and let me say on your behalf to Mr. Jinarājādāsa how glad we are to see him back again in our midst. I feel sure he will be able to do much to

help forward the movement for Brotherhood in this unfortunately distracted country. I also want to welcome Mrs. Hirendranath Datta whom we are so happy to see among us. She is in her person a veritable inspiration to us and brings with her, I feel very sure, the blessing of her noble and great Theosophist-husband. There are others whom I might also greet. I think I might greet the Vice-President, because it has been practically certain only today that he would be able to be with us.

THE LARGEST CONVENTION

I want to say that this is, as probably all other International Conventions of our Society are, the largest Convention that ever takes place annually in the world. Why is this true? Because not only are we attending the Convention who are physically present here; there are thousands of others non-physically present who exercise as much influence on our proceedings as we here in the physical body. So I feel I am addressing a really vast audience of friends visible and invisible. I do not think it would be possible to gather a larger international gathering save under the banner of Theosophy. We

* The Vice-President had just made his welcoming speech; see page 113.

may be proud of that indeed, for we gather our membership of this International Convention from every country practically throughout the world, from all who have worked in the past who now are translated into other regions of consciousness, and from all the Great Ones who have helped us both physically and super-physically. Indeed am I certain that the Blessing of our Elders rests upon us as the potential channel in this year 1944 of a great outpouring of service, not merely to this particular country—this is just a nation among all others—but to every country throughout the world and to the world as a whole.

I want that we should feel that we are in intimate touch with every Section, that we are thinking of every Section, that we feel at one with every Section, and that we hope in all that takes place here we shall be able not only to represent every Section but spiritually to energize every Section no less. Every Section throughout the world needs energizing, it needs all the help it can get. And we, assembled here, are more than the Indian Section which is also assembled here—we are the International Convention which belongs to every Section throughout the world.

THE WORLD CALLS OUT...

Each one of us, as the difficult years pass by, is called to put life more abundant both into his realization of Theosophy and into his membership of our unique Society. Every year, and especially the consummation of every year as we have it in an International Convention, is a Day of Judgment both for us to see what we have been able to do and what we have been unable to do, and also for us to see what can lie before us as servants of Those who bless the world with this wonderful Movement. Let us pause to unify ourselves on this, a Day of Judgment.

Indeed does the world call out in its wilderness: Repent ye, for the New World is about to dawn. Prepare ye the Way of Brotherhood and make its paths straight. Repent: that means become renewed, recreated, energized, more full than ever both of wisdom and of truth, of enthusiasm and of active service. We must intensify all that is noble in us, so that we may the more clearly perceive the God in ourselves and the God in others no less, without distinction of sex or caste or creed or race or nation or colour. In our individual selves, however much we may belong to a particular faith, however national we may be, we must also be universal or we are untrue to the fulfilment of the First Object of our International Society.

MAKE YOURSELVES NEW

Repent ye! The Call is especially to Theosophists to make each one of themselves new. It is the hardest task of all. It is easy enough for us to tell other people what to do. It is easy enough for us to tell other people how to behave, to give advice, to be ethical, to be moral in our recommendations. But Theosophy and its application begins with us here individually first, whatever may happen to it afterwards, and in a very remarkable recent leading article in one of India's most important papers, if not the most important, *The Times of India*, it is said that "Materialism is at the root of the world's sickness today. . . . To conquer it is the hardest of tasks because it involves not the reform of others so much as the reform of one's self." So would first say that the work of all of us during the coming year and during all the years that follow is to reform ourselves individually, to try to rise equal to the occasion which demands so much from us by causing the God within us to shine more than perhaps He has ever shone before.

The little leading article of *The Times of India* is only symptomatic of the general spirit which pervades real thinkers in all the world.

SO MUCH DEPENDS ON YOU

We may therefore say that the energizing so vitally needed at the present time of a nucleus of Universal Brotherhood depends upon the characters of those who are at present heralding that Universal Brotherhood, depends upon you and me. Most of us here are Indians. The regeneration of India depends upon our own individual regeneration, upon our taking advantage of the priceless gifts of Theosophy and of our membership of The Theosophical Society with which we have been blessed by the Elder Brethren.

We talk of India's problems. We are constantly quoting other people as to how they would solve these problems, and we are constantly telling them what to do. But all problems must first be begun to be solved in our own individual natures through that purification by Theosophy and our membership of The Theosophical Society. So if we see trouble and difficulty around us, if we see futility around us, as surely we do, then we must look at ourselves first and not first at others for the solution of those difficulties, those perplexities, and those futilities. The Hindu-Muslim problem: what are we doing in ourselves about it? The famine, the starvation, the political problems: what are we doing in ourselves about them? How are we affecting them with our characters and the powerful strengthening influence of Theosophy and our membership of The Theosophical Society?

THE BEST DEFINITION OF CHARACTER

Now what can we do to illumine our characters with the light of Theosophy,

with the light of our membership of The Theosophical Society? The very best definition of character I have ever seen anywhere is that character in its fineness is essentially constituted by an "habitual vision of greatness." If we have that habitual vision of greatness, if we are constantly in the atmosphere of greatness, if we are constantly contemplating it, if we are constantly striving to draw it down into our lives, then are our characters changing, then are we beginning to bring into our lives the spirit of greatness itself.

"The habitual vision of greatness." I am a little nervous about the word "habitual," because so many things become habits until we cease to think of them at all. So many of us rush from one lecture to another as a matter of habit. As automatic machines we go to this, that, and the other lecture and we say: "How inspiring, how wonderful the lecturer is." But what happens? I do not say that nothing happens but I ask the question, what happens as a result of our study, of our attending meetings, what happens as the result of our membership of various organizations? If we get into the habit of attending without endeavouring to draw inspiration of an active nature from those study classes, those memberships, and those attendances at meetings, our habits will do us much more harm than good. Sometimes I would like to change this quotation by taking out the word "habitual" and say an "ever-intensifying vision of greatness."

TWO GREAT WELLS OF WONDER

Now greatness is life, life abundant everywhere. Nowhere is greatness non-existent, nowhere is loftiness non-existent. And to the Theosophist, is this ever-intensifying vision of greatness at his disposal. Look at the splendid vision given in our magnificent literature as to the evolution of the world,

as to individual progress, as to the ladder up the rungs of which it is possible for us to climb. Look how magnificently inspiring and how wonderfully certain is this Science of Theosophy! Ought we not in our study of it to have an habitual vision of greatness, so that never do we desire at any moment to escape from it, but rather to baptize ourselves in it, to confirm ourselves in it, and to become ordained in it as priests of greatness, so that greatness grows in ourselves and spreads abroad because of us.

Does the average Theosophist identify himself with the greatness he can discern in Theosophy? Does he invite others to contemplate that splendid greatness and inspiration? Does he dedicate himself to the spreading of it? Does he make brotherly contacts because of it where others might make disruptive antagonisms? Does he try to embody the greatness he perceives in Theosophy and in his membership of The Theosophical Society in his action? Does he translate his vision into action?

Therefore, let us first seek the Kingdom of Heaven within us and indeed is it round about us in Theosophy and The Theosophical Society, and then our paths shall be made straight for the service of the world.

THE VALUE OF THE INDIVIDUAL

There are plenty of plans, plenty of schemes, plenty of panaceas for the regeneration of the world. But always remember that the plan ever matters less, and the planner matters more. Always remember that the magnificence of Theosophy as we have perceived it has largely depended upon the magnificence of Those who have given it to us. And if Theosophy is to remain magnificent and not to become merely an intellectual satisfaction, we must be in our own small ways as magnificent as we can, as fine, as great, as noble, as full of service and sacrifice as we can, in order to keep the

magnificence of Theosophy at its great level, in order that we may pass it on at no less high a level than it has heretofore attained in us. It is the majesty of Theosophy and the fiery spirit of our membership of The Theosophical Society which must dwell in us today in the urgency of the world's needs, they must dwell as they have never dwelt before.

We are called to greatness as our leaders were called before us, and as they achieved splendidly but which has never before been so insistently demanded from us. Therefore, there must be this ever-intensifying sense of contact with all that is great as we are able to perceive it in the Science of Theosophy and in our membership of The Theosophical Society, and indeed outside those two great wells of wonder.

All this intensification must begin with ourselves but it is no real intensification if it ends there. Of course, the flower of this character which consists in the permeation of it by the spirit of greatness lies in service and in sacrifice, that service and that sacrifice which have been characteristic of our Theosophical Society all over the world in varying ways, but which must become more and more characteristic in these days of greater and greater need. More service, more sacrifice, and out of these an ever-increasing greatness to enable us to serve more effectively the great Servants of the world.

A RAINBOW OF GREATNESS

How many movements there have been in which Theosophists have sought to express their sense of greatness in Theosophy and in their membership of The Theosophical Society! We have the Esoteric School, the Liberal Catholic Church, the Bhārata Samāj, the Golden Chain and the Round Table, Co-Freemasonry, the great movements in art and in education. We have had the

Order of the Star in the East and many other movements. Each movement is the endeavour of a group of Theosophists, or possibly in one or two cases, is the blessing of the Elders, to establish a facet of the diamond of greatness in order that a colour in the rainbow of greatness may shine, become visible, and actively inspiring. Each of these movements and activities have in fact as their purpose to give an ever-increasing vision of greatness. I may find the expression of my soul in one movement, someone else in another. There are Theosophists everywhere who find the expression of their souls in one or in another or possibly in all of them. All give us an ever-increasing vision of greatness, not merely for contemplation but for action. There is no real contemplation which has not action as its fruit, for the flower of the vision of greatness consists in the service and sacrifice that action denotes. It is wonderful that we have been able to join this, that or the other activity, and we are tremendously inspired and enthusiastic, because we are members of one or another organization. But we must not stop short at mere membership. We must pass on all or something of that which we have received to others who stand in need of that which has meant so much to us. The acid test of all of them lies in the access to greatness offered to and availed of by their votaries and in the service that results.

But let them all go. Supposing none of these movements continue, Theosophy and The Theosophical Society remain. Greatness ever remains though the vision of it may become less. I am certain that Theosophy can never die, nor The Theosophical Society in this form or in another. Our membership of The Theosophical Society is an anchor to which our souls are bound and Theosophy is our assurance that the whole world will rise into peace and happiness

when the time comes, as the time must come.

Theosophists are seekers of greatness, of nobility, of refinement, of beauty, of truth everywhere. What was Dr. Besant's supreme gift to The Theosophical Society? Her character, her splendour, her simplicity, her beauty—all that just made her Dr. Besant. She may have achieved this, that, or the other, but supremely she was Annie Besant. The same was true of Henry Steel Olcott. The same is true of every one of our leaders. It has been their characters which have made possible the phenomenal growth of The Society under their leadership. Dr. Besant's epitaph was: "She tried to follow Truth." If we try to have a constant vision of greatness, we also shall be following truth.

LET US EXERCISE OUR VISION

We must see greatness in ourselves, not as a matter of pride and conceit as if we were different from and superior to other people, but simply because there is the Oneness of all life and that which is in all life, the greatness of life, must be in us no less. Let us look for it, seek for it, energize it, make it alive in us by the light of Theosophy and our membership of The Theosophical Society.

Theosophy and our Society arouse in us a unique and all-embracing vision of greatness. But we must exercise our vision. We must see greatness everywhere—in all faiths, in all races, in all nations, in all living things, in the vanquished no less than in the victors, in those who work for evil no less than in those who work for good. There is no one who can be irretrievably lost. Every one must in all certainty be "saved," to use the Christian expression. So when we look upon a distracted world and look upon the Axis Powers and compare ourselves so favourably with them, as perhaps we have the right to do, for the United

Nations are working on the side of good and must and shall and will prevail, at the same time, those who shall become the vanquished, those who have allowed themselves to be overcome by and made the channels of evil, in them is the Godhead no less. They have to be saved and will be saved by the omnipotence of God. We must never forget that, even though we must fight to conquer as I sincerely believe we shall.

HOW TO BUILD THE FOUNDATIONS

We must see greatness in all, for only as we see the Light shall darkness disappear. But we Theosophists must build the foundations with all others like-visioned. You and I must be at the root of all that is moving forward in the world today. We must be at the root of all plans be they economic, industrial, educational, religious, social, scientific. With what? We must be at the root of all with our unfolding characters, with our increasing perceptions of greatness, of quality. Each one of us may participate in this, that, or the other plan according to his capacity, or his inclination, but he must never forget the foundations, and the foundations of every plan consist in character, in what is sometimes called the fineness of the soul. What is the soul but the repository of greatness? We must see to the foundations however much we may participate in the building of the superstructure. We must with our habitual vision of Theosophy-inspired greatness be one with that great Plan which is behind all plans --the making of men into Gods.

THEOSOPHY IS THE KEY

How marvellously Theosophy helps us! We belong to a faith. Theosophy tells us of its greatness. We belong to a nation. Theosophy tells us of its greatness. We belong to a race or to a caste. Theosophy

tells us of their greatness. We belong to the world. Theosophy tells us of its greatness in the pregnant words—*Universal Brotherhood*. We belong to a time. Theosophy tells us of its greatness. A time of war, of peace, of renaissance, of splendour, of decadence. Theosophy gives us the greater Light. We belong to a changing world. Theosophy tells us of its greatness.

Theosophy is the key to all locked doors. We must be happy where we are in our faiths, in our nationalities, in our races, in all that constitutes ourselves, but we become illumined by the deep study of the greatnesses in Theosophy.

LET US HELP THE YOUNG

But we must not only study ourselves. We must remember that there are those to come after us. We must incline youth to greatness as we are endeavouring to impregnate ourselves. We need youth in The Theosophical Society. Many of us who have borne in some small measure the heat and the burden of these recent days want to see youth growing up and taking our places and giving to the world a Theosophy and a Theosophical Society which perhaps we have not known how to give, or which it may not have been our Dharma to give during these particular times. Theosophy and The Theosophical Society call out for the young and every single Lodge should have youth in its midst. Every single older member of The Society, so eager with his Theosophy, so enthusiastic with his Theosophy, I was going to say so young with his Theosophy, must see to it that there are young people whom he can draw around him. Sometimes one comes across Lodges consisting entirely of older members. They are failing in their duty. I am not so particular that there should be Youth Lodges as that there should be youth in the Lodges. I challenge every one of us who belongs to

a Lodge as to how many young people are happy in the Lodge, are happy in their Theosophy without any imposition of his Theosophy upon them.

Theosophy expands in our understanding of it, changes, grows from more to more. We must allow to everybody his own Theosophy as best he can understand it, and especially must we allow this to the younger generation. Where are the young people in our Lodges? I say not only to you who are assembled physically here but to Sections throughout the world, though I know that many Lodges in fact pay special attention to youth, and the more we pay attention the more quickly do we grow and the more happy will the world become. And then the times change and instead of the gray hairs, with one or two exceptions, pervading this platform, there will be youth in the 20's, the 30's, and perhaps the 40's at the extreme, and we older people will be given nice and comfortable armchairs over there with rugs to support our failing circulation, and we shall be happy that these young stalwarts will have the life to do that which we have tried to do but which we must be re-energized to do before we can do it again on the physical plane.

Let us not despise greatness or a call to greatness. Only by studying Theosophy or the Science of Greatness and by inclining youth to study it, only by practising it, can we hope for a habitual vision of greatness and all which such vision means. But we must not miss the greatness. We must see the forest in the trees as well as the trees in the forest, and I should like you to feel that in yourselves as well as everywhere else there is a forest of greatness as well as the tree of your own individual growth.

THE BEST DEFINITION OF GREATNESS

I say to all brethren throughout the world, to brethren of every faith, in every land, of every shade of opinion and out-

look, I say to you that greatness lies about you in your countries, in your faiths, in all that constitutes your life, greatness lies about you waiting to be revealed in fuller measure, and that Theosophy and your membership of The Theosophical Society can reveal it to you. Let it be revealed, for out of the unfolding greatness in every land will come a Greatness for the whole world, and that shall mean peace and happiness and prosperity for all. True indeed, there is but one Universal Greatness, but there are many greatnesses.

Now I have not defined greatness. I wonder whether it is at all necessary to define it. You all know what greatness is in your own terms—a great man, a great woman, a great piece of architecture, a great painting, a great dance, a great song, you know what greatness is. But what is the best definition I can give to you? It is that which shows to man he is not so far from God after all. He may sometimes think himself very far from God and that it is impossible to reach God but greatness in all its innumerable witnesses makes clear to him that God is nearer than he thinks. If there are some to say there is no God, be it so. It does not matter. There is always Greatness left even if you deny the existence of God. And who dare say there is no greatness? Think of those who have borne witness to greatness—men, women, Rishis, Devas, Saints, Angels and Saviours. Think of them all as living witnesses to greatness in their sacrifice, their heroism, their beauty, their genius; the great periods of history. Receive this all-pervading presence of greatness. Theosophy bears compelling witness and tells man just in a single sentence: *You are God*.

LET US BECOME HERALDS OF THE COMING LIGHT

Therefore, let us know greatness in Theosophy, let us know the splendour of

greatness everywhere, let us try as best we can to reflect it, let us try as best we can to live it. That is the call of the world to Theosophists everywhere. You and I are among the heralds of the coming Light out of the existing darkness. Let us be heralds not merely by word of mouth but by action. We must have in us greatness of heart, greatness of head, greatness of will, and greatness of hand no less, and I earnestly hope that we may find as the coming year dawns upon us, a revivification of ourselves, a revivification of each along his own lines of growth, along the lines of his own individual unique genius. I hope that that may be the gift to us of this new year, so that not only may we go forward with an increased membership, with an increased devotion to the study of Theosophy, with an increased dedication to our membership of The Theosophical Society, but also with a realization that so much depends upon us which we must fulfil or it may not be fulfilled at all for many a decade to come.

We may not be adequate to give the service the Masters could render, or their special agents were they on the physical plane. But we do the best we can do and we have the Masters behind us. They realize our limitations and They will do all They can to see that those limitations do not interfere with the work. I have supreme confidence in our

Elders and those messengers They have sent into the outer world. I think of four of them particularly, of H. P. Blavatsky, of Henry Steel Olcott, of Annie Besant, and of Charles Webster Leadbeater. Of course, there are others. Add to these as you deem right. The Elder Brethren and their agents are with us, in fact, however much removed from us they may appear to be. The Society is one and indivisible from its very beginning and long before it may have been established in 1875. How wonderful it is to belong to such a movement, to have had and to have such leaders! We are safe. We must help to make the world safe. We are happy, I hope. We must help to make the world happy. We are at peace, I hope. We must help to bring peace to the world. We are confident, we are certain of victory. We must help to make the world equally confident, equally certain of victory. We are sure we can overcome all obstacles in the course of time. We must help the world to be equally sure. How wonderful a gift even you and I have to offer to the whole world, thanks be to the grace of our Elders and Their agents in the outer world. . . . Let us be prolific with our gifts. Let us rise equal to the need, wherever the need may be, and so give glad hearts both to the Elder Brethren and to those whom They have appointed as their immediate agents in the early days of The Society.

George S. Arundale

Nemesis is without attributes . . . the dreaded Goddess is absolute and immutable as a Principle, it is we ourselves—nations and individuals—who propel it to action and give the impulse to its direction. Karma-Nemesis is the creator of nations and mortals, but once created, it is they who make of her either a fury or a rewarding Angel.

H. P. BLAVATSKY, *The Secret Doctrine*

THE VICE-PRESIDENT'S ADDRESS

[At the opening of the 69th Convention of The Theosophical Society, Benares, 27 December 1944.]

PRESIDENT and brethren: To all members of The International Theosophical Society and other brethren who are present here either in person or in spirit, I, as Vice-President of The Society, extend a most cordial welcome.

We met last year at Adyar, and according to our alternating rhythm we meet this year in holy Kashi. Each of these Centres has its own splendid charm, and I feel sure our deliberations this year will be no less fruitful than those of the years past. We have met at a very peculiar time when the war in Europe is still in its last lap and the problems of the post-war era are round us in tense and sickening array. We shall be able to discuss some of these problems but more than discussing them we shall be equipping ourselves during this sojourn to face them before we go, to train ourselves to look at them from a truer and deeper point of view. We shall not be benefited so much by what we may hear here but much more by the depth of the peace into which we shall allow ourselves to sink, by the quickening of our understanding and by the entry of our spirits into the sanctuary of truth, even though only for a moment, and even though we may not know when that moment has come. Again we have come here above all else to exalt with our own thoughts and attitude the banner of Brotherhood and to leave on that banner a new message, a new lettering from the golden rays of the risen Sun,

resurrected in its cycle. We come here for fresh inspiration, for new hope. For the time being we are the heart of The International Theosophical Society, and as we meet here in the name of the Great Ones to whom The Society owes its establishment and whom we honour, and for the sake of humanity whose interests we seek to advance, let our thoughts not be deflected from the Cause to which we are pledged, and let us go forward with courageous strength of purpose and with determination to face all difficulties and to solve every problem that may have hitherto confronted and baffled us. I feel sure that this Convention, like its predecessors, will witness a flood of blessing from the inner worlds which will renew our spirits, give refreshment to the weary, and illumination to those who have been groping in the dark. Every Convention of ours is really such a festival, but we must think only of the Cause which we have to serve, of the great Elder Brethren to whom so many of us are pledged, and of the great work we have come here in order to accomplish.

So I say to all the brethren, I wish you an extremely happy period of time here and I wish you all the illumination and strength that may come to each and every one of you, and I extend to you a most cordial welcome. I feel sure that the President will be able to give us present the lead, the light and the inspiration we may very confidently expect from him.

After Wendell Willkie made his trip around the world, travelling 31,000 miles in 160 flying hours, covering 49 days and visiting many countries, he returned home with an impression, not of distance from other people, but of closeness to them. It brought home to him the fact that there are no distant points in the world any more.—E. W.

A REVIEW OF THE CONVENTION

[From the notes of a delegate. The President has not been able to write his usual review of the Convention.]

I

THE story begins on Christmas Eve, for the President and Rukmini Devi with their party arrived at Benares late in the evening of 24th December. They were warmly welcomed by Mr. Jinarājādāsa, the residents, and delegates already assembled at Benares. No speeches were made but the President wished everybody a happy Christmas as it was so near midnight and Christmas Day.

II

Christmas Day began with Bhārata Samāj Puja at 7.45 a.m. in the Hindu Temple. Followed Prayers of the Religions in the Hall at 9 o'clock. The rest of the morning was free. Free to roam about in the beautiful grounds and welcome sunlight—Benares is cold in December—and get into the spirit of this very restful and recreating centre. Of course all the delegates had not yet arrived.

In the afternoon were "unveiled" the following "art additions": First, the Hall which has been renovated and altered and has had added four paintings which illustrate the ideas of fire, air, earth, water. (As the Great Hall at Adyar is in the form of a T with the platform where the two strokes join, so this fine Hall of Benares is in the form of a U with a large rectangular platform at the middle of the base of the U.) Second, exhibitions of work by the Besant School, Adyar, and the Besant School, Benares, arranged separately and appropriately in two spacious corners of the Hall (the two arms of the U). Third, a group of statuary on the India Lawn. Fourth, a series of pictures painted, by the General Secretary himself, on the walls of the Bhārata Samāj Temple illustrating symbolically the Theosophical teachings of evolution by

Races, Rounds, Chains, etc. Mr. Gokhale described all these "art additions" and then requested Bro. Rāja to declare them open.

Mr. Jinarājādāsa recalled that he first came to Benares in 1911, and how this estate of India Section Headquarters was the gift of an Englishwoman, Mrs. Bright. Dr. Besant came here saw that the Master had chosen the spot and immediately she set about acquiring the property: she borrowed money from her old friend Mrs. Bright, who later made a gift of the loan for Dr. Besant's personal needs, but she spent it on this centre. He asked the Theosophists assembled to remember also India's debt to and bond with England. Referring to the large picture of H.P.B. which is such a treasure feature of the Hall Bro. Rāja said that the artist who painted this picture had painted one before this and rejected it, but that first one was also very good, a little smaller than this Benares picture, and it now hangs at 33 Ovington Square. Mr. Jinarājādāsa was happy to be in "this beautiful Hall," and congratulated Mr. Gokhale on its improvements. There were present at the meeting three poor Benares workers who had done not only the ordinary masons' jobs but had built the group of statuary, a beautiful piece of art that would have brought credit and praise to an "educated" artist or architect; and they received gifts with many words of encouragement and praise from Bro. Rāja.

In the evening there was a lecture illustrated by lantern slides on Science, in which theme and method Mr. Gokhale is quite an expert.

III

On the 26th morning, and every day till the 31st, Bhārata Samāj puja was held at 7.45, and Prayers of the Religions at 9. At 9.30 there

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was a meeting of the General Council at Shanti Kunj, Dr. Besant's Benares home.

At 3.30 p.m. was performed the Ritual of the Mystic Star in the large pandal or tent just erected for the Convention meetings. Bro. Rāja was the Leader. In his address, Bro. Rāja said that this Ritual has now been working for 12 years, in Australia and New Zealand, England, Ireland and India, U.S.A. and Mexico. A new ritual book is in preparation (begun four years ago) with descriptions and illustrations. For newcomers it may be said that the Ritual expresses our conviction of certain truths—all paths lead to God, each religion is an aspect of the One Truth, and so none can give all. We commemorate all Teachers, but in order to maintain the brevity of the Ritual only the last, the Aryan Race teachers were selected for a candle offering; Islam and Guru Nanak are also revered with others though no candle is offered to them. All religions come from the one World Teacher, and He is even now planning to give a religion of Unity. To Him we offer a large candle and make the Invocation. The Mystic Star is only another name for God. In the Ritual ten persons symbolize ten kinds of work given to us by God. We dedicate our work and then there is no need for temples. We carve our way to God—that is the principle of dedication of work. The ancient phrase, "That Brahman that am I," may be adapted now: "That Karman that is my way to God."

The art programme given in the evening by Vasanta College was acclaimed as very beautiful and enjoyed by all.

IV

On the 27th was the opening of the International Convention. The great pandal was exquisitely decorated with garlands and great masses of golden flowers and greenery. The large permanent platform which also serves as a stage is part of the Bhārata Samāj Temple and the pandal is so erected that it becomes a great temporary hall of the Temple itself, in which are comfortably held the Convention gatherings of hundreds or thousands.

In this beautiful setting the President began the proceedings in his very happy way: "I call

upon our revered Vice-President to welcome us all, at inordinate length, to this 69th Convention of The Theosophical Society."

After the Vice-President (Mr. Sri Ram) had made his speech, Dr. Arundale delivered his Presidential Address—a very earnest and ringing Call to Greatness.¹

For lack of time at this morning session the usual reading and receiving of greetings were postponed to another occasion.

The President referred to the recent passing of three stalwarts, Mr. Bertram Keightley, Mr. N. P. Subrahmanya Iyer and Dewan Bahadur V. K. Ramanujacharya, and to the messages of greetings usually sent to those stalwarts still on the physical plane. Especially did he single out Dr. Bhagavan Das, "the grand old man of Benares" who was getting younger than ever. He mentioned that the unanimous vote for the 1944 Subba Row Gold Medal was that it be awarded to Miss Mary K. Neff whose contributions to Theosophical literature have been so remarkable. A formal message of greeting was proposed from Benares to the Support Convention in Adyar, as well as a message to London where exists the great centre of reconstruction in Europe. The President referred to an airgraph from Mrs. Adelaide Gardner entitled "Keynotes for Reconstruction in Europe," "a splendid little note which I propose to publish in THE THEOSOPHIST" and I shall communicate to her how delighted I am that this broad vision has been envisaged by the Committee. I have entrusted to them all kinds of Presidential powers so that they may get on with the work without constant communication with us."

The President announced that there would be no chairman at this year's Convention Lectures. "Each speaker will introduce, speak, and thank himself." He adjourned the morning session with the words: "Sufficient unto the day is the programme thereof," when the Vice-President gently told him that so far he had not declared the Convention open, and so how could it be adjourned?

In the afternoon, the Indian Section Council held a business meeting. At 4.30 the First

¹ Both these addresses appear in this issue, (p. 105 and p. 113). ² Printed in this issue, p. 125.

Convention Lecture was delivered to a large audience of delegates and the public including many students of the Benares University. The attendance at our public meetings by a large number of college youth and professors is a feature of all our Benares Conventions.

Bro. Rāja introduced himself: "I am the lecturer—Jinarājādāsa; the title of my lecture is *Whither the World: Its Destiny in the Balance.*" No leader in India seems to think of the World, began the lecturer, it is always India, India. But he had a home in London where he lived for the first eleven months of the war. Then he came to India and worked in a censor's office in Bombay. Then travelled again to Australia and in the U.S.A. and so to London again where for two years he was in the midst of bombs, doodlebugs, rockets, heard the guns and explosions of the battle front through the radio. Since the war began he had been on eight ships, crossed the Atlantic, Pacific and Indian Oceans, and had been round the world one and a half times. In London one sees soldiers in uniform of several European nationalities and tens of thousands of Americans; women in the uniforms of the army, navy, air force, Red Cross. "To me war and world tragedy are near and real."

The causes of our calamity are briefly (1) Need for more markets. (2) Rebellion of the masses (from 1799 in France, and manifest here in India today).

(3) Mysterious spirit of nationalism. In India it began with the National Congress in 1885; a hundred years ago in Central America when several States established their own flags and rights and became jealous of each other; China got its National Spirit because of the aggressiveness of the western nations. About 1925 a cartoon appeared in *Punch*: a Chinaman says to a westerner: "You chop-chop me now. Velly soon foreign devils chop-chop foreign devils." Fourteen years later it came true.

How the English came to Surat, how Japan organized herself on western lines and then passed into Army and Navy domination, the situation in Russia and China as to the people, Germany's glorification of war for 125 years, how the U.S.A. were slowly compelled from

isolation to co-operation, Russia's scheme of forced workers, farmers, factories—all these were graphically related. In brief these ideologies of nationalism and big business, of race and caste, had suppressed the individual ruthlessly. The way out, the great need today, is a recognition of the Individual. The obstacles are vested interests of "our race first"; of religion: "do not touch my religion"; of women: "do not touch my women." The world's destiny is in balance, for if the Individual recedes before other ideologies then there will be war after war.

A new man, a new woman must arise for a new era. What appeals to the individual today is that "each man is the way, the truth, and the life." We need to see that the greatest thing is in ourselves and in our neighbours too. When we see a new revelation in every one, whether a dear one or a foreigner, then will come Peace. A new value must come in religion, race, economics—of the Individual: the Ātman.

"Not for the sake of the son is the son dear, but for the sake of the Self is the son dear. . . ." Hinduism must regenerate in that light—only Ātman everywhere.

Christianity must realize: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me."

Islam which preaches Brotherhood among Muslims must go back to the Prophet who saw the vision of Universal Brotherhood.

Every one of us must take to heart all these ideals and make a sacrifice of some selfishness for the coming era of Peace, and dream of a future of the unity of the Ātman.

At 6-30 p.m. Rukmini Devi presented the dance drama, "Kuravanjee." The pandal was packed, every inch of floor space being occupied by sitting, squatting and standing humanity. And it was a great success.

V

The 28th was verily Youth's Day.

The Indian Section Lecture on "Whither India?" was delivered by Mr. Rohit Mehta, our young Recording Secretary. He described

India's situation or plight today clearly and comprehensively. But India's problem is the world's problem and vice versa. India is not pulling her weight in the solution of the national or world problem. Her destiny is "Spiritual Leadership." Towards this she has to set her house in order first: our great past, our great heritage, our great Rishis—all these to be translated into action today. We must widen our interests, our outlook, to include the world, and we need a new orientation to give ourselves faith in life. India's contribution to build the new era would be: Life considered as a whole (not departmentalized): the science of Life: the unity of Life—to be applied to every sphere of Life.

The post-war problems are three: (1) Poverty (unemployment): to the many schemes of socialism India's word is: "Add the family spirit." (2) Leisure (energy will be more and more released from labour); in the schemes for emotional sublimation, India says: "Remember that man is God in the becoming." (3) Inefficiency (waste and wrong employment: the ignorant in office and power); to this India's word is: "Let there be functional federation of society." (The Webbs in England have also said that the Parliament should be elected on a functional basis.)

Followed a great meeting of the Youth Federation, which was addressed by Rukmini Devi. (Business done and speeches made have not yet been released to older brethren.)

In the afternoon there was a meeting of the League of Parents and Teachers. Professor Kulkarni who for years has been the heart and soul and genius of this praiseworthy movement, passed away unexpectedly a few days before the Convention. But his daughter, Shrimati Prabhavati, came to Benares, and carried on the work. It was a fine meeting, blessed with a wonderful address from Bro. Rāja.

At 3.30 p.m. the President opened the Indian Section Convention, the 54th annual session. The President considered this a very important meeting, for every one of us is responsible for India—those born here and he, adopted, we can give our vital service to India. The Reports to be read are not important. What is more is to plan the work. India is the hope of the world.

India's freedom matters. We must help India. What are we Theosophists here for? Every Lodge should be a centre of influence. Round you are problems—the problem of poverty, the problem of famine, the Hindu-Muslim problem, and so forth. These keep India weak. Confront them, face them, solve them, with Theosophy. In touring one can see at once which Lodge is alive. Because of dead Lodges India suffers. The Lodges should become spearheads of Theosophy. See your Theosophical pathway straight. India needs you. The acid test of an active Lodge is its power to attract youth and to help the outer world with the light of Theosophy.

After this speech of opening, the President asked Mr. Sri Ram, as chairman, to take charge of the meeting. Mr. Gokhale's Report and the Financial Statement were considered and passed. Then nominations were received for the Indian Section Council, and scrutineers appointed. Mr. Mavji Govindji Seth, of Bombay, made an appeal to help the Besant School of Benares. The meeting ended in good time for another important item of the day's programme, namely, the Second Convention Lecture, by Rukmini Devi.

Rukmini Devi introduced herself: "I expect you all know me. The title of my talk is *New India.* I will speak as I feel, mine is not a prepared lecture."

First we must understand India. We are born Indians, but do we know the background of our civilization—what is the gold in it and what is the dross? What is India's contribution? To be fashionable, to be up-to-date is not our Dharma. In the past India was united in culture, in architecture, in music. It was and it is a land of unity essentially. Our many faiths are not a handicap, but an advantage. If we will understand all our variety of faiths and cultures, then India's contribution to the world will have been made.

The British Rāj may be our Karma, but let each one of us do our Dharma. Our great heritage, our great possessions, be sure they are well known, we need not write and fight for their recognition. India has given eternal conceptions of life. Ahimsa, such a great truth, came from here. Today, India has adopted western

cruelties and has its own! Whilst the West is becoming vegetarian, Indians are becoming non-vegetarian. When we have a National Government, one of its first duties should be to make cruelty to animals impossible.

Indian women in colleges waste their time, for they are taught not to remember India but to forget India. Do we know our own great persons? Rukmini would give degrees to "uneducated" people who know their Dharma and such old-fashioned women should have offices and rule India. No woman should be at the mercy of men for her own living and for the welfare of her children. "Let men be dependent," for mothers are more essential than fathers.

The message of India is to be Indian and spiritual: to be united in culture. The essence of Indian culture is simplicity and beauty pervading all spheres of life. The cinema and radio are ruining India's villagers, replacing classical arts by jazz expressing modern restlessness. Our National Government should control cinemas and radios and make them safe for our own arts which are so full of variety. We have lost the power to see, to hear, our own magnificent arts and handicrafts. Right education, right atmosphere, Indian environment should be stressed by our National Government. Years ago Dr. Besant said that when India becomes Indian, then the world will be happy.

The dance can express all the Vedas and philosophies. A spirit of consecration and devotion gave us creativeness in the past. Today we are caught in mediocre imitation. A change of attitude, a change of heart, is needed. Beauty, culture, spirituality will unite us: why think of differences? The Indian genius has no chance when Swadeshi articles are mixed up with a Videshi way of living. Let us not be afraid of being Indian. Our ideal is to be ruled not only by Indian people but in an Indian spirit. We have looked enough to the West, let us now look Eastward for inspiration—to China for example. The world will respect us when we are ourselves.

The evening's art programme was contributed by the Besant School of Benares.

VI

The morning of the 29th, after the usual Puja and Prayer meetings, was taken up by the Indian Section Convention, meeting no. 4. With Mr. Sri Ram in the chair, there was placed before the Convention by Mr. Rohit Mehta a very comprehensive scheme for a great reconstruction of the Indian Section and its Headquarters at Benares. The Scheme has been printed and circulated in India—3 copies to each Federation owing to the paper shortage. Included in the Scheme is the plan to start a Brahmavidyashrama at Benares by Dr. Taimini, who explained at some length this dream school of his which was to be realized.

In the afternoon there was a business meeting of the Bhārata Samāj organization, after which Mr. N. Sri Ram delivered the Third Convention Lecture on "The New Way of the World." Since there has been a global war, the end of which is now sure, there has to be a global peace, but this global peace is preceded by a global change in human life, in our outlook and thought. The great progress made in recent years by science has unleashed forces which would have been impossible two or three generations ago.

The world is at the point where it is turning to new ways but what are the old ways from which it must turn away? In economics there is plenty and poverty. In politics Indians hanker after western ways of Government which have already proved such failures. The individual is caught up in complexities all self-made. There is increasing chaos apart from the war. There is increasing misery, the war is the effect of revolution as also the cause of revolution. The spirit of aggression is rampant throughout the world. As there is chaos outwardly in the world so there is chaos in the mind and heart of the individual—lack of ideals, lack of self-control, drifting away from old moorings, chasing after excitement and sensation, loss of happiness and dignity, we see on all sides. As there is increase of organization so there is decrease of freedom. With more control over nature's forces there is less security for man.

More rights, more assertion, more science, more knowledge, yet less self-sufficiency, less satisfaction in life, in a word restlessness.

In the new era there has to be a new way of peace: from war to a long period of peace: from anarchy to control: from man enslaved to man freed; that is, increasing adjustment and increasing self-control. There has to be a great reconciliation of contending forces: a reconciliation between religion and science, between peoples politically opposed, between the East and the West which are two poles of human constitution different but complementary. Between the individual and the world there is a great gulf fixed now, but the two must be reconciled and harmonized in the new way of the world. We must plan for freedom, we must plan for understanding between peoples, nations, races. We must plan for more life, for release of greatness, beauty, all that is within the individual. The old ways of life have endured and endured.

But now we should evolve a plan of life to include economics, politics, education, all the spheres of life. Freedom can only be within an organization that takes care of the individual. We do not want dead plans but a plan that considers every individual and provides for the release of his genius; only then will emerge a happy new order. The plan must provide also for the bringing out of genius from every nation, people, race and faith. Our plan must be designed for freedom in the fullest sense and bring out all that is precious in every man and woman and child. There has to be not reconstruction but something entirely new. India is the most ancient land in the world, and so the most cultured, and therefore gives a message to the world of today: "Let there be a finer synthesis from a union of East and West." So far there has been much development of science, many conquests, now has come the time for harmonization. We are and have to be nearer to one another in innumerable ways. This synthesis of knowledge, of growth, obviously cannot be achieved in a day but it must be begun in the right way and straightway.

To this end Theosophists must preach and teach far and wide the truth of the unity of life, of the constitution of man, of the Plan,

that all works according to Law. The new way of the world is of return, reunion, harmonization, Brotherhood.

In the evening again Rukmini Devi and her pupils presented a wonderful dance programme to a full house.

VII

In the morning of 30th December there was a ceremonial meeting of the Order of the Round Table for members of the Order only; and a meeting of admission when new members were formally admitted into The Theosophical Society by The Society's Vice-President, Mr. N. Sri Ram.

In the early afternoon was a very interesting meeting of the Mel Milap movement. The name does not mean anything to anyone outside the province where it works, so there was a proposal to change it. It is an excellent movement to tackle the Hindu-Muslim problem by bringing together the two communities in a variety of social ways. Dr. Arundale who presided said that from his recent tour he had very clear ideas of the outlook of the two communities, and in his opinion the problem was not deep; he had talked it over with many and with leaders, and the general conclusion was that a little goodwill and sacrifice will easily solve the problem, so he was not going to say any more but would listen.

There were several speakers including Mr. Rohit Mehta and Dr. Bhagavan Das. There is a *Mel Milap* magazine and the movement has done good work in Behar and around. In Sind, a Sikh delegate said, the problem is deep, and he submitted that The Society has not done enough for Islam. Mr. Rohit Mehta in his speech suggested Hindu-Muslim Clubs, joint celebrations of Hindu and Muslim festivals, and joint work by Hindus and Muslims in citizenship activities.

Dr Bhagavan Das said he had been unexpectedly committed to speak on this occasion "but we expect the unexpected. I can only repeat what I have written on the subject." Rohit's joint clubs would be very good in towns. But

we must train joint lecturers, a Hindu and a Muslim, to go together in pairs all over the land, the two to speak on the same subject at each meeting. We believe we have souls and bodies; so we need both spiritual bread and material bread. There is much talk of a change of heart but we need a change of head too. We do not want communism or nationalism but humanism. In the Hindu-Muslim problem the Hindus are to blame inasmuch as they do not rationalize their religion to include the Muslims as was always done in the past. There are economic, political and also religious factors involved in the problem. There is resemblance in essentials as also in the non-essentials of the two communities. These in detail should be placed before the public by our pairs of trained lecturers. What is needed is a rationalizing of the situation.

