

THE THEOSOPHICAL

BROTHERHOOD : THE ETERNAL WISDOM : OCCULT

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IN THE
WATCH-TOWER:
"OUR H.P.B."

THE CORONATION THE EDITOR

WHITE LOTUS DAY DR. BESANT

"H. P. BLAVATSKY SAID. . . ."

KATE SMITH

A SYNTHESIS OF THEOSOPHICAL
LAWS GASTON POLAK

THE WORLD FOUNDATION

H. S. L. POLAK

OUR GREAT TASK IN ART

J. S. PERKINS JR.

NEW EVIDENCE FOR ATLANTIS

V. WALLACE SLATER

THE SIGNIFICANCE OF LOGIC IN
BUDDHISM GEDDES MacGREGOR

DID H. P. BLAVATSKY INVENT THE MAHATMAS?

C. JINARAJADASA

“The Really Important Thing. . . .”

You may remember how, very early in the life of The Society, one of the Masters wrote to Mr. Sinnett that They do not come out of their age-long seclusion simply to teach a few people in an occult club. To Them, the teaching of the Brotherhood of man, the acceptance of that teaching, the willing work to forward the life of Brotherhood, the readiness to sacrifice all for the sake of human evolution and the higher conditions of life, that is the greatest Object of The Society; and knowledge is only valuable as it makes one more effective in carrying that Message to the world. And so, as it was put to Mr. Sinnett, the really important thing for The Society is: To teach and to live Brotherhood.

ANNIE BESANT

THE THEOSOPHIST

(With which is incorporated LUCIFER)

A MAGAZINE OF BROTHERHOOD, THE ETERNAL WISDOM, AND OCCULT RESEARCH

Editor: **GEORGE S. ARUNDALE**

(Founded by H. P. Blavatsky in 1879. Edited by Annie Besant from 1907 to 1933)

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THEOSOPHICAL PUBLISHING HOUSE

ADYAR

MADRAS

INDIA

THE THEOSOPHIST

The World Enmeshed . . .

. . . in Brotherhood

I seem to have seen as in a flash a picture of the future of The Theosophical Society

Members of The Society are noted for their enlightened citizenship They are the world's insurance against wars and quarrels of all kinds. Every member, wherever he may be, is an accredited ambassador from the Prince of Peace to his surroundings, and has the respect due to a wise elder Little by little the whole world commits itself to brotherhood, and The Theosophical Society, still existing, becomes a great world-wide organization supplying every brotherhood movement, every nation, every faith, with its leaders and most stalwart protagonists The Society becomes a very potent network of brotherhood, out of which the world is at last unable to escape.

GEORGE S. ARUNDALE, in *Nirvana*



ON THE WATCH-TOWER

By THE EDITOR

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The Coronation

WHATEVER opponents of the monarchical system may say, a Coronation constitutes a very substantial release of spiritual power, as no less does the ordination of a priest or the consecration of a bishop. In Masonry, too, the ceremonial provides a channel for the release of potent forces. The fact that an individual does not like ceremonies, considers them valueless, is irreconcilably opposed to monarchies and churches, does not vitiate the laws of nature, still less render them inoperative. That which we think and like and dislike may be of immense significance to ourselves, and we may be in no doubt whatever that we express

a fundamental truth in all our thoughts and convictions. Yet the fact remains that whoever we are our certainties are at best faint shadows of substances, and reflect but the fragment of a facet of a truth.

Those who are able to see beyond the normal sight, and to know beyond normal knowledge, are well aware that the Coronation of a King is the outward and visible sign of certain eternal verities. The crowning of the King, the crown itself, symbolize the state of spiritual consciousness which is at the disposal of kings and should encompass them, even though too often they reject and abuse the gift. The crown is the physical

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‘I borrowed a copy of the Report, read and re-read it. Quickly I saw how slender was the foundation on which the imposing structure was built. The continual assumptions on which conclusions were based; the incredible character of the allegations; and—most damning fact of all—the foul source from which the evidence was derived. Everything turned on the veracity of the Coulobms, and they were self-stamped as partners in the alleged frauds. Could I put such against the frank, fearless nature that I had caught a glimpse of, against the proud fiery truthfulness that shone at me from the clear blue eyes, honest and fearless as those of a noble child? Was the writer of *The Secret Doctrine* this miserable imposter, this accomplice of tricksters, this foul and loathsome deceiver, this conjuror with trap-doors and sliding panels? I laughed aloud at the absurdity and flung the Report aside with the righteous scorn of an honest nature that knew its own kin when it met them, and shrank from the foulness and baseness of a lie. The next day saw me at the Theosophical Publishing Company’s office at 7 Duke Street, Adelphi, where Countess Wachtmeister—one of the leal-est of H.P.B.’s friends—was

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‘On receiving my diploma I betook myself to Lansdowne Road, where I found H. P. B. alone. I went over to her, bent down and kissed her, but said no word. “You have joined the Society?” “Yes.” “You have read the report?” “Yes.” “Well?” I knelt down before her and clasped her hands in mine, looking straight into her eyes. “My answer is, will you accept me as your pupil, and give me the honour of proclaiming you my teacher in the face of the world?” Her stern, set face softened, the unwonted gleam of tears sprang to her eyes; then, with a dignity more than regal, she placed her hand upon my head. “You are a noble woman. May Master bless you.”

‘From that day, the 10th of May 1889, until now—two years three and half months after she left her body, on May 8, 1891—my faith in her has never wavered, my trust in her has never been shaken. I gave her my faith on an imperious intuition, I proved her true day after day in closest intimacy living by her side; and I speak of her with the reverence due from a pupil to a teacher who never failed her, with the passionate gratitude which, in our School, is the natural meed of the one who opens the gateway and points out the path.’



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formula, the outer sign of their dedication to the spiritual life of the ruler, as in other cases it may mark other forms of dedication.

Only those who are kingly, however, have a real right to wear the kingly crown. The crown of the king is the consummation of the crowns of a nobility which should be really noble. There is the crown of the baron, of the viscount, of the earl, of the marquess, of the duke—each is an advance upon the form of its predecessor, until the final apotheosis is in the crown of king and queen. And it is worth remembering that there are those who wear non-material crowns of varying splendour, who are the aristocrats of life and not of form, though their crowns are invisible save to those who have the eyes to see. Crowns are facts in the real life, even though they may be too often fictions in the outer world.

Then there is the Orb which marks the dominion of sovereignty, and the Sceptre which marks the channel through which the kingly life, symbolized by the crown, descends upon and irrigates the King's dominions. The Coronation robes, too, form means whereby the kingly power is spread abroad, as the priestly vestments perform the same function in religions, and the regalia in Masonry.

*
* *

The Religious Element

The event of the Coronation of the King-Emperor George VI marks, therefore, a very real drawing near together of heaven and earth, and the Empire in particular, as also the world in general, will derive a most substantial blessing

from the age-old ritual with its mighty magic whereby a king in name becomes a king in fact. One wishes, of course, that the purely religious form of the ceremony should be not confined to Protestantism. Surely on such an occasion as a Coronation there might be a ceremonial in which all Christians of whatever denomination could participate, and indeed it might so be fashioned as to pay homage to those other faiths which are no less ways to God than Christianity. It is not only Protestant England which is concerned in the Coronation of the King-Emperor.

In any case, the King-Emperor we know today is a very different King-Emperor from him whom we shall know made truly royal by his Coronation. The dutiful thoughts of all who know the inner significance of a Coronation will very specially be with him on May 12th.

They will also be with the Queen-Empress Elizabeth, upon whom too will descend the power of the Ruler of our world, though of course otherwise.

May both be strengthened to be happy amidst their sweet but very heavy burdens, and in the fulness of time to pass away honoured as many of their predecessors have passed.

And at such a time it is impossible not to think with reverent and affectionate gratitude of the Queen-Mother, whose dignity and graciousness amidst all vicissitudes of fortune have not only endeared her to the people of the Empire, but have helped the Empire perhaps more than any other circumstance to triumph over the dangers by which it has recently been beset.

Our H.P.B.

Of late, H. P. Blavatsky has once again been the subject of attacks from the ignorant, and from various quarters have come effective refutations. But supposing no refutations had come from anywhere, supposing H.P.B. had been left undefended, would it have mattered much? No, save that those who, knowing her, and therefore having the duty of a valiant defence of those unjustly attacked, would have failed to observe that Code of Honour which declares the duty of student to teacher. As for the attackers, their attacks will in due time recoil upon themselves. For the rest, there remain as perpetual witnesses to H.P.B.'s integrity the Theosophy we have today and its channel The Theosophical Society. H.P.B. needs no persons to defend her, even though to some such defence is a matter of duty. And if, as I very much doubt, here and there some may be turned away from her because of the subtle ingenuities on the part of persons whose ignorance is arrogant instead of being humble, there are thousands upon thousands who, because of her, have found their way to the Light. And in the times to come there will be millions more, for when seeds of Truth are sown their harvesting is for all mankind.

All who knew her know she could not have forged the Mahatma letters, let the jugglers of the mind say what they will. All who knew her will remain unaffected even by the most specious reasoning of her detractors even though they be unable to detect with untrained minds the vitiating flaws. The

glaring flaw they will recognize well is that her whole soul was incapable of even the slightest treachery or falsehood. But her detractors, having, of course, no access to H.P.B.'s soul, wallow in the regions of the lower mind, and, with the aid of prejudice, see the illusory as the Real, falsehood as Truth. Verily is the mind the slayer of the Real.

I am glad there are those who can enter such regions, for it is well that the attackers should be routed on their own terrain, their prejudices and illusions laid coldly bare. Yet, in truth, time is the only defender-justifier of which H.P.B. stands in need, and the time will, therefore, come when those who now seek to defame will reincarnate to repent and exalt. But how true it is in all kingdoms of nature that to transcend the herd is to be attacked by the herd.

* * *

The Truest Defence

Naught will, I think, convince the already prejudiced and the small of mind. But to those with pure hearts and open minds and eager intellects, need more be said than that which Annie Besant has written in her wonderful *Autobiography*?

'And so it came to pass that I went again to Lansdowne Road to ask about The Theosophical Society. H. P. Blavatsky looked at me piercingly for a moment. "Have you read the report about me of the Society for Psychical Research"? "No; I never heard of it, so far as I know." "Go and read it, and if, after

reading it, you come back—well.” And nothing more would she say on the subject, but branched off to her experiences in many lands.

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New Conventions for Old

I want our ensuing International Convention at Adyar to mark a new departure in Conventions. I want to be iconoclastic and to do away with the usual lectures—at least for this Convention; and I want to have four great Assemblages, Forums—if you like to use the hackneyed word, Symposia—to discuss four great problems relating to Theosophy and to The Theosophical Society, which is to say four great problems with which Theosophy and The Society are, or should be, vitally concerned. Speakers at these Symposia may be by invitation only, for if I leave them open for general discussion they may lamentably degenerate, since most people do not know what to say, how to say it, or to sit down when they have briefly said it.

Now what are four great problems with which we Theosophists, with the aid of our Theosophy and our membership of The Theosophical Society, should concern ourselves today? They must be problems of international import, problems in which every Section throughout The Society is keenly interested. They must be problems to the solution of which both Theosophy and The Theosophical Society are particularly equipped with truth and its application. They must be problems on which Theosophy and members of The Theosophical Society ought to be heard.

*
* *

My Four Problems

I shall be very glad to hear from members their views on this ques-

tion as to four great problems, so that I may see how far there are problems more or less universally current throughout the world. As at present advised, here are my four:

1. *What are the functions of The Theosophical Society as such in the outer world?*

Has it the duty of inviting adherence to its Three Objects?

Has it the duty of spreading a knowledge of the body of teaching known as Theosophy? If so, how shall we arrive at a definition of the nature of this body of teaching such as shall be generally acceptable to our membership?

Is there other activity in which it can properly engage as a Society, it being borne in mind that the whole membership must needs in a measure stand committed to such activity, as it would also stand committed to the advocacy of the Three Objects and of Theosophy?

Does the history of The Society warrant the statement that from time to time The Society as such has been (i) virtually (ii) specifically committed to policies and activities by no means apparently part of its official purposes?

2. *In what ways are the truths of Theosophy so to be represented that, taking into account the conditions of the new age, they may make effective appeal to the individual amidst those darkneses in his life so productive of fear and the sense of impotence:*

For example—the problems of Death, Doubt, Disease, Desire, Difficulties, Despair, Destitution.

How are the truths of Theosophy so to be re-presented that they exercise more effective influence in

the great international problems of war and justice and unemployment?

How are the truths of Theosophy so to be re-presented that they exercise more potent influence to produce harmony among the faiths of the world, and to win acceptance for the truth that brotherhood matters more than differences?

3. *In what ways are the truths of Theosophy so to be presented that Culture, through the Arts and the Sciences, gains its rightful place among individuals and peoples?*

How can these truths so be presented as to develop an understanding of international culture as well as of the national cultures which constitute the power and purpose of nations?

4. *Since the great past of The Theosophical Society has provided us with the opportunities of the present—not to repeat the forms but to adapt the life, what is to be our work today so that when we become "the past" we may not be unworthy of the example of that "past" which is our present inspiration?*

What is to be our care so that the future may be in no danger of being imprisoned within the forms of its past—ourselves?

