



THE THEOSOPHIST

ADYAR

APRIL 1944

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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

THE THEOSOPHIST

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EDITOR: GEORGE S. ARUNDALE

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

The Theosophical Society, as such, is not responsible for any opinion or declaration in this journal, by whomsoever expressed, unless contained in an official document.

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**T.P.H. ADYAR
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STATUE OF DR. BESANT ON THE SEA FRONT, MADRAS

Unveiled 16 November 1943

In the background are to be seen the Lady Willingdon Training College
and other educational institutions.



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.

PUTTING IDEALS INTO IDEAS

I SHOULD like in this Watch-Tower to lay a little stress on Will Power and to invite your confidence in your own individual thought-power. We are in the unfortunate position of imagining that unless we do something on the physical plane in the way of rushing about hither and thither, active in some kind of physical plane work, we are not really fulfilling our duties, so that anyone who, from that point of view, does nothing more or less all day, is perhaps regarded as a lazy person.

Now never was there greater need for will-power and thought- and emotion-power than there is today when there is a vast medley of ideas and plans and schemes and concepts making the atmosphere thick with their presence. We who are Theosophists must endeavour to spread far and wide appropriate ideals in appropriate places.

In other words, we must put ideals into ideas. When we had some time ago the Peace and Reconstruction Department, we found ourselves entirely overwhelmed by ideas, so that there seemed to be no time at all to concentrate in any way on ideals. And yet the Theosophist is the custodian, the trustee, for ideals and should make ideals available in the utmost profusion. Whenever you see an idea, no matter whence it comes, or in what department of life it may be, you must wonder whether you could put an ideal into it, associate with it some ideal that perhaps belongs to it but is not for the moment associated with it.

WE CAN MELLOW, MODIFY, IMPROVE WORLD IDEAS

When we think of the present war with all the plans, schemes, ideas and charters which flow from it in such terrific abundance, we Theosophists

must be careful not to allow any scheme, idea or charter to be alone by itself without our providing it with something higher than that perhaps which it already incarnates. If we think of the Atlantic or Pacific Charters, or if we think of the statements of the various personages about the war—what we are fighting for, what is to be the nature of the post-war world—we must be ready with our Theosophy to run after and catch up with the ideas these statesmen may send forth into the atmosphere, for whatever they or anyone else may think every thought has a form, has a life, has an influence, which must do good or do ill. So whenever we read a speech by a statesman or whenever we come across a declaration by a nation or government, let us challenge it with our Theosophy and in so far as it may fall short of our Theosophy, let us put into it, if we can, the Theosophy we think it lacks. Truth runs faster than any amount of conventional thinking, so that truth can catch up with convention and modify it. Thus, when people come across the thought-form of the Atlantic Charter, to take an example, it will not be, if we can help it, the kind of thought-form it was when it originally started. We shall have mellowed, modified, improved it, and we must be conscious that we can mellow, modify and improve it in its thought-form condition. We must have a sense of our capacity. We must not hope for the best and wonder if we can accomplish things that seem to be miracles. We must know we Theosophists can accomplish miracles, and that we can at least express *a* best if not *the* best.

WE CAN STRENGTHEN NATIONS

It is very specially incumbent upon a nation, or rather, I should say, upon the Theosophists in a nation, to keep a very careful watch over their country, so that the weaknesses of their country may be assaulted by the strength of Theosophy.

U. S. A.

I was thinking of four possible weaknesses of the United States of America. One of them—I am saying this tentatively, for the American Theosophists here may have another conception of what is not well with the United States of America—one thing that is wrong, as I see it, is or was almost merciless tyranny of big business and all the dangers that accrue from that domination. Assuming that this is an ill in the United States of America, it is we Theosophists who must help to face it. We must see it as an idea and try to minimize its ill effects, if necessary try to kill it altogether. We must have a clear conception of what is wrong. Things long associated with American policy may still be wrong. America will take a long time to recover from her rejection of President Wilson. If we read the history of the League Covenant and similarly of the League of Nations we shall see that probably President Wilson was not altogether wise in his presentation of the theme before the American public. But he was full of enthusiasm, full of generous fanaticism, he had great ideals, but I suppose it may be said that he thus paved the way for their rejection. They are to all intents and purposes rejected. Anything ill in the

country is an embodied ill in the country, it is literally a creature, and we Theosophists with all the power at our disposal, must deal with it.

There is of course the Negro problem. In his book *Our World*, Wendell Wilkie mentions it, as he also stresses the rejection of President Wilson. He regards the Negro problem as one of America's unfortunate imperialisms. The American Theosophist must confront that problem and see what he can do about it, realizing that the power of his thought and those of his fellow-Theosophists is extremely potent, and that where possible such thought, if wise, will be reinforced by the Elder Brethren or by some specially interested Elder Brother in so far as They or He may think it right to reinforce it.

The fourth problem is the dangerous spirit of anti-Semitism which is said to be prevalent. This anti-Jewish spirit appears to be rife, at least in 1943, according again to Wendell Wilkie's statement.

Then what about the organized slaughter of animals and the terrible consumption of flesh, not only of course in America, but throughout the world? Is not this a ghastly wrong, a civil war, a fratricidal war, not only weakening but destroying in its effects?

Will there cease to be war while such war lasts? Can any Peace include such tyranny, such injustice, such cruelty, such degradation of the human spirit?

These may not be the actual wrongs in the judgment of the American citizen. What then are the wrongs against which the American Theosophist must set himself with his Theosophy to modify,

change, or perhaps eliminate according to his most intuitive outlook upon the matter? What will the American Theosophist put into these wrongs, so as to explode them if they are to be exploded, so as to change them if they need to be changed?

INDIA

If we come to India, what are the wrongs against which we must set ourselves? So far as I can perceive them, there is the proposed vivisection of India; the misery of the Indian people; India's enslavement to foreign rule; and India's disunity. I take these for the ills afflicting India and I try to confront them with my Theosophy, my will-power, my thought- and emotion-power deliberately and definitely day after day. It is no use thinking vaguely: "These are very great misfortunes. What can we do about them?" What are we Theosophists for but to fight and to conquer ill, and every earnest Indian Theosophist should be at work to confront these ills as best he may think fit.

The difficulty we have with very many of our Theosophists is that they do not think about these things, they are not ardent Theosophists. They are only dabblers in Theosophy in the sense that they have little realization of their power, of their purpose, little realization that in the background stands the Hierarchy. So they sometimes waste an incredible amount of time in useless and very often disruptive thinking, and do not know to what end they are Theosophists.

At the present moment the actual details of the Science of Theosophy

matter less. What matters more is the illness of the body politic, such as that illness may be, and the healing of the body politic with whatever Theosophical herbs may be available for the purpose.

But we must be ready to be patient, to realize that in our time perhaps little will be accomplished. I should not however like to pass away and face the Elder Brethren who are so tremendously at work in trying to help the world, and be unable to say that with my thoughts, my feelings, and with every power I have tried to fight the good fight against some at least of the ills which render and keep the world weak.

POLAND

The same, of course, is true of every country. If I think of Poland, and my thoughts are tremendously with Poland in the still greater crucifixion which she now has to enter, I can only help Poland along a certain limited direction. But the Polish members of The Society should know Poland's weaknesses, how she lays herself open, as do Britain, America, India, and other countries, within as well as without her gates, to the attacks of the enemy; and these Polish Theosophists, these American, Indian or British Theosophists must create a great Guardian Power of the Will, so that the enemy shall not be active through these weaknesses in the country's integrity. We must lessen the weaknesses, get rid of them, or possibly encyst them, to use a medical term. Since my contribution to Poland can naturally only be in terms of my comparative ignorance, still, my own feel-

ing is that Justice for Poland should be my key-note. In every stage of my consciousness I want justice for Poland, and I do not want to define the word justice whether in terms of the 1939 or the Curzon or any other frontier line. Frontiers do not matter so much as that those who are responsible for Poland shall be seized, if I may use a legal phrase, with the power, the purpose and the future destiny of Poland. It is the Masters' frontiers that matter, be these of one nature or another, and I must will Their justice for her, I must think Their justice for her, and I must aspire for Their justice to be enthroned in her heart, and whenever I can I must speak words which embody Their truth for Poland whether or not it may arouse people to a sense of Poland's right to justice. But her true servants, by whom I mean the Polish Theosophists, know intimately their Motherland and they can see where the weak spots are and they can endeavour to close them up, as I can see with regard to Britain that tremendously weak spot of her incapacity to deal with India as India should be dealt with, and how that extremely dangerous weakness might well bring about the disruption of the British Empire. I know the Elder Brethren do not desire the disruption of the British Empire and, therefore, we must try to strengthen Britain. Into disservice to India we must insinuate service to India wherever and whenever we can see that disservice, and I fear we can see it comparatively frequently. When seen, we must immediately follow it up by the ideal of service, and it is a very

active and constant preoccupation of mine to drench, may I put it so, the bureaucracy of India with the ideal of their duty to India.

BRITAIN AND INDIA

I cannot see a white body without challenging it as to its performance of its duty to India. I am tremendously fortified in my power to make the challenge, because I remember the Masters' words that no expression of Their gratitude could be too much for anybody who served Their Motherland. I feel that out of that splendid and encouraging and stirring statement, I can confront with my will, my thought, and feeling-power, and perhaps sometimes on occasion with my speech-power, all that is less than the right as I see it.

Of course I do not know, it is not for me to know, when the hour will, in fact, strike for India's redemption on the physical plane itself. These high and wonderful secrets are not confided to me, but one great secret is confided to me, namely (and you will see that it is hardly a secret at all) that my duty, as a Theosophist, is to strive to my utmost to place the Right, as I may be able to see it, side by side with the wrong, as I may be able to see it, so that the Right will elbow out the wrong in God's due time.

CLEARING THE DECKS FOR OUR GREAT PURPOSE

Of course, from time to time a weak spirit of despondency overtakes one, but that is really treacherous, for wherever we may have been in past lives at least in this life we are on the winning

side. Why? Because we are led by those Generals who know how to achieve, I would say to every national in Adyar, whether British, American, Polish, Dutch, French, Indian or of any other country: Take care of your country. Clear the decks of your brain for real Theosophic action on one plane or on another. If you say to me: "You are so constantly reading detective stories," I will answer: "That is my way of clearing the decks for action because I do not pay more than an insignificant attention to what I am reading. A detective story serves as a broom to sweep any other thought or preoccupation out of the way, and as there is constantly in the background of my consciousness the will to serve the Elder Brethren as best I can in outer world, that background comes into the foreground the moment the detective broom has done a bit of sweeping." It may be the same with others in the case of films. They may be interesting or not interesting, beautiful or ugly, exciting or banal, but their purpose is to help to clear the decks of the consciousness for action.

We have, if we only knew it, just one purpose, to be the most perfect reflection possible of the Masters' intentions. We read a book. We go to a film. We listen to music. They truly have their purposes of attuning us to our own concentration. But we must not forget our concentration in the midst of the attunement. Many people become so absorbed in what they read and do that they forget. They amble along life's fields as sheep amble along, nibbling here, there and elsewhere in a

constant state of nibble without any positive purpose. If a person says to me: "Did you hear such and such a piece of beautiful music?" or "Did you read such and such a remarkable book?" I am always inclined to say: "What did you do with it? Did you simply enjoy it, or did you become more fitted to serve the Masters because you heard that music or read that remarkable book? Are you nearer to the Master because of it? If you are not nearer to the Master because of your reading the book or hearing the music, then you are wasting your time. You are enjoying yourself only. You may be purring, but you are not of much use. For your whole purpose is to put the true into the false, the good into the evil, the beautiful into the ugly."

There is nothing which is more delightful to do than all those things. Sometimes people think it is very boring to be always at work like that. But it is not really boring. You are always agog to see what you can do more with something than you have been able to do with it heretofore. You say to yourself: "I was able to do such and such a thing two or three years ago. Can I do better now than then?" That is a matter that hits me very hard. I have been engaged in educational activity in India in practically the whole of my Indian life and my challenge to myself is: "Now, George Arundale, you have talked and written much about education. Can you talk better, can you write better, now than you did a year or two ago? If you can you are growing. If you cannot you are static."

I do not want any Adyar resident to stagnate, because to stagnate at Adyar is to recede: at Adyar we are either going backward or forward and if we are marking time it is really a retrogression. That is why it is not good even for India as a whole for an individual to stay too long at Adyar. The war has intervened and has made movement very difficult, but there is always the danger for everybody mentally, physically, emotionally and wilfully, to stagnate. If I may say so with all due respect and reverence, I have it on the highest authority from the medical entourage of Dr. Besant that her physical wellbeing greatly increased when she was able to go away for a time, even if only to Benares in the cold that she hated. Though she never would acknowledge it when she went abroad, even though reluctantly, she would come back more refreshed.

WE MUST PUT . . .

To conclude with this idea of putting ideals into ideas, of putting the Right into the wrong, the beautiful into the ugly:

We must put the Universal into the individual. As Theosophists, it is one of our duties when we look at an individual to give him a touch of universalization, energizing the Universal that is in him.

We must put the Future into the present. We must energize the Future that is ready to be energized.

We must put God into man. God is already there but we must knock at the door until the God within awakens to say "Come in." He will hear us if we know how to knock.

We must put the Lotus Flower into the Lotus seed, and into the Lotus Flower we must put the Cosmic Point.

We must put the Love of God into the life of man.

We must put Joy into suffering.

We must be busy about these things. We may not be able to accomplish what we would like. We may have to stay unanswered on the door-steps. Never mind. If only we just keep on knocking some day it will be opened. And to "put" does not mean from outside. It means to energize, and to energize is to make or to break.

We must put Deathlessness into death. We must put Eternity into change. We must put Youth into age. That is very important for us pepper-and-salt-haired people.

We must put Victory into defeat. That was so beautifully exemplified in the case of Dr. Besant when our Central Hindu College Team played the United Province Police, a very much stronger team of hockey players. Our score was some 18 goals to nil in their favour. Dr. Besant came to watch, because she knew we were going to get a thorough trouncing. When we gathered round her with sorrow on our faces, she said: "My dears, you had a wonderful team against you. I think you did exceedingly well." If we had played more time we would only have lost more goals but she was very encouraging. I never worked so hard as I did in my position as Centre Half. I was always rushing out trying to stop a policeman who was not there by the time I got there but was somewhere

near my goal. We must put Victory into defeat.

We must put Laughter into despondency. When I had an excruciating toothache in Taormina, Krishnaji roared with laughter. "You do look so funny," he said. "Do I?" I said. Laughter is very infectious. One soon catches it.

We must put Strength into weakness.

We must put Brotherhood into conflict.

We must put Courage into despair.

We must be so good at weaving that we are able to weave a silver lining for every cloud. It is a very good idea if we want to know how to weave to go to Kalākshetra where they have a weaving department, so that we may learn how to weave Ideals into ideas and Right into wrong.

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* *

"AS TO A BELOVED MOTHER"

I was delighted to receive the following letter from the Los Angeles Lodge, a very old Lodge in Southern California which has been the founding nucleus of many other Lodges in the suburban areas.

The President, Mr. David A. Berg, writes: "The following excerpt from the minute-book of our Lodge is in explanation of the enclosed bank draft in the amount of \$21.69:

"Board Meeting of November 3, 1943. . . . The Board acted to confirm the Lodge's decision to send directly to Adyar, 10 per cent of all dues, donations and contributions received by the Lodge. This money is to be known as the Adyar Fund and kept separate as such on the books. Amounts

sent to Adyar shall be as large as deemed expedient and shall be sent as often as shall be deemed expedient."

"It may appear at first glance," Mr. Berg continues, "that this resolution was in some way associated with the statement of conditions at Adyar which appears in the October number of THE THEOSOPHIST. Actually this is not the case. The October number of THE THEOSOPHIST arrived only a few days ago. But it may be something more than just coincidental that the Lodge was engaged in serious discussion of its responsibility to Adyar during the time the October number was being prepared.

"This first remittance goes out with very much the same spirit as the spirit that goes with the gift one sends to his beloved mother."

It is very evident that Adyar is a living reality to the members of the Los Angeles Lodge, for I happen to know that this Lodge is not supported by wealthy people and has had somewhat of a struggle from the financial standpoint in its endeavour to keep a centre of Theosophical influence in the heart of a great city. I am reminded of something I said during the last Convention to the effect that all our work is being supported mainly by poor people, for poor people generally give more than they can afford.

The principle of tithing is a very ancient one. Though there are individuals who from time to time have given ten per cent of all they receive to The Theosophical Society, the Los Angeles Lodge has led the way in tithing its limited income for the sup-

port of Adyar. Adyar should indeed flourish not only materially but spiritually if it were so intimately in the hearts of all Lodges throughout the world that they felt moved to give a portion of all they received to Adyar as to a beloved Mother. I have repeatedly said the American Section is our good Karma. Here is another evidence.

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FOR SERVICEMEN

The National Secretary of The Theosophical Society in America writes to me:

We are happy to send you the enclosed copies of literature we have prepared for distribution to servicemen.

Announcement of their publication was made to our Lodges about a month ago and since that time more than 40,000 copies have been sent out with many Lodges still to be heard from. We can but hope that the servicemen will be as enthusiastic about them as our members have been.

You might be interested to know that after several articles were prepared for this purpose, drafts of the material were sent to twelve servicemen of different rank and experience, both members and non-members of The Society. They reviewed them and in most cases talked about the material with other men in service, and their opinions thus formed were sent to us for our assistance in determining the usefulness of the various articles. The four enclosed were our final selections.

There are four excellent little card-lets, and an American colleague of mine at Adyar has written about them as follows:

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"It may appear at first glance," Mr. Berg continues, "that this resolution was in some way associated with the statement of conditions at Adyar which appears in the October number of THE THEOSOPHIST. Actually this is not the case. The October number of THE THEOSOPHIST arrived only a few days ago. But it may be something more than just coincidental that the Lodge was engaged in serious discussion of its responsibility to Adyar during the time the October number was being prepared.

"This first remittance goes out with very much the same spirit as the spirit that goes with the gift one sends to his beloved mother."

It is very evident that Adyar is a living reality to the members of the Los Angeles Lodge, for I happen to know that this Lodge is not supported by wealthy people and has had somewhat of a struggle from the financial standpoint in its endeavour to keep a centre of Theosophical influence in the heart of a great city. I am reminded of something I said during the last Convention to the effect that all our work is being supported mainly by poor people, for poor people generally give more than they can afford.

The principle of tithing is a very ancient one. Though there are individuals who from time to time have given ten per cent of all they receive to The Theosophical Society, the Los Angeles Lodge has led the way in tithing its limited income for the sup-

port of Adyar. Adyar should indeed flourish not only materially but spiritually if it were so intimately in the hearts of all Lodges throughout the world that they felt moved to give a portion of all they received to Adyar as to a beloved Mother. I have repeatedly said the American Section is our good Karma. Here is another evidence.

* * *

FOR SERVICEMEN

The National Secretary of The Theosophical Society in America writes to me:

We are happy to send you the enclosed copies of literature we have prepared for distribution to servicemen.

Announcement of their publication was made to our Lodges about a month ago and since that time more than 40,000 copies have been sent out with many Lodges still to be heard from. We can but hope that the servicemen will be as enthusiastic about them as our members have been.