The President agreed with a previous speaker that we were too Hindu in our forms and names, the Brahmayashrama, for instance, why should we not have an Islamic name for it? Dr. Bhagavan Das added that he had said the same when he was a minister in the Central Provinces and there was a discussion on starting a Vidya Mandir (why not a Muslim name?). Also he has suggested that whenever there is occasion to use the phrase *Bande Mataram* it should be *Bande Mataram plus* a phrase from the Quran. Ethical problems can be solved by Arithmetic.

The President concluded the meeting with the promise that they could count upon him for anything that he could do for them in his personal or official capacity.

The Fourth Convention Lecture was given by Mr. G. N. Gokhale who introduced his theme "Our Place in the Plan" in his own inimitable way: "Our Leaders have taken us to the Himalayas, but we shall all soon re-descend into our own valleys. . . . I have picked up a few berries which may be nourishing, and here they are." He then proceeded to read his manuscript interspersed with spontaneous comments. Mr. Gokhale was the one and only speaker in the Convention who had written out his address, so it will be printed in THE THEOSOPHIST.

The evening's art programme was to be a contribution by the All-India delegates, but Benares did most of it. The next evening's art programme (on the 31st) was contributed by the Benares workers, the retired General Secretary, Mr. Gokhale, also participated, and one of the items entitled "How we meditate" (a hundred distractions and the efforts to return to concentration effectively demonstrated) was universally appreciated as both clever and true.

VIII

Sunday, the last day of the year, was a great closing day.

First, the Indian Section Convention was closed at a fine meeting in the morning. Speeches of thanks and praise, mutual and more, were cordially made by Mr. Gokhale, retiring General Secretary, Mr. N. Sri Ram, and Mr. R. Mehta, the newly elected General Secretary. A resolution of honour and gratitude to the retiring General Secretary, who every one agreed had done wonders during his term of office, was unanimously carried. A gift of Rs. 10,000 from Mr. Jinarajadasa to Mr. Rohit Mehta to help his Scheme was announced; and a gift of Rs. 2,000 from a member for the improvement of the auditorium. And then the President made his closing address, a very encouraging and inspiring speech, little notes of which are as follows.

First congratulations to Mr. Gokhale on relinquishing his office, for that has raised him from "villain" to "saint" judging from today's speeches. Now it was the turn of the new General Secretary to become the "villain"; we shall miss him at Adyar, but the Indian Section needs him; let him follow his predecessor in courageous fighting, in loyalty, in organizing capacity, in devotion—four great qualities which Mr. Gokhale has so abundantly shown. "I am in a Yoga of Despondency, for I have still no time to reply to letters of criticism as Mr. Gokhale now has the time." But let us all remember that soft answers turneth away wrath. It is our business to draw both appreciation and depreciation. "When I became President, like Mr. Gokhale, no one gave me Rs. 10,000. I got nothing, but out of nothing God made

the world!" Our finances today are stable: out of nothing and with the aid of the U.S.A. we carry on.

"Rukmini and I have been happy touring among our members . . . what could we do without them . . . everywhere we have found warm-hearted and generous friends." This is an asset of the Indian Section and we must strengthen it. "Friendship is more than Mr. Rohit's Scheme." "My own 7-year plan (of 1934) never got fulfilled: Blessed is he that gets nothing fulfilled!" How much friendship there is at this and other Conventions—we bathe in it.

Of course active work is needed too. There is need for competent, virile lecturers, for Dr. Bhagavan Das's Hindu-Muslim pairs of lecturers, to travel throughout the Section—not just talk but show the Lodges what to do and how to do it. As to study classes and lectures, they can go on, they are good soporifics. There is need for the application of Theosophy. The relation of Theosophy to the problems in the environment of the Lodges—this must be seen and shown by the lecturers.

As to knowledge, we have enough to last for centuries. We must be nice people, kindly, friendly, generous, understanding, likable and liked. Dogmatic superiority is not wanted. Lodges there are with fine buildings and eminent Presidents, but asleep. Our lecturers must make them alive. The town must look to the Lodge for help, for advice, for inspiration. If Mr. Jinnah and Mr. Gandhi were ardent F.T.S. there would be no Pakistan, no "stans" whatever. "Theosophy makes all the difference (here is a slogan for Mr. Rohit)." We are fortunate: let us pass on our good fortune.

This is the last Convention of the old era. For our Adyar Convention of 1945 we may expect new ideas. We must learn how to serve the world and every nation. Conscience tries to show this, no one likes it but it is widely read.

There is Indian Education—four books of notes are ready to be printed under the title "Himalayan Background of Indian Education." (The book will be printed as soon as the necessary paper is secured.) The Indian people are not ready for Indian education—Krishnaji found

this long ago. But let us apply Theosophy to Education: read all the existing literature on it.

Let us make our Muslim brothers at home in our Society. Muslim names and forms are needed in our Theosophy.

One feels thankful for being a F.T.S. We are happy to be together, and that Youth succeeds age in the Indian Section. Let us look for young people, happy, eager, selfless, loving India, to serve India with the science of Theosophy. "Our Theosophist millionaire, Rāja, will provide the expenses of these youth. . . . I close this Convention . . . which remains mystically open."

Another great meeting of the day took place in the afternoon—closing the International Convention. On the platform were gathered around the President—the Vice-President, the Recording Secretary and new General Secretary of the Indian Section, Mr. Gokhale, Dr. Tavera, Rukmini Devi and Mr. Jinarajadasa. The proceedings began with the formal receiving of greetings from the Sections, Federations, Lodges, individuals—each greeting was given by a representative present or read by the Recording Secretary.

Then the speeches. Mr. Sri Ram said the Convention had been happy and inspiring. Let us carry the happiness and inspiration into our Lodges and homes. Usually we enjoy Conventions and return to dull routines. Let us turn over a new leaf and translate Theosophy from the realm of ideas into that of action—the only way to keep fresh.

Mr. Rohit Mehta said it had been a happy and friendly Convention. The keynote: Relate Theosophy to National life. How to make Theosophy practical? The public wants Theosophy and the Lodges are not able to give it. This is our task. As General Secretary, he extended a cordial welcome to all, and announced that as in Adyar there is at Easter a Conference of S. Indian workers, so at Benares there will be a Conference of N. Indian workers next Easter week.

Rukmini Devi gave the greetings of All-India Young Theosophists and endorsed the previous speeches. We all agree, but we do not know

of Professor A. L. Rawson giving an account of his initiation into a secret order among the people commonly known as Druses in Mount Lebanon, with his references to rules in diet, ablutions and other matters, to the fact that the initiates include both women and men, to the type of clairvoyance developed in him after his initiation, to the absolute secrecy observed by all concerned, so that husband and wife may live for twenty years together and yet neither know anything of the initiation of the other, and so on.

The reader should consult also Mme. Blavatsky's article in *A Modern Panarion*, pages 375 to 386, "Lamas and Druses," reprinted from *THE THEOSOPHIST*, Vol. II, No. 9, June 1881, in which she tells us that these people

"are the descendants of, and a mixture of, mystics of all nations . . . who gradually made a permanent settlement in the fastnesses of Syria and Mount Lebanon, where they had from the first found refuge. Since then they have preserved the strictest silence upon their beliefs and truly occult rites."

Mme. Blavatsky shows the likeness, hinted in her title, between the Lamas of Tibet and the Druses, or Disciples of H'amsa as more truly they should be called, of the Lebanon.

"It was from the ninth to the fifteenth centuries that modern Lamaism evolved its ritual and popular religion. . . . It was in the eleventh century that H'amsa founded the Brotherhood of Lebanon. . . ."

Elsewhere H.P.B. says:

"They are more Lamaists in their belief and certain rites, than any other people on the face of the globe. . . . Their system of government is set down as feudal and patriarchal, while it is as theocratic as that of the Lamaists—or as that of the Sikhs, as it used to be. . . . El Hamma or H'amsa came from the 'land of the word of God' . . . Tibet."

Then comes the explanation:

"The religious system of the Druses would then be found [to be] one of the last survivals of the archaic Wisdom-Religion."

If, then, Lady Hester Stanhope received a "veneration that bordered on worship" from these people, there can be little doubt in any unpre-

judiced mind that she herself must have been a high initiate among them. If this surmise is correct, then there is nothing surprising in this brilliant young woman of thirty-three having renounced her place in society, her friends and her country, and gone out into the wilderness in search of religious truth among those "who preserved the secret doctrines of Jesus as pure and unadulterated as they had been received."¹ She must have been one of those "who have begun this uphill work toward illumination several incarnations ago,"² and who was so far ready and able to "conquer base self" as to be able to "live to benefit mankind," one for whom "one single journey to the Orient, made in the proper spirit, and the possible emergencies arising from the meeting of what may seem no more than the chance acquaintances and adventures of any traveller, may quite as likely as not throw wide open to the zealous student the heretofore closed doors of the final mysteries."³

See what she did, in those thirty years that she stood like a pillar between East and West, between Asia and Europe. Every travelling statesman, every truth-seeking public man, who wanted to find out for himself how things stood in the cross-currents of the three ancient continents that meet in the Levant, Asia, Africa and Europe, could come straight to her for reliable information, could base his future action on the utter veracity of an occultist. As one of the initiated Brotherhood of the Lebanon she had no need of "spies covering the country" whether she had developed her own clairvoyant powers or relied on the occultist's "knowledge based on experience" of the clairvoyant powers of her teachers. Her "belief in magic and prophecy" would be based on the same practical experience. The suitors she rejected had no understanding of the dedicated seriousness of her mission in life. The visitors who partook of the hospitality of her household, without being admitted to her presence, would be all those men who could not make beneficial use of any of the things she had to say. Her information

¹ *Isis*, II, 307, footnote.

² *The Key to Theosophy*, 146.

³ *A Modern Panarion*, 54.

and advice were available to those only who could make use of them for the good of mankind. Such characters as she was are always misunderstood and derided, like our own H. P. B.

"These teachers of Lady Hester Stanhope, these Disciples of H'amsa, so praised by Mme. Blavatsky, are the hidden religious rulers of the people of the Lebanon, whom the French have been forced to set free during the Second World

War. It is necessary that a people among whom any spark of the primeval archaic Wisdom remains should be free, unhindered by too intimate contact with more worldly-minded folk, whether in the Lebanon, or in India, for Nature punishes the rest of the world when "those who stir her soul and heart" by the holiness of their obedience to her Law are hindered in their work.

UNDERSTANDING

BY HENRY C. SAMUELS

(Based on the passage in Psalms 119-34.)

It is nice that we can understand
Something of the different animals as they play and run around;
Both, wild and domestic creatures, with their grace and beauty,
And the wonderful friends so full of devotion to man and duty.

It is nice that we can understand
Something of the birds of the air, as they sing and fly around.
Also, the home fowls as they scout and scratch and play;
As they fondle and guard their broods and announce the new day.

It is nice that we can understand
Something of the creatures in the waters, as they zigzag and swim around:
Creatures in brilliant glitter and those who pave their way up the stream.
The amphibia at its watch, and the shoals who dance as they swim.

It is nice that we can understand
Something of our other friends, of earth, water and air around:
Of the great unseen hosts, angels, fairies and even Archangels,
Also the clouds, dew-drops and sunshine, and untold wonders.

It is nice that we can understand
Something of the vast universe, and the beauties of creation around:
The trees, the plants, and blades of grass, the mosses and flowers;
The plains, mountains and valleys, and blessed neighbour folks.

It is nice that we can understand
Something of human relationship to wondrous creation and things around:
Of the Brotherhood of all the living; of life that is One, below and above,
And that rights are the servants of duty; duty which is wisdom and love.

But even if we can find a way to understand
Why inhuman cruelty should still linger at human hands;
Slaughter, vivisection; hunting, killing and horrors just for coarse fun,
We cry to Thee: O Lord, help man to end those things real soon.

We pray for peace and fight so bravely under blessed command,
Help us no longer to sow the seed of strife and war.
Which all cruelty must bring, regardless of convention, creed or land,
May all men know true happiness which is life now and evermore.

THE BESANT SPIRIT AND PSYCHOLOGY

BY ADELAIDE GARDNER

WHEN Dr. Besant was a young woman and an agnostic, she did a most daring thing for those days, by studying the modern psychology of the times, and experimenting with mesmerism and the problems of dual personality, hypnotism and similar subjects. This is now very old material, but at that time it was looked upon by conventional minds in much the same way that Freudian analytical psychology was looked upon in the early 1900's. Always as we know she dared everything in the search for truth, and in writing her *Autobiography* she says that it was in part, at least, her work on psychology, and on trance conditions, mesmerism and other subjective states which made her realize that the materialistic hypothesis was no longer tenable. She sought further enlightenment, always bringing her insight, her penetrative wisdom, to bear upon the facts.

In the middle period of her life and work for The Theosophical Society she wrote perhaps the most important book on psychology which has been written in modern times, *A Study in Consciousness*. There is no other book like it; it is unique, and anyone who wishes to understand the mechanism of the mind from the occult viewpoint should study it carefully and often. In the *World University of the future* it will be one of the occult classics, because it is so complete, so full of insight and wisdom. In many other ways she wrote about psychology, for she wrote of the power of thought, and on the path of discipleship, which is so largely a matter of psychological training, and in her book *In the Outer Court* there is a chapter on spiritual alchemy which has no equivalent in western literature. It is searchingly psychological, and so sound that those who act on its suggestions will soon prove the truth of many of its statements.

About 1923 she gave a lecture in London on Analytical Psychology. She had had some very sad experiences with certain individuals who had

been analysed in an unfortunate fashion. Their psycho-analytical experiment had not been successful, but she was entirely unprejudiced and gave a very illuminating criticism of it, admitting that it had great promise if rightly handled. Dr. Besant may not have liked what she saw of it, but in spite of personal sadness she was able to stand back and give it its due.

It should be in something of her spirit of courageous seeking for truth, and with complete sincerity in facing the facts, that we want to consider what Western Psychology is doing in the world today, and where it differs from the occult tradition and where it supports it.

In the first place it is obvious that the occult student approaches the whole subject from a quite different angle to that of the western psychologist, for the latter sees man from below, upward, as it were. They see man as evolving from the animal, and his physical, emotional and mental states are all that they observe. The Theosophical view gives an entirely different picture of man's essential nature. To the student of the Ancient Wisdom man is spirit, not even a spirit. His ultimate being is that which he shares with all, and this is his spiritual centre. The only thing which really matters for him is the nourishment, the growth and the expansion of this his deep spiritual consciousness.

Having his permanent roots in this one and common life, the spiritual centre of man is his home from which, from time to time, he sends a part of himself out to gain experience in the denser worlds, and particularly in the worlds of thought, of feeling and of physical action. The man we see is thus a thrice clothed spirit, incarnating on earth for the sake of additional experience, experience which will evoke from within him a further outpouring of spiritual awareness. This is the only reason for incarnation.

Thus our approach to the problems of psychology is that of interest in the spiritual man. Is

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there anything useful in modern psychology for one wishing to live the spiritual life?

Neither in the East nor in the West can one generalize about psychology. There are many schools of thought in both regions. In the West there are at present two main fields of experiment and theory. These are the academic and the analytical. The academic is experimental, but has followers who vary in technique from the deeply materialistic, or the purely mathematical, on to the educationalist, and those seeking to prove the existence of higher powers of man, such as Aveling.

In experimental psychology on purely material lines, Pavlov has discovered what he describes as the conditioned reflex, which means in simple English that every time a thing is done it is easier to do it again, and that there is a tendency to call up with it all the ideas associated with it in the first case. Thus if a small child is fed at a time when a gong is sounded, the sounding of the gong will tend to call up the expectation of being fed. The two ideas are associated. The school which follows this line of thought also tends to emphasize the fact that a reflex once set up can hardly ever be altered—one is always conditioned by one's past. The occult student could not accept this as true, although he would certainly admit that conditioning takes place. Patanjali, one of the classic authorities on Hindu psychology, calls this conditioning the "automatic modifications of the thinking principle" (Yoga Sutras, Book I. 2) but he then proceeds to show how these automatic modifications can be subdued and eliminated by bringing to bear upon them the creative powers of the spiritual man. The science of Yoga is the name given to this process of deliberate re-conditioning and it makes a man master of his past, and not its slave.

Professor Aveling, late of King's College, London, and Professor Spearman, are two great psychologists of the experimental school who have worked upon quite different lines from the group headed by Pavlov, Rivers, and their like. Aveling and Spearman also used purely scientific laboratory methods, and through these arrived at something like proof of the existence of the subtle human faculties of free choice, or

will, and creative thinking which they call insight. Spearman is associated with what are known as intelligence tests, tests of psychological capacity which have been widely used in education and industry. Through many years of patient work with these methods he has demonstrated the existence of a "general factor" subtler than ordinary rational thinking, and it is this he terms insight. Aveling at King's College schemed a series of experiments which illustrated the mechanism of choice, and found that there is a level at which choice becomes "cold," without motive or desire, a pure act of will. So thanks to the work of these two famous psychologists there is today laboratory evidence for the existence of two of the subtler human faculties, insight or the higher mind in action, and will.

Life is always elusive, and so the third of the higher faculties has not been caught and demonstrated in a scientific laboratory! It would be in the nature of a spiritual joke if that exquisite, compassionate comprehension which is the buddhic faculty at work could be caught and chained to a scientific experiment. Yet the other two spiritual powers of man have been so demonstrated.

In the discoveries of analytical psychology there is very much with which the occult student would agree, because they have elucidated many facts about the automatic working of man's thought and feeling. Moreover Jung has accepted man as a spiritual being, and found much help in the recognition of man's spiritual powers of regeneration. Adler has shown that social adaptation, the recognition that human beings do not exist for themselves alone but are part of a social whole, is healing, and much of his work is directed to assisting his patients to realize themselves as an integral part of the human family.

The Freudian school has unfortunately had the greatest publicity. It is only just to give Freud his due, for modern psychology owes much to his initiative. He worked at first with just those experiments which Mrs. Besant found so interesting, mesmerism, hypnotism and the like, and he used hypnotism for healing. But although he soon found that he was not a

good hypnotist, he found also that he could do good work with his patients if he got them to talk freely about their early life, and soon he came to the interpretation of dream symbols, and the revealing nature of man's automatic thought and feeling as shown in the usual dream material.

But Freud saw man from the bottom upwards and found sexual distortion at the root of every neurosis. He built up an extremely elaborate theory of the cause of mental disturbance—based on the idea that all sickness of mind was due to distortion of the life force at the physical level. He called the life force *libido* and viewed it as sexual in essence. Certain of his contemporaries broke away from his school, one after another, and the Freudian school is now considered as less successful than some of the other methods of analysis, because the tracing of all difficulties to a sexual origin does not help to bring about a real cure in very many cases, nor a real integration to a disordered mind. From our point of view it was bound to fail, man being spiritual in essence, and not just a body. It is interesting that contemporaries realized this during the life time of the originator of the analytical method of treatment.

A high percentage of cures, or readjustment of the disordered mind to something like normal activity, has been secured by a group of analysts known as the psychotherapists. Their attempt is not to analyse man down to his animal instincts, but rather to give him some creative objective in social life to enable him to re-orientate his interests and build up a healthy personal outlook. Analysis is used to clear away difficulties, such as fixed ideas, ignorance, undue desire or aversions which lead to fantasy, undue self-esteem, or even the deep sense of insecurity which comes from clinging to personal existence with frenzy. The student of eastern psychology will recognize in this list of difficulties the "obstacles" enumerated by Patanjali as obstacles upon the path of enlightenment. The neurotic patient has one or another of these over-developed to such an extent that he can no longer handle his life effectively. The psychologist sits down with

him and gets him little by little to look back frankly over his early childhood, and to recall the days when his difficulties built themselves up through unfortunate circumstances, with which *as a child* he was quite unable to cope.

There are many ways of using this technique, but the important thing in analytical treatment is that the individual tells the psychologist everything, without any censoring of the material at all. The patient must undertake to say anything and everything that comes to his mind without arrangement or inhibition. This cannot be done at first because for so long the deeply unpleasant thing has been shut off, walled in, and one is horror-struck at the thought of mentioning it, fearful of looking at the things which have been buried, suppressed and literally often forgotten, so that it is only very slowly that these memories come back to the surface. Sometimes it takes many months for a patient to uncover the deeper material from which his difficulties in this life have seemed to spring.

The Buddhist monk is taught to do this same type of self-analysis in preparation for meditation and for progress along the path of enlightenment, and self-analysis is required in other occult schools as well. Actually this first period of analysis is like the first step on the path to enlightenment. It is a fearless facing of oneself as one, at that moment, is. Jung called this confession. He considered that there are four stages in the development of psychological treatment; the first is confession. Then comes understanding; third, education; and fourth, transformation. These may be paralleled by the four qualifications for discipleship. Jung is the psychologist who most closely approximates to the occult view of man and of the processes of transformation which can take place in him. In *Modern Man in Search of a Soul* he has outlined this series of experiences, which are a true cycle of successful analytical treatment. The first stage, confession, as we have shown, is the laying bare of the soul, the freeing of the mind from its old fetters, and may be compared with the first qualification, Discrimination; discrimination as to what is and what is not actually the fact. It is indeed a facing of the facts in regard to oneself. It takes insight, it takes

courage, to undergo analysis, because the psychologist is a ruthless friend. He does not let the patient escape. Whereas with an ordinary friend one may say: "I do not want to talk about that," the analyst, immediately realizing that the patient is holding something back, says: "Say what is on your mind," and if the patient has the courage to get it into words, out comes some tale of misery or perhaps of shame, or perhaps just some small matter which has been made into a mountainous bogey. The psychologist presses his patient back, and if he or she is wise will say: "Yes, just so. But remember that you were a child. You did not then understand. It was entirely natural for you to feel like that at that time."

And so the patient is led on to the next phase which is understanding. If and when the old miseries are really understood, their cause and nature, they cease to become shameful, and can be handled. There is nothing which we have ever done which at the time it happened did not have its reason. This needs careful thinking out, and a re-experiencing within one's own consciousness to become an effective cure. Yet no matter how stupid a thing may be, whether one has violently lost one's temper and wished to kill; or behaved secretly in a rather animal fashion; or hated an infant brother or sister; or despised one's parents, although they were really doing their best;—if the situation is understood it becomes clear that there were forces and facts in the environment which made that reaction entirely natural to the person in that position at that time, particularly for an ignorant and often frightened child. The fact or the behaviour or the experience was not so terrible considering all the circumstances, taking a new view of it, as from the present. So the patient begins to alter his attitude, to assimilate the old trouble.

Then he enters on the next stage, which is education. It is here that the technique of many psychologists is inadequate, and just here that some knowledge of occult teachings is very, very useful. To carry the treatment through to a successful ending, at this point—instead of letting the patient go on and on talking about past misery and failures, when

they have *really* faced them and have a little understanding of their nature—they should be led to build the opposite quality into their lives, quite deliberately and consciously, using for this the creative power of the spirit. The methods of doing this are widely known and written about in the West today, but have not been understood deeply by professional psychologists, who fear falsity and fantasy in their use. Yet a type of meditation and daily practice which genuinely build a new view of life exists, and could be much more used than it is, in connection with analytical treatments.

Even without the technical help such knowledge would give, it is possible for men and women slowly to discover within themselves the capacity to evoke their creative spiritual powers, and by means of this come to deal with their difficulties in terms of the fourth phase, that of transformation. This comes about through a closer link between the spirit and the personal life, the alignment of the personal nature to that of the spirit. Then in moments of difficulty and of depression or over-excitement, in the instant of hesitation between the old and the new way of action, knowing that one *is* spirit, it becomes possible to reach back into the real centre of being, and draw upon its powers to deal with the situation. If you see yourself only as a very limited and personal individual, you may say: "I know I am like that and I can't do anything about it." Often then there *is* nothing to be done. You feel tied, you remain tied to the past. But if the knowledge has been awakened of one's interior nature, of one's spiritual centre, if even a "memory" as Plato would call it can be evoked of that from which we have come, then there is hope, because there is a source of power within us upon which we each can draw, and so change ourselves, ultimately thereby changing the situation and becoming free.

So it will be seen that the essential nature of analysis has much in common with the methods used in occultism for training the personal life to obey the commands of the inner man. And we owe much to western psychologists because they have built up a terminology more comprehensible to western minds, more explicit and less moral. They encourage the student to

accept difficult situations and treat them creatively, not so much because it is a duty, because he "ought to," but because life is happier if he lives in it creatively, not repeating the old tiresome blunders over and over again. The importance of acceptance is great, both in occultism and in analytical treatment. In occult terms it means a humble appreciation of the real working of the Law of Karma—that what is experienced is created by one's own will or thought or feeling, and that no one else can be expected to alter it. So the best thing to be done is to change one's own attitude to the circumstance, not expecting other people to change first. In demanding that one changes oneself, one is invoking the will, and that means drawing on one of the great powers of the spirit, of the true man himself.

To the truncated picture of man current in the West—a body first, with mind and feelings attached—occultism adds a conscious knowledge of his spiritual nature and powers. In the West, reason is often felt to be man's highest achievement. The student of occultism has some quite definite knowledge of at least three creative powers, creative thinking, creative compassion, creative willing. This knowledge has an immediate social, as well as personal, value. The new culture of the "free" world can only be achieved if human beings can and will discover something about creative thinking and willing. If the old mistakes continue to be made, over and over again, in social life as well as in personal relationships, there is not much hope for the world. But if even a few thousands of people begin to understand that such repetitions are no longer necessary, and that there can be a release from the past, a definite lifting up of mankind into new ways of living by the right use of will and thought, the world can and will alter itself. A real peace of all the world becomes possible when a vigorous minority knows something about creative living. Creative compassion is another name for the experience of unity, by and through which world brotherhood is experienced and not merely talked or written about.

Our special contribution to modern "global" psychology, neither eastern nor western, is

the clear, constructive understanding of the spiritual man and of his powers, but to be effective it must be an experienced knowledge, and not just words out of textbooks. We shall not be able to convince people of the existence of these powers in man if we merely repeat to them the last chapters in *A Study in Consciousness*! We need to practise the right use of the will, and find out how it works.

The will is not desire, is not a compulsive drive urging one this way and then that. It is a very quiet interior faculty, making possible a deep changing of oneself, changing from within outwards. It is the most creative faculty man possesses. It is the point where the human spirit touches the power of God. As God, or the First Cause, was able from within Himself, by altering the rhythm of his own nature, to create or emanate a universe, so—inasmuch as the Monad is divine and ever lives in the bosom of the Father—every human being has the power, for no personal motive, but purely of his own, "free" choice to choose to do the difficult task, to maintain serenity in spite of trouble, to create new beauty and peace, by building these within himself and spreading them outwards. That is the stupendous thing we have each to come to understand through experiment. When we have become convinced of it we can demonstrate it to the world.

Creative thinking likewise needs to be experimented with, to prove the truth of what is told in the textbooks. It needs to be exercised, so that it becomes a practical tool for daily use. And the third spiritual power, creative sympathy, or compassion, grows as it is used. By it one can draw near to those unlike oneself, and in the end enter into unity with all that exists. That is "liberation" from the personal nature, a becoming one with Life itself. It will need many lives of practice before one can learn to use it habitually, and so live in harmonious adjustment to circumstance at all times, under all circumstances. Meanwhile the key to wholesome growth in that direction is the right use of creative willing and thinking. These, used steadfastly and gently, lead to interior transformation and a constant increase in spiritual awareness.

1944—ADYAR SUPPORT CONVENTION

REVIEWED BY E. M. LAVENDER

POSITIVE joy in, and enthralled understanding of, the grand sweep of life, marked both the leader, and the group of some 160 delegates, meeting at Adyar to synchronize with the 69th International Convention led by our great President at Benares. The subjects for the various meetings had been chosen by the groups or speakers concerned; these, and the opening speech of Convention on December 27th, made by its Chairman, the Deputy for the President, Dr. G. Srinivasa Murti, showed strongly an inner union in the trend of thought. The sub-notes of that trend, that may be called simply, as by the Convention President, "Planning for the Future," were caught up and repeated by others in manifold and diverse ways, each according to his own kind. Dr. Srinivasa Murti pointed out in all friendliness that in the world-chaos and struggles the difference between the opposing factors was very little, that there was a little more of righteousness on the winning side, as in the great Mahābhārata epic, and as in the last World War. Professor Kanga responded to show how small, and how great, was the difference in emphasis needed to correct the mistakes in the world-organism. Dr. Srinivasa Murti reminded the delegates that Theosophists seemed to forget and lose faith in their wonderful heritage; that the Colonel had from the beginning placed emphasis upon the need to return to beauty in life, had held an exhibition showing the tendencies in genuine Indian art, the precursor of Convention exhibitions nowadays. Dr. Cousins in turn showed that the way of beauty was the creative manner of joining separated factors in life, mind and spirit, illustrated in Shelley's "Hymn to Intellectual Beauty." Mr. Parthasarathy Iyengar and Mr. A. Rangaswami Aiyar gave in summary detail Theosophical teachings and activities,

our great inheritance, newly applied to the current situation.

During Convention Opening, the wide extent of the field ranged by international workers was seen during the period of remembrance and respect paid to the "Advance Guard," workers now on the other side of death, and to the many stalwarts of advanced years. Mr. J. L. Davidge gave details in vital fashion, adding new interest to this ever-interesting item so full of friendliness and brotherliness.

THE PHILOSOPHY OF POST-WAR PLANNING

The foundation thought of the Chairman was the forward movement of the world by a new turn of the wheel of evolution—a revolution. The ground-floor of Convention-building was well and truly erected by Dr. James H. Cousins in the First Convention Lecture, "The One and the Many in Post-War Planning." It was a demand for a common-sense relation between the individual and the group, founded upon a clarifying vision of their reflection of their cosmic pattern. The Cosmic "I" desired, and all the universal life came forth; hence basic unity. At once the parts began the creation of their own universes, mirroring the unity of origin in the diversity with which they represented the universal qualities. The pathway of life was the knowledge of the adjustment of the mere individual to all the rest. Selfishness, whether individual, group, or national, poisoned the life-stream of the Cosmic "I." For each lesser "I" to go out to others might be a lessening physically but in spirit it was an ever-widening growth. The world-members thus moved away from narrowing limits of exploitation and environment to find out that the creative power is within, and that in non-self-centred thinking, feeling, and doing, was found the true

philosophical material for post-war work. To learn to think, feel and act for ourselves, and not of or about ourselves was our constant step.

THE MISTAKES OF THE WORLD ORGANISM

Professor D. D. Kanga, M.A., continued the building in the Second Convention Lecture, "What is Wrong with the World Organism?" in which he moved away the confused rubble disguising the true method of building. In right scientific fashion he showed that materially time and space were conquered, but that as man does not yet study and understand man limitation resulted. From the Theosophical point there was lack of perception of the true values of life, there was consciousness of fear, over-emphasis on intellectuality, and misuse of the powers of nature. From the form side he saw the progress of science frustrated by the interests of big business, affecting the forms of life towards perverted distribution and production, to poverty and unemployment. The world had not yet grown to right experience. It becomes necessary for science and big business to work together for the well-being of all. Finally he foresaw the possibility of the gift to the work from the East of true knowledge of the spirit, and from the West of knowledge of the material form side; a union of heart and head. The comments of the Chairman summarized the whole, that between theory and practice there was a gulf, that theory must be implemented into practice, and that without a change of heart there was no future civilization.

A FUTURE FOR INDIA

The succeeding lecture corresponded in time to the Indian Section Lecture at Benares, when Mr. A. Rangaswami Aiyar spoke on "World Trends in the Light of Theosophy," a lecture giving a wide survey and a practical grasp of current pulls and Theosophical remedies. The concrete mind of constant past use was to be transcended. Racial tendencies to different governmental types were corrected by the pattern of the Inner Government of the World. The tendency for federation should become that for a World Federation. The Indo-British Commonwealth

was a possible nucleus for such a future federation, linking East and West, white and coloured races within it, with different cultural heritages. The continuance of this union in some form, stressed with political wisdom by Dr. Besant and her colleagues in politics, working on Theosophical lines, was justified by present events. Modern efficiency and skill in organization, united to the infusion by India of her spiritual values into worldly activities would raise the Aryan civilization to greater heights than any ever reached.

THE RACIAL PAST IN THE PRESENT

In the Third Convention Lecture Mr. C. R. Parthasarathy Iyengar, B.A., B.L., M.L.A., gave "The Message of Theosophy to the Changing World." Theosophical work from past and present was to build a bridge between the different sections of life. The powers inherited from earlier work in the first three Root Races remained with us. The Ritual of the Mystic Star showed the reality of that bridge in a ceremonial form, encouraging the use of the powers of nature, invoking the aid of the devas. Our work was to quicken the plan by our knowledge, and to generate the forces that make for brotherhood. Recognizing our unity with the past, the perpetual sacrifices of the highest and the lowest, as in a family, were seen to build as a whole, men becoming channels pouring out into the vast reservoir of forces, filled by the Great Ones by acts of sacrifice. In the warring world now was a deep flood of forces liberated by sacrifice. By ancient tradition the same family group reincarnated together, to learn to fit together completely. So had the law and order of the ancient Roman become the ideal of the modern English.

THE FREEDOMS OF THE MODERNS

Dr. Srinivasa Murti had stressed the difficulties of clear analysis of the place of the Atlantic Charter in the minds of East and West. It had been said to be not for everyday use. "Promises of the World State" was the subject given by Mrs. Lavender, M.A., at the Fourth Convention Lecture, when she used the Four Freedoms, ranking them as

applications of the teachings of the Three Objects of The Theosophical Society. She pointed to movements in the world that gave hope for their realization. The ways of war had often brought into more rapid play conditions that gave form to the new world consciousness, the intuition of brotherhood. Without distinction of race or colour men fought for a mutual ideal, bringing freedom from fear on that side. Barriers of tariffs, frontiers, customs, disappeared before the needs of war-personnel. Freedom of worship was recognized much earlier Theosophically. Freedom from want could not be based on merely the material side of progress. That failed unless the foundation of brotherhood was the deciding factor in the relation of production and distribution. The new economics would be that of consumption, as now in time of war, but without limitation to consumption for the purpose of destruction. Freedom of speech was the inevitable requirement of peoples who were educated and cultured in a world unified through lack of fear into H. G. Wells' "unified world of freedom and abundance." Through the comparative study of philosophy and science—noting modern philosopher-scientists—the study of the powers latent in nature and the unexplored regions of consciousness in man, the world reached the stage where the individual was free to express himself in dignity within the State, the social unit reflecting man. Thus the final present promise of the World State was that of Federated States, individually expressing themselves, giving up a part of their freedom to further a world common law for interrelationships, a return to "The One and the Many" of Dr. Cousins.

THE HELP OF YOUTH

Youth participated heartily in the Convention, and had too its own meeting, when the symposium on "Tradition" produced three able speakers. The subject was worked out as "habit-patterns from the past," and traced out in the help thus given to the growth of the individual, and in the evolutionary development from primitive, through family and tribal conditions, to immediate contrasts within Indian life, ancient and modern. Mr. Shankara

Menon, Principal of the Besant School, acted as Youth Chairman. He suggested that the philosophy behind was that of the truth-seeker, able to break away from the traditional attitudes of the nations. Youth played out well its other individual responsibilities during Convention, as at its Round Table Meeting, and work with the Ritual of the Mystic Star. Youth workers were ardent for the provision of the Christmas Tree, when entertainment and a meal of sweet and savoury were given to 650 children of the labourer-workers. (A much-prized cake of soap as well.) The Round Table servers who waited upon the delegates old and young—some 40 of the latter—and the other guests at the party given by Adyar Lodge under the Banyan Tree, distinguished themselves. The Round Table provided an entertainment evening, producing themselves an interesting and light-hearted dramatic performance, including incidents from the Arabian Nights. From Kalākshetra came a noteworthy dance recital given by two of the juniors, of three and two years' studies—Shrimati Girija and Shrimati Shilavati—of fine performance and splendid promise.

TRAINING FOR THE FUTURE

The Workers' Meeting represented views from Federations showing future foundations to be Theosophically-centred ceremonial work to catch the spirit of the future, and of the artist. Future teachings required the taking out and working out of inner inspirations. Future activity meant tolerant interpretations of others, their acts and opinions, and the popularization in many languages of Theosophical teachings. Future discipline meant training for leadership as did the missionaries, and through applied study and service, the example of order and harmony in person, in homes, and in Lodges. From this meeting arose business for the Closing Meeting. So important was the discussion on the question that workers be trained to present Theosophy, that the resolution to implement it as far as possible was moved from the Chair. It recommended that groups of trained workers ready to meet local needs, with different ways or different angles, should go from district to district, staying therein from four to six

weeks. It will be sent first to the Indian Section and its Federations for action. A resolution for a commission of inquiry to find out the disabilities suffered by Lodges over local conditions governing the use of Lodge properties, was proposed and seconded by Mr. Ramakrishnaier, and Mr. Alex Elmore respectively.

TOWARDS WORLD-MINDEDNESS

When closing the Convention the Chairman-President first thanked the workers, clerical, artistic, and,—or!—physical, for their warm-hearted helpfulness: then he passed on to the formal closing speech, that inspired its hearers to dreams of good work for a new world. He declared we had watched how world changes had taken place. The world could not return to the narrow nationalisms of pre-1914 days. What they called a "Thirty Years' War" had changed all that. Distance had been abolished and the plan had been therefore extended. The Allies and the other nations were all the world children. The Society had its peculiar work to do, with a rosy future before it. The

needed change of heart meant a change of sympathetic understanding. Like Sita of old, The Society was to be the Good Mother, and to bring out of the world-heart the realization that "God hath made mankind to be of one blood." It was not an attitude of strict justice that the war-worn world would require at the Peace Table, but an attitude of love and understanding, where all are children and to receive due care. The Theosophical Society had this gift to share. It could pay homage to the great leaders who had drawn courage out of despair in the dark days of the world. It could uphold their hands in times of strain, for without its basis of brotherhood, freedom from fear, the greatest freedom of all, said the ancient Hindu teachings, could not be attained.

It was a Convention well worth while the radiance of Adyar supporting here through its devotees the wider work being done for Adyar, the International Centre, by the International Convention at Benares. As the flow of life swept back and forth a channel was built: deepen the flow of life the world over.

CALLED HOME

BY J. L. DAVIDGE

VALIANT DEFENDER OF H.P.B.

CHAMPION and defender of H. P. Blavatsky, Mrs. Beatrice Hastings passed over on 30 October 1942, a hero-soul whose valiant defence of H.P.B. against her calumniators and her brilliant effort to reverse the infamous verdict of the Society for Psychical Research condemning H.P.B. as an impostor is one of the epics of Theosophical literature.

For many years Mrs. Hastings wrote mostly anonymously, unknown to the general public, though well known in London literary circles as the famous critic of the *New Age* in its palmy days under Orage, and as publisher from her own press in both French and English, a rare but not quite unique faculty among English-women. Her interest in Theosophical "teachings" was mainly intellectual and speculative.

and she admits that she was not connected with any Theosophical Society. Her "feeling of the necessity to defend H.P.B. as a deeply-wronged person arose," she says, "from a casual reading in a Spiritualist library of the Report of the Society for Psychical Research. I found myself staring at the gaps. As a student I was indignant to find myself required to accept Hodgson's mere opinion where I wanted evidence."

Procuring everything she could lay hold of—documents, books, reports, pamphlets—she read voluminously for and against, and her "scandal" came down in many cases, heavily on the side of H.P.B.

In several handy volumes Mrs. Hastings shows up the vile impostures of the Coulombs, Solovyoff's betrayal of H.P.B. and her family in *A Modern Priestess of Isis*, the misquotations and "cunning misplacements of matter"

by H.E. and W.L. Hare in their misinformed criticism of *The Mahatma Letters*, and she does so with tremendous effect in vivid and trenchant English and ample documentation.

In January 1938 Mrs. Hastings formed an independent society called the Friends of Madame Blavatsky, with the avowed aim to procure the public withdrawal of the Report of the Society for Psychical Research, 1885. She believed that every attack on H.P.B. was based on that Report, and once it was withdrawn the fame of H.P.B. could be left "to make its own way with a fair field before it."

The actual judgment of the S.P.R. is given in Mrs. Ransom's *Short History of The Theosophical Society*. After narrating the method of examination by Hodgson of some of the Masters' letters submitted very freely by Hume, Sinnett and others, Mrs. Ransom writes (p.214):

"Hodgson returned [to London] in April 1885 to present his inaccurate and misleading report. At the General Meeting of the S.P.R., held 24 June, with F. W. H. Myers in the chair, Prof. Sidgwick read the conclusions expressed by the Committee appointed to investigate phenomena connected with The Theosophical Society. Without the slightest reference to those most concerned, they pronounced this unjust verdict on H.P.B.: 'For our own part we regard her neither as the mouthpiece of hidden seers, nor as a mere vulgar adventuress: we think she has achieved a title to permanent remembrance as one of the most accomplished, ingenious, and interesting impostors in history.' This cruel judgment was for many years repeated in *The Encyclopædia Britannica*. It has recently been omitted."