How are we to help so to equip the Youth of today, which is both the hope of the world and the future of The Theosophical Society, that it shall move onwards to its destiny, whether that of directly cherishing Theosophy and The Theosophical Society or of generally constituting the humanity of tomorrow, in a spirit of Freedom but no less in a spirit of Reverence?

Does not the life of Theosophy reincarnate in different forms as the times themselves change? If so, how shall we so honour both forms and life that no change of form can ever diminish the supreme allegiance we owe to the everlasting life? In other words, what is the life of Theosophy as distinct from the forms in which we find it from time to time enclosed?

I have no doubt that these statements of my problems can be very substantially improved. In fact, I am publishing them hoping to stimulate the production of a really fine set of four great problems, though as at present advised I feel that the four subjects I have submitted are vital for discussion at an international Convention of our Society. I shall be thankful if General Secretaries will be so good as to give publicity to the above in their journals so that Lodges and members may discuss them. I think that every Lodge might set apart a session for the elucidation of the four problems which to its members seem of greatest moment for discussion, sending the results of their deliberations to the General Secretary for his own publicity and for transmission to me.

* * *

The Challenge of Change

I am afraid that a not inconsiderable number of members of The Theosophical Society—like members of other movements—tend to settle comfortably down in their beliefs, opinions and convictions. They have found Theosophy, as they put it—one wishes they could have learned to say they

have found *their* Theosophy—and soon the teachings become so crystallized that they throw out sharp spikes against any challenge whatsoever. With some the crystallization will take the form of certain Theosophical conceptions of life, derived from the teachings of a well-known Theosophist, and this conception will be defended at all costs against any variant, be the variation great or small. With others there will be the application of Theosophy in some specific direction—peace, anti-vivisection, political, economic or religious reform, vegetarianism, teetotalism, and so forth. In many cases there will be passionate, fanatic adherence to the form enthroned.

Now challenge is in the very nature of life itself. All growth depends upon challenge—the challenge of fate, of circumstances, of adversity, of change. And the challenge of other people affords a very potent movement in the direction of change, since when others challenge us, either we become harder still and so the nearer to a breaking point, or in some measure we admit the challenge with its modificatory effects.

* * *

Refuge in Uncertainties

But the challenge of highest value to us is that constant challenge from within ourselves of every thought, every emotion, every feeling, every action, every word. We grow most quickly when such self-challenge becomes the running commentary of our daily lives. And never is such challenge more necessary than in those parts of

ourselves which we regard as the strongholds of our lives. Fortunately for us, at our present stage of evolution, there is always a weakness in every one of our strongholds, and it discloses itself sooner or later—later to our disadvantage, sooner to our freedom.

And we must challenge in all ruthlessness those convictions which are deepest rooted within us. The truths we hold most sacred are but shadows of their larger selves, are but shadows even of the truths next to take their place, as they have replaced the lesser truths now relegated to the storehouse of our experience. That which we hold most certain, we must learn to hold uncertain. From finding refuge in the certain we must learn to find a finer refuge in the uncertain, for the certain is ever static, while the uncertain reflects that movement away from the less to the more which is the process of evolution. From the uncertain lead us to the certain, and from the certain lead us to the uncertain. So do we move onwards, finding happiness as we go along.

* * *

Doubts Which Are Divine

By "uncertainty" I mean, of course, the very reverse of indecision or hesitancy or unnerving and distressful doubt. I mean an uncertainty which thrills and inspires in its call to adventure in the unknown. I mean an uncertainty which is constructive. I mean an uncertainty which is happy, a doubt which is divine. And we must not forget that the threads of Eternal Truth are everywhere—in the certain into which the element of

uncertainty must sooner or later enter, and in the uncertain into which the element of certainty must some day enter, so that the pendulum of growth is ever swinging between the static and the dynamic. Even in our narrowest certainties, those which stand in the greatest need of becoming uncertain, there is an element of Truth. There is always something in the certain which is eternal, so that we may say that whatever else may go, such and such at least remains. I am certain that God is Love, and Truth and Justice. I am certain that my love for so-and-so will live for ever. In those certainties, for example, there is an element of Truth, however uncertain we ought to grow as to whether our present conception of our love for so-and-so must not change into something far more beautiful and true, or as to whether our present conception of God as Love and Truth and Justice is not but a pale reflection of what it must some day become, of that into which it must some day catastrophically change.

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A Challenging Example

I want to give an illustration of what I mean. We view with apprehension and alarm the growth of armaments, and there may be many of us who feel most strongly about the recent decision of the British Government to spend a huge sum of money over a period of years for the purpose of making as strong as possible the military, air and naval forces of the Empire. We argue that this in fact can mean nothing else but the letting loose of the dogs of war, and is a dis-

graceful example from a country which professes to work for peace and to be ardent in its support of the League of Nations. We are convinced, we are certain, that the move is anti-Theosophical, is against all our teachings, is undoubtedly contrary to the Will of the Elder Brethren. We are certain. We have no doubt that anyone holding an opposite view is working against the White Forces and for the dark. There is nothing more to be said!

*
* *

What Is the Divine Will?

But supposing there *is* something more to be said. Suppose for the sake of argument that this move on the part of the British Government represents in fact a reflection of the Will of the Hierarchy. Impossible, the die-hards will say. Why impossible? Because they cannot conceive the possibility. Their whole nature revolts against the possibility. The structure of their lives would be brought down in ruins about them were such possibility to be true, and they would feel left helpless and hopeless. It could not be.

Yet, for my own part, I can conceive it might be, opposed as I am to war. I can conceive that the Hierarchy might need to make certain countries dominant in world affairs so that their influence shall effectively counteract the influence of certain other countries, at all events for the time being. I can conceive that the Hierarchy might for this purpose need a dominance in fighting power, so that war itself shall become more remote, such dominance constituting a

DID H. P. BLAVATSKY INVENT THE MAHATMAS?

(A reply to the charges of fraud made against H. P. Blavatsky by Messrs. H. S. and W. L. Hare.)

By C. JINARĀJADĀSA

THE assertion of Madame Blavatsky regarding the existence of Adept Teachers was so startling that the world was forced to take note of her pronouncement. In addition to this statement of hers, she outlined a philosophy which she claimed was that professed by the Adepts, and this philosophy was so striking that, in the age of materialism which characterized the eighties, thousands examined her statements with more than mere curiosity. The Theosophical Movement began soon to make its way, so much so that in London fashionable society in 1883 and 1884 developed an interest in her doings and statements.

Naturally there was profound scepticism concerning the whole subject of the Occult World announced by H.P.B. No wonder, therefore, that attempts were made to "expose" her as a trickster and a charlatan. The first of these attempts was under the auspices of the Christian missionaries of Madras in 1884. They accepted as genuine certain letters said to have been written by Madame Blavatsky, which were given to them by Monsieur and Madame Coulomb, who had lived at the

Theosophical Headquarters at Adyar. Following upon this so-called "exposure" of H.P.B., the Society for Psychical Research, London, instituted an investigation, and sent out to Madras as their representative Mr. R. Hodgson to investigate and report.

As is well known, this report stated that all the occult phenomena were very clever tricks of H.P.B. A few of the letters received from one Adept called Koot Hoomi were examined, and the S.P.R. report pronounced the handwriting to be that of H.P.B. To sum up, the report asserted that the letters of the Mahatmas were all written by H.P.B.; that the various phenomena which took place were the results of tricks in collusion with various persons who were her agents; that the Mahatmas never existed; and that, generally speaking, H.P.B. was a fraud.

It is this same thesis which is advanced again in the book published by Messrs. H. E. Hare and W. L. Hare in 1936 under the title, *Who Wrote the Mahatma Letters?* The writers claim to have examined the originals of the letters published in the book, *The Mahatma Letters to A. P. Sinnett*, edited

by J. Trevor Barker. They examined also the book, *The Early Teachings of the Masters*, edited by C. Jinarājadāsa; but as this book is only another transcription of some of the letters in Mr. Barker's book, there is little value in dragging it into the argument. What is curious is that the two important works, *Letters from the Masters of the Wisdom*, First and Second Series, edited by C. Jinarājadāsa, which contain *over one hundred letters not in Mr. Barker's book*, and some of the year 1875, seem to have been examined as an after-thought, as they are not mentioned by Messrs. Hare among "The Literal Texts" in Section II of their work.

As to what Messrs. Hare say concerning the scripts of the Letters, I would ask each reader to test their conclusions *by looking at the scripts himself*. There is no better method than to examine the "exhibits" in the case for oneself. In my book, *Did Madame Blavatsky Forge the Mahatma Letters?*, I reproduce *six* scripts of the Mahatmas, and also H.P.B.'s handwriting, while there is only *one* script reproduced by Messrs. Hare, and not even the handwriting of Madame Blavatsky to compare with it. There is in their book much analysis of key-words, phrases, grammar, gallicisms, etc., to prove that the writer of all the letters of the Mahatmas, which are transcribed and reproduced in the works above mentioned, is Madame Blavatsky, and that therefore all the six scripts are her handwriting disguised.

Madame Blavatsky died on the 8th of May 1891. If therefore it is

proved that there is even *one* letter after her death in any well known handwriting of any of the Adepts, it is obvious that the thesis both of the Society for Psychical Research and that of Messrs. Hare falls to the ground. It is that fact which I present in this article, reproducing a letter in the Koot Hoomi script, which bears the date 1900, that is, *nine years after the death of Madame Blavatsky*. I give photographic illustrations, in actual size, of this K.H. letter. The letter is in my possession as the custodian of certain private papers of the late Dr. Besant.

As will be noted by looking at the reproduction, a Mr. B. W. Mantri wrote to Dr. Besant in London. The envelope which is reproduced (as the lower half of the illustration reproducing the fourth page of the letter) gives her address as 28, Albemarle Street, London.¹ This was the address of the English Theosophical Headquarters in 1900. The European Section of The Theosophical Society entered into occupation of these premises as their Headquarters on February 1st 1900, as was announced in *The Vahan* for February 1900.

Mr. Mantri's letter bears the date August 22, but not the year. The year, however, is seen from the envelope. The cancellation mark of the postage stamp shows in faint letters BAY for the second half of the word "Bombay." A magnifying glass will show 22, the date, with 00 for the year. However, the date of the letter is fixed by the cancellation stamp on the back of the envelope. I reproduce the

¹ Mr. Mantri wrote "Albermarle" for "Albemarle" on the envelope.

Albion Bombay, 22nd August

Dear Madam

I have long wished to see you but somehow I have been so confused by many things I heard from several members of the Theosophical Society that I really do not understand what are really the tenets and beliefs of the Society. What form of Yoga do you recommend. I have long been interested in Yoga studies and I send you the "Panch Ratna Gita" by Chandrabai who is much advanced in this science. I wish you could see her. I am going to Sholapur but hope to come back soon and pay my respects to you when you come back to India.

Yours respectfully
B. W. Mantri

A psychic and a prajayogist who has got confused by the vagaries of the members. The TS and its members are slowly manufacturing a creed. Says a Tibetan

cancellation which reads: "Sea Post Office A 25 Au 00." It is well known that, until quite recently, after the mails for Europe were put on board the mail steamer at Bombay, a special post office on board the steamer, operated by the Bombay General Post Office, sorted out the letters to their various destinations in Europe in the course of the ship's journey from Bombay to Aden. Similarly, while the mail steamer travelled from Aden to Bombay, the letters to India were re-sorted into special bags to be despatched by the several mail trains which left the pier at Bombay immediately after the arrival of the steamer. Anyone who travelled in the P. & O. mail steamers of those days will recall the sea post office on board, where there were postal clerks and one could register



letters as at any post office. There is, therefore, no question as to the date when the letter was despatched from Bombay.

It will be seen from the reproduction that Mr. Mantri wrote on notepaper which had four pages. His letter, on light grey paper, covered only a part of the first page, and so left a small vacant space below. On that vacant space on the first page, and on the two succeeding pages, and on half of the last (fourth) page, there appears a letter in the well known K.H. script. The writing is in blue pencil, as was largely the case with letters in the K.H. script.

Dr. Besant at this time was in Europe. The address, 28 Albermarle Street was that of the London Headquarters, but not of her residence, which was near by at the house of Mr. and Mrs. Jacob Bright at 31 St. James's Place, London.

I

LETTER OF B. W. MANTRI

Kalbadevi

Bombay 22nd August

Dear Madam

I have long wished to see you, but somehow I have been so confused by many things I heard from several members of the Theosophical Society that I really do not understand what are really the tenets and beliefs of the Society. What form of Yoga do you recommend. I have long been interested in Yoga studies and I send you the "Panch Ratna Gitā" by Anandebai who is much advanced in this science. I wish you could see her. I am going to Kholapoor but hope to come back soon and pay my respects to you when you come back to India.

Yours respectfully

B. W. Mantri.

power "credulity breeds credulity and ends in hypocrisy" How few are they who can know anything about this. Are we to be perpetuated and made idols of.

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The intense desire of some to see Upadhyaya incarnate ~~Shona~~ has caused a misleading Mayavadi illusion. Upadhyaya has useful work to do on higher planes and cannot come again so soon. The J.S. must safely be ushered into the new century.

