

THE THEOSOPHIST

BROTHERHOOD : THE ETERNAL WISDOM : OCCULT RESEARCH

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THEOSOPHY'S CONTRIBUTION
TO ECONOMICS AND ETHICS

CORONA TREW

YOGA AND NIRVANA

HIRENDRA NATH DATTA

THE LAST WILL AND TESTAMENT
OF H. P. BLAVATSKY

AMERICA'S OCCULT DESTINY

A CONVENTION SYMPOSIUM

HOLLAND IN THE GREAT PLAN

J. D. VAN KETWICH VERSCHUUR

SPAIN: THE MAGNIFICENT COUR-
AGE OF A PEOPLE

GEORGES R. TRIPET

H. P. BLAVATSKY'S REINCAR-
NATION

A. RANGASWAMI AIYAR

THE EVOLUTION OF THE UNIVERSE

ANNIE BESANT'S SECOND REVIEW OF
"THE SECRET DOCTRINE"

LETTER TO POSTERITY

Dr. Albert Einstein sums up the modern age in a letter to the people of the year A.D. 6939, enclosed in the Time Capsule buried on the site of the New York World's Fair :

Our time is rich in inventive minds, the inventions of which could facilitate our lives considerably. We are crossing the seas by power and utilize power also to relieve humanity from all tiring muscular work. We have learned to fly and are able to send messages and news over the entire world through electric waves.

However, the production and distribution of commodities is entirely unorganized, so that everybody must live in fear of being eliminated from the economic cycle. Furthermore, people living in different countries kill each other at irregular time intervals, so that anyone who thinks about the future must live in fear. This is due to the fact that the intelligence and character of the masses are incomparably lower than the intelligence and character of the few who produce something valuable for the community.

I trust that posterity will read these statements with a feeling of proud and justified superiority. (*The Readers' Digest*, December 1938).

THE THEOSOPHIST

(Incorporating *Lucifer*)

A Journal of Brotherhood, The Eternal Wisdom, and Occult Research

EDITOR: GEORGE S. ARUNDALE

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CONTENTS, FEBRUARY 1939

	PAGE
ON THE WATCH-TOWER. THE EDITOR	327
THE EVOLUTION OF THE UNIVERSE. ANNIE BESANT'S SECOND REVIEW OF <i>THE SECRET DOCTRINE</i>	335
THEOSOPHY'S CONTRIBUTION IN THE FIELD OF ECONOMICS AND ETHICS. CORONA TREW	340
YOGA AND NIRVANA. HIRENDRA NATH DATTA	345
THE LAST WILL AND TESTAMENT OF H. P. BLAVATSKY. J.L.D.	355
THE DHARMA OF AMERICA. GEORGE S. ARUNDALE	361
AMERICA'S OCCULT DESTINY. HENRY HOTCHENER	362
"OUR TENTH MAN." MARY K. NEFF	364
A BLENDING OF RACES. RUBY LORRAINE RADFORD	367
NEW AMERICA (poem). F. MILTON WILLIS	369
HOLLAND IN THE GREAT PLAN, II. J. D. VAN KETWICH VERSCHUUR	370
SPAIN: THE MAGNIFICENT COURAGE OF A PEOPLE. GEORGES TRIPET	377
A TEMPLE OF PEACE AND HEALTH. ALICE BANKS	382
PEACE WEEK IN GENEVA. A.K.	384
IN ANCIENT EGYPT: A GLIMPSE OF LONG AGO. B.R.C.	386
H. P. BLAVATSKY'S REINCARNATION: IS THERE CONTRADICTION? A. RANGASWAMI AIYAR "THE BESANT SPIRIT": AN IMPORTANT BOOK	387
A TALK TO STUDENTS: THE PRESIDENT OPENS A CLASS	393
CRUELITIES OF VARIOUS KINDS: THE TORTURE OF ANIMALS. L. LIND-AF-HAGEBY	398
NOTES AND COMMENTS: The Neutrality of The Theosophical Society—Suggestions for International Arbitration—The Awakening of the Masses	400
BOOK REVIEWS: <i>Man's Latent Powers—Education for Happiness—First Principles of Theosophy</i>	405
WHO'S WHO IN THIS ISSUE	407
THE THEOSOPHICAL SOCIETY	408
SUPPLEMENT, INTERNATIONAL DIRECTORY, ETC.	ix

THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR MADRAS INDIA

THE FUTURE OF ISRAEL

“When I look back upon Jewish history, how many reflections crowd to the mind! When I look at Jewish literature I find in it some of the noblest passages ever written by human hands, and in the Psalms probably the sweetest expression of lyrical fervour that has ever been given to the world. We find in Hebrew literature the most sublime expressions of human emotion that have ever found utterance. A people one of whose members could write poetry like that can never completely perish from the earth. . . . Throughout the ages the Jews have accomplished noble tasks and they have emerged, with their patriotism unscathed, and it is possible for them to make the Future of Israel even more glorious than her past.”

LORD BIRKENHEAD

“As Greece stands for all time for Art and Culture and Rome for Law and Order, so does Israel all down the ages stand for Righteousness and Social Justice. Israel's sages burned with anger over the abuses of the world, and its Prophets became fanatics in defence of the weak and the down-trodden, and loudly proclaimed that if the world was not just, or capable of becoming so, it had better come to an end—a view which, if not commendable, led to deeds of heroism and brought about a grand awakening of the forces of humanity. ‘As long as the world lasts,’ says Matthew Arnold, ‘all who want to make progress in Righteousness will come to Israel for inspiration, as the people who have had the sense of Righteousness most glowing and strongest’.”

A. S. WADIA in “The Message of Moses”



On The Watch-Tower

BY THE EDITOR

[These Notes represent the personal views of the Editor, 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.]

Stemming the Tide of Evil

THERE is one great consolation and stimulus in the midst of the present terrible negations of brotherhood, and it is the fact that the efforts of those who serve the darkness call forth a greater intensity of purpose on the part of those who serve the Light. As the new year opens, and it opens for many in all parts of the world during the next few months, I am happily conscious of the fact that servants of the Light throughout the world will gain in power and wisdom and will begin to stem the tide of evil by which we have been threatened and here and there defeated during the past few years.

Again, I believe, will the Eternal incarnate in Time, so that the

Spirit of the Time, the Zeitgeist, may reflect the spirit of those eternal Realities which in the very course of time tend to become engulfed in time's rushing stream. As things are in the world today, everywhere force and its derivatives, compromise and its machinations, deaden the life that is universally seeking to be free, and obstruct that constant growth without which life has neither health nor strength.

On the one side force, with its derivatives, faces all issues and controls them to its nefarious purposes. On the other side compromise fears all issues and recedes from one after another as each confronts it. Force has a clear-cut policy. Compromise is ever waiting for force to act, and

then seeks to adjust itself accordingly. Force has its ideals, be they noble or ignoble. Compromise dare not have ideals, lest force destroy them.

It is a curious fact that where there should be great ideals, there is little but expediency, while in the regions of force a flag is unfurled for all to see. In India, for example, where most we should expect to see idealism, we find that many of the very Congress governments content themselves with tinkering when they should also set forth in common an All-India policy for India's effective regeneration on great national lines.

* * *

The Plight of India

I have been waiting and hoping for a great policy of national reconstruction in India, behind which every patriotic citizen of the land might be rallied irrespective of his faith, or caste, or status. I have been hoping for a national Constitution. I have been looking for a splendid sacrifice whereby our Mussalman brethren might freely and happily join their Hindu and other fellow-citizens in national reconstruction. And the sacrifice must be made by the majority—there can be no question merely of compromise. I have been seeking a great forward drive for generous and all-inclusive national ideals and projects. I have been hoping that the National Congress would electrify the Indian people as a whole. Instead of this, as I have said, there has just been tinkering. There has been the passage of this, that, and the other Bill—doubtless of value, but by no means enough, by no

means a substitution for those greater works whereby India might make most substantial strides towards her soul's reawakening.

I am afraid that power has confused many of our Congress leaders, so that they find it difficult within the machinery of government to retain the courage of their former convictions and assertions. But it is the same everywhere. Power, office, does confuse the mind and dim the vision. It is doing this in Britain. It is doing it everywhere throughout the world, except—and it is a shame to have to say so—where force glories in itself and has neither shame nor fear, but only determination to achieve and contempt for opposition.

* * *

The Challenge of Ancient Ideals

Because of this, new forces are coming into the open to sound forth the age-old ideals of right living, and to sound them freely in the open, under no enslavement of party, without fear and without favour. We need in the world today men and women who are free, who are not entangled in party enslavements with their rigid sanctions, orthodoxies, and policies, to which there must be subscription on penalty of expulsion. We talk of dictatorships as if these were confined to the heads of so-called totalitarian States. These at least are confessed dictatorships. In democracies we have them no less. In India herself there is dictatorship abroad, more rigid in many ways than any dictatorship known in the days when British rule was unchallenged.

We have to challenge dictatorships in democracies no less than

dictatorships in the totalitarian States. And above all, we have to exalt individuality for the very sake of the strength of the State, but in exalting individuality to lift it up to the measure of its true and lofty stature.

We who are Theosophists, who have at our disposal the Eternal Wisdom of Life in aspects veiled from so many others, are thereby invested with a responsibility towards the world far greater than that even of statesmen and leaders of countries. In a way, I think we may say we have a special knowledge both of Truth and of its application to modern conditions.

* *

The Manu's Plan of Life

I think we have access to fundamental principles so that we are able to perceive at least some of them with special clarity. In her introduction to Dr. Bhavagan Das's great work on *The Science of Social Organization* Dr. Besant says :

Society, at the present time, is at a deadlock, unable to go forward into the future without finding solutions for the problems of our time, and yet impelled forward by the imperious law of evolution, which demands progress or sentences to death. It stands at the edge of a precipice, and sees no way to safety. Over the edge it must go—as previous civilizations have gone, carrying their treasures of refinement and culture with them—unless it can find some Ark of Safety to carry it from the old to the new.

Such an Ark may be found in the Wisdom of our great Progenitor Manu, the Father of the whole Aryan Race. His *precepts* cannot be followed blindly in an age so far removed from that in which He spoke; but His *ideas*

contain all the needed solutions, and to apply the essential ideas to modern conditions is the work which needs to be done and which will receive His blessing in the doing.

I think that if we Theosophists, that is to say students of Theosophy, will address ourselves to the understanding of the ideas of Manu in the light of modern conditions, we shall find ourselves endowed with a keen perception as to the fundamental requisites for the re-orientation of the modern world. We at least know who the Manu is. We know His relation to the Aryan Race. We know that He is gradually leading His Aryan people to the great summits of civilization which it is their destiny to reach. And we know, too, that from time to time He sends forth streams of energy into the outer world for the hastening of His work, that from time to time He entrusts to the eager, to those who know how to "wait the Word of the Master," a message which they shall deliver far and wide. I do not hesitate to say here and now, at the obvious risk of emphatic disapproval, that the time has come for such a stream of energy to be entrusted to all who will use it reverently, and that the blessing of the Manu will rest upon those who have the insight, the courage, and the enthusiasm, to call upon all whom they can reach to remember the Lord Vaivasvata Manu and his great Plan for the peace, the happiness, and the prosperity of His peoples.

* *

Father of the Aryan Faiths

But I would make as clear as I can the fact that this great Father

of the Aryan Race is the Father in the first instance of every Aryan faith, even though Saviour after Saviour may have come to give the Truth to generation after generation of peoples. Indeed, I would go much further and say with all emphasis that every Saviour is Himself the Saviour of every other faith as well as of His own. There is a great Company of Saviours, whence descends from time to time a Member to teach the Truth, to remind a world of the Truth, to reveal the same Truth otherwise. I hold that is one of the most treasured glories of Theosophists that they have the wisdom to revere every great Saviour for the Truth-Bringer each is, so that instead of having but one Teacher and perhaps a group of His associates to whom to offer reverence, they have a galaxy of Teachers, and feel gloriously at home in every Faith, both with its revealings of the one Truth indivisible, and with such uniqueness of unfoldment as the Teacher may have given to the Truth for the benefit of those to whom it was to be conveyed. So do Theosophists know that the Manu is the Father of all His peoples, and they will seek to give His Truth to all, even though by the ignorant He may be falsely regarded as belonging to a section of His Race alone and, with the curious narrowness of ignorance, therefore unacceptable to any other section. This is a prejudice and an ignorance which it will be necessary to try to overcome.

I am always amazed at the strange conception of some of my Christian brethren, especially those who are engaged in missionary activities, that the Christ belongs to

them and to their Faith—probably to their particular section of Christianity—alone. To me this exclusive arrogation of the Christ to a small number of people is nothing short of a blasphemy, for He belongs to the world, is a Saviour of the whole world, is a Father of the non-Christian no less than of the Christian. So also is every other Saviour-Teacher of the whole world, however much He may seem to belong exclusively to a particular Faith. These exclusivenesses are among the causes of war, for they engender that sense of superiority which only a war can break down.

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Regenerating Aryan Society

I shall hope during the coming year to tour throughout India, not so much to visit Lodges—for every Lodge of The Theosophical Society should itself be a light to its surroundings for the great Truths which Theosophy discloses to our gaze—as to speak to the general public on the essentials of India's national regeneration as I so clearly perceive them. And I most earnestly hope that those in far distant countries will also remember the great Aryan Father and have no fear to speak of Him and His "ideas," as Dr. Besant calls them. But first of all they must become soaked, as it were, in His great Plan of Life, and this soaking can be effected no better than through a study of Dr. Bhagavan Das's *The Science of Social Organization*, more particularly if the hints as to methods of study as set forth in Dr. Besant's introduction are carefully followed.

One point may be noticed, and that is that the Manu lays primary stress on the individual, on his modes of growth, and on his character. The Manu knew well that upon the character of the individual entirely depends the wellbeing of the State to which he belongs. So while on the one hand He develops the structure of the Aryan society, *pari passu* He develops the character of the individual. And it is here that so many of our modern schemes and panaceas fall hopelessly short. In themselves they may be excellent, but the emergence of their excellence into everyday practice is determined by the worth of the individuals who will have to work the schemes and form part of their working. The Douglas Credit Scheme may be excellent, for example, although on the continent of Europe there are many to have no good word for it. But it is bound to be a hopeless failure until the individuals composing the community are educated to prize honour and virtue above all other qualities. Those seem to me to be extraordinarily blind who imagine that if the scheme is introduced the whole world will pass from penury to plenty, from disorder to peace. You may be in possession of the secret of happiness, but you certainly will not make the world happy by disclosing it.

So is it that while we must stress the basic principles of right government, we must no less stress the basic principles of right individuality. Unless our education is right, our political structure cannot be right; and it is because many of our politicians in office regard education so much as a political Cinder-

ella that whatever else goes forward education is sure to lag behind, as it is lamentably lagging behind in India today.

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Aryan Culture

Coming events seem to cast their shadows before, for I find on January 9th last the Home Minister of the Government of Bombay, the Hon. Mr. K. M. Munshi, delivering a very valuable lecture on the basic values of Aryan culture, extracts from which I think it useful to print here. It is good that a Minister of the National Government of the great Presidency of Bombay draws the attention of the public to the age-old traditions of Aryan culture and therefore to the "ideas" of the Manu. The Prime Minister of Bombay himself presided, and I only regret I cannot get hold of any observations from one who is perhaps the greatest of National Prime Ministers in India, partly because he has a well organized opposition to aid him in his government.

Mr. Munshi attempted to explain the 'soul of the Bharathiya Vidya.' Culture, he said, consisted of certain values which were created by the dominant ideas, persisting for ages in a society, which were not means to an end, but in themselves formed the end and aim of life. The obviously essential features of Aryan culture were joint family, the conjugal life, the varnashrama dharma, the conception of Aryavārtha, the supremacy of Sanskrit, and the historic continuity as implied in the sacredness attributed to the Vedas. In many ancient countries, Rome and Greece for instance, the idea of family was accepted. But in India it had been worked into rituals, ceremonies, beliefs and laws.

The next essential feature was a conception of society as made up of an inalienable interdependence of classes of men divided according to their functions, that is (a) the creative, the intellectual and idealistic classes, (b) the organizational and protective classes, (c) the classes producing and distributing wealth, (d) the classes which render essential services to society. The organization of society was conceived irrespective of territorial limits.

Mr. Munshi declared that the four castes were interdependent components of one harmonious whole. Society was conceived as an association of four castes for the maintenance of social order as inspired and controlled by Dharma. Society according to this view was not a restriction of natural rights, as Rousseau conceived it; and self-interest was not the sole and sufficient urge for social action. "We cannot be ourselves without others" was the truth on which the structure had been based; and the summed-up energy of their cooperation gave it its enduring quality.

Another essential of the Aryan culture, continued the Minister, was an unwavering faith in Aryavarta, the holy land of the Aryans, leavened by an abiding veneration for those who lived and died, so that Aryavarta may live on, indivisible and eternal. Aryavarta had thus no fixed limits; it was a land, never outside India, where Arya Dharma ruled. In all these essentials, the vital ingredient which Aryan culture contributed was not that the individual should accept the family, the class, the country or the language he is born into, but that he should by deliberate purposive efforts of the imagination create his "kula," his "varna," and his Aryavarta for himself.

Under all the varying beliefs and myths, theories and religions associated with Arya Dharma is found the funda-

mental truth that the supreme law of life is not being what one is, but "becoming"; becoming not by pressure of environment, but by self-directed efforts of the imagination. "This law of becoming is the central idea of Aryan culture," he declared. "The individual must consciously, deliberately will to bring his imaginary absolute into existence; he must will to become it. This will must be made irresistible before it becomes what he wants to be. His mind then glowing with the concentrated vigour of his whole individuality becomes the 'Dheya'."

Truth and Non-Violence

"But Aryan culture," Mr. Munshi went on, "while teaching the law of becoming for exploitation for social or personal ends had also taught another law which forms both its strength and its limitation. It may be called the law of moral causation. The Mahavratas, which are the broad heads under which the law is generally treated, are non-violence, truth, non-stealing, non-waste and non-possession. If an individual becomes non-violent in thought, word and deed, he will attract love, which implies influence over man and beast. The early Christian martyrs practised non-violence on a mass scale, and the love of Europe gravitated to them, giving them unlimited power over the lives of men. When a man has realised non-violence, people forget their hostility to him.

"Modern India has not discovered truth and non-violence," Mr. Munshi concluded. "It has only applied the law of moral causation to be applicable to individuals, to mass life and corporate bodies. Truth and non-violence, on which Gandhiji lays emphasis, are but the instruments of securing desired results and gaining the enduring influence and power which love yields. And as the experience of ages has

taught us that the law of moral causation is inexorable, truth and non-violence can only be principles, never a policy. And in teaching us this law, Gandhiji has only extended the scope and efficacy of the basic values of Aryan Culture."

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Besant Education

I hope we may be able to put forward in the earlier part of this year an Adyar Scheme of Education which shall be worthy of consideration on the part of all who are deeply concerned with active educational duties and the problems which such duties generate. If, with the potent help of the Vice-President of our Society, the learned Mr. Hirendranath Datta, working in close collaboration with Dr. Bhagavan Das, we are able to offer to India, and perhaps even to the world, a scheme of reconstruction, national and international, based on the "ideas" of the Lord Vaivasvata Manu, and if complementary to this we are able to offer a carefully planned Adyar Scheme of Education, I think the year will have been well spent, for we shall have set in motion forces which sooner or later shall profoundly affect the world, even though we ourselves may be able to do little, largely because of our lack of capacity, but possibly also because the world is not yet ready to turn its attention away from expediency to essentials. For my part I shall regard this work as Theosophy in the truest sense, and as one of the truest possible expressions and applications of our sacred Science.

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Benares Convention

I am very happy to be able to report that the International Convention recently held in Benares was a great success. Indeed it was notable for a fine response on the part of the delegates assembled there to a call to revive Dr. Besant's educational work both in Benares and at Adyar. At one sitting over £800 was subscribed, and The Besant Theosophical School at Benares will soon become an accomplished fact.

The Convention was, indeed, all that could be desired, and we were all greatly heartened by the realization that our Society generally and the Indian Section in particular are regaining that solidarity that various circumstances have combined to attack. A new era is opening before our Theosophical movement. Our membership is steadily on the increase. Our output of Theosophical literature is more than it has been for a very long time. Our publicity work is growing increasingly vital. And our International Headquarters at Adyar, stirred by the enthusiasm of its residents, is acquiring a new lease of life which I feel sure will be felt throughout the world.

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A Distinguished Visitor

I have been particularly happy to receive at Adyar Mevrouw Mary van Eeghen-Boissevain, the virtual head of our great Centre at Huizen, North Holland. Herself the donor of the Centre and the ardent performer on more than one occasion of Tapas for its salvation, she is one of our great Theosophists, and

Adyar has been greatly honoured by her visit here for a few weeks. In indifferent health she has wonderfully braved the hardships of a long voyage and of living conditions which cannot compare with those which have so much contributed to her ability to shoulder the great burdens of Huizen. She has come here as a soldier. She has lived here as a soldier. She will return to the Masters' Home in the West fortified to continue her soldierly duties.

* * *

The First Line

We have had a number of depletions of our ranks, so far as the physical plane army is concerned, of Theosophical workers. I very much regret to record the passing of Mrs. Robert Logan, a very old friend of Dr. Besant and a stalwart worker for Theosophy especially in the field of animal welfare. She and her splendid husband remind me always of their great English counterparts—Mr. and Mrs. Baillie Weaver, of evergreen memory. There have been none to do more than this quartet for our younger brethren in the animal kingdom—Mr. and Mrs. Logan in the new world, and Mr. and Mrs. Baillie Weaver in the old. Our deep sympathy goes out to Mr. Logan, for every passing is indeed a loss until we have learned to transcend the ignorance which separates us into compartments in which we are blind to the open doors between.

I also very much regret to record the passing of Mrs. Alice Knudsen, the wife and comrade of my Presi-

dential Agent in the Far East, Mr. A. F. Knudsen. She passed away at her post of duty, Shanghai, and her heroic husband has determined to stay where he is at his post of duty, at which both have rendered such very great service to Theosophy and to The Theosophical Society. When a Far Eastern Section of our Society takes shape its foundations will be the Knudsens, and there will be no finer memorial to them than this.

I also feel very sad to record the death of my dear young brother Christopher Coats, a most remarkable person even though he had only three years of physical body through which to give expression to himself. How he did drive his body, too hard I sometimes thought, though it was his business, after all, and not mine. An age-old servant of the Masters he was, both in external appearance and through such glimpses as we were able to catch of the fire within. Indeed was he fortunate in his parents, and I cannot help wondering why he should have thought fit to take his departure. Of course, it will be all to the good. But one cannot help wondering, though I seem to catch some scheme whereby the sudden cutting off of a most promising life enables him to discharge a troublesome piece of karma, and begin again freer even than before. He will indeed be grateful for such wonderfully courageous and understanding parents, to whom he will draw even more closely, for they have smoothed this difficult way of his by being Theosophists in practice no less than in principle.