The S.P.R. is carrying very heavy Karma seeing that Hodgson's Report has never been withdrawn, though its condemnation of H.P.B.

is universally admitted to be wrong. Sir William Barrett, F.R.S., admitted (to Dr. Cousins in 1915) that the Report was a blot on the proceedings of the S.P.R. and he hoped it would soon be withdrawn—and Sir William Barrett was the chief founder of the S.P.R. and one of its presidents. (THEOSOPHIST, October, 1925, pp. 4-5.) A frank admission of its error would help to clear the S.P.R.'s escutcheon,

but the longer the Society persists in its vilifying verdict and refuses to withdraw it, the deeper will be the stain. It was H.P.B. herself who wrote to Mrs. Sinnett of "Hodgson and Co.": "How terribly they will be laughed at some day."

Hodgson admitted to Dr. Besant herself "that he would have given a very different report, had he known in 1885 what he learned afterwards"—a phrase she used in her Convention Lectures of 1922. Knowing his misjudgment, as the S.P.R. must surely be aware of it, the onus is on them to withdraw the verdict of 1885 or to remain perpetrators of one of the most infamous judgments in history and party to what H.P.B. herself described as "a most damnable conspiracy."

Here is a great opening for some Theosophist or Theosophists with daring will and lively pen to carry on Mrs. Hastings' splendid work to its destined climax and to keep at it until the S.P.R. retracts. She was a courageous woman. All she worked for was justice for H.P.B., the ideal justice for which, as she said, "Voltaire threw up his studies to vindicate Jean Calas," and for which "Zola faced ruin to defend Dreyfus." Her defence of H.P.B. has been no less heroic, though less in the limelight, but time will give it impetus and power.

I have on my desk two books in which Hodgson is mentioned from contrasting viewpoints. In *My Commonplace Book* J. T. Hackett, an Adelaide lawyer and friend of Hodgson, says "he went out to India in 1884 and thoroughly exposed Madame Blavatsky and her 'Theosophy'." The other book is *The Mahatma Letters* in which the Master K. H. says: "Mr. Hodgson fell quite easily a victim to false evidence." Mr. Hackett repeats the conventional falsehood of half a century ago. The Master gives the truth.

MR. BERTRAM KEIGHTLEY

The precise date of Mr. Keightley's passing was not available when our January issue went to press, but the date was supplied by an Allahabad correspondent who replied to our telegram: "Mr. Keightley died of heart failure on the thirty-first October morning at four hours. The body was cremated on the Ganges bank here."

MR. M. R. ST. JOHN

Theosophical News and Notes records the passing early in the last year of Mr. Montague Rodney St. John, an English member who spent many years in Burma in Government service and was particularly interested in psychology and the development of the races. He and Mrs. St. John lived for a time in Sydney while their son Theodore was training under Bishop Leadbeater. It was there that Mrs. St. John, a Co-Mason of the highest degree and a gifted artist, painted the windows of the Manor Chapel. She has also painted a widely known portrait of a Madonna.

SEÑOR ROGELIO SOTELA

Central American mails report that Señor Rogelio Sotela of Virya Lodge, San José, has passed over. Following closely on the demise of Señor Povedano, famous painter, this is a doubly heavy loss for Costa Rica, for both men were outstanding Theosophists and distinguished in their professions.

Señor Sotela was an advocate-at-law with a large practice. As a poet he was well known throughout the Latin-American countries, and he edited various books of poetry and other literary works. A few years ago he was nominated as Secretary of State for Education in the last Presidential term. He had a radio station of his own, one of the best in his country, and he used it to the greatest advantage for spreading spiritual ideals. Then also he was a finished ceremonialist, a priest of the Liberal Catholic Church, and a Freemason of high degree.

It is difficult to replace workers of the calibre of Povedano and Sotela, but Costa Rica is rich in Theosophical talent, and though these eminent ones are translated to higher service, the work "down here" still goes on.

AUSTRALIAN MEMBERS

The Australian Section has lost three good servers:

Mrs. Anna M. H. Hansen, who joined Sydney Lodge forty years ago, and at the time of the

"split" in 1922 came over to Blavatsky Lodge and had regularly attended meetings and done guild work almost till the last, passing over on the 17th May in her 95th year. A bright radiant person who spread happiness and goodwill everywhere.

Mrs. A. M. Forsyth passed over in Brisbane on June 29th in her 80th year. For nearly thirty years she was a stalwart of Brisbane and Sydney Lodges and entertained Bishop Leadbeater in both places. She was one of a group of three well favoured sisters, the others being Miss Marcella Clarke, who died about ten years ago, and Gloria, who married and travelled with Mr. Edward Branscombe, head of the Westminster Glee Singers who toured the British Empire. They came to Adyar and sang for Dr. Besant.

Mr. P. Langsford, after 23 years' active membership of the Adelaide Lodge, joined the Grand Lodge above on the 1st July.

REV. JAMES BERNARD OLD

Theosophical News and Notes announces that the Rev. James Bernard Old of Birmingham passed away to the next sphere of activity on 31 December 1943. His business as a traveller took him to towns and cities all over England and prepared the way for the foundation of many Lodges and Centres. In 1890 he joined The Theosophical Society, and he kept the Theosophical torch aflame for over 5 years. The last lecture to his old Lodge (Annie Besant) was given shortly before he passed away on "The Spirit of Christmas."

Mr. Old in his early twenties in the company of his brother Walter had the good Karma to meet Madame Blavatsky who was living in London, at 17 Lansdowne Road, Holland Park, W. This was in 1889, and his diary note of this meeting gives a fine description of H. P. Blavatsky and her remarkable personality. "Her ideas of government are decidedly socialistic," Mr. Old says, "and her arguments in favour of them very sound, pure and reasonable."

CORRESPONDENCE

A PROFOUND DOCTRINE—OR SIMPLE?

Reincarnation, a pamphlet reviewed in THE THEOSOPHIST, February 1944, and in a previous issue of *Theosophical News and Notes*.

Just over a year ago this pamphlet was sent to me, and some pages of my notes and comments were forwarded to Fr. Donnelly. I subsequently met Fr. Donnelly and he expressed considerable sympathy with my notes and explained that he had wanted to deal with the matter in a very much larger publication, but that paper shortage had made this impossible.

My notes had taken the line that any good Theosophist could answer all Fr. Donnelly's points; and he agreed, on the whole, that his handling of the matter was not adequate for the reason just given.

When I expressed my own sympathy with the doctrine of Reincarnation (in a general way) Fr. Donnelly showed some surprise, but confessed there was much in the doctrine to which he was sympathetic too, but that it was falsely presented in the West and was cluttered around with many undesirable philosophical implications and inferences (in the West especially). Fr. Donnelly had, I believe, lived and worked for about twenty years in India and was far from ignorant of the traditional Indian teachings.

There is a danger that what I have written may imply that Fr. Donnelly (and so, presumably, many other Jesuit and other priests) hold a secret belief in Reincarnation which they do not wish or dare publicly to proclaim. That is a type of view I have heard aired in Theosophical circles and I am sure it quite misses the mark. The matter is far subtler than that.

Personally I cannot reconcile the seeming contradiction, but it is one which has engaged my attention a good deal recently and I think I can suggest a few useful pointers.

I believe most Indian metaphysic is highly abstract and is clothed in a highly technical language which is not only hard to follow in

all its subtleties of meaning, but for which no adequate terms exist in occidental languages. There is a widespread feeling abroad today that much of this doctrine has been presented in the West in simple everyday language, filleted of its lofty intellectual content in such a way as to pervert it and render it into naive nonsense. Indeed one oriental scholar has assured me that all "simple" presentations of Hindu doctrines are *ipso facto* false and perverted as to their real meaning and significance. I understand that the Hindu scholar Rene Gueron in his books, *L'homme et son Devenir*, *Les Etats Multiples de L'etre*, and *Le Theosophisme -- L'histoire D'une Pseudo Religion* takes this line and suggests that the "simple" Theosophical presentations of abstruse Hindu doctrines are misleading to the point of view of falsity. Unfortunately I have not been able to read these books because there are no English translations at present available—or so I am given to understand.

Further I recently read a long and somewhat technical article by Coomaraswamy in *The American Scholar* (1939 or 1940 I think) in which he makes the amazing statement that the doctrine of Reincarnation as at present understood in the West and as presented Theosophically has never at any time been taught in India by either Hindus or Buddhists. He then proceeds to explain as best he can with a sort of home-made technical English language what the Hindu metaphysic is driving at in its doctrines of "Rebirth."

Interestingly, both of the above writers, neither of whom is a Roman Catholic, takes the line that the Roman Church in Europe with its scholastic philosophy, metaphysic and theology, is the direct inheritor of the perennial tradition. Coomaraswamy (and, for that matter Rene Gueron) seems to see no incompatibilities between Hindu philosophy and scholasticism.

It seems to me that here is the point of reconciliation for us westerners. There may be something in the oriental doctrine which has got

lost in its transference to the West. Personally I believe that this is so. But the meeting point—the point at which doctrinal healing and integration can take place—is surely where the streams meet in the intellectual air of scholasticism.

Many Theosophists have felt there is a deep and baffling mystery about Reincarnation which is not to be penetrated by discussion based on common or garden imagery and materially grounded concepts, but only in the purely abstract world of intellectuality.

And so I think I can say, though of course it must be understood that I cannot speak for Fr. Donnelly or the Roman Catholic Church, that there is no real conflict between East and West over this. There may be some incompleteness in the West (and, who knows? in the East too) but the arena for reconciliation and completion is clear. The conflict only arises when the oriental doctrine is presented in everyday and childish language and imagery as, for example, in Shaw Desmond's *Reincarnation for Everyman*. But then, in such a case, the oriental and the occidental sage is equally derisive.

Whatever the truth about Reincarnation may be, it seems clear that it is a very subtle and mysterious matter only to be reached by much intellectual purification and elevation, and I, for my part, should like to see this more recognized in Theosophical circles. Popular presentations of the matter can, in my humble opinion, but bring discredit and ridicule upon it.

With the pure Hindu metaphysic I do not think there will be much squabbling on the part of Roman Catholic theologians and philosophers; indeed such men as Jacques Maritain always speak of Indian philosophy with the utmost respect.

It is a pity that Fr. Donnelly's pamphlet is incomplete or anyway inadequate, but, I am sure, his squabble is only with the crude pre-

sentations of the subject which, one fears, are all too common today. —S. W. F. SMYTH

A REPLY

While Indian metaphysic is in parts highly abstract, there is a large percentage of it which is very plainly capable of clear and understandable translation. Oriental scholars have always been charged with knowing the letter and missing the spirit—there are exceptions, of course, and our language is very far from being so poor as not to be able to give a very clear sense of the meaning of not exact translations of words for which we have no equivalent.

It seems to me a little wide of the mark to think that only in the rarefied air of pure scholasticism can the subtle doctrines of Reincarnation be understood, or are likely to meet. Scholasticism has really no equivalent doctrine. Coomaraswamy I disagree with. It depends on the kind of Buddhism, and had the Theosophical presentation been so entirely wrong, many of our learned and capable Indian members would long since have put us right; they have studied the T.S. presentation with approval. Rene Gueron has his own particular interpretation of Theosophy with which I cannot agree. There does not seem to me to be any point in "reconciliation" in the sense Mr. Smyth suggests, and I would be interested to know why he thinks there is no real conflict between the East and the West in this doctrine. The West just has a totally different picture of the destiny of man and his nature from the East; and to put the point of possible reconciliation in the purely abstract world of intellectuality seems to me to be talking sheer nonsense. It is a practical as well as a metaphysical doctrine capable of a childish and of a profound presentation. The sage would do better by explaining than deriding whatever he finds childish.

—JOSEPHINE RANSOM

I feel that we may no longer waste time, with our internecine quarrels, on mere platitudes and on mere discussions and hair-splitting arguments and petty politics, in which women sometimes share, but that the time has come to organize our life as a nation in the context of the future of the world and go beyond our limited definitions of nationalism, to think of ourselves in the future in International terms, upon which alone we shall be measured in future.

SAROJINI NAYUDU, 17 January 1945

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ON THE WATCH-TOWER

BY 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.

IT APPERTAINS TO THE PRESIDENT

IN this Watch-Tower I wish to continue the theme of the Watch-Tower of August, 1944, for I feel I must decide where I am, whither I am going, not for myself, but as President for the time being of The Theosophical Society.

As the world changes and passes over from an old incarnation into a new, I must try to see clearly the effect of the change, of the reincarnation, upon a Society the primary object of which is the establishment of yet another nucleus among the existing nuclei of Universal Brotherhood of Humanity, rightly or wrongly restricting the pursuit of Universal Brotherhood within the narrow frontiers of the human kingdom. I must also try to see clearly the effect of the change upon the life of The Society which is Theosophy.

THE FIRST OBJECT

I feel clear that in its essence and in its vital presentation Theosophy must more than ever reveal the truth that uniting all differences, of whatever nature these may

be, and in whatever field, is the fact of Universal Brotherhood which no flouting, no ignoring, no denial, can ever affect.

Universal Brotherhood is a law of nature, and The Theosophical Society seeks to honour it by active observance.

But just as nature simplifies, so does man complicate, and from the very beginning we have become so much absorbed in the intricate machinery of Brotherhood that there has been a tendency to lose sight of the simple and practical Brotherhood to the spread and practice of which we all are dedicated.

It is the old story of the mind usurping the throne of the heart, and the position has been made worse by the prominence given to various interpretations of Theosophy and Brotherhood which once we misnamed as subsidiary activities.

ALLIED ACTIVITIES

Frankly, I am afraid of every activity which is more or less associated with Theosophy and The Theosophical Society, not that I would call any one of them anti-Theosophical, but that I fear lest the high purpose of Theosophy and The Theosophical

Society be forgotten in enthusiasm for some special revelation of Theosophy which certain members may be sure they have discovered.

I find that my difference with the iconoclasts lies in the fact that while they are violent against any activity which does not conform to their own standards of Theosophical orthodoxy, personally I welcome all activities which seek to express the universality of Theosophy and the all-inclusiveness of The Theosophical Society. But I cannot allow any single one of them to declare that it constitutes the essence of Theosophy and the *raison d'être* of The Theosophical Society.

And because of this I feel assured that while under certain conditions I have the right to belong to any one or more of them that appeals to me, my supreme allegiance as President is due to such understanding as I may be able to reach of those essential principles which disclose most clearly the fact of Universal Brotherhood.

So much so that my membership of any individual activity must be more nominal than in the slightest degree absorbed, and I must on no account be a member of any activity which in any way at any time subordinates me to some authority in the activity who has the right to say to me: "Do what I tell you, or go out."

Remember that I am writing in my capacity as President of The Theosophical Society. But I am suggesting that some individual private members may have the same duty. I am sure some have, and I am equally sure that if any one of them became President of The Theosophical Society he would have to take great care to uphold the dignity and independence of his exalted office amidst all the many interpretations and as far as possible to cause it to be an ever-increasing channel of the white Light of Theosophy in its garb as Universal Brotherhood: and of the nature of the white

Light and its garb he must be the best judge he can.

THE PRESIDENTIAL WAY

Let me give my blessing to all interpretations of Theosophy and to all activities of members of The Theosophical Society which are demonstrably sincere and unalloyedly brotherly, but I must without fear or favour pursue my Presidential way independently of them all, be it or not the way of my predecessor Presidents. *Autres temps, autres mœurs.*

Today that way is crystal clear to me. It consists in the constant endeavour to place before those with whom I come into contact the most compelling evidence possible of their family and intimate ties with those around them. Wherever these seem to be barriers I must be at pains to try to show that they do not really exist. I must try to blunt the sharpness of all differences and to show that differences need never cause inseparable barriers but rather create bridges of mutual respect—"together even though differently."

We are less concerned with the "secret doctrine" of Theosophy and far more with its simple, open, direct and natural appeal to all to discover within themselves their link of brotherhood with all around them.

What do we understand our knowledge of Theosophy to tell us about the essential unity of races, of nations, of faiths? What of this knowledge can we pass on in order to drive home the fact that while differences may be on the surface, underneath is the oneness of life?

But what I can do largely depends upon what I am. I can achieve miracles if I am a living Theosophist, for only the life ever speaks so as to carry conviction. The President should be the greatest living Theosophist in the outer world, and henceforth he must be chosen for this beautiful

quality rather than for any other. How he lives matters infinitely more than how he happens to be labelled, or what he happens to believe.

We must not look to see whether or not he is wearing the insignia and labels of this, that, or the other movement. It matters little if he is or is not a member of the Esoteric School of Theosophy, of the Liberal Catholic Church, or of the Co-Freemasonic order, or of any other subsidiary activity. What matters is that he should be a brotherly man towards all, without prejudices, an ardent student of Theosophy in the cause of Brotherhood, a devoted and loyal member of The Theosophical Society—denunciatory of none, appreciative of all, but unyielding in what he is sure is basic Theosophy. This understood, he will bless all the ardent convictions and understandings of his brethren, be they congenial or not to his own personal predilections.

A BROTHERLY THEOSOPHIST

For my own part, I want to try to learn to be a brotherly Theosophist, careful to have a sincere brotherliness, comradeship, friendship, towards those within The Society and outside from whom I may profoundly disagree, sedulously increasing the temperature of Brotherhood in all possible directions, maintaining a sincere regard for those who may think it their duty to damn me for my disloyalty—to use no stronger word—towards The Society and its traditions.

I am tired of controversy within The Society and more than apprehensive of its dissipated tendencies. Our fiery principle of Brotherhood must be more precious to us than any differences which may have been separating us. I am tired of the controversy ranging about W. Q. Judge. He had his own greatness, and I want to rest content with that. I am tired of the controversy

about what is called "fraternization." We must be friendly with all, though surely we do not want so to degrade friendship that we make it a matter of policy and of demonstration against those who are unable to show their friendship in the way in which we think proper to show it. Fussy, political friendship will not get us anywhere, I fear. But if some there are who desire to engage in fraternization, well and good. Fraternization is, of course, all to the good, and may do immense good provided it produces a garden and not a fortress.

I am tired of the controversy about Adyar. The only way to reform Adyar is not by constantly abusing it but by being friendly to it and in a spirit of friendship and of a recognition of Adyar as the Headquarters of our Society throughout the world. Who is there who will not yield to the friendship of one who obviously is friendly even though he may feel constrained to express vehement disapproval when occasion demands?

I am tired of the constant erection of authority to condemn this, that, and the other—the authority of the Masters (who dare say what would be the nature and form of Their authority today?), the authority of H.P.B., the authority of tradition, the authority of books so much in danger of becoming Scriptures.

Let there be but one authority current in our midst—the authority of Universal Brotherhood, of which every individual member is a natural custodian. For each let there be other authorities, but under no circumstances let The Society be committed to any one of them. Let them be cherished by groups and by individuals, but there is only one authority before which we all are in duty bound to bow—the authority of that Universal Brotherhood to which we pledged ourselves on becoming members of The Theosophical Society.

ABOUT THE PAST

I am prepared to admit that very much which happened in the earlier years happened rightly. I do not quarrel with any of it. But I say that today The Society needs a wider outlook. It may have been very right for my beloved leader and late President to have told those joining The Theosophical Society that after two years or so of active service they might aspire to membership of the Esoteric School. I do not think it would be right to say so today, and I carefully refrain from so saying.

It may have been very right to proclaim the coming of a great World Teacher, and there may well be those today who feel it their duty and mission so to proclaim. Let the thought, the hope, the yearning, go forth. But it is the brotherly spirit manifest in each one of us that is of supreme significance, and this spirit must come from within, even though encouraged from without. A great World Teacher can only come to intensify the spirit of brotherhood throughout the world.

SANCTUARIES OF FREEDOM

We must keep our heads and our hearts for the ardent pursuit of the First Object of The Society, to which the pursuit of the Second and Third Objects is subsidiary. We must bid Godspeed to every movement designed by members to such pursuit, as I am sure every movement is, be it or be it not congenial to us personally. The pursuit of Brotherhood, while the purpose of the whole Society, is the precious freedom of every individual member. It is not in the guardianship of a few, nor is its standard here, there, or elsewhere. The heart of every member is its sanctuary, and woe to him who would desecrate it.

The President must ever be the guardian of this sanctuary even though he may have a sanctuary of his own which he must also

guard. Let him beware, let every member beware, of imposing his own individual sanctuary upon others as if it were the *sanctum sanctorum* of all sanctuaries.

With our 30,000 members we should have 30,000 sanctuaries—a great galaxy of temples forming a great Temple of Universal Brotherhood, kaleidoscopically shining with all the colours of that glorious rainbow whereby the white Light of Life reveals itself to the eyes of all and of each.

GUARDIAN OF ALL SANCTUARIES

I wonder if I shall be misunderstood if I say that the President must be without a sanctuary even though he must have his own. On becoming President all sanctuaries become his. He dwells in them all, for he is the appointed Guardian of all Sanctuaries of the Universal Brotherhood, both within and, I would say, without The Society.

He must be able to worship in every sanctuary, but be unrestricted by the rules and regulations of any of them save in so far as these do not affect his freedom to be in any sanctuary.

He may be a member of the Esoteric School. Still more is he President of The Theosophical Society. He cannot have obligations which in any way narrow the scope of his Presidentship and its dominance over all sanctuaries.

He may be an officer of the Liberal Catholic Church or of the Bhārata Samāj. Still more is he President of The Theosophical Society.

He may be an officer of Co-Freemasonry. Still more is he President of The Theosophical Society.

Let him not dare to colour this greatest office with the hue of any other.

I sometimes wonder if, on becoming President, he ought not to shed all other offices. How many there will be to say to me—I told you so!

The Presidentship is itself a sanctuary. Shall he worship in any other since this sanctuary is the heart of all sanctuaries?

INNER AFFILIATIONS

Having said all this I must also say that each President so far has had his contacts with Those who in 1875 revealed Theosophy and The Theosophical Society to the world, and among the Presidents I must somehow or other include H.P.B., the *fons et origo* of all the outer work.

To each President has been given a special duty, as is fairly obvious. He has had as part of his Instrument of Instructions the obligation to fulfil this duty, for while The Society works in the outer world it has its inner affiliations, without the maintenance of which it would have no real life. I have my duty, and I try to perform it as best I can, and let me say at once that its due performance only adds to the forces at work for the promotion of Universal Brotherhood. It could not, of course, be otherwise.

No President can possibly ignore his inner obligations so long as The Society has inner affiliations. But if ever The Society had the terrible misfortune to lose these, a different type of President would

suffice to conduct the affairs of a Society exclusively belonging to the outer world.

At present, as every President has known, these inner affiliations exist, and every President must have the courage to follow their guidance, whatever may be said by those who like to believe that these affiliations stopped short with H. P. B. and H. S. O.

They in no way conflict with the essential democracy of The Society nor with the perfect freedom of every individual member to interpret in his own way his membership of The Society and his understanding of Theosophy.

But the President must heed Their beneficent advice, and there can be no intermediary between himself and Those who gave it. If he cannot heed the advice which is supremely in the interest of Theosophy, The Society and its membership, then he had better cease to be President, for the sake of all three.

I fear I shall not at all be understood in all this, for only a President can enter into its significance. But I owe frankness to my brethren who have done me the honour of conferring upon me a very high and precious office.

Georges Arundale

And so let us walk together as far as we agree; but remain friendly always, whenever we disagree. Let us realize that in the individual thought lies the salvation of the world in the future, and let us show that, in The Theosophical Society, we can differ in opinion and remain one in heart and aim, working for that great Humanity of whom the Elder Brothers are the Guardians, the Occult Hierarchy the Guide.

ANNIE BESANT

THE MAHACHOHAN'S LETTER, 1881

[This Letter is here reprinted at the suggestion of a friend who writes: "It is surely one of our Society's supreme literary treasures, and it is difficult to understand why it is not made more easily accessible to our members. As far as I can ascertain it is obtainable only in the book, *Letters from the Masters of the Wisdom*, the result being that a considerable number of our members have not even heard of its existence."]¹

NOTE

This Letter, known as the Letter of the Mahachohan, was not actually written by Him. In a letter to Mr. Sinnett referring to it, the Master K. H. says as follows:

"An abridged version of the view of the Chohan on the T. S. from his own words as given last night."

The Mahachohan is the great Adept "to whose insight the future lies like an open page." Written in 1881.

THE LETTER

THE doctrine we promulgate being the only true one, must—supported by such evidence as we are preparing to give—become ultimately triumphant as every other truth. Yet it is absolutely necessary to inculcate it gradually, enforcing its theories—unimpeachable facts for those who know—with direct inferences deduced from and corroborated by the evidence furnished by modern exact science. That is the reason why Colonel H.S.Q., who works but to revive Buddhism, may be regarded as one who labours in the true path of Theosophy far more than any other man who chooses as his goal the gratification of his own ardent aspirations for occult knowledge. Buddhism, stripped of its superstitions, is eternal truth, and he who strives for the latter is striving for Theos-Sophia, Divine Wisdom, which is a synonym of Truth. For our doctrines to

¹ The Letter is being printed also separately in booklet-form by T.P.H., Adyar.

practically react on the so-called moral code or the ideas of truthfulness, purity, self-denial, charity, etc., we have to popularise a knowledge of Theosophy. It is not the individual determined purpose of attaining oneself Nirvana (the culmination of all knowledge and absolute wisdom)—which is after all only an exalted and glorious selfishness—but the self-sacrificing pursuit of the best means to lead on the right path our neighbour, to cause as many of our fellow-creatures as we possibly can to benefit by it, which constitutes the true *Theosophist*.

The intellectual portions of mankind seem to be fast drifting into two classes, the one unconsciously preparing for itself long periods of temporary annihilation or states of non-consciousness, owing to the deliberate surrender of their intellect, its imprisonment in the narrow grooves of bigotry and superstition—a process which cannot fail to lead to the utter deformation of the intellectual principle; the other unrestrainedly indulging its animal propensities with the deliberate intention of submitting to annihilation pure and simple in cases of failure, to millenniums of degradation after physical dissolution. Those "intellectual classes," reacting upon the ignorant masses which they attract, and which look up to them as noble and fit examples to follow, degrade and morally ruin those they ought to protect and guide. Between degrading superstition and still more degrading brutal materialism, the white dove of truth has hardly room where to rest her weary unwelcome foot.

1945

THE MAHACHOHAN'S LETTER, 1881

It is time that Theosophy should enter the arena. The sons of Theosophists are more likely to become in their turn Theosophists than anything else. No messenger of truth, no prophet, has ever achieved during his lifetime a complete triumph—not even Buddha. The Theosophical Society was chosen as the corner-stone, the foundation of the future religions of humanity. To achieve the proposed object, a greater, wiser and specially a more benevolent intermingling of the high and the low, of the Alpha and the Omega of society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations—to call the poor despised "nigger" brother. This prospect may not smile to all but he is no Theosophist who objects to this principle.

In view of the ever-increasing triumph and at the same time misuse of free-thought and liberty (the universal reign of Satan, Eliphas Levi would have called it), how is the combative natural instinct of man to be restrained from inflicting hitherto unheard-of cruelties and enormities, tyranny, injustice, etc., if not through the soothing influence of a brotherhood, and of the practical application of Buddha's esoteric doctrines?

For as everyone knows, total emancipation from authority of the one all-pervading power or law called God by the priest—Buddha, Divine Wisdom and enlightenment or Theosophy, by the philosophers of all ages—means also the emancipation from that of human law. Once unfettered and delivered from their dead-weight of dogmatic interpretations, personal names, anthropomorphic conceptions and salaried priests, the fundamental doctrines of all religions will be proved identical in their esoteric meaning. Osiris, Krishna, Buddha, Christ, will be shown as different names for one and the same royal highway to final bliss—NIRVANA.

Mystical Christianity, that is to say the Christianity which teaches self-redemption through our own seventh principle—this liberated Para-Atma (Anglo-Saxon, called by some Christ, by others Buddha, and equivalent to regeneration or rebirth in spirit)—will be found just the same truth as the Nirvana of Buddhism. All of us have to get rid of our own Ego, the illusory apparent self, to recognise our true self in a transcendental divine life. But if we would not be selfish, we must strive to make other people see that truth, to recognise the reality of that transcendental self, the Buddha, the Christ or God of every preacher. This is why even exoteric Buddhism is the surest path to lead men towards the one esoteric truth.

As we find the world now, whether Christian, Mussulman, or Pagan, justice is disregarded and honour and mercy both flung to the winds. In a word, how—seeing that the main objects of the T.S. are misinterpreted by those who are most willing to serve us personally—are we to deal with the rest of mankind, with that curse known as the "struggle for life," which is the real and most prolific parent of most woes and sorrows and all crimes? Why has that struggle become the almost universal scheme of the universe? We answer, because no religion, with the exception of Buddhism, has hitherto taught a practical contempt for the earthly life, while each of them, always with that one solitary exception, has through its hells and damnations inculcated the greatest dread of death. Therefore do we find that struggle for life raging most fiercely in Christian countries, most prevalent in Europe and America. It weakens in the Pagan lands, and is nearly unknown among Buddhist populations. (In China during famine and where the masses are most ignorant of their own or any religion, it was remarked that those mothers who devoured

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their children belonged to localities where there were the most Christian missionaries to be found: where there were none, and the Bonzes alone had the field, the population died with the utmost indifference.) Teach the people to see that life on this earth, even the happiest, is but a burden and delusion, that it is but our own Karma, the cause producing the effect, that is our own judge, our saviour in future lives, and the great struggle for life will soon lose its intensity. There are no penitentiaries in Buddhist lands, and crime is nearly unknown among the Buddhist Tibetans. (The above is not addressed to you, *i.e.*, A.P.S., and has naught to do with the work of the Simla Eclectic Society; it is meant only as an answer to the erroneous impression in Mr. Hume's mind of the "Ceylon work" as no *Theosophy*.)

The world in general, and Christendom especially, left for 2,000 years to the régime of a personal God, as well as its political and social systems based on that idea, has now proved a failure. If the Theosophists say: "We have nothing to do with all this; the lower classes and inferior races (those of India, for example, in the conception of the British) cannot concern us and must manage as they can"—what becomes of our fine professions of benevolence, philanthropy, reform, etc.? Are these professions a mockery? And if a mockery, can ours be the true path? Shall we devote ourselves to teaching a few Europeans, fed on the fat of the land, many of them loaded with the gifts of blind fortune, the rationale of bell-ringing, cup-growing, of the spiritual telephone and astral body formations, and leave the teeming millions of the ignorant, of the poor and despised, the lowly and the oppressed, to take care of themselves and their hereafter the best they know how? Never! Rather perish the T.S. with both its hapless founders than that we should permit it to become no

better than an academy of magic and a hall of occultism. That we—the devoted followers of the spirit incarnate of absolute self-sacrifice, of philanthropy, divine kindness, as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha—should ever allow the Theosophical Society to represent the *embodiment of selfishness, the refuge of the few with no thought in them for the many*, is a strange idea, my brothers.

Among the few glimpses obtained by Europeans of Tibet and its mystical hierarchy of "perfect Lamas," there is one which was correctly understood and described: "the incarnations of the Bodhisattva, Padma Pani, or Avalokitesvara and of Tsong-ka-pa and that of Amitabha, relinquished at their death the attainment of Buddhahood—*i.e.*, the *summum bonum* of bliss and of individual personal felicity—that they might be born again and again for the benefit of mankind" (R.D.).¹ In other words, that they might again and again be subjected to misery, imprisonment in flesh and all the sorrows of life, provided that by such a self-sacrifice, repeated throughout long and dreary centuries, they might become the means of securing salvation and bliss in the hereafter for a handful of men chosen among but one of the many races of mankind. And it is we, the humble disciples of these perfect Lamas, who are expected to allow the T. S. to drop its noblest title, that of Brotherhood of Humanity, to become a simple school of psychology! No, no, good brothers; you have been labouring under the mistake too long already. Let us understand each other. He who does not feel competent enough to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him. But there is hardly a Theosophist in the whole Society unable to help it effectually by

¹ Rhys Davids.

correcting the erroneous opinions of the outsiders if not by actually himself propagating this idea. Oh! for the noble and unselfish man to help us effectively in India in that divine task. All our knowledge, past and present, would not be sufficient to repay him.

Having explained our views and aspirations, I have but a few words more to add. To be true, religion and philosophy must offer the solution of every problem. That the world is in such a bad condition morally is a conclusive evidence that none of its religions and philosophies, those of the *civilised* races less than any other, have ever

possessed the *truth*. The right and logical explanations on the subject of the problems of the great dual principles—right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism—are as impossible to them now as they were 1881 years ago. They are as far from the solution as they ever were; but to these there must be somewhere a consistent solution, and if our doctrines prove their competence to offer it, the world will be the first one to confess that must be the true philosophy, the true religion, the true light, which gives *truth* and nothing but the truth.

INDIA, THE WISDOM-LAND

BY EDWARD CARPENTER

Here also in India—wonderful, hidden—over thousands of miles,
Through thousands of miles of coconut groves, by the winding banks of immense
rivers, over interminable areas of rice-fields,
On the great Ghauts and Himalayas, through vast jungles tenanted by wild beasts,
Under the cloudless glorious sky—the sun terrible in strength and beauty—the moon
so keen and clear among the tree-tops,
In vast and populous cities, behind colours and creeds and sects and races and families,
Behind the interminable close-fitting layers of caste and custom,
Here also, hidden away, the secret, the divine knowledge.
Ages back, thousands of years lost in the dim past,
A race of seers over the northern mountains, with flocks and herds,
Into India, the Wisdom-land, descended;
The old men leading—not belated in the rear—
Eagle-eyed, gracious-eyed old men, with calm faces, resolute calm mouths,
Active, using their bodies with perfect command and power—retaining them to prolonged age, or laying them down in death at will.
These men, retiring, rapt—also at will—in the vast open under the sun or stars,
Having circled and laid aside desire, having lifted and removed from themselves the clinging veils of thought and oblivion,
Saw, and became what they saw, the imperishable universe.
Within them, sun and moon and stars, within them past and future,
Interiors of objects and of thoughts revealed—one with all being—
Life past, death past—the calm and boundless sea
Of deep, of changeless incommunicable Joy.
And now today, under the close-fitting layers of caste and custom, hidden away,
The same seers, the same knowledge.
All these thousands of years the long tradition kept intact,
Handed down, the sacred lore, from one to another, carefully guarded;
Beneath the outer conventional shows, beneath all the bonds of creed and race,
gliding like a stream which nothing can detain,
Dissolving in its own good time all bonds, all creeds,
The soul's true being—the cosmic vast emancipated life—Freedom, Equality—
The precious semen of Democracy.

—From *Towards Democracy*

THE RESURRECTION BEGINS!

[Under the above title I propose to publish from time to time extracts from correspondence received from our members within the heretofore stricken inaccessible areas of Theosophical activity, but now released from their terrible crucifixion. I shall be very glad to receive contributions for insertion from members who receive communications from those now able to contact us. The beginning of the new Beginning is at last in sight, and greatly have we cause to rejoice not only at the vast opportunities opening out before us, but at the steadfastness of those who have kept our Theosophical Flag flying amidst all assault and adversity.—G.S.A.]

I. THE FIRST LETTER FROM PARIS

Dated 22 Sept. 1944

We have just emerged from these four long years of national disaster and repression, and are rejoicing with all those who are winning back their freedom after appalling suffering and hardships. May the last struggle be short. From time to time news of Adyar filtered through, but many months have elapsed, bridged nevertheless by the magic of daily thoughts. Our dear mother Zelma Blech passed over on January 23rd of this year. We are hoping to get our Headquarters back soon. Our General Secretary is expected back in Paris as soon as the trains run again. There will be much to do to gather our family together again. Two-thirds of the precious library were taken, only one-third was saved with difficulty. I think people in general have learnt detachment and many other things as well for which one may well be thankful. We have had news of V. . . "Le Bois des Montiers" and "Les Communes" are standing though empty.

No news yet from England. We are so anxious to hear about C. J. and J. I. W.

For the last two years I have been working at the translation of *The Lotus Fire*. It has been a light in our darkness. We all join in sending you our love and warmest affection. —P. M.

II. LONDON, 28 SEPT. 1944

The first news of a continental member is to hand. Jaap van Dissel writing a few days ago from an unnamed town, but obviously Brussels, says:

"I am getting on well and just dropping you a line in case I am not able to write to you again before some time. These are days of high tension, now the country is being liberated, I hope without too much fighting.

"I hope that my family is coming out well of the difficult situation in which they are at present, and to be reunited before long.

"I met Serge a few times. She is full of energy and looks the same. Her health, however, is not too good and her financial position extremely difficult. She wants to stay where she is for the work, but will need looking after, as you are able and permitted to do so. I also met Polak and Nyssens, who looked rather well when I saw him. He looks a little older. His health has ups and downs and he is not very strong though. One of Serge's family had last year two of her sons shot, who were caught in the resistance Movement. She only learnt three weeks ago. I hope that G. S. A. will write to her later personally.

"That is all for the present. I hope to hear that you are all very well. Please inform C. J. and give my kind regards to Arnold and his family and also Mrs. English.

"You will hear from Serge and others when they are allowed to communicate."

Theo von Lilienfeld writes that he is going to work for the Swedish Government in Rehabilitation and Repatriation work, headquarters in Paris. He will resign his General Secretary's work, but do all he can for our members wherever he is. —A. G.

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THE RESURRECTION BEGINS!

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III. PARIS, 12 NOV. 1944

Translated from French

I have had a visit from M. Watson coming from London, who has told me that you were all a little anxious regarding us. For a month we have had access to a part of our buildings (Headquarters), the flat should be free by the 20th of November. Unfortunately the rest is still encumbered (filled up) with documents of the search (of) four years ago. The Gestapo was in the office. At last I hope that we shall be able to clean away the noxious emanations. The office is not wrecked. They have respected, in the main, our large blue hall; it has been used only as a store-room for furniture. Now it is free and I have the key.

We shall have on the 3rd of December, at 3 o'clock in the afternoon, a public lecture—the opening lecture by Professor Marcault, who does not regard himself as being the General Secretary. He is totally deaf. Dr. Chouin will help at the lecture. After four years of waiting we are once more in the Square.

I was at the Library and I recalled the beautiful film that you had given about Adyar. We have been united by thought during this absence of four years. In spite of all we have served as we have been able. Receive, Monsieur General Secretary, [Mr. Coats], my sympathetic and fraternal greetings. Have you any news of Bishop Wedgwood? —E. M.

IV. WHEATON, 4 DEC. 1944

I have just heard of Prof. Emile Marcault through a son-in-law resident in New York. The Professor's last letter was dated 16 May 1944 and represented the first direct news of him since 1941.

He stated in his letter that he had had a very difficult time, especially in the winter of 1941 and '42 and at one time had a period of total deafness. At the time of his writing he said that he was doing much better and that he has never stopped working.

Some time ago we attempted to arrange his transfer to the United States. He does not mention the likelihood of his coming here but requested those who attempted to ar-

range his coming in 1941 recognize his profound thanks for their thoughtfulness. He did not give any address in France but mentioned one in Geneva. His son-in-law, however, feels that since the liberation of France he can probably be reached directly.

I am sure you will be glad to know that our Brother Marcault is still well and in improving conditions. —S. A. C.

V

Just a note to tell you that I saw Jaap, twice. It was nice to have a talk with him. We are all right, G. Polak, myself and the rest, after that heavy storm. Thank God we breathe again and are happy to welcome, as best we can, our allied friends. Will write later on. This is but a short note to renew the contact which, innerly, never was broken. . . . We work again and are full of fire. —S. B.

[Our link with Paris grows stronger, though there are some uncertainties, owing to Marcault's disabilities. He is completely deaf, owing to hardships in concentration camp. We do not know if he wishes to act as General Secretary or not. Work there has begun as from December 5th, when a lecture was held at Square Rapp, given by Prof. Marcault.—A. G.]

VI. PARIS, 8 NOV. 1944

Lodge Volonté of Paris sends you, Mr. President, fraternal greetings for the Convention at Adyar. With all our hearts we are one with you in the common work. For the last month we have had access to the Square and we are trying to retrieve what remains to us of the books (by sales?) alas very little. Mr. Marcault does not resemble himself. He is completely deaf and Cecile is ill in Holland. Give us your news, also of Mr. Jinarājadāsa.

For the last month I have been going to the Square every day while waiting to reintegrate my little house. But in spite of my 75 years I am full of courage and strong to serve our Elders. What strength that has given during these four years of suffering—to have an ideal, how good that was!

Assuring you of my devotion to the cause which is so dear to me, Very sincerely,

—E. MOREL

NOTES ON THE ORIGIN OF THE GOSPELS

BY JEAN DELAIRE

ALTHOUGH the origin of the Gospels is a subject of paramount importance to the world of religion as well as to that of scholarship, two articles dealing with that question, recently published in *The Hibbert Journal* above the signature of H. S. Shelton, do not seem to have received all the attention they deserve: for while other exegesists, notably Professor Wisner Bacon, of Yale University, have developed the theme that both Matthew and Mark, and to a lesser degree, Luke, are the product of fusion between two earlier documents, plus "floating traditions," Dr. Shelton hazards the opinion that all four of our Gospels are the result of a deliberate, and in a sense official, effort—made as late as the middle of the second century, and in Alexandria—to synchronize all known Gospels or fragments of Gospels existing at the time, even including in its text some of the more ancient Apocrypha. In the author's words: "Previous to the official standardization, there were no 'Gospels,' but merely variations of 'The Gospel'."