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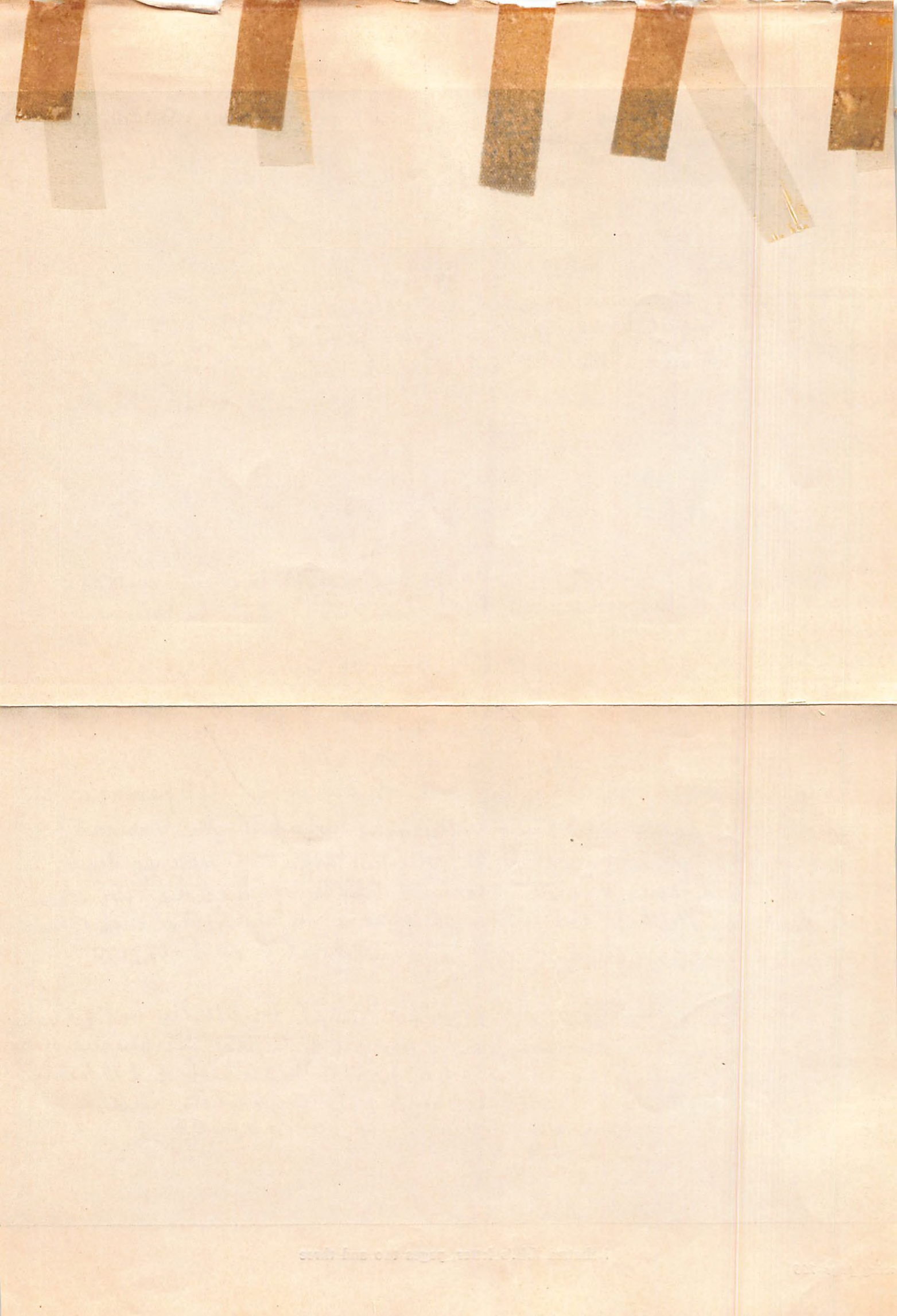
No one has a right to claim authority over a pupil or his conscience. Ask him not what he believes.

The course of intellectual advancement must be taken hold of and guided into spirituality. It cannot be forced into beliefs and emotional worship. The essence of the higher thoughts of the individuals in their collectivity must guide all action in the J.S. We never try to subject to ourselves the will of another. At favourable times we let loose elevating influences which strike various persons in various ways. It is the collective aspect of many such thoughts that come give the correct note of action. We show no favour. The best corrective of error is an honest and open-minded examination of all facts subjective and objective.

The cult about "Upadhyaya" must be silently but firmly put down. Let the devotion and service be to that Supreme Spirit alone of which each one is a part. Unceasingly and silently we work and the continual exposure to ourselves and the repetition of our names brings up a confused aura that hinders our work.

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II

LETTER OF K.H. TO ANNIE BESANT

A psychic and a prānāyāmist who has got confused by the vagaries of the members. The T.S. and its members are slowly manufacturing a creed. Says a Thibetan proverb "credulity breeds credulity and ends in hypocrisy." How few are they who can know anything about Us. Are we to be propitiated and made idols of The intense desire of some to see Upasika¹ reincarnate at once has raised a misleading Mayavic ideation. Upasika has useful work to do on higher planes and cannot come again so soon. The T.S. must safely be ushered into the new century. . . . No one has a right to claim authority over a pupil or his conscience. Ask him not what he believes. . . . The crest wave of intellectual advancement must be taken hold of and guided into Spirituality. It cannot be forced into beliefs and emotional worship. The essence of the higher thoughts of the members in their collectivity must guide all action in the T.S. . . . We never try to subject to ourselves the will of another. At favourable times we let loose elevating influences which strike various persons in various ways. It is the collective aspect of many such thoughts that can give the correct note of action. We show no favours. The best corrective of error is an honest and open-minded examination of all facts subjective and objective. . . . The cant about 'Masters' must be silently but firmly put down. Let the devotion and service be to that Supreme Spirit alone of which each one is a part. Namelessly and silently we work and the continual references to ourselves and the repetition of our names raises up a confused aura that hinders our work. . . . The T.S. was meant to be the corner stone of the future religions² of humanity. To accomplish this object those who lead must leave aside their weak predilections for the forms and ceremonies of any particular creed and show themselves to be true Theosophists both in inner thought and outward observance. The greatest of your trials is yet to come. We are watching over you but you must put forth all your strength.

K.H.

¹ Upāsikā, meaning "lay sister," was often the designation used by the Mahatmas for H.P.B.—C.J.

² In the process of photographing, the negative did not allow sufficient room to take in "ons" of the word "religions." The well-known sentence, "The Theosophical Society was chosen as the corner-stone, the foundation of the future religions of humanity" dates from 1881. It appears in a K.H. Letter to Mr. Sinnett, and is a sentence from a long statement which K. H. reports as "an abridged version of the view of the Chohan on the T.S. from his own words as given last night." (See Letter I, *Letters from the Masters of the Wisdom*, First Series.)

The K.H. letter which I reproduce speaks for itself. I do not propose commenting on the substance of the letter, which deals with the situation among Indian Theosophists thirty-seven years ago. Such comment is outside the scope of this article, which sets out to assert the significant fact that *nine years after Madame Blavatsky died*, a communication was received by Dr. Besant in the K.H. script. The thesis, therefore, that H.P.B. herself originated the Mahatma letters falls to the ground. Other explanations will have to be sought if critics desire to prove that the Mahatmas are a figment of her imagination.

I mentioned in the first announcement of this K.H. letter of 1900, which was made in THE THEOSOPHIST for December 1936, that I should necessarily be obliged to omit certain parts of the letter. Writing from Australia, I stated: "The letter is in my possession as her successor in the occult department of her work. On my return to India, I propose to reproduce such parts of it as I can, without infringing the trust of confidence

reposed in me by her regarding her occult life, which is referred to in the letter." The parts omitted are the blanks which appear in the reproduction. These omissions deal with certain private matters in Dr. Besant's life which are not the concern of the public. The fact for examination before all is that in 1900 there is a letter in the K.H. script.

I should like to mention in conclusion that there is one letter *addressed to H.P.B. herself from Mahatma K.H. in the blue script*. It is in my possession. I cannot publish it, as matters referred to in it allude to one person who is still living. In addition, of the many letters written by A. P. Sinnett to the Mahatmas, nine were sent to H.P.B. *for filing*. One bears several interlineatory remarks by K.H. in the blue script; six are marked: (1) "Read, show Henry and keep. K.H." (2) "To be kept at your office by Damodar. K.H." (3) "Keep these two letters, you may need them. K.H." (4) "H.P.B. Keep this, you will need it. K.H." (5) "Keep. K.H." (6) "Read and file with other letters. K.H." All these are with me.

Appendix

KLEIN & PEYERL,
Process-Block-Makers,
2/30 Mount Road,
Madras. 14th Feb. '37.

This is to certify that on February 10, 1937, to the order of Mr. C. Jinarajadasa, and in his presence, we photographed a letter which he brought. The letter consisted of an envelope and its enclosure. We took photographs both of the front and back of the envelope. The enclosure consisted of a sheet of grey paper folded in two. The first page contained writing in ink and at its bottom were four lines in

blue pencil. We photographed this page. The two inside pages contained blue pencil handwriting written across the page. The size of this page is $10\frac{3}{4}$ inches by $8\frac{1}{2}$ inches and contains 36 lines. The fourth page contains 13 lines in blue pencil followed by two initials.

Mr. Jinarajadasa instructed us to make half-tone blocks of these photographs which we took. Under his instructions we have blocked out from the photographs certain parts indicated by him before the blocks were made.

For Klein & Peyerl,
(Sgd.) W. PLETTNER,
Manager.

May 1937

WHITE LOTUS DAY

By ANNIE BESANT

May the Eighth is universally observed by Theosophists as a day of affectionate remembrance of workers in The Society who have passed over. White Lotus Day is the name which the President-Founder gave to it in "Executive Orders" published in this journal in May 1892, to commemorate the death of his great Co-Founder, H. P. Blavatsky, the year before. Though she did not suggest any particular form of observance, she regarded it as highly desirable that members should meet together on the anniversary of her death.¹

IT is an interesting and significant fact that on this 8th of May, all the world over men and women are recalling to mind those who have been labouring in The Theosophical Society, who have changed their place of labour from the physical to other planes, but who are still working for the same movement, still inspired by the same ideal.

A Universal Commemoration

Early this morning, as it would be to us, in far-off Burma, they began the celebration. Then, across the sea to India, Adyar will have made its own welcome to the day. And then, across that vast continent of India, these celebrations will have been found with the mark which ever accompanies such remembrances there, that thousands upon thousands of the poor will have been fed, fed in the name of H.P.B. and those who have la-

boured in the same cause. So it will have come onwards into Italy, Germany, Norway and Sweden, Holland and Belgium, and France, on to ourselves, and a few hours hence on the American continent similar celebrations will be taking place, until all round the world the cry has gone, and until in far-off Francisco, and far down to the South in Australasia, the same memories have been invoked, the same gratitude expressed. Naturally it is impossible, save by medium of written words, that the workers in one country too far off to meet face to face with others, can be known by name.

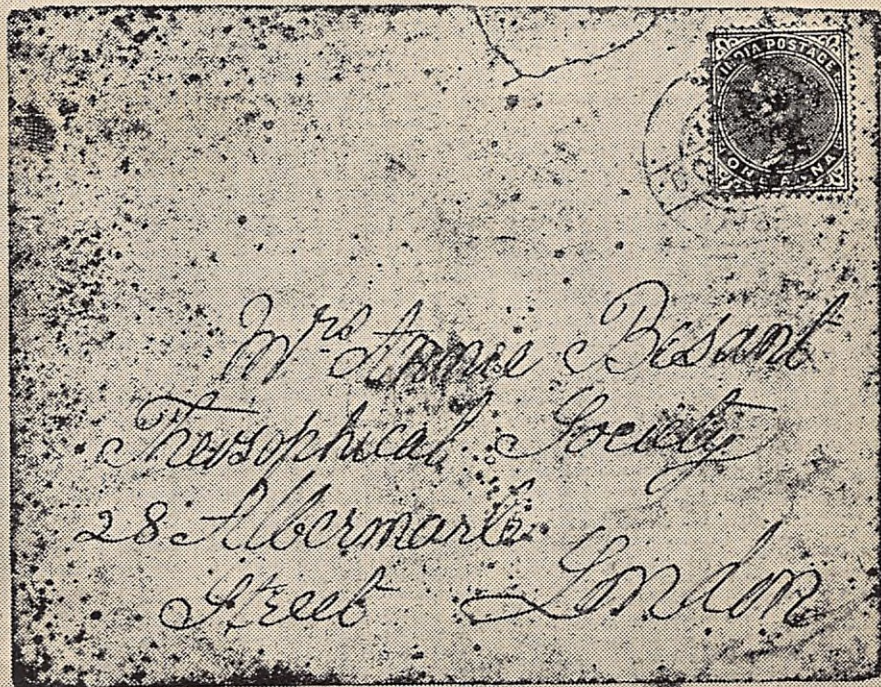
It would not, I think, add much to your knowledge if I mentioned many names of Indian workers. They would carry with them no meaning to your mind, although the name Tukaram Tatya you will probably remember because you have seen his name as the publisher of books in India. But it matters not that their names are not known, inasmuch as their work is

¹ Dr. Besant's Address was delivered in London in 1904 and has not before been published.

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The I. S. was meant
to be the cornerstone of the future, reality
of humanity. To accomplish this object
those who lead must leave aside their
weak predictions for the future and
commitment of any particular creed
and show themselves to be true theo-
-phists both in inner thought and
outward observance. The greatest of your
tasks is yet to come. We are watching over
you but you must put forth all your
strength.