The Evolution of The Universe

ANNIE BESANT'S SECOND REVIEW

OF

"THE SECRET DOCTRINE"

"How swiftly some of the main points had been grasped," Dr. Besant remarks in her *Autobiography*, comparing her first review of *The Secret Doctrine* in the *Pall Mall Gazette* (25 April 1889) with the second review which appeared two months later in Charles Bradlaugh's weekly paper, *The National Reformer* (23 June 1889). The first review appeared in our January issue; the second is repeated below. Not only does the reproduction of these early reviews synchronize with the jubilee edition of *The Secret Doctrine* published at Adyar, but they reveal the magnificent mind which Annie Besant brought to her first encounter with Theosophy.

The Secret Doctrine. By Mme. Blavatsky. In two vols. (London: Theosophical Publishing Co., 7 Duke Street, Adelphi, W.C.)

The *National Reformer* reaches so many different types of readers, all of whom must be more or less liberal-minded, that it seems likely that among them all some will be found to take interest in the unfamiliar views of the universe set forth in this very remarkable work. Mme. Blavatsky, from whose pen it comes to us, is a personality as remarkable as her book. She has been lauded as the apostle of a new revelation; denounced as the inventor of the greatest imposture of the age. That she is an impostor no one who knows her will believe; while the fact that she is possessed of wide and deep oriental learning, and has access to rare and recondite sources of information, will be apparent to anyone who even skims these volumes. But skimming is more likely to repel than to attract: the unfamiliar archaism and yet

more unfamiliar mysticism of the *Book of Dzyan*, which is claimed as one of the oldest MSS. in the world; the subtle metaphysics, which become wholly unintelligible and even contradictory unless the delicate gradations of phrase be noted and understood; the Oriental atmosphere in which the mental images live and move; the antagonism of the whole intellectual trend to the thought of our Western civilization; all this is but too likely to make the 19th century Englishman raise his eyebrows, shrug his shoulders, and throw the book down. For the Orient begins to study the universe just where the Occident ceases to study. With telescope and with microscope, with scalpel and with battery, Western Science interrogates Nature, adding fact to fact, storing experience after experience, but coming ever to gulfs unfathomable by its plummet, to heights unscalable by its ladders. Wide and masterful in its answers to the "How?", the "Why?" ever eludes

it, and causes remain enwrapped in gloom. Eastern Science uses as its scientific instrument the penetrating faculties of the mind alone, and regarding the material plane as *Maya*, illusion, seeks in the mental and spiritual planes of being the causes of the material effects. There, to it, is the only reality; there the true existence of which the visible universe is but the shadow.

The ladder of evolution

It is clear that for such investigations some further mental equipment is necessary than that normally afforded by the human body. And here comes the "parting of the ways" between East and West. For the study of the material universe, our five senses, aided by the instruments invented by science, may suffice. For all that we can hear and see, taste and handle, these accustomed servitors, though often blundering, are the best available guides to knowledge. But it lies in the nature of the case that they are useless when the investigation is to be into modes of existence which cannot impress themselves on our nerve-ends. For instance: what we know as colour is the vibration frequency of etheric waves striking on the retina of the eye; between certain definite limits—759 trillions of blows for the maximum, 436 trillions for the minimum—these waves give rise in us to the sensation which the brain translates into colour. (Why the 436 trillion blows at one end of a nerve become "Red" at the other end we do not know; we chronicle the fact, but cannot explain it.) But our capacity to respond to the vibration cannot limit the vibrational capacity of the ether;

to us the higher and lower rates of vibration do not exist, but if our sense of vision were more sensitive we should see where now we are blind. Following this line of thought we realize that matter may exist in forms unknown to us, in modifications to which our senses are unable to respond. Now steps in the Eastern sage and says: "That which you say *may* be, *is*; we have developed and cultivated senses as much superior to yours as your eye is superior to that of the jelly-fish; we have evolved mental and spiritual faculties which enable us to investigate on the higher planes of being with as much certainty as you are investigating on the physical plane; there is nothing *supernatural* in the business, any more than your knowledge is supernatural, although much above that accessible to the fish; we do not speculate on these higher forms of existence; we *know* them, by personal study, just as you know the fauna and flora of your world. The powers we possess are not supernatural; they are latent in every human being, and will be evolved as the race progresses. All that we have done is to evolve them more rapidly than our neighbours, by a procedure as open to you as it was to us. Matter is everywhere, but it exists in seven modifications of which you know only four, and until lately knew only three; in those higher forms reside the causes of which you see the effects in the lower, and to know these causes you must develop the capacity to take cognisance of the higher planes."

Unless evolution be a dream, or we have reached the topmost rung of its ladder—a tolerably absurd

assumption—there is nothing irrational *per se* in this statement. Whether it be true, whether such men with highly evolved psychical faculties exist, is a matter for evidence: some people are as certain of their existence as they are of the existence of their own fathers and mothers; and those who know nothing about the matter are somewhat hasty if they take on themselves to deny it. It may be further suggested, as a hint towards further mental evolution, that it is beyond the possibility of doubt that psychical faculties not yet normal are showing themselves in many persons: clairvoyance, mesmerism, hypnotism, point to the existence, under abnormal conditions, of an inner vision that transcends the eye-power, and of faculties not yet understood. The grave difficulty in all investigations in this as yet little trodden region of psychology, is the tendency to lose control of the judgment in face of the abnormal; the grave danger lies in the possibility of upsetting the mental balance, of so straining the mind that the student may cross the line which separates sanity from insanity.

Secret knowledge

This introduction seems to me necessary in order to lead any reader who is new to the phase of thought with which we are concerned, to grasp something of the ideas which underlie "The Secret Doctrine." For these ideas come from "The Wise Men of the East," in whose hands, as in the hands of their predecessors, it is stated that the MSS. are on which the present work is based. In an antiquity before which Roman and Greek and Hebrew are

but as plants of yesterday, Indian sages thought, observed, and pondered on their observations, generation after generation taking up the task. The garnered knowledge was ever kept secret from the mass of ordinary men, revealed only to those who after long probation became Initiates. With the evolution of the race has come the time when some of this knowledge would be useful to mankind, and during the last few years portions of it have filtered out. In the book before us we have the record of the evolution of the universe, and the genesis of man, which whoso will read let him gird up the loins of his mind for prolonged and strenuous effort.

Briefest outline only can here be given for two reasons: first, that space would not allow of lengthened exposition; second, that anyone who wants to understand the Secret Doctrine must study it for himself. You cannot map a continent on the palm of your hand, nor compress a mountain into a marble. Briefly then:

Cosmic origins

Ere the visible universe comes into existence there is Absolute Be-ness—Being in the abstract—boundless, infinite, changeless. On this conception we will not dwell: every student knows the endless contradictions into which we flounder when we strive to describe the Absolute in terms of which relation is the essence. The moment we begin to be precise, we contradict. At the commencement of a cycle awakens the Unmanifested Logos—abstract and potential ideation, the root of the later Mahat, the universal, intelligent soul—and thence the second Logos with its double aspect, Purusha and

Prakriti—Spirit-Matter, “Father-Mother”—and MahattheSon. From this Triangle of Being, Purusha, Prakriti, and Mahat go forth all life and form, in numerous hierarchies, on the seven planes of existence. Spirit crystallizes, as it were, into matter through the first three, becoming more and more consolidated and gross, reaching its turning point in the fourth, becoming intellectually self-conscious as it thus grows denser; from the fourth it climbs upward again, shaking off the grossness of its material envelope but retaining the experience it could not otherwise have won, until, wise with all it has gathered during its struggles and its wanderings, it returns whence it came forth and rests. Such a cycle forms a Manvantara, and this is followed by “the sleep of Brahma”; when he awakes, another cycle commences, but on a higher plane. My readers must turn to the book to fill in this bare outline, and they will find it worth their while.

Anthropogenesis

What part does man play in this vast drama of a universe? Needless to say, he is not the only living form in a Cosmos which, for the most part, is uninhabitable by him. As Science has shown living forms everywhere on the material plane, races in each drop of water, life throbbing in every leaf and blade, so the “Secret Doctrine” points to living forms on higher planes of existence, each suited to its environment, till all space thrills with life and nowhere is there death, but only change. Amid these myriads are some evolving towards humanity, some evolving away from

humanity as we know it, divesting themselves of its grosser parts. For man is regarded as a sevenfold being, four of these parts belonging to the animal body and perishing at, or soon after, death; while three form his higher self, his true individuality, and these persist and are immortal. These form the Ego, and it is this which passes through many incarnations, learning life’s lessons as it goes, working out its own redemption within the limits of an inexorable law, sowing seeds of which it ever reaps the harvest, building its own fate with tireless fingers, and finding nowhere, in the measureless time and space around it, any that can lift for it one weight it has created, bear for it one burden it has gathered, unravel for it one tangle it has twisted, close for it one gulf that it has digged.

The physical and mental evolution of man is traced step by step for us in the second volume, the life of each race, with its characteristics, being sketched. How curiously this Eastern teaching now upholds, now contradicts, our Western views, will be marked with interest by the careful reader. One matter, small in itself, but significant in its bearings, may here be put on record—the knowledge, quite lately reached by Western Science, that the pineal gland, of much-debated function, is the remains of “the third eye.” This has now been “discovered” by the West, but it is a very very old story in the East.

Science and the social order

Very attractive, and showing wide acquaintance with the latest discoveries of science, is the third section of Volume I, “Science and

the Secret Doctrine contrasted." It is of curious interest to note how some of the latest theories seem to catch glimpses of the occult doctrines, as though Science were standing on the very threshold of knowledge which shall make all her past seem small. Already her hand is trembling towards the grasp of forces beside which all those now at her command are insignificant. How soon will her grip fasten on them? Let us hope not until the social order has been transformed, lest they should only give more to those who have, and leave the wretched

still wretcheder by force of contrast. Knowledge used by Selfishness widens the gulf that divides man from man and race from race, and we may well shrink from the idea of new powers in Nature being yoked to the car of Greed. Hence the wisdom of those "Masters," in whose name Mme. Blavatsky speaks, has ever denied the knowledge which is power until Love's lesson has been learned, and has given only into the hands of the selfless the control of those natural forces which, misused, would wreck society.

REINCARNATION

To know the best of life, the worst
 Must pass before our eyes ;
 Until with growth from age to age,
 We see the endless skies.
 The saint who looks from lofty height
 Back o'er the path he trod,
 Sees countless thousands on the way
 From savagery to God.

NELLA HOLLOWAY COLE

Theosophy's Contribution in the Field of Ethics

BY CORONA G. TREW

Dr. Trew discerns through relativity in ethics, founded on Theosophical principles, an approach to an integrated State in which every citizen will have equal opportunity and be encouraged to develop into "spiritually mature and psychologically adult human beings."¹

The ethical structure

THE science of Theosophy has a vital contribution to offer today in the field of economics and ethics as viewed in the light of man's progress towards some future goal. It is as well to recognize at the outset that our contribution may appear to deal more with general principles than with practical systems. The acceptance of a right ethic, however, precedes a right economic, and it is useless to advocate economic systems as universal panaceas for the ills of mankind without first obtaining a clear understanding of an ethical structure upon which a truly social economic system should be based. This follows from the very meaning of the two words. Economics is the science of man's material social relationships, whereas ethics represents

the code of values upon which conduct is based, either for individuals or for social groups. Ethics therefore precedes economics, since the values which are the motive forces of conduct must determine the type of social structure built. Furthermore, even ethics itself must be determined, in the ultimate, by the view that is held as to the nature of man and the goal towards which he is striving.

The science of Theosophy has a definite contribution to make regarding the nature of man and his future destiny, which leads to a well defined ethic as a basis for individual and social conduct.

The view that is held as to the nature of man is of pre-eminent importance in any system of ethics, for this must determine the values upon which his conduct is based.

¹ Dr. Trew portrays how the article came to be written: "Blavatsky Lodge, London, held a joint meeting in October with a scientific group known as 'The Engineers' Study Group, London,' and this paper was the Theosophical contribution to the discussion. Actually it was the Ethical Section of the Engineers' Study Group with whom we held the discussion, as the main group is divided up into a number of subsections—one dealing purely with economics, another with the ethics of economics (i.e. the ethical section), and there are other sections. They are a fairly new and very

The science of Theosophy regards man in his innermost nature as a spiritual being, so that in essence he is something more than the sum total of his mental perceptions, emotional states and bodily reactions. It therefore presents a universal and spiritual ethic based on the concept of the brotherhood of all men, which is independent of their caste, creed, sex or colour. The acceptance of this principle is to us basic, for we regard all men as spiritual brethren, and all must have freedom of thought and expression, restricted only by the demands of their common humanity, namely, that the freedom of one does not infringe the liberty of another. Such a code must destroy the very basis of exclusive racial and political ideologies, as these depend for their maintenance upon the acceptance of some as a chosen people, with all the rest of the world regarded as of a lower and inferior order.

The Theosophical ethic

This, although the first and basic principle, is not enough upon which to build a sound and lasting social structure, and we would agree with Sir Norman Angell that "spiritual attitudes in a condition of ethical illiteracy and ignorance can be highly dangerous." Thus, racial and political ideologies are often supported with fanatical zeal that is in almost direct ratio to the ethical ignorance of those who propound them. The Theosophical ethic, however, does not merely accept a spiritual brotherhood, but is based upon a scientific study of the method of human evolution, and of those laws of nature which affect the growth of human beings. These laws concern the actual nature of man, and explain the differences of ethical development that are apparent within the human race. For spiritual brotherhood must not be taken to imply uniformity of development, neither does

vigorous unsectarian group—in the sense of belonging to no particular religion or political or social sect—of scientifically trained men and women (not all engineers by any means) who grouped themselves together after the 1935 Meeting of the British Association at which Sir Josiah Stamp in his presidential address urged the need for an independent investigation into social and economic matters. As a result a group of engineers and students of economics formed this society to put his suggestion into actual practice.

"In the ethical section, the first research has been an inquiry into the contributions of as many political, religious, and social organizations as they could make contact with, to a wise and balanced economic society. This was done by means of a questionnaire asking for views on the principles which the particular group felt were essential for building a stable and happy social structure. The Theosophical Society was one of these organizations, and some time in 1937 the General Secretary for England sent an answer to the questionnaire. Blavatsky Lodge then invited the engineer-economists to hold a joint meeting (the only group, by the way, that did extend an invitation to them to speak from its platform). At this meeting they outlined their approach to the problem of 'Ethics, Economics, and the Ultimate Goal of Man,' and I then as the last speaker (there were two other speakers, the President and Secretary of their Ethical Section) gave the Theosophical contribution—as you see in this paper. We had about 120 people present, quite a number being representatives from their Group. I had a great amount of help in compiling the material from Mr. Dew, President of Blavatsky Lodge, and a small group of members of that Lodge with whom I had several discussion meetings before writing the paper."

it suggest uniformity of thought or social conditions when applied as an economic, any more than in a single family all undertake the same work or are at the same stage of growth.

We hold that men differ from one another in the degree of their experience as spiritual beings, so that we might speak of younger and older souls, the younger being not inferior to the older but merely less experienced. Such a theory of inequality of development in the members of the human race implies that each man has immortality and a life both before and after this present manifestation upon earth. We thus put forward the principle of rebirth or reincarnation in the sense that the spiritual man gains experience in the unfolding of his latent capacities by these recurrent manifestations in the physical world. Acting through a physical body that serves to express his powers in the world of waking consciousness, he generates an intermediate field of reaction which is variously known as the soul in Christian terminology, the psyche in modern psychology, or the mento-emotional field (or body) in Theosophical literature. It is this mento-emotional psyche or soul which is capable of growth and change and progression, and for which a system of ethics is needed, just as much for the physical body as a code of values to govern conduct and behaviour. This principle of reincarnation supplies a concept of human existence which allows for inequality of development as well as for brotherhood, and which, therefore, recognizes individual differences as essential within the social fabric.

The law of causality

Furthermore, the growth of each individual soul throughout this process of rebirth follows as strict a law of causality as the ordinary scientific laws of cause and effect, which are the A.B.C. of every scientific investigation. "As a man sows, so shall he also reap," is the only valid law for the growth of human beings. Without an understanding of this, chaos and ethical ignorance result, and responsibility for individual action can be evaded. Many of the evils of our present social structure can be traced to our ignorance of this law as it manifests in the field of the human psyche. In the Christian ethic this principle is implicit, but largely vitiated in action by the shifting of results from physical existence to the hereafter, as well as by the teaching of the Atonement with its consequent forgiveness of sins, which allows a loophole for the escape from individual responsibility.

At the other extreme the so-called materialistic systems—such as the dialectic materialism which forms the philosophy of the communist ideal—delete, by their rejection of the spiritual nature of man and personal immortality, the field in which true individual responsibility for action must be applied. The substitution of responsibility to the party or the State, while adequate for the more developed individual to whom altruistic motives may appeal, fails to evoke individual responsibility when used as the only motive for conduct in the less advanced soul, although outward conformity to the social code may be compulsorily enforced. If we accept the long-time scale for the

growth of each human being which the theory of cyclic rebirth implies; and couple it with the absolute inescapable responsibility of each individual for the consequences of his own actions, which he must sooner or later face in the field of his own psyche, we have the basis for an ethic which would remodel much of our present social and economic structure.

An illustration from life

As was pointed out by a writer in *Time and Tide* recently, very few in the West accept the theory of reincarnation, or the moral law of cause and effect. If a Minister of Health really believed that a failure on his part to provide adequate housing and living conditions for those under his care, would involve his rebirth in a slum, we should have slum clearance in all our cities effected overnight. Economic exploitation of others, whether in the social, financial or political field, springs in the ultimate, not only from selfishness, but from ignorance of this fundamental law.

It is almost incredible that this principle of every action resulting in a corresponding result or reaction, one that is so well established in the field of physical science, should be so little accepted or understood in the realm of moral and ethical values. The failure to recognize the unseen factors in man's nature as part of his essential being can largely be held responsible, for the science of human relationships is a very young offshoot of the science of psychology, and suffers from the materialistic approach in the psychological field.

Reincarnation explains

Much that is at present obscure in the moral and ethical field would become clarified by the acceptance of the principle of man's spiritual nature and the theory of rebirth. If we accept the view that any given life on earth is but a single phase in a recurrent manifestation of a more permanent entity which is proceeding towards a condition of spiritual maturity, we introduce a sense of permanent values, and hence a deeper security for the individual human being. Much of the restless activity and feverish anxiety of our present social system can be traced to the lack of any basic faith in a future destiny for the individual human being. With the idea of rebirth a motive for building a better social fabric is supplied for all men and not merely for the altruistic few. The recognition of the variation in human development that also follows, establishes on a basis of fact the necessity for relativity in any scheme of ethics, and the relating of the ethical standard to man's degree of growth. In the light of accepted views today it is difficult to fit into a single picture such divergent ethics as that of the impersonal scientific or social worker and that of the competitive financier, but such differences can be explained by the principles outlined above.

Relativity in ethics

Relativity of ethics being accepted as a natural fact, the ethical education of the less developed can be attempted on a scale and with a hope of ultimate success that is impossible if we accept the short-time view of a single incarnation

for each human being. Thus the confirmed social delinquent, or the so-called hopelessly insane could be treated by a long-time process of re-education with the hope of an ultimate cure. If the intelligent minority who really determine the customs of civilized groups accepted an ethical code which, while recognizing the universal equality of spirit in all men, yet allowed for individual differences in spiritual age, a social fabric could be developed in which all would have not merely sufficiency of material needs and equality of opportunity in education, but opportunity according to need and capacity.

Further, the recognition of a moral law of cause and effect would imply social as well as personal responsibility on the part of each individual in proportion to his degree of spiritual unfoldment. The stronger human being should thus bear more social and economic responsibility and not less, as so often happens in our present economic system. The Guild System, which is the basis of the present day Fascist State in Italy, represents in some measure an attempt to build up a system on the basis of individual responsibility, but its purely material foundations and negation of the principle of individual freedom make it inadequate, for true happiness for the individual can never be ensured where conformity

to a system is enforced from without.

The ideal system

The ideal system may well be some form of enlightened Socialism, not national, but universal, in which to the ideal of brotherhood and equality of opportunity according to capacity is added moral and social responsibility from all men according to their degree of spiritual growth. In putting forward this ideal we do not ignore the value of many of the present-day experiments in the economic and social field. The totalitarian States whether of Germany or Italy, or the Russian Soviet system, however disastrous they may be to the cause of individual freedom, are undoubtedly making their contribution to human experience in their emphasis upon the social responsibility of the individual. What is needed in addition is an equal emphasis on the need for the individual to develop spiritually on his own lines through freedom of thought and speech and worship, with some impulse given by educational methods to stimulate his sense of spiritual adventure. Then the new social order would be creating not only an integrated State, but would assist in the development of spiritually mature and psychologically adult human beings. This the Theosophical student conceives to be the ultimate goal of human race.

Yoga And Nirvana

BY HIRENDRA NATH DATTA

A lecture delivered at the Benares Convention,
28th December 1938

“Nirvana occupies such a conspicuous place in the Theosophical scheme that it is worth while to clarify our ideas about it,” says the Vice-President of The Theosophical Society, who discusses Nirvana in both its negative and positive aspects. Quoting from the Upanishads, he shows that though the expression was not familiar to the ancient Rishis, the Buddha’s idea of Nirvana was identical with the Vedantic idea of Moksha or emancipation.

Lord Buddha’s Concentration

FRIENDS! Yoga, about which our President has been discoursing so eloquently and illuminatingly these last two days, leads by an easy gradient to the summit of Nirvana. Yoga, as you all know, is Samadhi (super-trance), induced by intense concentration. How deep this concentration might be is well illustrated by an incident in the life of the Lord Buddha, who, you may be sure, was a great master of Yoga. The incident was narrated by the Buddha himself to the Malla chief Pukkusa :

“Now at one time, I was staying near Atuma, in a barn. Just then in a thunderstorm, in a whirling hurricane, when the lightnings were flashing forth and the thunderbolts were crashing, not far from the barn, two peasants, brothers, were struck by the lightning, and four draught-oxen. Then, Pukkusa, a great crowd of people came from Atuma, and stood round the two peasants, brothers, and four oxen killed by

the lightning. Now, Pukkusa, I had come out of the barn and was pacing up and down in front of the threshing-floor under the open sky. And a man out of this crowd of people came towards me, bowed and stood aside. And to the man who stood there, Pukkusa, I spoke thus : ‘Why, brother, has the great crowd gathered there?’—‘Just now, Sir, in the hurricane, amidst the rain pouring down with flashes of lightning and crashes of thunder, two peasants have been killed, brothers, and four draught-oxen. Therefore this great crowd has assembled. But you, Sir, where have you been?’—‘Just here, brother, I have been’—‘Then surely, Sir, you have seen it?’—‘Nothing, brother, have I seen.’—‘But, Sir, you have surely heard the noise?’—‘Nothing, brother, have I heard of the noise.’—‘Then, Sir, were you sleeping?’—‘No, brother, I was not asleep.’—‘How now, sir, were you conscious?’—‘Certainly, brother.’—‘Then, Sir, conscious and with senses awake, in

the hurricane amidst the rain pouring out with flashes of lightning and crashes of thunder, you neither saw, nor yet heard the noise?—'Certainly, brother.' Why was it so? Because the Buddha had been in deep samadhi.