What was this Gospel? This is the question of questions in the domain of Exegesis. Was it those LOGIA or *Sayings of Jesus* mentioned by Bishop Papias—those precious fragments of the Master's teaching later brought together and immortalized in the Sermon on the Mount? Was it those MEMORABILIA or *Memoirs of the Apostles* alluded to by Justin Martyr as Scriptures publicly read out in the churches of his day? Was it that record of the inner teaching of Jesus later incorporated by the great Gnostic Basilides in the Gospel attributed to him?

Whatever it may have been, there are indications, if not actual proofs, that this First Gospel differed in many ways from our three synoptic records, although it may have resembled the more esoteric passages in the Gospel according to John: for it is highly significant that the earliest Christian manuscript we possess, the

Oxyrhynchus fragments, should be of a more mystical character than any of our later Scriptures, the Fourth Gospel alone excepted. To give an example:

"In the first papyrus we read: JESUS SAITH: If ye fast not from the world ye shall not find the kingdom of God, and if ye keep not the Sabbath for the whole week, ye shall not see the Father" (VII).

"The Kingdom is within you: and whosoever knoweth himself shall find it . . . Ye shall know yourselves that ye are sons of the Father . . . Ye shall know yourselves that ye are the city of God" (II).

"Whosoever there are two, they are not without God: and where there is one alone I say I am with him. Lift up the stone and there shalt thou find me: cleave the wood, and I am there" (X).

Nowhere in the synoptic Gospels is divine immanence so clearly stated, and nowhere, unless in the *Last Discourse* in John's Gospel, does Jesus more definitely speak in the name and with the authority of the indwelling God.

Dr. Shelton, however, does not attempt to define, even tentatively, the possible nature of this First Gospel: but for the student of Theosophy it is specially interesting to compare his theory with the statement made some twenty years ago by Bishop Leadbeater in his book, *The Inner Life*, in the chapter entitled "Christianity."

"The four Gospels," he tells us, "are all founded upon a much shorter document written in Hebrew by a monk named Matthaëus, who lived in a monastery in a desert to the South of Palestine . . ."

Here the student of Gospel origins will once be arrested by the name of Matthaëus, a name which, under various permutations such as Mattai (in the Talmud), Zaccheus, Matthew Levi and others, appears and reappears in the

history of early Christianity. The persistence of that name, nearly always in connection with the writing of a Gospel, in Hebrew, is certainly remarkable, especially when we remember that, according to Hippolytus, it was from "Matthias" that Basilides received some of the inner teaching given by Jesus to His tried and tested disciples.

This fact alone adds considerable interest to Bishop Leadbeater's statement. He continues: "He (Matthaëus) seems to have conceived the idea of casting some of the great facts of initiation into a narrative form, and mingling with it some points about the life of the real Jesus who was born 105 B.C., and some from the life of a quite obscure fanatical preacher who had been condemned and executed in Jerusalem about A.D. 30. He sent this document to a great friend of his who was the chief abbot of a huge monastery at Alexandria, and suggested to him that he, or some of his assistants, might perhaps recast it, and issue it in the Greek language. The Alexandrian abbot seems to have employed a number of his young monks upon the work, allowing each of them to try the task for himself, and to treat it in his own way. A number of documents of very varying merit were thus produced, each incorporating in his story more or less of the original manuscript of Matthaëus, but each also adding to it such legends as he happened to know, or as his taste or fancy dictated. Four of these still survive to us, and to them are attached the names of the monks who wrote them. . ."

It is interesting to see from this passage that Bishop Leadbeater, by means of clairvoyant investigation alone—of which more will be said presently—came to the same conclusions arrived at later on by Dr. Shelton in his scholarly researches in New Testament literature. As for the statement by Bishop Leadbeater, that the first Gospel—the Gospel of Dr. Shelton—was written in Hebrew, the Bible student will at once see how much light it throws on what has admittedly been a difficult point of textual criticism, namely, the fact that while several Church Fathers made to "a Gospel in the Hebrew tongue" (Eusebius, Epiphanius, Jerome and others), yet modern scholars have long since

agreed that our Gospel according to Matthew, although written in Greek, is certainly not a translation.

Another point of great interest in Dr. Shelton's theory—and a point of special interest to Theosophists—is his inclusion of some of the New Testament Apocrypha in what he believes to have been the text of the original Gospel: for it has long been surmised by some of our students that in a number of these Apocrypha, notably the *Acts of Thomas*, and the *Acts of John*, are to be discovered fragments of that Ancient Wisdom which, for whoso has eyes to see, have been as liberally bestowed upon the early Christian Scriptures as upon the more admittedly esoteric books of Hinduism or of Buddhism. To realize this we have but to remember the *Hymn of the Soul* (sometimes called the Hymn of the Robe of Glory) in the *Acts of Thomas*, or the vision of the mystic Cross in the *Acts of John*. In the former we have a deeply esoteric version of the Parable of the Prodigal Son, a version which, in its every detail, reveals the fact that it is the story of the human Soul, its descent from the heights, its wanderings in a far country, its subjection to the king of that country, and forgetfulness of its own divine nature—"I knew no more that I was a King's son, and I became a servant unto their king." But the allegory, unlike the Parable in Luke's Gospel, is based on the three-fold nature of man—Body, Soul and Spirit—as in all the great myths of antiquity it is the Spirit, the divine Self, that seeks and saves the Soul; so here the elder brother is no longer the churlish figure of the Gospel story, the self-righteous youth who resents the welcome given to the Prodigal; but, in the words of the ancient script, "a lad of grace and beauty who came unto me and dwelt with me"; and who eventually leads his younger brother back to the palace of their Father. As for the Vision of the Cross in the *Acts of John*, it is pure mysticism, the mysticism of all ages, all races, all religions, the apprehension of the temporal in terms of the eternal, the transmutation of the human into the divine, the mysticism that sees the Passion of Jesus magnified into the cosmic sacrifice of the eternal Son of God.

Dr. Shelton probably did not look at the problem from this angle, for it does not appear in either of his articles that he interpreted the primitive Gospel in terms of mysticism; but the fact that he believes that Gospel to have included some of the older apocrypha with their many mystical allusions, is—at least for the student of Theosophy—a welcome indication that early Christianity was esoteric Christianity, and that the oldest of our Christian Scriptures probably had as their central theme the divinity of man, a divinity forgotten for a time but recovered by way of Initiation or the second birth.

Thus we find that one of the most recent attempts at Gospel Exegesis arrives, in its main position, at exactly the same results obtained many years ago by Bishop Leadbeater solely by means of clairvoyant investigation, namely, one primitive Gospel giving the various stages of Initiation as they were taught—and lived—by the Master Jesus, a Gospel to which were added many beautiful parables and allegories of the journey of the Soul, the mystic crucifixion, the personified wisdom of God, and many others which came gradually to be either materialized into set doctrines or dismissed as graceful myths or legends.

Not yet does Science admit the possibility of reading past events in the light of the *ākasha*, or subtler ethers of our planet; yet Psychometry has been seriously studied by many thoughtful

minds of today, and Psychometry is in a sense merely a small-scale reading of the *ākāshic* records. The psychometrist, by handling certain inanimate objects, may, and often does, come into touch with some of the events or incidents connected with it. One of the best-known examples is that of a psychometrist who, on being shown a fragment from an ancient Egyptian monument, gave details of its long past history which were afterwards found to have been perfectly correct.

If every object, animate or inanimate, bears upon it its own history, it seems logical to suppose that the planet itself, our mother Earth, bears in her atmosphere—her aura, let us say—the photographic records of her own past, the past of the many children born of her life, nourished of her substance, the men and women who have toiled and suffered, loved and died upon her breast.

For the average man this must be one of the many closed books of Nature; for the sensitive, the clairvoyant, the book stands open, and he may read therein some fragments, if not more, of the past history of our race. Is it too much to hope that the time may come when the scholar and the psychometrist will work together, together recall the events of long ago, the rise and fall of kingdoms, the emergence of the great religions, the lives of their founders, the origin of their sacred Scriptures, all that has helped to make the world what it is today?

ABOUT A MONASTERY

[From "Study in Sainthood" by Mercedes de Acosta, in *Tomorrow* of May 1942.]

Not far from Assisi, in a remote and inaccessible spot high up in the mountains, stands a monastery. This monastery was built in the fifth century by a secret order of monks who travelled all the way from Tibet; some of their brothers continued to journey to these mountains as late as Francis' lifetime—as late anyway as the end of the twelfth century. Francis died in 1226. It is told in Assisi—even by the Franciscan monks themselves—that Francis often visited this monastery, although he must have kept these visits very secret as little is recorded about them. It is probable that whatever was known about his meetings with these Eastern monks was suppressed by the Church, the Vatican not wishing the credit of Francis' knowledge to be attributed to any influence outside the Christian faith.

After the death of Francis, the Franciscans took over the monastery for their own Order. They remained in it until the seventeenth century, when they abandoned it and left it empty. From this time, it remained deserted until about fifteen years ago. Then it was taken over and restored by a very remarkable woman who dropped her aristocratic family name and is known simply by the name of Sorella Maria.

SEEKING A WAY TO THE DEVACHANIC PLANE

BY MARIE ROSE

"L'Eternel est écrit dans ce qui dure peu."—V. HUGO (*Les Contemplations*).

I

MOST students of occultism may have had convincing proofs of the astral plane, and perhaps also of the mental. But we rather think that those students who have had consciousness of the higher mental, or Devachanic, plane are only the few, and that the experience has probably been limited to "feeling" the Devachanic Plane; because the sense of touch is the first to develop in the newly born to any state.

But mere "feeling," or "touch," of this high realm does not enable the one who experiences it to get much knowledge about that realm; it brings no information about its place in the order of planes, the conditions to be fulfilled to reach it, the life of its inhabitants. So, it would seem as if in order to know something about the Devachanic Plane one has no choice but to refer to manuals only. This is not altogether satisfactory. For no genuine student is expected to accept what he has not proved true for himself, or about which he has not formed a personal opinion. How, then, can the student chained to the physical plane, arrive at some personal and, to some extent, verified knowledge of the Devachanic Plane?

Prisoners of a resourceful mind often find a way out of prison, generally by stealing a key from the gaoler and then climbing over some high wall. (Prison walls are always high.) We are our own gaolers, and I know of two keys in our possession to unlock the door of our cell. One is in the words of the Apostle: "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made" (Romans I, 20). The other is in those of the poet: "The Eternal is written within that which lasts but a little while." As to how to climb over the high wall,

fortunately we possess a ladder the rungs of which are: observation, study, comparison, deduction, imagination, intuition. We may arrive at some results in our study of the Devachanic Plane if:

1. We observe—in the light of occult science—what we can observe of the physical plane and its effects upon us, draw our deductions and our conclusions. Then remembering that the same law rules everywhere and that there is but one scheme of things and but one plan, we must transpose the result of our work two octaves higher up, as it were (using this term of comparison if I may);

2. We study the manuals written by those who possess the knowledge born of experience and vision;

3. We put the result of our deductions and conclusions face to face with what we are told in the manuals about the Devachanic Plane, and make use of what we have of imagination. As the rubbing of two stones against each other produces a spark, so it may happen that by the rubbing against each other of what we have obtained by doing what is said in 1 and 2 above, a flash of intuition will be the result, and by its light we shall see, interiorly, our own picture of the Devachanic Plane.

On the other hand . . . perhaps we shall not. But nevertheless we may rest assured that all the efforts we shall have made will have brought us so many steps nearer to the Devachanic Plane, because it is the law that thinking about a thing is the way to bring it to pass.

II

Having set our ladder to the wall and made sure that it is steady, we now proceed to climb. We begin by establishing this parallel:

The outer physical world is made of earth, water, atmosphere and stratosphere;

From now on we shall take the stratosphere as the correspondence, upon this plane, of the Devachanic Plane. Some might say its "reflection"; others, taking into account the two intermediaries "air" and "water" and the refractions of all rays of light crossing these two elements, might more accurately use the expression: *refracted image*. But let us proceed.

We have proofs that water penetrates earth; that air penetrates water (for without air the aquatic fauna could not breathe) and therefore penetrates earth. We cannot prove, but assume that the ether penetrates the air, and therefore the water, and therefore the earth.

Therefore we are satisfied with the definition given on page 1 of C. W. L.'s *Manual*: The Devachanic Plane "is a realm of nature . . . in which we are living now"; and we have verified the statement that there is no need to change our position in space to contact the matter of other planes—that we can contact the Devachanic Plane here and now.

To pass from a school to one of a higher order the pupil generally has to face an examination.

The consciousness of the Devachanic Plane comes within the reach of those who have satisfied their Examiners that they have obliterated pride (that pride which comes before a fall) from their character and exercised their mind-body, and those in whom love and devotion are the inspiration of every thought—for the characteristics of the plane are unselfishness and spirituality.

Our physical plane atmospheric pressure is a pretty heavy thing to counterbalance: 1,033 grammes per square centimetre, I believe.

Read from the Devachanic Plane this means that there is no Karma to bear while there, and that the burden of one's Karma has to be considerably lightened if one wishes to reach there.

To live in the physical plane stratosphere one has to carry heat and oxygen with oneself;

So our conclusions on that point will agree with the statement in our *Manual* that the Devachanic Plane is the home of the genius and the pure.

On earth we can hear each other talk and speak because the air vibrations carry the sound of the words we pronounce.

The inner physical world includes etheric, astral, lower mental and higher mental divisions.

Remembering that the same law rules everywhere we conclude that the matter of which the inner stratosphere is made must penetrate the lower mental, the astral and the denser planes.

Those of our soldiers who wish to qualify for the R.A.F. have to pass an examination and to submit to a medical test. It is certain that giddiness must be conquered and that the heart must be strong because it will in some way do the work of the lungs.

There is no atmospheric pressure in the stratosphere, (very little) or no weight to counterbalance. Physicists' experiments have long ago proved that the weight of a body is different at the sea-level from what it is on top of a mountain.

"Transposed two octaves higher up" this will read: to live on the Devachanic Plane one has to carry within oneself the fire of inspiration for a work of some sort or the pure thoughts we have built up during our life on earth.

But sound (as we know it) does not travel in a space void of air. If one had to live in the stratosphere one would probably have to invent the production of a more subtle kind of sound that could travel through the pure ether—or cause oneself to be understood of another by light-signals and probably have telepathic communications.

Transposed to Devachanic Plane this means: a language of light and colours, (called the language of the Devas); telepathy and direct knowledge through thought; music of which we have no idea on earth.

Taking a walk on earth one can see very little as to how things in a landscape are fitted into each other.

From a great height one can discover the pattern different things make in a landscape, what this hill or mountain is hiding, where that river is running to.

From the Devachanic Plane the panorama of one's incarnations is unfolded, and one perceives the chain which links them one with the other.

At physical plane level the atmospheric pressure keeps the blood within the arteries and veins.

Where there is no atmospheric pressure or where it is considerably reduced the blood may run out of the body (sometimes through the ears, sometimes through the pores).

From the Devachanic Plane we read this in this way: the blood is the symbol of life. The price to pay for a stay in Devachan is the pouring out of one's life in the service of mankind.

We grow our food on earth, and on the physical plane we submit to the law of gravitation.

The law of gravitation operates in the stratosphere. No one, yet, remains to live in the stratosphere. In peace time men rise up to this high region to make scientific observations and experiments. But they have to come back to earth for the food to sustain their bodies and for working out the results of their experiments, in a way which should be for the benefit and progress of the race.

From Devachan man comes back as long as the desire for sensation attracts him to earth—because incarnation provides experience (food) for the Monad—because to the earth plane he must bring the vision of the things seen in Devachan and do what he can to realize them down here, so as to help to establish the Kingdom of Heaven upon earth.

The next point of comparison is established from personal experience.

After a stay at an altitude of 3,500 feet I found that coming back to sea-level was a most disagreeable experience. It seemed as if I was heavier. The earth atmosphere was opposing to my limbs a resistance to be compared to the one felt when entering sea water for a bathe. I was suffocated by the impurities it contained, and squeezed by it as one might be by a case fitting tightly.

I assume that if one could make a stay of some length in the stratosphere these effects would be experienced even to a much greater degree.

So this makes it easier to imagine something of the sorrow and pain it is said to be the experience of the soul who has come to the end of its stay in Devachan and who is undergoing the descent into incarnation.

Up in the mountains the red corpuscles of our blood increase in number; the blood becomes richer. Some of these corpuscles become lost

again when we return to the plains, but not all of them and therefore the whole organism is benefited. We do not think it would happen exactly like that if one could live in the stratosphere, for there is no oxygen; but we feel that what happens in the blood of those who live at high altitudes symbolizes the increase in intensity and power of the Life of those who can reach

Devachan. In coming back to earth it is reduced and dimmed once again. But nevertheless those who have lived there carry down with them added intellectual powers and greater virtues.

This does not pretend to exhaust the list of correspondences; and when it is no longer possible to establish them one can use one's imagination to picture what one would see of the earth when travelling in the stratosphere: perhaps high mountains only, perhaps the things nearer the earth are not perceived at all. Then it means, as our manuals teach, that in Devachan we forget about the details and conditions of our sojourn on earth and enjoy only the fruit of our highest aspirations.

If this sort of work, of which we have just tried to give an idea, could be completed it might be said to describe the *Path of Knowledge*. We must admit that the war has brought about a considerable amount of travelling in the stratosphere. But "war" is a word that turns our thoughts to all kinds of suffering. In the language of symbols it means

that suffering is by itself a way of reaching Devachan—that the *Path of Suffering and Sacrifice* is the short cut to the Devachanic Plane.

We shall know when we have achieved the climb and when from "above" we can survey the panorama. For the present we are well prepared to believe that Devachan is not reached without a considerable amount of suffering. Poets know much, and the one already quoted has said: "To rise is to immolate oneself. Every summit is cruel." But, at the same time, no mountaineer is ever robbed of his reward, and I believe the experience of reaching the summit of a high mountain to be the greatest this physical plane offers to anyone. To describe it is beyond my power—and if it could be described by anybody it would not be understood by those who have not attempted it. I imagine it must be the nearest approach, upon earth, to that Bliss which is said to be the state of those who reach Devachan, and with this thought I wish to leave the reader.

A SPANISH POEM

As in the pebble sleeps the fiery spark,
The statue in the clay, inert and dark,
So slumbers the divine, O soul! in thee:
But underneath the stroke of pain alone,
Smiting and smiting from the lifeless stone
Leaps forth the lightning flash of deity.

Do not complain, then, of thy destiny,
Since what there is of the divine in thee
Only through it can rise into the light.
Bear, if thou hast the courage, with a smile
The life that the great Artist all the while
Is carving, with his chisel-strokes of sight.

What matter hours that teem with grievous things
If every hour unto thy budding wings
Adds one more feather beautiful and free?
Thou yet shalt see the condor high in air,
Thou yet shalt see the finished sculpture fair,
Thou yet shalt see, O spirit, thou shalt see!

Translated by S. G. INMAN

ALL LIFE IS A UNITY

BY A. E. S. SMYTHE

[*The Canadian Theosophist* has just published a Supplement commemorating the sixty years of service by Mr. Albert E. S. Smythe in Canada in the cause of Theosophy and the Canadian Section. I have already had occasion to congratulate Mr. Smythe, both on the Canadian Section attaining its twenty-fifth anniversary on the 12th of November last, and also on his having been its founding General Secretary and having held that office continuously ever since.

No doubt there have been and are sharp differences of opinion between us, but these have nothing to do with the stalwart devotion he has given to the work, and I take this opportunity of publishing extracts from an article appearing in the Supplement and written by Mr. Smythe at the request of members of the Celebration Committee. I regret that paucity of space prevents me from reprinting the whole article at length.

From a photograph of Mr. Smythe appearing on page 25 of the Supplement it is clear that he has grown old in service. But I am sure the spirit of his work must make him feel young, whatever be his years. It is interesting to see that he has assumed the Olcott-Leadbetter beard tradition.

31 January 1945

—G. S. A.]

MEN and women are not separate beings dependent upon civic or family or other relationships for their association together. Each is a composite being, not merely as regards his physical body but also with respect to such forces as cohesion, gravitation, magnetism, electricity, heat, light, chemical action, and probably others like vitality itself of which we have no direct cognition, though exceptional persons appear to be able to sense some of these forces as normal people sense light and heat and to some degree electricity. These forces originate or manifest through various planes or spheres of ether, there being seven ethers it is said, so that as we have a luminiferous ether and a soniferous ether, we may have to evolve sense-organs, or perhaps whole bodies or vehicles of consciousness, corresponding to these other ethers as our present body corresponds with the vibrational range of the present 92 chemical elements. These ethers may arrange themselves in octaves, like the colours of the rainbow or the notes of our musical scale, for analogy evidently plays a great part in the organization of the Universe.

Our philosophers, our scientific men and their followers have been largely influenced by Archbishop Ussher's calculation that the world was created in the year 4004 B.C. The Archbishop was not struck dumb with wonder about what

God had been doing in the eternity of eternities before this recent date. When questioned the academic people now usually repudiate the 4004 date, but they allow themselves to reduce their figures as far as possible to meet the Archbishop's views.

A little thought will convince the simplest mind that the Universe must always have been a going concern, but ruled by cyclic laws such as are represented by our four seasons, and the cessation of active life represented by the four ice ages the geologists describe.

The idea behind this is that everything that happens to us on a small scale, also happens to the Universe itself on a larger scale, proportional to the immensity of the time periods and the vastness of the organisms affected. We know that the sun is a million times bigger than the earth, but also there are stars like Antares 400,000 times bigger than our sun. These big and bigger worlds carry on processes of life on a scale so far beyond our conceptions of things that it is useless to talk to ordinary people about them. And there is no sense in trying to force knowledge on a mind that either does not wish to consider it, or is not sufficiently developed to entertain it.

This is why very few people are willing to take the trouble to listen to what is called

Theosophy, a science or a religion the ordinary exponents of which too often are led into making a display of the wonderful things they know than of conveying simple knowledge to the humble people who seek it. Most people suffer from the wrong instructions they have had handed down from the dark ages, which means they have been brought up in ignorance.

It is strangely true also, that such people will fight more stubbornly, more desperately, with more viciousness and bitterness in defence of their ignorance, than you might expect them to do in defence of the truth. Hence it is almost useless to try to disseminate truth among people who have not been taught or have not taught themselves to think; or who, by their experience of life have found out for themselves that what they were taught as truth cannot be depended upon when put to the test.

It really does not matter what men believe as long as these beliefs do not interfere with the laws of nature. Religious belief does not affect digestion, nor the circulation of the blood, and we are all subject together to the laws of the Breath, which is the Spirit of Life, so that all men breathe through the same nostril at the same time and all women through the opposite nostril, and whether you are Christian, Buddhist, Jew, Turk or heathen, the change of breath from right to left and from left to right occurs every one hour, fifty-six minutes and eight seconds. That is not a matter of belief. It is a process of Life.

The beating of the hearts of all living creatures is carried on in a similar manner. A scientific man made a great sensation of having taken the heart of a chicken and placing it in a suitable solution, hailed its continuing beating as a triumph of science. But he failed to indicate where the original impulse of the heart-beat came from. All our hearts respond to the central sun heart whether chicken or child, civilized or savage, saint or sinner.

The marvellous truth of the unity of all life is thus demonstrated in our regular breathing and in the systole and diastole of our hearts as the circulation of our blood through our veins and arteries follows the model of the mighty River of Life that flows from the sun and

through the planetary system, reaching the earth in due course and bathing all its creatures in its life-renewing stream. Our Salvation Army friends and others sing and praise the Blood of the Lamb, little recking that the purifying blood flows for the just and the unjust alike and that we are all of one blood in very truth, the blood of the Sun of Righteousness. Let him that is athirst, Come, for this healing stream is without money and without price.

Into a Universe which is all One Thing we are born separately, and the sense of separation is driven home in us till we come to think of the world as a lot of separate pieces, and are ready to take our cue from the Walrus, and as soon as we can speak, "talk of many things; of shoes—and ships—and sealing-wax—of cabbages—and kings." So we lose the sense of unity, and lose ourselves in diversity and variety. Naturally we listen to the conversation, or chatter, as the case may be, of our parents, or of our spiritual pastors and masters—it is all the same; they invariably instil us with the ideas of differentiation, diversity and variety.

They rarely, virtually never, point out to us that these separated aspects are not inconsistent with the actual unity of the Universe of which they and we form parts. So that from our infancy we are led to accept and are disciplined in the "heresy of separateness." This is most unfortunate, for we come to think of people, their religions, philosophies, sciences, trades, businesses, professions, economics and properties as things which do not concern us, while all the time we are one with them, blood of their blood, substance of their substance, mind of their mind, and Life of their Life. To reverse all this in our minds is no easy task. Yet if we wish to get at the truth of things we must accomplish this change of attitude.

It is all the more difficult because all organized religions teach their adherents to oppose the other religions as being inferior, and that members of other religions are not fit to associate with their own elect. Out of these assumptions have grown the caste systems of modern society, which must not be confused with the caste observances of the ancients which depended on

"being" not on "seeming," though even these have degenerated in important respects. Religion sets men apart in spite of themselves.

The tendency of the Great Life is to draw men together in co-operation and harmony, and this makes for a certain amount of unity in practice, reminding one of the quantum theories by which the scientists now seek to explain the mysteries of matter. This tendency towards union manifested itself historically in the nineteenth century to a greater extent than is usually recognized, and in unobserved ways. After England had accomplished the nominal integration of the United Kingdom of England, Ireland, Scotland and Wales, the fusion was admired by other nations and when the desired result was not to be attained by good grace, it was sought by hard knocks. After 1848 Germany grew up out of a combination of four kingdoms, six grand duchies, five duchies, seven principalities, three free towns, and what is called the imperial territory of Alsace-Lorraine. None of these gained by entering the German reich. Prussia saw to it that if there were any advantage in leadership it would not pass from Berlin. Prussia kept them fighting. They had to fight Denmark. They had to fight Austria. They had to fight France, and finally Russia, which has become united by good grace in our own despised day.

The United States of America had to fight a civil war to establish the liberty and freedom which the present war is being fought to establish these principles everywhere. Yet if Abraham Lincoln were to incarnate in a Negro body, he would not be received by certain Americans who are loud in their bragging about the "American way of life."

Nature fights against such ostracism and those who practise it will reap their appointed harvest. That civil war was foreseen long before it began, and there were men raised up in the preceding generation who formulated the principles of honour without which the nation could not be. Whitman, Emerson, Longfellow, Whittier, Lowell, Holmes in America, and Wordsworth and Tennyson, Browning and Hood

in Britain, upheld the dignity of the soul whatever the colour of the clay that wrapped it round.

The Fox Sisters had just introduced Spiritualism to America. In 1851 a great World Exhibition had been planned by Queen Victoria's consort, Prince Albert, and to this came one of the Mahatmas, with his message of Brotherhood to the 20-year-old Helena Petrovna Blavatsky who pledged her life and her soul to save humanity. There were other representatives of the White Lodge in the West. In Trinity College, Dublin, it is believed that one of the messengers must have been in attendance about this time, for in the university Review there appeared a work of undoubted occult value, *The Dream of Ravan*, the authorship of which remains a mystery till the present day. In the Public Library in Toronto there is a little volume entitled *Theosophy*, dated 1855. The Crimean War and the Indian Mutiny that followed, opened a new cycle of war, which still continues.

These were accompanied by a Revival movement in religion of the kind that became so popular during the next half-century, hysterical, hypnotic, inspired by fear, and wholly selfish in its personal appeal. In 1859 this delirium affected many communities. The Oxford Movement reached a more intellectual class, but was equally impotent in drawing men and women into a universal brotherhood of Love. The incarnating Ego, dropped into a world of this description, with its physical parents and nurses carrying the whispers of the outer world to its infant ears, must to some degree affect the virgin field of the consciousness that is to be woven or moulded into a personality. How far the inner consciousness of the incarnated Self affects the selection of the influences that go to the weaving or moulding of the personality is an important problem which has been scarcely touched or even recognized by modern psychology.

It is taken for granted that the personality grows out of the physical heredity of the parents and the environment in which it is placed; not even taking adequate measure of the resistance to environing influences in some cases, as well as the acquiescence met in others.

Nature has all sorts of analogies, and in this case of the incarnating Ego beginning to clothe itself with a personality, I am reminded of the caddis worm, the larva of the caddis fly, which finds itself crawling at the bottom of a stream, and to protect itself collects small bits of leaf or wood or small grains of sand or gravel which it fastens to a silken case with which it is covered, making a rough armour for itself in which it matures until it is ready to shed its gross body and escape through the water into the air as a caddis fly. The personality which we form to protect our inner consciousness or individuality, is made up, like the outer case of the caddis, of such opinions, impressions, attachments as are agreeable or useful for our purpose, and this we carry around till death comes and we drop the burden and identify ourselves with the real Self of which we may have lost sight while we toyed on the physical plane with such bits and scraps as caught our fancy.

It is very difficult for the ordinary man to understand that the personality, which is known to his friends and which he usually thinks of as himself, is only a temporary expedient, a mask, as the Latin word *persona* indicates.

The personality is the *psyche* or soul, and Jesus said that if any man sought to save it he would lose it. The Church translates *psyche* as "life" thus misleading its unfortunate members. But Nature is kinder and the real man is not affected by the mistakes he makes in his innocence. How silly would we think the caddis worm to be if it insisted on carrying its little bag of bits of sticks and leaves and grains of sand into the upper air when its sub-aqueous existence was over!

There is a lot of nonsense talked about "the subconscious" and other terms meaning the same thing or something similar. We all practise the use of dual or plural consciousnesses. Browning thanks God he has one to "face the world with, and one to show the woman that he loves." We are sometimes too lazy and sometimes too fearful to explore the depths of these other phases of consciousness which we create for ourselves. In the Vedanta system as given in *The Secret Doctrine* (I. 157, Adyar ed. I. 212), the Seven Principles, as they have been called,

are differently sub-divided. They are called *koshas* or sheaths, which is exactly what any body or vehicle is, a protection.

These sheaths are also regarded as *mayavic*, illusory, actually false embodiments of the real Self. They are so false that they generally deceive the entity that creates them, and men and women come to believe that their personalities are their true and only being. The Mind that creates these illusory selves, is the slayer of the Real, and we are told that we must slay the slayer. Nothing but the realization of the true nature of these creations, our own creations, will enable us to escape from them.

One of the defects, if that is not too strong a word, of the new Adyar edition of *The Secret Doctrine*, is the omission of the running headlines on the alternate pages. One of these is "The Net of Destiny." We weave that net out of our own materials and are imprisoned in our own fetters. I have suggested some of the exterior influences which, through the talk and conversation of parents and others, may furnish the child mind with bits and scraps with which to sheathe itself. There is a still larger and more impressive, though in actual values usually a less important set of influences, in the interior family life and domestic relationships in which the child begins to learn of his Not-Self.

* * *

Any person who will take the pains to analyse his own early experiences may discover for himself how he has been led to create his own personality, and free himself from the delusion that he owes it to heredity or environment or anything outside himself. A nation is an aggregation of personalities and they constitute "public opinion" which is the national personality.

"Of Teachers there are many: the Master Soul is One," it is written. So, in the nation, the Master Soul must one day be recognized with its eternal ideals, or the nation must decline and fade away and die as history records of so many. The Egos who are loyal to the ideals that belong to the evolving forces, group themselves, as the Romans did in their best minds, around the ideals of truth, justice, equity, freedom and the intangible standards of honour, to

return in their due cycle as they have done in the commonwealth of the British peoples. So also the great American Republic reproduces for still higher flights of achievement the great cycle of national life that poured through Egypt, Babylon, Nineveh and the Hittite Empire. If anyone asks for Greece, let him behold the resurrection of France at this very hour, with all its beauty, its vivacity, its heroism and its secret altar to the Unknown God. Let us all seek within ourselves for the divine. The altar is only a negligible symbol. The Master Soul is manifest in Life itself at its highest, its holiest, its miracle of Light and Love.

It may be difficult for many in this world war to understand that this view of life is what the great War is being fought for, and that its triumph is not to bring peace on earth and good will to men, but to bring peace to men of goodwill.

The first promptings towards faith in the Inner Light should be gently dealt with, so that this faith may be increased and strengthened to the God within. That is one's own link with the divine heart of the Universe, and no priest and no rite or ceremony is needed to keep that link vital and active but the practice of The Golden Rule. This is what constitutes real religion, and all the rest is "leather and prunella." This is the religion of the Brotherhood of Man, Universal Brotherhood, without regard to race or colour, creed or caste. This it is that distinguishes animal man from spiritual man, or man born from above from man still bound by lust and ill-will, and ignorance or stupidity. A very little of this wisdom, says the *Bhagavad Gita*, delivers one from a great danger.

The element of Fear however binds many people to their ecclesiastical fetters.

* * *

Madame Blavatsky, who gave the western world all it knows reliably of these facts of our inner life, gave us assurance that no effort is wasted. She gives us this message:

"There is a road, steep and thorny, beset with perils of every kind—but yet a road, and it leads to the Heart of the Universe. I can tell you how to find those who will show you the secret

gateway that leads inward only, and closes fast behind the neophyte for evermore. There is no danger that dauntless courage cannot conquer. There is no trial that spotless purity cannot pass through. There is no difficulty that strong intellect cannot surmount. For those who win onwards, there is reward past all telling: the power to bless and save humanity. For those who fail, there are other lives in which success may come." Those who wish to follow these thoughts should study *The Key to Theosophy*.

I have never asked anyone to join the Theosophical Society. That is a privilege which is rarely appreciated. We do not join the Society for what we can get, but for what we can give.

The growth of the Society has been very slow, the conception of Brotherhood on the part of many active members being rather crude. A nucleus of Brotherhood exists, however, and each new generation may take up the task with a happier view of its method.

When I was a child I was taught to pray to God to make me a good boy. That was not God's job at all but mine. Some Theosophists think the Masters should perform miracles of transformation and enlightenment. That is not the Masters' work, but theirs. When all our members realize this, the Society will make blitz progress.

It has been the hope of many wise scholars and teachers that a national theatre would come into existence in all the great cities of the English-speaking world. Shakespeare's and other great classical plays could be constantly produced to educate the masses and teach them Brotherhood, Toleration and Charity. The Church has lamentably failed in this duty, setting up the selfish idea of saving oneself as the primary object of life. The newspapers are almost equally faulty in their concessions to the most vulgar and even decadent aspects of society. The theatre with its romantic charm and its heroic inspirations could do more than any other human agency to set the world on the high road of Truth and Justice. Failing this, we must each for himself determine what he can do for the national life, and through that what can be done for the world. This is the real religion and will serve the world better than the churches do.

OUR PLACE IN THE PLAN

BY G. N. GOKHALE

[Fourth Convention Lecture, delivered at Benares, 30 December 1944.]

OUR good brother Jamshed Mehta was unable to come to Benares and so the duty of delivering the lecture in his stead has fallen to my lot. I have in the past often acted for him and it was he who sent me to Benares, and so I do this duty with pleasure. You cannot, of course, expect from me what he alone could have given you, but I shall try to place before you what feelings are uppermost in my mind, hoping that they may help you.

Our elders have taken us to Himalayan heights, but we cannot stay there. We shall all be getting down into the valleys in a day or two, each to his appointed little place in life, and I will try to share with you a few berries picked up from these heights, which might sustain us on the way and even later on.

The problems we have been considering are now agitating the whole world and being discussed everywhere. In more unfortunate countries where every third house has been demolished, Reconstruction is on every one's lips, and all wise men are trying to make sure that the next generation may not have to go through the same ghastly experience. But there is one very great difference between their deliberations and ours. As Bishop Leadbeater once pointed out, we have the inestimable privilege of having a glimpse of the *End* to be achieved, the Great Plan which is unfolding itself, and *we are* or at least *ought to be* sure that there is a Guiding Hand behind it all. This fact makes an enormous difference in our attitude if—and I am afraid it is a big *IF*—we have first of all not a mere belief, but a real faith in it. I would therefore urge upon every one to re-examine this point and make sure.

Whenever clouds of doubt arise in my mind, as they do sometimes, I remind myself of the fact that what may be called the *Theosophical*

Philosophy of Life is a consistent whole, in which there is a place for every little fact of daily life. People talk of "Response to prayer" or of an "Inner Voice"; we accept it but we are asked not to believe in it unless it agrees with known laws of nature. It is only when it does fit into the Whole, that we write it with a capital I and V, and then alone we can have complete faith in it. This way of looking at it has helped me very much in confirming my faith in Theosophy and I pass it on to you. Try. Do it in any other manner you like, but my first point is that unless we cultivate this faith, we shall go back from the Convention as empty as we came to it.

* * *

Having made up our mind to trust the Plan, our next job is to see what little part we play in this great drama. The great English poet never said a truer thing than when he told us that the whole world is a stage and all men and women but actors. The actor is all along conscious of the fact that the curtain on the stage is not his real home, and the wooden sword he handles is no more his than the beard he often sticks on to his chin. He also knows that it does not matter in the least which part he plays, as long as he is true to that part, because the success of the whole depends upon his playing it well. That is what I understand from Krishnaji's expression that "the individual problem is the world problem." In this world there is room for everybody, even for us little people. If gold is valuable for certain purposes, it cannot serve the purpose of a tiny razor blade. If a lump of cow-dung is "dirt" in the drawing-room, it is very valuable manure in the garden; and so, if many of us are not fit for the assemblages of wise men, we can serve in the kitchen and so the wise men. There is nothing to worry

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about if we are not great in the ordinary sense. We are and can only be what we have made of ourselves in the past, and it is only by making the best use of what we are that we can be what we choose to be in the future. Meantime we must mind our own business.

That is what Saint Tukaram told Shivaji when he felt tempted to lay down his sword for a pair of cymbals to sing the name of Hari Hari, of Vithala, Vithala. To understand this properly, we must go back to the days in India when by A.D. 1200 the impact of Greece had lost its momentum and the Guardian Rishis of this Sacred Land found it necessary to rouse us from our lethargy. They decided to introduce into India more virile elements from Arabia. How it all worked, we shall see later. But this time in anticipation of that event, and as a preparation for it, They sent their pupils to all parts of India, beginning with Dnyaneshwar in Maharashtra, who did the great work of rendering into the various local tongues, all the sacred knowledge which till then had been locked up in Sanskrit. When this was fairly well on its way, in were brought the Muslims, who came as conquerors but stayed as Indians. Their task was not to dominate, but to rouse the Hindus and to add their qualities into the common stock. The great Akbar showed them how this could be done. Unfortunately for India this mission, this Theosophical Society that Akbar started, failed in its purpose, and the social conditions became so bad that the Great Ones felt it necessary to check these tendencies by physical force.

What did the Guardian Rishis do? They sent to a part of India where the people living on hard trap rock were very hardy, *not one* but two members of Their Staff, one General Tukaram whose job was to quieten the masses and to teach them how to transmute their suffering into power, and the other one General Ramdas who was given the task of putting a physical check to the intolerance of the rulers. Tukaram achieved his purpose with cymbals and Hari-nāma, while Ramdas through his great pupil Shivaji collected together the sturdy Mavalas and hurled them with a sword in their hand at the insolent and turbulent elements. Shivaji

honoured temples and mosques equally, gave largesses to Hindu Bairagis and Muslim Fakirs alike, and showed in his life how one can fight arrogance without showing the slightest disrespect to the opponent's philosophy of life. The armies of Tukaram and Ramdas both did their apparently opposite tasks, one to quieten the masses and the other to arouse the disciplined few, in perfect understanding of each other, so much so that in a quiet moment Shivaji himself felt tempted to exchange his sword for a pair of cymbals, and to enter Tukaram's army. It was then that General Tukaram very kindly told him to mind his own business. The turbulent Shivaji and his band of faithful followers served God no less than the Bhaktas whose cries of Vithala and Hari and Rama rang throughout the land under the lead of Tukaram, Chaitanya, Tulsidas and others.

This has for us a great lesson. The sword is not for the undisciplined masses. The modern slogans of "Rousing the Masses" and "Mass Movement" have no place in the Great Plan. The Rishis never put on anyone's shoulders more burden than he can safely carry. As we have seen again and again, power goes to the head of the average man all too quickly, hence all the Chourichauras and Chimurs. If the ancient Tukaram, great as he was, and perfectly fitted to quieten people by example and precept, had taken into his head to replace General Ramdas by placing cymbals in Shivaji's hands, and swords in the hands of his numerous followers, as some modern Tukarams have done, the result would have been complete anarchy. It is by ignoring this great fact that we in India have got into a ditch today, and unless we take this great lesson of history to heart, we shall be heading into a worse ditch.

Tukaram, Chaitanya, Tulsidas and other great Saints were assigned, in the Great Plan, the work of keeping the average man quiet, and of preventing him from reverting to beasthood under the most intolerable conditions, and they did the work manfully and very well. They found cymbals and repetition of the name of God a very useful technique in achieving that end; and when conditions of life become intolerable, that is perhaps a very good escape even today.