K H



Mahatma K.H.'s letter, page four, and the envelope which contained it

living ; and rather than speak to you meaningless names I would speak of the two hundred and eighty branches of The Theosophical Society that now stretch from North to South and East to West of India ; I would show you rather their work than their names. You have there a growing movement of immense power, increasing rapidly year after year, inasmuch as some seven hundred new members joined us in the last year. And just as you see in a building the beauty of the building as a whole, to which every brick which is built into the walls adds its own quota of strength and of stability, so we see in the growth of the great movement in India the memory of the builders who builded and are building, and our heart goes out to them in other worlds and in this for the work that they are doing.

And so here in Europe where names themselves carry with them closer memory, we cannot but remember Piet Meuleman, the heart and life of the movement in Holland—brave, strong, loyal, devoted, working for the movement since she has gone away, as she worked for it while with us here. Nor can we forget here in England the name of Louisa Shaw of Harrogate ; nor may we forget, when glancing over at America, the name that Mr. Mead recalled, the name of W. Q. Judge, nor the name of Dr. Anderson who has left us rather recently, going after our brother Judge in his exit, but coming back into the movement once again and giving his later years as he gave his earlier, to the building up of The Society in America. He, too, on the other

side of what we call death, is working with even redoubled energy and vigour, and still working for his beloved West Coast, to which his heart was so closely wedded.

It seems almost invidious, however, to name many names, for one is sure to forget the names of so many who deserve to be remembered ; so we will only send abroad from our meeting here to those who have gone off this plane to the next a message of love which, without any names, will find its way to them and greet them on the other side, telling them that we show our love and gratitude most by working for the cause to which they gave their lives, hoping that we may so utilize the power that they can send over to us that the movement may be even stronger by their passing than by their being still amongst us. And to that memory of love and gratitude we also add a word of greeting to those who are on their way back to us again, seeking to find in new bodies in the physical world fresh opportunities of service, fresh work to do for Theosophy and for the world.

Let Us Now Praise H.P.B.

And from those scattered thoughts to many belonging to many lands, we come back to the centre of our celebration, to H. P. Blavatsky, to some of you necessarily a name rather than a living personality. But from every one of you who are wiser, happier, nobler because she lived and died, should go out a message of love and gratitude undying. For if you feel gratitude to the parents who have given you life ; if you give

love to the father and mother to whom you owe the body you wear, what gratitude and love, then, do you owe to her to whom you owe that birth into nobler possibilities which, without her, might not have been?

Sometimes I hear it said: "Why speak so much of H.P.B., we who did not know her?" Because, without her, this present movement would not be as it is today; because she was the chosen pioneer, the chosen bearer of the torch of light; because into her brave hands the Masters of Compassion and Wisdom placed the torch which was to enlighten the world, placed the banner which, wherever it flies, cries aloud, as it were, by the voice of the standard-bearer: "Here is the flag under which Wisdom may be found; here is the beginning of the Path which, trodden, will lead to peace, and service, and liberation." It is hers for all the years to come, to stand there holding the banner which shows the entrance to the Path; hers for all the centuries which lie before us to stand as the messenger who brought the message to the world. It matters not whether it has reached us through her lips as it reached many of us, or whether the message has come by written word or by tradition of her teaching, it is still the message that she was chosen to give, and therefore we owe undying gratitude and all the love that loyal hearts can give, to the one who opened for us the gateway to the Path to Light.

H.P.B.'s Monument

Truly has it been said that H.P.B. is the greatest of our

workers, and to me it was a most happy thought of her friend and secretary, George Mead, to put it as he put it to us today, that *The Stanzas of Dzyan* and *The Voice of the Silence*, with *The Secret Doctrine*, were the true answer to the report which struck her well-nigh to death. For truly no other answer could have been as effective, not a thousandth part as powerful in its effect on the world now and in all ages to come. The phenomena the most startling, the powers the most striking, the miracles (if we choose to call them so) the most dazzling, which she might have wrought when raised from her bed of death, would not have been one-thousandth part as strong and convincing as that book which stands as her monument for all time to come, and as the exquisite poetry and the marvellous spiritual life which well out from the *Book of the Golden Precepts* that she was commissioned to translate for the Few.

It is to those books of hers which serve as our guides and text-books in our studies, it is to those that she will owe her most undying fame. Only those who do not know can undervalue *The Secret Doctrine*; only those who do not study can think lightly of that wondrous book. And although I cannot for a moment pretend that I have a right to add much in the way of testimony to the value of *The Secret Doctrine*, this I can say, that in every study I have made, if I have found it clash with that book, I have re-made that study in order to see if I have not somewhere erred; and wherever, after long struggle, some new facts

seemed to emerge from the vast stores of nature, I have felt sure that the investigation was right and well carried on when I found it throw light on some obscurity. Each word we have been able to spell out of Nature's secrets has only increased our reverence for the wondrous sweep of H.P.B.'s knowledge, the strength of her grip, the profundity of her wisdom.

Not that for one moment I should dare to say that her book cannot contain mistakes, for she herself in closing it said it was sure to contain error. But it does not matter that here and there you may get error in detail, that here and there you may get blundering in the transferring to the lower plane knowledge that it is difficult here to clothe with words, if you find the whole book is instinctive with life, if you find great truths told there with a strength of grasp which never wavers, if you find the whole marvellous picture outlining before you the growth of a universe, and the growth of the worlds within it, and find it makes life intelligible and takes away all fear of death.

In the work she was privileged to do, where every power of brain, of mind, and of the higher bodies also was taxed in order to perform so gigantic a task, you must expect to find difficulty, obscurity, nay, occasional perplexity on the part of the seer herself. Enough if she was able to bring to us knowledge that none other in our time has brought, knowledge that you cannot parallel anywhere outside the mighty scriptures of the world. So great she was in the message she brought, so humble in the fashion of the

bringing; always referring back to the Great Ones who sent her, claiming only to tell what she had been taught; speaking only to make the world know a little of that which lay behind, waiting for fit students to investigate and unravel. And you may remember that in the beginning of *The Secret Doctrine* she quoted that famous passage: "I have brought a bouquet of flowers, nothing is mine except the string that binds them."

The President-Founder

Nor should we forget one who is still living with us, the President-Founder of The Society, Colonel Olcott. He worked hand in hand with H.P.B., organizing as she inspired, building up on the outer plane as she breathed in the soul upon the inner, shaping the body as she helped the soul to incarnate in that body, father of the form as she was mother of the life, working in a cause greater than that of The Society she built. One in a vast line of thinkers and of teachers, hers is the glory that she was not the first nor the last, that behind her stretches a spiritual ancestry and before her a long spiritual posterity.

Mr. Keightley truly said, in speaking of The Society, that it should be a microcosm of the world. And how marvellously has this Society grown since H.P.B. transferred her energies temporarily from this plane! How it has spread in every direction! How it has grown in variety and power! How more and more, we can see represented in it the many phases of human temperament, and of human thought! And the way in which we can best

show our devotion to her memory and our belief in her Teachers is in taking advantage of the opportunities which are thronging around us, and in making The Society what she dreamed it should be, the true leader of the Theosophical movement in the world.

The Glory of Theosophy

For Theosophy is a far vaster thing than a few doctrines picked out from ancient books. Theosophy is a far greater thing than that which we often speak of under the name, the teachings which are chosen out of the vast store of the Divine Wisdom. Theosophy means in the fullest sense of the word the Divine Wisdom out of which all Wisdom springs, not religions only, but all that is wise in the history of the race, through the whole of the nations over the surface of the globe. There is no Wisdom which is true Wisdom that is not a rill from that great source of the Divine Wisdom. Theosophy may claim as part of its manifestation every striving after light, as every manifestation of the light; every aspiration of the human spirit after the Divine, as well as the expressions of those strivings in the many religions of the world.

And it seems to me that the glory of The Theosophical Society lies in the fact that it has the marvellous privilege to stand as the pioneer of that vast Theosophical moment over the whole of the world which is seen not in The Society alone, but in every revival in every religion, in every philosophy, in every new discovery in every science; for all light comes from the Masters of Wisdom, and

it is not only in the one candlestick that we call The Theosophical Society. Nay, the justification of The Society is in the universality of the movement

Wherever, all the world over, mankind is finding its way towards light and truth, wherever you find an inspiration stirring which is helping the human race onwards towards its great consummation, there is one of the signs of the Theosophical movement. We see it in all the streams of thought that are changing the face of the intellectual world. We see it in the line along which modern science is going, rapidly crossing the borderland between the physical and astral planes, and discovering problems whose solution will take it far beyond the physical plane. We see the Theosophical movement in the greater spiritual life, in the increasing depth of spiritual aspiration in the churches and the religions all over the world. That is part of the great movement behind which stand the Masters of Wisdom, and this Society is only that through which the great life forces are passing out to the world at large. That is our function.

A Channel for Life Forces

Truly in our First Object are we called "a nucleus"; we are that and nothing more, a centre whence the life forces go forth, to organize a channel through which the life energies play, and if for a moment we forget our true function, to be a nucleus, to be a channel, and think that it is we only upon whom the blessing of the great Masters of Wisdom and Compassion rests, and that this

Society is great in itself and not in its work, then we shall block up the channel. For our power lies not in what we are ourselves, but in that which goes through us to the world, not in the mere growth in numbers of adherents of The Society, but in the spreading of the ideas that it lives to propagate, in the turning of men's hearts to the Divine, in the opening of their minds to the Wisdom.

So that it is well that on such a day as this, while we begin with the memory of a Founder, we should close with a feeling for the Movement. Vaster than anyone however great, deeper than any thought however splendid, loftier than any climbing upwards of any mind however inspired, is this great movement of which we are privileged to be the servants at the present time. No better *karma* for any human being than to come within the limits of this nucleus, than to make a fragment of the walls of this channel. But the privilege does not lie in our presence here, but in the life of the Masters which spreads out into the world, and this I have seen, I, who travel in country after country, and see the Movement in all parts of the world and in all continents: that wherever

this Theosophical Society goes there is new life, new power of thought, new energy and devotion, new service of humankind. It wins adherents within the limits of the Church, and that Church gains new life. It sends some of its children among the teachers of a philosophy and that philosophy begins to inspire the world. It finds its adherents amongst the children of Science, and those begin to lead the scientific world, and to throw out the thoughts that are gradually made firm, gradually substantiated by ever renewed experiment.

And my belief in The Society, my belief in the work, my belief in H.P.B., does not rest so much on the fact that I knew and loved her, does not rest so much on my knowledge even of that which lies beyond the physical, and of those great Masters whose servant I fain would be; my belief is founded most in the reality of the spiritual life which is breathing through every part of the world, and which I find follows The Theosophical Society wherever that Society goes. It proves itself a channel by the effects of the life that pours through it, as the Sun in heaven proves itself a life-giver by the light it pours down upon the world.

Perish The Theosophical Society rather than be ungrateful to H.P.B.—AN ELDER BROTHER.

A SYNTHESIS OF THEOSOPHICAL LAWS

BY GASTON POLAK

A synthetic representation of the laws which govern manifestation. With special comment on correspondences, cosmic and microcosmic, symbolized in the Hermetic axiom: "As above: so below"; and how this law is applied in Science and in Theosophy.

Ekam Sat Bahudha Vipra Ved-anti—"Reality is One, though the sages call it by divers names."

Thus says the *Rig Veda*. It is this idea, taken up by the Vedanta and all the monist philosophies, that we shall adopt to start with.

We can, therefore, suppose as the first Law:

The Law of Unity

1. *Behind an infinity of phenomena exists One reality only, One unique principle, absolute, source of all which is.*

But this One reality is, in itself, unknowable, unmanifested to our intellect. Here is effected the transition from monism to dualism, from the Advaita philosophy to the Sankhya. In all domains the One belongs to the unmanifested. To be made manifest, the One must of necessity become Two. This is true in the lowest as in the highest forms of Nature, as for example:

The magnetism in the magnet does not manifest its attraction or repulsion except by the opposition of a positive and a negative pole. An electric current is produced only under similar conditions.

In the egg, before impregnation, the potentialities are latent and dormant. To pass from this state to life, after impregnation, it is necessary that by the phenomenon called mitosis the mother cell divides into two cells. This division is preceded by that of the centrosome. Here also, life becomes manifest by the passage of one to two.

Similarly, in order to pass from a state of non-manifestation to a state of manifestation, the One absolute must divide itself into a duality. We usually name this duality "Spirit-Matter," but such nomenclature depends entirely on our limited point of view. The two poles are of equal value.

This passage from One to Two, does not, as yet, constitute the second Theosophical Law, for this duality shows itself in reality under three different aspects. Any object or all-consciousness, every objective or subjective phenomenon, necessarily occupies a certain place in space; it has necessarily a certain duration; and, finally, it shows itself to us with a certain degree of intensity.

Space, Time, Force, or Space Duration, Modality, are three limits within which are contained all that we perceive internally or externally. They resemble the three-sided prism through which the great white ray, sent forth by the One, breaks up and is refracted on the screen of nature.

There are thus three aspects of Duality :

Second Law : *Duality in Space, or Symmetry :*

Third Law : *Duality in Time, or Rhythm :*

Fourth Law : *Duality in Energy : Law of Action and Reaction—Karma.*

The Law of Duality

II. *Duality in Space, or Symmetry :*

The duality in Space plays an important rôle in Nature. We know that mineral crystals are divided into six classes, according to their more or less complex symmetrical formation. This symmetry may exist in relation to a plan ; a point (radial symmetry), or a straight line (axial symmetry).