This concentration, which is called "samatha" in Pali, is a long and slow process, and has to be built up laboriously "without haste but without rest." It involves prolonged self-discipline and tireless effort maintained with unflinching determination, and also the refinement of one's vehicles, so that they become supersensitive. It has to be prefaced by certain preliminaries (Patanjali names these "Yama" and "Niyama") of which Madame Blavatsky, following the Pali canon, gives the following summary:

"Crush out thy pride. Speak evil of no one. Kill thine arrogance. Be kind and gentle to all, merciful to every living creature; forgive those who harm thee, help those who need thy help, resist not thine enemies. Destroy thy passions, for they are the armies of Mara, and scatter them as the elephant scatters a bamboo hut. Lust not, desire nothing; all the objects thou pinest for, the world over, could no more satisfy thy lust, than all the sea-water could quench thy thirst. That which alone satisfies man is wisdom—be wise. Be without hatred, without selfishness, without hypocrisy. Be tolerant with the intolerant, charitable and compassionate with the hard-hearted, gentle with the violent, detached from everything amidst those who are attached to all, in this world of illusion. Harm no mortal creature. Do that

which thou wouldst like to see done by all others."

Patanjali, however, is more concise. His formula is: *abhyasa-vairagyabhyam tan-nirodhah*, which in H. P. Blavatsky's phrase may be paraphrased thus: Become passion-proof and truly unselfish—for is not occultism the great renunciation of the self, unconditionally and absolutely, in thought as in action? And lead the life, so as to enter the strait and narrow gate, because (Madame proceeds) it is only when the power of the passions is dead altogether, when they have been crushed and annihilated in the retort of an unflinching will, that one is on the threshold of Nirvana—*Nibbanassantike*.

The taste of Nirvana

It may be of interest to note that the Rishis of the major Upanishads, though they were quite familiar with the idea, nowhere use the word "Nirvana." Even Panini, who is generally assigned to the seventh century before the Christian era, though he derives the word "Nirvana" in his famous grammar, is not familiar with the meaning which the Buddha in a later century assigned to it. With Panini it is "*Nirvanah Abāte*" (8-2-50); that is, by the word "Nirvana" Panini understands a spot which is free from wind, whereas the Lord Buddha uses it to connote Moksha or emancipation. So speaking of his doctrine, the Buddha says this doctrine is penetrated by one taste, the taste of Nirvana. In the *Gita*—in the form in which we have it, which I believe was a later redaction made some centuries after the *Pari-Nirvana* of the Buddha—the word

Nirvana occurs more than once. By that time the word apparently was being used in the sense of extinction or annihilation. Therefore, the redactor of the *Gita* invariably prefixes the word Brahman to the expression "Nirvana":

Labhante brahmanirvanam
Rishayah kshīnakalmashah.
Gita, v, 25.

Abhito brahmanirvanam vartate
viditatamanam.—*Gita*, v, 26.

The true Yogi

However that might be, note that the true Yogi, who has reached the threshold of Nirvana, is also the true Brahmana. So the Buddha says:

Āyantīm nabhinandati pakhā-
mantīm na shochati

Samiasangamajim muktam
tamaham brūmi brāhmanam
"The coming does not make him
glad.

The going does not make him
sad,

The monk, from longing all re-
leased,

Him do I call a Brahmana,"

thus confirming what Yajnavalkya
had said before him:

Nainam papma tapati, sarvam
papmanam tapati

Vipapo virajo vichikitsho brāh-
mano bhavati. *Brih.*, iv, 4, 23.

"Sin does not burn him, he burns up
sin. He becomes a Brahmana, sin-
less, stainless, passionless."¹

Again: "He crosses the dyke
of death and decay. Blind before,
now he is a seer, bruised before,

now he is scatheless; ailing before,
now he is hale."

The Buddha's accents are even
clearer: "Even thus, O king! as
a debt, as an illness, as imprison-
ment, as thralldom, as a desert-
journey, does the monk regard these
Five Impediments, while as yet
they are not banished from within
him. But like a cancelled debt,
like recovery from illness, like re-
lease from prison, like being a freed
man, like safe soil—even so does the
monk regard the banishing of these
Five Impediments from within
him."—*Digha Nikaya*, ii.

Or as Professor Deussen puts it,
using the phrase of the Vedānta:
"He already *is*, not will be, deliv-
ered. He sees through the illusion
of plurality, knows himself as the
sole real, as the substance of all
that exists, and is thereby exalted
above all desire."

So that he can truly say with
the Buddha: "Khīna jati, busitan
Brahmachariyan"—"Rebirth is ex-
hausted; lived out the holy life,"
and can echo the words of the
Master: "Just as, O Brahmin,
the blue, red or white lotus-flower
originated in the water, grown up
in the water, stands there towering
above the water, untouched by the
water: just so, O Brahmin, I am
born within the world, but I have
vanquished the world and un-
spotted by the world I remain." Or,
in other words: Tad yatha pus-
kara-palāshe apo na slishyante
evam Evam-vidi papam karma na
slishyate. *Chhandogya*, iv, 14, 3.

In a word, he Upasanto sukhan
sete hitwa jaya parājayan—*Dham-
mapada*.

This is the state of "Jivanmukti"
spoken of in the ancient books. The

¹ Tasmad va etam setum tirtwa Andhah
san Anandho bhavati viddhah san aviddho
Bhavati, upatapi san Anupatapi bhavati.
Chhandogya, viii, 4, 120.

Jivanmukta, having attained true equanimity (*samatwa*), is *dwan-datita*, beyond all pairs of opposites; so that, in the words of the Buddha, he is "punya-papa-prahina," above conventional virtue and vice, or as Shri Sankaracharya phrases it,—for him, *bhed ābhedau sapadi galitau punya-pape vishirne*.

He is indifferent, in the real sense of that ill-used word, truly impartial and impersonal (*pakshapata-vinirmukta*). He is not indeed yet free from sensations—they are still felt—but he stands towards them as a free man. He is "udasinabat asina," so that in the words of the *Gita* :

Prakasban cha prabittin cha mo-
ham eva cha Pandava !
No dvesti sanpravrittani na
nibruttani Kankshati.

"As regards the three *gunas*, with their illumination, motivation and delusion, he is not flurried by their manifestation or worried over their cessation." That is to say, he is a disinterested spectator of the world-show. As the Sankhya phrases it : *prekshakavat avasthitah svasthah*.

This is technically called *apavarga*.¹

This is his very last body—*Sa ve antima—sāriro mahapuruso ti buchchati.—Dhammapada*.

So the Buddha could say of himself : *Gaha-Kāraka ! dittosi puna geham na kābasi*.

"O Fashioner of tenements ! I *have* seen through you—you shall not fashion a new house for me," and though having achieved "in-action in action" the Jivanmukta is not generating new Karma, his

¹ *Dvayor ekatarasya va audasinyam apavargah.—Sankyasutra, III, 65.*

body is kept going for a time by his yet unexhausted *prarabdha* karma in the same way as a potter's wheel keeps on turning for a while after the force which set it in motion has ceased.

Chakrabhramivat dhrita-sharirah.

When that is exhausted, this six-senses machine breaks up at the death of the Jivanmukta and he attains *Pari-nirvana*, that is, what the Buddhists call *Anupadhishesa Nirvana* (*Nirvana* without remnant of accessories).

What is Nirvana ?

Now what is this *Nirvana* ? It occupies such a conspicuous place in the Theosophical scheme, that it is worth while clarifying our ideas about it. In order to understand what *Nirvana* truly is, we must discard what George Grimm has rightly stigmatized as "the nonsense of absolute annihilation,"—for which not a few Orientalists have made themselves responsible—and turn to the original teaching as handed down in the Pali *Tripitaka*.

In the *Sanjukta Nikaya* (IV) the Buddha is reported as saying : "Nibbana, Nibbana, so they say, friend Sariputta ! Now what means Nibbana ? That which is the vanishing of desire, the vanishing of hate, the vanishing of delusion—that, friend, is called Nibbana."

Elsewhere the Master says : "I teach the annihilation of craving, the annihilation of hatred, the annihilation of delusion."

So Prof. Rhys Davids says : "This epithet is *Nirvana*, the going out—that is to say, the going out in the heart, of the three fires of lust, ill-will and dullness."

The Buddha has also told us : "Nirvana is that condition where there is neither birth, nor disease, nor decay, nor becoming old, nor dying, nor woe, sorrow, suffering, grief and despair. It is the deathless, the sorrowless, the stainless."

It is true that speaking of himself after he had achieved Nirvana while still in the body, he spoke in these terms : "I have in this life entered Nirvana, while the life of Gautama has been extinguished. Self has disappeared and Truth has taken its abode in me." Does not that remind you of what the great Rishi Yajnavalkya has said in the Brihadaranyaka : "Atha yatra Deva iva Rājā iva aham eva idam sarvah asmi iti manyate—Sosya parama lokah."—*Brih.*, iv, 3, 20—which in the words of Sir Edwin Arnold may be thus translated :

Until—greater than Kings, than
Gods more glad!—
The aching craze to live ends, and
life glides
Lifeless—to nameless quiet, name-
less joy,
Blessed NIRVANA—sinless, stirless
rest—
That change which never changes!¹
The Light of Asia, Bk. VI.

It is the condition in which a man knows himself to be one with the Universe, and is, therefore, without objects to contemplate and consequently *without individual consciousness* (Deussen).

This means that what we call individuality or "personality," which, of course, is pure illusion, a

¹ In other words that is the condition in which "the inward Man is revealed in his spiritual splendour in the temple of flesh."

mere soap-bubble, has become extinguished in his case ; but that does not mean annihilation. Hear what Schopenhauer has to say about this individuality :

"Everybody knows himself only as an individual. . . . If he were able to be conscious of what he is besides and apart from this, he would willingly let go his individuality and smile at the tenacity of his adherence to it."

Tennyson, who was himself a mystic, says the same thing in "The Ancient Sage" :

. . . and thro' loss of Self
The gain of such large life as match'd
with ours,
Were Sun to spark.

This in the case of Tennyson was based on his personal experience about which he wrote to his friend Tyndall as follows :

"I have never had any revelations through anaesthetics, but a kind of waking trance—this for lack of a better word—I have frequently had, quite up from boyhood, when I have been all alone. This has come upon me through repeating my own name to myself silently, till all at once, as it were, out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being, and this not a confused state but the clearest of the clearest, the surest of the surest, the weirdest of the weirdest, utterly beyond words—where death was an almost laughable impossibility—the loss of personality (if so it were) seeming no extinction, but the only true life! . . . I am ashamed of my feeble description. Have I not said the state is utterly beyond words?"

Hear also the noble words of Sir Edwin Arnold in *The Light of Asia* :

... He goes

Unto Nirvana. He is one with Life,
Yet lives not. He is blest, ceasing
to be.

... Seeking nothing, he gains all ;
Foregoing self, the Universe grows "I".

May I also cite a passage from Mr. M. Bernard's *The Supernormal* : "Suppose that a state (of super-trance) may be reached... would it not necessarily involve the complete loss of personal individuality and the attainment of a sense of one's identity with all the Mind in the Universe? Would it not also involve complete loss of the sense of time, so that all action, which involves motion, would be meaningless? Yet it would not be a blank, but rather a state akin to God-head, while it lasted. In fact does it not correspond closely with Nirvana of Eastern mysticism?"

Nirvana is bliss

When the Buddha speaks of Nirvana as the vanishing of desire, of hatred and of delusion, he is, of course, giving only the negative aspect of Nirvana. But Nirvana has likewise a positive aspect. In that aspect, it is inward peace that can never be shaken—Sāntin Nirvāna—Paramān matsantham adhigachchhati¹—a joy that can never be ruffled.² So we find Sariputta, say-

¹ So in the *Tripitaka*, Nirvana is spoken of as "blissful tranquillity," "stainless bliss of eternal peace," "absolute peace," "eternal peace," "eternal rest," "eternal stillness, the great peace" (*The Doctrine of the Buddha*, pp. 350, 356). Why? Because the Nirvani in the words of Yajñavalkya, becomes akama niskama aptakama atmakama—kāmāḥ sarve paragatāḥ.

² Prof. Rhys David's *Lectures on Buddhism*, p. 166.

ing, "Bliss is Nirvana. Bliss is Nirvana," because it is prāmojja-bahulam, what the Rishis of the Upanishads characterize as the "acme of bliss"—atighnim awandasya.

This is echoed in the *Dhammapada* when it says :

Nibbanam paramam sukham,
Sampasshe bipulan sukham.

So we find the Lord saying in the *Dighanikaya* : "Rather will all that I have mentioned happen, and then only joy, pleasure, quietude, earnest reflection, complete consciousness and bliss ensue." It is likewise true that speaking of the Nirvani the Buddha said : "He is not anywhere whatsoever to anyone whatsoever, in anything whatsoever, neither is anything whatsoever his, anywhere whatsoever, in anything whatsoever." But this only means that the truly delivered one "is nowhere and everywhere." He is beyond both Asti and Nasti—he is undefinable, inscrutable, immeasurable, like a great ocean"—Tathāgato gambhiro appameyo duhpariyogaho seythapi mahasamuddo.

So it is said in the *Upanishad* : Yato vacho nivartante aprapya manasā saha.

In other words, to reach Nirvana is to pass beyond humanity and to gain a level of peace and bliss far above earthly comprehension. Therefore,

... measure not with words
The immeasurable, nor sink the
plumb of thought
Into the fathomless. . . .

The Light of Asia

Nirvana is not annihilation

So the Buddha, speaking of the Nirvani, said : "Just as of the fire,

which flames up under the strokes of the smith's hammer, it cannot be said as to whither it has gone after it is extinguished, so just as little can be discovered the abode of the truly delivered Ones who have crossed over the stream of the bounds of the senses, and have reached the unshakable bliss."

For saying this the Buddha—who after Sri Krishna was the greatest of Indian mystics,—was regarded as a Nihilist, and it was said that the goal of the Buddha's doctrine was the absolute extinction of man—a singular irony of fate! The misunderstanding had started in his own lifetime, so that we find in the *Majjhima-Nikaya* the Lord protesting in these terms :

"O Bikkhus ! because I say that the Tathagata, He who has attained Nirvana, is untraceable here and now, therefore some Sramanas and Brahmanas wrongly, erroneously, falsely, untruly impeach me, saying that this Sramana Gotama (i.e., myself) is a Nihilist (Vainashika) he proclaims the extinction, the nullification of what is Sat. But I do not say so; I am not a Nihilist."¹

This misunderstanding is not to be wondered at, seeing that shallow thinkers are so closely bound up with their "personality" that there is simply no room left for the idea of the ultra-mundaneness of their *essence*, which the Buddha called

¹Diṭṭhe vāhaṃ bhikkhave dhamme tathā-gataṃ ananuvejjo ti vadāmi. Evamvādim kho maṃ bhikkhave evamakkhāyīm eke samanabrāhmanā asatā tucchā musā abhū-tena abbhācikkhanti: Venayiko samano Gotamo, sato sattassa ucchedam vināsaṃ vibhavam paññāpetīti. Yathā vāhaṃ bhikkhave no, yathā cāhaṃ no vadāmi, tathā maṃ te bhonto samanabrāhmanā asatā tucchā musā abhūtena abbhācikkhanti.

"Bijnana-dhatu," which essence he said was invisible, boundless and all-pervading—aniddasanan anantan sabbato-paham, in the words of the *Gita*.

This essence lies behind and beyond the personality and is not exhausted by it. In fact the personality, made up of the five *skandhas*, is only our apparent ego—it is something alien to our true essence, and from this alien thing we have to free ourselves. It is our business to pull away more and more this thick alien covering that is spread over our real essence until that essence itself lies open before us (*The Doctrine of the Buddha*, pp. 151, 196).

It is of interest to note that the same misunderstanding against which the Buddha had to protest assailed his predecessor Yajnavalkya. Why? Because in expounding the state of the Jivanmukta after physical death, he had made use of these words: Etebhyo bhutebhyah samutthaya tānyeva anuvinyati—Na pretya sanjā asti ityare bravimi—*Brih.*, iv, 5-13.

That sounded like Nihilism. So Maitreyi cried out in agony: "What words, my master, have escaped the carrier of thy lips? Lead me not into darkness!" And her husband had to reassure her: "Not at all, my dear, this self is immutable. It is deathless." (Nava are aham moham bravimi—Avinashi va are Atma anuchchitti-dharma).

After all, in speaking thus of the state of Moksha, had not Yajnavalkya expressed the veriest truth? For when subject and object have coalesced, when all distinctions have been obliterated and plurality negated, when the consciousness

subsists alone by itself, as the eternal, knowing subject without any object and as the One without a second (Salila eko drasta adwaito bhavati—*Brih.*, iv, 3-32), can we, from the empirical viewpoint, regard it otherwise than as unconsciousness?

So Yajnavalkya says: "Where there is duality as it were, there one sees another, hears another, smells another, tastes another, touches another, feels another, knows another; but where all has become one undivided Atman, then how can one see, hear, smell, taste, touch, feel or know another?"¹

Is this annihilation? Not at all. So Yajnavalkya is careful to point out that though the Parinirvani sees not, hears not, smells not, tastes not, touches not, grasps not, speaks not, nor knows, feels or wills, the powers or rather the faculties of sight, hearing, smelling feeling, willing, knowing, are all intact.²

¹ Yatra hi Dwaitamiva bhavati yad itara itaram pashyati, Taditara itaram Jigurati, Taditara itaram rashayorte, Taditara itaram abhivadati, Taditara itaram srinoti, Taditara itaram manute, Taditara itaram sprishati, Taditara itaram vijanati! jatra Tvashya sarvamatmaiva bhut Tat kena kam pashyet, Tat kena kam jighret, Tat kena kam rashayet, Tat kena kam Abhibadayet Tat kena kam srinuyat, Tat kena kam manwita, Tat kena kam sprishet, Tat kena kam vijaniyat.—*Brih.*, iv, 5-15.

² Yatvai tanna pashyati pashyan vai tanna pashyati. Natu drastur drister viparilopo vidyate avinashitwāt. Natu tad dwitiyaru asti anyat tato vibhak tan yat pashyet.

Yatvai tanna jighrati jighran vai tanna jighrati. Natu ghratur ghrater vibarilopo vidyati avinashitwat—Natu tad dwitiyam asti anyat tato vibhaktanu yat jighret be. *Brih.*, iv, 3, 23.

Hear now the fine accents of Sir Edwin Arnold:

If any teach NIRVANA is to cease,
say unto such they lie.
If any teach NIRVANA is to live,
Say unto such they err; not
knowing this,
Nor what light shines beyond their
broken lamps,
Nor lifeless, timeless bliss.

Light of Asia, Bk. VIII.

The summit of existence

Listen also to the noble words of our President-Mother, Dr. Annie Besant: "The Nirvanic consciousness is the antithesis of 'annihilation,' it is existence raised to a vividness and intensity inconceivable to those who know only the life of the senses and the mind. As the farthing rushlight to the splendour of the Sun at noon, so is the earth-bound consciousness to the Nirvanic, and to regard it as annihilation, because the limits of the earthly consciousness have vanished, is as though a man knowing only the rushlight should say that light could not exist without a wick immersed in tallow."—*The Ancient Wisdom*, pp. 221-2.

This is echoed by Mr. J. Krishna-murti in his book *By What Authority?*: Liberation he says, is not annihilation . . . Liberation is not negative. On the contrary it is not entering into a mere void and there losing yourself . . . It is true that there is no separate self, but there is the Self of all.

Is it not (he asks) the purpose of life to lose the separate self which started as an individual spark?

Bishop Leadbeater has also assured us that in Nirvana, the

dew-drop slips into the shoreless sea but is not lost therein.

Yathodakan shuddhu shuddham asiktan tādrigeva bhavati.—*Katha*, iv, 15.

Hear also *The Voice of the Silence* :

“And now the self is lost in the Self, thyself into Thyself, merged in that Self from which thou first didst radiate.

“Where is thy individuality, Lanoo? Where the Lanoo himself? It is the spark lost in the fire, the drop within the Ocean, the ever-present ray become the All and the eternal Radiance.”

So Madame Blavatsky advised the aspirant to merge his personality in the Ego and the Ego in the Universal All.

The Buddha also says that He who has attained Nirvana reposes in the boundlessness and infinitude of his highest essence, his Alaya bijnanam, which is, of course, transcendental.

“This his inscrutable essence, the Perfected One enters, to it he withdraws, in it he rests.”

So in the Vedanta, Moksha is spoken of as being established in one's true nature (swarupa). Mukti hitwanyatha-rūpan swarupena vyavas thitih.

And we read in the *Chhandogya* that the empirical self, rising above the body and attaining the supernal light, is established in his swarupa.¹

¹ The Soul after death goes nowhere where it has not been from the very beginning, nor does it become other than that which it has always been, the one eternal omnipresent Atman.—Deussen's *Philosophy of the Upanishads*, p. 348.

Esa sanprasādah asmat sharirat samuththāya paran jyotir upasampadya swena rūpena abhinis pad-yate (viii, 3-4).

From another point of view this may be regarded as the “return home” of the exiled native. The ancient phrase for it is Astam Gata, Asta meaning home.

Hitwā abadyan punarastam ehi—*Rig Veda*.

The Buddha, when speaking of the Pari-Nirvani, uses the identical phrase: *Atham gatasspa pamanam nathi*²—“He who has gone home, for him there is no measure,” for in Nirvana we reach that realm, our own proper realm, our Home where, as already said, “there is neither birth, nor sickness, nor becoming old, nor dying, nor woe, sorrow, suffering, grief and despair.”

That is the Amrita Dharma, the realm of Immortality about which the Vedic Rishis have so eloquently spoken: Vishate Brahma-Dhāma, Yat gatwā na nivartante, Tad Dhāma paraman mama.

Hear the Buddha's own words: “The Perfected Holy One, having rid himself of all upadhis, is one with Immortality. . . In this realm of Reality, as in the Deathless (Amrita), the Delivered One is submerged.” Ye patipattā Amatan vigajja labdhā muda Nibbanan bhunjamanā—*Suttanipata*.