But the very success of that method in the past has resulted in our exalting those means into the end itself, so that cymbals have now become the hall-mark of a good man in India. And that is another point worth considering.

* * *

Bhakti, Belief, Faith, Devotion are all very essential qualities, but I am afraid we all ignore the adjective "Right" added to each by Lord Buddha. That demands that discrimination, Dnyana, shall be wedded to Bhakti. I am afraid the whole mistake has arisen by our interpreting "Ninefold Bhakti" as nine separate paths to God, out of which Nām Sankirtana is the easiest and most suitable in Kaliyuga. I like to put it to you that they are not at all nine distinct paths, but nine stages on the One Path of Bhakti. We shall never understand Bhakti aright until we look at it that way. Then we shall see that Namasmarana comes not first but third, and there are still six steps more to climb until we are fit to talk of Mukti, i.e., Liberation. Even Ramdas the Warrior Saint has dealt with Bhakti in his work *Dasa-bodha*, and there he clearly defines the first step on the Path of Bhakti as the understanding of the Plan. He recommends study through hearing (because there was no printing press in those days), study not only of the sacred books but of Geography, Botany, Chemistry, Medicine, Astronomy, Palmistry, and even Music and Dancing. Of course, he adds at the end of his list that an aspirant should study all these but take from them only the Essential and throw away what is not of immediate use. He also points out that all such reading must be reflected in our daily conduct. Is it not the same as "An open mind and an eager intellect" of H.P.B.'s Golden Stairs? That is evidently the first step.

The second stage is naturally the "sharing of this knowledge with others by lecturing to them." We must again bear in mind that he was talking in pre-printing-press days. We all know that we always understand our subject best when we try to explain it to others who know less. That is what C.W.L.'s pupil replied when he was asked how a little boy like him could be of such help. And it is only after attempt-

ing to share the knowledge of all the subjects enumerated under the first head—by singing the glories of the Great Architect of the Universe—that a man becomes fit for Namasmarana—meditation on the qualities of the Deity—Ishvara—Namaguna gaga—the model chosen by him to the end that "in His presence all desire dies out but the desire to be like Him in order to serve the great Orphan Humanity." That is Nam Sankirtana—repetition of God's name—not mere investing in a pair of cymbals.

But even that is but the third step. We have to climb six more before we can talk of Mukti. The fourth step, Padasevana—"at the Feet of the Master"; the phrase itself describes what is required at this stage better than anything else. The fifth step is trying to see and worship God in every form, and in every place, for which purpose Ramdas prescribes pilgrimages, like attending Conventions, as of very great use. Then comes Vandana—"bowing to the God in every one." The sixth step is active Service; and it is interesting to note that Ramdas mentions under this heading building temples, gardens, dharmasalas, kitchens, museums, in fact everything which delights mankind, and he asks that the aspirant should help in everything, and be ready to do the meanest task himself. That is Service, after which we are asked to cultivate "the Will to Goodwill." That phrase very aptly describes what is expected of us at this stage. It also includes complete trust in the Good Law; Ramdas warns the aspirant that if what you want does not happen, the fault is yours. As the modern business man has found out, "the customer is never wrong." "Do unto others as you would be done by." "Love begets love"; and all that attitude which accepts the world exactly as it is. Utter surrender to the will of God in every dealing with others only reserving to oneself the duty of doing one's best. That naturally leads to the next stage of Identity with Nature, and then follows Self-Realization—the Vision of Arjuna. That is the Path.

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Another fact worth considering is the personal element that colours our Bhakti. Man has worshipped the Sun and Fire from time immemorial, but in India for centuries we have been

worshipping images of various Devas, and later the Avatāras as well, as a focus on which to pour all our Love and Devotion towards God. In a land where God is held as Immanent in all creation, although He is Transcendent as well, it is impossible to forget that, what we worship is not the stone or the brass, but something within; and the very multiplicity of the images is itself a proof of this. But the fact remains that so many of us who will pour out our devotion on a brass Balakrishna will think nothing of ill-treating our children, and the man who worships Annapurna and Kālī will try to tyrannize over his wife or mother. In spite of the Teaching of Immanence somehow the personal element in our Bhakti has resulted in our dividing our life into two compartments—spiritual and mundane—thought and action—so much so that even in our politics we worship our leaders, seldom follow them; that is how our Devotion gets a twist.

The very translation of the terms Deva and Avatāras by the words "God" and "Allah," which have a distinctly different meaning in Christian and Islamic theology, shows that we—even our learned Pandits who accept that translation—have entirely mistaken the purpose for which our ancients introduced the images. That is why they call Hindus idolators. That does not worry me, because we all mean the same thing. We worship the God within, who we are told is All-Powerful, All-Merciful and All-Knowing. Both the Hindus and Muslims use all the three adjectives, but by a curious irony, the Muslims underline the first one, All-Powerful, and that is why they are more God-fearing, almost afraid of God; the Hindus are convinced that He is Compassion personified, so much so that they expect Him to help them at every step in life, and they even tell Him when He ought to do so. Both somehow forget that He is also All-Knowing and therefore necessarily works unerringly after taking into account every little thought, word and deed, past and present before deciding our future. To me this underlining of the adjectives makes all the difference between the Islamic and Hindu cultures, which are complimentary to each other, and both need the addition of the Law of Karma

to make them a whole, and that is evidently why they have been brought together. Far from denying God's Compassion, the Theosophist asserts that every aspiring thought gets a response from the Most High, but the thought must have nothing of the lower self in it. It must be pointed heavenwards, not hooked to things of this earth. Such hooked thoughts can materialize on the physical plane only by the help of our muscles.

Apart from the question of the existence or otherwise of Deities, the personification of an Ideal has no doubt certain advantages. Stories of Orpheus with his lute or Shri Krishna with his flute, the music of which caused lions to forget their nature, and even cattle to stop grazing, have a charm of their own; but when we add to that that hundreds of Gopis left their husbands and ran after Shri Krishna, and that he married 16,000 of them, we certainly drag down the Ideal to our level. Therein lies the great danger. I know that nobody has attempted even sixteen wives after hearing that story, but we do have instances of modern Shri Krishnas seeking Radhas with the name of the Lord of Love on their lips. That is why we have been told in Theosophical literature that Devotion to an Ideal—an abstract principle like Brotherhood—is far safer than personifications of that Ideal even in Personages like H.P.B. or A.B. If we at our level cultivate "the Will to Goodwill" and radiate love, wherever we happen to be in our little circle, we shall be true followers of the Lord of Love who floods the world with His Love every moment. There is absolutely no harm in having a brass, silver or even a gold Balakrishna, but instead of lavishing our devotion on that image we must try to see the Messiah in every child; we must imitate Hanuman, the Ideal Servant of the Lord, not only in the Temple but at our office-table. Like the true Gopis, while we are constantly trying to listen to "the Sound of the Lord's Flute—the Voice of the Silence," we must attend to all our household and worldly duties with the utmost care and devotion. That is true Bhakti.

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Then again in India we have Vedantins who go on preaching that the whole world is an

Illusion, and that things happen merely by the play of the three Gunas. All that may be true in a sense, but when they make these an excuse for shifting the responsibility for everything that happens to the shoulder of God, it leads to helplessness. Renunciation of the fruits of action talked of in *Bhagavad Gita* does not lie in the minds of those who do not do their worldly duties to their utmost capacity. The whole creation is bound up by certain Laws, which cannot and will not change for the so-called Vedantin as they do not change for the Bhakta. That is again the Law of Karma. The world is not an Illusion while it lasts, and we get nothing till we have paid the price.

In the West they know this principle quite well, and they are better Dnyana-margis than Indians who will neither try to understand the Laws of Nature, nor mould themselves to fit into them. Here again unfortunately the West will draw a line at things physical. They study all the laws in the material world and make use of them, but they know next to nothing of the Laws that cannot enter their test-tubes, but work as unerringly as the laws that modern science has discovered. Their morality has therefore not kept pace with their knowledge of things material, and hence the present condition. Those of us who in India talk of Science and Industrialization, do not seem to have learnt the lesson that things seen have their roots in Things Unseen. The Vedantin is perfectly right in stressing the comparative unimportance of things mundane. We have to change this emphasis certainly, but we must not ignore the laws of the material world, as we do in India, or those of the higher worlds as they do in the West. That is the lesson that the East and the West have for each other.

Then there is the Karma-marga, the Path of Action, which is the speciality of the West. They are splendid Karma-margis in things material, but they must not rush into regions they have never investigated and know nothing about. We in India are nowadays trying to follow this path of action to a certain extent, and have a lot of agitation and all that, with the result that our education is in the hands of people to whom Education is only a question of

bread and butter, for themselves as well as for their pupils, and who have not studied the Science of Education, which takes into account the whole man. Our Politics is in the hands of men who have seldom studied the Science of Politics, and so can only utter slogans which excite the public, without being in a position to lead that energy into useful channels, and so on.

I mention these things because they do not stop at things considered religious. They give a twist to our whole mentality. Devotion leads to love, and then Ahimsa is one more step. Of course, the spirit of True Ahimsa is one of the first essentials on the Path, but what I like every one of us to ponder over is that interpretation of Ahimsa which advises Churchill to end the war by inviting Hitler to London to take whatever he wants, and then proclaims a rebellion against Churchill himself because he did not choose to take that advice. We fail to see anything inconsistent in this, and even spend reams of paper proving that that is the highest spirituality. I have written on this subject before; but I do like to remind you that the whole twist comes in because we apply the word *Himsa*, "killing," to the physical body and not to the Inner Man. The individual living in his Causal Body, where the sense of the Unity of the whole Creation is never lost, cannot act in a manner which injures the whole, except when he is "killed," that is, completely put out of action by our lower bodies, by our twisted mentality, our passions and our lazy physical bodies. The mind can be enslaved, and physical bodies and other property can be destroyed, but the Inner Jeeva, never. Does not *Bhagavad Gita* start with that One Great Fact on which hinges the whole Teaching in that wonderful Book? At the present stage of our evolution, when we live so much on the lower levels, destruction of things physical is a very necessary lesson, and where human beings will not heed warnings which are always given by the Guardians of Humanity, horrid wars and all that they connote have their own very important place in the Great Plan. As has been pointed out in that modern edition of the *Gita*,

War—and After,¹ the reservoir of evil filled by us every day with every evil thought, word or deed bursts asunder as it has done now; and all we can do is to take it with understanding, fulfilling our little part in the Plan.

Shri Krishna made every attempt to prevent the Mahābhārata war, before he came to the conclusion that war was inevitable, whether Arjuna chose to fight or not. Dr. Besant in her ringing voice told the West in London in 1909 how the present civilization had come to a deadlock, and warned them that unless they left the road of competition and led the world on the road of co-operation Western Civilization was doomed to destruction. The warning went unheeded, and came the war of 1914-18 when millions entered "war to end war." But the dead men came back again, and the spirit of competition again came to its own place in world affairs, and so in a generation the whole world is now engulfed in this present holocaust. We are all hoping that mankind will learn the lesson at least this time. But here again the twist in our mentality asserts itself, and we at once ask: "Will Mr. Churchill accept this new philosophy of life? Will the Americans co-operate with Britain, and both with Russia, after the defeat of Hitler?" Perhaps they will, or what is more likely they will have to make room for others who will. Has not a prominent writer recently told Englishmen to get rid of Churchill before they lose all their respect for him? Be that as it may, I like every one to ask himself: "What am I going to do? Am I going to help or to hinder the Plan? Am I going to change myself at any rate? If I cannot do that, how can I expect to change the whole world?" And so on and so on.

As soon as we have made up our mind that we must begin with ourselves, we shall see that Bhakti is not as easy as it is made out in India, nor does it mean faith in ourselves as they interpret it in the West. Dnyana does not mean

¹ By C. Jinarājadāsa.

that the material world is an illusion, of no consequence, as we preach in India, nor that the Laws of God apply only in the material world as they seem to imagine in the West. "Surrender to God" does not mean surrender to Hitler, and that God helps only those who help themselves. The West has to learn that faith in ourselves is not enough. The true Dnyani has to remember that the Laws of God obtain in the whole Creation, Seen and Unseen, and a true Karmayogi must do his utmost, after taking into consideration all the Laws of Nature and without forgetting for a moment the Unity of Life that lies behind the whole Universe. It all means that Devotion must be wedded to Knowledge, and both are of no avail unless they are followed by appropriate action. Bhakti, Dnyana and Karma are equally necessary. Heart, head and hands, all the three must work in unison before we can expect happiness. One is the corrective for the excesses of the other. Our miseries are due to our lop-sided development, and each one of us has to cultivate in the direction in which we have yet to grow.

If you have followed my reasoning and more or less agree with my conclusions, you will see why I have given prominence to a consideration of what true Bhakti and Ahimsa are, especially as our Motherland is the Heart of the World. The task of showing the world by example first, and precept next, how true Bhaktas should live, is assigned to us, and unless India plays its part properly no Reconstruction in the real sense is possible. For there is a Great Plan and it shall succeed one day in its entirety irrespective of our puny little wills; but how soon, entirely depends upon us—each one of us doing his little part to perfection. Then only shall we have a right to utter the prayer: "O God, Thy will be done on this Earth as it always is done in Heaven!" Let us hope that even after we get back to our respective places we shall try to live in this spirit.

Harnessing the high-powered impulsion of collected genius to the accomplishment of the commonplace things of life is genius under the direction of super-genius.

DE WITT McMURRAY

CLOSING OF CONVENTION

Benares, 31 December 1944

BY THE PRESIDENT

GREETINGS

THIS is an adjourned meeting of the International Convention and I call on the late Recording Secretary to be good enough to act and to transact the necessary business.

[The Recording Secretary then read greetings from Sections, Federations, Lodges and members throughout the world. Other Lodges then gave through their representatives personal greetings, among them the Victory Lodge composed of men serving in the Indian Army, and the Burma Section. Mr. Tavera brought greetings from the Latin American Sections and especially to the President, Brother Rāja, and Rukmini Devi, and best wishes for the success of this 69th year of the life of The Society. Speeches were made by Rukmini Devi, Mr. N. Sri Ram, Mr. Rohit Mehta, and Mr. C. Jinarājādāsa.]

THE PRESIDENT'S ADDRESS

We are very glad to have all these greetings. It shows how we in Benares are truly representative of The Society as a whole.

THE STRICKEN SECTIONS

Brethren, there are a few observations I think it is desirable to make. I am at one with Mr. Jinarājādāsa when he describes the condition of very many stricken Sections both in the East and the West, and I well realize, as I am sure you all realize, the vital importance of every effort being made to renew The Society throughout the world, for we have lost in strength, so far as these stricken Sections are concerned. And when I say "strength," I mean material strength, because the moral strength of our members, in all of these stricken Sections, has been little short of marvellous. The thought of Poland comes to my mind for I am constantly in contact with those who have access to what is actually going on in that misera-

ble, that crucified nation. At the present time the horrors that obtain there are beyond description as are the horrors in many other countries no less. At least we do know in Poland our brethren are as stalwart as, of course, they should be but as it is difficult to be under the existing circumstances. I marvel at what they are able to be, at what they are able to do, under the frightful conditions obtaining. That is true of Poland. It is surely true of every other stricken Section. We Theosophists, even when we are *in extremis*, we are stalwarts, and I think it is wonderful to know that when Theosophists are weighed in the balance, as all these fine Theosophists have been weighed, they are not found wanting. And upon the basis of their sacrifice, upon the basis of their endurance of unimaginable horrors, will arise new Sections, full of fire and life to give to the whole Society a life, a vitality, it has never had before. So do I look forward in the midst of a darkness to the advent of a tremendous Life but we must all do our duty to the utmost of our power. The General Council must do its duty to the utmost of its financial resources and every one of us must help to the utmost of his ability.

STRICKEN INDIA

But I must, at the same time, point out there is as much war in India as in any other country in the world. The famines that have been experienced in the North, South, East and West are equally horrible and unimaginable. Crores of people starve to death at our very doors. While we may, of course, pay homage to the way in which these nations of the West and East are fulfilling their Dharma and are setting a splendid example, we must know that war is in our midst too, horrible war, devastating war, war which kills as many in this country as are killed in the Great War. Some of our brethren have visited Calcutta and other parts

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of Bengal recently and have told us here in Convention of the horrors they have witnessed, and not only of these horrors but of the difficulty of inducing those in authority to try to assuage the situation. There seems to be over that Province a kind of blight of indifference. One does not want to attach blame to any particular section but the blight is there and the people today, as I am speaking, are suffering horrors no less than people are suffering in any other part of the world.

While on the one hand we must endeavour to rebuild the stricken Sections by every means in our power, we must also help to rebuild stricken India, for she has suffered during all these years and is suffering today in a terrible manner, and unless you and I do what we can, as some of us have already been doing what we can, to relieve even in the smallest measure the horrors in Bengal, in Southern India, and in other parts no less, we shall have not deserved help from the great Rishis, and we shall have betrayed the trust which is now reposed in us. India to the rescue of the stricken Sections throughout the world! Yes, indeed, but India no less to the rescue of herself. India to the rescue of the people who are starving without any hope, of the children who are dying in the villages, because there are not enough orphanages for them to enter and to be cared for. Yes, there is much for us to do in India to try to give uplift to these miserable innumerable fellow-citizens of ours.

THE WORK OF RECONSTRUCTION

Mr. Jinarājādāsa has told us how these stricken Sections are suffering. He has pointed out to us that these Sections, or at least many of them, have lost their homes, their libraries, their means for propaganda, and that their members often have no means of livelihood. In some Sections there is no General Secretary and in some cases the Section has practically disappeared. That is where the splendid work of the European Federation comes in, and I think I may say we have done our utmost to strengthen our European Federation. We have given them authority to appoint Presidential Agents wherever desirable, so that they may begin the work

without delay. We have sent money and are prepared to send more money. The General Council has just permitted the issue of blank charters, so that there will be no delay in starting new Lodges. This will result in facilitating the arduous labours of the Committee in charge of rehabilitating the stricken Sections. The work of this Committee, and particularly of Mrs. Gardner and Major van Dissel, is beyond all praise, and I am sure that the European Federation will be the spearhead of a great Theosophical revival throughout Europe. I want you to think with all gratitude of this Federation for the tremendously effective and self sacrificing work it is doing. The Federation knows what to do, and knows how to do it. I feel extremely confident in its management of our work in Europe.

Of course, we are concerned not merely with the stricken Sections, but with those Sections that must arise to help to prevent war in the future, in Germany, Japan, Italy, and in every other country where so far there may be no Section. A Section of The Theosophical Society in a country is a potent safeguard against internal disruption, against international disruption. It is largely because Theosophical work has been so weak in Italy, and still is very weak in Japan, and is practically non-existent in Germany, that we have come to such a pass as we have reached at the present time. How happy we shall be when we are able to welcome again a German, an Italian, or any other Section that may belong to a warring nation. I am equally looking forward to a Chinese Section, and obviously to a Japanese Section. We need them. They need us in order to form Sections. We need their Sections in order to strengthen the Masters' work.

We talk of reconstruction and innumerable plans are given to us. Various Governments in this country have established Reconstruction Committees, mainly consisting of officials and near-officials. Reconstruction must be effected by the people themselves and by their own leaders. I confess I have no faith in these official reconstruction committees which wish to take India more or less as she is and improve her here and there as best they can. I am not expecting any real reconstruction until India is

able to reconstruct herself. The reconstruction we can undertake must be to make Indian citizenship worth while to those miserable citizens who do not care how they are governed so long as they have opportunity to eat. That is the urgency in reconstruction for us, as it seems to me, at the present time.

THE NEXT CONVENTION

Rukmini Devi has been very fortunately envisaging a new Convention to begin in 1945. I do welcome her envisagement with all my heart, and I shall be very glad to receive from any instructed brethren practical suggestions for a new type of Convention, for we cannot look at things which are not practical. But something which is real, something which is helpful, something which can be done will certainly be very welcome for consideration. We must learn Theosophy by doing Theosophy, and those of you who are active in doing Theosophy can tell us how we can make our Theosophy more and more practical.

BE A SPECIALIST

One thought strikes me in this connection. Each one of us sooner or later will have to be a specialist in Theosophy. We have a general birds'-eye view, a general conspectus of Theosophy. That is all to the good. But as we grow we need more and more to specialize, to take some Theosophical theme and see what we can do to pursue it, to make it our own, until we become increasingly independent of books, of study-classes, of lectures, of external organization, and are able to draw Theosophy from within ourselves, to have personal experience of at least some aspect of Theosophy, according to the temperament of the individual. I think that all over the world there should be members intent on trying to prove Theosophy for themselves. I know that is a somewhat dangerous piece of advice to give, because a number of people will take up some line of study in Theosophy and will arrogate to themselves all kinds of fantastic and adulatory authority for their utterances. There is a good deal of that type of grandiosity, and it is very difficult to deal with unless those who have it keep it to

themselves. If you say nothing about what you know from inner vision, if you understand and keep it in your heart, you are a very wonderful person indeed, and are not only sane but wise to a very considerable extent.

I do ask you who are keen and enthusiastic to see what you can do to acquire genuine personal experience for yourselves. Study is not enough unless it is followed by experience. We owe an infinitude of Theosophical teachings to those who have had personal experience of the truths of Theosophy. H.P.B.'s supreme value was her personal experience. Dr. Besant's supreme value was her personal experience. Bishop Leadbeater's supreme value was his personal experience. We cannot hope to emulate these fiery pillars but at least we can begin with a few embers and try to blow them into a tiny, even though temporary and insignificant flame.

This New World Convention at Adyar I dare not envisage at the present time, but obviously we must shake the kaleidoscope of Theosophy so as to present a picture of Theosophy as it will be needed in the New World. Mr. Jinarājadāsa is quite right, if I may be permitted to say so, in saying that we need new presentations, the old wine in new bottles, or the old old wine bottled perhaps a little differently. We need that most urgently and we have to adapt that Theosophy to the changing world, so that it may be a changing Theosophy for the world which itself changes.

INTERDEPENDENCE

Then, as Mr. Jinarājadāsa also hinted, we must know what are Theosophy's peace terms for the world. I am more afraid of peace than of war. The war is coming to its conclusion, even though delayed. We know the Forces of Light are bound to triumph. We do not feel quite so certain as to whether Righteousness will prevail at the Peace Round Table if there is a Round Table at all, and whether there will be a healing of the wounds of the world and the revitalization of the stricken nations.

I am going to say to you something which is a contradiction of what I ordinarily say generally. When I stand on a platform I speak of

India's freedom and independence and I generally only have to pause a little to receive great applause. Now I feel inclined to substitute for "independence" the word "interdependence." The world is shrinking. Every nation is more dependent on every other nation than ever before. We ought in a measure to be dependent on our brethren. I do not think it ought to be necessary for India to pass through a period of isolation when the rest of the world is advancing into a period of comradeship with all nations.

Then I am going to say something which may cause a shiver up and down the spine of Dr. Bhagavan Das. He has been suggesting to us, as far as I can understand, that in the immediate future we must not forget the head, whatever we may do about the heart. I put it the other way. We must not forget the heart whatever we may do about the head. I would venture to say that heart education is far more important than head education.

STRAIGHT THEOSOPHY FOR YOUTH

We need the presence and the inspiration of youth at this new Convention at Adyar in 1945. We old people must see to it that young people can come to Adyar. We have pockets and usually put our hands into them less to extract anything than to see that nothing comes out. Now our delegates will put their hands in to take a little out for the young people to come to Adyar. We need young people at Adyar to plan with us the new Theosophy and The New Theosophical Society, for in the coming years they will be working in the world.

A final word and, of course, I am talking to the whole world and to all my brethren everywhere. We must be able to disentangle the essential vital straight truths of Theosophy from all the accretions, however true they may be, which have grown around the essential truths. Some of us believe perhaps a great World Teacher will come into the world as He never came before. Very likely it may be true. We must not put that in any sense whatever as a condition of admission of people who wish to join The Society. We may have ideas with regard to the Masters and the Esoteric School, advancement on the path, etc. These must not

be set forth to be conditions of real membership of our Society. With regard to many other activities, say the Liberal Catholic Church, we may think that is the true Christianity, but we must remember that there are other forms of Christianity. Without doubt we must clear the approach of Theosophy and The Theosophical Society so that anyone who believes in Brotherhood and accepts our three Objects feels that he is at home in The Society whether or not he believes in Karma, the states of consciousness, Reincarnation and all the other orthodoxies that seem to us so important. They may be true. He may come to believe in them later on, but let him come of his own free will supremely on the basis of The Society's First Object. So I would ask you to stress simple, direct, straight Theosophy on the appeal of which so many of us joined. Do not crush anyone who aspires to membership under the revelation of the knowledge, the wisdom, or the truths you may happen to know. Let him be free and let The Society be free for him to discover what he can and revel in it.

CONCLUSION

Well, brethren of the International Convention scattered throughout the world, I feel a tremendous wave of brotherly affection surging through me. Even though I am a temporary President, here today and fortunately gone tomorrow or on some other occasion, still I am the vehicle, the focus, for much of the Theosophical work, and I hope and pray that I may be in some measure the vehicle for the Elder Brethren, that They may use me a little as They use so many of us to guide and direct us along the paths of Brotherhood. And I, therefore, venture to invoke upon us all the Blessing of these Great Ones, Those who revealed a new Theosophy to a waiting world, Those who are the true Founders of The Theosophical Society, Those who are ever the Guides and Inspirers of the world; I pray Their Blessing upon us that we may go forward into a new year of dedication and of service to our fellow-men.

I declare the International Convention rightly, properly and duly closed.

CORRESPONDENCE

[Two more letters on the Watch-Tower notes of August 1944.
The first letter appeared in our January issue, page 93.]

II

IS THE T.S. STILL THE SPEARHEAD FOR BROTHERHOOD?

THE following was enacted recently by a couple walking past the door of the Theosophical Centre in Chicago:

She: (pointing at the Theosophical Sign) "What's that? What's The Theosophical Society?"

He: "Oh, they believe in some sort of spiritualism."

If what other people think of us is of little importance, then this article will have little purpose. If, however, what people think of us reflects not simply their attitude towards us, but our attitude towards them, then an unbiased analysis into causes and effects should prove fruitful.

Sixty or seventy years ago, a couple passing by a Theosophical Lodge might very well have engaged in pretty much the same conversation as the couple mentioned above. The probabilities, however, are that the remark would have been uttered with considerable disdain and perhaps some invective.

It is interesting to note that The Theosophical Society during the past 70 years has succeeded in being "accepted" by the general public. Although our views are as strange to most as they ever were in the past, we are now tolerated. It has become recognized that we are a well behaved group and not in the least bit dangerous. No longer can you read magazine articles by leaders of thought, scoring Theosophy as in the old days.

Is this an achievement? Personally I think it is indicative of failure. It is a sorry commentary that after 70 years we are still associated

with spiritualism. Let anyone who is interested in discovering for himself what the outside world thinks about Theosophists, conduct a personal survey. He will probably find that, apart from the big majority who "don't know," he will get a grand variety of opinions such as: Theosophy is a religious cult; they believe in astrology; in reincarnation; in spiritualism; in Mahatmas possessing strange powers; they are grass-eaters. All kinds of strange replies will be received—everything, practically, except the ONE thing that The Society stands for—UNIVERSAL BROTHERHOOD!

Isn't this dismaying? Perhaps a little frightening? I have mentioned that the world recognized the fact that we are a well behaved group. I wonder whether we are not *too* well behaved. Have we, perhaps, not been too meticulous in keeping ourselves beautifully unsullied by religiously refusing to commit The Theosophical Society in venturing any opinion on any matters, even those that concerned our cardinal principle of Universal Brotherhood?

Because of The Society's strict rule of Neutrality, it has had, perforce, to remain silent and aloof from all that has happened recently in the world, while every principle of Universal Brotherhood was being flagrantly and unbelievably trampled underfoot.

Is there not something pitifully incongruous about this? The movement that pioneered the idea of the Universal Brotherhood of Man sits on the sidelines in splendid isolation while the greatest struggle in the world's history between the powers of light and darkness is being waged. The movement that champions the Brotherhood of Man, stands immovable still, while the world passes it by.

The neutrality of The Society may have been necessary in the early days, and more especially, perhaps, while Dr. Annie Besant was pursuing her political activities in India while President

of The Society. The question we must ask ourselves is—is it necessary *today*? Is it not more of a retarding influence than a help? Should we not bring ourselves up to date?

A tremendous lot of things have happened and violent changes taken place. Does our FIRST PRINCIPLE, as it stands, fit into the framework of the world of today as well as it did into the framework of the world of 1875? In that so (seemingly) very distant past, it was a decidedly forward, perhaps even radical step, to "form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour." After nearly three quarters of a century which has culminated with the pronouncements of the Atlantic Charter, and the inescapable Soviet "experiment," are we still satisfied just to "form a nucleus. . . ?"

I have the temerity to make so rash a proposal as the disturbing of the wording of our First Principle, first because Dr. Arundale himself made such a proposal a little while ago; and secondly, and principally, because I have derived both the courage and inspiration to do so from Dr. Arundale's Watch-Tower article in the August 1944 issue of THE THEOSOPHIST. This, to my mind, is the most important piece of writing that has appeared in our Magazine for a very long time. I have to use restraint to refrain from describing it, in the popular American manner, as *terrific*.

It is often misleading to quote from an article, especially an article of this type. Nevertheless, the temptation is too great. Says G.S.A.: "Are the foundations (of The Theosophical Society) as complete and as strong as they should be for my present usage? Are there other landmarks to be added? Are the original landmarks to be modified, enlarged?"

Let us apply the modern science of semantics to the First Principle of The Theosophical Society. "To form a nucleus of the Universal Brotherhood of Humanity. . . ." The implication is something that is partially static, connoting limited movement. The use of the word "form" in conjunction with the word "nucleus" implies action up to but not beyond the point where the nucleus (limited to a centre of development) has been formed.

Surely every vital member will agree with Dr. Arundale's constant plea that we members must be *pioneers*. Then surely The Society must pioneer to at least the extent that it did in 1875 when it sprung its (then) radical concept of Universal Brotherhood upon a world that has since literally leapt forward, or perhaps we should say, has been booted and scourged forward by the ruthless whip of war and chaos.

My proposal is a simple one. I would enlarge the scope of our ideal of Universal Brotherhood as at present contained in our First Principle. I would widen the horizons, slough the restrictions that now confine us to a mere "nucleus"; I would vastly stretch the goal of our endeavours.

No matter how much we work for brotherhood individually as members, it is high time, it seems to me, that *The Society* cease to hide the light of its brotherhood ideals under the bushel of 1875, and come out boldly, clearly and unequivocally as champions and promoters of Universal Brotherhood.

I would like to substitute a positive attitude for one that has become negative (due to the passage of time and events). I would like to change the present partially static implication of our First Principle to one that is mobile, has life, is unrestricted. There are many ways, simple ways, in which this change could be effected. For instance:

"To Promote the Universal Brotherhood of Humanity, etc., etc." This alteration while it is, admittedly, an addition, a new landmark, perhaps, it should be noted that *only two words replace the five words stricken out!*

I would like to forestall one objection that is sure to be voiced against the above proposal. Namely—the important work that The Theosophical Society is doing on the inner planes. I am quite sensible of that, but I do not see why that fact should prevent The Society from enlarging the horizons of its good work in the physical world.

Think for a moment of the probable results of The Theosophical Society becoming a dominant, vital influence in the world for Universal Brotherhood, instead of merely an unknown, inactive, although albeit, highly respectable and dignified figurehead.

Think what it would mean if instead of being associated with spiritualism and "grass-eating," The Theosophical Society became known as *actively* championing Universal Brotherhood. What would happen? Many thousands (I predict) would join our Society. There would be an infusion of new blood, new vitality, new enthusiasm. True these members would not be drawn because of their interest in Occultism, Astrology or Spiritualism. They might or they might not later become interested in a deeper study of the Ancient Wisdom, but through their infiltration The Society would receive a dynamic impetus that might make it the *real* (physical) world force that so many of us hope it will be.

While my mind is somewhat obtuse on matters of a legal nature, it seems to me that a change of our First Principle along the lines suggested would vitiate the neutrality of The Society on any question that involved the violation of "the Universal Brotherhood of Humanity." (We would still have to be neutral on such matters as vivisection.)

To those who are afraid (used advisedly) of involving our Society by pulling down the bars of neutrality, I would like to say this: Has it occurred to you that we may indeed be *involving* The Society by our Neutrality? By deliberately standing aloof, withholding action or even an opinion on a matter vital to the principle of Brotherhood, we may be definitely *involving* The Society, by giving the impression that we are belying our trust.

I want to say precisely what Dr. Arundale wrote in his August 1944 "Watch-Tower" article. "... I do not for a moment regard what I have written as a subtle undermining of the foundations of Theosophy and of The Theosophical Society." In fact I quite unashamedly confess that I do want to get The Theosophical Society *involved*—yes, inextricably involved—in Universal Brotherhood. A. H. PERON

III

Thank you for the August "Watch-Tower" in the limited issue of THE THEOSOPHIST of that month.

I am not sure that you need have apologized for any "Challenge," for what you put forward in a very striking fashion under the cross-heading: "Theosophy of the Heart" on page 264—near the end. I do so agree that we have often—far too often—ignored to a large extent these clear implications of our Theosophical teachings! We do care for head-knowledge—that is entirely to the good—but tend to forget sympathy and compassion.

Yesterday, I read in a book: "But for Shakespeare—for any poet—insensitiveness is a sort of death." The "man (Macbeth) must harden himself" for further crimes etc., and against terrible dreams and visions of the murdered Banquo. "I have almost forgot the taste for tears," Macbeth says at one stage in his career. For any Theosophist, too, "insensitiveness is a sort of death."

Lots of us seem to be insensitive to lots of things that do not immediately touch us! More's the pity, for this is one sure way in which we not only live our Theosophy, but also *enact* our Theosophy to become alive to us!

We can, as you stress, be compassionate in thought when we hear of suffering or cruelty. Many of us refuse to hear of any acute suffering because it makes us uncomfortable. "We can't bear to be told about it; we can't bear to think of it! It's too dreadful!" How we miss a chance to react at least in thought in a useful and healing way!

One, Druidic Triad (in the Welsh traditions) speaks of a qualification (needed for spiritual attainment) as a "love as far as necessity for it exists." There is a universal necessity! Also, there's a Druidic saying: "There is no spirituality except in compassion for every living thing." Can't that also be translated as: "There is no Theosophy but in compassion for every living thing"?

There is little Theosophy for me (relatively speaking, of course) outside that which is real compassion for every living thing, even though I may only know the merest A.B.C. of that Theosophy, and have yet to learn some words of that great language!

D. J. W.

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General Secretaries and National Journals

Argentina: Señor José M. Olivares—Sarmiento 2478, Buenos Aires; *Revista Teosofica Argentina*.

Australia: Mr. R. G. Litchfield—29 Bligh Street, Sydney, N.S.W.; *Theosophy in Australia*.

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United States of America: Mr. Sidney A. Cook—Olcott, Wheaton, Illinois; *The American Theosophist*.

Uruguay: Señor Enrique Molina—18 de Julio 1333 Sala F, Montevideo; *Revista de la Sociedad Teosófica Uruguaya*.

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

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British East Africa: UGANDA: Shree Kalyan Lodge, Secretary, Mr. J. S. Visana, B.A., LL.B.—P.O. Box 54, Jinja.

ZANZIBAR: Krishna Lodge, Secretary, Mr. Jayant D. Shah—P.O. Box 142, Zanzibar.

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Mombasa Lodge, President, Mr. P. D. Master—P.O. Box 274, Mombasa.

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H. P. B. Lodge, Secretary, Mr. E. W. Hermor—45 St. Clair E. Ave., Toronto, Ontario.

China:

Federated Malay States:

Japan:

Straits Settlements:

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

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The Theosophical Society in Europe (Federation of National Societies): General Secretary, Mr. J. E. van Dissel—33 Ovington Square, London, S. W. 3; *Theosophy in Action*.

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

World Federation of Young Theosophists: Joint General Secretaries, Mr. John Coats and Mr. Rohit Mehta—Adyar, Madras, India.



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.]

A PILGRIM'S PROGRESS

AFTER prolonged thought and deep meditation, I have come to the conclusion that in the present condition of the world the paramount duty of the present President of The Theosophical Society is to concentrate all his available energies on being a channel to the average individual of the Theosophy he most urgently needs in his daily life in order to help him on life's present difficult way.

The President's two predecessors have indeed been the kind of Presidents their times demanded, giving to the world that aspect of Theosophy most appropriate to the helping of humanity.

The present holder of the office must be the kind of President the present times demand, and I feel constrained to the conclusion that while those so disposed should continue to inspire the many types of Theosophy now available, some working through one type, others through other types, the type of Theosophy appropriate for me as President to offer must be that simplest, most direct form which will definitely help the average individual where he is to meet with courage and with peace his worries and his troubles, his anxieties and griefs and sorrows.

I call this Straight Theosophy, not the Theosophy which may be straight for me, but the Theosophy which will go straight to his heart and comfort him. This indeed is the Theosophy of the Heart, as also there are the Theosophies of the Head and of the Will. And there is but one Theosophy.

If I am as soon as possible to be ready with the many aspects of Straight Theosophy, I must concentrate upon them to the exclusion as far as possible of the expenditure of my energy upon other facets of Theosophy, such as the Esoteric School, the Liberal Catholic Church, Co-Freemasonry, the Bharata Samaj, and all other specific presentations.

The whole world most urgently needs this Straight Theosophy, and the present President must, he feels, be among those who are intent on supplying the need in the fullest possible measure.

It is, therefore, my intention to reduce to a bare minimum my activities in the various movements to which I have the honour to belong. Where I can I shall pass on to others all positions of importance which I may happen to occupy. I shall rarely attend or address their meetings, not because I have ceased to be in sympathy—on the contrary there is not a single movement to which I belong to which I do not owe the

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deepest debt of gratitude, and I should be very loath, unless the rules require, to relinquish my membership of any of them—but because I am sure I can best serve that Theosophy which has given them life by ardently helping to send forth far and wide the mother-stream in all her purity and directness.

SUBSIDIARY ACTIVITIES

All honour to those who alike in sunshine and in storm support with a great loyalty this, that, or the other facet of Theosophy. We need such members and we need them to remain stalwartly at their posts. It may well be that neither Theosophy nor The Society can do without their expressions through the Esoteric School of Theosophy and any other subsidiary activity, let the iconoclasts say what they may. I stand for them and for their great service to our world-wide cause. But they all are subsidiary activities, and must ever be subordinate and tributary to the great Stream which was when they were not.

I feel that now my allegiance is supremely due to the great Stream itself, and I want in my own way to concentrate on it almost exclusively. I kick away no rung of the ladder by which I am ascending from darkness into Light, but must I not at present, I say, concentrate on the ladder itself with little reference to its rungs? The two great poles of the ladder can be joined by any rungs, but where would the ladder be without its poles?

What kind of Theosophy should come from the Heart of Theosophy to hearten the average individual as he seeks the Light in the midst of all dark clouds must, of course, be determined by the call of each individual case. There is very much to be done by way of clarifying this Theosophy of the Heart and of equipping eager Theosophists with the compassionate power to go straight to the hearts of those who feel desolate and helpless. In due course, with the help of experienced brethren, I shall hope to submit the necessary clarification and equipment.

But the principle stands, at least for me, and I must take steps without delay to free myself for this special work. Each of my fellow-members will know well, I am sure,

what he has to do at the present juncture. It should, I hope, be obvious that the great tributaries to the main stream must be maintained in all possible vigour, yet there may be some members who after anxious consideration deem that they too should become devotees for the spread of this Straight Theosophy. If so, I shall be glad of their co-operation. But it may be that not one of them, or only a few of them, can be spared for this special work. Each of us can but do his best, alone or in the midst of numbers. But each one of us must be sure he is at his post, even though not always at the same post—faithful unto death.

I am clear, very clear, as to my duty as President of The Theosophical Society in these devastating times, though it may well be that some very special duty cannot be ignored, since I may be the only person equipped to perform it. This is the only saving clause. Otherwise, as at present advised, there must be the least possible exception to the concentration of my energies.

I must add that under existing conditions, which by no means will necessarily be changed when a real Peace begins, and from my experience as President during the last eleven years, it is neither appropriate nor possible for a single individual to be in charge of two such important offices as, let us say, the Presidentship of The Society and the headship of the Esoteric School of Theosophy, or any other headship for the matter of that.

I am well aware of the fact that Dr. Besant, my predecessor, combined both offices and others as well. It is not for me to sit in judgment upon my Teacher. But I repeat that such combinings must not be for me under existing exigencies, and that as far as possible I must of my own volition relinquish any headships I may have, though I am not called to relinquish any membership. There is only one office for a President—the Presidentship, and so long as present conditions last he should be ready to resign all major offices in most other movements the moment his election is declared.

This does not make him less free to express himself according to his temperamental inclinations, but only the more free to fulfil the tremendous duties to which he

has been called by an entirely voluntary act of exclusive dedication.