Living creatures do not escape this Law ; the human body, for example, and the bodies of all mammals contain one right and one left half both approximately symmetrical in accordance with a median plane.

In other animals, for example the star-fish, the symmetry is radial.

From an occult point of view, Man is also symmetrical : the physical body constitutes the counterpart of the Will element or *Atman* : the emotions and passions are the reflection of the sentiment of

Unity, of Love, of *Buddhi* ; and, lastly, the intellect reflects pure reason, which rises towards the region of serene abstraction. These three groups of duality are united by *antahkarana*, the fugitive passage way which constitutes, at the same time, the centre of symmetry.

Men are grouped according to the dual aspects of temperamental opposites, which complete one another : the dreamer and the man of action, the feminine and the masculine, the imaginative and the thinker, the optimist and the pessimist, the irascible and the peaceful ; the calm and the agitated, and so on *ad infinitum*.

Tarde, the French philosopher, devoted a most interesting book to these questions entitled *Universal Opposites, An Essay on a Philosophy of Contraries*. In this book, he recalls that Aristotle had already treated of these dualisms. "He was so obsessed by the theory of opposites," says Tarde, "that he based a moral on it. Virtue is for him only a midway point 'between two opposing vices' : the just mean is his own invention.

Between the two sentiments of fear and excessive assurance, courage is the mid-way point.

Between prodigality and avarice—liberality.

Between irascibility and phlegm—gentleness.

Between flagrant exaggeration and disparaging extenuation—truth.

Between envious chagrin at the good fortune of others, and malicious enjoyment of their misfortune—justice.

Between antic, joking at all things, and rusticity, which jokes at nothing—kindness."

In all domains, one remarks how very true was the assertion of H. P. Blavatsky in *The Secret Doctrine*: "The Manifested Universe is pervaded by duality, which is, as it were, the very essence of its Ex-istence" as "Manifestation." (French Edition, vol. I, p. 44).

This duality is interesting also from the point of view of research and discovery. It suffices, at times, to transpose or to invert certain terms of a proposition recognized as true, in order to discover a new one. This principle has been employed in some of the most interesting chapters in Mathematics, i.e. in Projective or Positional Geometry, where, from theorems concerning points, one may deduce almost automatically other theorems covering straight lines or planes.

But this aspect of the law of duality is only one particular aspect of a more general law, that called the "Law of Correspondences," to which we will return later.

Up to the present we have only studied duality in its *static* aspect, in space. We must now speak of it in its *dynamic* aspect.

The Law of Rhythm

III. *Duality in Time, or Dynamic Duality.*

This is more easily termed the "Law of Rhythm." It is to this aspect that Madame Blavatsky alluded in the first volume of *The Secret Doctrine* (p. 45) as follows:

"The second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all depart-

ments of nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental Laws of the Universe."

This universality of rhythm has become infinitely more apparent since the recent discoveries of science. It manifests itself equally in the infinitely small as in the infinitely great, in the world of life as in that of matter.

The atom of the physicists was at first compared to a miniature solar system, with a positive electron in the centre, the sun of this system, and negative electrons gravitating around it, just as do the planets around the sun. This conception of Bohr's, without being entirely abandoned today, has been singularly broadened and "spiritualized," or, at least "energized," in the "Undulatory Mechanics" of Heisenberg and of De Broglie, where each atom is considered as a centre of radiation, a wave centre, that is to say a centre of rhythm.

From an occult point of view, such as is described by Dr. Besant and Bishop Leadbeater in *Occult Chemistry*, the physical atom is a complex organism, reducible, on the highest etheric sub-plane of the physical plane, into ultimate atoms. Each of these is an oval endowed with a movement of rhythmic pulsation, resembling the beating of a heart.

To sum up, matter is therefore only rhythm. And the energies themselves which animate this

matter, what are they? They, also, are rhythm.

Sound is a vibration, or, at least, sound transmits itself by means of a vibration, i.e. a rhythm of the air. Heat, light, electricity, are transmitted by vibrations, i.e. etheric rhythm. These vibrations are described as transversal, i.e. perpendicular to the ray. They are infinitely tiny, approximately one-millionth of a millimetre, but infinitely rapid, vibrating at the rate of trillions per second. Thanks to these short but excessively rapid vibrations, the luminous ray, for example, transmits itself at a speed of 300,000 kilometres per second, in a space which is practically infinite for us.

If we leave the atom, or the energy, for celestial spaces we again find rhythm, in the movement of rotation and that of progress of the earth round the sun, which is a pendulum-like movement. The earth approaches the sun with a gradually increasing speed until the perihelium is reached, it then recedes with gradually diminishing speed until it reaches the aphelium, and so on indefinitely, whilst the sun, with all its host of planets, moves, in its turn, towards the point in the sky known as the apex.

Rhythm in Man

If we pass now from the macrocosm to the microcosm, from the universe to man, we find in him an inextricable web of rhythms. The heart-beats, the peristaltic movements of the intestines, our successions of action and repose, sleep and waking, all is rhythm. And man is not only the physical body that we see. He is also the gener-

ator and receiver of quantities of emotional and mental energies which succeed one another following a well defined rhythm, different for each individual, and which, according to Theosophy, are transmitted by us to others and from others to us, by astral and mental vibrations, in the same way as material energies are transmitted, thanks to the vibrations of the ether of the physicists.

Lastly, the survival of our spiritual Ego is maintained by the majestic rhythm of our lives and our deaths alternately, throughout our successive incarnations.

The Law of Karma

IV. Duality in Energy, or Modality—Law of Action and Reaction (Karma).

It is scarcely necessary to insist on this law for the readers of this review, accustomed as they are to Theosophical terms. We may observe, however, that, looked upon as a law of retribution, or punishment, this is, from a static point of view, a special case of the well known principle in mechanics, of the equality of action and reaction, and, from the point of view of dynamics, a special case of the principle of the conservation of energy.

Nothing is lost—nothing is created. The sum total cannot change. Only the aspects and distribution of these energies change.

Every act committed, on whatever plane it may be, brings about a modification in the state of equilibrium of the whole and remains therefore committed for all time, and its repercussions may extend to infinity. Note the interesting

remark made by H. P. Blavatsky on this subject, in *The Secret Doctrine*, 3rd vol., p. 549 :

"H.P.B. remarked with regard to a tap made by a pencil on the table : 'By this time, it has affected the whole universe. The particle which has had its wear and tear destroys something which passes into something else. It is eternal in the Nidānas it produces.'"

Man is the complete product of what he has done, felt and thought in this life or in his previous lives. Without Karma, no progress is possible. Without Karma, no justice. Because of the Law of Karma our previous actions and thoughts gravitate around us and finish by becoming an integral part of us in the form of faculties. Thanks to the Law of Karma, a civilization, round, chain or manvantara passes to the succeeding civilization, round, chain or manvantara, the fruits of its acquired experience. Without Karma no universe can exist.

The first Law was that of Unity, the second, third and fourth, those of Plurality. The fifth, sixth and seventh, of which we will now speak, are those of the relation of the One with the Multiple. These relations may also be viewed from three different aspects ; these will no longer be those of Space, Time and Energy, but Action-Will, Love-Wisdom and Intelligence.

The Law of Evolution

V. Action-Will. Law of Evolution.

The One seeks to imprint its mark on the Multiple. This is the divine plan, "God's Plan, which is Evolution."

This evolution is possible only with the aid of the laws of causality

and rhythm. It is first a descending arc, in which the One breaks up and disperses more and more, forming thus an ever-varying multiplicity and complexity. Then when this division, and at the same time this descent into matter, has been carried as far as is necessary, the curve of evolution starts on its upward journey. Spirit then manifests more and more through the medium of matter. Cohesive energy gradually surmounts dispersive energy, and thus is the slow return to Unity.

Since the appearance of the Fifth Race, our world has already slightly passed the dead level, that is, the deepest point of contact with matter of this majestic journey, but how far we still are from seeing the results ! This formidable cycle is, of course, interpenetrated with minor cycles, rhythmic alternations, heights and depths, progress and regress, and it is these which sometimes make us doubt the reality of evolution, blinded as we are, often, by the momentary regression of one of these smaller cycles only. But the summit of each one of them is a little higher than that of the preceding summit, and the basic curve continues serenely its slow and imposing course.

The spiritual evolution of man, also, has its grand rhythm, its descending and ascending arc. The human soul evolves at first by descending into matter ; in the most varied experiences man seeks his pleasure in taking, in always taking. This is the process called "Procession" by Plotinus. Then comes the moment when at last man begins to understand that this incessant pursuit is in vain, that the joys thus acquired soon flee

from his grasp. Then begins the opposite process, that of the "Conversion" of Plotinus, where man seeks his joy in giving, in fleeing more and more the outside world; where man begins to aspire entirely towards the supreme Union from which he had fled hitherto.

These two arcs are given the Sanskrit names of *Pravritti Marga* and *Nivritti Marga*, the path which leads away, and the path which leads home. Naturally this slow and double evolution could never be possible without the aid of the Law of Karma, which decrees that there can be no effort without the fruit thereof, and also without the survival of the spiritual Ego through the succession of personal selves in the rhythm of the continuous round of births and deaths.

The Law of Sacrifice

Law No. 6. The Law of Sacrifice.

This evolution was only rendered possible by the sacrifice of the One, which first consented to limit itself, and thereafter to break itself into multiplicity. As the poet Iwan Gilkin has said in his "Prometheus":

Quand l'Un se fit plusieurs, il
déchira son être,
Et l'Unité, sous mille aspects, dut
disparaître ;
Mais ce n'est là qu'un rêve, et la
réalité
Unique, c'est toujours l'éternelle
Unité.

Or, roughly translated :

When the One became Many, its
being was riven,
And the One many-sided to dark-
ness was driven.

'Twas but fugitive dream, and the
Truth sempiternal
Resides in the One, and the One
is Eternal.

As Theosophy teaches us, this cosmic sacrifice of the Divine Unity in order to become manifest is threefold.

First, the descent and the dispersing of the One in non-differentiated matter, *pradhana*, in order to form atoms or differentiated matter.

Then a vibratory impulse into the matter thus brought into control, in order to create all living entities, forms and consciousness.

Lastly, to such of these consciousnesses as are sufficiently close to individualization, another divine stimulus, in order to make of men the future collaborators of God.

It is a fact that where there is creation, there is necessarily limitation and separation, that is to say, sacrifice on the part of the creator. To create is always to pass from the continuous to the discontinuous, from the moving to the unmoving, from the one to the multiple. To create a work of art, as for example a statue, is to imprison in matter a divine spark. To communicate a thought by speech or letter is to cause its descent from a higher plane in order to encase it in form, in words which necessarily stifle and fetter it.

But this sacrifice is joy, precisely because it is creative.

The Law of Correspondences

Law No. 7. Law of Correspondences.

Such multiplicity is merely apparent from the point of view of the Absolute, the One is the only

reality. If this is so, this Unity, this fundamental identity of all things must be marked by analogies, by correspondences amongst the different phenomena in Nature.

In the "Smaragdine Tablet" the following Hermetic explanation is given:

"Il est vrai sans mensonge, il est certain et très vrai, que ce qui est en haut est comme ce qui est en bas, que ce qui est en bas est comme ce qui est en haut, pour l'accomplissement du miracle de la chose unique."

H. P. Blavatsky, in *Isis Unveiled* (I, 507), gives the following version:

"What is below is like that which is above and what is above is similar to that which is below to accomplish the wonders of one thing."

It is this same idea which demonstrates the correspondence of the macrocosm or great universe and the microcosm or small universe, i.e. man.

This principle is of considerable importance from the point of view of intellectual study. When the solving of a certain given problem in research presents too great a difficulty, one can try a method of research along an easier line. Once the solution is found, it can be applied to the original problem, on condition that the key to such a transposition is known. This key varies in accordance with each correspondence, and this therefore is the great obstacle which has to be overcome.

Science has employed and still frequently avails itself of this method of research or of description of phenomena. A very interesting example is that of the

Infinitesimal Calculus, that marvellous instrument of investigation discovered by Newton and by Leibnitz. When a function, a curve, a surface, a phenomenon, are too complex to be studied globally at one and the same time, the Differential Calculus takes one infinitely small fraction of the whole in simplified order; then, by means of the Integral Calculus, one can pass from that simplified stage to the phenomenon in its integrality.

If Bohr has described the atom as a miniature solar system, whether this representation be true or erroneous, it is this obsession of the principle of correspondences which has compelled him to do so. It is easy to multiply these examples.

A World of Symbols

In Occultism, in Theosophy, this Hermetic law is naturally interpreted and applied in a different manner. We apply it mainly in the sense of the correspondence which exists between the material world and the spiritual, between man the microcosm and the universe the macrocosm, between physical man or his personality, and divine man or monad.

The whole of *The Secret Doctrine* is, in fact, nothing else than an assemblage of developments or correspondences of this kind. The last volume, especially, is almost entirely devoted to the correspondences existing between metals, days, planets, colours and sounds. The symbols of *The Secret Doctrine* show us in a concrete and practical example, a method which we can apply by means of thought in the world of the spirit.

The whole world is naught but symbols. Our physical body, our personality, are symbols of our spiritual reality. Individual man is the symbol of humanity, and vice versa.

Willst due die anderen erkennen ?
Such in dein eigenes Herz.

or roughly translated :

Wouldst thou understand others ?
Seek within thine own heart.