² Those acquainted with the older Sanskrit literature will see at once that in the Pali word *atthan gatassa* is hidden the ancient well-known compound word, already found in the Vedas, *astam gata*, the root meaning of which is “gone home” (Grimm).

Note the words "Amritam Big-ajja"—the same Amritam as was the final goal of the ancient Vedic Rishis—

Yatra kāmā nikāmāshcha yatra
bradhnasya bistapan
Svadā yatra triptishcha tatra
mām amritan kridhi

Yatrānandāshcha modāshcha
mudah pramuda asate

Kāmasya yatrāptāh tatra mām
amritam kridhi.—*Rig Veda*,
ix, 113, 10-1.

Thus, not annihilation but Immortality, not extinction but "deathless and tranquil eternity"—what Schopenhauer has called "indestructibility *without* continued existence¹—is the high destiny to which the Nirvani is called.

¹ In the Redeemed One, all change, and therefore also time has been done away. . . Because of the ceasing of time, the very expression "to persist" has no more meaning.—Grimm's *Doctrine of the Buddha*, p. 179.

KINDNESS

"Before everything else it is kindness which the world needs most. Let us be kind to everyone, to plants and animals, to our family and our friends, to our fellow-men. Great Teachers, like the Buddha, the Christ, have always been examples of kindness. Many things are useful, necessary, but most necessary of all is the universal practice of individual kindness."

SHRIMATI RUKMINI DEVI

The Last Will And Testament

OF

H. P. BLAVATSKY

H. P. Blavatsky's Will has been traced, and a copy of it is given below, including the famous passage about the celebration of the anniversary of her death, now known as White Lotus Day.

THE Will was made on 31st January 1885. It is interesting to note that full effect has never been given to it because Mme. Blavatsky ordered that her body should be buried in the Headquarters compound, Adyar, and her death actually took place in London, and her cremation at Woking.

When she made the Will, H.P.B. was seriously ill. Her suffering was intensified by the Coulomb affair and the attacks of the missionaries, and apparently she did not expect to live much longer. But her Master intervened at a critical point, and restored her so that she might write *The Secret Doctrine*. Under medical advice, however, two months after making the Will, she left India on March 31st for Europe, and began work on *The Secret Doctrine* at Wurzburg.

Until quite recently there was no permanent record of the Will at Adyar. Neither Mr. G.R.S. Mead nor Mr. Bertram Keightley was aware of its existence. Mr. Mead, in a letter dated 24th May 1932 to Mr. Digby Besant, head of the London T.P.H., wrote: "H.P.B. left no will . . . she being intestate . . ."

Mr. Mead's statement is easily explained by the fact that the Will was made and registered in India, while she died in England, and there was nothing among her papers there (Mr. Mead was her private secretary) to show that she had left a Will. Yet Colonel Olcott, as her executor, had published extracts from her Will as far back as 1892 in his official communication regarding the observance of White Lotus Day.

In *Old Diary Leaves* (IV, 444) the President-Founder records having copied the Will in 1892: "On the 6th May I went to the Chingleput Registrar's Office, had H.P.B.'s Will opened and recorded, and took an official copy of it." This is almost word for word with the entry in his Diary for 1892 in the Adyar Archives.¹

Col. Olcott's purpose in opening and copying the Will was plainly to fulfil H.P.B.'s desire as to the commemoration of her death-date. On May 6th the copy was taken, and

¹ See also, *Old Diary Leaves*, IV, 418, the President-Founder's reference to the Will in his Annual Address to the 1891 Convention.

two days later her death was commemorated. In his Diary under 8 May 1892 (Sunday) he makes this entry :

First "White Lotus Day" celebration in memory of H.P.B.'s death a year ago. Addresses, Gita slokas chanted, translation read, extracts from *Light of Asia*, paper by S.E.G. on the mystical meaning of the White Lotus. 50 delegates.

On May 9 he enters :
Madras Mail has 1¼ columns about White Lotus Day.

The immediate call for the Will in 1938 was the need to discover H.P.B.'s disposal of her literary interests. An officer was sent from Headquarters to the Chingleput Registrar's Office (in Madras) and it was again copied, where the Colonel had taken a copy of it 46 years earlier. The Will reads :

This is the last Will and Testament of me Helena Petrovna Blavatsky of Adyar, Madras, India. I desire my body to be burned in the compound of the Theosophical Society's Headquarters at Adyar, Madras, and the ashes to be buried in the said compound and that none who are not Theosophists shall be present at the burning. I desire that yearly, on the anniversary of my death some of my friends should assemble at the Headquarters of the Theosophical Society and read a chapter of Edwin Arnold's "Light of Asia" and Bhagavat Gita. After payment of my just debts (if any); and funeral and testamentary expenses, I give devise and bequeath unto Colonel H. S. Olcott of Adyar, Madras; my books, for the use of the Literary Committee of The Theosophical Society, also my furniture for use at the Headquarters of the said Society. Also my property in "Isis Unveiled" and the "Secret Doctrine" and "The Theosophist" also one of the two pairs of candlesticks given me by my aunt, also to Damodar, Babajee and Ananda, my three silver mugs. Also to Dr. Hartmann one of the pairs of candlesticks given me by my aunt. Also to my nieces all my dresses and clothing (but not sheets or bedding) also to Louisa Mitchell the shawl now in the possession of Mr. Holloway. Note that the oval silver box is the property of Damodar and as to the residue and remainder of my property, I give devise and bequeath the same unto Colonel Henry S. Olcott requesting him to distribute any small articles of no great value which I may die possessed of, to such friends and acquaintances as are Theosophists, according to his own discretion, and I hereby appoint Colonel Henry S. Olcott and Damodar K. Mavalankar, or the survivor of them, to be executors of this my will as witness this 31st day of January 1885 Adyar, Madras, India. H. P. Blavatsky. Signed and acknowledged by the said Helena Petrovna Blavatsky the testator as and for her last will and Testament, in the presence of us being present at the same time; who at the testator's request and

in her presence, and in the presence of each other, have hereunto subscribed our names as witnesses. P. Shreenivas Row. E. H. Morgan. T. Subba Row. C. Ramaiah.

(Copied by A. Etirajulu Reddi, Ag. 5th clerk. Examined by K. Ananthachariar, Head Clerk. T. C. Ryru Kurup, Registrar).

The cremation

There is exceptional interest in H.P.B.'s instruction that her body should be burned in the compound at Adyar. As mentioned above, she left Adyar in 1885, the year in which she wrote the Will, and went to Europe, working most of the time in London until her death in 1891. Her body was cremated at Woking. As it was her wish that there should be no show or parade, the body was quietly taken to the crematorium; there all the London Headquarters staff and friends "surrounded the flower-decked bier," while Mr. Mead read an address which had been carefully prepared by the staff.¹

When H.P.B. passed over (1891), the President-Founder was in Sydney,² and he immediately left for London, being joined at Colombo by Mr. Bertram Keightley. In London he was met by Mr. W.Q. Judge. In July at the European Convention the Colonel suggested a partition of H.P.B.'s ashes, one portion each to be given to New York, Adyar and London, since her Theosophical career had been divided into these three stages—its cradle, altar, and

tomb.³ The share of the ashes apportioned to London was deposited in an artistic urn fashioned by the Swedish sculptor, Sven Bengtsson.⁴

The Colonel records⁵ that he and Mr. Judge "went and bought two bronze vases and divided H.P.B.'s ashes; of which I carried the Adyar portion with me around the world, with a notification on the wrapper that in case of my sudden death *en route* the package was to be forwarded by whomsoever should take charge of my effects."

H.P.B. often reiterated and at long intervals her order for the cremation of her body, so the Colonel told the 1891 Convention at Adyar:

"In compliance with her sacred wish. . . . I have brought her ashes from London . . . hither, that they may find the last resting-place she longed for, the holiest tomb that a servant of the sages could have. Together we came, she and I, from New York to India, over seas and lands, in the beginning of 1879, to re-light the torch at the temple-door of Gnyānam: together have we come now—I living, she a memory and a handful of dust—again in 1891. Parted are we in body, yet united in heart and soul for our common cause, and knowing that we shall one day, in a future birth, again be comrades, co-disciples and colleagues. My private duty towards her is fulfilled: I now turn over to the Society the

¹ *A Short History of The Theosophical Society*, p. 281.

² In his private Diary Col. Olcott's entries on 10 May 1891 read:

"This a.m. I feel as though H.P.B. were dead: the 3rd morning. . . .

"Evening—lectured to 600 people—most sympathetic—on Theosophy. . . . *Cablegram H.P.B. dead.*"

³ *Old Diary Leaves*, IV, 315.

⁴ *Ibid.*, 316.

⁵ *Ibid.*, 324.

honourable custody of her ashes, and as President shall see that her last wishes are fulfilled so far as feasible."

"I then removed a silken covering, and exposed a closed, handsomely engraved Benares vase, in which were the ashes of Madame Blavatsky. All present rose to their feet and stood in solemn silence until the mortuary urn was re-covered."¹

Some time later the London portion of the H.P.B.'s ashes were transferred to Adyar in the Bengtsson urn, and in 1899 the Colonel buried Adyar's double portion under the statue of H.P.B. in the headquarters hall, where they have since rested. The urn is displayed in the Adyar Museum.

White Lotus Day

The first official reference to White Lotus Day is in "Executive Orders" issued by the President-Founder and published in *The Theosophist*, May 1892 (Supplement, p. ix), as follows:

EXECUTIVE ORDERS

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

WHITE LOTUS DAY

In her last Will, H. P. Blavatsky expressed the wish that yearly, on the anniversary of her death, some of her friends 'should assemble at the Headquarters of The Theosophical Society and read a chapter of *The Light of Asia* and [extracts from] the *Bhagavad Gita*'; and, since it is meet that her surviving colleagues should keep green the memory of her services to humanity and her devoted love for our Society,

¹ *Old Diary Leaves*, IV, 418-9.

the undersigned suggests that the anniversary be known among us as White Lotus Day, and makes the following official order and recommendation:

1. At noon, on May 8th, 1892, and on the same day in each succeeding year, there will be held a commemorative meeting at the Headquarters at which extracts from the before-mentioned works will be read and brief addresses made by the Chairman of the meeting and others who may volunteer.

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

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

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

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

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

H.P.B.'s friends

Some interesting people are mentioned by H.P.B. in her will. The chelas, Damodar, Babajee, and Ananda, were all associated with the Founders at Adyar. Damodar was the only chela who won his way through to his Master's ashram. When a lad he was visited by a glorious Personage whom he was enabled to identify many years later as one of the Masters. At the age of twenty-two he joined The

Society, 3 August 1879, and threw himself into the work with unsurpassed devotion. "After meeting H.P.B., his interior vision gradually opened and he came to know his Master K.H., which sealed his devotion to our cause and his discipleship to H.P.B." While working night and day on the duties of Recording Secretary, an official position given him by the President-Founder, Damodar developed remarkable psychic power, which made him the centre of many phenomena.

There are two mysterious disappearances of Damodar reported. The first was on the 25th November 1883. Damodar was absent sixty hours, and on returning on the 27th was entirely changed. "He left, a delicate-framed, pale, student-like young man, frail, timid, deferential; he returned with his olive face bronzed several shades darker, seemingly robust, tough, and wiry, bold and energetic in manner: we could scarcely realize that he was the same person. He had been at the Master's retreat (ashram) undergoing certain training.

"The final act of this most interesting drama of courageous chelthood came on 23rd February 1885, when the President-Founder was in Burma. Damodar left Adyar for Calcutta with the full intention of going to Tibet via Darjeeling to seek his Master. An escort was sent him to the frontier bringing Tibetan dress which he adopted, discarding his Indian garments. In June 1886, word was received from the Master's ashram: 'Damodar is alive and safe; he has tried to pass through a terrible ordeal of initiation, but has failed through physical weak-

ness. He will, however, ultimately succeed.'

"So passed from the outer view of The Society one of its most remarkable figures—Damodar, who in 1910 it was said had still not passed through the gateway of death."

Dr. Franz Hartmann, another of H.P.B.'s friends, was a learned and able writer, psychic also. One of the earliest members of The Society, he did years of earnest work in Germany in the eighties before the National Section was formed. He came to Adyar as a delegate to the 1883 Convention; in 1884 he was made a member of the General Council. About this period he loyally stood by the Founders through the Coulomb difficulty. We find him in 1888 establishing a "lay convent" for ascetics in Switzerland. He will long be remembered for his pioneer organizing and writings, among his books being *Paracelsus, Magic: White and Black, and Occult Science in Medicine*. He passed over 7th August 1912.

Louise Mitchell—to whom H.P.B. left a shawl—was a niece of Col. Olcott, daughter of his favourite sister Belle. On visiting New York in 1891 he was met by Mrs. Belle Mitchell and others of his family. In 1892, when he determined, owing to indifferent health—a determination that was not fulfilled—to resign the Presidentship of The Theosophical Society and made preparations to live at Ootacamund, he invited Mrs. Mitchell and Louise (whom he wished to adopt) to come and live with him.

Mrs. Mitchell accompanied the Colonel to Paris in 1895, when he

investigated the researches of Dr. Charcot at La Salpêtrière, Dr. Baraduc's remarkable photographs of the "astral light" and human auras, and the hypnotic experiments of Col. de Rochas.

The Holloway mentioned in the Will had for his wife a clairvoyante; she was a gifted woman and a pupil of the Master K.H. Mrs. Holloway spent much time in the Blavatsky Group, both on the Continent and in London, and she was associated with Mr. Mohini Chatterji in the production of *Man: A Fragment of Forgotten History*, by Two Chelas, published in 1885. So much did Mr. Judge think of her abilities that he recommended her as a successor to H. P. Blavatsky.

Of the witnesses to the Will two were members of the General Council in 1885, namely C. Ramiah and P. Srinivasa Row—the latter was a learned pundit who in the same year was awarded the Subba Row medal. General Morgan was a pioneer Theosophist of Ootacamund, and in 1885 entertained the Founders in his home in the Nil-

giris. T. Subba Row wrote several works on esoteric philosophy and for a time collaborated with the Founders.

On looking through the General Council personnel for 1885 we find the following distinguished names: Hon. Alexander Aksakoff (State Councillor at St. Petersburg), Admiral Courmes (organizer of the French Section), the Earl of Balcarras and Crawford, Baron Carl Du Prel (author of a famous book, *The Philosophy of Mysticism*), Camille Flammarion (French astronomer), His Highness the Maharajah Bahadur of Darbhanga, Dr. Franz Hartmann, Hon. S. Subramania Iyer (the President's adviser), Rt. Rev. H. Sumangala (Buddhist High Priest, Ceylon), Dewan Bahadur Ragoonath Row, Baron Ernest von Weber (German humanitarian), Prof. Alexander Wilder, M.D. (H. P. Blavatsky's collaborator, who wrote portion of a chapter of *Isis Unveiled* and compiled the Index)—a remarkable galaxy of gifted men, who helped to stabilize The Society in its early stages.—J.L.D.

THE ATOM

Throbbing spiral, heart-shaped force,
Baffling science still;
Must a poet yet discover
Universal Will!

As above so here below—
(It is written surely).
Here's the microcosmic world
Held by WILL securely!

HELEN GUSTINE FULLER

The Dharma Of America

The ever-fascinating and important topic of America's destiny in relation to coming races, and her experiment in racial assimilation is further discussed in these columns. The President's talk (reproduced below) rounded off the Symposium at the 1938 Convention of the American National Society. The subject was broached in our December issue,¹ and is here concluded with digests of addresses by Mr. Hotchener and Miss Neff, with a supplementary article on the Negro race by Mrs. Radford.

BY GEORGE S. ARUNDALE

The Pursuit of Happiness

THE pursuit of happiness is the purpose of America. You must define happiness Theosophically as best you can, but I do most strongly feel that we must reiterate that unique statement among all great statements of this kind. The pursuit of happiness. That is the purpose of America.

People sometimes say, "Liberty, Equality, Fraternity." Liberty for self-respect, equality of opportunity, fraternity of helpfulness, is my definition of American reconditioning—the opportunity which America needs to take her to the next step. In every lodge of The Theosophical Society in the United States there should be on the walls the Declaration of Independence. That is your charter of liberty; that is your greatness. Also, if there is still room, among the pictures of the Theosophical worthies which may be there, the Constitution of the United States. How fine and magnificent it is! A lodge which has among its objects of service the

¹ See "The Dharma of America," by James S. Perkins.

service of America must show its respect to the country in which it is.

We need to apply our Theosophy to the service of our Motherland. I should like the word "Motherland" to be emphasized. We depend upon our Motherland. America is a representative of Mother Earth. Do not forget it. I prefer "Motherland" to "Fatherland" in a way.

And then always remember those God-given messengers who made the Declaration possible, and gave you all the impetus you have had. Mr. Hotchener has very rightly mentioned the name of Benjamin Franklin, but there is a galaxy of greatness. One of the newspaper people has asked me if I believed in the coming of the Messiah. Of course I do so believe, but I told him that men like Benjamin Franklin were also Messiahs. Emphasize this fact of their greatness. Take down the pictures of some of us Theosophical people, leaders in The Society, from your walls, and put these splendid leaders in their place—that is, if you have *some* of the Theosophical people on your walls!

Really, you know, we must bring the spirit of true patriotism, which is reverence, first for oneself, then for the members of one's family, then for one's surroundings, and then for one's nation, and no less for the world.

A Melting-Pot

Then there are the problems. I wonder why no problems were stated by any of our speakers. They had but fifteen minutes, and of course the problems are many. There is a mixture of races here. America, like India, is a melting-pot. Vaishyas from all over the world have been brought to constitute the population of the American people. Also Brahmans have been made available for the United States, owing to the persecution of the Jews, among them Einstein. You are very fortunate to have him in your midst, although he does not know, perhaps, that he is a Brahman. You have splendid scientists in this country, including many from other countries. That is the great addition which is being made to your development.

What emerges from this mixture? I think the idea of material well-being, spiritualized—one of the greatest contributions to the world which America will have to make. You are trying to bring the principles of Heaven down to the facts of everyday life. If you can show that a man can live spiritually,

amidst various comforts, then you are doing a very wonderful thing.

At the present moment perhaps there is a tendency to topheaviness. The buildings are topheavy. Everything which goes right up too high is topheavy. We must be careful that simplicity reigns amidst our prosperity. But it *is* nice to have a bathroom attached to every bedroom!

Your purpose is the pursuit of happiness. The problems are contained in the life of the country, but I think we shall emerge from all those one day. And the way of course is understanding. Emphasize the service of each citizen to his country, to himself, emphasize reverence likewise, to his Motherland. I see fighting and depreciating whenever I open a newspaper. A newspaper is misusing the power of the Press when it exudes constant depreciation. I do not care much for your newspapers, because they are always so full of a particular kind of venom. We want a Theosophical daily newspaper. It will be a long time before we get that, I know. We want something which will appreciate instead of depreciate. Let us find everywhere, in every nation, something to appreciate, and dwell upon that. That is one of the great things which you can do, and I hope Theosophical lodges everywhere will be increasingly intent upon it.

America's Occult Destiny

BY HENRY HOTCHENER

Dedicated to Brotherhood

Our interest in this subject as Theosophists naturally centres

round the question: What have our great Theosophical teachers said about it, and what effect ought their

statements to have on our lives as Theosophists and as American citizens?

The facts of ordinary history show that in the short space of about one hundred and fifty years America has grown from the smallest of beginnings to a mighty democracy of some 130,000,000 people. She has proved that various types and temperaments, forever quarrelling as enemies in Europe, could live harmoniously as friends in this new land, and that differences in religion, in race, in colour, in idea, could exist side by side with peaceful cooperation, practical brotherhood.

E pluribus unum, out of many, one—her motto—has been the guiding principle of her successful growth. Brotherhood out of unity, and peace and goodwill to other nations, out of brotherhood. Perhaps that is one reason that America had the honour of being the birthplace of The Theosophical Society dedicated to the principle of Universal Brotherhood. How grateful we must be for this, and for the priceless Eternal Wisdom which was made available to us through The Society's Teachers and Leaders! It is from this, which illumines every department of life, that we get information, not otherwise available, about the destiny of men and nations.

One interesting fact revealed is that America was not intended to be merely an extension of European civilizations, but something altogether new and different. Putting it in condensed form, this is what Madame Blavatsky said in *The Secret Doctrine* (in 1888)¹:

¹ *op. cit.*, II, 464-5, 1893 edn.; III, 442-3, Adyar edn.

The Americans of the United States have already become a nation apart, not only mentally but also physically. They are the germs of the *sixth* subrace, and in some few hundred years more will become most decidedly the pioneers of that race which must eventually succeed to the present European or *fifth* subrace. "It is the mankind of the New World . . . whose mission and karma it is to sow the seeds for a forthcoming, grander, and far more glorious Race than any of those we know of at present."

Now this is a very thrilling and exciting statement, but it does not seem to have had much effect upon us American Theosophists, and it does not even seem to have been made the subject of any resolutions at our Conventions during the past thirty-five years!

Ushering in the new race

But as this bears on America's destiny and dharma, why should we not do something about it, and what? Well, in 1915, that great disciple of work and action, C. W. Leadbeater, wrote to one of his pupils in America: "I wonder if you can do anything to arouse the interest of our members in America (and indeed of Americans generally) as to the question of the new sixth subrace which is coming into existence among them and to indicate to them what duties are laid upon them by the decision of the Manu to commence His work there. This ought to be promptly brought forward and emphasized." And Mr. Leadbeater promptly brought forth a pamphlet on the subject, which his correspondent at his request published and distributed in America.

Dr. Besant went even further than this to aid America's destiny in this respect. When she was in California in 1927 she helped in the selection and purchase of "Happy Valley" in the Ojai, a "Centre which shall gradually grow into a miniature model of the New Civilization, in which bodies, emotions, and minds shall be trained and disciplined in daily life into health, poise, and high intelligence, fit dwellings for the Divine Life, developing the spirit of brotherhood practically in everyday arrangements and methods of living."

That Centre is not yet fully ready to start its work as a colony, but that need not delay us in our efforts to prepare ourselves and others to perform the duties which both Dr. Besant and Mr. Leadbeater described as devolving upon us in connection with the coming of the New Race, if we wish to do so.

In their books and pamphlets they explain the new conceptions, the new standards of life, the new methods of education and of government, and generally the changes which will occur in every department of human activity as a prelude to its inception.

For members who want to share in the privilege of cooperating in this new era for America it will mean a study of this literature, a

careful analysis of one's own habits and temperamental equipment, and the adoption of a curriculum of preparation and work in a specialized way.

In our Theosophical activities we often speak of wishing to "help humanity," as the general dissemination of Theosophy certainly does. But if one has the ideal of helping America (in however limited a way his capabilities may permit) to fulfil its occult destiny of ushering in this New Race, some specialized study and training would seem to be required.

H. P. Blavatsky said that in the new race, "The Cycles of Matter will be succeeded by Cycles of Spirituality and a fully developed mind."