In any case, I am representing myself alone and in my official capacity only. I see my duty to The Society as I have been describing it. But I hope I need hardly say that to every member is perfect freedom of thought and action within the three Objects of The Society.

I have laid emphasis on the heart of Straight Theosophy as concerned with the individual and what I may call his personal needs. This is the Theosophy which in my judgment matters most for me in these days. But there is the individual writ large in his faith, the individual writ large in his nation, the individual writ large in terms of the whole world. I must not forget the Straight Theosophy which shall, in lightning flashes of utmost simplicity, make his faith real, his nation real, the world real.

THEOSOPHY OF THE HEART

There is the Theosophy of the Heart in regard to each of these. I must seek it. I must find it. I must apply it. Every individual is an individual plus, for his very individuality is world-wide and indeed much more, as it is also nation-wide and faith-wide.

Just as I must try to convey to him the revealing truth, the healing truth, about his griefs and sorrows, so must I try to convey to him the revealing truth, the healing truth, about his faith and his nation at least. Not all the fundamentals of them, but just the heart of them as may appeal to him, help him, renew in him his courage and his conviction.

The peculiarity with most of our Theosophic literature is that we have begun with the most terrific complexities, descending through complexities of decreasing awesomeness until at last we reach the haven of *At the Feet of the Master* or of some similar simplicity. Ought we to have begun with the simple elements before taking up the degree and post-graduate courses? I do not altogether feel in a position to judge, though I know where my inclinations would lie. But I feel very sure that nothing is more needed in these times than straight and simple truth, than straight and simple Theosophy. Most of our literature belongs to the

Theosophy of the Mind and has its rightful place there and its urgent work. Is there enough in our literature of that Theosophy of the Heart which he who runs may read—not mystical, but simple, everyday, a veritable A.B.C.?

Just as an individual must be equipped triumphantly to meet his personal dark-nesses, so must he be equipped triumphantly to fulfil the simple and vital implications of his faith, his nationality, and of the world in which he lives. He can be helped to do this through Straight Theosophy, which will lead him to the heart of his faith, to the heart of his nation, to the heart of the world.

I must seek the nature of this Straight Theosophy and vivify him with it. In other words, I must seek to identify myself with the heart of his faith, of his nation, indeed with the heart of the whole world. Then will my heart reflect these other hearts and go forth to his heart in glowing understanding, identity and in healing power.

How wonderfully Theosophy helps us to achieve this miracle, for it is the heart of all hearts, and he who seeks a heart—be it of an individual, or of a faith, or of a nation, or of the world—shall find it in the great Mine of Hearts.

GREAT THEOSOPHY

What is the heart of each great faith and nation, not any artificial heart constructed by man to suit his convenience, but the real heart—the heart which began to beat as it entered upon its mission in and to the world? Has a Saviour revealed it? Has some great personage declared it? As the ages have passed, has its nature become gradually disclosed? What is the splendour of the heart of Hinduism? Is it realized that Hinduism has a heart—simple, splendid, compassionate, truth-revealing, which so many Hindus of today have hardened and contracted and have blasphemously made exclusive and cold? Is it realized that every faith has a heart of similar beauty, which is similarly outraged by those who are supposed to worship it?

I must seek to identify myself with greatness wherever and howsoever it exists, for only by rising in terms of his own nobility

can an individual shake himself free from all the woes that may afflict him.

Straight Theosophy must therefore mean Great Theosophy in terms of the individual, in terms of his heart, just as there are great Theosophies in terms of the mind and of the will. But the whole of Theosophy is a magnificent exposition of the Greatness of Life and Growth, be the terms what they may.

Hence, my Straight Theosophy is the illumination of the individual for comfort, for courage and for understanding in terms of his intimate self, his faith-self, his nation-self, his world-self, not in complexities but in simplicities, not indirectly but directly.

And it becomes clear to me that my Straight Theosophy must as far as possible be experienced Theosophy, not hypothetical or theoretical or intellectual Theosophy, but a Theosophy of the pulsating heart, that is to say a Theosophy which is direct experience, though not necessarily my own, and not a Theosophy repeated parrot-like from books or teachings.

TRIUMPH OF STRAIGHT THEOSOPHY

It is good to pass on teachings in the truth of which one profoundly believes, even though one has not assimilated them, and great help may thus be given. But there are times when experience alone can help, and such times occur more often than not as we travel along the road of the Theosophy of the Heart.

So often, for the helping of an individual, the helper and the helped must become one person, and this is impossible without an experience on the part of the helper.

The supreme achievement and triumph of Straight Theosophy is when a friend travels along with his Straight Theosophy into the very heart of his friend and blends his consciousness with that of him to whom he goes.

In trouble and in sorrow there are doubtless occasions for two people, but there are many more occasions for the uniting of the two into one. From my own somewhat varied experience I know that the more often I can blend my consciousness with suffering, the more I can become greatly one with it, not to be overwhelmed but to exalt, and the more I can help and myself be helped by the

suffering which I have by no means vicariously experienced.

I hold that in this way we can vivify Theosophy and our membership of The Theosophical Society as in no other way.

It is not enough to know more. It is not enough to sympathize more. It is not enough to spread the glad tidings of Theosophy. We must not only take our Theosophy far and wide. We must also draw the ever-living Theosophy that is more everywhere else than within our own limited frontiers into ourselves that we may receive as we give. We take our Theosophy forwards. We receive our Theosophy from far and wide.

To help Theosophy to fulfil its function as we move onwards from the old order to the new, we must make it alive in the hearts, in the minds, and in the wills of men.

There will be those of us to concern ourselves with making it alive in the minds of men, in the wills of men. I find part of my duty to lie in trying to make it alive in the hearts of men. I would submit there has been much neglect of this heart presentation, especially along the lines I have been suggesting.

Theosophists have to learn to become practical psychologists of the heart, not in terms of a theoretical science but in terms of a practical experience, so that their psychology does far more than to dissect, it stimulates the principle of identity underlying all life, which means an identity of experience based upon a unity of nature.

There is but one heart in the world, though with many valves. We share that heart and die when others die, live when others live, suffer when others suffer, rejoice when others rejoice.

Theosophists must seek to know the Theosophy of this Heart, so they can glorify alike the light and the darkness between which swings the pendulum of growth.

I shall be glad, of course, to receive heart-felt views on what I have been writing, but I am going to act upon the startling innovation of not publishing the names of those correspondents whose opinions I print. I do not want my readers to be impressed or influenced by the name of the correspondent but by the intrinsic worth of what he or she

says. So I hope I shall be forgiven if I cast over all correspondence the veil of anonymity.

THE POWER PRESENCE

I have already laid great stress on the healing virtues of silence, and I want to emphasize these virtues in another way. If I go to visit a friend who is very ill, I must not go to satisfy myself or even to satisfy him. I must take him a gift, and the finest gift I could bring will be my Presence, not an empty presence, not a vocal presence, not a sorrowing presence, not even a sympathetic presence, but a Power Presence—a presence suffused with such silence-power as I may have been able to derive from my harvesting in Heart Theosophy, in Mind Theosophy, in Will Theosophy. These must all be at work in my Silence-Presence, be I conscious of them or not. But they will find their channel through the heart and drench my friend with all they can give of peace and light and comfort and courage, and stir that heroism so often displayed by those who are on the threshold of a great release.

It does not so much matter whether my friend is or is not able to sense the nature of my loving gift. So much the better if he can. If he cannot, the gift is still at work to serve him with all its power. I must not go to him empty-powered, without a full consciousness of the nature of the healing ingredients at my disposal and how best they can be used. I pour them out heartfully, whencesoever they may have emanated. It is the heart touch I have to give, and I give it—the touch of fire, of burning away obstacles, of laying bare for comfort the wounds that may heretofore have been inaccessible, the warm glowing of an identification of spirit than which no ingredient constituting my gift is more potent or more peace-giving, taking away all those fears of the unknown, if such should exist.

I say to my friend in effect: "We will travel your road together. We will be companions on your way, even though I may have to return awhile to the world you are being allowed to leave." This is the great identification, or at least the heart of it.

But it is by no means of supreme moment whether or not I am able physically to be present at his side in the physical world.

The same gift can be taken all over the world non-physically no less. As I write these words, I am in regular attendance on a very dear friend of mine thousands of miles away and I have a vivid memory of the value of the gift I take. We must surely all have the same experience from time to time.

It is, of course, as much receiving as giving. No one can give without receiving, and I would fain believe that in this service of the Theosophy of the Heart, this Straight Theosophy, we receive beyond all giving. The disparity between the two makes one feel almost ashamed.

PAIN NOBLY BORNE GIVES STRENGTH

In one of his books, Mr. Jinarajadasa has the following most relevant passage:

"If a person will rightly exercise his reasoning faculty or his intuition, he can acquiesce in pain, not in any weak-willed way but with a profound spiritual quality. Take the case of the Christian who believes in God so deeply that whatever happens he says: 'God's Will be done.' Though he is crushed, he affirms with his inmost intuitions that all is well and says: 'The Lord giveth and the Lord taketh away, blessed be the name of the Lord.' It is that same acquiescence in pain which results when you study the great Law of Karma, of action and reaction, of sowing and reaping. After you have studied the Law of Karma as Theosophy teaches it to you, you begin to realize that justice rules the world. Then both through your thinking and your feeling you realize that love is at the heart of everything.

"Suppose a person is full of agony on a bed of pain, and yet has the sense that either his pain is due to his Karma and therefore is right, or it is the will of God and therefore there is loving-kindness somewhere in the pain; as a result he releases striking spiritual attributes within him while he suffers the pain. It is through pain that constantly we discover the larger Self.

"That is the case with every pain if nobly borne. You break down the limitations of your little self and discover the larger Self. Through pain once again if nobly borne, you can radiate tremendous strength. You would hardly imagine that a man on a bed of pain

could radiate strength. But I have been through hospital wards when I have been oppressed with the problem of my little self, and as I have looked at those beds of pain or been present when the wounds were dressed, my pain has lifted, and I have gained strength with which to do my work in a fuller and grander way. From one who did not know he was radiating strength, I received the strength of which I stood in need. Pain nobly borne is one of the most inspiring things, both to the one who is suffering and to those who are round him. One poet has very strikingly given the signification of pain thus nobly borne.

Sorrow was there made fair,
 Passion wise, tears a delightful thing,
 Silence beyond all speech a wisdom rare;
 She made her sighs to sing,
 And all things with so sweet a sadness move
 As made my heart at once both grieve
 and love.

"Pain can draw out of the beholder a sympathy that is so spiritualized that it leads him into other divine virtues. Therefore, pain has indeed a use for us, and that is to show us things as parts of one Spirit.

"Mental and emotional pain can have the same spiritualizing quality. One of the greatest griefs possible in life is the loss of those whom we love. When that happens again and again, the question is asked why God should take away from us those we love who are so absolutely necessary to our life. The answer is this, that God never takes away from us anyone we love. He only takes away from us the non-eternal part which we love. None of those we love die. It is not they who die; it is we who die to them.

"If we look at the problem from that angle, then we shall be able to understand the mystery of spiritualization. If you love another and all the time you see him only in terms of his mortality, in terms of the things which change, the smile, the tender glance, the touch of the hand, all the things which are merely a reflection in matter of the things of the Spirit; if you cling to the reflection; if the tone of voice becomes to you more and more the person; if his bodily presence, the mere magnetism of his physical body becomes

for you the soul; then slowly you begin to see less of the real soul and more and more of his temporary garment. And when he 'dies,' as you say of him, no change comes to him. He is still what he was; only, when his body of flesh dies, the great change is in you, because you have thought of him wrongly, and when the mortal part of him is dead, he is dead to you. But the whole problem of true loving is to see the beloved as the Spirit. That is the glory of loving, to be given the opportunity of a wonderful vision of spiritual things, to see the one whom we love as the bringer of a great blessing, as calling out from us capacity after capacity for sacrifice.

"If he can be all these things, surely he is the Spirit and that Spirit can never die. He can reveal himself to us only in the flesh, but the flesh is only the mirror to reflect to us his divine nature. If only we could so understand, then there can be no death of anyone whom we love. If when your beloved puts aside his body of flesh you say: 'My loved one is gone,' you have never truly known your loved one, even when you thought you loved him. You knew only the mortal part of him.

"You will find that sometimes death gives you a greater sense of reality of the one whom you loved, that just because the temporal qualities of mortal flesh and all the trivialities of life are removed from your conception of him, he stands out more luminously.

"What is necessary is not to grieve over death, but to try to think of each we love as he was in his happier, most loving moods, when he was all that was ideal, for everything ideal in one we love is just a partial expression of the divine nature within him."

* * *

I do not apologize for quoting at length a passage which for me is a beautiful and very true exposition of the Theosophy of the Heart, a piece of my Straight Theosophy.

But all this has to be lived and projected into life. We have to learn to scintillate it so that it may become a kind of spiritual injection into the very blood-stream of those in need of us, but of whom we are in no less need, who can give to us in richer measure than we can ever hope to give to them.

We may be at work in individual cases, or in groups of cases, or by means of a general outpouring of Straight Theosophy, the Theosophy of the Heart, let it find its target as it may. There is a vast field of endeavour in this particular sphere. Almost virgin soil has to be sown with Theosophic seed. And in this field it appears to me to be the duty of the President to work at least for the time being. I think his work is necessary here for the health and wellbeing of the whole Society, whatever work may be also vital elsewhere.

SERVICE OF HEALING

I hope it may be possible in course of time to establish and make contact with a number of healing groups which will meet partly to cope with the general needs of healing and partly to take special cases and act in emergencies.

The general technique will be on the basis of self-preparation along the lines I have been outlining, for no individual will be suitable for membership of a healing group who does not study and practise the science of healing as I am endeavouring to understand it.

These groups will be in charge of healing in their respective areas, and their existence should be known to the general public as soon as through a certain amount of practice they become ready to function. They must be used, or the power that one hopes may flow through them will atrophy. They must be an ever-flowing stream of real healing, and to heal an individual is to cause him to become abidingly happy. I hold there is no other healing worth the name.

This part of the programme requires the most careful consideration, and it must un-

fold very gradually. Obviously, young people are best fitted for this type of service, for their magnetism is generally pure and finely impersonal.

The gatherings of such groups will be characterized by the utmost brevity consistent with thoroughness. It takes an infinitesimal amount of time to release the necessary force once the habit has been acquired, and only short, sharp words of power are required to coordinate the members of the group so that they act as one.

I shall write further on this matter as opportunity offers.

DEDICATION

And now let me, too, bow as my two noble predecessors in office have bowed, before those Elders whom most Theosophists acclaim as the Inner Founders of our Society. We may differ as to our acceptance or rejection of teachings and advice declared to have come from Them. But we do not differ as to our allegiance to Them, our gratitude to Them, our wholehearted dedication to Them.

It is as if in answer to a call from my allegiance, my gratitude and my dedication, to Them that I feel impelled to tread my Presidential way as I have been outlining, at all events for the present. I am sure that every member who believes in Them is ever hoping that his service to Theosophy and to The Theosophical Society finds approval in Their eyes. So do I hope, and in such spirit do I strive.

James A. Arundale

STAGES IN THE PILGRIM'S PROGRESS

The President's orientation to Straight Theosophy as expressed in this (April) Watch-Tower has been emerging into the foreground for many months past as the following stages indicate: Stage No. 1—A sense of call throughout 1944. Stage No. 2—The Watch-Tower in the August 1944 *Theosophist* stressing a movement to a more virile occultism for the newer world and shifting the emphasis from study to service—an editorial which evoked both favourable and critical comment. Stage No. 3—The Presidential Address, 1944, delivered at Benares and published in the February *Theosophist*, 1945, as "A Call to Greatness." Stage No. 4—A Talk to a group of friends at Adyar in February published in *The Theosophical Worker*, March 1945. Stage No. 5—"... It appertains to the President," the Watch-Tower in the March *Theosophist*, 1945. Stage No. 6—The Watch-Tower in this issue.

THE WORLD TEACHER

GEORGE S. ARUNDALE

MANY, many years ago our late President proclaimed the coming of a mighty spiritual Teacher, invoking Him to heal a stricken world in a vibrant call worthy to reach His ears and thus to play its part in fulfilling the Law of His Coming.

A partial revealing of His Advent seems to have taken place about two decades before her passing, creating a definite impression upon numbers of people throughout the world, and giving His herald a potent spiritual strengthening from within for part of her own great mission—the awakening of India for the saving of the world from the catastrophe through which, alas, it is passing for the past five years.

And all move **INNER**
As made
and lo-
ure, India was awakened, but
nor Britain was able to rise
“Pain of the opportunity then offered to
thy the Spiritual Guardians of the
in; the opportunity of which Dr. Besant
ain, consecrated to be the voice and agent.
Already one war was about to shatter the
world, but yet another war could not be
prevented. Its ghastly horrors could not be
avoided. Into a grim and awful darkness
the whole world had to descend once more
and to endure agonies such as it has never
suffered before, not even in the great war
immediately preceding.

The Light that shone just for a moment in the days when Annie Besant, prophet of the coming times and builder of the coming age, was in vain calling to Britain and to India to unite their respective greatnesses in a common and splendid brotherhood for the service of the world—that Light temporarily lessened in intensity, probably to await the even more poignant Cry which was to come because the golden voice of the prophet-builder sounded in vain upon western and eastern ears which should have been, but were not, all eager to hear.

Today all who love the world yearn for its healing as rarely have yearned those who at

other times sounded the agony of earth at the gates of Heaven.

The call that Dr. Besant incarnated when the world was indeed in darkness, but not yet in the blacker darkness which now afflicts it, once more arises from the stricken creatures of God that they may be healed of their unendurable distress and live in a world purified of the dreadful disease of fratricide, in a world of free, happy and brotherly peoples.

The call is surely being answered—how, I do not know. But the Elder Brother of the world will cause His healing Light to shine upon this world of His as it lies at His feet despairing and impotent.

The Blessing of His Light shall raise it from the ground if it will but open its desolate heart to His Sunshine, and a new world of universal Brotherhood shall come if there be those ready to people it and to guard it against all attack.

As the Lord spoke through Jesus, as God spoke through His Son Muhammad, as the very Greatest have from time to time succoured Their world—Sri Krishna, the Lord Buddha, the Lord Zarathushtra, and many others of the mighty Spiritual Company of Elder Brethren, so, perchance, will a Lord of Life speak through a chosen vehicle, maybe in lesser degree through more than one. Or a wondrous influence may drench the world with healing grace, so that the world hears the note of its resurrection and gives it welcome.

It is not for us to speculate. It is not for us to argue and dispute. It is for us to wait and hope and believe, preparing ourselves to hear a Note more beautiful and more compelling than the world has heard for many a century, and to receive the Message be it what it may, and come how it will, treasuring it and pondering over it lest its power of healing pass us by.

The Healing Sound of the Lord shall be heard ringing through the whole of nature, as it has ever rung, as indeed it is ever

1945

THE WORLD TEACHER

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ringing, in the hearts of all that lives, but now as it is rarely heard. Let there be human echoes through which His Word shall be heard, for the times seem to demand that human garb shall be given to the super-human life, so that the life may be clearly heard in the outermost world of physical form.

HEALING THE WORLD

Who is it that answers the call of the world?

Shall we seek to impose upon Him the narrowness of our own limitations? Shall we recognize Him only as His Word conforms to our poor interpretations of it?

Shall we denounce and reject the Word unless it be garbed in forms of our approving?

Shall we denounce and reject Him save as He conforms to our narrow standards for His utterances?

Shall we declare that no Great One can come, for there are none to come—or all have come and gone?

Is not the family of the world one and indivisible, be its forms ever so divergent?

Are there not younger members of the family, and older?

Are there not the highly evolved, the lesser evolved, and the lowly?

Does not the history of the world show forth the spiritual giants, and below them the geniuses, the saints, the heroes and the martyrs, and beneath these the civilized, and then the less evolved, the uncivilized, the savage?

And do we not see around us the serried ranks of those who constitute the kingdoms below the human?

Are the towering splendours—the Men beyond mankind—dead and gone, just memories, voices that now are dumb, Leaders who no longer lead?

There is no death. They live and lead today. They speak, and by the few are heard. They remain the hearts of the faiths. They proclaimed aforesaid.

They are a Company of the Wise, the Compassionate, the Perfect. They inspire the world and cherish it. They are its real Government, the guiding stars of its certain destiny.

Who, then, is the Lord who answers the cry of the world?

He is one in this great Company, one of its noblest jewels. He is the Guardian of the Truth in every faith, and He speaks in the language of the Truth in every faith. He is the Heart of the fellowship each faith comprises, and He is the One Heart of the universal Fellowship of Faiths.

He is a Guardian of the Greatness in every race and nation, and He speaks to every race and nation in terms of its individual greatness. He is the Heart of the brotherhood each race and nation comprises, and He is the One Heart of the Universal Brotherhood of races and of nations.

He is the Heart of the world, the world's Peace-maker and the Awakener of the world's happiness. He is the Father and the Elder Brother of all living creatures.

He is the Light in the darkness of the world, and the Comforter in its weakness and distress. He is the Refuge of all, and when unrighteousness prevails and the Law is fulfilled He comes as the Deliverer.

We say: “The Lord comes. The Lord is here.” We do not mean that He comes in all His spiritual magnificence, visible to the very physical eyes of men. Only for a moment could Arjuna himself gaze upon the ineffable glory of Sri Krishna in His Supreme Being.

PREPARING THE WAY

We mean that He may appoint one or more channels through whom He pours His healing life in the measure that the individual can bear and the world may need. Or he may appoint no specific channels, but bless the world otherwise. The channel or channels may or may not be aware when He is making use of them, may be unconscious of being used, may deny being used, saying that they speak of their own volition.

Yet at all times when the very Great Ones send forth Their Messengers there are some who know who are thus chosen and how and when They fulfil their mission, just as there are always some who herald the near approach of a Saviour with the tremendous words: “Prepare ye the way of the Lord. Make His paths straight.”

That there may be some who will prepare themselves and the world, will seek to make His paths straight, and will be ardent to recognize Him and follow His Light when it shines, and when His Voice speaks, be the medium what it may.

Such preparation is the explanation of my insistence on spreading far and wide the ultimate truths of Theosophy and that spirit of Universal Brotherhood which is the justification for the existence of The Theosophical Society and its membership.

Truth in us can reach up to Him who is the embodiment of Truth.

Such preparation is the explanation of my insistence on each nation and each faith living to the fullest measure of its greatness.

Greatness in faiths and nations can reach up to Him who is the embodiment of Greatness.

Such preparation is the explanation of my insistence on every individual living for himself and towards others to the utmost measure of his goodness—I use the word deliberately.

Goodness in individuals can reach up to Him who is the Lord of Goodness.

All these—Truth, Greatness, Goodness—are straight paths to Him who is the incarnation of them all.

But there is another path—the pathway trodden by those who are in need, the helpless, the hopeless, the miserable, the starving, the pain-ridden. This way leads direct to Him, for He is the Lord of Compassion.

By very reason of their distress the needy can reach up to Him who is the Lord of the needy and of all who suffer.

Let us, however, remember well that truth is Love, that greatness is Love, that goodness is Love, and that the supreme need of the needy is Love.

And let us remember that the Lord who speaks to us is the Lord of Love, not of the love that we know, but of the Love that gives happiness and peace, courage and hope.

How wonderful to hear again the music which has ever sounded forth from Saviour after Saviour, from Elder Brother after Elder Brother, when the world was in need.

How wonderful to hear again a Voice from the Heavens drenching the earth with its healing.

How wonderful, in the magic of the Voice, to rise above all differences of faith and caste and race and nation and colour into the regions of the Universal Fatherhood of God and the one family of all His children—super-human, human, sub-human.

In this outer world we may be Hindus, Muslims, Sikhs, Christians, Buddhists, Parsis, Jews, of any other faith or of no faith. But each of us hears the music of the Lord, be the medium what it may, as if it came from Him whom each holds in most holy reverence. No Elder Brother is dead. The thought is blasphemous. Each is magnificently alive caring for His fold, and for all other folds, too. And when a Voice of Music is to be heard for the redeeming of the world in times when "the decay of righteousness" is great, then does every Saviour strive to attune His people to hear it that they may be redeemed into happiness and brotherhood.

O Lord of Love and of Compassion, Lord of the Religions of the World, come down again to the earth that needs THEE, and help the nations that are longing for Thy Blessing. Speak the WORD of PEACE, which shall make the peoples to cease from their quarrellings. Speak the WORD of BROTHERHOOD, which shall make the warring castes and classes to know themselves as ONE. Come in the might of Thy LOVE; come in the splendour of Thy POWER, and save the world which is longing for Thy COMING; THOU who art the Teacher alike of Gods and men.

THE WORLD RELIGION

[This statement may be associated with the preceding article on "The World Teacher." The statement was agreed upon by the General Council of The Theosophical Society on the 23rd December 1925, the eve of the great Jubilee Convention, at Adyar, and read before the beginning of the first Convention lecture of the series on "The Three World Movements."]

THEOSOPHY, the Divine Wisdom, is the root of all the great religions, living and dead; all are branches of that ever-living Tree of Life, with its root in Heaven, the leaves of which are for the healing of the nations of the world. Each special religion brings out and emphasizes some special aspect of the Truth, necessary for the evolution of humanity during the age it opens, and shapes the civilization of that age, enriching the religious, moral and cultural heritage of the human race.

The World Religion, of which all special religions are integral parts—whether or not they recognize their places in the World Order—declares:

1. There is one transcendent, Self-Existent Life, eternal, all-pervading, all-sustaining, whence all worlds derive their several lives, whereby and wherein all things which exist live and move and have their being.

2. For our world this Life is immanent, and is manifested as the Logos, the Word, worshipped under different Names, in different religions, but ever recognized as the One Creator, Preserver and Regenerator.

3. Under Him, our world is ruled and guided by a Hierarchy of His Elder Children, variously called Rishis, Sages, Saints, among whom are the World-Teachers, who for each age re-proclaim the essential truths of religion and morality in a form suited to the age; this

Hierarchy is aided in its work by the hosts of Beings—again variously named, Devas, Angels, Shining Ones—discharging functions recognized in all religions.

4. Human beings form one order of the creatures evolving on this earth, and each human being evolves by successive life-periods, gathering experiences and building them into character, reaping always as he sows, until he has learned the lessons taught in the three worlds—the earth, the intermediate state and the heavens—in which a complete life-period is passed, and has reached human perfection, when he enters the company of just men made perfect, that rules and guides the evolving lives in all stages of their growth.

These are the Basic Truths of the World Religion, of which all religions are specialized branches; to proclaim and teach these The Theosophical Society was founded and exists.

The World Religion will thus help in preparing the way for the Coming of the World-Teacher, who shall give to the Basic Truths the form suited to the age He will open—the Age of Brotherhood.

The Theosophical Society admits to its fellowship all who desire to enter it, whether or not they hold any of these basic truths, or belong to any religion or to none, since all belong to the Universal Brotherhood of Humanity, of which it is a nucleus.



THE RESURRECTION ADVANCES

(By Airgraph)

[This series began in the March issue, under the heading, "The Resurrection Begins," with first letters from brethren in France emerging from their terrible crucifixion. I shall be very glad to receive contributions for insertion from members who receive communications.—ED.]

PROFESSOR MARCAULT'S TRIAL

PASCALINE MALLET writes from 16 Rue du General Foy, Paris 8, 3rd January 1945 (through John Coats, London):

"At last we are able to link up again after all these terrible years and it is indeed a great happiness to do so. We were wondering why no news came from England. Professor Marcault told me he wrote months ago as soon as cards were allowed immediately after the liberation and a note to Bishop Wedgwood has also remained without answer. But on the other hand we have been overjoyed to get a cable last Monday from Mr. Jinarajadasa, probably from Adyar, giving good news of the President and Rukmini and mentioning the Benares Convention. So this has been an eventful week.

"For over three years the French Section of the T.S. has not only been closed but dissolved by the Vichy Government at the instigation of the Germans, on the accusation of being a secret society(!) and connected with Masonry. Our dear General Secretary was convicted and tried after many weeks in an internment camp where his deafness got so much worse that he can scarcely hear any more. But the trial itself was a great success and proved a wonderful occasion for speaking of the T.S. Our Headquarters was taken over by the Germans and French *police judiciaire* whose job was to discover and investigate all secret societies and organizations. All the T.S. members were turned out of their lodgings and the whole place was stacked with thousands of 'suspicious' books and documents. As to our precious library, about two-thirds of the books were packed up carefully and sent to Germany as being of great interest to students in that

country. Devoted members, at night and in great secrecy, managed to smuggle away a third of the most precious volumes which constitute now the beginning of a fresh library.

"Everything has to be begun again from the start. Our members are dispersed, our references gone. But we all feel that on the whole this great tribulation has been a good thing and that we shall now build up a better Section and go forward with new life and energy.

"Our 'mother,' Madame Zelma Blech, died last January. She knew she would not live to see the resurrection of the work to which she had given her life. Other workers have also gone on, but others are coming in and never has there been so great a demand for spiritual things. I enclose a few lines which 'came to me' last year and which you may find useful and like to use. Do with it what you like. It is urgent to try to stem the tide of hate, alas, too widespread."

BREAKING THE CHAIN OF HATE

By Pascaline Mallet

If thou be strong and pity fill thy heart, leave selfishness and petty pride aside and stretch the circle of thy living to include the world. Clasp to thy breast its agony and know its sin as thine. Keep not aloof and turn not thy face away.

Goodwill to all must shine undimmed if thou wouldst help. Not alone to the down-trodden, to the tortured and unhappy victims of man's cruelty must thy compassion flow in ever-growing measure. But to those who

commit the crimes, to those whose acts strike terror and dismay amongst countless millions, whose moans and cries in camp and jail rise night and day till death bring high deliverance.

If thou be strong and pity fill thy heart, cast not thy hate and scorn upon those erring brothers. They sorely need thy wise compassion, and love alone can win them from their blindwrong ways. Be among the helpers of their diviner selves. Thou knowest not the moment when remorse may stir their souls and lead them through storm and stress to better things. "Father, they know not what they do" . . . these words must fill thy mind till naught is left but love divine for wronger and wronged alike, both to be helped upon the upward path, both to learn through suffering the unity of life, where naught is done to one for joy or pain that acteth not on all.

If thou be strong and pity fill thy heart, most surely wilt thou feel and know that by the law of brotherhood thou also partakest of thy brother's ignorance and sin. For hast thou not some time, somewhere, in word or thought or deed, added to the common wrong? The hasty word, the unkind thought, the selfish act, have linked thee to those thou wouldst perchance condemn.

Seek pardon, then, from all who have been wronged, that hate may cease its weary round transmuted by mercy's healing balm. Each morn send forth thy prayer thus upon the world:

"Forgive me, brothers, all the wrong I've done throughout the cycle of my earthly pilgrimage."

Hereafter unite in thought with those whose pardon thou hast sought and speak the words which break the fateful chain of hate:

"I pardon all for any wrong however small or great I may have suffered in the past and pledge myself henceforth to harbour no resentment towards any living being, knowing that all are striving side by side to a common goal."

Such thoughts shall pave the way to better times and help to usher in a fair new world for which men long and dream.

NORWAY SECTION OBLITERATED

From John Coats, London, 3 January 1945

I have heard that at some time during the war, when the bookshops in Paris became very short of any material to sell, they lighted on (*faute de mieux!*) the stocks of new Theosophical books which were still available. Shortly afterwards these appeared in the bookshops all over Paris and were bought and read by many people. This, I understand, has quite definitely given a new and perhaps different impetus to the work of The Society in France.

From Adelaide Gardner, London, 7 February 1945

Postal facilities are now opening up between Paris and London, and Brussels and London, though letters take a long time. We learn that French Hq. are again active with Pascaline Mallet acting as the Director of Activities. She was Assistant General Secretary before the war. Serge Brisy in Belgium has resumed activities with great fire and enthusiasm. That is about all we have heard.

It seems that conditions during the Occupation favoured the spread of interest in Theosophy in France, for example the books were sold more widely owing to the general shortage of literature, and Professor Marcault's trial also gave us publicity.

We hear from Sweden that Finland is doing well, although the work in Norway has been obliterated. We hope to hear soon from Eastern Europe.

Conditions will get back to normal very slowly. That is one thing which is becoming more and more evident. Railways and transport are completely disorganized. The political repercussions of all this are grave, particularly on the Continent. All that we can do at the moment is to write friendly letters. Business correspondence is permitted, but parcels and newspapers are not yet allowed.

We hear from Mr. Cook that his collections for the World Fund are going ahead well, and our Appeal Secretary in Europe has raised £1,100 to date. The English Section has done very well in many ways, and is busy with a general review of its work, among other things.

REHABILITATION—THE WORLD FUND

J. L. DAVIDGE

THE President has written an official "notice" and air-mailed it to London to clarify the situation with regard to the two funds, namely, the Rehabilitation (World) Fund, and the War Distress Relief Committee Fund. Dr. Arundale writes:

"There seems to be some confusion about the respective spheres of the Rehabilitation Fund and the War Distress Relief Committee work. I should like The Theosophical Society in Europe to be good enough to announce that all moneys collected in Europe for the Rehabilitation Fund should be allocated to the rehabilitation of the Sections, unless some specific instruction to the contrary be given by the donor. "We shall try to take care of the needs of individual members, largely from the Central Fund, and The Theosophical Society in Europe should carefully collect cases of brethren who are in urgent need of assistance."

"I hope this is quite clear. Money placed to the account of the Rehabilitation Fund should be allocated to the rehabilitation of Sections, while money allocated to the War Distress Relief Committee will be spent in accordance with the instructions of the donors. But, of course, we have to help both Sections and individuals, and I hope it may be possible to do this expeditiously and smoothly."

Both funds were inaugurated by the General Council of The Theosophical Society on 28th December 1943 to assist in re-establishing Theosophical activities in the devastated countries, and to aid the many members whose situation through loss of homes or families is desperate.

SHATTERED FORMS

Some Sections have lost their Headquarters, precious libraries, valuable records, irreplaceable heirlooms, propaganda machinery and important contacts with the public. Lodges everywhere have lost their posses-

sions and must begin again. Happily our French brethren have retaken possession of their Headquarters in Square Rapp with furniture and records intact, but we can hardly expect the same good fortune in other occupied capitals since the Germans have been at particular pains, for political reasons apparently, not to destroy property in France.

Amongst the ruined Sections in Europe, not including France, are Belgium, Holland, Italy, Austria, Hungary, Norway, Poland, Greece, Denmark, Czechoslovakia, Yugoslavia, Rumania and Bulgaria. In the East are Burma, the Philippines, the Netherlands, East Indies Sections and the Lodges in Malaya, China and Japan.

Russia is a special case. When Major van Dissel and Mr. Kruisheer were in Adyar in 1942 it was suggested in a Committee on rehabilitation of which they were members that with the revival of religious freedom in Russia the re-establishment of Theosophical activity in Russia will need to be reconsidered.

For the restoring of activities in Europe the European Federation is acting in London as the President's representative; it has an allocation for emergency work, blank Charters bearing the President's signature for setting Lodges on their feet, and other facilities for expediting the restoration, including the appointment of Presidential Agents. The Federation is established at 50 Gloucester Place, London, W.1, headquarters of the English Section, and has already done much valuable work. In Major van Dissel's absence on duty with the Royal Netherlands Army, Mrs. Gardner is established as Assistant General Secretary, and Mr. Ivan Hawliczek is Assistant Treasurer. The Executive "Keynotes" in December 1944 *Theosophy in Action* make an excellent charter of principles for the resumption of work not only in liberated and neutral countries but also for the stimulation of the work in the British and other "free" Sections.

When the President goes to Europe a Round Table Conference will be called with delegates present from all the old Sections in Europe—perhaps the General Secretaries and one or two other representatives of each country. This conference will develop necessary forces for the inauguration of the work in Europe, and it is probably only after this Conference that the European Congress will be once again able to meet. Meantime Sections should be preparing for the Round Table Conference questions of rehabilitation, new lines of work, schemes for the intensification of activity.

THE FINANCIAL SITUATION

The financial position of the two funds is given in the Treasurer's 1944 Report prepared for the International Convention held at Benares in December.

The **Rehabilitation Fund** for war-stricken Sections was constituted in 1941 with a sum of Rs. 8,000 specially earmarked for this fund. By resolution of the General Council (1943) the fund was made up to an equivalent of £1,000. Adding amounts since received, the total is now £1,875, less £200 which has been placed at the disposal of the Assistant Secretary in London to meet urgent needs. The present balance is £1,675 or Rs. 23,105-7-2.

The President is hoping to raise a World Rehabilitation Fund of £10,000. Some of the Sections have set a goal of £1,000. England touched £1,100 in February, and New Zealand over £1,000. Other Sections, including U.S.A., are steadily achieving it.

The **War Distress Relief Fund**. During the year donations, including the Adyar Day allocation of Rs. 3,500, totalled Rs. 3,778, and payments Rs. 2,835. The balance in hand is Rs. 5,170. As recently as November 1944 the Executive of the European Federation intimated that the individual needs of members which are not met by the UNNRA or by other means may be referred to the London office for help, with the inevitable reminder as to the limitations of the fund.

The Assistant Secretary in London in a tentative estimate pending knowledge of the actual state of the various headquarters in Europe, puts down eight of the Sections as

needing £200-250 for re-equipment—£2,000; travelling expenses of Federation officials—£250; replacing libraries and publishing essential material in various languages—£500; and £500 to £1,000 for the Round Table Conference, including expenses of many delegates. "We could use £10,000," Mrs. Gardner writes, "but the above would cover essentials probably. The value just now of a good Theosophical Library of basic Theosophical literature in the language used by each Section cannot be measured. But £2,000 would do the basic things, I think. In the end some of the Sections will be able to do a good deal for themselves and for each other no doubt."

HELPING ONE ANOTHER

We recall Mr. Lilienfels' phrase in his annual report to Adyar: "The Norwegian Section will need rebuilding after the war: Sweden will give all the help she can give."

This opens up a vast field of rehabilitation of one Section by another. A suggestion has come from Argentina, and repeated from Michigan, U.S.A., that Lodges in free countries should adopt shattered Lodges in the war zones, and offering to adopt one. Suppose a powerful Section were to adopt Poland. Suppose another big Section, or several Sections together, were to adopt Germany, standing by until the adopted Section was thoroughly competent to carry on alone. What a strength and inspiration the supporting Section or Sections would infuse into the other as it rose from a figurative grave to resurgent life. The whole contribution could be arranged through the European Federation or under its aegis without difficulty, one would imagine.

When attention is turned to the East, there will be Burma and other Sections to help, and a string of Lodges from Singapore to Shanghai. The adoption principle may work well here also, Eastern Sections and Lodges taking care of their Eastern brethren, all of course under a central authority.

All this is *ballon d'essai* thinking and entirely unofficial. And the idea in every balloon is purely experimental. But as our Argentina and U.S. brethren have volunteered to adopt Lodges (see *March Theosophical Worker*), there is no harm, perhaps, in

proposing to widen the scope of their cherishing administrations to the Sections themselves.

The President feels clear that further steps in the adoption proposals must wait until a more adequate and detailed scheme has been prepared, and has the approval of the European Federation, which would have to organize the scheme on the spot.

THE ROUND TABLE CONFERENCE

As at present advised the intention is to hold the Round Table Conference at the end of the war in Switzerland, this country being perhaps the most accessible and suitable for all the delegates. Of course, the European Federation must have the determining voice. Frau Scheffmacher, General Secretary for Switzerland, submits the following agenda proposed by the Swiss "Comité Central":

1. Actual needs of the people of the Nations who have suffered through the war:

(a) material needs, (b) moral needs, (c) spiritual needs.

2. Problems of Education and Re-education in the post-war time.

3. Problems of Government of the people of the Nations to be reconstructed.

4. Rights and Duties of the Nations in the post-war time.

5. The spiritual, moral and social basis of a European Federation of Peoples and Nations.

6. Problems connected with the national sovereignty of the Nations willing to form the above-mentioned Confederation:

7. Reorganization of the European Federation of The Theosophical Society, facing the spiritual needs of Europe after the war.

8. Creation of a European Theosophical Centre. Its vivid connection with Adyar and the American Centre: (a) The work and duties of such a Centre; (b) Foundation of a Western Theosophical Publishing House, authorised to publish and translate Theosophical and high-culture books in the principal European languages; (c) Foundation of a European Theosophical University.

The Power of Money

When H. P. Blavatsky was asked a question about private and public charities, here is what she answered:

Act individually and not collectively; follow the Northern Buddhist precepts:

Never put food into the mouth of the hungry by the hand of another.

Never let the shadow of thy neighbour [a third person] come between thyself and the object of thy bounty.

Never give to the sun time to dry a tear before thou hast wiped it.

Never give money to the needy, or food to the priest, who begs at thy door, through thy servants, lest thy money should diminish gratitude, and thy food turn to gall.

But how can this be applied practically? was the next question, and Madame Blavatsky said:

The Theosophical idea of charity means *personal* exertion for others; *personal* mercy and kindness; *personal* interest in the welfare of those who suffer; *personal* sympathy, forethought, and assistance in their troubles or needs. Theosophists do not believe in giving money through other people's hands or organizations. We believe in giving to money a thousandfold greater power and effectiveness by our personal contact and sympathy with those who need it. We believe in relieving the starvation of the soul, as much if not more than the emptiness of the stomach; for gratitude does more good to the man who feels it, than to him for whom it is felt.—*The Key to Theosophy*.