You might be interested to know that after several articles were prepared for this purpose, drafts of the material were sent to twelve servicemen of different rank and experience, both members and non-members of The Society. They reviewed them and in most cases talked about the material with other men in service, and their opinions thus formed were sent to us for our assistance in determining the usefulness of the various articles. The four enclosed were our final selections.

There are four excellent little cardlets, and an American colleague of mine at Adyar has written about them as follows:

They are pithy, poignant, pat. They are helpful, healthful, hopeful. They are for fliers, sailors, soldiers and stay-at-homers. They are thought-arousing, thought-producing and thought-inspiring. Do you not agree as you read sentences such as these :

In the silence of your heart, there lives another—an immortal—Self. He is the Hidden Warrior within. In times of war there are many more opportunities to discover this greater Self. . . In the heat of battle, in the test of action, it sometimes seems that you stand aside and some Greater Self fights through you. This is the fearless Hidden Warrior who knows that He is immortal. . . Trust Him. Learn the secret of standing aside and letting Him fight through you by saying: "His will, not mine!" . . . The Hidden Warrior dwells in a fortress within, where pain, fury and doubt cannot reach. Enter this realm and you will be sustained.

Or these :

Each soldier must take up for himself the task of arming his individual spirit. Here you need weapons of the most enduring quality. They must be drawn from man's inner being. They are his invisible armament! . . . No effort is ever lost. All that is yours will come to you. If it be joy, be grateful that you have earned it. If it be pain and sorrow, there is no cause for resentment; you earned that too. Knowing this truth, you can be calm, patient, cheerful, seeking to find some constructive good in every experience.

Or these :

YOU CAN TAKE IT. Tomorrow you may face it. Zero hour will come. Nervous? Sure! . . . But you have no doubt that your cause is just and right. That makes this a mighty important job for the Commander-in-Chief who is above all commanders and

rulers. He is depending upon *you*. You can depend upon Him, too, in the tight spots where the going is tough. . . Nothing that is fine and good and true is ever lost. It cannot die. And neither can *you*. If you labour, sacrifice, and even die for a future better world for man it is for yourself as well. Men live on earth again and yet again. What is reaped has been earned.

Or these :

NOW THAT YOU ARE A SOLDIER YOU WANT STRENGTH. The strength of your own real selfhood is yours, for men have a power within them that they may call upon in moments of crisis. It sees them through. YOU WANT COURAGE. You have more courage than you know. Think of what you really are. The SELF of a man always comes to his aid and bears him up in critical emergency. YOU WANT ACTION. You have an inner Commanding Officer of your own. He, your own real Self, tells you not to let the demands of an anxious mind rule your conduct. YOU WANT CERTAINTY ABOUT THE FUTURE. A new world, "the century of the common man," is in the making. The future is brighter than it ever was. What you are fighting for will not be lost again. As to the future beyond death, there is even greater certainty, for eternal law governs that future. What seems like death is the opening of a new and freer life, and after a time a return in a new body to new experiences here.

These are cardlets issued by Theosophists in America, and I agree heartily that they are a very fine and unique contribution to the morale of the American fighters for the freedom of the world. Very hearty congratulations to all concerned.

THEOSOPHICAL LANDMARKS

The following suggestion has come to me: "Could not The Theosophical Society recognize more definitely different landmarks in the growth of the Lodge or even the individual member? For example could not at least the Silver and Golden Jubilees of a Lodge (and perhaps of an individual) be recognized, if desired, by the endorsement of their charter (or diploma) by the reigning President of The Society? And in the case of the Lodge by placing into The Society's Archives a very brief history of highlights of the Lodge?"

I quite approve of the idea of having some public recognition from The Society upon the occasion of a Lodge or an individual having proved his stalwartness by achieving a Silver or Golden Jubilee. The method of that recognition, of course, is another question. I

should have no objection to endorsing a Lodge's Charter or a member's Diploma if really desired by the member or the Lodge in token of that stalwartness. I am also quite in accord with the idea that a very brief history of the Lodge and even the member's work might be sent to our Archives. I have long advocated that each Lodge should make a Golden Book of Greatness in which should be immortalized all the really fine events in the Lodge's history and the records of the splendid workers no less. A summary should indeed be sent on great Jubilee Days to the Section and Adyar Headquarters that these summaries may be incorporated in the Section and the International Golden Book.

What do my fellow-members think of the idea?

George S. Arundale

THE KNOWING

I would not seek the gift of tongues
That once at Pentecost came down to men . . .
What message can the word convey
To stony hearts, to fettered minds,
Save darkest fear and ignorance?

What need of words to Him who taught
Beside the sunlit lake of Galilee?
Or Him who saw all Truth revealed
Beneath the branches of the Bodhi Tree?

Ah, godlike Soul! Thy very gaze,
Thy love, thy silence tell us all of thee—
The way of life our feet are fain to tread;
The way to death that dies and sets us free.

HAROLD HENRY

THE BLESSEDNESS OF GROWING OLD

BY CLARA M. CODD

ALL ages, as all circumstances, have their compensations. I find that some people dread growing old. Now that I have done it I can tell every one that it is a most blessed experience. It is a popular idea that youth is the time when we are happiest. I know that is not true. Every year that I grow older I also grow happier. I am sorry for youth. It is so inexperienced and therefore so often bewildered. It is only age that can take life impersonally and therefore garner wisdom from it.

I can remember when I felt everything so much more vividly than I do now. How, when we are young, do we love and suffer and yearn! Not that I have ceased to do those things yet, but I do them in a much mellowed and wiser way. Never again in this body shall I feel the wonderful thrills that come to us in youth when great moments come to us. I remember them and that is enough for me. Instead a lovely calm comes, and a beautiful expectation of the return of springtime when one has left this rather tired old body. One cannot *do* as much as one once did, but one can *think* more effectively. I am reminded of the famous French philosopher who said: "If youth only *knew*, and if age only *could*." It is the mission of youth to put into action the wisdom gained in the last incarnation. I *want* to return to life to *do* the things I can now so clearly see ought to be done.

But I am so happy anyhow. What the Lords of Karma ask of me is so happily given. And the Master is one of the "Lords of Karma."

I would like to talk to my fellow-ageing ones, some of them. There are women who try to stave off the appearance of old age. I feel so sorry for them. It is true that as you grow old you no longer have the thrill of finding a fine young man wanting to live and die for you. But you have what is infinitely just as worth-while, the affection and respect of really worth-while men. The world is no longer your oyster, filling you with joyous anticipation as to what will be yours when you open it. You have probably often found that sorrow, disappointment, frustration came to you instead of that lovely "walk-over" that most young people expect. But how worth-while was all that experience. I remember Dr. Besant once saying to me that looking back over a long and marvellously full life she would willingly surrender all her joys but not one of her sorrows, for through them she had learnt the most. So do not let us be afraid of pain. H. P. Blavatsky called it the "teacher, the awakener of consciousness." And so does Krishnaji.

And then, too, as we grow old, the ones we love best—and there are no lovers like the lovers of our youth—leave us, one by one. But there again we have not "lost"

them. Love is ever its own eternity. They have but gone a little before and will be there to welcome us when our great day comes. Again, lovely Annie Besant once said to me: "When you can be just as happy when the one you love best is not there, you have truly learnt how to love."

There are two things that hurt me whenever I see them; youth without hope and old age without peace. Very dear friends all over the world have given my old age peace. I would like to return quickly to help give the youth of the coming world the most wonderful of opportunities, the loveliest, undying hopes.

Another thing I notice about growing old, and that is the little memories that persist. In my case it is not the great and marvellous occasions of life that come back to me so often, but little things, people I only saw once, people I passed in the street and never knew to speak to, little acts of tenderness and unconscious heroism that I saw all the time.

Humanity does not need great and startling things. It needs above all the sweet warmth of daily loving and helping. You do not need to be great to be happy. You need to be simple and natural and loving. Perhaps the world will turn again to the big, simple, natural things of life, and so regain its happiness. I would like to give back to the peasant, the working man, the things which make him happy, and to turn the thoughts of the wealthy and powerful from that hard pursuit of gain and power which can only be won at the cost of the tears and pain of countless millions.

I am happy to be old. I thank Life for it. The "Pilgrim Soul" in us is never old. He is the eternal Youth, the Undying Fire. His unseen habitat is the "Land of the Ever-Young." But there is a serene graciousness, a lovely, heartening pathos, about the gradual fading of his vehicle of consciousness here. We may well say to all life, dear, lovely, infinitely pathetic: "God be with you till we meet again."

EXPERIENCE

As it were an angel wand

Touching my spirit

As I brooded on things

Beyond my thought's imaginings,

Something inward did respond,

In a sweet minute

Opening flower-like to its ministrings.

The silvering ember of pervasive dream

A tongue of scarlet fire became,

Wordless groping taking the lovely frame

Of moulded language—then did all seem

Melted, blended, into something rare,

And He, the True Dreamer of my heart, was there.

DOROTHY MARY CODD

THE IMMANENT SPIRIT

BY BERNARD HENDERSON, M.A., D.Litt.

LIKE many other folk I am not so young as I should like to be, yet, because only recently have I found Theosophy, I am at present in the Kindergarten; and, in all likelihood, I shall not move much higher up the school. In fact I may pass straight from the Kindergarten to the University; it is not yet decided. I make this admission for the reason that I fear lest what I am about to write may be regarded by those in the higher forms as almost not worth saying, on the ground that it is so obvious. However, what is obvious to one is often obscure to others, and, if a thing is true, it cannot be stated too frequently, or too emphatically.

THE WORD FOR THE NEW ERA?

Now, in the Kindergarten, I have come across lately the expression "the Immanent Spirit." I have read it in my school books, I have heard my teachers use it. It has often been upon the lips of my fellow-scholars. The words are used in contra-distinction to "the Transcendency of God." As I have pondered these words two questions have arisen in my mind: (a) whether we assess at its right value the underlying meaning, (b) whether these words may be taken as a clue to the labyrinth of fresh speculation through which our race is passing, or

about to pass. To me, myself, the import of the words is tremendous, for, by accepting their truth, I see toppling around me much of the edifice of religious thought in which (perhaps more or less heedlessly) I was reared and passed the greater part of my life. I see myself and all my fellow-creatures placed in a new light that beats off all the shadows of the past. We are told that "in philosophy this expression is used to denote the conception that the Deity pervades the Universe itself, and that His Activity and existence are expressed solely by the unrolling of the natural Cosmos. This view is in opposition to the doctrine of transcendentalism that the Deity has an existence apart from the Universe which is in effect only a subsidiary expression of His Activity." That seems to be a concise and clear definition as far as it goes; although to me it does not reveal fully all that seems to be in the expression "the Immanent Spirit." Yet, if we accept only that limited view of this modern theistic belief, quite evidently the dogmatic theology of the past with all its heated discussions fails any longer to demand our consideration. There is no need to dwell upon this subject, or produce examples to show the futility of old beliefs or theories, nor is it my desire to exploit the difference in view between a God who is in Heaven and

a God who is not only in all He sees but actually in us ourselves. My concern is the paramount importance of what this latter belief, if we accept it, ought to mean to each of us individually, and then to ask the question whether its general acceptance will mark and define the New Era towards which we are approaching, or into which we may already have entered.

A REVIEW OF FIFTY YEARS

Fifty years ago the article on Theism in *The Encyclopædia Britannica* said that "while knowledge of God may reasonably be expected increasingly to grow . . . from more to more, it is not to be supposed that doubt or denial of God's existence must, therefore, speedily disappear. All kinds of agnosticism merge into agnosticism as to God, from the very fact that all knowledge implies and may contribute to the knowledge of God." When at the close of those fifty years we attempt to review the amount of knowledge that has flowed into the mind of man during that period, by reason of Science and all its branches; the opening up of the world and the closer intercourse of peoples; the study of comparative religions; the removal of all those barriers to religious belief so laboriously erected by theologians in their earnest but misguided efforts to explain God by measuring Him with a foot-rule; the vast outpouring of books, pamphlets and periodicals; the establishment and growth of independent and more or less uncontrolled study circles, classes, debating societies, we realize the fact that compared with the agnosticism of half a century ago,

modern agnosticism is not only less existent but is also much less agnostically agnostic. Moreover, there is one most important fact to notice. In all those ways specified, as well as in many others such as the spread of elementary education, various inventions, improved standards of life, etc., etc., not only has man's mental view widened, but, as a corollary to all these things, his vocabulary, spoken or understood, has extended extraordinarily, with an added power of abstract thought. As we look about us, therefore, we need not so much be struck by the shrinkage of congregations in Church and Chapel, as be deeply impressed by the interest of modern man in the thought of God and all which that name implies. That is the soil which is to bear the harvest of the future. What seems to be needed now more than ever before, is some outstanding direction to guide us by spoken and written word to a deeper belief in the greatness of our own destiny, and help us to achieve it by showing us how to shed all unnecessary encumbrances and impediments whether of mental, moral or spiritual character.

At any rate, we have said a final farewell to the smug Victorian Church and Chapel life with its aim of personal salvation, personal kudos with the Almighty, and personal grip upon His mercy by the utterance of priest-taught, psittacine cries. Undoubtedly, we have our faults, seeing that we are human beings, but quite possibly we do not try to parade so crudely what we suppose to be our virtues. Possibly the greatest menace to spiritual advance lies in the comfort and ostentation of modern life.

Yet we do understand that we are in the process of evolution, and all of us, Church-members included, are inquiring as to the entelechy. "Quo vadimus?" is on every lip. If we accept, in part, the theory of God's Transcendence, and, in part, the theory of God's Immanence, then, in what respect will these beliefs work upon human nature at the present stage of evolution? We can gather a rough idea from a review of mysticism. For the one mystic of the past there are thousands today—only, their mysticism does not necessarily snatch them up to the embrace of Christ; rather it more often leads them in humility to the actual presence of a supreme Creator and Artist, or into temporary harmony with an all-loving and all-forgiving Father. Man's vision is wider, his understanding more comprehensive. If he no longer thinks of God as an occasional visitor to "this poor hut, our home," he might think of Him as the permanent resident with himself in the same premises, and believe that he has only to open the right door to be in the presence of his cotenant. It is not a question of Box and Cox. The two entities, in greater and lesser measure, are one and the same.

A NEW VIEWPOINT

In plain English *immanent* means *indwelling*. If we believe in the indwelling of the Spirit, we are forced to ask ourselves: "Do we realize the significance of our belief?" That is, do we make the requisite effort to set our house in order? One recalls that haunting sixteenth-century poem named "Preparations" in which the anonymous poet

pictures a sudden, unexpected visit of a King (possibly Charles the First) to a home:

Yet if His Majesty, our sovereign lord,
Should of his own accord
Friendly himself invite
And say: "I'll be your guest tomorrow
night,"
How should we stir ourselves, call and command:
"All hands to work! Let no man idle stand."

and the description of the fanciful elaboration in the provision of tables, carpets, cushions, light and perfume to show honour to an earthly King.

But at the coming of the King of Heaven
All's set at six and seven;
We wallow in our sin,
Christ cannot find a chamber in the inn,
We entertain Him always like a stranger
And, as at first, still lodge Him in the manger.

Such is the attitude towards the Transcendent Spirit! But, if you and I accept the theory of the Immanent Spirit, what then? Is the King to live permanently in a hovel or in a palace? That is, indeed, a thought that must cause us much heart-searching and disturbing inquiry, unless we are entirely eaten up with our own conceit. It matters not what our race or creed may be, whether we are rich or poor, whether we are learned or ignorant. The responsibility for each of us is one and the same. We have to contemplate the indwelling of that great Spirit, transcendent, immanent, or both, in *ourselves*. Man has not hitherto understood this. Some of us do understand. Therefore, our question

has to be whether the home is fit for its occupant.

INTRIGUING AND ELUCIDATIVE

From the time when the Spirit first resided in this tabernacle, *that* has been the unrealized problem of mankind; *that* has been the really disturbing element in man's mind and heart. One must assume that, in the course of evolution, gradually but steadily, the habitation has been rendered more and more residential. The mere animal part of man's nature has been increasingly refined, till now it is possible for speculation to envisage the possibility of an age which shall in its process intelligently help to hasten the evolution of our race. What man has blindly called *sin* lay in the nature of the habitation which God Himself saw fit to choose for His indwelling. As we think, or try to think of the past history of man, and that all through our painful ancestry God has condescended thus to abide, we arrive at some estimate of the fixed resolve of the Almighty's purpose, and we realize more clearly the infinitude of His patience and performance. Yet as each of us proceeds to look personally within and about the tabernacle we have to offer, and takes close notice of the stock of furniture we have in use, the abominable condition of cupboards, and the clutter of accumulated rubbish here, there and everywhere, can we fail in this introspective and more intelligent stage of our existence to be appalled by what we see? To catalogue man's offences is to run up and down the whole gamut of human blunder under such generalizations

as selfishness, intolerance, greed, gluttony, uncharitableness, prejudice, hate, contempt, snobbishness—to name but a few such classes; yet the list as it stands makes us see that we are entertaining the indwelling Spirit not so much in a manger as in a sty. Further, if as individuals we take an inventory of what we are able to discern within ourselves, we have to murmur sadly: "Depart from me; for I am a sinful man!" Each day omission and commission are at work wrecking and befouling the place. *Not one of us escapes condemnation.* What may cause one person to turn up his eyes in pious horror to behold, may, for all we know, be a minor offence compared with what he himself sets down daily, in sanctimonious satisfaction. It is quite conceivable, for example, that to the indwelling Spirit snobbishness is a far more offensive sight than drunkenness. It is time we gave up all endeavour to arrange the notes of that gamut in higher or lower tones. One fears the great Musician must look awry at all such attempts—especially when His sensitive nature becomes aware of the blaring cacophonies that burst out violently ever and anon from Church, Parliament and Law Court. Rather let us as Theosophists insist on the grand principle of the Brotherhood of Man, and try, in spite of our own dismal failures, to put theory into practice.

Meanwhile, we may be thankful for one thing. God always does His own, and more than His own share of the house-keeping, and what He does is

¹ Hardened in wrong-doing.

done with undeviating thoroughness. It is just this. If our part of the homestead were as clean as His, the appearance of the place would be perfectly presentable. If we are to assist more actively in the cleansing of the homestead (or stable, or sty, whichever it is) than hitherto, the task requires more than sporadic effort. What can be done, what will be done by man in the age before us, so that the habitation may be a temple meet for God?