And as Baudelaire says :

La Nature est un temple, où de
vivants piliers
Laissent parfois sortir de confuses
paroles ;

L'homme y passe à travers des
forêts de symbols,
Qui l'observent avec des regards
familiers.

Or, freely translated :

Nature is a temple from whose
living pillars
At times escape confused words.
Man passes by, through a forest of
symbols
Which turn on him familiar glances.

To learn the Key and the Note
which will enable us to apply these
symbols to our own purification
and development, and above all, in
helping others and in our personal
relations, therein lies the true
secret of Occultism.

BEAUTIES OF LIFE

*Much Noise and a deep Unrest,
Sadness and Discord,
Is this in any way the final estimate of the whole ?
The Reality ?
Is it then so certain that Life is made up
of Four Absurdities ?
Is it not far more certain that Life is made up of
Four Beauties :
of Calmness, Joy, Harmony,
Rhythm—the truest Reality ?
And what of the expression of all this—Art ?
Must Pandemonium and Ugliness
ever stand for Strength ?
Must restlessness be made the Symbol of Life ?
Must a noisy and discordant Sadness spread
itself over the Loveliness of all ?*

GORDON CRAIG,
Isadora Duncan, Six Movement Designs.
Leipzig 1906.

"H. P. BLAVATSKY SAID"

By KATE SMITH (LONDON)

Should Theosophists give money for charity by direct contact and sympathy with those who need it, or through "other people's hands and organizations?" Mme. Blavatsky answers. She is also quoted for opinions, not sufficiently well known, on such questions as prayer, ceremonial and the Plan of Evolution.

IT may be well to remember that H. P. Blavatsky said not only certain things which may appear to disagree with more recent teachings, but also many things which very emphatically support more recent teachings. Indeed it is most remarkable how thoroughly the ground was prepared in her works for all that has been developed in Theosophical teaching since.

As an example, having justly scorned mere "mutual admiration" in *Lucifer* in 1889, she gives due weight to the opposite principle in *The Key to Theosophy*, 1890 ed., pp. 252-3. The question is asked: "What do you consider, then, to be the chief of these . . . Theosophical duties?" she replied:

"To rather sin through exaggerated praise than through too little appreciation of one's neighbour's efforts."

Spiritual Intercourse

On the subject of communication of the living with the disembodied spirit, we find in *The Key to Theosophy*, 1890 ed., p. 30: "In the case of purely *psychic and spiritual manifestations* we believe in the

intercommunication of the spirit of the living man with that of disembodied personalities."

And in a footnote on the same page she adds:

"If there is any spiritual attraction between the two *they can communicate*, as often occurs in dreams. . . . Hence, although there is hardly a human being whose Ego does not hold free intercourse, during the sleep of his body, with those whom it loved and lost; yet, on account of the positiveness and non-receptivity of its physical envelope and brain, no recollection, or a very dim, dream-like remembrance, lingers in the memory of the person once awake."

Here Mme. Blavatsky seems to authorize the idea that those who are asleep are usually in full communication with their recently dead, without any vast change in the generally accepted and promulgated teaching on the point.

Impersonal Service

If it is true that the recent teachings emphasize personal and ceremonial factors, we can find more than one indication in her published

works as to how she regarded these. In *The Key to Theosophy*, 1890 ed., pp. 244-5 :

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

The italics are Mme. Blavatsky's, in all these quotations. With regard to personal influence, she takes the trouble to quote from Plato's *Theages* a passage containing this idea :

"I made a proficiency when I associated with you, even if I was only in the same house, though not in the same room ; but more so, when I *was in the same room*. . . . and much more when I *looked at you*. . . . But I made by far the greatest proficiency when I sat near you and *touched you*." (*Isis Unveiled*, Vol. I, p. 131).

Indeed no one so effectively as Mme. Blavatsky expounds both personal service and the impersonal attitude.

Significance of Ceremonies

The same may be said regarding ceremony. While she speaks more

scathingly of "profitless ceremonial," no one shows more full and generous appreciation of the highest type of ceremony. Witness the following :

"Plato hints at a ceremony used in the Mysteries, during the performance of which the neophyte was taught that men are *in this life* in a kind of prison, and *taught how to escape from it temporarily*. As usual, the too learned translators disfigured this passage, partially because they *could not* understand it, and partially because they *would not*." (*Isis Unveiled*, I, 139, note).

Again, in *The Secret Doctrine*, Vol. I, p. 674 : "In the Greek and Latin Churches—which regard marriage as one of the sacraments—the officiating priest during the marriage ceremony represents the apex of the triangle ; the bride, its left feminine side, and the bridegroom the right side, while the base line is symbolized by the row of witnesses, the bridesmaids and best men. But behind the priest there is the Holy of Holies, with its mysterious containments and symbolic meaning, inside of which no one but the consecrated priests should enter. In the early days of Christianity the marriage ceremony was a mystery and a true symbol."

And in *Lucifer*, November 1887, in her article on "The Esoteric Character of the Gospels," p. 179, she said :

"The mystic meaning of the injunction : 'Verily I say unto you, except ye *eat the flesh* of the Son of Man and *drink his blood*, ye have not life in yourselves,' etc., can never be understood nor appreciated at its true *occult* value, except by those who hold some of the

seven keys, and yet care little for St. Peter."

In the December 1887 *Lucifer* we find Mme. Blavatsky saying: "The chief work, so far, of The Theosophical Society has been to revive in each religion its own animating spirit, by encouraging and helping inquiry into the true significance of its doctrines and observances. Theosophists know that the deeper one penetrates into the meaning of the dogmas and ceremonies of all religions, the greater becomes their apparent underlying similarity, until finally a perception of their fundamental unity is reached."

Spiritualizing Religion

So that, although Mme. Blavatsky said at one time: "The world needs no sectarian church . . .," we must give due weight to her statement, at another time and place, namely, in her editorial on the front page of *Lucifer*, December 1887: "It is precisely because Theosophy is not a religion, nor can for the multitude supply the place of a religion, that the success of The Society has been so great, not merely as regards its growing membership and extending influence, but also in respect to the performance of the work it has undertaken—the revival of spirituality in religion."

This revival of spirituality in religion has to be undertaken by those whose outlook and ideals, whose whole conscience, require them to remain within their religion, since little of this particular work can be done by those, and they are many, who have flung themselves outside all religions. Mme. Blavatsky all her life remained true

to her own religion, Buddhism, which she had admired in the Kalmuck Lamaist peasantry with whom she associated in childhood. In the first volume of *Lucifer*, her own magazine (p. 51), appears an obituary notice of a Kalmuck Lama, of whom she speaks very highly. *The Voice of the Silence*, her translation of which was almost the last of her life's work, is a Buddhist text.

The Power of Prayer

The question of response to prayer seems to be entirely a matter of individual practice and experience. There is no lack of human testimony in its favour. Yet some people have no gift of expression through prayer, do not know what prayer is. To those who have the ability "conviction comes, not through arguments, but through experiments," as she says in *Isis Unveiled*, Vol. I, p. 66:

"It was only when the theurgist desired *divine* help in spiritual and earthly matters that he sought direct communication through religious rites, with pure spiritual beings. With them, even those spirits who remain invisible and communicate with mortals through their awakened inner senses, as in clairvoyance, clairaudience and trance, could only be evoked *subjectively* and as a result of purity of life and prayer."

There is more than one hint of prayer in this first volume of *Isis Unveiled*, p. 600, particularly in the account of Hiouen-Thsang in the Cave of the Luminous Shadow of the Lord Buddha:

"It was not to 'professional magicians' that he resorted, but to the power of his own soul-invocation;

the dower of prayer, faith and contemplation.

"Hiouen-Thsang adds in his own diary, *See-yu-kee*, that it is only when man prays with sincere faith, and if he has received from above a hidden impression, that he sees the shadow clearly, but he cannot enjoy the sight for any length of time."

The Masters

Mme. Blavatsky's statements regarding the Masters are too long to quote. Nothing less than the whole of her writings concerning Them could give an adequate impression of her attitude. In everything she wrote she speaks of the Eastern Adepts, Sages of the Orient, Masters, of her being Their pupil, in her fugitive papers in *A Modern Panarion*, in the first pages of *Isis*, in articles in *Five Years of Theosophy*, in *The Theosophist*, in *Lucifer*, in her *Letters to A. P. Sinnett*, and in various letters and papers published elsewhere.

A careful reading of all these extracts, in date order as she wrote them, leaves a very clear idea of the Elder Brethren in the mind. When one adds to this her efforts to make a secret Society of The Theosophical Society in New York (*A Modern Panarion*, pp. 188-190) the institution of the Three Degrees in India, and all that she wrote in *Lucifer*, in her *Letters* and in *The Key to Theosophy* about the Esoteric School, one cannot but sympathize with her efforts to deal with the appalling obstructiveness of human nature.

The Logos

There is a hint about the mystery of the Manu as "the first Lawgiver,

almost a Divine Being," in her *Theosophical Glossary*. This mystery, together with the mystery of the Christ, and that of the Logos, all seem to hang upon one's conception of the *non-separateness* of the higher planes. In *The Secret Doctrine*, Vol. II, p. 585, she says: "The One, the original, had no *existence*, in the sense applied to it by mortal men."

But then, we ourselves, or those of us who aspire to ultimate Nirvana, hope eventually to attain that state in which we shall have no existence, in the sense applied to it by mortal men. So we ought to be able to form some conception, however imperfect, of a state of being which is also non-being:

"Our human reason, the emanation of our finite mind, is certainly incapable of comprehending a divine intelligence, an endless and infinite entity; and, according to strict logic, that which transcends our understanding and would remain thoroughly incomprehensible to our senses cannot exist for us; hence, it does *not* exist. So far finite reason agrees with science, and says 'There is no God.' But, on the other hand, our *Ego*, that which lives and thinks and feels independently of us in our mortal casket, does more than believe. It *knows* that there exists a God in nature, for the sole and invincible Artificer of all lives in us as we live in Him." (*Isis Unveiled*, Vol. I, p. 36).

"Our modern science acknowledges a Supreme Power, an Invisible Principle, but denies a Supreme Being, or Personal God. Logically, the difference between the two might be questioned; for

in this case *the Power and the Being are identical.*" (*Isis Unveiled*, Vol. I, p. 16).

The Plan

Nor is it very generally realized that Mme. Blavatsky often refers to the Plan. In her article on "The Lotus, as a Universal Symbol," in the first volume of *The Secret Doctrine*, p. 406, we read :

"At this stage of Action, the Demiurge is not yet the Architect.

Born in the Twilight of Action, he has yet to first perceive the Plan."

In *Isis Unveiled*, Vol. I, p. 62, she also writes :

"The plan of the structure to be erected is in the brain of the Architect, and reflects his will ; abstract as yet, from the instant of the conception it becomes concrete through these atoms which follow faithfully every line, point and figure traced in the imagination of the Divine Geometer."

A MESSAGE FOR GOODWILL DAY

Following is the text of the sixteenth Annual Message to be broadcast by the Children of Wales on May the 18th, calling all peoples to peace. From the first Peace Conference at the Hague in 1899, the 18th of May was observed as Peace Day, until in 1922 on this day the Welsh Children sent out to the world a Message of Goodwill, and as Goodwill Day it has since been known. Today the Welsh Message has a range of over seventy countries, all of which reply with Messages of their own, thus spreading over the world a network of potent peace thought. This year's Message reads :

BOYS AND GIRLS EVERYWHERE, WE, BOYS AND GIRLS OF WALES, SEND YOU ONCE AGAIN OUR MESSAGE OF HOPE AND GOOD CHEER.

IN A WORLD IN WHICH THERE IS SO MUCH STRIFE AND SO MUCH SUFFERING WE ARE GLAD TO THINK THAT, ON THIS GOODWILL DAY, GREETINGS ARE BEING SENT THROUGH THE AIR FROM CHILDREN TO CHILDREN. AND THAT OVER THE FIVE CONTINENTS AND ACROSS THE SEVEN SEAS YOUTH CALLS TO YOUTH THAT IT WANTS TO LIVE FOR PEACE.

WE ARE GLAD, ALSO, THAT IN SO MANY COUNTRIES FOREMOST MEN AND WOMEN, NOT YIELDING TO DESPAIR, ARE BIDDING PEOPLE IN ALL LANDS REBUILD THE WALLS OF PEACE. FAITH AND FIRM RESOLVE CAN DO IT. LET US SAY TO THE WHOLE WORLD IT MUST BE DONE.

AND ON THIS DAY, AND IN THIS NOTABLE YEAR, WE WOULD DEDICATE OURSELVES WITH YOU ALL TO THE SERVICE OF MANKIND.

SCIENCE HAS MADE US NEIGHBOURS: LET GOODWILL KEEP US FRIENDS,

THE WORLD FOUNDATION

By HENRY S. L. POLAK

The purpose of the World Foundation is to promote the idea and feeling of world unity—to enable the world to effect a gradual adjustment of conflicting and incoherent policies through an integrating principle which will reconcile them all. Hence Mr. Polak envisages its scope as falling within the first Object of The Theosophical Society, which is Brotherhood.

THEOSOPHISTS are often heard wondering why The Society appears to be making so little tangible advance towards the conversion of thoughtful people to its ideals. They often fail to realize that it is impossible to judge of the fruits of Theosophical teachings merely from immediate observation of the results of The Society's propaganda. The direct results may not always be easy to assess, and the ultimate consequences are often difficult to discern.