This evidently gives even the most zealous of us a little time for preparation! The large majority are still in the "Cycle of Matter," so we need not be discouraged if we do not yet possess a "fully developed mind"! Meanwhile perhaps in our lodges we can form small groups of members who are interested in this occult phase of America's destiny which has to a certain extent been specially entrusted to us as Theosophists. Our Leaders have asked our help. How many will give it and thus make themselves channels for the potencies of the future?

"Our Tenth Man"

BY MARY K. NEFF

The Negro

What are we American Theosophists doing today about Brotherhood, the first essential of Theosophy?

We are still permitting our Negro brother to be lynched—the only civilized nation in the world which permits lynching! Since 1882 there have been 5106 lynchings—an

average of one hundred a year, two every week. From 1919 to 1936 twenty-five Negroes were roasted alive and twenty more burned after lynching. Ninety-nine women have been lynched.

When I am abroad—in England or India or Australia or New Zealand—and lynching is mentioned, I want to crawl into a hole! I am ashamed of my country's record. What a strain on a supposedly civilized land, and more especially on a nation that is to lead the coming Race! Hear what a Great One says to us—not a Master, but a Master of Masters; not a Chohan, but the Mahachohan:

"The Theosophical Society was chosen as the corner-stone, the foundation of the future religions of humanity. To achieve the proposed object, a greater, wiser, and especially a more benevolent intermingling of the high and the low, of the Alpha and the Omega of society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations—to call the poor despised 'nigger' brother. This prospect may not smile to all, but he is no Theosophist who objects to this principle."¹

What are we going to *do* about it, American Theosophists? Let this crime continue to stain our national honour, or try to wipe it out? If you want to help, then: (1) support President Roosevelt in his efforts, for he is making efforts; (2) write to your State Senators and Representatives about it; (3) write to your United States Congressmen to exert themselves in the matter of the Anti-lynching Law; (4) contribute to the

Anti-lynching Fund of the National Association for the Advancement of Coloured People, 69 Fifth Avenue, New York; (5) get your Theosophical Order of Service to take up this reform among its other activities. *Do something.*

Ideal of Brotherhood

The Negro we shall have always with us; he is our "Tenth Man"; he no longer calls himself the "American Negro," but the "Negro American." America is *his* homeland as much as it is the homeland of the White American; he has helped to develop the land with his labour; he has fought in the nation's wars. One of his poets asks:

What is Africa to me:
Copper sun or scarlet sea,
Jungle star or jungle track,
Strong bronzed men, or regal black
Women from whose loins I sprang
When the birds of Eden sang?
One three centuries removed
From the scenes his fathers loved,
Spicy grove, cinnamon tree,
What is Africa to me?

W. E. Burghardt Du Bois says in his book *The Souls of Black Folk*: "The ideal that swims before the Negro people is the ideal of human brotherhood, gained through the unifying ideal of Race; the ideal of fostering and developing the talents and traits of the Negro, not in opposition to or contempt for other races, but rather in large conformity to the greater ideals of the American Republic, in order that some day on American soil two world-races may give to each other those characteristics both so sadly lack. We, the darker ones, come even now not altogether empty-handed. There are today no truer exponents of the pure

¹ *Letters from the Masters of the Wisdom*, I, pp. 5, 6.

human spirit of the Declaration of Independence than the American Negroes. There is no true American music but the wild sweet melodies of the Negro slave. The American fairy tales and folk-lore are Indian and African; and, all in all, we black men seem the sole oasis of simple faith and reverence in the dusty desert of dollars and smartness."

Yes, the Negro has given us his music, his laughter and care-free spirit, his song; and now the marvellous inventiveness of Dr. Carver of Tuskegee Institute gives us a \$60,000,000 peanut industry, 145 products from the peanut, 107 products from the sweet potato, and no end of dyes from the clays and soils of the South. Many poets of note are springing up in that race: Paul Laurence Dunbar, James Weldon Johnson, John Wesley Holloway, and James Corrothers, who says in his poem, "The Negro Poet":

O'er all my song the image of a
face
Lieth, like shadow on the wild
sweet flowers. . .
Long hath this mocked me. . .
But I shall dig me deeper to the
gold. . .
So shall men know me, and remem-
ber long,
Nor my dark face dishonour any
song.

And Countee Cullen sings:

I doubt not God is good, well-
meaning, kind,
And did He stoop to quibble could
tell why
The little buried mole continues
blind;
Why flesh that mirrors Him must
some day die. . .

Inscrutable His ways are, and im-
mune

To catechism by a mind too strewn
With petty cares to slightly un-
derstand

What awful brain compels His
awful hand.

Yet do I marvel at this curious
thing:

To make a poet black, and bid him
sing!

But we shall not always, not even much longer, marvel, Black or White, at that, nor shall a "dark face dishonour any song"; for we are producing in these United States of America the new Black Race as well as a new White Race, a dark race which mingles the blood of the Red man, the White man, and the Black man in its veins, a race of which we shall yet be proud.

A Plan for the Nation

Think of the new continent which in future will lie where now the Pacific Ocean rolls. On that new continent the New Race will develop; but the best of the old types are always preserved, and I can imagine there not only the new Anglo-Saxon Race from North America and Australia, but also the new Latin Race from South America, the new Black Race from the United States (for Africa does not touch the shores of the new continent), and the new Mongolian type from Chino-Japan.

What is the dharma of the United States today? It is to furnish the field and the conditions for the evolution of the New Racetypes—White and Black. Just as India is unique in that it harbours adherents of all the great living religions, and will eventually bring about religious unity and spiritual regeneration of the

world, so it is the dharma of the United States of America to gather in and shelter the three races of men—the Red Indian, the Negro, White Men from all Europe—and weld them into the new types of the future, for the peopling of the new continent.

And what is the absolute essential for such a dharma? A spirit of brotherhood, of human unity. Master Morya, pointing out why India in the past failed in her particular dharma, says:

“There was a time when, from sea to sea, from the mountains and deserts of the North to the grand woods and downs of Ceylon, there was but one faith, one rallying cry—to save humanity from the miseries of ignorance in the name of Him who first taught the solidarity of all men. How is it now? Where is the

grandeur of our people and of the one Truth? . . . Will you . . . never see the true meaning of that great wreck of desolation which has come to our land and threatens all lands? . . . It is *selfishness* and *exclusiveness* that killed ours, and it is selfishness and exclusiveness that will kill yours . . . The world has clouded the light of true knowledge, and selfishness will not allow its resurrection, for it excludes and will not recognize the whole fellowship of all those who were born under the same immutable natural law.”¹

Let us take those words to heart, American Theosophists, as Fellows of The Society which He sponsors, and see that “selfishness and exclusiveness” shall not kill the Plan for our nation.

¹ *The Mahatma Letters*, page 252.

A Blending of Races

BY RUBY LORRAINE RADFORD

A successful experiment

The early settlers on the American continent had no idea that they were to form the beginning of a new race, destined to develop in the new land. Yet they had the hardy natures, the strength and courage to lay the foundations for the race to emerge in future centuries. No sooner did these Aryans arrive in the promised land, however, than other factors were introduced to modify their austere natures. In the North there has been an influx from all the nations of Europe, especially from the warm, more emotional Latin races.

What happened in the South? We find remnants of the earliest race, the Lemurians, being captured in the jungles of Africa and brought to these shores, to live in close association with the Aryan settlers. After three centuries the significance of this association between two such dissimilar races is evident. During the brief span of less than a century the Negro race has made greater progress than any group of people in the world's history. This fact alone gives sufficient evidence that the American experiment in brotherhood is proving successful.

During the three centuries since the first Negroes were brought to America, the race has been lifted from savagery to civilization. Many ages of slow and painful growth in the jungles of Africa could have passed without advancing the Negro to the stage he has reached in this new environment.

The picture presented of these two races living side by side is of profound significance to those who dream of a world brotherhood. There is scarcely a white family, whose background goes deep into southern history, but has some Negro family under its wing. The Negro depends on his white friend to help him through legal scrapes, to advise him in difficulties, to give assistance when jobs become scarce and food and clothes are lacking.

In return for this protection the Negro on the whole has been loyal and devoted to his "white folks." His attitude has been that of respect and emulation. Few, who are not native to the South, realize the very genuine feeling of understanding and love that exists between the two races.

Negro genius

Though the Negro has not materially changed his outer physical characteristics, except by cross-breeding with whites (which in itself has been an important factor in adjusting the two races to each other), he has been speedily bringing his emotional nature under control, and developing his mind.

Two important factors have operated to bring about his mental growth. The first is the Negro's adaptability. Because of his fluidic emotional nature he has been able

to adjust himself to the new environment. Another significant factor in his education has been those mediators between the two races, those tragic souls who have come to dwell in bodies half white and half black. The Mulattos have not been accepted on terms of equality with the whites, and with their increased sensitivity and mentality they have become leaders and pioneers in work for the betterment of the Negro race. From this group have risen most of their educators, social reformers, and physicians.

Behold the genius of the scientist, G. W. Carver, transforming the lowly peanut into all manner of useful substances; the voice of Roland Hayes, holding audiences spellbound with its soul-stirring qualities; the vision of Booker T. Washington in furthering the cause of Negro education. Everywhere in the South Negroes are pioneering in the education of their race.

Perhaps in the field of music the Negro has made the greatest contribution to the folklore of the country. During the years of his bondage his soul found release in religion and music. The old spirituals epitomized the poignant soul anguish of a race. James Weldon Johnson, the Negro poet, in "O Black and Unknown Bards," expresses the idea thus:

What merely living clod, what
captive thing,
Could up toward God through all
its darkness grope,
And find within its deadened heart
to sing
Those songs of sorrow, love and
faith and hope?

Compilers are working to collect those old spirituals in their original

forms, as Joel Chandler Harris preserved the folk-tales in the famous Uncle Remus stories.

Race assimilation

While the Negro has been learning to conform to the discipline of civilization, and has advanced his mental status, what changes have been taking place in the Caucasian with whom he has been associated? During these years in which white children have been crooned to sleep by Negro spirituals, and fascinated by Negro folk-tales, what changes have been wrought in the strong-minded, austere people who originally settled in the South?

Although southern people are less aggressive and progressive in many respects than citizens of other parts of the country, they are loved for their warm, emotional natures, their hospitality, courtesy and gentleness. It seems obvious that this is the Southerner's heritage from long association with the warm-hearted Negro race. This experiment in brotherhood is producing a fusion of desirable qualities.

Such a close relationship has of necessity taken the two races through very difficult periods of adjustment.

There has been cruelty, oppression and injustice on the one side; bitterness, strife and rebellion on the other. But viewing the scene in wider perspective, harmony has prevailed more than discord. In spite of the many difficulties and problems in such an adjustment, we see today the two races living side by side in mutual trust, friendship and cooperation.

We still have a long way to go toward that perfection of the ideal of brotherhood, but here in the South a step has been taken in the right direction. What has brought about the approach to the brotherly relationship? *Understanding*. The two races have come to realize that their inner urges and aspirations are the same.

How humanity needs that wider perspective that will bring into its field of understanding a vision of all the races of the world! Science has stepped in with radio, television and planes to stretch our horizons so that the races across the globe may become our neighbours and brothers, as well as the younger brother who croons our child to sleep, and stirs within us the memory of our common source.

NEW AMERICA

Land of the national spirit like the sea—
 As boundless, free, assimilative, vast—
 A new age, new race, take their rise in thee;
 Thine, thine the fruitage of the ages past,
 The blending into one of all humanity.

F. MILTON WILLIS

Holland In The Great Plan

BY J. D. VAN KETWICH VERSCHUUR

After depicting Holland as the cradle of humanism (as he did in our January issue), Dr. Ketwich Verschuur accounts for Holland's pre-eminence in the arts of peace and freedom and her marvellous expansion as being due to the wise administration of the Orange Dynasty and the outpourings of spiritual influence from the Inner Government. He conceives Holland's dharma as that of law, tolerance, freedom, and greater unity under the rule of a wise autocracy.

Phenomenal activity

KARMA'S rich reward for this liberal policy did not tarry long. We behold in the history of Holland in the seventeenth century the astonishing spectacle of a small country, kept above water with difficulty by dikes and watermills and without other means of sustenance than the skill and the industry of its people, involved in a chronic war with the mightiest European monarch, disposing of the treasures of both the Indies, and in half a century coming to the forefront in the domain of practically every human activity; as merchant-adventurers, as colonizers, as discoverers, as fishermen, as whalers, they sail the seven seas; numberless ships carry the trade for the half of Europe; there are places in Holland which can boast of more ships than houses; 500 Dutch ships trade with England, only 50 English ships with Holland; from Dutch harbours northward trade over 3000 ships, 2000 others southward to France, Spain and the Mediterranean; 500 Dutch ships carry timber for the whole of Europe, and Holland alone builds more ships than the whole of Europe together; the staple of

cereals is not in the Baltic but in Holland, and there is also the mart for spices, French and Spanish wines; English cloths Europe receives as Dutch because in Holland they are dyed and prepared.

Lakes and marshes are laid dry, mills, factories, town halls, new harbours are built, new branches of industry created. The arts and crafts, especially painting and architecture, rise to unprecedented heights. Dutch culture spreads over most countries of western and northern Europe; trading with Asia, America, Africa, lays the foundation for a colonial empire in four continents. The armies of William the Silent's sons, Maurice and Frederic Henry, by their superior methods of warfare attract military experts from all over Europe and definitely clear the republic of Spanish troops. The University of Leiden, founded by William, as a reward for this town's heroic defence against the Spaniards becomes one of the prominent centres of European learning.¹

¹ Most of these particulars are taken from Prof. Fruin's *Tien jaren uit den 80-jarigen oorlog* and based on the contemporary reports of foreign envoys and other distinguished foreigners.

Only a special outpouring of force by the Inner Government of the world can explain the marvellous unfolding of energy in a nation of such insignificant dimensions, and its subsequent history makes obvious the purpose of this extraordinary expansion. For a second time the great principles of democracy and humanism, justice, freedom and tolerance were to be vindicated by the Republic, this time against the King of France.

William's influence in England

The bellicose and imperialistic king Louis XIV, jealous of Holland's shipping trade and economic prosperity, in 1672 invaded the Dutch republic, and residing in Utrecht, the very centre of the country, pretended to dictate "amongst them, without them, and over them," when William III of Orange, great-grandson of the Silent, only twenty-two years old, elected stadholder and appointed commander-in-chief, succeeded in driving the Sun-King out of the country and became for the rest of his life the soul of a stubborn resistance against the French king's ambitions, the same as those of Philip II of Spain a century before. Against these pretensions, the universal monarchy and the universal religion, William vindicated the diversity of national and religious life in different constitutional States. When his father-in-law, James II of England, tried to exercise absolute monarchical power and to oppress the Protestants, William at the request of the Protestant party in 1688 landed in England at the head of a carefully prepared expeditionary force, em-

barked on an armada of 600 ships,¹ and was crowned king of Great Britain and Ireland in 1690. He gave to the English the "Declaration of Rights" and consequently made possible the further development of English constitutional government, the parliamentary system, which in our time seems to be characteristic of the social mind-consciousness.

What was the influence on the course of history of this great and heroic Prince, humanism personified, as was his great-grandfather, becomes clear when one imagines what the consequences would have been if Louis XIV had succeeded in forcing the people of Holland to succumb to his ideal of autocratic rule, *l'Etat c'est moi*, and to give up their own centuries-old ideas of representative and comparatively liberal government, and if his intolerant Roman Catholicism had taken the place of Holland's tolerance of all religious beliefs!

The repeal of the Edict of Nantes, the "dragonades" against the Protestants, and the revolt of the Camisards in consequence thereof, which was smothered in blood, speak in this respect a language abundantly clear. And more fatal still might have been for the future of Europe a victory of absolutism and Roman Catholicism in England. To realize the possible immediate consequences of such a reaction we need only remember conditions in England during the reign of Mary about a century earlier.

After its two mighty efforts, Holland's part as one of the predominating powers in Europe, however, was played. For about a century

¹ Cf. Macaulay's *History of England*.

and a half conditions remained comparatively static and the nation indolent, fortunately without denying its secular traditions but without any of the splendid achievements of the nation's prime.

Holland's moral influence

In the last quarter of the nineteenth century, however, symbolized by the coronation of a brilliant young Queen, in whom humanism again found its personification, the tide of decline has evidently turned, and a new outpouring of vital force into Holland, since Napoleonic days the kingdom of the Netherlands, is taking place. In view of its very limited territory and population¹ it seems out of the question that it can ever again play first violin in the European orchestra. Its special geographical position in the very centre of European civilization, within a few hours' journey from London, Paris and Berlin, its large empire overseas in three continents, its population of about 61 millions and a commerce, shipping and industry in proportion, the progressively elastic stability of its political institutions, the reliability and unsuspected independence of its foreign policy, the high esteem universally given to Queen Wilhelmina and finally its old and high traditions, which have never been forsaken, endow the kingdom with a moral influence out of all proportion to the actual power it can exercise in the physical world.

It goes without saying that but for its consistent policy of living in peace and friendship with all countries, of maintaining perfect inde-

¹ Surface 33000 KM²; population between 8 and 9 millions.

pendence and neutrality, of strictly and objectively applying the regulations of international law without the slightest preference for either side, it would have been impossible to remain out of the World War.

When looking at the map, it seems to us a miracle that Holland succeeded in doing so, and indeed dozens of times has its neutrality been in the balance, menaced now from the one, then from the other side in a conflict in which the very existence of each of them seemed at stake, and in which consequently not considerations of right, but only of immediate interest guided the conflicting parties in the demands they put to neutral powers. According to those who know, it was not in the last place thanks to the superior wisdom and experience of the Queen that this policy was successfully carried out, and I know from a reliable source that notwithstanding Her Majesty's close family relations with Germany, even her immediate entourage never could make out to which side went her sympathies in the conflict.

The great value of Holland's neutrality during these terrible four years becomes obvious when one considers the important services it could render as an island of peace in the midst of the raging conflagration, where goodwill and helpfulness were equally given to whatever country the suffering fellow-man, who asked it, might belong, and where a large number of fugitives of different nationalities, but principally Belgians after the German invasion of their country, found a cordial reception.

In the beginning of her reign Queen Wilhelmina had already

drawn general attention by offering asylum to Mr. Paul Krüger, the old President of the South African Republic, who had to flee before the English invading troops and was conveyed to Europe on one of H.M.S. cruisers specially sent to Delagoa Bay for the purpose of saving the old President the bitter affliction of falling into the hands of his enemies. A French statesman called Queen Wilhelmina on account of that fact "the only man on a European throne."

Consistent neutrality

One of the last refugees after the Great War was the German Emperor Wilhelm II. It will be remembered that his extradition was asked by the Entente Powers and refused by the Hague Government. By no means because of the sympathy the fallen monarch enjoyed in this country, for the great majority of the people were in sympathy with the cause of Belgium, England and France, but only because its sacred tradition of giving asylum to all political refugees should not be violated whatever the consequence might be of the refusal of a demand put to Holland by a predominant and victorious coalition.

Again here was an island of comparative truth, objectivity and impartiality amidst the stream of lies and half lies and the *ex parte* statements which the paper war of propaganda on both sides poured out over the public opinion of the world; here was an effort at least to keep the scale of justice in balance.

And finally neutral Holland had the opportunity for humanity's sake of keeping up to a certain extent the international relations between the

warring parties by putting the organs of its diplomatic and consular services abroad at the disposal of all the warring nations, and in this way contributing as much as possible to relieving the terrible sufferings of innocent private people, men, women and children, caused by the hardships of war all over the world.

It is clear that such services could only be rendered in a fully efficient way by the organs of a country whose neutrality was reliable, and besides, not a passive neutrality only caused by fear, but an active neutrality based on friendship and peace with all. Many were the services rendered to humanity in this way, several Dutch chancelleries abroad having much more work to do for their foreign protégés than for their own country, some even having to represent for this purpose up to twelve foreign governments, and some having to continue this work for many years after the war.

Relations with the League

From the foregoing it is clear that Holland's policy in regard to the League of Nations could only be that of a hearty cooperation notwithstanding its many imperfections, principally arising from its too close connections with the partial Versailles Treaty, which it hopes, however, will be eliminated in course of time. Holland's policy invariably aimed at international cooperation, avoiding moreover any differentiation in financial, economic and customs matters either in Europe or in its oversea territories between nationals and foreigners or between national and foreign merchandise. Consequently Dutch

goods have to pay in Netherland-India and Indian goods in Holland exactly the same duties as any foreign merchandise, a position which, as far as I am aware, is unique and often arouses the astonishment of foreigners and the indignation of nationals.

Efficiency of colonial rule

An important factor in Holland's position is its oversea territories; the third colonial power generally (after Great Britain and France), Holland's possessions in Asia¹ are second only to England's, and so necessarily it has its part to play in the more intimate contact between East and West, which now seems to be necessary for a harmonious further spiritual development of humanity in both hemispheres. Holland's policy may be characterized by the word "association," and has in view in the first place the interest of the native population. As the Dutch generally have not a marked pride of race, a cordial cooperation between them and the native races is possible, and even a certain amount of intermixture of blood is constantly taking place.

It is gratifying to see that in youth activities, as the Boy Scout movement, and in sports, the different races associate in loyal and friendly cooperation; at last year's Jamboree a Netherland-India troop of Boy Scouts composed of several races was present, and a Netherland-India football team consisting of Dutch, Javanese, Sumatranese, Ambonese and Chinese boys this summer took part in the great international football competition in Europe. Now this is not an exceptional event, it

¹ 1,915,464 KM.²

is a typical result of the ideal of association of Dutch colonial rule in every domain.

As only a few of the hundreds of islands forming the N. I. Archipelago have a cultured population, and some of the larger Islands, Borneo, Sumatra and New Guinea, only primitive inhabitants, the advantages of representative government cannot yet be granted generally. Wherever possible, however, the original native rulers have been maintained or reinstated, and the granting of autonomy to provinces and municipalities is being extended all the time, the establishment of a "people's council" for the entire territory preparing at the same time the way for a parliament in the complete sense of the word in the future.

The efficiency of Dutch rule for the social wellbeing of the native population is manifested amongst other things by its growth: in 40 years the population of Java has increased by about 17 millions, and Mr. Harold Butler, when Director of the International Labour Bureau in Geneva, after visiting Netherland-India gave his opinion that the working people there were just as healthy as in Europe.

And in Holland itself the death-rate is the lowest of Europe (in 1936 only 8.7 per 1000), evidence in itself of the validity of its hygienics and housing conditions and the physical expression of its social-mental consciousness. Since the enactment of the Housing Act in 1901, 500 million guilders have been spent on the improvement of housing conditions, and slums are practically no longer existent in this country.