IT MAKES A NEW MESSAGE

I venture to make one suggestion, and that is, a restatement of this relation between God and man. As I have explained, the idea of the Immanence of the Spirit entered my understanding so acutely that I realized, forthwith, that while in the past the Churches may have striven honestly for man's uplift, they yet have striven largely in ignorance, stressing, here or there, one thing as all-important, but missing the central truth. Each Church may have been partly right, but all of them have been more than partly wrong. The result now is patent confusion, with the ludicrous exhibition of blind leaders, persistent in an endeavour to lead those who possess vision. Today, one might conceivably go to an Archbishop to consult him about some vintage or about some brand of cigar, but what earnest or intelligent person would dream of supposing that he could derive spiritual aid from any Archbishop, or for that matter from any higher ecclesiastic? The higher ecclesiastics are not chosen by reason of spiritual endowment. In the Churches,

alas! the Spirit appears to be dead or remarkably dormant. Yet to an ordinary person like myself this idea of the Immanent Spirit offers something irresistibly wonderful, something that insists on deep concentration, something that is fascinatingly potential. It is as though an ordinary man were suddenly to learn that he was of the blood royal; as though a poverty-stricken person learned suddenly that he was heir to a rich estate, as though one who had fumbled in darkness along a dark track suddenly found himself in the glow of full sunshine. I may be wrong, but, as far as I know, nowhere has that simple, unadulterated fact of the indwelling Spirit been delivered and expounded in any pulpit. The ordinary man has heard, *ad nauseam*, this and that doctrine; been told of this and that interpretation of so-called Holy Writ—that he must do this or that in order to be saved; but has he ever been told that, so far from wallowing in sin because of some utterly unknown and incomprehensible decree of long ago, he is and always has been part and parcel of God, sharing with the Spirit in him the brave attempt to give the home he inhabits more air, more light, and, in general, cleaner conditions? That his job is not to worry about the past, or speculate on the nature of God, but to run the Hoover over the floors as quick as possible? One can almost imagine the consternation, for example, of some Coster brought face to face for the first time with this potent fact, and fancy him crying out: "Me part of Gawd Orlmoighty! Strewth!" Unwittingly, in his East London dialect, he would

higher mind. It is the illumination of impersonal thought with the dynamic fire of creativeness, with the spirit of unity and universal love. It is the poise of reason and love. Only by the development of this faculty of intuition within the individual can the new attitude be found that will solve the present world problem and prepare the way for happy and harmonious living.

What then will be the effect of the unfolding of the intuition? The individual will see life impersonally, as a whole. He will not try to solve the housing problem alone, the employment problem alone, the education problem alone, the monetary problem alone. He will see that they all hang together and cannot be solved separately. He will not try to solve the problems of his own nation at the expense of other nations. He will realize that all nations are mutually dependent. He will be a citizen of the world. He will have a cosmic sense that sees the relation of the parts to the whole. He will be more universal and less of a specialist in his outlook. He will discover his own particular relation to that whole. He will develop a strong sense of social responsibility, paying more attention to social duties and less to social privileges. He will have that sense of vocation which will give him a dynamic purpose in life. How different from the indifference, irresponsibility and apathy that still exist amongst us today. Here will be a real individual, a man of character with the courage of his convictions. The different sides of his nature will be drawn together and unified making an integrated personal-

ity. His attitude to life will no longer be one of despair or cynicism: it will be creative. He will be more the master and less the slave of circumstance. So we can evolve free men—leaders, heroes, geniuses, artists, not all in sound, form or colour, but artists in life.

THE SENSE OF UNITY

How then can we awaken this intuition in our children: how develop these integrated personalities who will build a new world on the ruins of the old. First of all by presenting their activities to them as far as possible in wholes, in totalities, as in the Project System, where all their work is centred for the time being on one interest. If the farm were taken as an example, the children would visit a farm, would draw and paint pictures of farming activities, make a miniature model of a farm, read about farms, write about farms, base their mathematical problems on farms, study plant and animal life on farms, read and perhaps write stories, plays, poems on farms and farm life, sing songs connected with farm life. Perhaps they would study farming in other lands and in bygone days. This could lead on to learning by observation and experiment as well as study of the leather industry, woollen industry, spinning and weaving their own cloth, the making of butter and cheese in an amateurish way. When the farm project was exhausted, they would pass on to another centre of interest. In this way they would come into touch with the realities of everyday life, and education would no longer be artificial and divorced from the actual business of living, as it

done with undeviating thoroughness. It is just this. If our part of the homestead were as clean as His, the appearance of the place would be perfectly presentable. If we are to assist more actively in the cleansing of the homestead (or stable, or sty, whichever it is) than hitherto, the task requires more than sporadic effort. What can be done, what will be done by man in the age before us, so that the habitation may be a temple meet for God?

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alas! the Spirit appears to be dead or remarkably dormant. Yet to an ordinary person like myself this idea of the Immanent Spirit offers something irresistibly wonderful, something that insists on deep concentration, something that is fascinatingly potential. It is as though an ordinary man were suddenly to learn that he was of the blood royal; as though a poverty-stricken person learned suddenly that he was heir to a rich estate, as though one who had fumbled in darkness along a dark track suddenly found himself in the glow of full sunshine. I may be wrong, but, as far as I know, nowhere has that simple, unadulterated fact of the indwelling Spirit been delivered and expounded in any pulpit. The ordinary man has heard, *ad nauseam*, this and that doctrine; been told of this and that interpretation of so-called Holy Writ—that he must do this or that in order to be saved; but has he ever been told that, so far from wallowing in sin because of some utterly unknown and incomprehensible decree of long ago, he is and always has been part and parcel of God, sharing with the Spirit in him the brave attempt to give the home he inhabits more air, more light, and, in general, cleaner conditions? That his job is not to worry about the past, or speculate on the nature of God, but to run the Hoover over the floors as quick as possible? One can almost imagine the consternation, for example, of some Coster brought face to face for the first time with this potent fact, and fancy him crying out: "Me part of Gawd Orlmoighty! Strewth!" Unwittingly, in his East London dialect, he would

have uttered what was vital: "God's truth." And it is that truth which seems to me to have been so strangely withheld, obscured, unexpressed. Yet I suppose that it has always been there to see! Man has been told in terms that he cannot comprehend, that he is a Son of God, that he may be redeemed, saved, snatched from "the everlasting bonfire"—upon conditions; but has he ever been told the simple, plain truth that he himself is part of God? *That* God, again, is something so different from former conceptions. He is not a God who through the ages has sat watching through a celestial microscope the writhing and wriggling upward from the slime of specimens selected for biological tests to see how they re-act to this salt or that acid; not a God who, as an amused or faintly interested spectator, has watched through the windows of Heaven the sorry array of struggling humanity trudge wearily along the pain-

ful tracks of history. Not, that. But a God who at some point entered the struggle Himself, fought side by side with the companion of His choice in the battlefield of existence, suffered with him hunger, thirst and privation, loss and death; whose smile has ever been intermingled with human smiles; whose tears have flowed down with human tears; a God whose feet have trodden the Gethsemane of evolution and toiled side by side with man on the long upward climb to these purer heights—no onlooker but a sharer, partaker, an alter ego.

The age needs sadly a new call. The pulpit needs a new message. Humanity needs a revitalizing call to its proper place in the Universe. Perhaps, in my blundering, Kindergarten manner, I may have hit upon the message which might reach mankind. Where then are the Voices that may cry aloud this Gospel along the great highways of the great new world?

RUKMINI DEVI

(A reverie on seeing her dance)

Green creepers rustle in the sunset hour
 A butterfly of gold flits by a sigh
 Pulsating from the ocean's womb a flower
 In harmony with holiness a cry
 Faring from virgin heights, echoed by stars,
 (Unheard by hearts avid of carnivals)
 And then outleaps of a lightning-love that wars
 With life's inertia and dungeon walls
 Deadening the soul's deep throbs relentlessly
 I marvelled when you danced in ecstasy!

DILIP KUMAR ROY

EDUCATION AND THE NEW AGE

BY MARY W. BROOK

SOME years ago the "Teachers' World" published a series of leading articles on the characteristics of an educated man. Various celebrities contributed, but when G.B.S. was asked what he considered to be the qualities of an educated man, he replied, on one of his famous epigrammatic post cards: "I have never met one."

Now what does the word "education" really mean? Surely it means to educe, to lead out, to bring forth. To bring forth what? The divinity latent in the soul of each child, the personal potentialities, the individual uniqueness: that in its fullest sense is the purpose of education. But how different from most so-called education as we know it today. There is so much forcible feeding, so much hasty cramming for examinations, that we have lost touch with the real significance of the word. Instead of concerning ourselves with the wholeness of living, education has degenerated into the collection of academic luggage labels.

If education is to co-operate with the evolution of consciousness, along what lines should it proceed in the New Age that awaits us? There is so much talk about what it will be like in the world, but to make that new world, that new society, we first need new people. After lengthy discussion on world problems and how they can be solved, invariably

we conclude: "Well, of course, it all comes down to the individual. Fundamentally it is a matter of individual responsibility."

So we must have new individuals with a new view of life, a new way of life, and a new set of values. What force other than education can bring forth these new people? To a large extent education either makes or mars the individual, and individuals make up society and the world at large.

A NEW FACULTY OF CONSCIOUSNESS

What then should be the qualities of this new race which is to solve the present world problems? In the past age education has concerned itself almost exclusively with intellectual equipment, and where has it led us? The mind alone invariably tends to divide and to criticize. It likes to feel itself proudly separate, and so we have produced a civilization based on competition, on greed and on fear. We have developed the head at the expense of the heart. But by blending the best of the head with the best of the heart—the mind with the higher illumined and expansive emotions—science, with art and religion, we can produce that synthesis of faculties, that intellectual sympathy, that understanding, which gives birth to the intuition. This intuition is the reflection of the super-consciousness or cosmic consciousness in the

higher mind. It is the illumination of impersonal thought with the dynamic fire of creativeness, with the spirit of unity and universal love. It is the poise of reason and love. Only by the development of this faculty of intuition within the individual can the new attitude be found that will solve the present world problem and prepare the way for happy and harmonious living.

What then will be the effect of the unfolding of the intuition? The individual will see life impersonally, as a whole. He will not try to solve the housing problem alone, the employment problem alone, the education problem alone, the monetary problem alone. He will see that they all hang together and cannot be solved separately. He will not try to solve the problems of his own nation at the expense of other nations. He will realize that all nations are mutually dependent. He will be a citizen of the world. He will have a cosmic sense that sees the relation of the parts to the whole. He will be more universal and less of a specialist in his outlook. He will discover his own particular relation to that whole. He will develop a strong sense of social responsibility, paying more attention to social duties and less to social privileges. He will have that sense of vocation which will give him a dynamic purpose in life. How different from the indifference, irresponsibility and apathy that still exist amongst us today. Here will be a real individual, a man of character with the courage of his convictions. The different sides of his nature will be drawn together and unified making an integrated personal-

ity. His attitude to life will no longer be one of despair or cynicism: it will be creative. He will be more the master and less the slave of circumstance. So we can evolve free men—leaders, heroes, geniuses, artists, not all in sound, form or colour, but artists in life.

THE SENSE OF UNITY

How then can we awaken this intuition in our children: how develop these integrated personalities who will build a new world on the ruins of the old. First of all by presenting their activities to them as far as possible in wholes, in totalities, as in the Project System, where all their work is centred for the time being on one interest. If the farm were taken as an example, the children would visit a farm, would draw and paint pictures of farming activities, make a miniature model of a farm, read about farms, write about farms, base their mathematical problems on farms, study plant and animal life on farms, read and perhaps write stories, plays, poems on farms and farm life, sing songs connected with farm life. Perhaps they would study farming in other lands and in bygone days. This could lead on to learning by observation and experiment as well as study of the leather industry, woollen industry, spinning and weaving their own cloth, the making of butter and cheese in an amateurish way. When the farm project was exhausted, they would pass on to another centre of interest. In this way they would come into touch with the realities of everyday life, and education would no longer be artificial and divorced from the actual business of living, as it

is now with its separate subjects and water-tight compartments. Theory and practice would go hand in hand. The school should be a miniature world in which the children rehearse for the big world. Later on in adolescence, and even in our Colleges, where there is more need for specialization according to chosen vocation, subjects should always be related to each other so that this sense of unity is preserved.

NEARNESS TO NATURE

Children should grow up in the most natural surroundings possible. This might be realized more often than it is at present if our schools were always towards the edge of the towns. But wherever the schools are situated there should be a garden, where flowers and vegetables can be grown and cared for by the children. There should be trees so that on hot summer days the children can play and work under their shade. There should be grass plots for games and free play and for dancing in bare feet. There should be climbing apparatus, swings, see-saws for young children, sand-pits and ponds for paddling, for sailing boats or for observation of pond life, plant and animal. There should be facilities for keeping pets in comfortable conditions. In this way children are able to realize their kinship with plant and animal kingdoms and their intuition is aroused by the spirit of tenderness and brotherliness they display in caring for these lower forms of life. To preserve the ideal of a happy home or communal life, children of different ages should have opportunity for mixing together. The older

children could make and mend toys and equipment for the younger children, whilst younger children love to potter around when older ones are busy making something and so satisfy their instinct of curiosity. Older children could have lessons on child care and psychology, and in this way they will expand through understanding. Honour should be given to character and helpfulness as well as scholastic attainment.

SELF-DISCIPLINE AND CO-OPERATION

During the past age man has been taught to seek his salvation vicariously through an intermediary. He has been content to allow his priest, his rulers, his teacher, to do much of his thinking for him. But in the New Age each man must think for himself, must save himself, must liberate himself. This is no longer a feudal world, it must be a democratic world. Children should be led to face their own problems and conflicts consciously and with a sense of responsibility. Then they will be in a far better position to contribute effectively to the solution of wider problems—of their workshop, their town, their nation and of their world. The relationship with the teacher, the Youth Leader, must be free and friendly if the young people are to take their problems for advice. If the children in school are to have the experience of settling disputes, of solving problems of their community there must be a far greater measure of self-government than in most schools at present. We should aim at developing that self-discipline which is necessary for happy and harmonious living in a democratic society.

There should be opportunity in our schools for Committee work. Discussion groups, co-operative undertakings such as the production of plays should be encouraged to develop social responsibility and self-reliance.

The greatest problem in the world at the present time is the conflict between the individual and society. It is the struggle between Democracy, standing for the rights of the individual, and Totalitarianism, upholding the claims of the State. Some way must be found of harmonizing the claims of both, of giving the individual freedom in a co-operative social framework. Co-operation and the spirit of service must replace competition and self-seeking in our Schools, if this attitude is to change our way of life in the world. Co-operation could be the key-note of our work, of our service to the State, and individual self-expression the key-note of our leisure. Undoubtedly working hours will be reduced if only to solve the problem of unemployment, and so leisure time will be increased. So we should train our children to use their leisure time creatively. We should educate for culture and refinement, for æsthetic appreciation and creation and give much more time to manual and constructive work in our schools.

CREATIVENESS

Another gateway to the intuition is through artistic appreciation and creation. Surely the creative faculty is the most Godlike of all our faculties. So the arts (fine arts and useful arts) must have a dominant place in education for the New Age. The

super-consciousness or cosmic universal consciousness can be reflected in illumined and expansive emotion, and how better develop these higher emotions (and aspirations) than through appreciation and creation of the beautiful. Yet in education at present the emotions, the instruments of our creative life, are starved. In invention and artistic creation experience reaches a level of intensity which has far more effect on psychological growth than long cycles of assimilative effort. Moreover, by giving more scope for the development of the higher emotions we help our children to sublimate, to transmute, much of their creative energy. So creative art helps to solve the problem not only of leisure but of sex—both enormous problems in modern society. When the constructive and creative impulse is neglected or denied expression, the child and the adult will turn to some form of anti-social conduct by way of compensation. The destructiveness of War is providing a most undesirable outlet for more frustrated artists than one. Crime and delinquency should be regarded as signs of unhappiness and disharmony. The more attention we pay to Child Guidance, through applied psychology, and even astrology, the less need we shall have for penal reform. If only we would train our children for creative living, for co-operative living, most of our complexes and maladjusted personalities would cease to exist.

THE SEVEN RAYS

According to the mystery teaching of occult philosophy, mankind may be

divided into seven main psychological temperaments or Rays of the One Life. Each Ray has its guiding principle or lamp of virtue, and all great religions of the world may be placed on one of these Rays according to the dominant note of its teaching.

Moreover, each Ray is said to predominate in turn over a period of history. Christianity with its key-note of devotion and belonging to the Sixth Ray has been the ideal, the dominant religion of the last age of 2,000 years, the Piscean Age. The heroes of this period, those who approached nearest to their ideal of devotion, have been the mystic saints. We may deduce from this that the Sixth Ray has been predominant during this period.

In the 2,000 years immediately preceding the Christian Era we may take the Persian Zoroastrianism and the philosophy of Greece and Rome as characteristic of more intellectual logical influence of the Fifth Ray.

Further back again, in the period of Egyptian brilliance, we find the Fourth Ray dominant, with its emphasis on physical development and outward ceremonial observances—its harmony of head and heart—and neither mystical devotion nor occult philosophy were pronounced.

THE AQUARIAN AGE

We may expect the new Aquarian Age into which we are now passing to be dominated by the spirit of the Seventh Ray. Beauty, ceremonial and ordered service are its characteristics. If we think of beauty as perfection of form, rhythm and grace, and ceremo-

nial in its widest sense (not religious ceremonial) as skill in action, we arrive at that sense of order, that conscious self-sculpture, which produces the artist in everyday life—the master of the art of living. This may well be the ideal, the trend, of the New Age.

Music, the Drama and the Dance, partly because of their long-standing connection with ritual and symbolism are thus in particular under the influence of the Seventh-Ray.

The arts and in particular music, drama and the dance should play a large part in the education of the future. Through the radio, music and drama are becoming increasingly popular and there are signs of revival in national dancing, Greek dancing, and ballet. Rhythmic movement is taking the place of military drill. The dance and especially the ballet is perhaps the fullest expression of creative art.

INSTRUCTIVE ENVIRONMENT

One of the most crying needs at the present is for Children's Theatres; here the children can write, produce their own plays, making their own scenery and costumes. What an opportunity for co-operative undertaking, for learning by doing and for combining all forms of artistic creation.

What after all is the spirit of creation but the spirit of play. Through play the child grows naturally in his own way developing his own rhythm. He finds himself in play and foreshadows in his play the quality of his art, the line of his vocation. What a chance for originality, for invention, is free spontaneous and unorganized play. What an

outlet for the imagination this world of make-believe. The more highly developed the species, the longer the period of immaturity, of youth. Let us hope that in the New Age, as Wordsworth puts it, the shades of the prison-house may never close upon the growing boy.

In play there is no haste, no cramming. The child's learning comes from doing, it is based on experience. So the curriculum should be in terms of interest and activity, of observation and experiment, rather than knowledge to be gained and facts to be stored. Creative development is best secured when the child is allowed to make what he likes and within reason when he likes. No uniform standard of achievement should be expected. Learning should come from an instructive environment rather than by direct instruction from the teacher. The teacher should be the strong silent watcher in the background. The school should be a laboratorium rather than an auditorium—a place for doing rather than listening. The sedentary position at desks in which our present system is conducted is most unnatural for children and quite divorced from real life. There should be much more scope for moving about in their activities. Practice should be quite as important as theory. It is the quality of knowledge that matters more than the quantity. The children should know how and where to get knowledge when they need it.

Education is not confined to a few years in youth. It is a lifelong process. So more provision should be made for adult education along civic, social and cultural lines.

THE SCHOOL AS A SOCIAL SETTLEMENT

If we would emphasize the social aspect of education, the academic aspect would take care of itself. All-round social development is the most important. Man develops in society not in solitude. In America education is much more of a social function than it is here. There they educate for personality, they are less burdened with academic tradition. The school should be a social settlement, a civic centre with library, theatre, swimming-pool, etc., a community of young and old engaged in co-operative experiment. There should be close co-operation between home and school. Parents should always be welcome visitors to the school. There should be contact with the larger interests of mankind. The school should be related to its social environment. More co-operation is needed between the various fields of education: between one type of school and another: between school and workshop; so that transfer from one branch to another is smooth and harmonious. Much more care should be given to help young people in finding congenial work through vocational guidance.