Moreover, it is our common failing, and especially a failing in those of us who tend to regard The Society as a church, its propaganda as a ritual, and its professors as the elect, that we are unable to realize that probably far more truly Theosophical work is done by organizations outside The Society than within it, and that there may be many more, and perhaps better, Theosophists amongst those who do not describe themselves as such, than The Society counts among its members.

An Influential Personnel

By way of illustration of the way in which Theosophical work

is being done by other than professed Theosophists—work of a practical character that should attract the whole-hearted support of our members, I want to deal briefly with a movement whose history is recent, but which may have—and I hope will have—far-reaching consequences.

It will be recalled that, a few years ago, under American inspiration, various conferences were convened in successive years at different Western European centres, for the promotion of peace through religion. A number of committees were set up, of which one of the principal was the Race Committee. Several of the members of this Committee came into very close touch with each other, and, apart altogether from the special task allotted to them, they exchanged ideas upon a number of related questions. In course of time, and after their report was submitted, they maintained contact and drew towards them other prominent personages having certain ideas in common. These they subsequently canvassed in various ways among themselves, tested them upon selected minds, and the product of

their discussions, which came to an end last summer, is now before the public in the form of a brochure entitled *The World Foundation*.

It is sponsored by Senor S. de Madariaga, its chief and most eloquent exponent, and by a small group of men of different nationalities, who form the Organizing Committee and the Advisory Council, and who include Lord Allen of Hurtwood, Sir Norman Angell, Mr. Arnold Forster, Professor M. J. Bonn, Professor G. Ferrero, Mr. W. E. Hocking, Mr. G. A. Johnston, Commander Stephen King-Hall, the Earl of Lytton, Herr Thomas Mann, M. F. Maurette, Professor Gilbert Murray, Mr. E. J. Phelan, M. Jules Romains, Sir Arthur Salter, Professor Arnold Toynbee, Dr. Ray Lyman Wilbur, and myself. As will be seen, the personnel of this group is, with (so far as I am aware) one exception, entirely non-Theosophical, but, as I shall hope to show, as nearly as possible in their own words, its purpose would readily fall within the scope of the first Object of The Theosophical Society.

Lack of World Unity

The sponsors of the World Foundation point out that the complex troubles from which the world is suffering today—economic, political, and social—have one root-cause, namely, that “the world has become a unit, but it is not yet governed as a unit, i.e. it is not governed at all. Sixty Governments are pursuing on the face of the earth sixty policies avowedly inconsistent. . . . Conflicting activities . . . on the part of

these sixty rival groups plunge the world into confusion and anarchy.” They remind us that nowadays “the notion of ‘far away country’ has been practically blotted out by the extraordinary progress in communications, both mental and physical, which has taken place during the last fifty years.”

But, they add, “whilst this is true on the plane of actual happenings, movements, tendencies, actions, and reactions, it is not true on the plane of deliberate and conscious intelligence. So that, while the world is one body, it is not one soul, one consciousness, one living and intelligent purpose. The grave crisis which the world is undergoing today is due to the disharmony between its inherent unity and the mental, moral, and emotional disunity which actually prevails in it. While the world community is a possibility, it is not yet a reality. To a certain extent it is already one market, albeit disorganized; one political community, albeit divided; and one public opinion, albeit misinformed and confused. But it is not able to reach a higher degree of organization and development because the men and nations that compose this world community do not yet realize its existence.”

Reconciling Differences

The authors of this survey of the world situation conclude that what is urgently needed is a “new power, a new impulse, at the service of the feeling and of the idea of world unity, so that gradually this feeling and this idea shall be developed in the leading men of the leading countries, and through them finally

permeate a sufficient number of people to put in world affairs the modicum of conscious co-ordination which they require."

They next proceed to offer a warning against a likely misunderstanding that world unity implies world uniformity. "When we observe," they continue, "the unity of the world we simultaneously observe its diversity. In asserting that the problem of the world lies in the intelligent organization of man's life on this planet, we imply that we recognize the difference in ways of thinking and living adopted by the several nations and races of the world as a natural consequence of their manner of being. We do not advocate any blotting out of racial differences, any disturbance of national or individual life. The differences due to climate, race, tradition, spontaneous inclinations, are inherent elements of diversity stronger than any deliberate purpose of reformers or dictators. They can neither be ignored nor repressed. All that is claimed is that, diverse as they are, they are not incompatible, and that variegated as they are, they are not inharmonious; that, on the contrary, the need of the times is a new way of looking at all these differences in order that world problems may be considered, not from the point of view of any one of these nations or races to the prejudice of the others, but from the point of view of their inherent harmony; and thus the world may be able to effect a *gradual* adjustment of conflicting and incoherent policies through an integrating principle which will reconcile them all."

Changing People's Outlook

The authors of the brochure recognize clearly that the change required is essentially a moral and a mental one, and that the means of achieving it must be to a large extent moral and educational in character. They realize from the beginning that "no fundamental progress can be expected in the policy and organization of Governments without progress as important being achieved in the outlook of peoples."

At the same time, they appreciate that this task is no new one and that they are not alone in realizing its urgency. On the contrary, they are aware that "the essential unity of the world, the community of mankind, has for centuries past been perceived, though locally, fitfully, imperfectly. And today, in the more closely-knit world which modern science and communications have made for us, its inherent unity is realized more and more widely, and many organizations and individuals are directly and indirectly working towards this end."

They point to the warnings of the ablest statesmen in the world as to the fatal consequences of continued insistence on old doctrines of national sovereignty and to the compelling need of evolution towards a world system adequately equipped for dealing with world questions; and they remind us that some of the greatest scientists and artists have shown by their example that "art and science should serve the whole human commonwealth rather than rival tribes."

Next, they recognize what is being done by unofficial organizations,

both religious and secular, already in existence to promote a consciousness of world unity. As an illustration, they recall that "the Churches also have been helping to spread recognition of the truth that there are certain elementary human rights due to the whole brotherhood of man without distinction of race, creed or sex, and drawing attention to certain loyalties other than, and by no means incompatible with, the loyalty due to the State." The very language of this passage reminds us irresistibly of the first Object of our Society.

The League Is Not Enough

As was to be expected of a group of men, several of whom, either as present or former officials of or as delegates to the League of Nations, the International Labour Office, or one or other of the ancillary Commissions or organizations, they pay a noble tribute to the League, both for what was hoped of it and for what it has, in fact, achieved. "Loyal fulfilment of the Covenant," they urge, "does imply a much further advance towards effective management of world affairs in the interest of the whole community of member States than is commonly recognized by the League's more impatient critics. The working of the League and of the bodies associated with it has made possible the development of the conception of loyalty to the world community, implying an obligation to respect and preserve certain agreed rules of collective behaviour for the preservation of justice and peace."

But the writers are agreed that this is not enough, and that so long

as the conception of world unity is still weak and the organs of effective world management are still uncreated, it is difficult for any government to rise above a purely self-regarding national point of view.

Fostering the World Spirit

Since, therefore, the Government spokesmen who meet at Geneva are not equipped to conduct the business of the world in the sole interests of a consciously unified community; since there is as yet no system which would fulfil for the world as a whole something similar to the rôle which central governments fulfil in federal States; and since, moreover, such a system cannot be merely set up, but must be evolved by a kind of natural historical process; the authors are convinced that the progress of such evolution is dependent upon the progress of the consciousness of unity in the world, the fostering of which they hold to be a pressing need of our day.

"In the service of this high purpose," they declare, "we propose to enlist a group of men endowed with experience of world affairs and in a position to spread the new idea throughout the world"; and this they propose to attempt by the establishment of a special organization, unofficial in character and free from national fetters, which they describe as the "World Foundation." Its aim will be "to promote the idea and the feeling of world unity among people of all national communities in order to prepare the way for a system of world management supported by an informed public opinion. . . . The Foundation . . . will

endeavour constantly to rebuild the sense of world unity which provincialism, local interests, national short-sightedness, and traditional prejudices tend to destroy.

The Foundation must be open to all the possibilities of development which its original and forthcoming funds may allow. No legitimate means of educating people's minds should be excluded from its possible activities. The choice of the best and most effective methods of attaining its aims must be left to the knowledge and wisdom of its leaders."

Urgent Work for Theosophists

The authors justify the creation of yet a new organization on the ground that there exists no agency qualified to perform the specific task of fostering the world-spirit, starting from the right end, namely, the conception of world unity, and using the central conception to throw new light on the problem in hand; whilst using and being used by existing organizations so far as this can usefully be done. And they further justify the setting up of

the World Foundation at the present time on the ground of urgency and because "the enterprise here advocated cannot be begun too soon, since it has a bearing upon all the major troubles of our time. Unless the more distant objectives of policy are rightly chosen, the immediate steps will not be soundly judged." I am reminded of a statement made to me many years ago by Mahatma Gandhi: "Fix your standards right; sooner or later you will learn to conform to them."

So the members of this group announce their belief that the Foundation should be launched without delay. Accordingly, they set out a draft constitution, a scheme of activities and organization, a tentative budget, and a method of propaganda. Into the details of these it is at present unnecessary to go. My object is served by setting out the main scheme, its purpose, and its method. I venture to recommend it, as a piece of the most urgent practical Theosophy, to my fellow-members to whom action is dear and who can so best achieve Self-realization.

Internationally mutual understanding is better than instrumentalities that might become scraps of paper.
—KOJIRO INOUE, Japanese Consul-General,

OUR GREAT TASK IN ART

By JAMES S. PERKINS, JR.

Art is aimlessly searching for a master philosophy to serve, intuitively aware that its true purpose is achieved only when it is illuminating man's pathway to divinity. When Art is wedded to Theosophy, the material aspect of civilized life will become more beautiful and meaningful. Artist-Theosophists will throw new light on the Path of Liberation, and Art will enrich the testimony of Theosophy before the world.

I have found great freedom through Art.

I have found greater freedom through Theosophy.

No Theosophist should be without Art.

No artist should be without Theosophy.

No child should be without both.

IT is with these realizations in mind that I approach our task in Art. The problem may be very simply stated. It is to bring Theosophy and Art together, giving to Art a great universal philosophy, and to Theosophy a mode of expression through beauty. One is aware of the chasm that exists between western Art and anything approaching a universal philosophy. The search for philosophy that is apparent in such movements as Primitivism, Naturalism, Sur-Realism, are the blind and groping offshoots of that vigorous school of Impressionists, who in the later part of the nineteenth century rebelled against the fossilized, academic tradition surviving from the great masters of the Renaissance.

From the evolutionary point of view the purpose of these movements would appear to be the breaking up of all the forms and traditions of the academic schools, in order that Art may ascend to freer realms of expression. If such is the case, then in the various movements of Modern Art we should be able to discern some fundamental direction gradually being defined. It appears to me that the search is for *true spontaneity*—a direct expression of intuition, hence a new approach to the understanding and expression of life through Art.

Primitivism, for instance, states: "The art of a child is Art, quite as much as that of Michelangelo." Is this not a blind search for spontaneity—a direct translation from intuition to expression? So far, however, this search has produced a great deal of confusion of the understanding, chaos of the emotions, and something of a cult of the ugly.

What is the difficulty? In the light of Theosophy we see that the realms of the intuition, which

are the source of true spontaneity of action, cannot be fully opened to expression when the channel of that expression—the personality—perverts the stream by *impure* living. It is here that Theosophy extends a message to the artists of western civilization. We may define "purity" as a matter of equilibrium, or harmony with the source of our being. The study of Theosophy reveals that man's equipment consists of several bodies simultaneously functioning, and that the balancing and attuning of these bodies with the source of life is a rare achievement. Consciousness, fastening in one body or another, moves through excesses from one disharmony to another. Mental pride, or prejudice, emotional passion or lust, and the appetites of the flesh usually throw the bodies out of alignment. When, on the other hand, an equilibrium is achieved, momentarily, man is free and universal. In so far as he may maintain this harmony or "purity" he remains free. The artist is in a position to experience this freedom, for intuition, alone, is the means by which we may approach and recognize the source of life, and its harmony.

An artist receives his impressions through a cultivated sensuousness. It is by means of ear, or eye, or touch, that he enters into the life of the subject that inspires him. He "feels" into his painting the mass and texture of an object; he "senses" the harmony or rhythm, and the life qualities such as gaiety or gloom that are present. With this power of "genius" he interprets life. This experience of *oneness* is in reality the opening of a

doorway into the intuitional world, where he is momentarily aware of inspirations and great ideas flashing through his consciousness, showering down into his mental world sparks that become the thought-forms which he visualizes. These magnetically collect appropriate astral or emotional matter about them, thus becoming the motive of expression on the physical plane.

If the artist is a purified personality he will be aware not only of great inspirations and flashes of ideas but of *aspirations* (the urge to harmony) as well, and the sparks that shower into his mental world will be thought-forms of a high and universal order. The emotions will be composed of the purest astral matter, and the work of art resulting will be of an inspirational and universal character—a pure and beautiful reflection of life.

If the artist lives an impure life, given to excesses, his thought-forms or visualizations will be of a lower, or personal order, regardless of how wonderful the intuitional flash in his consciousness has been, and the emotional impulses will be coarse in character, resulting in a relative lack of significance in his work, and a tendency towards ugliness on the physical plane. Among artists today this is very much the case, and in much of the modernistic Art one perceives that the influences are chiefly of a lower mental and astral variety rather than the exalted and truly intuitional.