THE WORLD MOTHER

LUCIA McBRIDE

"The world must be reminded of the splendid majesty of Motherhood, of the transmuting power of Motherhood which lifts the lowest nature into the splendour of its Divinity. Motherhood is the consummation of all things. Motherhood is the fulfilment of life, the flowering of Divinity at every stage of its unfoldment. Motherhood is supreme brotherhood. It is the ideal of Motherhood that will save the world."—DR. BESANT.¹

A COSMIC CONCEPT

"THE concept of the mother aspect of the Deity must be brought back into the religion of the world so that it will permeate every order of society. The mother must be recognized as a representative of the mother aspect of Deity, the baby as the Christ Child newly born. The great need of the world today is for a change in the attitude of the race towards marriage, parenthood, women, and childbirth. Now almost unrecognized in the West, save in the Roman and Anglican Churches, the idea of a World Mother has always existed from the earliest of times." It is this idea that must be recognized. Known by different names in different faiths, She has ever been the same eternal Mother manifesting through Her different aspects. Dr. Besant, in her introduction to *The Call of The World Mother*, says:

"In the early days it was not, of course, considered that God was either male or female, either Father or Mother, in the ultimate sense. Yet it was known almost from the beginning that His Being expressed Itself in our world as a Duality—positive-causative, and receptive-formative—the latter being termed His Shakti, that through which He expressed Himself in terms of time and space. It was this aspect of Himself in and from which all forms came into existence, that was called the World Mother—the term 'Mother' being ever the symbol of that from which all forms are born. The Hindus have always regarded the Emanator of the Universe and His products as of His own dual nature; every divine manifestation is dual, masculine and feminine. Each member of the Hindu Trinity has his feminine side, and on a lower plane are the World Representatives. The Hebrews show similar knowledge in the Elohist first chapter of Genesis: 'God created

man in His own Image, in the Image of God created He him; male and female created He them.' In the feminist movement of the West, the idea of God as Father-Mother has been reborn. The Catholic-Christian concept of the Madonna has instinctively preserved the Ideal Womanhood, 'Our Lady.'" Leonard Bosman says, in *The World Mother*:

"The One Life has its feminine as well as its masculine aspect, and it is therefore as reasonable to expect that the feminine qualities should be expressed most fully through Great Beings using female bodies as it is that the masculine qualities should be expressed most fully through Great Beings using male bodies. While the male body is capable of being used as a channel for the positive—masculine—causative aspect of the Deity, it is the female body which is best suited to express the receptive—feminine—formative aspect. It is only the perfect expression of these dual aspects through Great Beings of both sexes which will bring home to struggling, unsatisfied humans a full realization of the task that awaits them and enthuse them with the determination first to develop and then to synthesize the like attributes within themselves."

Bishop Leadbeater, in *The Hidden Side of Christian Festivals*, says: "The creative aspect of God has ever divided Itself into two aspects, the masculine and feminine. God is One, but He manifests Himself as much and as fully through the feminine, or what is called the negative side of life, as through the masculine, or what is called the positive side of life. Let us realize that our highest conception of Deity combines all that is best of the characteristics of the two sexes. It is perfectly natural that men should have separated those two aspects of Him, and thought of Him as Father-Mother. The Holy Ghost was definitely regarded as feminine in some of the old books. In examining the qualities of matter we shall find there are three, inertia, motion and rhythm, three qualities everywhere in everything. All manifestation

¹ *The Call of the World Mother*, Annie Besant.

² *New Light on the Problem of Disease*, Geoffrey Hodson.

takes that form—active, passive, and the result of interaction—masculine, feminine, and the Word, or Expression.

"So in most of the religions of the world this idea of the feminine aspect of Deity has been prominent, its representatives differing in different ages. Isis of Egypt stands out more clearly than others, probably because more of her story has been given to the world. In connection with this it is interesting to know that the images of Isis with the infant Horus in her arms are exactly like those of the Blessed Virgin carrying the Infant Jesus, and that a number of the Egyptian statues are still used in certain Christian Churches today. Aphrodite and other maternal powers are represented in the Greek and Roman mythologies, while the Carthaginians worshipped the Great Mother, or Heavenly Virgin.

"Ignorant Christians accuse those old religions of polytheism—of the worship of many gods, but this is simply a misunderstanding of what is meant. All instructed people have always known that there is but one God; but they have always known that that one God manifests Himself in divers manners and as much through the feminine as through the masculine body. We must learn to understand the symbology of our Church, and to appreciate the value of comparative religion and mythology. In those earlier days there were many gods and goddesses, each representing an aspect, and the gods had their priests, and the goddesses their priestesses, who took just as important a part in the religion as did the priests. But, in the last great religions, Christianity and Muhammadanism (both coming from Judaism which ignored the feminine side), the World Teacher has not chosen to make that division prominent—at present at least."

REPRESENTATIVE WOMAN

The World Mother, then, stands out as the representative of womanhood, womanhood in its highest function, that of the Mother. "It is probable that the names for the World Mother applied to one Representative, the office being held evidently for long ages by one individual." In just the same way do we think of the Christ as an office representing a Higher Being, the Second Person of the Logos, and occupied at different times by His representatives. As we know that the Second Person existed ages before the Lord Maitreya came into evolution, so we know that this office of Christ was occupied by the Lord Gautama Buddha and others before our present Lord, and that later He will pass on to higher work to be succeeded by many

others. Thus can we visualize to a better degree this idea of a Representative, and we will find it helpful, I believe, to think of the World Mother, or the Christ, as a Principle, as an office, as a Light, if you like, ever existing and occupied at different times by His representatives. Leonard Bosman says in his little book *The World Mother* that "a study of the evidence in Budge's work on Egypt strongly leads to the idea that Christian doctrines are reflections of the Divine Wisdom as it was taught in Egypt. This fact, he says, makes the story of Isis of especial interest to all who believe in the World Mother; for though the real truth regarding Her lies deeply buried beneath the story of Her wanderings as an earthly woman and is more cosmic than terrestrial, she was nevertheless represented by a Great Being who had attained to the Angelic kingdom after having reached Perfection along what may be called feminine lines. At the end of Her earthly pilgrimage, this Great Being became one with Her Cosmic Lord. It is probable that She took on the office after it had been vacated by an earlier Atlantean Being, but whatever the succession of office, it was Isis who answered the prayers of the Egyptians, presided over all functions of a feminine nature, radiating Her loving power and wisdom upon all, thus becoming 'The Mother of all living.'"

"Her successor in office, the present Representative of the World Mother, is that Great Being who was known as Mary, the Mother of Jesus." Again Bishop Leadbeater says, "The mother of that physical body was a noblewoman of Judaea, a descendant of the royal house of David. We know little of the details of Her life, but we know it must have been a life of great purity, for only a great saint would have been chosen to give birth to so wonderful a body. A saintly and godly life She led; one of terrible suffering yet with wondrous consolations. It was a life that we know carried Her far along the upward path—far enough to make possible a curious and beautiful later development I will now explain. Students of the inner life know that when a person has reached the end of the purely human part of his evolution—when the next step will lift him into adeptship—that there are several lines of growth open before him. One of the possibilities is to become a great Angel or messenger of God—to join the Deva evolution. This was the line which the Lady Mary chose when She reached the level at which human birth was no longer necessary for Her. She, who two thousand years ago bore the body of Jesus in order that it might later on be taken by the Christ, is now a mighty

Spirit. Because of Her great holiness and purity, She became the Queen of Heaven and a member of the Occult Hierarchy. So, the event in the Church celebrating the Festival of the Assumption represents not the carrying up of a physical body into the heaven world, a manifest impossibility; but when we realize that this is but a poetic description of the entry of a triumphant Adept into the Angelic Kingdom, we see at once the appropriateness of much that has been written about it, and of the wonderful paintings which it has inspired. The event which we commemorate at the Annunciation is the message that was given to Mary by the Angel, that the Spirit of the Lord would be upon her and she would become the mother of a great spiritual being, a mighty Prince."

Let us consider the idea of the Virgin Birth of Jesus and the Immaculate Conception of the Virgin Herself from Her Mother, St. Anne. By thinking a little on the subject we can see that the first of these events is entirely contrary to the laws of Nature, (which are the laws of God), and therefore cannot possibly have happened. The second, (and I am quoting from Bishop Leadbeater), "is that usually supposed to mean that Our Lady was conceived, like Her divine Son, by the overshadowing of the Holy Ghost, but on referring to the authorized Roman Catholic publications, we find that this is not so, for the teaching is that She was conceived in the ordinary manner like the rest of mankind, Her parents being St. Joachim and St. Anne. It is explained that the doctrine of the Immaculate Conception means only that the mythical primal curse of what they call the original sin (supposed to have been inherited from Adam) was not imposed by God upon the embryo of Our Lady."

MARY THE MOTHER

Mary, like Isis, has linked Herself very definitely with the feminine aspect of God, becoming through Her great love and knowledge and Her great purity the guardian of all Her sex, the Dispenser of the Love and Power of the Great Mother. H. P. Blavatsky says in *The Secret Doctrine* that "Isis was the mother and nourisher of man" and was "considered as feminine and represented as a virgin woman by the Egyptian Initiates." Truly it has been said, "All graces pass to us through the hands of Mary." The feminine aspect of God is matter, and without matter there can be no manifestation of Spirit. The two are inseparable. Lady Emily Lutyens says: "Why has every religion, however ancient, preserved in some form or other the idea of the Virgin Birth? Because it represents the great cosmic truth of

the impregnation of matter in its virgin state, or chaos, by the light of Spirit, the union of the two bringing forth humanity—the Divine Child, who in His turn will arise and ascend in full spiritual perfection to the bosom of the Father. How other than by symbol and myth can profound metaphysical truths be presented to the world? They are never intended to be taken literally in crude material form, but symbolically. By study and thought and meditation it is possible to get behind the symbol and perceive the truth it veils. In Motherhood a woman can express and fulfill the divine side of her nature; the ideal woman is the ideal Mother. Virginity is a symbol of the greatest purity, but purity should not be thought of only in its limited sense as physical purity."

"It is the Mother-aspect which needs to be considered, this root-substance or Matrix of all things, in which all things are formed, and from which all things come forth. As it is really part of the Absolute, it is, therefore, Perfect and Pure, or, in other words, it is a true 'Virgin' Substance, untouched and undefiled or unpolluted, if such words may be used in this connection."

THE MOTHER-ASPECT OF DEITY

"The Mother of Jesus is an example for all mothers; Love which is without spot or taint of self, which is wholly pure—it is the love of God Himself; and this is the love of the Perfect Mother because She mirrors the Mother aspect of God. Only when the mirror is unspotted and perfect can it reflect truly—truly Mother, ever Virgin. The subjection of woman has meant the obscuring of one phase of the Great Cosmic Life; the movement for the emancipation of Woman is a movement for the releasing of that aspect of the Divine life."

The Mother-aspect of Deity, then, is the original substance underlying, whereof all things are made. "She enfolds us in Her life, and in Her are we nourished. There is *One Illimitable Reality*, both active and receptive, causative and formative. The ONE, in a manner not to be described, save symbolically, or by analogy, polarizes Itself, draws Itself, as it were, away from Its own Substance in order to act definitely within it, or upon it. In each of these polarized opposites there is, naturally, the same power, and this it is which, having polarized the One, draws together the dual aspects for purposes of action and interaction. Hence this power is here described as the Relation, that which before creation is a separating power and

¹ *Amen, the Key of the Universe*, Leonard Bosman.

² *The Call of the Mother*, Lady Emily Lutyens.

after creation becomes a synthesizing force. The One in its positive aspect may be termed Father, and its opposite, the formative and receptive Substance, Mother; whilst the Relation, the Synthesizing Power, the Holy Ghost, is the vivifying Breath, the mental energy of God. Such then is the birth of a universe. It is as if God poured His own life into His emanation—His only-begotten Son, who is in the truest sense Himself, the Universe and the Life sustaining it."

Before all ages, then, God sent forth from Himself that part or fragment of Himself, His Son, alone-begotten, to ensoul matter and fashion it into forms or things when it had been already "quickened" or made living by the Holy Ghost. This matter was at first, and before the outpouring of the Holy Ghost, lifeless and barren or virgin. It was this great potential essence of matter—not space, but the within of space, that was known in ancient philosophy as the Great Deep. As it is plastic and formative, capable of being moulded into shapes and designs, it is, and has ever been, symbolized by water, as witness the word used in the Book of Genesis in the original Hebrew, the word usually translated "The Heavens," in Hebrew, *Hasha-mayin*, literally the "Uplifted Waters."

If this idea be rightly understood, it may well be termed a Plastic Ocean of Cosmic Substance in Space, a Virgin Sea of unseen, but none-the-less real, root-of-all-matter. Then, because it surrounds and contains all things, so is it the heavenly wisdom which encircles all. For that in speech the philosophers used always the feminine pronoun; they speak of that Great Deep, of the eternal wisdom as "She." She is the soul, macrocosmic and microcosmic, for what is true above is true also below. The Mother-aspect of Deity thus manifests as the aether of space, not the ether which conveys vibrations of light to our eyes, for that is a physical thing, but the aether of space, which in Occult Chemistry is known as *Kailon*. It was upon this substance that the Holy Ghost first brooded, marvellously quickening the glorious vitality which pervaded all its matter, truly preparing the descent of the Christ who came and involved Himself in this sea of matter (*maré*), multiplying and differentiating in His descent, arranging the live matter into living forms, visible and invisible—indeed incarnating of the union of the Holy Ghost and Virgin matter. Later we have a third outpouring from the Father, another breathing from God by virtue of which man becomes a living soul in the image of God. We understand how then it is that the descent

¹ *Amen, the Key of the Universe*, Leonard Bosman.

of the Logos into matter is described as the birth of Christ of a Virgin, and also how it is that Our Lady is hailed as immaculate. For, the Christ, the energizing Logos, or Word of God, breathes the breath of life into this finer aether, making those bubbles of which all that we call matter is built; so when He draws in that mighty Breath, the bubbles cease to be. The aether is absolutely unchanged after the birth of matter from it, it is quite unstirred by all that happened; and because of this, Our Lady of Light is hailed as Virgin, though Mother of us all.

OUR LADY

"So, we can see how it is that She, this other aspect of the Deity, is spoken of as Mother, Daughter and Spouse of God. Daughter, because She also comes forth from the same Eternal Father; Spouse, because through the action of the Holy Ghost upon the Virgin matter, the birth of the Christ into the world takes place; Mother, because through matter alone is that evolution possible which brings the Christ Spirit to birth in man." ² Geoffrey Hodson, in *The Angelic Hosts*, says:

"As the process of creation is continuous, so is this mighty procreation continually occurring; the divine Mother is forever giving birth, and, through Her, the life of the system is eternally renewed. The element of water is the eternal Mother, the heavenly woman, the Virgin Mary, ever producing yet ever immaculate, the Universal Isis, the goddess queen of the solar system, the spouse of the Solar Deity. Her life is outpoured freely for the sustenance and nutrition of the system. She is the eternal and unsolvable mystery, for, remaining original and immaculate, yet is She ever pregnant and ever giving birth. The solar system is Her child which She nourishes upon Her bosom. Men, throughout all the ages, have worshipped Her as the Mother of God. The whole race of water spirits, from the undine to the mighty water queens which guard the reservoirs of the solar system, are Her representatives and the embodiments of Her life. She is represented on every plane by an advanced member of that race, who assumes the office of head of the water angels of that plane; each is a representative, at her level, of the Supreme Queen, the Eternal Mother, the Star of the Sea. They form a living chain of conscious life through which Her power and Her attributes may be made manifest throughout the system.

² *The World Mother as Symbol and Fact*, C. W. Leadbeater; *The Parting of the Ways*, F. W. Pigott; *Amen, the Key of the Universe*, Leonard Bosman.

³ *The Hidden Side of Christian Festivals*, C. W. Leadbeater.

"On every plane and in every degree of density, water is an expression of the one all-pervasive element which is the vehicle of the feminine aspect of the Logos, the Mother of all worlds, of all angels and of all men. Water, therefore, is sacred. When drinking it, Her life is received; when it irrigates the fields, it is a token of Her beneficence; when men bathe in water, it is she who makes them clean; when they ride upon the ocean, it is She who bears them on Her bosom. At sunrise, the glory of the rosy clouds is Hers; the beauty of the sunset sky is a reflection of Her immortal loveliness. The blood within men's veins is Hers: the sap within the trees and plants, Her life; the dew which bejewels the meadow and the lawns, which cools and refreshes the parched soil, is an example of the boundless generosity and selfless sacrifice with which She supports and nourishes the world. The rainbow is Her message to angels and to men that their Mother broods over them with ever watchful and maternal care, and reveals to them Her glorious sevenfold beauty which encircles all the world. Surrounded by angels shall She come, the hosts of water-spirits shall welcome Her, and the hierarchy of water-angels shall attend Her as their Queen. The whole earth shall become more fruitful and all things bring forth their kind with joy, as She comes to fruition in them." To continue quoting from Bishop Leadbeater:

CHALICE AND CHANNEL

"Our Lady, then, is the essence of the great Sea of Matter, so She is symbolized as Aphrodite, the Sea Queen, and as Mary, the Star of the Sea, and in pictures She is always dressed in the blue of the sea and of the sky. The earliest form of Maria was Maia, meaning simply Mother. Because it is only by means of our passage through matter that we evolve, She is also to us Isis, the initiator, the Virgin Mother of whom the Christ in us is born, the causal body, the vehicle of the soul in man, the Mother of God, in whom the Divine Spirit unfolds itself within us, for the symbol of the womb is the same as the Cup of the Holy Grail. She is represented as Eve, descending into matter and generation, as Mary Magdalene while in unnatural union with matter, and then when She rises clear of matter, once more as Mary, the Queen of Heaven, assumed into life eternal.

"Please let us never make the mistake of misinterpreting the love and devotion poured at the feet of Our Lady: For not only is She a channel through which love and devotion pass to Christ, Her Son and King, but She is in turn a channel for the outpouring of His Love in

response. Let us remember that no instructed person has ever, where or at any time, confused the reverence that may be duly and properly offered to all great and holy beings, as to Our Lady, with that higher worship which may be given to God alone."

"There are some who forget that God manifests Himself to man in various ways, His Life being everywhere and in everything, and that when a Being has become perfect, then in that Being the Light of God will shine brightly, and be of inestimable service to all, whether that Being use a male or a female body. We have to learn to reverence true greatness and to look for it in all, for by so doing we acknowledge the presence of God in His Universe and in humanity."

"The images, the pictures, the cross, are symbols, not in themselves objects of worship, but revered by those who understand, because they are intended to remind us of some aspect of God and to turn our thoughts to Him. There is nothing but God, and one never prays to Great Angels for intercession if one understands, because one knows that He, in Whom all the Angels live and move and have their being, is already doing for every one of us the very best that can be done. In this case in His loving-kindness He has appointed the Mother of Jesus as a mighty Angel to receive those prayers, to accept that devotion, and to forward it to Him. Therefore the reverence offered to Her and the love poured out at Her feet have never for one moment been wasted."

Leonard Bosman says:

"It is certainly a matter for regret that the western world has almost lost all knowledge of the maternal side of nature as so marvellously represented by the World Mother. In the East today She is as well known as She was in all ancient religions. No one would accuse the devout Hindu of 'going over to Rome' because he sees both sides of Nature and of God and consequently reverences the 'Shakti' or feminine aspect of the Creator, as well as the Creator Himself. The difficulty in the West is caused by the fact that, although Christians hail Christ as Divine, they fear to acknowledge the divinity of the human being because this would entail the recognition that the realization of God is as possible to the woman as to the man. But nothing could be more illogical than the assumption that whereas the Divine Life in Christ was fully and perfectly realized, in His own Mother it could not be so because she was a woman."

(To be continued)

¹ *The World Mother*, Leonard Bosman.

² *The Hidden Side of Christian Festivals*, C. W. Leadbeater.

THE COMING VAISAKH

[Full Moon, 27th May, 8.19 a.m., Indian Standard Time].

A valued contributor writes:

I have been thinking as the occasion for the Vaisakh Ceremony approaches when the Moon is full, how little we all of us are aware of the Blessings which are ours. I suppose there must be some Divine dispensation which, for a time at least, keeps us blind as to our Blessings, or it may be that we have to emerge from ignorance with regard to a knowledge of them, a process which takes a very long time and which we here by no means have yet achieved.

How little the world knows of some of its greatest Blessings! How little it knows, how little even the Buddhist world knows of the inconceivable Blessing associated with what is called the Vaisakh Festival on the occasion of which all life in every kingdom of nature is renewed, and leading up to which every creature in every kingdom sings a great song of praise and of thanksgiving. Not necessarily consciously but unconsciously every creature sings, because it is his nature to sing at whatever stage he may be.

On the occasion of this Festival—commemorating as it does the Birth, the Illumination, and the Passing of the Tathagatha, the Lord Buddha Himself in all His perfect and mighty compassion blesses once more the world which He will never leave, and miraculously sends His Spirit into all creatures for their strengthening to move more rapidly on their predestined way.

It is very wonderful to think we are approaching such an occasion when the Lord will, to all intents and purposes, be physically in our midst, will confer upon us His Blessing, and will renew in each one of us the life with which we are endowed. If only we could realize this, then the movement towards the Vaisakh would be much more significant than it is. For the most part we are in the habit of waiting until the Ceremony comes and then we hope we may be there. That is a very superficial outlook. I have no doubt we shall be there, but are we preparing to be there? Do we realize that there is a vigil before the great Occasion in order to purify us for our presence on the historic plateau, thus to enable

us to receive more than it would be possible for us otherwise to receive. I cannot help feeling we Theosophists take most of our Theosophy too lightly. Familiarity breeds, as it seems to me, a certain indifference, so that we do not look upon any particular revelation with the same awe and ecstasy as we looked upon it when first we were confronted with it.

I remember the day when I first came face to face with the pictures of the Masters. I do not think I have ever experienced a greater thrill than the thrill I experienced on looking at those pictures, inadequate as they are. It was a wonderful experience, one I have never forgotten. I often say to myself, "Do I look at the pictures now with the same ecstasy with which I looked upon them then?" I do not know if I do. I have since had occasion to know one or more of the Elder Brethren face to face. That is a major ecstasy. But is there something that never comes again associated with the first glimpse of the pictures? It is so with every truth: Reincarnation—more than marvellous; Karma—more than marvellous; the idea of Rays, the Spiritual Hierarchy of the World, more than marvellous! Does the marvel still remain with us the more we become familiar with these mighty Truths?

THE SONG OF LIFE

With regard to the Vaisakh, the whole world joins in this unique event, and in movement towards it the whole world prepares as in a vigil for the coming of the full moon of Vaisakh, and well before the actual day and time itself may be heard the early beginnings of a singing from the hearts of all living creatures, from the heart of every creature—mineral, vegetable, animal, human, superhuman—a singing which shall find its marvellous, its glorious, apotheosis as at the very moment of the fullness of the moon the Flower of earth's humanity bears supreme witness to His unity with the Family of the World wherein He is the Eldest Brother. In western terms, there is a *crescendo*, or a gradually increasing volume of singing from every one of us in this human kingdom of ours, from every creature in every kingdom until, as the Event takes place, the singing becomes consummated in the wonderful Apotheosis of the Ceremony.

No doubt every one of us who has the ears to hear may draw near to any flower, to any blade of grass, to any bush or tree, to any animal, to any river or stream, to any sea, even to the humblest wanderer in the mineral kingdom no less than to its kings, to any individual whosoever he may be.

And then if he has the ears to hear, he will hear, even now, long before the full moon of Vaisakh, itself so blessed, the murmurings of a song, all unconscious, it may be, to the singer himself, which grows and grows in majestic beauty until, in the chorus of the world, it becomes one with that incomparable Heaven with which the Lord Buddha embraces the earth He loves into a sure salvation.

OUR ELDEST BROTHER

I wish I had the ears to ear, because if I had I should be able to listen to this mellowing song which, of course, the Lord Himself has evoked in us by His own superb achievement which directly helps us to move more rapidly on our way.

I should like to say that at least a fortnight before the actual Full Moon each and every one of us has already begun his song of thanksgiving and reverence. However unconscious we may be, we cannot do otherwise than pay homage to the Eldest Brother of us all. Within the nature of each of us there is our own Divinity, and it is that Divinity which compels reverence and thanksgiving, compels the song which it utters. I do think if we could give ourselves the time to hear, we would hear, at least in ourselves, something of the thrilling song differentiating us as we are under the influence of the Vaisakh from what we were before that influence began again its potency.

And, as the days pass, each song grows more and more beautiful, more and more passionately grateful, it might be said, until in an intensity of uplift the singer enters into a Heaven of the Lord in ecstasy and apotheosis. However little he may remember down here and be affected by physical memory, this supreme marvel and ecstasy has consumed him and he has entered into an apotheosis. It is ignorance, it is blindness, which may interpose itself between us and the memory of the Magnificence. But the memory is there.

On this full moon of Vaisakh the great Deliverer, by the magic of His Sacrifice, blesses every one of His fellow-creatures, without a single exception, with the Heaven, the glory, the peace, the great contentment and assurance, each is able to receive at the level of evolution

at which he stands. And without exaggeration or irreverence it may truly be said that this Eldest Brother of ours shares His Heaven and His glory with every one of us as He gives new life to the individual Heavens of our being.

How sacred is this tune of singing which arises from every one of us, from the humblest to the most exalted creature! How hushed grows the world in its innermost being as the time draws nearer and nearer for a God once again to move among those in whose very midst He achieved His own Divinity!

Indeed is it true that the Song of Life is eternal in all that lives—and there is lifelessness nowhere. The Song of Life is ever to be heard by those whose ears have become attuned to compassion and to brotherhood.

But as such Festivals as Vaisakh and Christmas for example approach, the magic of a Saviour draws forth from every heart notes deeper and more soaring than can be sung at any other time, a richer praise and thanksgiving, a more profound aspiration, purer and clearer sounds than are possible without the touch of a mighty Master Singer, who, Himself singing, helps us, inspires us, to sing as only at such sacred moments can the holiness of singing be released.

Everywhere is sounding forth the Song of the Lord which is the Song of the Lord in us. Until at last, in myriad forms of singing, converging upon the Holy Place where great Rishis will be gathered to welcome Him who is first among them all, a triumphant ecstasy of music will arise to Him, as He lifts up His hand in blessing upon His younger brethren in their various degrees.

THE LIBERATOR

Every note will bring its own reverent offering, and every individual in every kingdom of nature will bow in deepest homage before the Liberator of all, whether or not in outer consciousness he knows that a most noble Brother is freeing him in the power of His own perfected consciousness of unity with all.

Almost I would say does the universal singing not only from this world but from other worlds as well become audible to physical ears as it begins its part in the ceremony of the Vaisakh full moon.

More intense than ever grows the Song to the Lord. Not a stone, not a fragment of earth, not a breeze, not a flow of water, not anything on earth, but does its utmost to sing to the measure of its stature. We are all of us trying to do this. But how unconscious we are, so many of us, of the doing of it.

Not one of us can help singing to the Lord, for it is the nature of the Godlikeness of all to be saved as it is the nature of the Lord to save. But those who know to whom they sing, and unto whose very Person their song will ascend as the full moon of Vaisakh shines forth in all its fullness—these will sing with Divinity in their voices from out the Divinity enriched in their hearts.

Vibrant and melodious they will take their places among the assembled multitude—the whole world and other worlds—and become changed in the sight of the Lord.

A POWER TO CHANGE THE WORLD

So are we moving towards the close of an old year, and the Vaisakh full moon will usher in the beginning of a new year. The world everywhere will be changed. We shall be changed, and I wonder whether the potency of that wonderful Festival will at last affect the world in its atmosphere of war. I have not had the opportunity of noticing the circumstances of war during the last three or four Vaisakhs. I should like to see if on the occasion of each Vaisakh there is some note of its glory sounding even amidst the war itself, either in terms of victory or defeat, as may be needed at the time. Perhaps someone sufficiently interested will look at the last few full moons of May to see if around and about that period a change has taken place of any considerable magnitude. This Vaisakh, I feel assured, is a Vaisakh of more than usual significance and I hope all members of The Theosophical Society everywhere will take the fullest possible advantage of it.

I think that in order that the fullest advantage may be taken of it this idea of the Campaign of Greatness has been given to us some little time before Vaisakh itself, so that, having a true realization of what Greatness really is, we may perhaps bring the spirit of Greatness down into the outer world and lift up the peoples everywhere.

I rejoice to think that we can take the fullest advantage of the Vaisakh both to change ourselves and perhaps to be of service to other people. Every day, placing myself as far as I can under the influence of that wonderful Event, I think of those who are in need of change, myself perhaps to start with, because I need change very definitely—I suppose we all need to change—I think of those who are in ill-health, I think of this, that, and the other friend who is under the karma of ill-health, and I try to link them up, though from one point of view they are already linked, with these surging and

tremendous influences, so that they may be blessed, not necessarily to recover physical health but at least to move on their way in deeper happiness and in peace. This is a great opportunity for every one of us to heal wherever we feel we have occasion to heal. We must not forget that we have at our disposal at this particular time power which should help us to be of vastly increasing service. We can think of how we can change The Society, of how we can change every activity with which we are connected, of how we can change every outlook of our lives, of how we can change so that as the old year passes and the new year comes we are different.

I would beg all of you to feel that you are filled to the brim with blessing which, of course, you must bestow upon others to the best of your ability. We ought to be able to do much, we who are members of The Theosophical Society.

If I think of the great Song to the Lord, I realize that in every kingdom there is the major theme with wonderful variations according to the species within the kingdom itself. Every kingdom of nature sings its one great theme of song with variations on the theme according to the division within the kingdom. For the whole world there is a theme differentiating it from other worlds; as for a universe there is a theme differentiating it from other universes. So I cannot help feeling and realizing that it is not only the Song of this World which we can hear but the Song of the Universe if our ears can be attuned to hear it. An event of this tremendous significance is not limited in its effect, and how ever far we move away from this world, the influence will remain potent.

EVERY KINGDOM HAS ITS SONG

It occurred to me, as I was thinking over these things, that the family of the Lotus flower sing its song of praise, as does the family of every other flower in its own measure sing a different song. If I could hear the note of the Lotus, I should be able to distinguish that song from every other song.

But there is one overwhelming theme for the whole of the vegetable kingdom—sequences of cascading notes sounding the note of the kingdom's endeavour, soaring to the blessing of the Lord, and ending, as it seemed to me, in what might be called silver trumpet-blasts of purest tone, not only in homage to the Lord Himself but in royal homage to those who have reached kingship in the vegetable kingdom. And as in the vegetable kingdom, so in all other kingdoms including the Kingdom of the Super-Men.

really do not know why I should use the word "silver" or "trumpet-blast," only both seem appropriate. One has to add "in purest tone," because the trumpet, to come back to earth, is not always of purest tone. How wonderful it would be to hear these silver trumpet-blasts extolling the Supreme Kingship of a Buddha and all lesser kingdoms leading up to it! How wonderful the unison of song! How magnificent the homage to a Supreme King! How beautiful the growing volume when the time comes for the Song of the World to begin a triumphant ascent to the Sacred Throne of Gautama the Buddha!

Nothing can prevent us from singing, though our song may suffer from many obstacles having the effect of minimizing the purity or volume of our song.

In the midst of such a time we live again. Around us and to the farthest distances innumerable songs are gaining power and splendour.

Each one of us is singing.

Each one of us, and all that lives, will receive on the Vaisakh Day his measure of blessing from the Eldest Brother.

I think we should be thinking of these things during the next month, so that we may more and more consciously participate in a movement towards the centre of the Vaisakh Ceremony, the Plateau itself.

How wonderful it is to think of this gift which is in store for us very very shortly. Are we preparing ourselves to receive it in perhaps fuller measure than we have received such gifts before? And shall we make such use of the

gift to come as perhaps we have never made use before? We have every occasion to do so, because the world is in the midst of a tremendous catastrophe. The world is penetrated by a terrible darkness. In the midst of that darkness there is this Light, this Fire from which we shall light our torches.

No matter whether we remember what has happened or do not remember, no matter whether we have been asleep or have not been asleep, we shall give our torches to the Fire and they shall be lighted at the Fire. Shall we use them to illumine this all-pervading darkness?

Each one of us will go forth into a new spiritual year, speeding on his way, until he, too, in a far-off future, ascends his Throne of Divine Achievement, as the Lord has ascended His to show us that for each of us there is a Throne of Glory which we must ascend when we are ready to ascend it.

So I hope we may bear this Vaisakh Full Moon in mind now, thinking of the song of gratitude we can sing, the song of reverence, of adoration and thankfulness. Let us purify that song as best we can, cause it, as the days pass, to increase in wonderful volume until we are ready to sing with the help of our Divine natures wherever we are, and, I might almost say, whatever we may be doing.

Then shall the Blessing of the Lord descend upon us and we shall become transfigured, renewed, rejuvenated, equipped in greater measure than ever to live righteous lives. As Vaisakh succeeds Vaisakh we shall hasten more and more on the Way of the Lord which He has chosen to be the Way of every one of us.

THE PASSING OF THE LORD BUDDHA

"For forty years of perfect life he lived and taught; then passed away from earth, giving into the hands of His Beloved Brother the Lord Maitreya the high office of the Teacher of Angels and of Men." Born on the full moon of Vaishakh, or Wesak, 623 B.C., His Enlightenment came in mid-life on the same auspicious Festival, and when he was eighty years of age He left His physical body. The Perfect Flower of Humanity lived a singularly beautiful life. His perfect passing contrasting with that of His Friend, the Christ, whose brief mission five hundred years later ended in tragedy.

THE MANNER OF HIS PASSING

Now the Exalted One addressed the Brethren and said thrice; "It may be, Brethren, that there may be doubt or misgiving in the mind of some

Brother as to the Buddha, or the doctrine, or the path, or the method. Inquire, Brethren, freely. Do not have to reproach yourselves afterwards with the thought: 'Our Teacher was face to face with us, and we could not bring ourselves to inquire of the Exalted One when we were face to face with him.' But none had any doubt or misgiving.

And the venerable Ananda said to the Exalted One: "How wonderful a thing is it, Lord, and how marvellous! Verily I believe that in this whole assembly of the Brethren there is not one Brother who has any doubt or misgiving as to the Buddha, or the doctrine, or the path, or the method!"

And the Buddha answered: "It is out of the fullness of faith that thou hast spoken, Ananda! But, Ananda, the Tathagata knows for certain

that in his whole assembly of Brethren there is not one Brother who has any doubt or misgiving as to the Buddha, or the doctrine, or the path, or the method! For even the most backward, Ananda, of all these five hundred brethren has become converted, is no longer liable to be born in a state of suffering, and is assured hereafter of attaining the Enlightenment of Arahatta."

Then again, the Exalted One addressed the Brethren and said: "Decay is inherent in all component things. Work out your salvation with diligence!"

This was the last word of Him-who-has-thus-attained. Then the Exalted One entered the first stage of Rapture, and the second, third, and fourth: and rising from the fourth stage, he entered into the station of the infinity of space; thence again into the station of the infinity of thought: thence again into the station of emptiness: then into the station between consciousness and unconsciousness: and then into the station where the consciousness both of sensations and ideas has wholly passed away. And now it seemed to Ananda that the Master had

passed away: but he entered again into every station in reverse order until he reached the second stage of Rapture, and thence he passed into the third and fourth stages of Rapture. And passing out of the last stage of Rapture he immediately expired.

—ANANDA COOMARASWAMY, *Buddha and the Gospel of Buddhism*.

It is said that the Blessed One has not wholly left the world for which He toiled during so many years. It is said that even now when the Vaishakh Moon is at its full, "The Buddha's Shadow" may be seen, and that He blesses His Successor and the faithful who tread the Narrow Way, and even poor and ignorant men who yet raise loving hearts as chalices, filled with the water of devotion.

Be that as it may, He lives in Eternity, and to that Peace of the Eternal shall all men come at last, since He has proclaimed: PEACE TO ALL BEINGS.

—ANNIE BESANT: *Our Elder Brethren*.

THE BUDDHA AND THE BARBER

And a certain poor man, of mean birth and occupation, one Upali, who was a barber, saw the Lord pass by, and ran after Him, and being spoken to became an Arhant there and then.—*Buddhist Legend*.

As I plied my trade in the shop one day the Lord of the World passed by.

So I up and out and after Him, altho' I knew not why.

(After the Lord—Upali, the barber—I!)

And He turned and stood and waited for me—the Lord, He waited for me.

"May I have a word with thee, Lord?" said I. "Say on," said He to me.

(Said the Lord of the World—to Upali, the barber—me!)

And I said to Him "Lord, it is this. Is Nibbana for such poor men as I?"

"Have faith, Upali!" He answered me. "Nibbana is very nigh."

(Nibbana is for Upali, the barber—Ay!)

"When may I follow thee, Lord?" I asked. "Altho' you never knew,

You have followed me long, Upali,—and I—'t is I who have followed you!"

(I followed the Lord—He followed Upali, too!)

"May I be near to thee, Master?" I asked. "You are near to me now," said He.

"For I am with you always, Upali; and you—always with me."

(The Lord of the World and Upali—I and He!)

"And how shall I see thee always, Lord?" I asked. And He said "You see!

Who sees me seeth the Truth, I declare: who seeth the Truth sees Me.

We are one and the same, Upali—I and He."

"May I touch thee, O Lord?" I asked, and lowly before Him bowed my knee.

And He smiled and said "Ay! You may touch." So I touched Him, and He touched Me.

(I touched the Lord—just a man like you and me!)

Abhutam! Acchariyam! A marvel! The Light burst in! I was free!

Run is the weary round of lives. There is no more Upali to be.

Done is my task. There is no more birth for me!

LIGNUM

NEW HORIZONS

RUKMINI DEVI

[On returning from a tour of North India]

IT is some time since I have had the opportunity of talking in Adyar. One cannot describe the feeling one has here. Only those who have been away for a long time can understand what Adyar really is. The moment one comes near there is such a wave of spiritual atmosphere, so peaceful and beautiful, that one is thankful for having been in the outer world, and still more thankful to come away from it, but for the fact that in spite of the peace and spiritual life there seems to be a maelstrom of activity in Adyar itself which might lead one into the outer fringes and make him forget the peaceful inner life which is continuous, not because of us—if people will forgive my saying so—but very much in spite of us. Irrespective of what we are, that life goes on continuously.

PURPOSE OF THE TOUR

I have been thinking: What have I learned from being away from Adyar, what have I observed, what has been the new lesson for me, what is going to be the new work, what is going to be my life expression, is there going to be a new vision? One thinks of these things because it is most dangerous to be satisfied with any kind of work, however successful, and say: Here I am, successful; let me stay, but let me continue to be successful. Even the sense of success becomes lack of success—it is as if you have been defeated in your job rather than that you have won a victory. That sense of defeat comes as much with success as with failure.

From my point of view the tour was a success, but not such a success from another point of view. If success is only a matter of fame and applause, there could be still more success. But my type of work is not such as would attract thousands and thousands of people. I daresay if I had the mentality of so many artists and had many people driving me along only for the sake of money it would have been much easier to have made the Besant Theosophical School, Kalakshetra, and all the other work absolutely rich and wallowing in wealth. But I cannot do that because it would mean sacrificing my principles.

On tour we had many lectures and meetings, saw a great many people—all this combined with the Dance Recitals which are just as important. In Bombay we took part in the Vikramaditya Celebrations, which were made into a dance carnival. I cannot help feeling the tour was for one purpose only—that I should through my work, in my own way, and in the sense of dedication which I feel, be able to spread the life of the Elder Brethren. If I talked about the Elder Brethren to people, they would never understand, they would think: You Theosophists talk nonsense about the inner life; you are ruining India by all this. The other day somebody said one of the three great misfortunes of India was Madame Blavatsky because she presented the existence of the Elder Brethren. Imagine people saying such a thing, the horror of it, from our point of view. If I were to talk on that subject, especially today, how much more would people laugh, because today India is very much more materialistic than in her day. The younger generation does not believe in the existence of the great Teachers. If you talk about the Mahabharata, the Ramayana, the Koran, they are not interested. But they will come to dance performances because there is something of the cinema about them.

INDIA'S SPIRITUAL RENAISSANCE

I am having the continual worry of people coming to me and saying: Why don't you do something modern? I tell them that is not my temperament; my work is not merely to dance, I want to work for India. Through this line of Dance I feel I have found a response. Let me spread all that is beautiful about India through art, through music, through beauty. Irrespective of what political party people belong to, what prejudices they may have toward Theosophy, they feel that in the Dance there is something they can appreciate, that there is nothing of trying to convert them, therefore they are not suspicious. I do want to convert them, to spiritual ideals, which I feel I can do through art and music, combined with lectures as well.

People think I want to bring dancing to the foreground. I happen to have found that particular medium of expression. But the real thing is that I want people to know what is beautiful. If you are inspired by beauty, if you have a great

spiritual message, a philosophy of life, people will gradually respond to the great Theosophical teachings and the message of Theosophy, no matter in what way it is given. That is one of my missions for India.