TEACHERS AS SPECIALISTS IN CHILDREN

Now what of the teachers who train the children of the New Age. To quote the Board of Education report the greatest single factor in education is the personality of the teacher. Schools are neither made nor marred by curricula. The teacher's attitude is far more important than the subjects he

teaches, as children are to a large extent moulded by the atmosphere in which they live without knowing it. (Cf. Germany.) If we are to educate the whole man and not merely his mind, the teacher should be a specialist in children rather than in subjects. He should be more of an artist and less of a professor. He should have a wide range of interests. If we are to educate for democracy, the teacher should be in the position of perpetual president of a little republic and not an interfering autocrat. He should identify himself with the children and learn with them. The example of the teacher will have far greater influence on the children than his precepts. He will communicate his philosophy of life to the children by what he is and does. If education is to depend less on the artificial atmosphere of the classroom and more on experience gained out of doors in close contact with the real world, the

teacher must have more opportunity for developing interests outside the school walls.

HAPPIER CITIZENSHIP

If these principles of education were put into effect, the result would be much happier citizens and greater harmony of living for the New Age than has been possible in the past. In the western world we have worshipped material success and so our education has been utilitarian. It has been for livelihood, not for living; for self-seeking, not for service. But in our world of co-operation we shall assess progress in terms of happiness of our people not in the importance of their material possessions or size of their salaries. The vision and strength we need for a complete rebirth must come from the children, so let us give the children the tools and they will finish the job.

AHIMSA

Sir: I was much interested in the idea expressed by Miss Helen Veale in her review of *Dhammapada*:¹ "Ahimsa must be in his heart, though a sword be in his hand." If it be true that Christ said: "Out of the abundance of the heart the mouth speaketh," this would explain matters very harmoniously, for if Ahimsa, which, as implied, should constitute the abundance of the heart, can find expression through the mouth, it will then not need to find expression through the sword (which of course would be impossible in any case). The idea is an interesting one and has the additional advantage of being in line with that of the Powers that be, on the physical plane.

V. LEIGH SMITH

¹ THE THEOSOPHIST, October 1943.

THE CAUSE OF AHIMSA BY SADIE STAVE

FIRST of all, I want to tell you what a privilege I feel it is to be a member of The Theosophical Society, and how much in harmony I feel with all you say or write. I am particularly glad that you are always ready to sponsor the cause of ahimsa, including vegetarianism. The June *Theosophist* is the most recent issue that I have seen. It is a splendid number. I am in hearty accord with the sentiments expressed in your editorials "On the Watch-Tower." Your slogan "Be practical" is excellent and expresses a need that is indisputable. More than one Lodge needs to take that lesson to heart. The members are content to listen to lectures on the same themes year in and year out. They avoid action by the classic excuse that "they are not ready for it." That slogan certainly made a hit with large numbers of indolent members. That excuse was heaven-sent, particularly to avoid physical adjustments like a change in diet.

Permit me to comment on your letter to a young member (page 186). I feel that your attitude is too lenient. I certainly do not advocate compelling our young folks to give up smoking, drinking and the eating of flesh-foods. If they wish to become members and enjoy the privileges of membership and retain all their little vices, they are welcome to them. However I feel that we ought to make it clear to them that by continuing to smoke, drink, and eat flesh-foods, they are preventing their bodies from being the pure vehicles the Master needs for His work.

We ought to make it clear that part of the work of a Theosophist in the world is to be an example, to try to exercise control over the appetites, to mingle with people without descending to their vices.

It is absurd for a Theosophist to feel that giving up these three vices will procure "salvation" for himself. However, these three changes in his habits should be regarded in the light of a prerequisite, as mathematics is a prerequisite for an engineering course. It is a condition that must be fulfilled.

You say that you do not know whether giving up these three vices made you a better man. Perhaps yes and perhaps no. What difference does it make whether it did or did not? It is like being honest. Not to be honest is disgraceful. To be honest is no more than what is to be expected from a decent person.

To eat meat is dreadful to one whose eyes have been opened to the ethical implications involved. Not to eat meat is what is to be expected from one who has the understanding of Theosophical principles. I do not consider myself a better person in any way, but I am grateful that Theosophy has opened my eyes to a great wrong in which I was unconsciously involved.

This we ought to make clear to our young folks. We need not scold them or exercise coercion or penalize them in any way. We ought merely to state the facts and leave their conduct to their conscience. Otherwise they and others will get the wrong impression that we endorse these evils and in fact that we do not even consider them evils; that they are only steps in occult progress.

The Theosophical Society is doing a great work in stressing Brotherhood. I think every member understands this principle, at least in theory. I wish that all our members would understand that vegetarianism is included in this principle of Brotherhood and would accept this principle at least in theory.

I regret to say that many of our members are absolutely annoyed if the subject is only discussed. They consider the subject boring, dull, unimportant. They do not seem to realize the ethical implications of the subject.

A member may feel that he is not ready for this step in life; but at least he should understand the Theosophical aspects of the subject. It is absurd for a Lodge President to feel that he may not even discuss the subject. We need more vegetarian propaganda. May the blessing of Heaven rest on your good work!

A COURAGEOUS PRONOUNCEMENT BY DR. ARUNDALE

BY CHARLES E. LUNTZ, Editor, *Ancient Wisdom*

In the June THEOSOPHIST (page 186) Dr. Arundale, International President of The Theosophical Society, replies to a letter regarding a young member. The letter to which he is replying is not reproduced but it evidently had to do with the problems posed for this young member by the widely held Theosophical belief that if one is a Theosophist, young or old, one must never in any circumstances smoke, drink alcoholic liquors, or eat meat, fish or poultry.

Dr. Arundale registers vigorous dissent. Says he: "Why should she not smoke a little and drink a little and take a sandwich that might possibly have in it meat or fish, when she happens to be out among people? If she feels not to do this makes life rather more difficult for contacts with other people, then she had better make the contacts in the way in which she thinks best. I say this particularly, because I think it is most desirable that she should place Theosophy in all its splendour above the details of its application. Let each person apply Theosophy the best he can and if he sees no objection to smoking, drinking and a certain amount of meat and fish eating, let him go ahead and find his own way little by little."

Ancient Wisdom expressed almost identical views over five years ago. In an editorial in the August 1938 issue entitled "No Doctrinal Tests," we questioned the value of the well-meant attempts of members to induce fellow-Theosophists to become vegetarians against their own convictions. We pleaded that vegetarian Theosophists (as undoubtedly most of them do) should "respect the right of their fellow-members to do as they please in this as in all other

matters which are their own affair." It took no particular courage for us to do this as *Ancient Wisdom* is not an official organ of The Theosophical Society and there is no "discipline" whatever that can be imposed on its editor by any Theosophical body other than the Lodge of which he happens to be President and the membership of which appears to be in entire agreement with his views.

But Dr. Arundale not only goes much further than we did (in extending his views to cover even smoking and drinking), but being in the fierce white light that beats ever upon the P. T. S., he risks an appalling amount of criticism coupled with the usual intentional misunderstanding of his statements which is the stock-in-trade of most of his perennial critics. Others who are his supporters may also find themselves shocked by the outspokenness of his opinions, but we, who agree with them in every single particular, honour him for so courageously voicing them. This is no plea for smoking, drinking or flesh-eating. Readers will certainly understand that. It is a plea for tolerance of the views of others—tolerance that we so earnestly demand for our own views.

Dr. Arundale continues: "I do not like at all that our young people should feel that Theosophy must be associated with all kinds of ideas which we may believe to be profoundly true, though whether they are or not is another question. When they themselves believe these ideas to be true, then let them hold them. Until they do, let them hold the ideas they have and believe *them* to be profoundly true."

To which we respond (in the fashion of Dr. Arundale's countrymen): "Hear! Hear!"

"I can remember the time," reminisces Dr. Arundale, "when I drank alcohol and ate meat and fish and smoked. Here I am and out of them, and I wonder whether I am a better man because of being out of them. In certain respects I may be; but in other respects I may not be."

The contrast between this "candid confession" and the sanctimonious attitude of a small section of vegetarian Theosophists who piously look down their noses at the non-vegetarians, is as great as well could be. It was a needed and wholesome declaration from the one most highly placed in our movement; and its effect should be very salutary. It will not drive any of us to drink (if we don't drink) or to smoke (if we don't smoke) or to eat meat (if we don't eat it). But it will, or should, endow us with respect (if we don't have it) for our fellow-members regardless of their personal habits in these matters—habits which are strictly their own affair and have nothing in this world, or out of it, to do with us.

But Dr. Arundale has not yet finished. He has something he wants to get over and he intends to do a thorough job.

"I wonder," he continues, "whether I shall be going too far if I say that there is too much teetotalism, vegetarianism and non-smoking in The Society. It is very dangerous to say this, but perhaps you see what I am

driving at. There are always some people who think that if they are teetotalers, non-smokers, or vegetarians, they are gaining salvation, and they do not mind "paying the price." But there may be many other people, especially young people, who do not think they will gain salvation . . . should they have to invest in it by paying the price of non-smoking, teetotalism and vegetarianism."

So that our own position may not be misunderstood may we say that in our opinion it is better not to smoke than to smoke, better not to drink than to drink, better not to eat meat, if one eats a scientifically balanced vegetarian diet, than to eat meat? But it is quite certain that the giving up of none of these things will do more than merely contribute a tiny fraction of what is required for perfection. Great and good men have indulged moderately (sometimes immoderately) in all three. Nasty little vicious men (Hitler, for instance) have abstained from all three. They were not great and good because they indulged; they are not nasty and vicious because they abstain.

Let us view these things in their proper perspective and with the breadth of vision shown by Dr. Arundale. As the vulgar saying has it, he "stuck his neck out" when he published those opinions, and there will probably be many to take a chop at it. But our guess is that it will continue to support a very level head on a capable pair of shoulders.

DEDICATION

Dear Lord, I dedicate my self anew to Thee this day.
 Fill me with Thy Strength, that I may labour in Thy service.
 Fill me with Thy Wisdom, that I may help to guide the world.
 Fill me with Thy Joy, that I may uplift the world.
 Fill me with Thy Love, that I may bless the world.
 Fill me with Thy Beauty, that I may radiate upon the world.
 Fill me with Thy Peace, that I may help to calm the world.
 In every atom of my being let Thy Life dwell in its fullness;
 And let Thy Light so shine through me, that I may draw others
 unto Thee.

M. W. B.



"ERE LONG I HOPE TO STAND FACE TO FACE WITH YOU, I TO WHOM INDIA AND THE INDIAN PEOPLES SEEM NEARER THAN THE NATION TO WHICH BY BIRTH I BELONG. IN HEART I AM ONE WITH YOU, AND TO YOU BY MY PAST I BELONG BORN LAST TIME UNDER WESTERN SKIES FOR WORK THAT NEEDS TO BE DONE. I DO NOT FORGET MY TRUE MOTHERLAND, AND MY INNER NATURE TURNS EASTWARD EVER WITH FILIAL LONGING. WHEN KARMA OPENS THE DOOR I WILL WALK THROUGH IT, AND WE WILL MEET IN BODY AS WE CAN ALREADY MEET IN MIND. FAREWELL."

OCTOBER 1892.

1907 JULY 6TH ELECTED PRESIDENT OF THE THEOSOPHICAL SOCIETY. 1913 BEGAN HER POLITICAL WORK FOR INDIA; WITH LECTURES ON "WAKE UP INDIA" 1914 STARTED THE WEEKLY 'THE COMMON WEAL' AND THE DAILY 'NEW INDIA', WHICH REVOLUTIONISED INDIAN POLITICS AND JOURNALISM. REELECTED (II TERM) PRESIDENT OF THE THEOSOPHICAL SOCIETY. ORGANIZED ALL INDIA HOME RULE LEAGUE AND LED A VICOROUS AND NATION-WIDE DEMAND FOR HOME RULE AND NATIONAL EDUCATION.

WEST PANEL :
Her yearning for India

SYMBOL OF GREATNESS

SOUTH PANEL :
Those we should love

"WORK SO THAT THE WORLD MAY BE THE BETTER FOR YOU LIVING IN IT. LOVE ALL, BUT LOVE MOST THOSE WHO ARE UNLOVING. FOR THEIR NEED IS THE GREATEST. PROTECT THE WEAK, AND SHELTER THE HOMELESS; FORGET NOT OUR YOUNGER BRETHREN OF THE ANIMAL KINGDOM, THAT THEY MAY DEVELOP OUR HIGHER QUALITIES AND THUS CO-OPERATE WITH THE DEVAS IN WORKING FOR SWIFTER EVOLUTION."

JANUARY 1932

1917 ORGANISED WOMEN'S INDIAN ASSOCIATION AND SERVED AS FIRST PRESIDENT. AUGUST--ELECTED PRESIDENT OF THE INDIAN NATIONAL CONGRESS. 1918 ORGANISED THE INDIAN BOY SCOUT MOVEMENT. 1921 HONORARY SCOUT COMMISSIONER FOR ALL INDIA AMALGAMATED SCOUT MOVEMENTS. HONORARY DECREE OF DOCTOR OF LETTERS CONFERRED BY BENARES HINDU UNIVERSITY. RE-ELECTED (III TERM) PRESIDENT OF THEOSOPHICAL SOCIETY. 1925 THE COMMON WEALTH OF INDIA BILL WAS PREPARED AND INTRODUCED IN THE HOUSE OF COMMONS. 1928 RE-ELECTED (IV TERM) PRESIDENT OF THEOSOPHICAL SOCIETY.

OUR STUDY-CLASSES

BY JAN KRUISHEER

[I write again! But I am so much thrilled with the vision of the possibility of a great revival of the Work of The Society, if only we can succeed in finding new ways of Lodge-work adapted to the needs of the present times. Perhaps my efforts will induce others to contribute their share.—J.K.]

THERE seems to be in our Lodges a more or less general opinion that the old ways of handling a Lodge-class are no longer satisfactorily received, neither by members nor by inquirers. There is something the matter with that part of Lodge-work, yet it is uncertain where and in what ways we shall have to alter our former methods. The general complaint is: people are no longer interested in study—a reaction on former exaggeration of its value. If this is the case, we must ask ourselves: how can we meet that predominant attitude, work more in accord with what the future seems to need?

We shall have to find new methods to approach members as well as the public in general in order to regain the attention and the interest we did enjoy in the past. We are out of date! That is to say: not Theosophy is out of date, but our methods by means of which we try to bring it out. However, how can we know what is really wrong?

Theosophy itself, of course, should give us the answer. We have been and still are using methods of the past, unable to discover the new ways the coming generations need for their next step in evolution, for the establishing of the coming race. Our study-classes are over-intellectual. We have

imposed on members and the public a group of certain dogmas which we individually thought to be Theosophy, forgetting that whatever we—the general membership—were able to grasp of Theosophy could only be a very inadequate representation of it, never the Truth. We have wanted our particular conception of Theosophy to be accepted or believed without allowing room enough for new ways. People demand, nowadays, more than theory and system.

Our class-meetings, therefore, should alter their aim and purpose in the same way as all our Lodge-work should be approached from quite a new angle. (See THE THEOSOPHIST: April 1942, "On the Watch-tower"; July 1942, "More Brotherhood"; December 1942, "Our Work.") The Lodge must become a training-school for the development and practice of the special qualities and faculties of the new race. The purpose, of course, must not be to impose any dogma or system—Theosophical or other—but *to prepare for the New Age!*

We in our Lodge-work must definitely aim at the development of the capacities, qualities, virtues of the coming period instead of promoting "teachings" only. The world does not need an intellectual teaching or system, but

a change of life. Our analysing, separative, warring minds; by now long enough in our class-rooms have they discussed and analysed the supposedly fixed truths of our Theosophies; it is time to synthesize and harmonize our minds' activities into a higher faculty, nearer to the Unity of the real spirit.

The decrease of The Society's influence and standing in recent years is closely related to this mistake, naturally caused though it be by our being true members of the Fifth Race in the Fourth Round. But as workers for Theosophy and would-be pioneers for the future, we have to awaken and stimulate the qualities and faculties needed for the sixth sub-race of the Fifth Root Race, and thus ultimately preparing for the Sixth Root Race itself. We have to change the old methods of a time now rapidly passing and open up new ways.

Our classes have too long instructed a more or less mechanical system, the methods of our propaganda-publicity too often connected with half understood psychism and other side-tracks, dangerously leading to all kinds of aberrations instead of devising new and safer ways which could open and awaken the faculties higher than the lower Kama-Manas: the Higher Manas and Buddhi-intuition.

All our Lodge-work now should be centred around this great Ideal, the actual development of the Buddhic principle: Wisdom, Love, Brotherhood. Since these faculties can only be awakened in an altruistic attitude of life, therefore in the Lodges we should supply the necessary atmosphere of har-

monious, brotherly fellowship—of service. This is what we have forgotten to do in our intellectual search for truth. We therefore propose to make service-work an actual part of Lodge-work.

But at the same time our class meetings also should be conducted in such a way that they may be better suited and equipped to evoke wisdom and intuition instead of cold knowledge of facts. To achieve this we must leave out the idea that we have to give a teaching, whatever it may be as an intellectual conception, and replace it by that new ideal for our work—*the development of the intuitional faculty!* Theosophy is not a teaching; it is the message of spirituality.

There is a great difference between intellect and wisdom-intuition. The latter hints at the possibility of observing within oneself; an inner contact quite different from intellectual knowledge in which a thing comes to be known from outside impressions, either by the senses or the mind. Intuition does not argue, nor analyse, nor compare; it does not even seek or examine. Intuition comes into being when the mind (after having thoroughly examined the subject) is at rest. It is more or less hampered while mind-activity is going on.

Spinoza was of the opinion that "intuition originates where mind is no longer busy with compartments or divisions of reality, but with totality." Its observations arise as it were from the very depths of a man's being, from a spiritual source within. Intuition "works" in a much wider aspect of consciousness than intellect and it is as

much hindered by strong astral vibrations. Intuition manifests only when Kama-Manas is at rest, because it is situated so much nearer to Reality, Truth, Spirit. The characteristics to be developed for its appearance are broad-mindedness, openness of mind, vision of the whole, tolerance, love, altruism, peace of mind, happiness.

The narrow-minded, self-sufficient egoist never can be intuitive. Thought of self shuts off, so that intuitive observation cannot pass. A hard cool mind with rigid fixed dogmas and preconceptions of whatever theory or system, excludes the possibility of intuitive perception. Intuition leads from multitude to Oneness (Yoga), and depends on sympathy, love, because these are the uniting faculties bringing an extension of conscious awareness into a higher realm of the soul. Meditation rightly understood and applied, therefore, is the way to develop intuition. If properly done, it draws the attention to a region higher than the intellectual mind, while it stills the mental unrest as it looks from above (or within) on mental activities.

In *Talks on the Path of Occultism* p. 214, we read: "It must be remembered that Buddhi, which we translate as intuition," is known in India as "pure reason." "It is the reason of the Ego which is a type higher than that which we have on the lower planes." This was exactly the meaning in which Immanuel Kant used the term "Pure Reason." Having no word for what we call Buddhi and wanting to indicate something higher than the common reason, he called it "Pure Reason,"

using the term in connection with intuition.