The foregoing naturally cannot be considered as a reason for pride, but only as a justification of Dutch rule in the archipelago, and as such it is generally considered in Dutch responsible circles. As evidence of the objectivation of the synthetic mind—without which, according to Prof. Marcault, there can be no consciousness of the three aspects of time, past, present and future, and hence no scientific evolutionary growth—may also be adduced the Dutch people's special aptitude for all sorts of cultivating and breeding; well known is the superior quality of all Netherland-India cultures, especially sugar, one of them, quinine, being a monopoly of Java, and Dutch plants, bulbs and dairy cattle being exported all over the world.

Advanced legislation

The Netherland Constitution is the typical expression of the democratic State of law, a constitutional monarchy, with equality for all, without any privilege attached to birth; capital and corporal punishment have been abolished; the jurisdiction is independent of the Government, and the Crown forms a strong and inviolable power above all party conflict, the highest organ to give reality to the nation's democratic aspirations, the cap of freedom on the sceptre of the Orange Dynasty.

When considering the consistent trend of Holland's history for the last four centuries and the fixed level of consciousness of the leading part of its people, there can hardly be any doubt about its dharma in the near future nor about its proper fulfilment. It seems to me there can be no question of a choice to be made between the State of law and the

dictatorial State of might, between tolerance and oppression, between the freedom of the self-governing burgher and the dependence of the irresponsible subject.

Fort of freedom and friendship

The choice has been made long ago, and it appears to be a matter of course that again the fort of freedom and friendship must be kept. "Westward the Star of Empire takes its way," rightly said Walt Whitman, and so the principal fortress to be held will be the British Empire and the United States of America, but small though the position to be kept by the Netherlands may be, as it forms the bridge-head of the principal fortification it is the most important and the most exposed. And let us not imagine for a moment that the position is antiquated, *ancien régime*, as some even in our own ranks seem inclined to do. Not by autocratic oppressive command followed up out of fear and apprehension, but by requests made in wisdom and complied with in respectful understanding will the spirit of the new age, Buddhi, reflecting itself in the mind of a triple number five race¹—Aryans of the Aryans—make itself perceptible.

We may be convinced that the present form of government, though naturally of temporary and relative value as any other, has by no means run its full course nor reached its

¹ A fifth nation-race of the fifth subrace of the Fifth Root-Race. In the January THEOSOPHIST (p. 278) the author divides the fifth subrace (Nordic) into seven nation-races, corresponding to levels of consciousness, with "the Anglo-Saxon and the Dutch in the fifth or synthetic mind stage."

highest point of efficiency provided for in the Great Plan. It is visible even now that democracy is evolving, and in course of time its principal disadvantages, its coarse majority rule—not giving due attention to the interests and opinions of minorities, connected with an exaggerated party system, keeping in view the special interests of certain groups instead of those of the nation as a whole, and a certain lack of strength of the executive power perhaps arising from insufficient hierarchical gradation in analogy with the Inner Hierarchy—will disappear, and the desired greater unity of the nation in so far as this has not been attained by its deep and general affection for the

House of Orange will be effected not by violence but voluntarily and by natural growth; not by solving international differences by one-sided high-handed action, but by mitigating or eliminating them together. For us, brothers and sisters, the glorious task, when understanding the signs of the time, to contribute to the fullest measure of our powers, physical but especially spiritual, to the fulfilment of the Great Plan of the Hierarchy that our children may look upon a brighter and happier civilization—a civilization which shall be called really human. And so may God's will in this era be done on earth even as it is done in Heaven.

Peace to all beings.

LAND OF FREEDOM

I think of friendly Holland, so compact, so sturdy and yet ideal in her culture, her people so steadfast, and her land so fragrant with freedom.—GEORGE S. ARUNDALE.

Spain: The Magnificent Courage Of A People

BY GEORGES TRIPET

Extracts from a talk by the General Secretary for Switzerland at a dinner organized by the Theosophical Order of Service, Geneva. This article represents the views of one who is convinced that the existing Government of Spain is the best suited to Spanish needs. It should be clearly understood that neither the President nor The Theosophical Society stands in any way committed to the views expressed in the article. A similar article stressing the other point of view would be equally welcome in the columns of this journal.—ED.

Bombardments

THE first impression you have on arriving in Spain by the route from Perpignan is one that is not generally described. The route is very beautiful. The fields are mostly cultivated; near the farms the corn is drying in the sun. In a word, a landscape of peace.

Along the highway a number of military posts stop you and verify your papers.

It is when you arrive at Gerone or at Figueiras that the situation changes. Even before you get there you notice that the warehouses are empty, or nearly empty. In the streets are the wounded. Here and there, houses tumbling down.

Only a few hours before I passed Figueiras the place had been bombarded, but the people had already cleaned up the streets, piled the rubbish into heaps, and the city appeared spruce, neat, orderly.

Barcelona

For anyone who has known the city in times of peace, Barcelona

today has a very special interest. Indeed the first impression is that of a city that is alive.

People are going about, and to my great astonishment there are many men. Automobiles, for the most part requisitioned, are also moving about; some are camouflaged.

There are naturally many soldiers and many wounded in the streets.

The city is so large that in spite of everything you may find yourself in a magnificent street without immediately observing the fallen houses, though, it seems, there are quite three thousand.

Such is the first superficial impression on arriving in the capital of Catalonia.

The alarm!

On entering the hotel one sees unmistakably that much of the glass is broken, as it is in all the houses. In the streets also. In the shops many show-cases are missing, and on those that remain bands of paper are pasted to prevent as much

as possible their breaking during bombardments.

Evening, and the situation changes.

The city is in darkness. Automobiles go about with their lights dimmed to only a night-light. In the houses, no light. Some people walk about, but very cautiously.

Suddenly the siren. Sounds of police-whistles. All the lights of the automobiles are extinguished. The vehicles stop. It is the alarm!

Searchlights play about the sky.

You hear the deafening sound of bombs as they strike houses or hangars, causing more often than not, deaths among the civil population. Then the anti-aircraft cannons begin to thunder. The small defensive airplanes give chase. The electricity goes off. In the houses people light candles—when they have any. Some people go into the refuges. Others remain where they are.

An hour after, another siren, three hoots this time. The alarm is ended.

How many deaths? Two, three, ten, perhaps twenty, perhaps fifty.

How many houses destroyed? One, two, four or five.

How long can we remain tranquil? If there is moonlight, perhaps we shall have peace for five minutes or a quarter of an hour, perhaps even the alarm will be kept up during the whole of the night, because they know that the planes will return two, three, five or six times.

Reactions

Sometimes there is an alarm in full day. Then the streets empty themselves. Some people throw

themselves to the earth and wait crouching where they are. Others rush into the refuges. The most curious, those who have not seen many of the bombardments, watch from the roofs.

My impression has been that the bombardments have exactly the same effect as a storm. It comes. One protects oneself. When it has passed, no one speaks of it any more, and everyone continues his work.

The first days: curiosity. At the end of three or four days: a weakening of courage, and a difficulty in keeping back aversion for those who come to attack a civil population without any risk to themselves.

Then: indifference. No demoralizing effect on the population.

I am speaking to you most intimately, and that is the reason why this little talk has not been announced.

I ask you to understand thoroughly that I am outside, completely outside, politics, and that I am speaking with only one end in view: to try to enable you to understand a situation in which you can give your help.

What I have come here to tell you will show you a little of the atmosphere of Barcelona. It has nothing in it of rejoicing. Nor is it extremely tragic.

The tragedy of food

But when you come to the question of food, then truly the strongest hearts are moved. For my own part, I did not lack anything. But it was not so with the rest of the people.

In our hotel people would come to eat; but at 11.30 or at 6.00 o'clock, when a certain number had entered, the doors were closed and guarded

by the police and the soldiers. Those who arrived later had to go elsewhere.

At the end of some days, the manager put up a notice saying: "Only people residing at the hotel can take meals here." And some days later; a second notice: "Residents of the hotel are requested to issue no more invitations."

Meals for people coming from outside were made up, for example, as follows: A little vegetable soup, a morsel of bread hardly as large as the palm of the hand, some chick peas, and perhaps a small dessert. The whole costs about a hundred pesetas. A bank employee earns from 600 to 1000 pesetas a month, so it is unnecessary to tell you that such a feast is not permitted to him.

Once for fifteen days both bakeries were unable to bake bread for lack of wood; but on the whole the supply of bread comes regularly. Soldiers are privileged people and receive 250 grams of bread per day. The civil population receives only 150 grams.

In principle, each person is entitled, I believe, to a kilogram of food supplies per week apart from bread, but this is an ideal that is not attained. Children up to the age of two years have the right to a pot of milk per week (about one and a half litres), but I cannot say if this ration is always given.

The refugees who are in Barcelona, numbering two or three millions of the inhabitants, have a reduced ration, for they have no means to pay for it. Families of soldiers at the front receive ten pesetas of indemnity a day, but the payment cannot be made regularly.

Lack of stores

What is lacking? I would rather tell you what they have.

One can find food, but it is naturally dear. On the other hand there is no thread, no needles, no shoes, no soap, no oil, no chocolate, no coffee, no tea, no sweetmeats. A doctor told me that he had not seen butter for six months.

The stores are empty. In one large store, similar to the Galeries Lafayette of Paris, there was no longer anything that anyone could ever desire, save two or three articles.

In our hotel there were a dozen large showcases which in peace time had been filled with perfumes, chocolates, and luxury articles. Now there remained only three small bottles, some lotions that no one knew what to do with.

If you are ill, it may be necessary to wait three days for a throat wash, and you may have to take to your pharmacy the honey or sugar necessary for its compounding.

Ordinances? Most often inexecutable. The doctor cannot even make an analysis, for he has not the necessary chemicals.

In another domain: For a month no one has been able to buy a match. I may add, however, that the people make shift easily enough.

Fuel? It does not exist, and no sooner does a bomb fall on a house, or the debris of wood from windows or roof touch the ground than the people rush out to gather it, at the risk of being killed. A half-hour later you will not find a scrap of wood as large as a match.

I recall that the salary of a bank employee is 20 to 32 pesetas a day. Yet one kilo of apples costs from six to 14 pesetas; eggs from 60 to

100 pesetas ; a litre of oil 100 pesetas ; and a kilo of sugar 100 pesetas. But the sad situation is that even at these prices, one cannot purchase any.

Two of our friends, 22 and 25 years, parents of two children, avowed laughingly that often they had no electricity, often no gas, and sometimes no water.

Rationing

A young shopgirl told me that for fifteen days she had eaten only 150 grams of bread a day. Another person informed me that she had not seen bananas for two years, and a third that in the same period she had not seen the colour of chocolate.

A hotel valet begged one of my colleagues to give him for his child one or two spoonfuls of condensed milk, and when he received a whole case he burst into sobs.

There are no potatoes, no vegetables. As a privileged one, I have been able to get tomatoes. You would hardly have recognized them as tomatoes, they were so green.

Fish is rationed, and the people cannot get it every week.

Before leaving I was told that a newspaper had announced the arrival of 40,000 kilos of rice, which was distributed 100 grams per person plus 100 grams of chick peas.

Make a little calculation : 40,000 kilos of rice equals 400,000 rations. There are three million inhabitants. Admit that half the population are taken care of by packages from abroad, relations among their own countrymen, exchanges, etc., there still remain more than a million people who will not have had their

ration. Where is our humanity today ?

For lodgings, refugees have been put anywhere—into palaces or into hovels. The principle for these lodgings is this : As many beds as possible in each apartment, and *a family* per bed.

Seven months ago a Theosophist, president of the Baby Welfare Work, told me that the problem to be settled was that of the refugees. Today the refugee problem touches every Spaniard.

Courage

It is not necessary to deduce from the foregoing narrative that the war will end very rapidly. We may all long for the end, but it must not be forgotten that the commodity most current in Barcelona is courage. These people are magnificent, and one cannot help thinking that a people who have passed through such tribulations will be able to accomplish in the future very great things.

At first sight it seems that they are incapable of holding out more than a few days, but when you talk with them, you get this terrible but sublime impression that they are ready to die on the spot rather than yield. One thing which particularly struck me was the dignity of the people. In spite of their misery, the majority of the men are spruce, well-dressed, and the women have kept even a certain coquetry.

Permit me to say that it is far from my idea to play the moralist, but I am ashamed, I am profoundly ashamed for myself and for all of us when I realize that we do not understand how to enjoy our privileges, that we pass our time in

criticizing, in disparaging, in tale-bearing, in arguing, when it is perhaps the vital moment for us to create, to construct, to realize our unity, to show our brotherhood.

I have met in Barcelona Theosophists who were smiling, who had a luminous expression, who asked me, *me* who had everything, if they could not be useful to me.

Fewer in numbers are those of our friends who remain in Barcelona. However, they have not lost any opportunity for work. All the aid for children is in the hands of one of our friends. She works in an office a good part of the day, and the rest of the time she organizes convoys of provisions by train and truck, establishes refuges, distributes food, makes appeals, deals with the Government.

There are, it appears, 80,000 children and 300,000 adults in the refuges. They must be aided. The problem is above all a problem of food. Last week a thousand babies at the Maternity Hospital, the oldest of them three years, had no milk. We must help them. It must be done quickly, and the help that we give them we must carry on without ceasing until the end of the war.

For those who still doubt the aim of my appeal, I repeat that we should render this aid with the same vigour as if I had been permitted to pass on the other side of the barrage and had found there the same need. So far from playing politics, I am but seeking to accomplish a work for humanity. Help me to do it.

How to help

The sending of funds can be done through cheque made to the account

of 1.60.49 G. Tripet. It is well to specify on the foot of the draft that it is for aid to Spain.

Warm clothing for winter can be sent to M. Albert Basta (92, route de Lyon, Geneva) who has already undertaken to render this help to Spain, and is willing to give information regarding these matters.

For those who desire to deal directly with Spain, here are some agencies from which information may be obtained that will be useful :

Address of the Infant Assistance Bureau :

Paseo Pi y Margall, 76, Barcelona, Spain.

Address of the President :

Señora Maria Sola de Sellares,
Presidente de l'Assistencia Infantil,

Palacio de Pedralbes, Barcelona.

Money can be sent directly to :

The International Office for Infancy,
38 Rue Châteaudun, Paris 9e.

These are in charge of purchasing in Marseilles and then making expeditions without freight charge to Barcelona.

In cases where the freight charges would be excessive, M. Tripet advises that heavy articles should not be sent, but rather funds, so that commodities may be purchased in France, thus ensuring the greatest quantity of provisions for the money.

If shipments are made, bills of lading and way-bills should be forwarded to the International Office for Infancy in Paris, and the cases plainly marked "O.I.E. pour Assistencia Infantil, Barcelona." The Swiss General Secretary reports a total collection to date of 230 francs.

A Temple of Peace and Health

"A NEW CENTRE OF HAPPINESS"—AT CARDIFF

ON a gusty day, 23rd November 1938, amidst storm and sunshine, the Welsh National Temple of Peace and Health was opened in Cardiff, Wales, with a golden key. The day, as a member of the crowd waiting for entrance remarked, was typical of the times.

The unlocking of the door was done by a 72-year-old woman, a mother who had lost three sons in the 1914-18 war, and she led 23 mothers, representative of many parts of the world, to the platform in the Temple, where in the presence of people of many creeds, classes and races, the building was dedicated with a religious ceremony, in which the leaders of different denominations in the Principality took part.

Viscount Cecil, in an address, said that the Temple inaugurated a new centre of happiness, from which would radiate all over the world a new impulse, a new stimulus for the two great causes in connection with which it had been built. Peace was being assailed almost throughout the world, and it required courage and faith at such a time to erect the monument opened that day.

"Let us consider," he said, "what it is that we mean by peace. There is scarce contradiction that peace is something much more than the absence or escape from war, or even from the successive threats of war. We aim at something much more

than that. We aim at a new spirit among the nations of the world.

"There are only two possible ways of dealing with international relations. One is to treat all nations as enemies of one another—and struggle one with another. The other conception is that the nations must combine and protect one another, they must establish in relation to international affairs what has been established in other directions in the rule of law."

Many messages were received, and one from President Roosevelt conveyed congratulations upon what was described as "this monument to the ideal of international peace, based upon law and order, in contrast to force."

The Temple of Peace and Health has been given by Lord Davies of Llandinam, and is built on a site presented by the Cardiff Corporation in Cathays Park, the civic centre of Cardiff. The building symbolizes the devotion of the people of Wales to the causes of health and international justice and peace. Part of the building will be used as administrative offices for the King Edward VII Welsh National Memorial Association, which operates throughout Wales for the prevention and treatment of tuberculosis, and part will be the headquarters of the Welsh Section of the League of Nations Union.

The whole building is very beautiful, being a modern adaptation of

the classic. The plan is in the form of the letter "T". The centre portion is composed of the Temple of Justice, the Crypt, and the Council Chamber, the two wings being used for the offices.

The Temple has eight square columns of fluted black and gold marble forming the side aisles, the floor is covered in Roman travertine, divided into squares with golden travertine, and the walls are lined with a dove-grey Trani Mirabelle marble. The coffered ceiling is richly coloured in grey, emerald green, and gold, and the large windows which come right down to the floor on either side of the Temple are provided with specially designed heavy woven curtains to harmonize with the general colour scheme. There is also a fine modern organ.

The Temple has a seating capacity of about 500, and Lord Davies hopes that the many national and international associations of all kinds that come to Cardiff for their conferences will hold a service there before their business begins.

Lord Davies writes :

From the remotest ages mankind has endeavoured to express its ideas through the medium of buildings and architecture. The Temple of Peace and Health is intended to be not merely an architectural ornament but the expression of two ideals which I believe are dear to my fellow-countrymen.

The first was crystallized in the tribute to the memory of King Edward VII in the form of a national crusade to eradicate the scourge of tuberculosis from our country. "If preventable, then why not prevented?" said that illustrious Sovereign, gratefully remembered by his subjects as "The Peacemaker." The Temple of Health

will stand as a constant reminder of our duty as individuals, and as a nation, to combat this disease. . . .

The second ideal is the cause of Peace, which we now realize can be founded only upon the eternal principles of equity and justice. We may well feel proud of the conspicuous part our little country has played in the past in promoting the peace of the world. . . .

It was a Welshman, Richard Price, born at Bridgend, who, in the eighteenth century, from his humble manse at Stoke Newington, spread the gospel of civil liberty and international co-operation. He was followed by his namesake, Tregellis Price, who in 1815 journeyed from Neath Abbey to London to summon the first meeting of the Peace Society. It was Henry Richard, of Tregaron, who acted as the secretary of this society for 37 years, and on several occasions travelled the length and breadth of Europe in his indefatigable efforts to sow the seeds of international friendship and arbitration.

And shall we not also pay homage to that great multitude of divines, philosophers, bards and teachers who, in past generations, have striven for these ideals, and whose inspiration was kindled not only in the churches and chapels of our country, but also in our National Eisteddfod, with its symbols of justice and peace?

Is it not fitting, therefore, that the first building to be dedicated in Great Britain to this noble cause should be erected on Welsh soil? . . .

This Temple of Peace recalls to our minds the existence of another building, erected in another small country on the shores of the Lake of Geneva, which has become the headquarters of a Confederation of Nations who have pledged themselves in a solemn League and Covenant to resist aggression and settle their disputes by an appeal to reason instead of to force. . . .

This League of Nations ; this Peace Confederacy ; this New Commonwealth can only become a reality if it is enshrined in the hearts of the peoples. Governments come and Governments go, but the peoples go on for ever.

Is it too much to hope that many will make a pilgrimage to the Temple of Peace ? There, in a spirit of humility and with contrite hearts, let us all enlist in that mighty army which knows

no frontiers and is marching steadily forward towards the Empire of Right and the Citadel of Peace.

Many Fellows of the Theosophical Society throughout the world will, I am sure, like to link up in spirit with the great ideals of which this beautiful building is an expression.

Alice Banks

Peace Week in Geneva

The World Peace Union is the moving spirit in Peace Week at Geneva, which prepares for the Great Silence of 11 November.

The week began this year with a series of peace services held in the Synagogue and various Christian churches. The radio announced the meetings and the lectures of the week.

The most impressive manifestation was held on 7th November, in the Theosophical Hall. It was organized by the Interconfessional Group, Mr. Dantan, a well known Geneva clergyman, presiding. Representatives of the Christian Churches, Protestant, Greek Orthodox, Liberal Catholic, Universal Church of Swedenborg, also the Oxford Group and delegates of the Baháí movement spoke in turn on the value of the religious consciousness for the realization of World Peace. In the name of India, some verses of the *Bhagavad Gita* were read in Sanskrit. Then a musical piece, inspired by Theosophy, was played by its composer, Mrs. Pittard. This "Symphony of Religions" gives the predominant note of each great religion in a very beautiful way. It is preceded by a reading of the Holy Scriptures, giving the note in terms of wisdom and of love. After this magnificent illustration of the Brotherhood of Religions, the Lord's

Prayer was said by the President, who then kindled a large light-bearer and invited the assembly to join in a meditation for peace. The meditation took place in an atmosphere of deep silence and intense goodwill.

Another beautiful manifestation was the meeting on November 9 of the International Humanitarian Bureau. Dr. Anna Kamensky (General Secretary, World Peace Union) gave a talk on the protection of animals, as linked up with the peace problem, and Pastor Christen spoke from the standpoint of the Bible. This meeting attracted a very numerous and interested audience.

There was also a Women's Day, organized by 33 feminine associations ; 600 women shared a vegetarian meal and listened to a beautiful address by Mrs. Bard, clergyman, who asked the women to work with earnest devotion for peace. The collection produced 300 fr., which was given to the Central Swiss Office of Help to the Refugees.

On 11 November, at 11 o'clock, the bell of St. Peter's Temple gave the signal,

the traffic stopped for some minutes, and all, young and old, joined in the Great Silence, praying for peace. Talks on peace were given in the schools. The same evening, the Ancient Soldiers held a great peace meeting in the Victoria Hall.

On 12 November, the Slavonic Peace Day, Dr. Kamensky lectured on "The Slavs and the Peace Problem" in Russian for the Russian colony.—A.K.

GENEVA,

28 November 1938.

SYMPATHY

From out the deepness of a sparkling well
 Comes Sympathy, not tearful-eyed and pale,
 Not a soft maiden with sad, clinging hands,
 Drooping in helpless love, tender and frail ;
 Not a poor infant, ignorant and weak,
 Not a brave woman, giving all that's hers
 To heal some heart less manly than her own,
 But a bold Knight with battle-shield and spurs.
 A Knight in armour riding his war-horse,
 A warrior with deeply flashing eyes,
 With a strong arm and clear undaunted mien,
 Bred in the land where many suns may rise
 But never set in that eternity.
 A knight at arms, compassionate, not weak,
 Wise and not ignorant is Sympathy,
 Born for the many, not the few that seek,
 Ris'n from out that sparkling inner well
 Which is the source of all tranquillity.
 Enthroned in Reason, armed with mighty Love,
 A homeless Knight-at-arms is Sympathy.