Then of course people ask, Why for India? Because I feel that if a spiritual renaissance can take place in India, it will take place everywhere else. They ask again, Where is there internationalism in Art? I say that Art itself is international. That is where people who are not artistic make a mistake, for an artist never looks to see whether a particular art is Muslim or Hindu. The Muslim artists do not feel that in my Dance I am doing nothing for them. I have contacted numbers of them and they are not even conscious of the fact that I am Hindu. I am not really conscious of being anything except a Theosophist, although I express myself in many ways and happen to have a Hindu background.

NO BARRIERS IN ART

In Indore I heard a very great musician, a Muslim, who is in the employ of the ex-Maharaja of Indore. The artist was trying to explain the meaning of the music. I asked: But why are you singing of Radha and Krishna? He said, "How can you ask that? Isn't He *our* Divine Being?" Of course I did not want to discuss it and possibly put other thoughts in his head. There is no religious barrier when it comes to beauty.

In Karachi there was an Anglican priest belonging to the American army. He had nothing to do with Theosophy, and usually priests are prejudiced against dancing, but someone had persuaded him to come to one of my recitals. Afterward he and two or three friends wrote me and he said, "You will be surprised to hear from me that while I believe in the Christian faith, yet I came to your dance which was all about Krishna and Nataraja, and I went away feeling that I had been to my own church and had worshipped the Christ." That is my idea of success, far more than any amount of handclapping. I was very happy about it, not only because he had felt that way, but because I felt that through Art perhaps we can break down these barriers. So I think that perhaps I have been somewhat of a success in what I am trying to do; and have not been merely a dancer. If anybody calls me a dancer, I do not like that name.

In Art there are no religious barriers, no national barriers. The Chinese people in Karachi outshone everybody else in their response. The North Indians complained that they did not un-

derstand the language of my songs and asked, "Why must you have it in Tamil?" But the Chinese said that while they would have liked to understand the language, it really did not matter because they could get the feel of it all, the atmosphere. I asked some of the people: If you went to a Russian ballet, would you want it all translated? One is happy to hear the song whether or not the language is understood. Art is above all that, and through it one can give spiritual life because nobody is on the defensive. But if I talk to people on religion, they think: "She is a Theosophist, let us take care. We do not know what she is going to say." There is a wall of self-protection. But in Art there is only anticipation, and so you can capture people in their unguarded moments. They may not be conscious of the spiritual life, but what does that matter? We want to spread it and fill India and the whole world with it.

Why not use hundreds of instruments for the same message? Everybody really needs one instrument of expression in order to pour down into the world the great blessing of the Elder Brethren. In this kind of work, why limit my mission, why call my work only for India? I feel that among Theosophists even to think such a thing is a crime. Very often in America when I spoke on India people would ask why I did so, why I did not talk of something to do with America? It is like telling Americans they should lecture about India when they come here, when they should really lecture on America. So, why should I lecture on America?

I am a Theosophist above everything else. Have I not been with Dr. Besant and Bishop Leadbeater from the time I was very little, have I not seen the marvellous, fiery, fanatical devotion with which she worked? I remember that even people who were anti-Indian started to wear sarees and Indian dress because they wanted to be near her, wanted a smile from her. That often happened. And what was her whole feeling about India? "If only I could serve India to a small extent." Has she not read to us the few words of an Elder Brother that anyone who serves India even a little obtains their lifelong gratitude? What a beautiful and wonderful thing that is to think about. If He said, then, can He not mean it now?

One does not have any inner feeling of difference between nations and religions. I can say that from personal experience, for I have travelled in many other countries. Only Theosophists can speak with authority about these things because we think in terms of the inner life, in terms of what is wanted and what will

help the world, and not in terms of what we ourselves want. Especially because I have had so much to do with people I am all the more a Theosophist, but I am all the more thinking that I must take care, because people can so easily take one away from all this work for Theosophy. Look at the number of young people trained by Dr. Besant who went out in order to serve, and then forgot to come back. They became capable through her, but defeated the very purpose for which they were trained, which was to give the message of Theosophy.

REVIVING THE SPIRITUAL WORK

We have to go into the outer world, and yet stay in the inner. That is the great opportunity for which young people have to train themselves in order to be useful in the world. There is a lesson we can learn from the past, otherwise Theosophical work will be very much broken down through lack of workers, which is very much what is happening. Whatever the future work is, I feel very much that one of the most important things is the very definite reviving of the spiritual work and the contribution of The Theosophical Society to the world. Everywhere people are missing it. That, then, is the second point on which I want to speak.

Even in this special field of mine, where there are good Lodges and where the Theosophists are strong, I have done my best work. It was they who stood by and helped to organize. Where the Lodge was weak, even the spiritual atmosphere of my performance was diminished. It was really surprising to me. Other artists do not feel it, but I was quite definitely conscious of that fact; so was the President. Benares was one of the most beautiful places because it is almost a little Adyar. It is a centre where Dr. Besant lived and worked, as well as a great spiritual centre for India, and the Theosophical Convention was also being held there with hundreds of members; their very devotion to the spiritual life made a tremendous difference.

It is not enough just to tell Lodges: We must do this and that, have a list of things to be done. But there must be a real philosophy of life to help people, a personal, warm-hearted contact with them. I do not think the big public lectures are very helpful, because they are all arranged in exactly the same way as before, they are held in the same hall, and the same kind of public comes. No initial work is done beforehand for the public. The only thing done is to announce that somebody is coming to lecture, and only those who were interested before come again, and new people do not. If I

gave a lecture, people would come because they have heard that I can dance! That is good enough for them; any excuse is good enough in order to get hold of people. But we want a new type of organization in order to do that.

One of the things that many of the people and non-Theosophical workers have asked me is: Cannot The Theosophical Society in these days of trial and difficulty send workers to give us a lead, to help us understand and to give a new stimulus towards the spiritual life? However materialistic people may be, they still respond to spirituality and idealism, though it must be expressed differently in each place. We must adapt ourselves all the time according to the people and approach them in the way that most appeals to them. This is the great need.

Young people particularly must be trained to go to the colleges, youth movements, to contact people, and even by simple friendship help people as much as they can. I think that through friendship we can help as much as through lecturing, and it is probably much less boring. If there are fine speakers, lectures are all right, but how few real speakers there are, and what time have they to cover the whole of India?

INDIAN CENTRES

This impetus must come from Adyar and Benares. Long ago there was Bishop Leadbeater's idea that Bombay is a place where there must be another spiritual Centre. The three Centres in India would represent the threefold activities—Benares, wisdom; Adyar, the will or First Ray; and Bombay, activity. Many efforts were made, but they failed because of personal feeling.

Since we have been to Bombay, there seems to be a move toward new life and having a Centre there. Who knows—perhaps just now there may be a revival, a new phase of activity, new life. New life must come, and surely there will be a new lease of life for Theosophical work. I cannot see the reason for such suffering and war as we have unless it brings a new lease of life. At present we are surrounded by darkness and difficulties, but when these are removed, perhaps there will come new workers from other countries.

Benares is, perhaps, beginning to take its next step. Perhaps Bombay will also begin, and, who knows, perhaps these three Centres may interact so wonderfully that we shall be able to spread greater life throughout India and fulfil our mission as Theosophists and as people who are working for the Elder Brethren. That is one thing we must never forget.

In thinking of all we want to do for the world, we have to remember that we are at Adyar. I do think we cannot work on the circumference unless the centre is beautiful. I do not say Adyar is not beautiful, that we are not doing what we should. Many people say, "I am a Theosophist," but you scarcely find them where the real activities of Theosophical work are going on. If there is a Lodge meeting, it is more marked by the absence of people than by their presence, because they say the meetings are dull, are boring. Should that happen in a Centre? I can tell you how to discover what a magnificent Centre Adyar is—you must go out on a strenuous tour in order to appreciate it.

We must start now giving this spiritual life. The outer world needs it. How many non-Theosophists look to us? How can we give the stimulus? We have to start here to make a spiritual group, rededicate ourselves, reincarnate ourselves. And remember, it is not a matter of being interested or bored. We are here, we belong to this life. This Centre must be magnificent not in spite of us, but still more magnificent because of us. These are new resolutions

we should all make to ourselves because we have a great opportunity. It would be sad when we have waited for the day that we could serve, and yet when the time comes find we are not ready. The time has come. We cannot imagine the world to be worse than it is at the present time. If we cannot serve now, we never can. This is the time for which we have been waiting all this life and, I am sure, for which we have been waiting for incarnations. If you have a conversation in your quiet moments with your Egos, I am sure they will tell you, "This is the time I have been waiting for; let us go ahead."

I personally want to be open-minded, but I am conscious of thousands of opportunities before us. I am conscious not only of our desire, but also of the great spiritual life and force of the Elder Brethren, waiting for channels so that it can be released. The time will come when They must release it, and we must prepare ourselves now for that time. If we do not, others will come. It is there, waiting for us. Do not let us miss the opportunity for which we have looked for centuries and centuries.

A Mystic's Vision

One has only to read Sir Francis Younghusband's work on the Great Mystics to realize how great a mystic he himself was. All his works are pervaded by the deep consciousness of unity which is basic to Theosophy. Not only was he a Theosophist in spirit but for some years he was actually an F.T.S. His understanding of the One Life is revealed in all his books. Much of his mystical writing was done after his retirement from active exploration, between 60 and 80 years of age, but the superconsciousness of the man of courage and character was manifest even during his earlier adventures into the heart of Asia and nowhere more than on his famous mission to Tibet. Sir Francis O'Connor, who was his secretary and interpreter during the mission, says of him:

"My own personal association with Sir Francis was initiated by a visit I had one afternoon in my flat. Our conversation became intimate, and he related the life-changing experience he underwent during his stay in the Himalaya massive. Like many saintly men and women in the past he found himself all of a sudden rapt in an ecstasy of vision that brought him in touch with the reality beyond sensual appearances. He became convinced of contact with a Universe charged with divine life and acted upon what he conceived as eternal truth. A seeker of God found Him. He discovered the religion beneath all religions.

"This experience gave the impetus to his work for a World Congress of Faiths which has become an actuality in our day. Much discussion followed the enterprise into Tibet, and one may hesitate regarding the permanent effect of the mission, but the establishment of the World Congress of Faiths, the ideas embedded in it, remain a lasting monument that will ever speak of his self-forgetting love for and trust in mankind." (Quotation from *Indian Art and Letters*, 1944).

THE BESANT CENTENARY—1947

GEORGE S. ARUNDALE

ON October 1st, 1847, was born Annie Wood who afterwards became by marriage Annie Besant—world-renowned fighter for justice, "warrior" as she liked to call herself, great devotee of the Saviours of every Faith, passionate lover of India, and, as Theosophist, ardent protagonist of the Universal Brotherhood of mankind and eager seeker of Truth.

In many countries she used her unexampled powers of oratory to advocate brotherhood among the nations of the world, brotherhood among the Faiths, the uplift of the down-trodden, right education for the young; and she spread far and wide the great truths of life which she had sought and found.

But the greatest field for her ceaseless activity was India, where she awakened the soul of the Indian people by reminding them of their glories, at present dim, but brilliant in the past and destined in the future to shine throughout the world.

She wrote and spoke of the splendour of India's great religions, of India's incomparable science of education, of India's perfect system of daily living, of India's unique and all-sufficing polity, of India's marvellous industries and craftsmanship in all the arts, and of India's fitness for immediate Swaraj. In the service of India she lived, and in India's service she died.

And now the Centenary of her birth approaches—October 1st, 1947. Many will be the statues to her throughout the country as time passes. But there is one great objective on which she set her heart and about the attainment of which she spoke even to her dying day:

A great educational institution near her home at Adyar, Madras, in which girls and boys might learn to become noble citizens of their Indian Motherland, healthy, honourable, happy, and intent on spreading these blessings among the Indian people everywhere.

In such an institution there must be, in the broadest sense of the word, religious education, education in healthy living, education in the arts and crafts, education in service—the education of the physical body, of the feelings and the emotions, of the mind, and of the spirit.

So urgent was she in her call for such an institution that a little group of her intimate co-workers determined to lay the foundations of such an institution without delay. In 1934 just a year after her passing, came into existence the beginnings of the memorial to her which would give her the greatest happiness—the Besant Theosophical School at Adyar. The school has flourished despite its many financial and other difficulties, and it lives and grows in the spirit of her educational principles. But the school has no grounds of its own, nor any buildings of its own, and it lives from hand to mouth, with only a very small endowment.

It is indeed the beginning of a memorial to Annie Besant, but it can be no real and lasting memorial until it is erected on its own grounds upon which such structures are built as it may need.

Could there be a better celebration of her hundredth anniversary than a Besant Theosophical School situate on its own grounds, endowed to the full measure of its needs, with funds available for the addition of a Besant Theosophical College when circumstances permit, so that from the beginning to the end of their education boys and girls may grow in the Besant spirit both as to her great principles of education and to her example of selfless and active patriotism?

Will there not be a nation-wide response to this appeal for a signal mark of India's gratitude to one of her greatest servants, to one who laid in these modern times the foundations of India's rebirth and freedom?

PREPARATIONS HAVE BEGUN

J. L. DAVIDGE

Preparations for the Besant Centenary have already begun. In October last the President addressed a letter to distinguished Indians and friends of Dr. Besant inviting them to become members of an All-India Committee to make

the necessary preparations. Dr. Arundale intimated that for the present it is hoped:

1. To establish a Besant Centenary College at Adyar to promote Dr. Besant's ideals and principles in education. This project of a

Memorial College was specially dear to her heart. There is already at Adyar a Besant Theosophical School most successfully conducted on these lines.

2. To publish a great Memorial Volume of tributes.
3. To hold suitable celebrations of the Centenary in every part of India.

The President welcomed suggestions. Those which were offered in reply appear below, including the idea, entertained for some years past in Theosophical circles, that the Besant Centenary College shall become the nucleus of a Theosophical World University.

Dr. Radhakumud Mookerji, Lucknow University, who considers it a "sacred privilege" to be associated with this movement, proposes the endowment of a lectureship, to be called the Doctor Annie Besant Lectureship (on the lines of the Hibbert and Gifford Lectureships) at the Madras University on the subject of Indian Politics or Indian Civilization. "The endowment should yield a fee of Rs. 1,000 for the lecturer for the year, besides cost of publication of the lectures. Your Adyar scheme," he suggests, "may be merged in this scheme. Dr. Besant's memory is marked on every inch of ground at Adyar, and so I propose a wider recognition of her sacred memory."

As for the Memorial Volume: Dr. Bhagavan Das, the Benares philosopher, suggests that it should begin with a brief but complete biography of Dr. Besant, chronicling her writings,

travels, and all her important activities, and that the tributes should be so arranged as to illustrate her activities in their chronological order.

Mr. K. S. Chandrasekhara Aiyar, retired Chief Judge, Mysore High Court, and former member, General Council, Adyar, also proposes a "full and authoritative biography to be written by the President and Mr. Jinarajadasa" and "a Centenary Edition of Dr. Besant's principal works, some of which are difficult to procure."

Other members propose "a volume on her contribution to India's political progress" (Mr. B. Shiva Rao, Delhi) and "a memorial volume of tributes" (Dr. P. Subbarayan, ex-Cabinet Minister, Madras), and a centenary volume of her writings and speeches (Mr. F. J. Ginwala, Bombay).

Mr. Ginwala adds that a 3-day centenary conference should be held at Adyar where prominent Theosophists, scholars, professors, and scientists of international renown would speak on Dr. Besant's life and activities.

The Besant Centenary College finds universal acceptance. Dr. Subbarayan considers that this should be the main work of the Committee. Dr. Muthulakshmi Reddi suggests that it should be a "Training College for women social and welfare workers of whom there is a scarcity nowadays."

"The College should contain within it potentialities for developing into a great World University which was dear to her heart," says a Madura advocate.

TRIBUTES TO DR. BESANT

The first five invited to join the All-India Committee immediately accepted, all old friends of Dr. Besant:

The Rt. Hon. V. S. Srinivasa Sastri, elder statesman, who replied: "Certainly. Go ahead, and all success to your plans."

Sir C. P. Ramaswami Aiyer, Dewan of Travancore: "Shall be glad to serve on Committee."

Sir V. T. Krishnamachariar, Dewan of Baroda.

Mr. T. R. Venkatrama Sastri, former Advocate-General, Madras.

Sir P. S. Sivaswamy Aiyer, Liberal statesman, Madras.

Among those who rendered grateful tribute to Dr. Besant the following appear:

Sir Jogendra Singh, Member for Education, etc., Viceroy's Council, New Delhi: "Who can forget her great service in the cause of humanity, and the spiritual awakening of India?"

Dr. Maria Montessori: "We are both with you heart and soul in this noble enterprise."

Sir Tej Bahadur Sapru, Allahabad: "I shall gladly associate myself with you in this matter."

Pandit M. M. Malaviya, Rector, Benares Hindu University: "The Hindu University will always cherish with gratitude the memory of the invaluable services which Dr. Besant rendered to India."

Sir C. R. Reddy, Vice-Chancellor, Andhra University: "Of course, I join. Need I be asked?"

If there is any reluctance at all, it could only be on the score of my unfitness to hold the candle to one who was a world celebrity before I was born and whose career is amongst the greatest and most wholesome lights in the 19th and 20th centuries."

Dr. Syama Prasad Mookerji, All-India Hindu Mahasabha, Calcutta: "I have no doubt that

you will receive generous response from the people for which she did so much in her lifetime."

Mr. M. S. Aney, Representative of the Government of India in Ceylon: "My grateful countrymen will be only too glad to pay their tributes to the hallowed memory of Dr. Besant who served India and Hinduism with a devotion which was unique."

Mrs. Rameshvari Nehru, Jammu, Kashmir State: "India owes her a deep debt of gratitude for her unique services which can never be forgotten. She was one of the early leaders who aroused political consciousness in the masses of the Indian people. I knew her personally and felt greatly inspired by her noble example."

Mr. Ramanath Goenka, Editor, *Indian Express*, Madras: "Needless for me to add that my services and the services of my papers are at your disposal."

Dr. B. S. Moonje, Hindu Mahasabha, Nasik: "I have known and worked with Dr. Annie Besant personally, and though we have often differed it has not affected my feeling of high regard for her great personality which was an embodiment of selfless service for the betterment of India."

Babu Upendranath Basu, Benares, former General Secretary, Indian Section: "I feel honoured by your call and shall be proud to be associated with any organization bearing her name, even though normally I shouldn't expect to live so long as the 1st October 1947."

Mr. K. Ram, Editor, *The Leader*, Allahabad: "I will render whatever service is possible by way of publicity through the columns of the *Leader*."

Mr. Ambalal Sarabhai, millowner, Ahmedabad: "I had the rare privilege of knowing her and it will be both a pleasure and a privilege to be associated with the centenary celebration."

Mr. K. M. Munshi, statesman and editor: "I was her great admirer and worked in politics under

her. Nothing will give me greater pleasure than joining the Committee and doing my bit."

Captain G. Srinivasa Murthi, Adyar (Dr. Besant's personal physician): "I deem it a very great privilege and honour to be on the Committee."

Hon. Nalini Ranjan Sarkar, Ex-Member, Viceroy's Council: "A noble cause."

Mr. K. V. Krishnaswami Aiyar, Madras: "I hope it will be a first-rate Honours College so as to be the leading college in the city to which the best boys will flock in numbers."

Mr. K. Balasubramania Iyer, Madras advocate: "I have always been an humble admirer of Dr. Besant and her distinguished services to India. I deem it a great privilege to associate myself with a celebration of the birth of this great and noble lady."

Mr. G. A. Natesan, Editor, *Indian Review*, Madras: "I claim to be a friend and a great admirer of the late Dr. Besant whose lasting services to India it would be difficult to recount. India owes it to herself to show her deep regard and gratitude to that noble lady."

Sir A. P. Patro, Madras: "The nature of the great services of Dr. Besant to India are such that they should be perpetuated in a permanent form. Many leading Indians throughout India have deep regard and gratitude for her."

Mr. T. K. Chidambaranatha Mudaliar, advocate, Courtallam: "Dr. Besant's personality permeates in no small measure the present spiritual enlightenment of India. It is in the fitness of things that her centenary be celebrated, not merely in Indian but in continental proportions. How sagaciously you have begun the work three years in advance . . ."

Dr. P. Subbarayan, ex-Minister, Madras: "... a leader who by her clarion call of Home Rule gave a new and dramatic turn to the National movement. Her memory is one which all Indians will always cherish as a great and noble fighter for freedom."

THE ALL-INDIA COMMITTEE

Besides those above-named, the following are also among the seventy-seven who have so far accepted membership of the All-India Committee to organize the celebrations: Mr. L. Arathoon, Indore; Mr. K. Bashyam Iyengar, Madras; Mr. S. A. Brelvi, editor, *Bombay Chronicle*; Mr. K. V. Al. R. M. Alagappa Chettiar, Madras; Mr. J. H. Cousins, Adyar; Sir N. Gopalaswami

Ayyangar, Member, Council of State, Delhi; Mr. G. N. Gokhale, Benares; Rt. Hon. M. R. Jayakar, P.C., Bombay; Dr. Amarnath Jha, University of Allahabad; Mr. T. M. Krishnaswami, Chief Justice of Travancore; Mr. K. P. Khaitan, Calcutta; Sardar M. V. Kiba, Indore; Mr. Jannadas Mehta, Member, National Defence Council, New Delhi; Mr. C. D.

Mahalaxmivala, Bombay; Mr. Harjivan K. Mehta, Cabinet Minister, Bhavnagar State; Mr. C. N. Muthuranga Mudaliar, M.L.C., Madras; Sir H. P. Mody, Bombay; Mr. Bhai Parmanand, M. L. A. (Central); Mr. Jamshed Nusserwanjee, Karachi; Dewan Bahadur G. Narayanasami Chetty, Madras; Sri Prakasa, M.L.A., Benares; Kunwar Sir Jagadish Prasad, former Member, Viceroy's Executive Council (Moradabad); Dr. Panna Lall (Adviser to His Excellency the Governor, United Provinces); Mr. C. R. Parthasarathy Iyengar, Chittoor; Mr. C. Rajagopalachari, ex-Premier, Madras; Dr. T. S. S. Rajan, former Cabinet Minister, Madras; Mr. A. Ranganatham Mudaliar, former Cabinet Minister, Madras; Mr. A. Ranga-swami Iyer, Madura; Mr. Mavji Govindji Sheth,

Bombay; Mr. V. V. Srinivasa Aiyangar, Madras; Kunwar Sir Maharaj Singh, Lucknow; Sir Chimanlal H. Setalvad, Bombay; Mr. K. Srinivasan, Editor, *The Hindu*, Madras; Dr. Sachidananda Sinha, Vice-Chancellor, Patna University; Mr. Sankar Saran, Allahabad; Mr. Munshi Iswar Saran, Harijan Sewak Sangh, Allahabad; Sir R. K. Shanmukhan Chetty, Coimbatore; Dewan Bahadur K. Sundaram Chettiar, Salem; Mr. Gopalji Idavji Thakkar, Bhavnagar; Sir Purushottamdas Thakurdas, Bombay; Babu Purushottamdas Tandon, Allahabad; Mr. K. Venkataswami Naidu, M.L.C., Madras; Dr. P. Varadarajulu Naidu, Madras; Sir T. Vijayaraghavachariar, Prime Minister, Udaipur State.

The World University Idea

THE World University idea is spreading. Following Lord Bertrand Russell's proposal for an international university to be established in some neutral territory in the U.S.A., analagous to the district of Columbia (*THE THEOSOPHIST*, April 1943), there comes a project for an international university with its seat in California. The idea was fostered at a camp of the International Service Seminars held at Spruce Creek, Pa., at which over a hundred students, representing 27 nationalities, lived and studied together for seven weeks under the auspices of the American Friends Service Committee on the subject: "Can the human race live together in peace?" Dr. Hans Heymann, Research Professor of Economics, Rutgers University, writes in the *New York Tribune*:

"The International Service Seminar has fortified for American education the dynamic idea of the indispensability of a World University which should be created right here in America.

"We must educate our future national and super-national statesmen, our economists and civil servants, our labour leaders and industrialists, our tradesmen and business entrepreneurs. They must know what constitutes antisocial abuse of power in private and public, national and international affairs. To do this a world institution of learning is imperative. In it the most constructive and promising minds of our time must meet for a programme of common study.

"America has generously offered a new haven to foreign scholars during the great flood of war

and revolutions. It has become the centre of intellectual life, which has almost been exterminated in other countries. It should remain that centre and invite scholars of all parts of the world, of all nationalities, creeds and races to continue to come here.

"In the Middle Ages the students migrated from Nuremburg to Pisa, from Venice to Paris, from Florence to Madrid, from Rome to Utrecht, from Genoa to Lisbon. Even so in our future world the migrating students of good intellectual standing will pass some years in the Universal University. They will consider it the greatest privilege and honour to be accepted in this world institution of learning.

"As Latin was considered the world language of early scholars and later on French became the medium of world diplomacy, so would English be the language of a World University. Every teacher and student of that university would have to learn and speak English in addition to his mother tongue.

"As a tentative suggestion, the seat of the university might well be in California, because the future intellectual centre of gravity will be shifted to the shores of the Pacific. . ."

[We doubt if the U.S.A. is going to have a monopoly either of the world's intellectual life or of world universities, but Dr. Heymann's suggestion points to a universal need, and there will certainly be other world universities, each with its special purposes, than the one envisaged by Theosophists for Adyar.—ED.]

THEOSOPHY IN THE ARTS

RUKMINI DEVI AT WORK

I HAVE only just heard that the Chinese Ministry of Education, Chungking, wishes to send two women students to India to make a research study of Indian music, with a view to relating it, if possible, to Chinese music. The Educational Adviser, New Delhi, is eager to give what assistance he can and inquires of Rukmini Devi what facilities her Academy can provide. The Chinese Educational Mission which visited Adyar two years ago carried away most pleasant recollections of the artistic programme arranged for them in the Pavlova Theatre. "I have no doubt," says the Delhi Adviser, "the Chinese authorities would be particularly glad if their students could obtain the required facilities at the Academy."

On Thursday last we were present in the Palace Theatre during your performance of the *Bharatha Natya*, and our experience whilst there has motivated the writing of this letter.

We understand little of Indian Music, and even less of Indian Dancing, especially the classical variety, but understanding is not a necessity for the appreciation of beauty, or an awareness of the Spirit of God.

We cannot claim to understand exactly what you were endeavouring to convey through the medium of your dancing, but we were vividly conscious of the presence of an Infinite Spirit, which gladdened our hearts and provided food for souls that oft-times feel hungry in this intensely materialistic world.

Yours is a great art, and your gift divine, for we felt that you had a unique capacity for the expression of pure beauty, the music of which we could hear in the silence, especially during your last act of adoration.

Your approach to the conveyance of the Spirit of God is entirely new to us, and yet we felt akin to it. We are coming again on Thursday this week, so that once more we can share in this wonderful approach to God.

We pray earnestly that you may have the courage and perseverance to continue to show forth in this land your own real and intimate appreciation of our God, who is the source of

all beauty, which you express through your art and personality so vividly.

This is the charming letter which Rukmini Devi received from an Army chaplain after a dance recital which she gave in Karachi. She quotes it in "New Horizons" in this issue. The letter is addressed by the Rev. Joseph Lowe and Cpl. Trevivian from the Royal Air Force, Base Headquarters, Karachi, 4 December 1944.

Dr. James H. Cousins says: After a long tour by Rukmini Devi, on which she gave a number of dance-recitals to the delight of large audiences in northern India, she repeated the dance-drama, the "Thirukuttala Kuravanji," in the open-air theatre at Adyar on March 4. From an old Tamil poem on the then popular theme of a woman devotee (devi) seeking the love of the aspect of Deity to which she gave her devotion, Rukmini Devi evolved a work of art of remarkable distinction and beauty both pictorially and rhythmically.

The details of an aesthetically satisfying and spiritually uplifting performance do not concern this note whose purpose is to recognize the significance of the exquisite creation that the genius of Rukmini Devi has given to the renaissance of Indian dance and indeed to world-art.

Rukmini Devi, who filled the chief rôle in the Kuravanji, that of Vasanta Valli the devotee of Shiva, has taken her place among the supreme exponents of Bharata Natya, the ancient religious dance of South India.

The dance had to be created *de novo*. To this Rukmini Devi brought her knowledge and skill and her devotion to the re-creation of traditional indigenous art in its purity through the dance-form that was, or at least some variant of it was, the mode of the Kuravanjis of three centuries ago. It may be that the scholarship that will be stimulated by the revival of the Kuravanji will unearth correctives in detail; but, whether or not, the production of the "Thirukuttala Kuravanji" by Rukmini Devi is, in its own order, a first-class achievement, and a demonstration of a creative and expressive power that should become one of the regenerative influences in the art of the new era.

—J.L.D.

CALLED HOME

U.S.A.

DR. B. W. LINDBERG

SOMEWHERE about 1922, Dr. Bernard Waldemar Lindberg, osteopathist of Kansas City, learning that Bishop Leadbeater was seriously ill in Sydney, disposed of his practice, booked a passage to Australia and by his expert treatment gradually helped to restore the Great Man's health. Dr. Lindberg supported himself by establishing a new practice in Sydney, which he handed over to Dr. Cramp on returning to U.S.A. Dr. Lindberg delighted in the work of the Liberal Catholic Church and was ordained by Bishop Leadbeater, and he worked in Co-Masonry and lectured in Theosophy. He was a very natural kind of man, short and roundish, simple and jolly, but shrewd, and he had the gift of second sight. He made a point of taking a degree every ten years and had graduated master of arts, chemical engineer and doctor of osteopathy. He went to America from Sweden in 1887 and joined The Theosophical Society in 1901. Passed, 26 August 1944.

INDIA

MRS. VAN MOTMAN

Mrs. Van Motman, well known in many countries as Oma—her full name was Theodora Elisabeth van Motman-Schiff—passed away at 5.15 a.m. on January 20 in her 90th year. She passed peacefully, conscious till the end. Her health had been good, though she was very frail. Her daughter, Mrs. K. van Gelder (Melanie) writes from Rampur: "She had an unselfish love, and had the gift of giving people the help they needed. She was carried to the grave by four Dutchmen and two B.O.R.'s from our house. Her grave is not far from here. There were many people at the simple ceremony of the Church of England read by the Rev. Mr. Messenger, who was influenced by the atmosphere of peace and love that surrounded the place where we were standing. She was there and gave her love to all who did her honour. She is happy and with my father. I knew she was going in January. My father had told me months before 'Prepare yourself for January.' And when I asked him that afternoon if she would come through, he said, 'Nieke, I have

J. L. DAVIDGE

waited long enough. Don't you think so?' I put her 18th regalia on her coffin and I said after the burial service: 'Theodora Elisabeth van Motman-Schiff has gone into the Great East; may she carry on the work of her high ideals.' She carried on her meditation with me till the day of her passing. She loved Bishop Leadbeater and now and again lived near him, and I know that since she has passed she has met him. Several people, non-Theosophists, wrote me that it was for them an honour that they had known her, and that says everything for her."

Mrs. Van Motman was born in 1855. She had lived in various countries and joined their Sections: Java, 1904-1919; Australia, 1919-1929; Java, 1929-1933; India, from 1934.

PROFESSOR R. K. KULKARNI

Just as Professor R.K. Kulkarni M.A., LL.B., an enthusiastic educational worker, was preparing to attend the Benares Convention he passed away at Gwalior on the 16th of December two days after completing his 68th year. His special interest was the League of Parents and Teachers which he called together at every Convention of the Indian Section. At the Benares Convention his daughter, Miss Prabhavati Kulkarni, M.A., read his messages. Joining The Society in 1912, he became in 1915 at the behest of Mr. Jinarajadasa organizing secretary of the League and travelled about the country lecturing on Theosophical education and seeking to abolish corporal punishment. He prepared several useful pamphlets in English and vernaculars and lantern slides for propaganda purposes. In 1924 he visited Europe, America and Japan to study educational science. All his life he spent in helping the young; it was a fine record of dedicated and fruitful service. He was one of the founders of the Gwalior Vikrama and Ujjain Lodges, T.S., and the Co-Masonic Lodges in Gwalior and Agra, and was an active Mason of the 18th degree.

MR. N. P. SUBRAHMANYA IYER

Mr. N. P. Subrahmanya Iyer of Bangalore passed over on 19 December 1944, aged 82. For sixty years he was the mainstay of the Cantonment Lodge, including fifty years as its President, a most remarkable record. For twenty

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CALLED HOME

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years also he was Secretary of the Karnataka Federation. He was steeped in Theosophical lore and Hindu philosophy and was a lucid expositor. We cannot too highly esteem such old stand-bys who have given stability to our evolving Theosophical Society and spread its Wisdom. Born, 3 October 1862; F.T.S., 5 August 1883. The Chief Engineer's Office, Mysore, which he used to serve, closed on the day of his death in token of reverence.

SOUTHERN AFRICA

MR. W. J. WYBERGH

An old and well-known member of the Southern Africa Section, Mr. Wilfrid John Wybergh, passed over late in 1944. He had been living for some years near Umtali, in Southern Rhodesia, and while travelling to his farm died at the wheel of his car. He was 76, born at Askham, Yorkshire, 15 July 1868.

For many years he was the best known Theosophist in South Africa, President of the Johannesburg Lodge, and Corresponding Secretary of the E.S. He laid the foundation-stone of the beautiful Lodge building at Pretoria. He was a prolific writer and many of his articles appeared in *The Theosophist*. He and his wife, both cultured and eloquent, lectured all over the country. She was Katharine Emily Wyndowe, whom he married in 1893. She has been several times President of the Johannesburg Lodge and for a short period Acting General Secretary of the Section. She founded and edited the first Theosophical bulletin published in South Africa. Mr. and Mrs. Wybergh were hosts at a memorable Convention at Capetown in 1917.

Mr. Wybergh went to Rhodesia by invitation of Sir Alfred Beit and mapped out the Umtali and other goldfields. At one time he was engineer for the Consolidated Goldfields of South Africa and was Minister for Mines in the Government under Sir Alfred Milner.

Miss Codd writes in the Section journal that only lately she had some charming letters from him. "When I was last in Rhodesia I saw Mrs. Wybergh. She is still a handsome lady. . . . And she is 78! Loving greetings to her."

MRS. LESLIE REED

Miss Codd reports in the *Link*, Oct.-Nov., the journal of the Southern Africa Section, the passing of Mrs. Leslie Reed, formerly of Harrogate, England, later resident in Malta, and recently of the Cape. "Mrs. Reed," she writes, "I have known for very many years ever since

we were girls together in England. Her father, Mr. Hodgson-Smith, was known as the 'Colonel Olcott of the North' on account of his famous white beard. Bishop Leadbeater often stayed at their house and one day he told the family all about their last incarnation. Mr. Hodgson-Smith was a sea-captain in the early part of this life and was a sailor last time too, plying his own ship with goods between Rome and Alexandria. It was whilst he was in Rome that he met his present eldest daughter, Mrs. [Hilda] Powell, then a Roman lady who bought silk and perfumes of the East from him. She was so intrigued by his account of the wonderful girl philosopher, Hypatia (a former incarnation of Dr. Besant), that she went back with him on his ship in order to hear Hypatia.

"I wonder," Miss Codd continues, "if I might tell you that there was such a bond between Mrs. Reed and her late beloved father that they have never been apart in all their past incarnations. She was his youngest daughter, Leslie, and often when she was a little girl sat on Bishop Leadbeater's knee. Youngest of all in the family was Basil, now long passed over and injured in the last World War. He was one of the first of Bishop Leadbeater's famous boys."

ENGLAND

MRS. NORAH LANGDON-THOMAS

A cable to Adyar from London announces that Mrs. Norah Langdon-Thomas passed away on the 28th February. She had suffered a long period of illness with strength and resignation. To many people she was beloved as a great helper, and a good friend. For several years, up to 1936, while Mrs. Josephine Ransom was General Secretary of the English Section, Mrs. Langdon-Thomas assisted as a volunteer but very competent worker at headquarters, and they later worked together in Adyar when Mrs. Ransom produced first her *Short History of The Theosophical Society* and second the Adyar edition of *The Secret Doctrine* in six volumes.

There must have been strong karmic links which kept them for so many years in intimate collaboration. The Adyar edition was a herculean assignment and the strain of it was terrific, but such happy and willing aid as Mrs. Langdon-Thomas gave was no small factor in its complete success. Some of us remember how those two worked, occasionally, like H.P.B., up to sixteen hours a day, though of course not every day.

Mrs. Langdon-Thomas was also a prominent and efficient worker in Co-Freemasonry.

HELIOS AND HENRY

Since the passing of my beloved Mother, Dr. Annie Besant, no loss has quite so deeply afflicted me as the news of the passing of another mother, Mrs. Henry Hotchener, Helios as we all lovingly called her. Words entirely fail me to describe the beauty and tenderness of her living and her deep and fiery loyalty to the Masters, many of whom she knew well, and Their movements in the outer world. Nor is it possible for me to describe the very wonderful friendship and understanding she gave to all.

She and her noble and wonderful husband, Henry Hotchener, were a couple the like of which the world rarely sees. Devoted to each other, they were perfect comrades with never a ripple of disagreement or misunderstanding, even though they may have gently differed on infrequent occasions as to a policy or its execution.

I have never seen anyone so beautifully attentive even in the smallest things of daily life as was Henry to his beloved Helios, nor have I ever seen one so radiant as she was to him.

What a huge circle of friends she had, and of course he has, too, and to how many was she an oracle and consoler who must be very dear to the CONSOLATRIX AFFLICTORUM.

Hundreds of us will miss her terribly. I shall miss her more than I can say, for she and he have been among my dearest friends.

But Henry will miss her every day, every minute of the day, and every night when he momentarily awakens to find the physical form, the blessed physical form, no longer by his side.

But he will have his compensations, his memories, his frequent visions of her, and a communion with her infinitely sacred yet at the same time most happy and causing him to feel very sure that they have not lost each other, but are still together though otherwise.

Helios! You are with us now and we with you, though despite all our Theosophy we cannot help being grief-stricken, as if we had lost you, which at least night after night we shall know we haven't, even though memory will go on playing us sorry tricks until we become its masters.

Dear Helios! We know how wonderful you will now be to that Henry of yours who will know a lonely darkness. You will be even more wonderful to him, if possible, than you were in physical proximity. He will so often reach out after you and as often you will enfold him in

Advice of Mrs. Hotchener's passing on March 5th reached Adyar on the 10th as we were going to press. A story of her life and work for Theosophy will be given in our May issue.

your exquisite love. And then he, too, will pass through the doorway in the fullness of time and you will be together as you have never so far known togetherness.

But on this side of the door we shall want him, as indeed we wanted you, dear Helios. But your Master called you to your other home, telling you that Henry would not be left alone—faithful servant as he has ever been life after life.

How many glorious twin souls there have been for our inspiration!

Helios and Henry, you are inseparable. *Quis vos separabit?* For God created comradeship to be immortal and made it an image of His own Divinity. —G.S.A.

Editorial Notes

THE NEW WORLD CALLS. We are making this department a clearing-house for ideas, suggestions, plans, from members all over the world. Much material already received has been synthesized in *The Theosophical Worker* for exchange between Sections and members. Best thanks to all who have helped with their vivid, dynamic, frank responses. *Please continue!* Surely if we make a close physical as well as spiritual unity between the Sections the Elder Brethren will be able to use these living channels for the downpouring of Their Will.

MR. JINARAJADASA'S CONVENTION LECTURE. We wish to amend a paragraph in the February *Theosophist*, page 116, which may lead to misconception. It occurs in the review of the Benares Convention and in the paragraph reporting Mr. Jinarajadasa as having said: "The way out, the great need today, is a recognition of the individual. The obstacles are vested interests of 'our race first'; of religion: 'do not touch my religion'; of women: 'do not touch my women.' The world's destiny is in the balance," etc. Mr. Jinarajadasa, marking the phrase 'do not touch my women,' says it makes little sense; a proper summary of what he said as to vested interests would have read: "Do not touch my position with regard to women; I am the male and so superior she must not be paid the same wage for the work she does similar to mine—and so on, the usual male's attitude everywhere."

WHO IS "LIGNUS"? The poem on page 26 is by Mr. F. L. Woodward, one of the foremost Pali and Buddhist scholars of our time, with a long record of translations and publications. From 1922 to 1925 he was librarian of the Adyar Library and for part of the time acting director. Now in his 75th year he is living in an apple orchard in Tasmania.

International Directory ★ The Theosophical Society

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National Societies, General Secretaries and
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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, Kaisaniemenkatu 3B, Helsinki. *Teosofi*.

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

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Sweden: General Secretary, Miss Eva Franzen, 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*.

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

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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.

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

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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.*

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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 Pags, Apartado No. 693, Asuncion.

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

Puerto Rico: General Secretary, Señor A. J. [Name obscured], 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:

Since last issue Section activities have been resumed in France, Belgium, Finland, Sweden.

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. 7

Editor: DR. GEORGE S. ARUNDALE

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

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