We have to develop some reason first, if we aspire to develop "Pure Reason" or Buddhi. We first must develop the Higher Manas before we may reasonably hope to be able to develop Buddhi-intuition. Therefore, the right use of philosophy (not a semi-philosophical, intellectual argument, of course), *f.i.*, the philosophical aspect of Theosophy, needs to be developed first, so that the consciousness can be used and practised in synthetical reasoning—comparative philosophy. This will open wide, extend, the range of one's consciousness, which in its turn in due course will result in the awakening of the faculties of extra-sensory perception—clairvoyance, clairaudience, thought-reading etc.

For the development of the higher faculties of consciousness to come—intuition, inspiration, revelation—it is necessary to think and live more universally; universality must take the place of our present individualism, interdependence that of isolationism, in order to awaken the possibilities of the higher consciousness which transcend those of the Ego. A new way of living is needed in which individualism has to become co-operation, egoism to become altruism, and our Society—that is the Lodges—therefore can do great and useful work if we would use our ordinary classes and meetings—all our activities—to serve as a training-school for the development of Buddhi-intuition.

Why should we not try at least? We have pledged ourselves to work for the Universal Brotherhood of Humanity,

the very basic condition for the awakening of that new intuitive faculty of consciousness. What have we really tried to achieve in practical Brotherhood? Why should we not use our Lodge-work for such a training? The next question naturally arising is: but what can we do to adapt our class-work, our study-classes, to this principle? Obviously, as already mentioned, first of all to alter the aim and purpose of the classes into a definite effort to develop the intuitive faculty. Instead of trying to grasp a Theosophical subject exclusively intellectually, we should try to do it intuitively.

Even in our public work and inquirers' classes, where certain basic principles of Theosophy must be introduced and placed before the minds something can be done to emphasize philosophically the connection of intuition with love, brotherhood, fellowship. But our members' meetings certainly could be arranged in a way that the Second Object of The Society would receive application too. We never really attempt to do comparative study in our classes and yet this is the very method best suited to raise one's mental activity from the lower mind to Higher Manas and thence to intuition. The practice of comparative study of religions, philosophies or sciences will develop the faculty of philosophical reasoning, bring the Higher Manas into activity which, if sublimated from selfish tendencies, in its turn will be elevated to the realms of Pure Reason, Buddhi.

Beginning with collecting intellectually the various items of a certain subject selected—religiously, philosophically, scientifically, or the three aspects mutually compared—the class collectively can bring a wider insight into the problem under study; each one present contributes something, first in collecting the different facts and items, then combining and comparing them in order to detect more of the truth hidden in and behind them. Furthermore in this way a synthesis may spring forward which, if used in the right way and attitude of appreciating sympathetic comparison and search, or if possible in silent meditation, will enable the students to rise in consciousness above the clashing separateness of the intellects into the more synthetic reason.

Then for the moment, having ceased to seek intellectually and after silencing the antithetic thoughts, they could try to feel and know intuitively the higher Truth, hidden behind the diversity and multiplicity of the collected items and facts. It seems that *The Secret Doctrine*, in a very special way, is exactly suited for this kind of practice, the very book we need for such exercise and perhaps even therefore given in the form we have it. The well-known pamphlets of Dr. A. Besant and Brother C. W. Leadbeater on *The Inner Side of Lodge Meetings* might be of use also to explain what I have tried here to explain. Dr. G. S. Arundale's *The Lotus Fire* will also prove to be very useful for this kind of work.

H.P.B. ON SELF-RECONSTRUCTION

In "The Secret Doctrine"

COMPILED BY KATE SMITH

I WOULD ask, whether it seems unnatural, least of all "supernatural," to any one of us, when we consider the process of the growth and development of a foetus into a healthy baby weighing several pounds? Evolving from what? From the segmentation of an infinitesimally small ovum and a spermatozoon! And afterwards we see the baby develop into a six-foot man! . . . But if this physical phenomenon astonishes no one, except in so far as it puzzles the embryologists, why should our intellectual and inner growth, the evolution of the Human-Spiritual to the Divine-Spiritual, be regarded as, or seem, more impossible than the other?—S.D., I, 243; Adyar Ed., I, 269.

The One Life is closely related to the One Law which governs the World of Being—KARMA. Exoterically, this is simply and literally "action," or rather an "effect-producing cause." Esoterically, it is quite a different thing in its far-reaching moral effects. It is the unerring LAW OF RETRIBUTION. . . . Throughout the first two Parts [of *The Secret Doctrine*, Volume I] it has been shown that, at the first flutter of renascent life, Svabhāvat, "*the Mutable Radiance of the Immutable Darkness unconscious in Eternity*," passes, at every new rebirth of Kosmos,

from an inactive state into one of intense activity; that it differentiates, and then begins its work through that differentiation. This work is KARMA.

The Cycles are also subservient to the effects produced by this activity.—S.D., I, 695-6; Adyar Ed., II, 359.

This "thinking of oneself" as this, that or the other, is the chief factor in the production of every kind of psychic or even physical phenomena. The words "whosoever shall say to this mountain be thou removed and cast into the sea, and *shall not doubt* . . . that thing will come to pass," are no vain words. Only the word "faith" ought to be translated by "Will." Faith without Will is like a windmill without *wind*—barren of results. S.D., II, 62, footnote; Adyar Ed., III, 70, footnote.

The "One Thing" mentioned in it [the *Tabula Smaragdina* of Hermes] is Man. It is said:

The Father of that One Only Thing is the Sun; its Mother the Moon; the Wind carries it in his bosom, and its Nurse is the Spirituous Earth.

In the Occult rendering of the same it is added: "and *Spiritual* Fire is its instructor [Guru]."

This Fire is the Higher Self, the Spiritual Ego, or that which is eternally reincarnating under the influence of its

lower personal Selves, changing with every re-birth, full of Tanha or desire to live. It is a strange law of Nature that, on this plane, the higher (Spiritual) Nature should be, so to say, in bondage to the lower. Unless the Ego takes refuge in the Ātman, the ALL-SPIRIT, and merges entirely into the essence thereof, the personal Ego may goad it to the bitter end. This cannot be thoroughly understood unless the student makes himself familiar with the mystery of evolution, which proceeds on triple lines—Spiritual, Psychic and Physical.

That which propels towards, and forces evolution, *i.e.*, compels the growth and development of Man towards perfection, is (a) the Monad, or that which acts in it unconsciously through a force inherent in itself; and (b) the lower Astral Body or the *Personal Self*. The former, whether imprisoned in a vegetable or an animal body, is endowed with, is indeed itself, that Force. Owing to its identity with the ALL-FORCE which, as said, is inherent in the Monad, it is all-potent on the Arupa, or formless plane. On our plane, its essence being too pure, it remains all-potential, but individually becomes inactive. For instance, the rays of the Sun, which contribute to the growth of vegetation, do not select this or that plant to shine upon. Uproot the plant and transfer it to a piece of soil where the sunbeam cannot reach it, and the latter will not follow it. So with the Ātman: unless the Higher Self or Ego gravitates towards its Sun—the Monad—the Lower Ego, or *Personal Self* will have the upper hand in every case. For it is this Ego, with its fierce selfishness and animal desire to live a senseless life (Tanha), which is the “maker of the tabernacle,” as Buddha calls it in the *Dhammapada*. Hence the expression, the Spirits of the Earth clothed the shadows and expanded them. To these “Spirits” belong temporarily the human Astral Selves; and it is they who give, or build, the physical tabernacle of man, for the Monad and its conscious principle, Manas, to dwell in. But the “solar” Lhas, or Spirits, warm the shadows. This is physically and literally true; metaphysically or on the psychic and spiritual plane, it is equally true that the Ātman alone *warms* the Inner Man; *i.e.*, it enlightens it with the Ray of Divine Life and alone is able to impart to the Inner Man, or the Reincarnating Ego, its immortality. Thus, we shall find, for the first, three and a half Root-Races, up to the middle or turning point, it is the Astral Shadows of the “Progenitors,” the Lunar Pitris, which are the formative powers in the Races, and which build and gradually force the evolution of the physical form towards perfection—this, at the cost of a proportionate loss of Spirituality. Then, from the turning point, it is the Higher Ego, or reincarnating Principle, the Nous or Mind, which reigns over the Animal Ego, and rules it whenever it is not carried down by the latter. In short, Spirituality is on its ascending arc, and the animal or physical impedes it from steadily progressing on the path of its evolution, only when the selfishness of the Personality has so strongly infected the real Inner Man with its lethal *virus*, that the upward

attraction has lost all its power on the thinking reasonable man. In sober truth, vice and wickedness are an *abnormal, unnatural* manifestation, at this period of our human evolution—at least they ought to be so.—S.D., II, 115-117; Adyar Ed., III, 118.

All the creatures in the world have each a superior above. This superior, whose inner pleasure it is *to emanate into them*, cannot impart efflux until they have adored [*i.e.*, meditated as during Yoga].—S.D., II, 122; Adyar Ed., III, 124.

. . . It was the War between Spirit and Matter. This War will last till the Inner and Divine Man adjusts his outer terrestrial self to his own spiritual nature. Till then the dark and fierce passions of that self will be at eternal feud with his Master, the Divine Man. But the animal will be tamed one day, because its nature will be changed, and harmony will reign once more between the two as before the "Fall," when even mortal man was "created" by the Elements and was not born.—S.D., II, 280-1; Adyar Ed., III, 270.

Karma has never sought to destroy intellectual and individual liberty, like the God invented by the Monotheists. It has not involved its decrees in darkness purposely to perplex man, nor shall it punish him who dares to scrutinize its mysteries. On the contrary, he who through study and meditation unveils its intricate paths, and throws light on those dark ways, in the windings of which so many men perish owing to their ignorance of the labyrinth of life—is working for the good of his fellow-men.—S.D., II, 319; Adyar Ed., III, 306.

There *can be no objective* form on Earth, nor in the Universe either, without its astral prototype being first formed in Space. From Phidias down to the humblest workman in the ceramic art, a sculptor has had to create first of all a model in his mind, then sketch it in dimensional lines, and then only can he reproduce it in a three-dimensional or objective figure.—S.D., II, 697, footnote; Adyar Ed., IV, 230, footnote.

We cannot attain Adeptship and Nirvāna, Bliss and the "Kingdom of Heaven," unless we link ourselves indissolubly with our Rex Lux, the Lord of Splendour and of Light, our immortal God within us. *Aham eva param Brahman*—"I am verily the Supreme Brahman"—has ever been the one living truth in the heart and mind of the Adepts, and it is this which helps the Mystic to become one. One must first of all recognize one's own immortal Principle, and then only can one conquer, or take the Kingdom of Heaven by violence.—S.D., III, 63; Adyar Ed., V, 81.

If we study the question with a dispassionate mind, we shall soon perceive that the ethics of Gautama, Plato, Apollonius, Jesus, Ammonius Sakkas, and his disciples, were all based on the same mystic philosophy—that all worshipped one divine Ideal, whether they considered it as the "Father" of humanity, who lives in man, as man lives in Him, or as the Incomprehensible Creative Principle. All led God-like lives. Ammonius, speaking of his philosophy, taught that their school dated from the days of Hermes, who brought his wisdom from India. It was the same

mystical contemplation throughout as that of the Yogin: the communion of the Brahman with his own luminous Self—the “Ātman.”—S.D., III, 132; Adyar Ed., V, 145.

Genuine concentration and meditation, *conscious and cautious*, upon one's lower self in the light of the inner divine man and the Pāramitās, is an excellent thing. But to “sit for Yoga,” with only a superficial and often distorted knowledge of the real practice, is almost invariably fatal; for ten to one the student will either develop mediumistic powers in himself or lose time and get disgusted both with practice and theory. Before one rushes into such a dangerous experiment and seeks to go beyond a minute examination of one's lower self and *its* walk in life, or that which is called in our phraseology, “the Chela's Daily Life Ledger,” he would do well to learn at least the difference between the two aspects of “Magic,” the White or Divine, and the Black or Devilish, and assure himself that by “sitting for Yoga,” with no experience, as well as with no guide to show him the dangers, he does not daily and hourly cross the boundaries of the Divine to fall into the Satanic. Nevertheless, the way to learn the difference is very easy; one has only to remember that *no Esoteric truths entirely unveiled will ever be given in public print*, in book or magazine.—S.D., III, 490; Adyar Ed., V, 468.

To imagine a thing is to firmly create a model of what you desire, perfect in all its details. The Will is then brought into action, and the form is thereby transferred to the objective world.—S.D., III, 561; Adyar Ed., V, 535.

Thought arises before desire. The thought acts on the brain, the brain on the organ, and then desire awakes. It is not the outer stimulus that arouses the organ. Thought therefore must be slain ere desire can be extinguished. The student must guard his thoughts. Five minutes' thought may undo the work of five years; and though the five years' work will be run through more rapidly the second time, yet time is lost.—S.D., III, 573; Adyar Ed., V, 546.

The feeling of responsibility is inspired by the presence of the Light of the Higher Ego. As the Ego in its cycle of re-birth becomes more and more individualized, it learns more and more by suffering to recognize its own responsibility, by which it finally gains Self-consciousness, the consciousness of all the Egos of the whole Universe. S. D., III, 580; Adyar Ed., V, 552.

We should therefore always endeavour to accentuate our responsibility.—S.D., III, 580; Adyar Ed., V, 553.

The feeling of responsibility is the beginning of Wisdom, a proof that Ahankara is beginning to fade out, the beginning of losing the sense of separateness.—S.D., III, 580; Adyar Ed., V, 553.

DO YOU KNOW WHY?
AND HOW TO HELP
WITH THE AID OF
THEOSOPHY?
AND ARE YOU HELPING?

A SEASON OF JUBILEES—II¹

BY J. L. DAVIDGE

THEOSOPHY COMES TO AUSTRALIA

MISS MARY K. NEFF has produced a book on the beginnings of the Theosophical movement in Australia, *How Theosophy Came to Australia and New Zealand* which, whether so intended or not, is a well-timed prelude to the Golden Jubilee of the Australian Section. Dr. Besant formed the Section in October 1894 and the President-Founder officially confirmed the arrangement in an Executive Notice dated 1st January 1895 and published in THE THEOSOPHIST of that date. The Fiftieth Anniversary falls on the 1st January 1945, and such an important landmark will no doubt be duly commemorated at the 1945 Easter Convention—a Golden Jubilee Convention it surely will be.

What could be more appropriate to the occasion than another volume on the fifty-years' history of the Australian Section! Miss Neff's book covers the period from 1878 to 1895—the Golden Book of Theosophy in Australia would bring the history up to date and might even include this present book as its introductory pages. If she is still available, Miss Neff might well be induced to bend her distinct faculty for research to this work. Such a book, presented to the 1945 Convention, would help to

celebrate it with brilliance. It might be worth while for the Section to sponsor and publish the book if this is financially practicable. Let us hope that by 1945 the war will be ended so that the present local Conventions may be again merged in a great Commonwealth Convention.

These friendly notes, made entirely on my own responsibility, have no official sanction, but having spent over forty years of my life in Australia and over twenty-five as a Section member, I feel impelled to suggest, as I should do most emphatically if I were still living in Sydney, that the most should be made of the wonderful opportunity which the Golden Jubilee will afford for spreading Theosophy, including continuous propaganda in all accessible radio programmes.

Historically the development of the Australian Section is no less fascinating than its genesis, inasmuch as it covers the first twenty years of building up the work under Mr. Martyn in Sydney and stalwart Presidents in the other State capitals, then the long residence of Bishop Leadbeater in Sydney from 1914, Dr. Arundale's patriotic campaign from 1926, and other visits by outstanding leaders.

New Zealand has had a less eventful career Theosophically, but the spade-work of its pre-Section history has already been done by Miss Neff, and it

¹ Part I appeared last month.

might be expanded on similar lines for its Fiftieth Anniversary falling on 7 April 1946. How great a service Section officials the world over would render by compiling Section histories in book form, as we have previously intimated in this journal. The historian of the future would find such material invaluable in building up an authentic history of the whole Society.

Miss Neff has captured much of the romance and adventure of the pioneering days beginning with the visit of Mrs. Emma Harding Britten, an American Theosophist, who came to Australia in 1878 to lecture on Spiritualism. Theosophy began to filter into Australia and New Zealand from the first issue of *THE THEOSOPHIST* in 1879 and in the Masters' letters. "It was thrilling," says Miss Neff, "to find 'Mahatma Letters' to Australians. One had always thought of them only in connection with A. P. Sinnett and A. O. Hume in India." More than one-third of the book gives background and perspective to the Masters' communications, which greatly enhances their historical value. And this she follows up with a narrative of the visits of Colonel Olcott in 1891, Mrs. Cooper-Oakley in 1892, and Mrs. Besant, 1894, culminating in the formation of the Australasian Section. This embraced Australia, Tasmania and New Zealand. In 1896 New Zealand was granted a separate charter, and at this point the book ends.

We first find the Master Koothoomi in correspondence with Professor John Smith of Sydney University. Then Mr. W. H. Terry, editor of *The Harbinger of Light*, a Spiritualist journal

published in Melbourne, writes to Madame Blavatsky relating that he has conversed with an intelligence professing to be Koothoomi, who presented himself to a clairvoyant of exceptionally good lucidity. When Madame Blavatsky calls the Master's attention to the experiment, he will "not yet affirm or deny the truth of this vision. We will say, however, that K. H. has before now both been seen by *clairvoyants* and 'controlled' a medium, as we are told." (*THE THEOSOPHIST*, March 1882).

Next the Master Morya writes to Mr. Terry and Professor Smith, deputizing for the Master K. H. who has gone into retreat for an important initiation, and this interrupts his correspondence with his chelas for at least three months in 1881-82. During this period the Master Morya writes to Professor Smith: "Work for us in Australia, and we will not prove ungrateful, but will prove to you our actual existence, and thank you."

There is no evidence that Professor Smith did any work for The Society. He was then an old man, but he wrote two articles which appeared in Terry's journal describing more than one phenomenal letter he had received from the Masters and avowing his belief in their authenticity. This correspondence is given in detail. Professor Smith was perhaps one of the "few" with whom the Master K. H. was "allowed to communicate"—those very first "lay chelas" working in the outer world. Miss Neff illuminates the methods of the Masters at this period by quoting Madame Blavatsky's letter to the

Coulombs, written from Paris in 1884, in which she mentions that "similar phenomena, and even more marvellous (letters from Mahatma Koothoomi and our Master) have happened when I was thousands of miles away. That Mr. Hume at Simla, Col. Strange in Kashmir, Sinnett in London, Queensbury in New York, and Gilbert in Australia, have received the same day and hour a circular letter in the writing of the Mahatma when all were alone in their rooms."

Who was Professor John Smith? One of the most prominent people in Sydney. For 33 years he held the Chair of Chemistry and Experimental Physics in the Sydney University, was elected nine times president of the Council of Education of New South Wales and created C. M. G. for his services to education, and was chairman of directors of the Australian Mutual Provident Society, a stable life insurance company. All these offices he filled at the time of his death in 1885. He was also a member of the Legislative Council. He joined The Theosophical Society in 1882 while visiting the Founders in Bombay, and it was there that he witnessed H.P.B.'s phenomena.