PEGGY STREET

In Ancient Egypt

A GLIMPSE OF LONG AGO

IT must have been somewhere in Upper Egypt, in the heyday of temple-building when priests were architects and initiates and practised real, living ceremonial, that two stood under the shade of the peristyle of a newly finished temple.

An argument was in progress as to the dedication of the temple. Of the two priest-architects, the elder, Ibtka, was tall and strongly built. His flashing eyes and strongly marked features expressed power and self-will. The other, more youthful and of slighter build, was his equal in firmness and would not give way to Ibtka's claim that they should carry out the great ceremony of emplacing the last coping-stone and that the dedication should take place on the night of the coming full-moon. Pharaoh alone, a High Initiate, was competent to fulfil that task, and he was away, at war on a far frontier. "We must wait," said the younger man.

"But, have not we two done all the work, and borne all the responsibility? Should not the glory be ours?"

"Nay," the other replied. "We dare not, cannot do this thing." Losing his self-control, Ibtka, the violent, seized his young brother and in the ensuing struggle dashed

him against a pillar, so that he sustained a fractured skull.

Full of remorse, Ibtka summoned help and had his injured brother removed and attended to. His life was broken; he never properly recovered. As for Ibtka, Pharaoh degraded him from his office and he was banished to a remote outpost of the Empire. Pharaoh's glance and the power directed through his "rod" seared the ambitious priest to his very soul.

Meeting again as friends in this life, they have squared accounts in the best possible way. One way—the evil way—might have been that of "evil for evil." But it came to pass that Ibtka (now "John") gave his friend the priceless blessing of recalling to his new brain-mind the Ancient Wisdom, so that once more he is a priest—in the Liberal Catholic Church, this time. Even in his present incarnation he retains his Egyptian type of face.

Note: The story came out through the writer once calling his friend "John," "Sarastro," because he seemed to see him in the priestly headgear. "Who told you?" said "John," with a half-scared look. "Who told me, what?" Then *he* told me, and I think the story is true. It was "John's" wife, also an Egyptian, who said she saw the incident.—B.R.C.

H. P. Blavatsky's Reincarnation

IS THERE CONTRADICTION ?

In the maturity of his knowledge of the law and of Theosophy, Mr. Rangaswami Aiyar finds points of reconciliation between the statements of the Master and of Bishop Leadbeater as to the reincarnation of H. P. Blavatsky; he has no reason to believe that they are contradictory.

Conversations with H.P.B.

A. J.H. in *THE THEOSOPHIST* for January 1939 draws attention to a seeming contradiction between a comment on the reincarnation of H.P. Blavatsky made by the Master K.H. inside a letter addressed by a Mr. B. W. Mantri to Dr. Besant in 1900, namely: "The intense desire of some to see Upasika incarnate at once has raised a misleading Mayavic ideation. Upasika has useful work to do on higher planes and cannot come again so soon";¹ and a definite statement by Bishop C. W. Leadbeater in an address to the Sydney Lodge on White Lotus Day, 8th May 1917² in which he says that "when she left that body [the body of Madame Blavatsky] she stepped into the body of an Indian boy, then fourteen years old." In that address Bishop Leadbeater states further: "She has held that body ever since. She did make a tentative effort once at occupying another just for a few hours occasionally, but she dropped it. She found that that was a misfit . . . so

she is now an Indian with rather ascetic-looking face—a very strong face of course, otherwise it would not be Madame Blavatsky; and so far in this life she has not come down or taken any direct share in the work of The Society, though she has often given us her advice, I am glad to say, and has also dictated to us or written for us various teachings on different points."

In the same address Bishop Leadbeater quotes a message which H. P. Blavatsky gave in her present masculine body for the members assembled on that White Lotus Day (1917). In that message, which Bishop Leadbeater tried his best to write down, though he was a little doubtful about the exact wording in some places, H.P.B. says: "I greet you well, you who meet to celebrate my birthday into my present body."

Bishop Leadbeater's comment on this is that her death was her "birthday" into her present body, "because she stepped straight from one to the other. . . . Now we know that it was because the boy [whose body she took] chose that particular moment, or somebody chose it for him, to get drowned. So she had to

¹ *THE THEOSOPHIST*, May 1937, p. 108.

² *Theosophy in Australia*, September 1917, pp. 144-151, reproduced in *THE THEOSOPHIST*, May 1938, p. 131.

rush off and take that body, because if she had left it too long it would have been impossible to take it. There are certain rules governing that sort of thing."

Bishop Leadbeater was noted as a very accurate observer of super-physical facts and events, and those who have come in personal contact with him can easily realize the immense labour he took in verifying his clairvoyant observations. So here we have a definite statement from him that H.P.B. took her present masculine body on 8th May 1891, and that he had come in contact with her in this new body.

H.P.B. also says that the celebration of White Lotus Day is also the celebration of her birthday into her present body.

Bishop Leadbeater says in a "Reminiscence" which he gave at Adyar on 12th August 1931, at the celebration of the centenary of her birth as H.P. Blavatsky: "Not many days ago I met her in her new manifestation and spoke to her about this Centenary. I am afraid she does not appreciate it quite as we do. She appreciates the affection and good intention of it, but she is just a little contemptuous about 'all this fuss,' as she calls it. 'I told you to celebrate the day I left the physical body,' she remarked. 'Well, I said, 'you must let us be a little human, and celebrate also your arrival on the physical plane.' I then ventured to ask him whether he would attend. 'No, not as yet.' He must go his own way in that."¹

The above extracts would show that Bishop Leadbeater knew and

¹ THE THEOSOPHIST, October 1931, pp. 44-5.

believed as a fact that H.P.B. has a masculine body at the present time and that she took that body on the day Madame Blavatsky died.

An interpretation

The first question that arises is whether there is really a contradiction between the statement in the Master's letter to Dr. Besant in 1900 and the statement by Bishop Leadbeater seventeen years later. I should hesitate to conclude that there is such a contradiction between the two statements as leads A.J.H. to conclude that the present incarnation of H.P.B. would not have followed immediately on the death of Madame Blavatsky, but might well have been after 1900, when the Master's letter was written in the vacant spaces in Mr. B.W. Mantri's letter of 22nd August 1900 to Dr. Besant, evidently while it was in transit.

The statement of the Master K.H. occurs in the midst of a comment which he made inside Mr. B. W. Mantri's letter. That comment dealt with a situation which was prevalent among Indian Theosophists thirty-eight years ago, in which members and inquirers were confused by "tenets and beliefs" ascribed to The Society. The Master strongly disapproved of the forcing of the "crest wave of intellectual advancement . . . into beliefs and emotional worship." Evidently "the intense desire of some to see Upasika reincarnate at once" came into this category, and it is said to have raised "a misleading Mayavic ideation." Therefore it is necessary to understand the meaning of this expression "misleading Mayavic ideation."

Ideation is the function or capacity of the mind to form ideas, or the process of forming such ideas. I can understand that the disapproval of the Master was directed towards that kind of mental attitude. People were curious to know when a prominent member of The Society died—of whom a hope was expressed that he would come back speedily to take up the work of The Society in a new incarnation, sacrificing the joys of Swarga—in what body he would incarnate, and were apt to believe easily any story or surmise that he had taken such and such a body. This led to easy "credulity," which the Master condemns in his letter. It also indicated a morbid desire to gather personal psychical titbits of information about other people's post-mortem lives, which could have no bearing upon the spiritual development of the individual who hankers after such information, nor upon the work and progress of The Theosophical Society. If the information thus circulated proved to be wrong, it would affect the goodname and reputation of The Society.

What the Master conveys is that "the intense desire of some to see Upasika reincarnate at once" has raised a multitude of false ideas or thought-forms regarding the body or bodies which she was supposed to have taken, a matter difficult to verify but only tending towards satisfying the curiosity of members.

The next sentence in the Master's letter that "Upasika has useful work to do on higher planes and cannot come again so soon," is amply justified by her or rather his *not coming to work in The Theosophical Society* during these forty-

eight years since Madame Blavatsky passed away.

In 1931, when he was asked by Bishop Leadbeater whether he would come out, he replied: "No, not as yet." It is quite likely that he is doing work during these years on higher planes. The expression, "Upasika cannot come again so soon" may refer to "the intense desire of some to see Upasika reincarnate at once" to take up the work in the outer world left by her during her life as Madame Blavatsky.

A tentative vehicle?

We may also understand the Master's statement in another manner. It was arranged that H.P.B., after she died, should take immediate reincarnation. Suppose she took the body of the boy who was drowned. Such immediate reincarnation, if it took place in the body of a newborn child, would not be attended with difficulties. But in the case of a boy of fourteen years, whose physical body and etheric double had been fashioned to suit his karmic limitations, the difficulty of adapting these physical and etheric vehicles to an ego like that of H.P.B. can be easily conceived as a tedious process attended with a certain degree of strain or discomfort. It would be a misfit for H.P.B. Bishop Leadbeater in his Sydney talk in 1917 said that a body which she took tentatively was a misfit for the Ego, adding that "all bodies would be, more or less, I think." Until the new body was fully adapted, H.P.B.'s association with it might have been somewhat loose, and H.P.B. might be making tentative efforts to find other suitable bodies, as appears to have been the case in the story

which A.J.H. says that Mr. N. Sri Ram told him.¹ Thus the body which H.P.B. would finally take might not have been settled. It would be so settled when the new body would fairly serve H.P.B.'s Ego with its own permanent atoms, to suit which that body was not originally fashioned but grew on its own original lines till fourteen years of age, and when it came to be adapted some time after H.P.B. tenanted it. The new body might have been finally adapted to H.P.B. as a workable instrument on the physical plane after 1900.

Until that time it was only a tentative vehicle, and therefore between 1891 and 1900 H.P.B. might well be supposed not to have taken birth in that body. But after H.P.B.

finally attached herself to that body, the birth of H.P.B. in that vehicle would date not from the time of final attachment, but only from the time when that body began to be occupied even tentatively and before it became a permanent vehicle.

It is an accepted rule of interpretation that when it is possible to reconcile two statements seeming to be contradictory, all possible ways of rationally reconciling them should be exhausted before trying to find an explanation on the assumption that they are contradictory, especially when the two statements proceed from quarters entitled to high regard.

A. RANGASWAMI AIYAR

Madura,
South India.

¹ THE THEOSOPHIST, January 1939, p. 276.

GREATNESS

No sadder proof can be given by a man of his own littleness than disbelief in great men.—CARLYLE.

"The Besant Spirit"

AN IMPORTANT BOOK

The Besant Spirit. Vol 1. Compiled from the works of Annie Besant. The Theosophical Publishing House, Adyar, Madras, India. Price, As. 8.

IT is nothing short of astonishing to discover, as many of us have done, on reading the writings and addresses of Dr. Besant, how true they are, how unchallengeable, how fundamental, as though carved out of the very Rock of Truth itself. Whatever phase of life she touches, she illuminates, she integrates. Here in this book of 116 pages, in handy pocket size, she throws the light of her genius on politics, on sociology, on education, on religion, on science, on art, as though in a series of perforations, the Besant Spirit shining brilliantly through them all.

Though compiled primarily for India, this volume is the world's common property, and every Theosophist, or non-Theosophist for that matter, may adapt the Besant ideals to his own environment whatever country he lives in. Volume two, due shortly, will apply specifically to Indian problems, so that both books will have urgent and immediate value in the President's tour of India during 1939.

Dr. Arundale as an introduction writes a glowing monograph on his venerable mother and colleague for so many years, tracing the "age-old heroism" as it burst through Annie Besant in critical periods of her career until she came—"the greatest woman of her age, perhaps the greatest figure of her age"—to India

"to rouse the sleeping Indian people to a consciousness of their glorious past and to a certainty that out of that past would arise a no less glorious future."

Regarding her Indian work Dr. Arundale writes :

I do not think it is an exaggeration to say that Dr. Besant more than any other worker in the same field popularized and made practical the idea of self-determination for India. And it was she who, with a few co-workers, prepared a Commonwealth of India Bill which was to receive a first reading in the British House of Commons, and which remains today almost the only document to embody a definitely Indian scheme of Home Rule based on Indian traditions and on the unique genius of the Indian people.

We are nowhere near a Convention to draft an Indian constitution for India, and it may well be doubted if a truly Indian constitution would be forthcoming even if the Convention were composed of the most prominent members of the Indian National Congress.

We are not even at the beginning of a truly Indian system of education, for the Wardha scheme formulated by Mr. Gandhi is no more than a tinkering at the establishment of an Indian system, leaving out of consideration altogether many of such a system's basic principles.

But even all this is but a tinkering at surfaces. Nowhere in India yet, I make bold to say, has the real problem of India's future been at all faced, still less solved. Indian governments are governing, but they are not planning. They are not trying to shape, with long-distance vision, an all-embracing scheme of Indian national life. They are not bringing us any nearer to that understanding between Hindus and Mussalmans which is vital to India's political reconstruction. We are not any nearer to a Government of India Bill which embodies the will of the Indian people as a whole as regards Home Rule.

India's Urgent Need

The most urgent need of the country, however, is to have placed before it definite, positive, constructive ideas for the reconstruction of Indian society. At the present moment India is living from hand to mouth, in a spirit of opportunism, in waves of emotional slogans. There is little call to stand in serried ranks behind a great national polity vibrant with the Indian spirit, and just to each constituent religious and other element. Our governments are to no small extent tinkering governments, which perhaps is inevitable. But a great policy should be planned by those in ultimate authority, be laid before an appropriate assembly, and, as finally settled, be made the rallying cry for the whole nation.

So far, no Indian leader has arisen with the vision and the power to make India one. But unity can be achieved only through sacrifice, and it is for the Hindu community, closer in so many ways to India than any other, to perform the necessary Tapas, to offer the necessary sacrifice on which

alone can be built an enduring, a peaceful, and a prosperous nation.

We commend this small book—purposely kept small and inexpensive for the sake of a larger output—to all Theosophical workers, and to others willing to plunge into the adventure of sounding the Besant note in their nation and testing the national life, its government, its education system, its science, its ideals in industry, by Dr. Besant's ideals. They were true to her Master's conceptions, they were true to the institutes of the Lord Vaivasvata for His Aryan Race. They are still true today, with adaptations to the polity of individual nations, because they are basic to our social structure. She had the genius to adapt Manu to modern society, as Dr. Bhagavan Das has done for forty years, in collaboration with her, and as he is doing today with Dr. Arundale. These are "thinking out Manu afresh," as Dr. Besant would have them do, and this collection from her writings is a step towards the re-Aryanization not only of India, but of the world in terms of the Manu Spirit. For He thought through her, and to a marvellous degree of truth and competency she spread His truths as the Father of the Race.

A lengthy review of a small book, you may say! But a very important book. If the Besant principles here expounded were at work in practice in our present civilization, we should be right up to the threshold of the coming race.—J.L.D.

(Other volumes in the "Besant Spirit" series will follow at short intervals.)

A Talk to Students

The President Opens A Class

The study class was suggested by the President for the benefit of Westerners staying at Adyar to bring them into closer touch with the spirit of India through its religion, arts and culture, as expounded by learned Indians living at Adyar. The principles which the President enunciates, as a student of a lifetime, are of universal interest, as applied to the greatest of all sciences—the Science of Life.

THE idea at the back of the series of talks we are opening today is that our western residents may have a deeper familiarity with Indian life in all its various aspects. It would be very well for western visitors to plunge within reason into the eastern modes of living. You can understand a country far better if you live as that country does. The idea is that we should try to become steeped in the whole essence, the spirit of Indian life, which is glorious.

During recent years I have found my methods of study very vitally changing. Though I am not learned, I have been a student of sorts for many years. From Cambridge I was sent to Paris for special research on the French Revolutionary period, so I am accustomed to study. But as I now look back on my methods of study, I find I did not know how to study as a Theosophist should know how to study. It is very easy to study from the standpoint of the outer world and find what this, that, or the other important person has said about your subject. The Theosophist ought to be very much more penetrating.

The purpose of words

I would venture to recommend as a preliminary to all our study-classes the study of the etymology of the English language in which these classes will be conducted. If you know something of the real origin and meaning of words, you can hear them more understandingly, and you can certainly deal with them very much more clearly, more accurately.

There is nothing more interesting than to study the real origins and subtle meanings of words, those meanings which, if they have not come down from time immemorial, have certainly their origin in very far-off periods of time.

Take some of the key-words of the English language. Make a list of them, and try with the aid of an etymological dictionary to understand their real meaning. I find if I do that, that in the first place I get a deeper sense of English, my present mode of expression in the outer world. One finds that equally if one studies the French or any other language. The origins are very often the same, and give us a sense of the dignity, the worth, and the spiritual purpose of words, how

they have come down to us, why, in what form, and what is their rhythm.

Words as symbols

Every word is a symbol. If only I had the time and the necessary intelligence, I should very much like to draw up a symbolic alphabet; instead of writing the word as it is, to portray it in terms of its actual symbolic form.

When I was studying Symbolic Yoga with the aid of one of the Great Teachers, as I have written in my book, he showed to my gaze certain Symbols which are formulae, apotheoses of fundamental principles of evolution, and I have been immensely interested to see how much better I can understand the *Stanzas of Dzyan* with the aid of these Symbols.

The Stanzas of Dzyan were written in symbols. If you look at the book, as H. P. Blavatsky and Bishop Leadbeater will tell you, you do not see words but symbols. I find with the aid of those Symbols which I have seen, and their permutations and combinations more or less available, that I can penetrate a little more deeply into the meaning of these Stanzas, the most remarkable Scriptures in the whole world. They lift us at once, as if by magic, into a state or condition of consciousness we cannot attain except by reading and attempting to penetrate these *Stanzas*.

If you can regard words as symbols, and penetrate into their essential meaning, apart from their ordinary usage, you will find your consciousness expand in a remarkable way.

The language of the Gods

If we could express Sanskrit in terms of symbols, as of course it must be quite possible to do, because that is *the* language *par excellence*, then we should gain a meaning of Sanskrit that we do not find in any commentary, especially in these modern interpretations that fall so far short of the original.

I feel that if only we who are men could in some measure contact that language, which is the language of the Gods far more than it is the language of men, we should gain a marvellous insight into its reality. To me it is a desecration to have explanation and interpretation. When the language is chanted by one who, through his freedom on various planes of nature, can produce effective chanting, I can understand the language, not necessarily in the way a learned man can understand it, but I can enter into the spirit and soul of it, at least so far as my own particular personal equation permits.

When you have your addresses from Dr. Srinivasa Murthi and others, and they give you most valuable interpretations of the most splendid Scriptures of the world, it is not so important that you should pin them down to, or want them to give these explanations. You should try to breathe in the atmosphere which they will establish through their own deep individual contact with Hinduism, and through the fact that Hinduism is the Mother Religion, so to speak, of all the great Faiths in the world.

You know I obtained that particular atmosphere through a reading of the Elementary and Advanced

Textbooks of Hindu Religion and Morality.¹ I do hope everyone of you who attends this study-class will have a copy of these works.

Reading with the will

If you can read less with the mind and more with the will, you will enter into the very soul of Hinduism. It is so easy to read with the mind and thereby to analyze, dissect, and immerse yourselves in various details. Whatever words are used or ideas conveyed, these can be symbolized so that you can get back from interpretations into Reality.

You can get back into Reality by the aid of the wonderful chakras published in Bishop Leadbeater's book. There you have coloured symbols. Then regard, for example, the aura of the Lord Buddha, as shown in the last edition of *The Masters and the Path*. Try to think of it apart from the person or the Personage. Think of it as a cosmic symbol, as indeed it is, for He is as cosmic as He is from one point of view the product of the first flower of earth's humanity. He is the first flower of earth's humanity because He has personally expressed in Himself that great cosmic symbol, He has translated it into terms of human existence, a feat of stupendous magnitude. If you like to go further, you can translate that coloured aura into terms of sound.

Experiment

You must never be afraid of experimenting, provided you experiment with all humility and know that everything you have discovered, or think you have discovered, is in-

¹ *Sanatana Dharma* series.

finitely far from the Truth, though it is an approach to it. It is a beginning, however ineffective it may be.

If you talk about your discoveries to other people, then that minimizes their value. We imprison an opportunity or experience by giving it free play among our friends and particular cronies. It is very nice to tell X, Y, and Z, "What a wonderful experience I had last night!" But it ruins the experience to all intents and purposes.

Face reality

There is no use in any study whatever unless it helps to bring us face to face with our own realities, not with the realities of some other person. It is so vital that you must be stimulated to your own understanding and not to the understanding of someone else. If that happens, there is no danger of orthodoxies, conventions, or narrowness. You use the most sympathetic utterances of another to help you on your way, and not to help you to tread his way. Each one of us has to learn little by little to become his own authority. With reverence to all greater authorities, still it is our duty to become our own.

One of our misfortunes in the world today is that we do not realize that we are our own ancestors. Napoleon is said to have realized that fact, because he established a new regime. We think much of our family and of our own ancestors, but we must realize that at the present time we are facets of the eternal diamond of our own reality.

What is the business of those who conduct the study-class? It is not to tell you facts but to stir you.

You must have your own interpretations and differences, not in the least disrespectful to the point of view of the teacher. Through the teacher you become yourself, *and the greatest service you can render to the Elder Brethren is to know yourself and to contribute your own uniqueness.* That is the purpose of the study-class: to stir, stimulate and fire you through the knowledge and wisdom of others to discover your own knowledge and your own wisdom. There are so many people in the world—I will not say in The Theosophical Society—who feel it is so much easier to follow, to be driven, to quote authority, and to rest upon it, than to try to learn to stand on their own feet.

My hope, therefore, in regard to these study-classes is that the glories of Hinduism, and above all the glories of India, may so be unveiled to you that you can recognize them in yourselves. We are all of us Indians from one point of view. We all of us come from the parent stock, for after all the great first subrace is in a sense the parent stock. We can all of us enter into the Spirit of India.

Be independent

You must be originally-minded. I have felt that very strongly as I have tried to do this yoga work. I see how the great Teacher presents His splendid Symbols in the most open and at-ease manner. He expects His pupils to know them for themselves. Of course, it is perfectly clear that any symbol I may describe is a symbol affected by my personal equation less than by His.

If we preserve our independence in study, then our teachers can be much more definite and authoritative with us, for they know we shall not use them as crutches, but rather use them to stir in us the development of our faculties.

I should like to say as a final word that while it is admirable to have the study-classes, there must not only be a sense of your own relationship to this great Motherland, but an increasing realization of yourself and your own place in it.

Know your future

Each one of us is a symbol, a very wonderful and marvellously unique symbol. Have you discovered yourselves? Have you some idea of your whence? Have you some idea of your now? Can you with a burst of comparatively ignorant enthusiasm look forward into the future? If only you can bring your future down here in some small measure, then it will immensely change you and give real purpose to your life unmodified by the limitations of time.