Terry was no less respected a citizen of Melbourne. A bookseller and editor and publisher of *The Harbinger of Light*, he was the father of Spiritualism in Australia, founded the first Spiritualist Lyceum in 1872, was a distinguished Advocate of the Harmonial Philosophy (27 Vols. by A. J. Davis), and developed a superior psychic mediumship tending to the practice of medicine and inspira-

tional writings. It was his questions which brought forth the "Fragments of Occult Truth" in THE THEOSOPHIST, 1881-83. Bishop Leadbeater corresponded with him. The Masters knew Their men!

From this planting of the seed through the Masters' communications, Miss Neff goes on to trace its "germination and growth." This began in 1881 with the founding of the Brisbane Lodge by Carl H. Hartmann, an influential botanist and explorer, who with a fine fanaticism for Theosophy spread it over north-east Australia and into New Guinea. It was the death of Hartmann which brought Colonel Olcott to Australia ten years later to administer the Hartmann estate. Hartmann, entirely ignoring the claims of his family, had bequeathed the whole of his splendid property, worth about £5,000, to the President-Founder as residuary legatee for The Theosophical Society, and his title to it was indisputable. But the President, as "a practical lesson in what we Theosophists call altruism," returned the whole of the estate to the Hartmanns, taking nothing save the bare cost of his journey. Finding him a friend rather than a despoiler the whole family took him to their hearts and "with one accord they all joined The Theosophical Society." Colonel Olcott underlines this passage in his story, remarking on the "instantaneous change of public opinion" towards The Society and himself. His rooms were besieged with inquirers all impressed with his uncommon fairness and generosity.

Colonel Olcott found the Australian temperament "evolving, like the North

American, mystical tendencies," and prophesied, what has come true, that fifty years hence Theosophy would have one of its strongest footholds in the hearts of the Australian people. The mystical tendency was confirmed a quarter century later by Bishop Leadbeater who recognized among Australian youth a distinctly new type.

It was after his closing lecture in a Sydney hall on 10 May 1891 that the President-Founder received a cablegram announcing H.P.B.'s death in London. He had already received the intimation telepathically and noted in his diary "an uneasy foreboding," which was twice repeated. The reporters informed him of her death as he was leaving the platform.

After Brisbane, the next oldest Australasian Lodge is that of Wellington, New Zealand, formed in 1888, whose first member joined The Society in 1879, the same year as the first Australian member. Theosophy had spread rapidly to the Antipodes.

The book ends on the high note of H.P.B.'s message to Sydney Theosophists delivered by Bishop Leadbeater on White Lotus Day of 1917, wishing the Master's blessing in all their lines of work. "Go on and prosper," she said, "but remember that only by utter self-forgetfulness can success be attained."

Miss Neff has been fortunate in finding an Australian publisher, for it was impossible to publish her book at Adyar owing to paper shortage and export restrictions. The book is priced eight shillings, and may be obtained from the Australian and New Zealand Lodges, or

from Miss Neff, The Manor, Mosman, N.S.W., Australia.

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OLCOTT SCHOOLS, ADYAR

A significant jubilee to be observed on June 20 this year is the Fiftieth Anniversary of the Olcott Memorial School, Adyar, founded by Colonel Olcott and opened on that date in 1894 for the education of Panchamas as the "untouchables" were called in those days, "panchama" meaning the fifth or out-caste. In his day these people, now known as Harijans, or children of God, were much more downtrodden than they are today.

The School was started in a small kadjan (palm-leaf) shed near the Adyar compound, with 45 children and one teacher. It grew in strength and popularity, and in 1897 the Governor of Madras (Lord Havelock) paid a visit and wrote in a letter that the scheme of training was excellent and "likely to produce most useful results." His Excellency added: "Colonel Olcott's efforts to benefit this class is worthy of praise and should elicit the sympathy of every one interested in its improvement." The Governor's visit attracted the attention of the educational authorities, and soon a brick hut with a tiled roof was erected.

A second Panchama School was begun at Kodambakkam in 1898 and Miss S. E. Palmer, a trained teacher and volunteer from the U.S.A., became Superintendent of both schools. Then a third school in 1899 at Teynampet.

There were now 250 children on the rolls of the three schools and the numbers were steadily mounting. Colonel Olcott in his annual report of 1899 wrote: "There are millions of these children of the lower classes in India, who are growing up in ignorance, neglected and uncared for, both intellectually and spiritually, by those who have had the advantages of education and yet who blindly ignore the needs of those below them. This is a condition which calls loudly to us for amelioration. Let us hope that Theosophists who recognize the spiritual brotherhood of all humanity will not always be so indifferent concerning the welfare of these poor people."

In 1901 a fourth school was formed at Mylapore named after Tiruvalluvar, the Tamil Saint, and in 1905 these four schools were brought under the management of a board of eight members, who named them the Olcott Panchama Free Schools. In 1906 a fifth school at Krishnampet, called after Annie Besant, was added to the group. Four of the schools have since been handed over to the Government or the Madras Corporation under the rigours of finance or compulsory education, and there remains the original school at Adyar, much enlarged and modernized, with its two satellites, the Kuppam day school for fisherfolk children and a night school which functions as an adult education centre with reading room and library at Damodarapuram, founded and still supported by Mrs. Hilda Wood.

The Olcott School is now a complete Higher Elementary School with eight

standards. The pupils number 600 and the teachers nineteen. Not only are the children trained to ply a craft, to develop character, and to understand and live their religion, but the school surrounds them with an atmosphere of happiness and freedom, keeps them clean and provides a midday meal. The Village Welfare Group came to the rescue in the recent food crisis and is making a monthly grant for providing the Kuppam School with the same amenity.

The education is directed on the lines of Dr. Besant's principles under the general supervision of Dr. Arundale, and the school has the further advantage of direct touch with Dr. Montessori, who when inaugurating her Method in 1942 blessed the school from a heart overflowing with love and admiration. "Blessed be those who founded it. Blessed be they who remember the children who are abandoned by society." The Superintendent, Mr. M. Krishnan, added in his report: "Blessed be the children of God who gather here, and blessed be they who bless them with their love, encouragement and benefactions."

The school is continually praised by visitors well placed in civic life, and by educational authorities—inspectors and others, and a Madras Minister of Education has declared it to be "a model institution."

Perfectly splendid from the standpoint of Brotherhood, but perfectly discreditable from the orthodox Hindu viewpoint, is the distinguishing factor that all castes mix freely in the school—Brahmins, Caste Hindus, Buddhists, Muslims, Christians and Harijans.

The expenses of these schools are budgeted at Rs. 13,000, of which Rs. 6,000 is derived from Government grants-in-aid and Rs. 1,500 from interest on endowments, and for the balance of Rs. 5,500 the managers depend upon the generous support of large-hearted friends. Generous benefactors have been Mrs. Stead, Mrs. Gasque, Mr. Henri Frei and Mr. Albert Schwarz. The latter was for 25 years Secretary-Treasurer of the School, and the central hall, built in 1933, bears his honoured name.

Miss Palmer, the first superintendent, is still living at Adyar and attained her

90th birthday on March 15. She has recently spent some weeks in a Madras hospital recovering from the effects of a fall. Her stamina at her advanced age is truly amazing. Her successors as Superintendent of the Olcott Schools were Mrs. Courtwright, 1901-1907; Miss Kofel, 1907-1921; Miss Orr, 1921-1923; and Mr. M. Krishnan, who has dedicated twenty years of efficient service in these schools. Mr. S. K. Sharma, a Rangoon Theosophist with many years' experience of working in a Theosophical institution, has taken over, and is already planning the Golden Jubilee commemoration.

THE ADVANCE GUARD

Our Spanish Department reports the passing on February 28 of Señor Don Tomás Povedano y Arcos of San José, Costa Rica, Central America, at an extreme age. He was about 95, and possibly at the time of his death the oldest member in The Theosophical Society.

Señor Povedano was the founder of The Theosophical Society in Costa Rica. He began his Theosophical career in Spain, probably about 1887, when he was 40. His youth was a continuous struggle against difficulties until his merit as a great artist was recognized both in his homeland and abroad. Educated first at the Noble Cadets' School, Madrid, he graduated at the School of Fine Arts, Malaga, and then spent some years as a teacher in an art academy at Seville where he achieved many triumphs. In the Seville University hangs a portrait which he made of Queen Maria Cristina. In a contest organized by the Minister for Ecuador in Paris, Señor Povedano was

chosen as founder and director of a drawing school at Cuenca in Ecuador, a post which he held for several years until a civil war compelled him in 1897 to travel to Costa Rica. Here by official appointment he established a School of Fine Arts in San José and was its director until he resigned on a Government pension in 1940.

Several mural paintings in the National Theatre, San José, are his work. His list of prizes includes an award at the Paris Exhibition, 1890, and gold medals at Ecuador in 1892, Chicago (Universal Exhibition) 1893, Guatemala 1897, Ecuador 1904, and the "Condecoracion del Busto del Libertador" from Venezuela in 1895. Some of his sculptured busts of well known people are exhibited in galleries and public places.

If his life as an artist was full of activity, greater still has been his work and his generous example in the field of Theosophy. In every country he adopted he wielded a double

influence, an inspiration in the world of art and as propagandist and exponent of Theosophy, though art and Theosophy blended into one in his cultural life and influence on his environment.

I have read somewhere that Señor Povedano was sent by his Master to open up Central America to Theosophy. I can well imagine it, though I cannot verify the statement, for he combined with his highly cultivated mind the valiant and intrepid spirit of the pioneer. Fifty years of mature work for Theosophy must bring a rich karmic fruitage not only to himself but also to the Central American Section and to the whole Theosophical Society.

Señor Tavera of the Spanish Department adds the following note :

"When I was last in Costa Rica some of the oldest members there told me that Povedano was over 95 years, and that was in August 1940. He had just married only a couple of years before. The most remarkable thing was that not only the powers of his mind but all his faculties were like those of a man of 50 at the most. He showed me his study or place of work ; he had many beautiful works in oil and water colours, and also he was a sculptor of fame. He knew all Madame Blavatsky's books, he was a great admirer of her. Some thirty-nine years ago he founded the first Theosophical Lodge in San José, Costa Rica, and right afterwards the first in Managua, Republic of Nicaragua, also the first in San Salvador, Republic of El Salvador. He was also instrumental in the founding of the first

Lodge at Bogotá, Colombia. His health was very good always. His daughter, grandsons and great-grandsons lived at Los Angeles, California, U.S.A. I met them there."

* * *

Señor Tavera also reports the passing of the following important brethren in Central America :

Dr. Tomás Soley Güell, of San José. One time Minister of Finance, Costa Rica. He wrote a book on finance and was internationally known as an expert in this department. In 1927 he was on the Provincial Council of the Central American Lodges and helped with his mature advice. He was a Freemason of high degree.

Dr. Alberto Brenes Córdoba, also of San José, 15 June 1942. Señor Tavera writes : "Dr. Córdoba began his career in 1881. As a teacher (graduated) he wrote a book on grammar and elementary Spanish. He was graduated at the College of Law and later on was a Professor in the University and wrote some books about law matters. At the time of his death he was Permanent Director of all the libraries of the State. Also he was a Magistrate and held other public offices. I understand that he was not an active member of The Theosophical Society, but for years he belonged to it and was a very good student."

Dr. Salvador Moncada, of the Republic of Honduras, City of Tegucigalpa, 31 August 1942.

J. L. D.

The reincarnationists and believers in Karma alone dimly perceive that the whole secret of Life is in the unbroken series of its manifestations, whether in, or apart from, the physical body.

SECCIÓN ESPAÑOLA

LO INFINITO, LO ETERNO Y LO TRANSITORIO

JUAN CRUZ BUSTILLO

EL ABSOLUTO es inconcebible para la mente humana, y sólo podemos describirlo como AQUELLO de donde emana el COSMOS. El COSMOS es lo más grande que nosotros podemos concebir, y en su manifestación entran dos elementos, que son gemelos y co-existentes: La Raíz de la Vida o del Espíritu, o la Vida-Una, y la Raíz de la Materia o la Virgen Materia.

La Vida no puede manifestarse sin la materia como vehículo, y la Materia no puede existir sin la vida animadora.

De la Vida-Una, la cual es a su vez inmanifestada, dimanen todos los seres, los cuales existen como partes o reflejos ligeramente separadas de la Vida-Una, y de la Materia dimanen todas las formas existentes o que puedan existir. En toda forma se encierra una vida consciente. Vida y conciencia es una misma cosa; cuando la vida se proyecta o manifiesta para conocer el medio en que vive, y actúa y adquiere experiencias, se le llama conciencia. La parte de la vida no proyectada como conciencia permanece inmanifestada. Los átomos son los seres más pequeños del COSMOS; la expresión del espíritu-materia, o fuerza y materia.

La Vida es sustancialmente Una e indivisible; pero al ir descendiendo gradualmente en la materia, sufre modalidades, bien al proyectarse o al reflejarse, y hace que su triple aspecto de voluntad, sabiduría y actividad se debilite gradualmente según va descendiendo a los planos inferiores de manifestación, del mismo modo que el sol proyecta o refleja sus rayos luminosos, que aunque aparentemente separados y menos intensos,

no por eso dejan de ser sustancia solar o luz solar.

La Vida es siempre eterna, o mejor dicho; infinita, y se manifiesta en tres grandes modalidades, lo mismo en el COSMOS que en sus contenidos los Siete Grandes Logos con sus millones de Sistemas Solares, y para su mejor comprensión se le llama Fuerza-materia cuando habita en los átomos primordiales; Vida-forma, cuando actúa en los organismos desde los moleculares hasta descender al reino mineral, para luego ascender a través de los reinos vegetal y animal, y Yo o Individualidad en sus vehículos, cuando se manifiesta en el reino humano, y después recorre los reinos superiores como Espíritu o Divinidad.

La vida al descender por los reinos inferiores de la naturaleza, va ocupando formas cada vez más densas hasta llegar al reino mineral, y desde el mineral en adelante asciende a través de formas cada vez más plásticas, más delicadas, más responsivas a las palpaciones de ella. Cuando la vida adquiere todo el conocimiento que existe en un reino, pasa a renacer en las formas del reino inmediato superior. Así también los Yos, llamémosles mónada o chispa, o rayo, proyección o reflejo, cuando habita una personalidad y después la abandona definitivamente, porque ya nada tiene que aprender en el reino humano y pasa al reino espiritual, este reflejo se retrotrae en la proyección o rayo espiritual, y cuando ya no tiene nada que aprender en el reino espiritual como entidad espiritual, el rayo se retrotrae en la mónada para vivir como entidad

divina. Y cuando la mónada haya aprendido todo lo que hay que aprender dentro del Sistema Solar, estará presta, por su poder y sabiduría, para convertirse a su debido tiempo en un Logos Solar o Dios Solar, y regirá un Sistema a través de las tres Personas, y emanará de sí mónadas o chispas.

Cada vida está constreñida y afectada por sus vehiculos o formas, y por el medio que le rodea, y del mismo modo los vehículos de la vida y el medio circundante están afectados a su vez por las actualizaciones de la vida generadora. En el ciclo que recorre, al descenso se le llama involución y al ascenso evolución. La vida tiene que evolucionar por el desdoblamiento o crecimiento de su conciencia, y eso se logra adquiriendo experiencias en los planos o mundos de manifestación. Como dije antes, del ABSOLUTO sale a la luz un COSMOS, y la Vida que lo rige, lo organiza y lo elabora, es su DIOS COSMICO, y dentro de El Los Siete Grandes Dioses y los innumerables Dioses Solares, que a su vez elaboran sus Universos y sus Sistemas y emanan mónadas. Estas mónadas al proyectarse forman los Egos o Individualidades, en su triple aspecto de voluntad espiritual, sabiduría intuitiva y actividad inteligente. La proyección de los Egos forma los hombres personales, los cuales utilizan como vehiculos un cuerpo mental, un cuerpo emocional y un cuerpo físico.

La materia es también sustancialmente una y eterna, aún cuando sufra transformaciones. Ella cambia de grados de densidad, sus vibraciones son más o menos lentas, sus cualidades de inercia, movilidad o ritmo sue, len predominar, con mayor o menor energías en cada una de las formas, aunque siempre atemperada a la modalidad de la vida que la habita.

La materia también evoluciona al contacto con la vida, y recorren juntas el ciclo de involución y evolución o lo que es lo mismo de descenso y ascenso. En el descenso la

materia adquiere cualidades y en el ascenso es agrupada en vehiculos, envolturas o cuerpos. Se hace responsiva a la vida, enérgica e inquieta, de la Primera emanación espiritual encerrada en el átomo. El átomo tiene su núcleo, su medida de vibración y su película material que lo limita y le da forma. Los átomos primordiales de cada plano de nuestro Sistema Solar son, desde el punto de vista oculto, los únicos simples; pues todos los demás son combinaciones o agregaciones de átomos, y caen por tanto en la clasificación molecular. También la materia responde, en los organismos moleculares, a las vibraciones de la Segunda emanación espiritual, y es materia radiante en el primer reino elemental; materia mental concreta en el segundo reino elemental, y materia emocional en el tercer reino elemental. Llega a su mayor densificación en el mundo físico como mineral, y se desarrollan los elementos químicos, que no dejan de ser organismos moleculares. Los elementos más sutiles que entraron en la formación de nuestro Sistema Solar, se nos dice que fueron el hidrógeno, el carbono, el nitrógeno, el fósforo, el calcio, el hierro y otros. Estos elementos químicos son considerados todavía por la ciencia oficial como elementos o átomos simples, cuando en verdad no son más que compuestos; agregaciones combinadas del átomo primordial físico. Pero la ciencia oficial no puede comprobar el aserto del ocultismo, porque sus instrumentos no perciben los átomos primordiales, que no sólo escapan a la visión corriente sino aún a los lentes más poderosos. Los elementos químicos se combinan y agrupan y dan origen al protoplasma, que viene a ser la primera forma un poco mejor definida. Los protoplasmas se combinan y aparece la materia en nuevos organismos llamados unicelulares, que dan origen a los reinos vegetal y animal, y llega a estados físicos más plásticos, y va alcanzando, consecutivamente, los

estados de materia emocional, materia mental, materia intuicional, materia espiritual, etc., etc., con los cuales se forman todos los cuerpos, desde los más groseros hasta los más finos y delicados, sirviendo estos últimos de vehículos a las Grandes Almas que rigen los Planetas, los Sistemas Solares, etc.

Por lo expuesto vemos que tanto la Vida como la Materia son sustancialmente una y eternas. Que la vida, al abandonar un organismo, se retrotrae a su inmediato origen, pero no se destruye, y que los organismos, cuando son abandonados por la vida que moraba en ellos se desintegran como tales formas, pero siguen existiendo sustancialmente como materia, aunque transformada.

¿En dónde está la transitoriedad?

Fuera del Absoluto todo es relativo. Para un ser inferior, pasar a su inmediato estado superior, es como dejar lo transitorio para alcanzar un estado más permanente, y cuando a su vez haya dejado ese estado, que fué tan deseado en el pasado, para pasar a otro estado aún más superior, volverá a considerar el que deja como transitorio. Para un ser espiritual la personalidad humana es transitoria; para un ser divino el estado espiritual es transitorio, y así sucesivamente. Lo mismo ocurre en los reinos inferiores si juzgamos los estados de mineral, vegetal y animal. Si la evolución es infinita, como

realmente es, todo estado que se desee dejar estará considerado como transitorio.

Si meditamos bien sobre la frase: *La evolución es infinita*, que es bien comprensible para todos nosotros, y que esta infinita labor se ejecuta en el seno del ABSOLUTO, que no es ni Vida ni Forma, ni tiene atributos ni cualidades, ni tuvo principio ni tendrá fin, llegaremos a la conclusión de que el ABSOLUTO es incomprensible para la mente humana.

Ahora bien, suele llamarse eternidad al período de duración de una manifestación COSMICA; luego la significación de eternidad tiene una duración limitada. No es duración infinita. Solo el ABSOLUTO es Eterno en lo infinito. La Eternidad infinita está simbolizada por una serpiente encorvada formando círculo y mordiéndose la cola.

Todo lo manifestado es transitorio, porque tuvo nacimiento y tendrá fin. Las Personas que aparecen como vehículos de la VIDA rigiendo a los Sistemas Solares, etc., y aún al COSMOS mismo, son vehículos transitorios, a través de los cuales actúa la Conciencia o Proyección de una Vida Inmanifestada, Eterna e Infinita.

Del ABSOLUTO, todo emana, todo vive en El y todo se disuelve en El. Es AQUELLO. LO INCOMPENSIBLE. LO INEFABLE. LO INNOMBRABLE.

MUSIC IN THE BUTCHER'S SHOP

"Music, it is said, hath charms to soothe the savage breast. One American doctor, working on this theory, uses music to lower the temperature of patients suffering from fever. But perhaps the strangest testimonial to the efficacy of music is the statement of a European chemist that music is fatal to bacteria.

"He reported the following experiment: he divided a pound of fresh meat into six pieces, placed each in a tin can and subjected them to equal temperatures. Three of the pieces were exposed to half an hour of recorded music every day. At the end of the fourth day they were still quite fresh, while those which had not received the music treatment were already infected with the germs of putrefaction."—*Die Woche*, Berlin.

Dr. Besant has said that rhythm gives life and a-rhythmic vibrations are death-dealing. This experiment on apparently dead but really very much alive matter is another case in point.

A. H. P.

A SYMBOL OF GREATNESS

INDIA has redeemed her debt to Dr. Besant to the extent of raising to her memory an heroic statue on the Marina, a fashionable highway in Madras skirted on one side by the sea and on the other by the University and other public buildings. Facing east the statue stands on a prominent corner site, which the Madras Government has alienated and which the Madras Corporation has undertaken to maintain. Thousands of people who pass it daily will be reminded of her magnificent work for India over a period of forty years and the "awakening" which she brought to Madras, the centre of her work for a quarter of a century. It may even be, as Dr. Arundale has suggested, that the memorial will become a shrine through which she will be able to irrigate the vicinity with spiritual power.

The day of the unveiling, 16 November 1943, was the Fiftieth Anniversary of Dr. Besant's landing in India in 1893. On that day at Tuticorin she first set her foot on Indian soil at 10.24 a.m., and from that moment began a triumphal tour of India lasting three months, including an Adyar Convention, which awakened Indians to a splendid vision of their country's destiny and roused a decadent India into pulsating life.

The statue is an All-India tribute to Dr. Besant, the donors including Maharajas and representatives of every range of society down to poor people whom she befriended. Sir C. P. Ramaswami

Aiyar, who unveiled the statue and was chairman of the Memorial Committee which raised it, is Dewan of Travancore, but in Dr. Besant's time was a practising lawyer in Madras and so impressed her by his outstanding gifts as opposing counsel in a famous lawsuit that she invited him to join her political campaign and he became one of her staunchest supporters. Not only was he the largest donor to the statue fund, but he also contributed on November 16 a substantial sum to The Theosophical Society, which will give an annual income for helping the poor on October 1st, her birthday. Sir C. P. Ramaswami's address rose to eloquent heights, and was illustrated with dramatic gestures, the most telling when he turned from east to west to illustrate Arthur Clough's poem.

Several hundred people were assembled in a large pandal specially set up as a protection against the rain, but the rain fortunately stopped at 5 p.m., half an hour before the ceremony began. Sir C. P. Ramaswami, suiting the action to the word, said: "I will unveil the statue first and say what I have to say later." The covering was lifted amidst applause, revealing the statue, though it was difficult in the dusk beneath the pandal to realize its fine proportions.

The statue is cast in bronze, one and a half times life-size, and is mounted on a pedestal with four faces, inscribed

each with a striking passage from Dr. Besant's writings and a chronological record of her career.

J. L. DAVIDGE

HISTORY OF THE MEMORIAL

[The following record of the steps taken to erect the Memorial to Dr. Besant was given by Mr. A. Ranganatham, one of the Joint Secretaries:]

One would fain be silent on an occasion like this and let the distinguished President of our Executive Committee, Sir C. P. Ramaswami Aiyar, close collaborator and intimate friend of the gracious lady, Dr. Annie Besant, to honour whose memory we have all gathered here, make such a worthy speech as he alone can make and unveil this splendid statue. But convention requires a report as to how the idea of erecting the statue arose and how it materialized.

Dr. Besant passed away on 20 September 1933, and innumerable were the high and sincere tributes paid to her not only by Indians of all ranks and persuasions of thought but by other prominent people all the world over.

At the request of the leading citizens of Madras the Sheriff of Madras convened a public meeting to express the citizens' appreciation of the services rendered to our country by Dr. Besant and to take steps to perpetuate her memory. The public meeting, over which Shri Kumararaja Muthiah Chettiar, Mayor of Madras, presided, recorded its high appreciation of Dr. Besant's invaluable services and con-

stituted a General Committee with power to add to its number to take steps for raising a suitable memorial and to invite and collect subscriptions.

It is true that numberless institutions in different parts of India which Dr. Besant founded and aided generously are in themselves imperishable memorials and constant reminders to us of her unparalleled and selfless work for India. Still, it was but right and proper that the public meeting also should have decided on a memorial, as an act of homage to her magnificent personality and her unforgettable services to our country.

The General Committee appointed at the Sheriff's meeting met afterwards and constituted an Executive Committee with Sir C. P. Ramaswami Aiyar as President, and our much respected fellow-citizen, H.M.D. Jamal Mohamad Saheb Bahadur, as Vice-President, for the purpose of working out the details of the memorial, and this Committee came to the conclusion that any memorial to Dr. Besant should be of an All-India character in consonance with the nature of her services, and that it would be appropriate to have a statue in a prominent place in Madras City, which has been so intimately associated with her labours for many years.

The work of erecting the memorial was taken up in right earnest in 1939 and entrusted to a Hungarian sculptor who came over to India for the purpose. But owing to complications due to the outbreak of the war, the contract entered into with the Hungarian sculptor was cancelled in 1941 by mutual agreement and the Executive Committee

advertised in all the important dailies of Bombay, Allahabad, Calcutta and Madras calling for tenders and models. After careful consideration the Committee finally entrusted the work to the late Rao Bahadur M. S. Nagappa, an eminent Madras sculptor of many years' standing, who had all the facilities and materials available in his workshop. The statue was to be one and a half times life-size and in bronze. Shri Nagappa immediately started on his work with great devotion and zeal and finished the model himself. Soon after, to our great regret, however, he passed away, but fortunately his sons—Shri Rajaram and Shri Ramachandram—were able successfully to complete the work.

While the making of the statue was in progress steps were taken to acquire a suitable site for its erection, and it is a matter of profound satisfaction that the Committee was able to secure such a prominent and beautiful site as the one on which the statue stands. This was rendered possible by the sympathy and goodwill of the Government, who sanctioned the alienation of the site to us in their order No. 207 P.W. dated 30 January 1943, and the site was actually handed over to the Committee on 20 June 1943. For this graceful act we cannot be sufficiently thankful to the Government.

Our thanks are also due to the Madras Corporation and the Commissioner, Shri O. Pulla Reddy, I.C.S., and Councillors for the Corporation's decision dated 22 September 1942 (1) to accept the gift of the statue, (2) to agree to the alienation of the statue

site to itself, and (3) to maintain the statue free of cost. We regret that His Worship the Mayor and the Commissioner are unable to be present here to accept the gift on behalf of the Corporation.

The statue is truly an All-India Memorial to Dr. Besant. Contributions have come from all parts of India—from Punjab in the north to Travancore in the south, and from Sind in the west to Bengal in the east, and from Ruling Chiefs, Princes and Nobles of India, High Court Judges and Advisers and Ministers to the Governments of several Provinces, leading statesmen and lawyers, merchants and bankers, and from others (official and non-official) of all classes. Instances there are where many persons who are really poor and whom none had any thought of approaching refused to deny themselves the pleasure and privilege of contributing their humble share to the perpetuating of Dr. Besant's memory.

A word or two may not be out of place why this day has been chosen for the unveiling of the statue. Here is the reason. Dr. Besant first set her foot on Indian soil on 16 November 1893, and today we are actually celebrating the Golden Jubilee of her landing. During the forty years of her services to Mother India, what great achievements stand to her lasting credit, to whatever department of public work we may turn!

But what can we—those of us, young and old, who are left behind and are beholden to her in so many ways for all that she has done for us and for India, the land of her adoption—what can we

do to express our gratitude to her? This day, I have no doubt, is being celebrated in many parts of India. But shall we have done our duty to Dr. Besant, merely by holding such celebrations or even erecting memorials? It is respectfully submitted that so it cannot be. We shall best show our love and gratitude to her, by living in the faith and hope that was hers, and striving with all our might and main and never resting, until India is free. With what faith we should work and how we should work, you will find in all her writings and speeches. She insisted, with statesmanlike vision, on unity, potent and resolute. She insisted year in and year out that the country is greater than parties, and that we should cast aside communal claims and quarrels and let our only emulation be, who shall serve best and who shall sacrifice most for the Motherland. She prophesied that India, which has been the greatest of all lands in the past, will be the greatest of all lands in the future and the crowning influence in the coming Indo-British Commonwealth, which will ensure the peace not merely between Britain and India, not even of one continent and another, but of the entire world, and that this Indo-British Commonwealth will strike the key-note of a magnificent Aryan civilization. Such, in a few words, is the tremendous inspiration she gave us as to the destiny of this wonderful country—the home of the Rishis and the world's spiritual Motherland. Truly she was a Messenger of the Gods, and we do well to honour her as we do today in deep homage and gratitude.

In conclusion, we would express to you, Sir, our cordial thanks for your help in making this monument an accomplished fact. Though yours is the largest donation to this fund, it is not that which is uppermost in our minds. We cannot be sufficiently grateful to you for your uniform sympathy and support throughout, which indeed considerably lightened the Committee's work. Sir, you have been good enough to comply at short notice and no doubt considerable inconvenience with our request to preside over this gathering and unveil the statue. We thank you, Sir, once again and request you to take charge of this meeting and carry on its proceedings.

[The Report is signed by Dr. Mrs. S. Muthulakshmi Reddy, T. S. Ramaswami Aiyar, and A. Ranganatham, Honorary Secretaries.

Dr. Muthulakshmi Reddy, while a member of the Madras Legislative Council, of which she was Deputy-President, piloted through several important social reform measures in the interests of women, and she was a delegate from India to the Paris International Congress of Women in 1926.

Mr. T. S. Ramaswami Aiyar is not only a born lawyer—both his father and grandfather were judges—but a born humanitarian too, and while a member of the Madras Corporation and of the Legislative Council and of other public bodies has helped to improve the condition of the depressed and the agricultural classes.

Mr. A. Ranganatham was closely associated with Dr. Besant in political and Theosophical work, has been a member of the General Council and General Secretary of The Theosophical Society in India, and is at present Administrator of the Adyar

Estate. Since 1917 he has been honorary secretary of the Madras Y.M.I.A, and he was for two years Minister for Development in Lord Goschen's Government, Madras, 1926-28, and he has other humanitarian interests.

Rao Bahadur K. V. Sessa Aiyengar, Honorary Treasurer to the Committee, is an advocate of 28 years' standing and among his various offices is Special Counsel to the Commissioner of Income Tax, Madras. Most of his spare time goes into social service, prisoners' aid, children's aid, and hospital and educational and other services, and Theosophical Lodge work. He was Honorary Secretary to the Memorial Committee which raised the statue to the Maharaja of Travancore.]

THE ADDRESS

By SIR C. P. RAMASWAMI AIYAR

We are met here today on a very special occasion. We are met here to do honour to and to commemorate the services and life-work of a personage who may be rightly described as one of the most distinguished, if not the greatest, of the adopted children of India. That she was a child of India was her boast. That was her claim—namely that notwithstanding her white body, notwithstanding her place of origin, she was in spirit and outlook essentially Indian. It is therefore not inappropriate for me to claim her as one of the greatest of the adopted children of India.

This occasion is also special, for, as it has been pointed out by Mr. Ranganatha Mudaliar, today marks the completion of fifty years from the day she

landed in Tuticorin. An indefatigable public worker who had already made her mark in England, she decided from the day that she landed in India fifty years ago to devote her matchless talents to the service of this country.

This is also a special occasion because, ten years after the demise of this great soul—she died on 20 September 1933—Madras has at last wiped out the reproach of ingratitude towards a great helper and a great champion of India. Since the centre of her work was in Madras and Adyar was her headquarters, it is indeed right and meet that Madras should honour this citizen of the world.

A FUNDAMENTAL MESSAGE

And now, friends, it is my duty, and on an occasion like this it is just and right, to sketch within the time allotted to me by myself and by the audience the life-story of Dr. Besant, indicating what she stood for, what she meant, what she signified and signifies to us all. Before I embark upon that task, let me repeat two verses which, she has told me more than once, exerted the most profound influence upon herself. The first quotation is from the *Gita: Yogah Karmasu Kaushalam*—"True Yoga is efficiency in action." The second great saying which she has stated more than once to be her watchword and her inspiration is from the Upanishads: *Abhayam hivai Brahma Bhavathi ya evam Veda*—"Fearlessness is the true Brahman."

If we would analyse the character, the achievements, the life-work of Dr. Besant, it would perhaps be best to

style her as the great and dauntless fighter and a great champion who nevertheless made up her mind from the beginning to fight within the law and never without the law. That, it seems to me, was her great lesson, that was one of her fundamental messages. Laws may be corrupt, laws may be wrong, laws may be iniquitous, but the way to proceed about the business of rectifying them was to strive to educate public opinion, to rouse popular conscience, so that the laws may be modified or eradicated. So long as the law remains law, so long as the law stands, notwithstanding all its iniquity and notwithstanding all legitimate grievances, she held, it should be obeyed. Dr. Besant was thus the most pacific of the fighters and the most combative of the peace-makers. This, I feel, would be not an inapt description of Dr. Besant.

She stated that she was a reincarnation of two persons. One of them was Hypatia of Alexandria and the other was Giordano Bruno. Be it remembered that Hypatia was a highly cultured, an extremely evolved being who lived in the early times of Christianity when Christian virtues were not so much in evidence as the might of the sword. Hypatia was burnt at the stake, and it is perhaps symbolic or emblematic that Giordano again was burnt at the stake. Throughout her life Dr. Besant was a fighter, yes; a wonderful collaborator, yes; a great disciple, yes; but she was more—she comprehended all these in the predominant characteristic of her being, namely, her instinct for martyrdom.

What a life was hers! Let me in retrospect take you over some of the outstanding dates in her life, some of the landmarks. Born, as we all know, on the First of October 1847, she married early in 1867 a very orthodox and rigid clergyman, the Rev. Frank Besant. She herself in her early days was an essentially religious and devoted soul. In her wonderful *Autobiography* she has pictured herself as wrapped up in mysticism, longing to become a "bride of Christ." With this training and background so overpoweringly mystical, she married a matter-of-fact, virtuous, but somewhat humdrum gentleman. It was like mating an eagle to something in a farmyard. When her faith was lost it was characteristic of her that she did not camouflage her disillusion. After an epoch-making case in court where her oratory first became manifest to herself and to others, she emerged from faith into agnosticism, but a passionate and emotional variety of agnosticism.

WORK WITH BRADLAUGH

She came across Charles Bradlaugh, who had all the endowments and many of the ornaments of life except the grace, the gift, of religious belief. Charles Bradlaugh was a militant and pugnacious atheist, a fighter under adverse circumstances fighting hard for his beliefs. He did not mince matters, and did not suffer fools gladly. Charles Bradlaugh and Dr. Besant came together and became joint fighters for many unpopular causes—birth-control, freedom of belief, and the combating of

shams. Dr. Besant has very often described these qualities of pugnacity and never-say-die, which may be said to be characteristic of a certain type of British racial make-up and especially of Charles Bradlaugh. They wrote many pamphlets together—she wrote under the pen-name of "Ajax." Charles Bradlaugh tried to get into Parliament. He succeeded more than once in being elected to Parliament, but as an atheist he would not swear the oath of allegiance on the Bible and Parliament resolved to eject him. He was a romantic figure, and a born orator and leader of men. A London crowd wanted to storm the House of Commons and obtain an entrance for Bradlaugh, but the House of Commons was equally determined not to allow this "infidel" to enter the House. Charles Bradlaugh received hurts from ushers attempting to expel him as he came to claim his right to his seat in the House. The crowd grew restless and threatened to become dangerous, but Dr. Besant and Charles Bradlaugh themselves faced the crowd and quieted it. "Take the crowd back," he said. "If the law is wrong, we must change the law. We cannot disobey it." It is recorded as one of the greatest things done by them that the crowds under the combined efforts of Dr. Besant and Charles Bradlaugh did surge back. Parliament, struck by the incongruity of the situation, later on changed the law. But the lesson had been learned by Dr. Besant that a law should be altered only by legal means, but not otherwise.

So this companionship in speech, thought and action went on, and from

that time the position of Dr. Besant as an orator was unequivocal and generally conceded. And what oratory it was! When she first came to India I confess that most of us attended her lectures not so much for their religious inner vesture but for the outer vesture, namely, language. And what a voice! Mr. Gladstone said that her voice and her elocution were the finest things he had known except for Señor Castelar, Prime Minister of Spain at that time. Her voice was audible in every part of a crowded hall, a voice which rumbled like thunder and yet thrilled one with the diapason of its music, a voice that was the vehicle of thoughts winged and dynamic, sometimes disruptive, sometimes creative. With this voice and this gift of language she did her work in India as few others have done.

After some years of joint work Charles Bradlaugh and she drifted apart, but I have dwelt for a little on this aspect of her life because those few years were perhaps the most formative and characteristic in the life of Charles Bradlaugh and his coadjutor. The time came when Charles Bradlaugh became more conservative, and Dr. Besant entered more and more into Socialism and worked with Ramsay Macdonald, the Prime Minister of the day before yesterday and the wreck of yesterday. With Ramsay Macdonald, George Lansbury, Bernard Shaw, the Webbs, and the Fabian Society she worked among the poor and lowly in London. Her emotions were aroused by the sight of oppressed labour and the life of the slums.

She led the matchmakers' strike. The matchmakers were one of the poorest

paid groups of all London workers. She wanted always to fight for the down-trodden. If one reads about England in those days one finds that everything was painted in magic colours by and for the well-to-do. There was no pessimism except amongst the lowly. In the clubs one could hear talk that the only basic issues that were important were those of free trade and profit-making. These would solve England's woes for all time. It was said that there was no poverty, but beneath this surface of optimism ran a deep under-current of misery and unrest among the labouring people in London, and it was among these people that Dr. Besant worked for many years, along with her friends. She went into Socialism and did her great work amongst the labourers in many places, and was also one of the first of the suffragist leaders.