You must hitch your wagons to your own individual stars. You can be helped immensely to do that at Adyar. There is no place like Adyar for personal growth if only you will open yourselves up to it. If only each one would quietly, silently, try to know himself sufficiently apart from his present time make-up, so that he has some intimation of that future in which he will become part of the Inner Government of the world, in the higher regions of that Government. It makes an enormous difference when you are not content with the present, nor with the past, when you feel you must

conjure down the future into the here and now.

Hold things lightly

Of course, you will make mistakes. You will be sure from time to time: *this* is my future. Hold all your gropings and your determinations very lightly. I have known of more than one case where a person was certain of being under some particular influence, that he belonged to a particular line, and later had to revise his findings. I remember on one occasion when an individual had the opportunity of being in the presence of one of the very greatest of the Teachers, he offered himself to follow humbly and at a long distance in that great Teacher's footsteps. The great Teacher naturally gave him His blessing. He did not say, "By all means, I will register you." He blessed the reality in that offering. As a matter of fact it was discovered later on that that particular individual did not belong to that line at all. We have our inclinations. We are moved by some particular circumstance to be sure of something. Do not be sure of anything except that you have a great and beautiful future. If you think you have discovered something, do not talk about it but hold it very lightly and be very happy about it. As is Mr. Jinarajadasa's favourite phrase, "Neti, Neti"—not that, not that. It is perfectly true.

Do not listen only with the mind. We are so mind-driven that it is

difficult to listen behind the words of the teacher into the will he is trying to express. If we study in this way, we shall have a wonderful series of study-classes and profit by them immensely, because we shall grow and be finer people, broader in our minds, our hidden faculties gradually disclosing themselves for the service of the Elder Brethren.

The Masters' fragrance

I can assure you this is the time for these study-classes. This is the time for more rapid growth. The atmosphere of the Masters is nearer to us now than it has been for a long time. The Masters are nearer. It is not so much the Masters as persons one thinks of now, though They are naturally there as persons, but They are so much occupied in drenching the world with that which will help it to adjust itself rightly to present conditions. That drenching is Their fragrance. If you open yourselves out to it without prejudices, without narrownesses, if you can just let yourselves rest in it, forgetting yourselves, you can do so much, you can grow so quickly. You must be willing, eager to do it.

You must have your silences, your periods of quiet, so possible here at Adyar. If you will take advantage of all the lines of least resistance available in the midst of the apparent turmoil and debacle of the world, you can take your Kingdom of Heaven by storm.

Cruelties Of Various Kinds— Torture of Animals

THE President (Dr. Arundale) has spoken of the "magnificent work for our younger brethren the animals" which Miss Lind-af-Hageby and the Duchess of Hamilton are doing in the Animal Defence and Anti-Vivisection Society (London and Geneva). Miss Lind writes on the matter of animal protection:

"I do not know if you think it advisable to form a special department or section of The Theosophical Society for humane education and animal protection work. I know that Theosophical principles can be, and have been, 'worked out' in practical humanitarian work of every kind, but we should greatly welcome something very definite in the way of practical animal protection work added to the activities of The Theosophical Society, and if this department, or section, or principle could in some way be associated with, or affiliated with, our Geneva Bureaus, we should be greatly encouraged.

"When I use the word 'practical,' I include in that term the awakening of the human mind to a sense of understanding of animals and of responsibility towards them. Many people appear to be unaware of the existence of animals, and amongst those who are unaware we find occasionally the very good, the very intellectual, the very religious, the very learned! Hence the great importance of lectures and publica-

tions which show the place of animals in the scheme of Nature and which emphasize the beauty of natural law (not only 'Nature red in tooth and claw,' of which we hear far too much), mutual aid amongst animals, evidence of intelligence and purpose in wild animals, etc. Humane education is needed not only by every child, but by the vast majority of adults.

"So many people come to our Humane Exhibitions, expressing the belief that interest in animal welfare is all very well for those who are concerned with animals; they (meaning themselves) are not concerned. We then ask whether they partake of meat, milk, butter, cheese—all animal products which they incorporate in their bodies. Then we look at their feet and ask what they are wearing, and finally we glance at their clothes, made of wool and animal substances, and thus convince them that they are very much concerned with animals. We are, of course, always protesting against the cruelties of the fur trade and asking women to give up wearing fur.

"By helping people to realize how much human life is 'mixed up' with the animals in the way of exploiting them and ingesting them, we rouse their interest in what is generally called *practical* animal protection, i.e. in slaughter reform, reform of stables where cows, goats

and horses are kept, reform in transport by rail and ship, suppression of steel traps in which fur-bearing animals are caught, and so on.

"Then you generally come by easy stages of argument to the questions of blood sports, circuses, menageries, bullfights, etc.; and we often find that, after a little enlightenment, people are apt to condemn certain forms of cruelty, whilst they excuse or condone others. One form of cruelty which is usually condoned is that which is called 'scientific' vivisection and all its abominations.

"We always point out that that which is morally wrong, cannot be scientifically right, and that no benefits or blessings to humanity can come out of a system of research based on torture and ill-treatment of helpless creatures.

"Now in every country there are national cruelties, or cruelties preferred, or cruelties arising out of some alleged commercial need or some religious point of view. We have found in our international work in Geneva that there is always this obstacle to a general acceptance of our principle that no cruelty is useful and that no cruelty can or will in the long run benefit humanity. As examples I mention bullfights in Spain and the South of France, the killing of seals in Norway and the U.S.A., the making of *pâté de foie gras* in France, the use of dogs as draught animals in Holland and Belgium, France and parts of Germany (this use of dogs is forbidden in Britain because the feet of dogs are unsuited to this kind of work), the Jewish method of slaughter (forbidden in Switzerland, Germany, Norway on account of its cruelty, but tolerated else-

where), and religious sacrifices of animals in India, which are in many cases terrible (of those I have published many descriptions).

"There is, I think, no need for me to tell you that the manner of working for animal protection would have to be different in India from that used in Europe, America, Australia, Africa, etc. In India there is the suffering caused to animals through not killing and neglecting to care adequately for the not-killed; in Europe and America we have all the horrors of the slaughterhouses with attendant cruelties. I know, of course, that animals are slaughtered in India, too, for food, by the Muhammadan method, which is akin to the Jewish, but for the moment I am generalizing.

"'Religious' cruelties, such as the Jewish method of slaughter, such as animal sacrifices, are very difficult to overcome, but they must be tackled.

"We are in touch in India with Mr. H. W. Hogg, O.B.E., Chief Commissioner for Boy Scout Training, of Walton P.O., Lahore District, who is an honorary member of our Society."

Miss Schartau (secretary of the Animal Defence Society) supplies the following note regarding Mr. Hogg and his work: "He has made it a definite task of every Boy Scout in India to look out for cases of ill-treatment of animals, to protect animals whenever an opportunity offers itself, to stop drivers or drovers using goads or cruel bits, confiscate the instruments of torture, and, in cases of animals showing injury from such cruel treatment, or otherwise sick or having sores or wounds, conduct the

victim and its owner to their Scout Headquarters where the case can be properly dealt with. The Scouts received officially the right to take action in cases of cruelty to animals. Every day quantities of cruel bits and goads are confiscated by Indian Scouts and brought to their various Headquarters.

"Mr. Hogg tells us that the Scouts take their duties towards the animals very seriously, and they are exercising considerable influence within their own families and among their neighbours, thus carrying on, in their own way, a work

of education which is bound, in time, to make for improvement in the general treatment of animals in India."

[Editorial Note.—The matter of cooperation with the Animal Defence Society is being dealt with by Mr. D. Jeffrey Williams, international director of the Theosophical Order of Service. It is the Theosophist's dharma to cooperate to the most practicable extent in minimizing cruelty in all kingdoms. That is the most obvious, and perhaps the most difficult, duty of all who work for brotherhood.]

Notes And Comments

THE NEUTRALITY OF THE THEOSOPHICAL SOCIETY

MR. J. H. HENDERSON, F.T.S. writes to the Editor from Vancouver, B.C. :

You have invited expressions of opinion from members on the question of the neutrality of The Theosophical Society. Briefly, I understand your view, as given in the December issue of THE THEOSOPHIST, to be that "there are times when The Society must openly and officially stand against obvious and grave infractions of the Spirit of its First Object." A pronouncement as made by its General Council would become the official view of The Theosophical Society.

As one member of The Theosophical Society, I wish to thank the

President for proposing this question to the readers of THE THEOSOPHIST. It gives an excellent opportunity for the employment of our powers of thought in a field of wide interest.

The immediate occasion which has given rise to the proposed reconsideration of The Society's long-established policy of neutrality has been that of the atrocities against the Jews. In the face of such horrors, we are asked, "Can our Theosophical Society afford any longer to maintain its neutrality?" Now it is important to recognize very clearly that there need be no connection whatever, unless we make it so, between our natural abhorrence of the atrocities against the Jews and a proposed change in the policy of The Theosophical Society.

We have not to consider a single incident: we have to consider the very large question of the possible consequences involved in a proposed change of The Society's policy which would empower the President and the General Council to make published pronouncements, by which their personal views would become officially the views of The Theosophical Society.

"But," it may be asked, "what is to be done to put an end to the atrocities? What is to be done to stem the tide of the return into barbarism?" Let the members of The Theosophical Society rise as one man, and, with no uncertain voice, demand an end to the outrages. If no better plan can be devised to this end, a manifesto for signature may be circulated among the members. Let it be published to the world that we demand and will have an end to war; and that the peoples of the world want, and must have, a Federation of the Nations of the World. In this spirit, every member of The Society is, I am sure, in complete accord with the high purpose of our President. However, this is a matter entirely separate from the question of a proposed change in the policy of The Theosophical Society.

Let us return to the matter of the proposed change in The Society's established policy of official neutrality. Of The Society, I say, for, be it noted, the policy of neutrality is not binding now upon actions of the members either individually or *en masse*. And do we want to be bound in any way? Or is it wise in any way to bind the President or the General Council of our Society? Do we want a change of policy which

would empower the President and the General Council to make published pronouncements, by which their personal views would become officially the views of The Theosophical Society? For, while an official pronouncement condemning the Jewish persecutions might, in itself, be a good thing, other equally official pronouncements, in other directions, might be productive of unfortunate consequences. For example, it is conceivable, I think, that, given the authority to do so, the General Council might publish a demand calling upon the British Government to go to war in defence of the Jews, or of Abyssinia, or of Spain. Such a proclamation, if influential enough to arouse public opinion to force the Government into ill-advised action, could easily result in disastrous consequences. It would, no doubt, be a splendid thing to drive a people into heroic action even, if necessary, by force, "in order to seize the glorious opportunity of defying force, yet of rendering justice." And yet the millions of defenceless children and also other older victims could not know that they were dying for the sake of a high ideal. They could know only that they were suffering untold misery; and they would not know where to turn for an explanation, or where to find a single ray of light to pierce the darkness of their despair.

If, as you say, The Theosophical Society is to "intervene when the danger is of the gravest nature and the world is 'in extremis,'" such intervention ought to take form in a way that will be effective. If an official pronouncement by The Society will "stem the tide of return

into barbarism," by all means let us have the pronouncement. But we must face at least the possibility that the effect of any such pronouncement might be misdirected because inadequate. And if, as might be possible, the General Council should err in its judgment, the opposite to the desired service might result.

As you clearly point out, The Society has not, in the past, invariably followed a policy of neutrality, and you quote from Dr. Besant's Presidential Address of 1915 to illustrate that fact. But if in the past The Society has often eagerly abandoned its neutrality, it has, I think, always done so unofficially. And where good results followed they were in consequence of the effective action of a President and a General Council left free to adapt their means to meet the conditions of the hour.

For the reasons stated, I am not in favour of any declared change of policy which would make it "necessary to provide very special safeguards, including provision for a very substantial majority of the General Council before a resolution can become official." Instead, I am very much in favour of the present "stream-lined" constitution of The Theosophical Society, which is not hampered by extraneous complexities. I think, also, that it is not needed for the President or the General Council to publish any "official resolution"—beyond what is already contained in the Declared Objects of The Theosophical Society. Finally, however, when and wherever The Society can work in support of the government of the coun-

try, as during the Great War, on the side of the Allies, let there be a *de facto* abandonment of The Society's neutrality. For this we need no change in the policy of The Theosophical Society—we need no change in order to allow its President on all occasions to act with the greatest required strength and freedom.

SUGGESTIONS FOR INTERNATIONAL ARBITRATION

From Mr. L. Furze-Morrish, F.T.S., Melbourne, Australia :

Practically everybody, in democratic as well as totalitarian countries, seems to be agreed that war is disastrous all round. It is not only inhumane, but economically destructive and burdensome. Everyone wishes to avoid war, and yet the world is under a war-psychology and seems unable to prevent the drift towards that which no one desires.

The following suggestions, inspired only by reason and goodwill, may commend themselves :

As British people, we will agree that peace in these days can only be maintained with justice. This applies in democratic countries, to individuals, and it must logically apply also to communities. Whatever traditional and historic loyalties or animosities may have developed in course of time, it may be fairly said that these have been paid for many times over. A clean page may reasonably be turned now in the book of international relationships, and in it should be written that which has to do with human requirements as a whole, without reference to

traditional loyalties or hostilities. Two obvious facts stand out :

1. Where there is alleged injustice, the tendency to fight against it is always present.

2. In such cases the reasonable as well as the ultimately most convenient thing to do is not to use campaigns of abuse, but meet and discuss the issues on their merits, in the clear understanding that, popular opinion to the contrary or not, international scarcity can only be maintained amid international plenty by armed force; and this is expensive to both parties, as well as ruinous in the event of actual war. This policy of appeasement is being carried out by the British Prime Minister (Mr. Chamberlain) in the face of truculent demands and insinuations that Britain is yielding to superior force.

An extension of this system of international visits of adjustment is called for; and the following are concrete suggestions :

A. That the possibility be considered of establishing, or reviving, an International Commission to go into the questions of colonies, raw materials, national expansion and markets, in order to make any necessary adjustments on a basis of reason and goodwill instead of armed threats. That the question of German recovery in Eastern Europe be considered in conjunction with Pan-American unity between the Atlantic and Pacific oceans, north and south; and with British interests in the Near East, together with Franco-Italian adjustments in Africa. It is suggested that this Commission should be a

rational instrument by which concessions may be made where necessary, and national aims advanced, in an atmosphere of judicial consideration instead of popular hysteria and mutual suspicion. It is pointed out that such a Commission might provide equality of sacrifice between British-American trade interest and German-Italian military prestige, *both of which will have to accept modifications if peace with justice is to be preserved.*

B. Because attempts at international adjustment are always liable to be negated by injudicious press comments calculated to inflame mob-passions, in which reason is almost entirely lacking, it is suggested that, in addition to the above, Press Conferences be simultaneously held in all the countries concerned, and that the above countries agree to establish a Press Council for the more accurate and unbiassed distribution of international news, and for collaboration in adjusting differences, instead of magnifying them as at present. Such Council to sit in some neutral country, like Switzerland. Whether a Press Council be formed or not, it is at least desirable that a combined Press Conference be held at once, to discuss the question of indiscriminate propaganda and its destructive effect, with the object of its modification in view.

(Copies of this letter have been distributed to members of the Australian Federal Parliament, the British Prime Minister and Leader of the Opposition, consuls in Melbourne, leading daily newspapers in England, certain altruistic bodies, and religious and semi-religious organizations.)

THE AWAKENING OF THE MASSES

Mlle. Serge Brisny, General Secretary at Brussels, has received the following letter from M. Henri Lafontaine, the great Belgian pacifist, who in 1913 won the Nobel Peace Prize. The letter was prompted by a copy of the *Action Théosophique*, the Section newspaper, which Mlle. Brisny sent him :

"I have just read the last number of your *Action Théosophique*. I absolutely agree with the statement of G. S. Arundale concerning the actual problems of the time. For us who have deeply thought about them, it is possible, if not always easy, to submit ourselves to voluntary disciplines. But as to those multitudes of men who ignore everything real in life, who cannot even imagine what life really is, except as a difficult research always hampered by inhibitory circumstances of which they are incapable of understanding the inner nature, because they cannot conceive mental, intellectual and disinterested activity, how can we lift them up to the human stage ?

"All this is admirably expressed in your publication. It speaks of the awakening of the masses, but that is a tremendous task. There

are more than two thousand millions of them on our poor earth. And we are invited, only a thousand of us, to produce the awakening. Yet in the very small realm of world justice we are only about twenty all over the world to stand up, without success, for a thesis of childlike simplicity ; a universal legislation as well as a universal magistrature and universal executive power to guarantee to the people the same security that the States guarantee to individuals and groups through codes, courts of justice and policemen. . . . We find it impossible to interest diplomats, political men, scientists, teachers and students in such a splendid cause as that of universal peace. . . . What, then, about the man in the street ? . . ."

Miss Brisny adds a note that M. Lafontaine is a subscriber to her newspaper, though he is not a member of The Theosophical Society. He is well known in pacifist associations, not only in Belgium but in most other countries. For nearly forty years he was a member of the Belgian Senate, and for some time its Vice-President, retiring from the senate six years ago. He is now in his eighty-fifth year, a venerable figure, dear to the hearts of all his countrymen.

DISRAELI'S RELIGION

It is related that Lord Beaconsfield was asked once by a lady what his religion was. His Lordship answered that all wise men have the same religion. "And what is that ?" asked the lady. "Wise men never tell," came the answer from Lord Beaconsfield.

Book Reviews

EXPLORING THE INNER WORLDS

Man's Latent Powers, by Phoebe Payne, with a preface by E. Graham Howe. London: Faber and Faber Limited.

The world has made great advance in the last sixty years.

In 1874 H. P. Blavatsky wrote: "The world is not prepared yet to understand the philosophy of Occult Sciences—let them assure themselves first that there are beings in an invisible world . . . and that there are *hidden powers in man*, which are capable of making a God of him on earth." Since that time so much research has been done in the field of psychism that the world is now prepared seriously to study the subject of "Man's Latent Powers," especially when, as in such a book as this, the research has been conducted according to scientific methods of observation, investigation and correlation with a genuine desire to discover the truth.

Miss Payne, who has been clairvoyant from birth, and accustomed all her life to the natural use of what is still regarded as an abnormal faculty, writes in the Introduction: "The problem of the psychic investigator and of the scientist remains the same—that of patiently observing the happenings on the one hand, and on the other, of learning to read with ever greater precision his own personal recording instruments which are those on which he must rely." This method she has conscientiously employed, and for this reason *Man's Latent Powers* should be welcomed by the scientifically-minded.

Cooperation with a number of London psychologists has led the author to the conclusion that psychologists will very soon find themselves "compelled to study the psychic possibilities of man's constitution with the same care that has hitherto been devoted to his mental and emotional capacities, as they will find themselves confronted with an ever-increasing number of patients in whom the psychic faculties have to some extent already been developed."

In the diagnosis of disease by clairvoyance she points out that its greatest value lies in the possibility of forestalling to some extent the physical disease by discovering the indications of its onset in the subtler bodies and by thus enabling the patient to clear up the psychological difficulties which are frequently the precursors of disease in the physical body.

The chapters on "Mediumship" and "The Séance Room" give many accounts of personal experiences and throw much light on the production of supernormal phenomena and of communication with the inhabitants of the invisible worlds.

The necessity for distinguishing between negative and positive psychism is stressed as important in the judgment of psychic experiences. While pointing out the dangers which from observation she knows to exist in forcing the development of psychic faculties, the author yet describes clearly and concisely the conditions and methods by which positive psychic faculty may be safely developed and trained for use in the service of science, medicine, psychology and education.

The Theosophical worker should at least read this book. It is the most valuable contribution that has been made in recent years on the Third Object of the Theosophical Society, and, as Dr. C. Graham Howe writes in the Preface, in this book "the scientific method penetrates the formidable darkness of the unknown, with courage, faith and a quiet persistency."—I. M. PREST.

TRUE EDUCATION

Education for Happiness, by George S. Arundale. Theosophical Publishing House, Adyar.

There is not enough known about *Education for Happiness*, a booklet which collects the President's recent talks and writings on education, with special reference to India. There is a mine of ideas

on education in this small book, the mature fruit of his deep thought and experience. One chapter is an interview given to an Indian weekly, another a radio talk, most are articles written for the Indian press. But every page stresses the real end of education, which is to orient the individual to the highest ends of citizenship. Dr. Arundale not only shows how the existing education system needs to be reconditioned, and the people who administer it, specially the teachers, but he enunciates the principles which should underlie national education, indicating to the new Congress Ministers how to plan an All-India system of education—how to build an Indian education on Indian foundations.

In "The Citizen and the State" the President plans a series of ceremonies marking the individual's life of association with the State—ceremonies of remembrance, "in which the citizen might participate at what may be called strategic points in his life": his adoption into the State at birth, his entry into citizenship, into matrimony, etc., with a farewell sacrament at death. In several countries Dr. Arundale has emphasized these links with the State, bringing a deeper sense of dignity and responsibility in the life of the citizen; and though the book as a whole has a particular bearing on India, for the very reason that it is reared on fundamentals it fundamentally affects education not only in India but in every other country also.

It would serve a great purpose if this book were published as a library volume, with an index, and a table of contents, and the title printed on the spine of the book, none of which this modest booklet possesses, yet it is too precious a book to stand any-

mously on a shelf, without a mark to identify it. Perhaps it was meant to lie on the desk so as to be forever under notice, a perpetual reminder that "Education for Happiness" really is the way to Heaven! —J.L.D.

GRAPHIC THEOSOPHY

First Principles of Theosophy, by C. Jinarajadasa. Theosophical Publishing House, Adyar.

The new edition of this Theosophical classic is truly worthy of the wisdom it contains. It is delightful to handle both as regards format and binding. Most of the diagrams have been printed from entirely new blocks, and there are some new photographs. All these are altogether clearer and more delicate than in the older editions.

Every chapter has been revised by Mr. Jinarajadasa in order that a perfection of clarity and precision might be attained, and a new and entrancing chapter entitled "Nature's Message of Beauty" has been added, the mere reading of which is an exquisite joy.

The comprehensiveness and magnificence of the Science contained in this book are already known from earlier editions, but everyone will want to see this still more comprehensive new edition—and to see it is to want to possess a copy for oneself.

The entirely new and complete Index prepared by Mr. Pavri adds yet more to this book for which we are so deeply grateful to the author, and to the publishers and printers who have produced it in such an attractive form.—E.F.P.

SUCCESS FORMULA

Professor Albert Einstein gave recently what he considered the best formula for success in life. "If A is success in life, I should say the formula is A equals X plus Y plus Z—X being work and Y being play."

"And what is Z?" inquired the interviewer.

"That," he answered, "is keeping your mouth shut."

From *Parade*, Oct. 1938.

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