CHAMPION OF INDIA

On a particular day in 1889 she came across Madame Blavatsky, who was with Colonel Olcott one of the founders of The Theosophical Society, a Society with whose working I have a great deal of acquaintance, though I have never been enrolled as a member. Madame Blavatsky was a kind of universal and rugged genius, unconventional to a point but with also a deep religious and mystical outlook. The mystical turn of thought which was always dominant in Dr. Besant, but which had been submerged, all came into flower, and from 1889 to 1893 she read and studied and pondered and ruminated and investigated and came to her conclusions, and she came to India as a champion

of India and of the Indian way of life and thought. She came to India in 1893, but before leaving England she wrote a booklet on *England, India and Afghanistan* which people may well read today for its soundness and right outlook.

On arriving in India Dr. Besant made up her mind to rouse the self-respect of Indians in India. Not that similar work had not been attempted before her time. Sir Pherozeshah Mehta, Surendranath Bannerji, Gokhale and Tilak had done a great deal in that direction, and Gandhi after her, and perhaps the contribution of Mahatma Gandhi was the greatest in this respect. But at the time that Dr. Besant came here it was with a somewhat shamefaced countenance that an Indian would wear Indian clothes. Even the turban was barely tolerated. But if a man pretended acquaintance with the English methods of tea-taking and eating and dressing and living, it was considered a point in his favour. It was not considered shameful not to know or speak one's own mother-tongue. The time devoted to its study, or to the learning of Sanskrit, was regarded as largely a waste. A man was so mixed up with his studies in the schools where he had to learn everything in English that he had no time for shaking himself free of the obsession of the West. Like a great protagonist—and all that she was—she defended everything good in India. The position was that if cow-dung was used in India, then cow-dung must be championed as a most sanitary way of keeping a house clean. You differ from her way of proceeding, but

to a people imprisoned in alien ideas and bewitched by the western standards and mode of life some voice had to come to release them from the dungeons of their own musings and imaginings and from their inferiority complex. If it could be said of anyone that Indians were enabled by him or her to shed their inferiority complex and acquire respect and reverence for Indian personality and institutions as such, that credit must go to nobody so much as to Dr. Besant.

Having begun thus, she started work in the educational sphere. I am not going to deal with her work in Benares which culminated and fructified into that magnificent educational institution, the Benares Hindu University. Many collaborated with her in this work, notably Pandit Malaviya. But she compelled Indians to shed their lethargy and work for a common purpose.

After that she turned to politics and my only excuse for the narration of a personal episode is the light it throws on her life and character. In the years 1912 and 1913 it fell to my lot to oppose Dr. Besant in relation to a particular matter respecting the guardianship of J. Krishnamurti and his brother. It fell to me to fight Dr. Besant, to fight Mr. Arundale, to fight Mr. B. P. Wadia, to fight Sir Subramania Iyer, and many others for whom I had great reverence and respect. Naturally as a lawyer it became my duty in cross-examination to suggest things that were resented. I had to suggest hidden depths of iniquity in what might have been a normal affair, but it was characteristic of Dr. Besant that not one of the epithets I used or

extravagances of speech on my part deflected her from her purpose. It was after the conclusion of the case, which with childish vanity I felt proud of winning, when I was wrapped up in my success, she said to me: "I think you have fought a clean fight. Will you come and join me to work for India's political uplift?" It was three days after the conclusion of the case.

The history of politics in India until Tilak, Besant and Mahatma Gandhi came on the scene was the history of debating societies in whose chambers met groups of twenty, forty or sixty people combining together to collaborate over resolutions academically faultless and essentially just, but so suave, so sweet, so reasonable that nobody bothered about them. "We" think so and so. "We" resolve this and that. "The hall was crammed to the full"—fifty or a hundred or five-hundred people. This was the stuff we heard and rejoiced in. To none of us had come the vision of appealing to the masses, of going to the villages, of speaking to the people at large, of making them realize what they could do and what it was their duty to do in the future. As a tried political and social worker Dr. Besant brought into Indian politics for the first time this idea of propaganda and publicity, and of appealing to the masses, of studying group and crowd psychology and realizing that good use could be made of this great gift. The awakening of India from a long sleep had to come. It came through Dr. Besant herself, and none of us who have been in political work can forget that Indian life, Indian politics,

and political agitation, Indian education, would not have been the same, the history of India would have been fundamentally different, if Dr. Besant had not come on the scene. Mahatma Gandhi went farther indeed in some directions. Where Dr. Besant's audiences could be numbered in hundreds or a few thousands, Gandhiji's audiences numbered ten thousand, twenty thousand, fifty thousand. His methods were essentially different in spirit from Dr. Besant's methods, but both had the objective of awakening the people at large.

SUCCESS AND FAILURE

It was between the years 1914 and 1917 that all this happened. There was a stir in the land. There was a reverberation in the country of new life. She became President of the Congress in 1917 after her internment, and for a while was easily the best-beloved popular idol of India. Popularity is easy to acquire; it is quite as easy to lose. By 1918 Dr. Besant had lost her popularity by reason of her insistence on the need to obey the law and to shun non-co-operation. She could not command audiences or compel attention. It is neither the time nor the occasion to go into the inner life of that particular epoch in Indian history. There it was, but there again Dr. Besant for not one moment dreamt of being either angry, disappointed, or disgruntled. Through *New India* and *The Commonweal* and on the public lecture platform she fought day in and day out against Mr. Gandhi just as she wrote against the existing system of Government. She fought for Home

Rule. She worked against non-co-operation. Side by side she incurred the dislike of the authorities and of the masses which she herself had awakened and she became comparatively friendless. I shall not deal with those great struggles which Dr. Besant had with the Madras Government with a series of cases which laid down the fundamental principles in certain branches of the law, but she was always the same, the silver-tongued orator, the sage counsellor with infinite patience, the fighter and yet the reconciler. I emphasize the word *patience*. Realizing that all these setbacks are only temporary, she believed that one must learn to put up with failure and then to transcend and surmount ill-success. That was the Besant policy.

About the year 1926 she travelled abroad with Mr. J. Krishnamurti and came back to Adyar in 1927. I should like to say a few words of this period of 1928-1933 because I regard those years as specially indicative of her real spirit. Easy it is, if success blesses us, to display some easy virtues and to prove and demonstrate them. But it is difficult for one living amidst calumny, amidst obloquy, and even I may say amidst oblivion, at such a juncture to remain sweet-tempered, patient and forgiving, long-suffering, and yet hopeful of the future. As one who came across her very often during these years I can say that I did not see one bitter expression on her face nor did I hear from her lips one vengeful word. She often said: "These are times through which India must pass. Having surmounted the present obstacles she must

come into her own. My work is done, but others must fulfil it."

Dr. Besant's life, as human life generally is, was an amalgam of success and failure. What was her success? And what was her failure? Her success to my mind lay in this—that she organized the people of India. She taught them the virtue not only of organization but of business-like organization. Politics and book-keeping seemed to be strangely at variance with each other. Dr. Besant showed them that steady business-like habits and persistence are essential for politics as for all professions and careers. She made it clear that business is business, and that even in politics organization and attention to detail therefore must be sought for as much as adherence to great ideals. Her second success was the creation of an All-India spirit and the attempt to eliminate those barriers that are threatening us more and more as time goes on. The third success was the inculcation in us of respect for Indian personality and for Indian civilization.

What was her failure? I think her failure was that notwithstanding her inmost desire, neither the religious harmony and religious unity of India nor India's political salvation were achieved. *But if she failed, was it not primarily because we failed her and we failed ourselves?* That is for us, not posterity, to answer. I rather think the conclusion will be in favour of her.

And now, having unveiled the statue of Dr. Besant which will keep alive her memory and remind us of a great career of transcendent talent devoted to the

long-continued exclusive worship and service of Mother India, let us remember to learn a lesson from her life. And let me refer to some verses from Arthur Clough which were often on her lips :

Say not the struggle nought availeth,
The labour and the wounds are vain :

And not by eastern windows only
When daylight comes, comes in the
light :

In front the sun climbs slow, how slowly,
But westward, look, the land is bright.

The work of persons like Dr. Besant is not for a day, is not for a year, is not for a decade. The results of that work are not easy for us to keep alive and to profit by. Whether this battling for the right, battling always within the law, battling without any reserve has been of avail, time alone will show. But she made us realize the impermanence of failure and the certainty of ultimate success if we remain true to ourselves and our destiny. These were the lessons of her life. And may I conclude by quoting from one of her Convention addresses in 1905 in which she speaks of this hope and this programme. Shri Krishna before the Kurukshetra battle began went to Duryodhana and asked him not to begin the fighting, and when all other arguments had failed, even unveiled his mystic and all-pervasive form as Ishvara. Duryodhana was not convinced. Speaking of that episode in one of those memorable passages occurring in many of those Convention discourses which lit up the

Puranas and the Itihasas with a flood-light, she said :

The value of effort does not lie in the immediate success, as success may be counted by you and me. Efforts directed to noble ends are never lost, but are an ever-accumulating force. He knew that right action is not wrought by the wise for the immediate and apparent fruit of action ; that right action ought always to be performed, even though inevitable failure waits to meet it, and He well knew that all those efforts of His were forces, energies, necessary to bring about the ultimate result in what is still to us the far-off future.

And she used the following remarkable words :

Those efforts for peace made by Shri Krishna, frustrated as they seemed to be at the time by the wilfulness of Duryodhana, those efforts are part of the energies that are making for peace universal in the future, when the need for the lessons of war will be over, and the white wings of peace will brood over a world at rest.

The efforts of such selfless workers as Dr. Besant, irrespective of their immediate fruits, are never lost, but provide the energies that "are making for peace universal in the future, when the need for the lessons of war will be over."

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* *

RUKMINI DEVI'S THANKS

Shrimati Rukmini Devi, in proposing a vote of thanks to Sir C. P. Ramaswami Aiyar, said that his words came from "the heart of a friend of Dr. Besant." She went on to say : "There is no one who is more fitted to speak of her than he, because he and the Right Honourable V.S. Srinivasa Sastri, who is here, were amongst those who were very near to her. . .

"I did not know much about Dr. Besant's work in those days and was only looking up to her. I am one of her greatest devotees and consider myself as her adopted daughter. I feel tremendously thrilled by such a wonderful and beautiful speech as that we have just heard from Sir C. P. Ramaswami Aiyar. It all seems so futile and ordinary to say that I am asked on behalf of all of you to say that we are extremely grateful for his coming here and presiding over this historic occasion. I also thank every one for being present here."

Sir C. P. Ramaswami Aiyar's last splendid gesture was to call attention to the memorial and to exclaim : "All of us must agree that this statue is very fine and very appropriate."

J. L. D.

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THE NIGHT BELL

XXIV. Reverence for Kingship

BY GEORGE S. ARUNDALE

I SPENT a portion of a recent night recalling an episode in which I had taken part during a day or so ago. Perhaps this was a waste of time, but it was so exhilarating and inspiring that I am sure I gained much more than I may have lost.

A ROYAL FUNCTION

The episode I recalled was that of a function held by a very royal Personage whose name had better be withheld, and attended by a few of our seniormost Theosophical workers. These were, of course, invisible to the naked eye, for they attended otherwise than physically, but there was a physical gathering, too, behind which the invisible presences grouped themselves almost as if in the air.

These Theosophical workers often had business with Personages in high places, so it was natural to find them at this particular royal function. For these workers royalty has always meant something very special, awe-inspiring and evocative of reverence; and the change in their auras and general magnetism when in the presence of royalty—even physical plane royalty—is nothing short of remarkable. A subtle fragrance pervades them, itself redolent of a peculiar attar of majesty. Being near-royal, or otherwise royal, the presence of royalty causes them to

become royal and the transformation is indeed remarkable.

On this particular occasion the gathering was awaiting the entrance of the very royal Personage in a long room, probably a room in a palace. Everybody was, of course, subdued, but whispered conversation was going on among the physical members of the gathering, while the non-physical members occupied themselves in preparing the atmosphere of the room so that the greatest possible results might be forthcoming. For the gathering had some definite importance, possibly was an historic occasion, and its setting should be as helpful as possible. The physical plane members of the gathering were oblivious of all the inner preparations, and could not even realize the desirability of preparing the atmosphere of the room. Fortunately there were present those who knew what to do.

At the far end of the room were large and lofty doors, and these were suddenly opened to admit some kind of usher or court official who announced in a stentorian voice: "His Majesty the King."

The effect of the announcement was electric, but became even more impressive when His Majesty himself appeared and moved down the room greeting profoundly bowing men and deeply curtsying women. Everybody stood

to attention. But the invisible part of the gathering not only stood to attention, each member drawing himself up to his full height, but flashed forth an aura homage to the royal Personage. This was in the nature of a royal salute, each individual aura scintillating with it, and each aura not only expanding under the influence of the royal presence, but also accentuating those colours which gave the invisible individual concerned his special inclination towards royalty, not only to spiritual royalty but also to the representatives of that royalty working in the outer world.

THE SPIRIT OF ROYALTY

Being myself thus inclined, for at heart I am an uncompromising royalist, I watched with exultation and exaltation and deep fervour this instant and splendid response to the spirit of royalty as it dwelt within the royal Personage who had just entered the room. This spirit was entirely independent of the nature of the individual himself. He might be more worthy or less worthy. In his person he might deny much of the royal spirit. He might even be a discredit to the spirit of royalty. Yet he was a king and bore the signs of kingship. These signs the invisible presences dutifully recognized and they paid deep obeisance to them, as I did too in my own much humbler way. But it was the royal fragrance about them, and I hope even about me to an infinitesimal extent, which thrilled me so much.

It was so tremendous, so awe-inspiring, so fraught with wonderful reverence and lifted one out of the democratic spirit, in which one seems so much in

danger of being levelled down, into the hierarchical spirit in which one seemed to be so much levelled up. In the spirit of this royal fragrance abode what I can only call an identification with the spiritual life in its aspects of the One Will, the One Law, the One Order, as exemplified in the One King. I wonder if you understand what I am trying to drive at—a spirit of perfect Obedience the perfection of which was to be found in most wonderful Freedom. In the royal fragrance animating these devotees of royalty there was not an atom of subservience, not an atom of inferiority, no sense whatever of comparison. But there was an eager sense of royalty both as a great force in itself and as a beautiful splendour, and this independent of the individual who happened to be endowed with royalty.

SPECIAL POWERS

I was instantly reminded of the fact that every duly ordained priest in a measure wields the power of the Christ, whoever he may be, whatever may be the nature of his deficiencies. He cannot help being some kind of a channel for the Christ, for to this purpose was he ordained.

Similarly, a king duly crowned wields, however infinitesimally, the power of HIM whose Kingship he reflects as in the shadow of a shade. He cannot help being some kind of a channel for the Royal Will, for to this purpose was he crowned in solemn religious ceremony. But the difference between him and the priest is that while the priest's family in no way share in their relative's ordination, the family of the king do share

in his coronation and are rightly royal. The reason for this is, of course, that kingship is hereditary and the royal spirit pervades not only those who are in the direct line of descent but those, too, who are collateral.

There have been, and perhaps are, bad kings, as there have been and are bad priests. Nevertheless both coronation and ordination have their effect and set apart those who are baptized in them.

ROYALTY AND LOYALTY

The response of the physical plane audience was as nothing compared with the response of the invisible group, and I could see that the King in his inner bodies returned right royally (the phrase is very apt) the reverent salutations of those who had travelled far to be present. Salutations flashed to and fro like signals, even though the King was certainly not aware of them in his physical body save for a glimmering sense of a larger consciousness.

But when he drew a little nearer to the place where the group had assembled the leader of our party looked at him very intently and seemed to send out to him a message. He undoubtedly received the message for he gazed beyond the physical plane throned towards our leader and I thought the King recognized the messenger and understood the message, even though not registering it for the time being in his physical waking consciousness. It will have come to him later, perhaps as an inspiration, perhaps as an idea, and he will surely have put its advice into operation.

But how exquisite was the old-world courtesy with which our leader bowed before the King, how inspiring was the respect, and how gracious yet deferential was the salute he gave. I can see it so clearly as I write these words, and I also see the gorgeous array of colours marking what can only be termed the royalty of our leader himself, for there is royalty otherwise than on the First Ray, as the pictures of the Rishis show, for many of Them are wearing crowns though not on the First Ray.

I withhold the name of His Majesty and the name of our leader, for it would be impertinent to make either of them the subject of a Night Bell. But what loyalty there is to royalty on the part of those who are able to envisage its true nature, and what loyalty no less to priesthood on the part of those who can see what happens when a priest officiates!

I REVERE REAL KINGS

Over and over again the great scene passes in view before me, and I literally revel in its sacredness. I have always been reverent to kings who bear the hall-mark of royalty, but not, of course, to upstart kings who are no kings at all however much they may have been crowned, save in those rare cases when royalty is conferred upon them by an act of Divine Providence. I have always been reverent to the real priesthood—the priesthood which has some kind of apostolic succession or its equivalent in faiths other than the Christian.

And I will confess that there lurks in me a faint regret that republics are not monarchies. I know the answer to this

—a good republic, perchance even a bad republic, is better than a bad monarchy and perhaps better than a good monarchy. You can always overthrow a bad republic more easily than a bad monarchy, and as for a good monarchy what kind of king are you going to have when the good king is no more? Yes, I see the point. Still, the faint regret becomes no fainter, for I am a royalist, a person who follows leaders, who believes in hierarchical discipline and order. I am not a democrat even though I well know that the world must pass through its lesson of democracy before it will be ready to accept the kingship of the good. The world itself must become good in order to deserve good government by the wise.

ROYALTY IN INDIA

How I wish Mother India could quickly pass through the stage of this ugly democracy of ours and find recreation in a great government by one of her own sons or daughters. Personally, I have promised allegiance to the King-Emperor and I am happy in my allegiance. I pray I may be true to it until death us do part. At the same time His Majesty lives thousands of miles away from his Indian subjects, and it is not to be expected that even his great character and deep solicitude for all his peoples can enter as these

should into the lives of the Indian people, who should be able to participate in his regular royal progresses throughout the length and breadth of the land, who should be able to see their royal Father at not infrequent intervals.

That the people of India have in them the spirit of reverence for royalty is overwhelmingly evidenced by the passionate adherence to their Sovereigns on the part of the people in Indian States. How well I remember the durbars of His Highness the Maharaja Holkar whom I was at one time privileged to serve. Hundreds of headmen from villages near and remote, all spotlessly dressed in the simplest of white garments, gazing rapturously from their places in the durbar hall at their Ruler facing them. It was an awe-inspiring sight, pathetic yet soul-stirring. I too looked upon him with deep reverence, for he was girt about with royalty, even though I was the sworn subject of another Sovereign.

When will royalty move again among men, honoured and obeyed? Time was, they say, in India when royalty did so move among men and everywhere was happiness. May that time come again. But it cannot come until the world has reached the stage of being ready for the rule of the wise and of cooperating with wisdom with their whole hearts.

CORRECTION: Mr. V. Sitapati of Cuddalore has pointed out to me rightly that in my footnote on page 10 of the new edition of *Light on the Path*, instead of "C. W. Leadbeater" should be read "Annie Besant." For this slip my apologies are offered to the reader.—A. A.

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