Our great task as Theosophists is to bring to the artists of the West a knowledge of the constitution of man, and of the universe, that he may understand the realms with

which he deals, and therefore the fundamental need of continuous awareness and purity, if he is to attain to that spontaneity which truly reveals life's meaning through Art, and toward which he is blindly groping.

The life of the artist is pure when every act is harmonious and truly intuitional. No periods of deep depression replace his steady creative joy and inspiration. When the artist lives impurely, except in his moments of inspiration, his acts are inharmonious and due to impulse rather than to intuition. Consequently he has moments of high inspiration followed by periods of depression, to avoid which he often works at an ever more nerve-racking intensity, or turns to dissipation. His unhappiness takes on an aspect of cynicism, frustration and disillusionment. Art is no longer wedded to great philosophy, and the individual artists are left to themselves, to search out their own philosophy in an unkind, mechanical world that holds little inspiration for them.

This brings us to the task of the artist who has found Theosophy.

Our Task as Artists in the Theosophical Society

In every great civilization Art has served the masses of mankind with a vivid approach to the understanding of the religion and philosophy of that civilization. In Europe during the Middle Ages the artists, through their pictorial representation, gave to the masses of men much of the objective beauty of concept that existed in Medieval Christianity. Art served as a supplementary pathway along

which they arrived at an understanding of their relationship to life. In Greece this was still more the case when artists pictured in beautiful forms the symbols of the Lesser Mysteries, teaching the masses the concepts which established their relationship with life.

During the Renaissance, however, the astronomers and various branches of scientists began breaking up the false conceptions that dogmatic religion was erecting about the thought of western civilization. Philosophy and religion have not yet recovered from the devastating onslaughts of science and experience. That recovery will come, of course, through a synthesizing philosophy. Meanwhile Art, having deserted the service of dogmatism, wanders along by-paths of exhibitionism, searching aimlessly for a new master philosophy to serve, intuitionally aware that its true purpose is achieved only when it is illuminating man's pathway to divinity.

When we imagine the artist who has had the privilege of contacting the Ancient Wisdom, who has found in Theosophy that synthesizing philosophy so needed, we see the possibility of there being once again great artist-philosophers who may present in prophecy and concept man's relation to the universe in this new age.

It is possible to picture the effect of this movement on material civilization. The commercial artists, who design the forms of our motor cars, clothing, kitchen-ware, houses, utensils, and, in short, all the manufactured articles of civilization, find a large part of their inspiration in the technique and

concepts of the so-called "fine" artists, or votaries of Art. When the artists are involved in sweet and pallid decorative art, civilization is plagued with the rococo in design, and when the artists "go modern" we sit in modernistic chairs and live in modernistic houses. Pursuing this idea, we are enabled to conceive that the material aspect of civilized life may become more beautiful and meaningful when Art is wedded to a universal philosophy.

Thus we may look at the matter objectively. There is, further, the subjective experience of Art as a way of life. The Artist-Theosophist knows that all life seeks, not only momentary liberation, but ultimate union with the Eternal as well. Theosophy has brought to light the ways or paths travelled by those who seek this ultimate liberation. The way of Art has yet to be fully revealed. The ex-

perience of Artist-Theosophists will bring forth new light upon the subject. Undoubtedly it will do much to free the stunted and stuffy ideas that surrounded the conception of the Path of Liberation. An increasing verve and *élan*—especially mental—together with a richer, profounder understanding, should be noticeable in Theosophists generally as the influence of this new tide is felt in the hearts of all. Art will enrich the testimony of Theosophy before the world.

With these ideas in mind one becomes enthusiastic over the possibility of there being a centre in the world where the streams of Art and Theosophy may meet and blend. Such a centre, created by Theosophists, may become a tremendous force enabling us to help forward our dream of lifting the course of a whole civilization.

BREATH OF GOD

*Blow, Breath of God,
Down the mountain, o'er the sea,
Bearing on Your broad wings
The angelic Herald of the King of Kings
Trumpeting the deathless, soundless, royal Doxology.*

*Blow, Breath of God!
Attune my heart's unceasing beat,
As metronome to melody,
To synchronize the eternal psalmody
And lift my breath, in rhythmic aspiration to His Feet.*

KATHARINE CONDER.

NEW EVIDENCE FOR ATLANTIS

By V. WALLACE SLATER

A review of "The Atlantean Continent," by H. E. Forrest, second revised edition, with comments on its influence on, and corroboration of Theosophical thought.

Scientific Evidence by H. E. Forrest

THE subject of an Atlantean continent rising out of the Atlantic and later sinking beneath the ocean is treated by H. E. Forrest under three headings. The first part states the main thesis; the second part gives considerable detail, very well documented, to prove the thesis when applied to different regions of America and Europe. Taking region by region, such as Norfolk, the Pennines, Scandinavia, Greenland, the Faroes, etc., he shows that in every instance the evidence of glaciation (striae, boulder carrying and glacial drift) point to the same conclusion—an Atlantean continent.

In part three Mr. Forrest considers the flora and fauna of America, Europe, and the Islands of the Atlantic, and again with very great detail and considerable documentation, he proves that his thesis finds support in biology.

The main argument for an Atlantean continent and the deduction of what that continent was like, are based on the records left by the Ice Age on the continents of Europe and America, and on the bed of the Atlantic Ocean. The Scottish Highlands were glaciated

to a height of 3,000 feet. Further, the direction of glaciation in the British Isles and Europe was generally from north-west to south-east. This means that an ice field flowed over Scotland at a depth of at least 3,000 feet, leaving uncovered that part of the Highlands which was over 3,000 feet.¹ This ice field has been explained by some glacialists as being due to a great polar ice cap. Forrest points out that this cannot have been the case. "An ice sheet *can only form on land, and it will not move unless it descends from a height.* Now the greater part of the North Polar region is water and this only produces floating ice." (p. 219). Thus the source of the ice field must have been high land and its path must have been continuous land or over a very shallow sea.

On the ground level the flowing ice may go uphill, just as the bed of a river may have undulations which make the water rise and fall, but the *top* of the ice field must have a general fall in the direction of flow as does the *surface* of a river. At the present time there is

¹ The ice did not surmount the Highlands which later had an ice cap and ice field of their own.

no land to the north-west of Europe sufficiently high to have produced a flood of ice 3,000 feet deep in Scotland. On the contrary the ocean north-west of Scotland is of considerable depth, between 6,000 and 12,000 feet. Had the Atlantic Ocean been in existence at the time of the Ice Age, it would have broken up the ice field into icebergs before it reached Scotland. On these lines the author argues that at the time of the Ice Age the ocean in the Arctic part of the North Atlantic must have been either very shallow, or dry land, and that there must have been mountains of sufficient height to cause the sheet to flow with the necessary push to carry boulders *up* the Scottish Highlands.

As "between the British Isles and the Faroes-Rockall platform there is sea from 1,000 to 2,000 fathoms deep, and if there was continuous land from Britain to Iceland and Greenland during the Ice Age, the whole region must have stood between 6,000 and 12,000 feet higher than at present." Further, as Europe has been shown by the evidence of flora and fauna to have been linked with America, then the entire area must have been 12,000 feet higher.

Forrest summarizes the results: "If in Pleistocene times the entire area stood 12,000 feet higher than at present, the Atlantean Alps (Forrest's name for the high mountains in the north of the Atlantean continent) would attain a height of

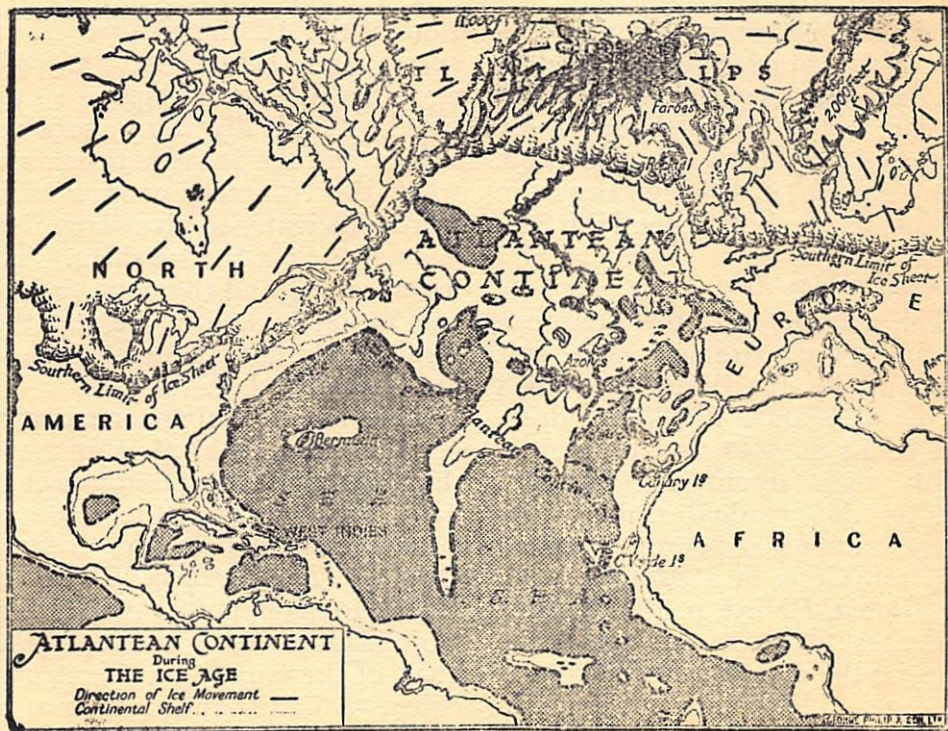


Fig. 1 (from Forrest's book)

17,000 feet in Iceland, 16,500 feet in Spitzbergen, 15,000 feet in the Faroes and 12,000 feet at Rockall, while the entire range would be from 3,000 to 8,000 feet above sea level." (p. 42).

Assuming that the Arctic part of the North Atlantic was 12,000 feet higher, the tropical part of the North Atlantic 9,000 feet higher and Scandinavia 4,000 feet lower, Forrest produces a map of what the Atlantean continent would have been like at the beginning of the Ice Age. With his kind permission we reproduce this map in Fig. 1.

It should be noted that Forrest has reversed the directions of flow worked out by glacialists during the last hundred years. Many modern glacialists will not accept Forrest's theory, because they claim that the Scottish Highlands supplied the necessary gravitational potential. Forrest, however, does not deny that the Highlands had an ice cap, but he claims that this only produced a secondary glaciation. For example, it deflected the main Atlantean ice sheet in the Irish Sea.

Date of the Ice Age

The subsidence of the Atlantean continent was extremely slow—this is shown by the Bermudas, which are coral islands 12,000 feet deep, and corals do not exist at a greater depth than about 30 fathoms. Taking this gradual sinking into account and using figures computed by Prof. Cook in 1892 (*Man and the Glacial Period*, p. 196) Forrest estimates 600,000 years ago as the time for the *maximum* of the Great Ice Age. He points out that this must not be taken too literally as the rate of subsidence has probably

varied from time to time. The occultists' date for the first catastrophe is 850,000 years ago, so we are presumably concerned with the condition of Atlantis *after* that catastrophe.

Forrest argues that the Atlantean Alps were not only the *source* of the ice sheet but also the *cause* of the Ice Age. The fact of the Atlantean Alps being snow-bound would produce a snow cap of great vastness (not a polar ice cap), and there were no warm ocean currents to modify the climate, because there was land where the present Atlantic ocean flows. Thus the Ice Age would last as long as the Atlantean Alps existed, or as long as they were of sufficient height to form an ice sheet. Forrest says that the Ice Age came on gradually, and this was due to the elevation of the Atlantean Alps. Thus some time before 600,000 years ago the Atlantean Alps were uplifted. Gradually they subsided again, and the Ice Age terminated when the Atlantean continent had sunk sufficiently to give water deep enough to float the ice sheet. The ice sheet beyond the point of fracture would cease to move, and thus would end the Atlantean phase of the Great Ice Age.

This is interesting confirmation of the Theosophical statements that "the continent of Lemuria gradually broke up and there formed a new continent in the Atlantic Ocean." (*The Earth and Its Cycles*, E. W. Preston, p. 80.) Also: "The periodical sinking and reappearance of the mighty continents now called Atlantis and Lemuria by modern writers, is no fiction." *The Secret Doctrine*, vol. 2, p. 340.

The figure 600,000 is based on a not very modern authority (Cook, 1892). Later authorities give 400,000 and 1,000,000, while some still retain 600,000. Any conclusions in this article based on 600,000 must therefore be taken with due reserve.

Theosophical Maps of Atlantis

It is proposed to consider two Theosophical maps, both taken from *The Story of Atlantis* (W. Scott-Elliott), but only showing the relevant area. These maps were published for the first time by Scott-Elliott in 1896. In *First Principles of Theosophy*, C. Jina-

rajadasa states that they were drawn by C. W. Leadbeater. It is possible that Scott-Elliott's wife, who was clairvoyant, made the first investigation and that her results were confirmed by C. W. Leadbeater. In any case A. P. Sinnett, in his preface to the book, makes it clear that "more than one qualified person has been engaged on the investigation." Fig. 2 (Map No. 1 of *The Story of Atlantis*) shows Atlantis at its prime between 1,000,000 and 850,000 years ago. If the above date of 600,000 years is only approximately correct, Fig. 2 is pre-glacial. (See also *The Earth and Its Cycles*, pp. 92-3.)

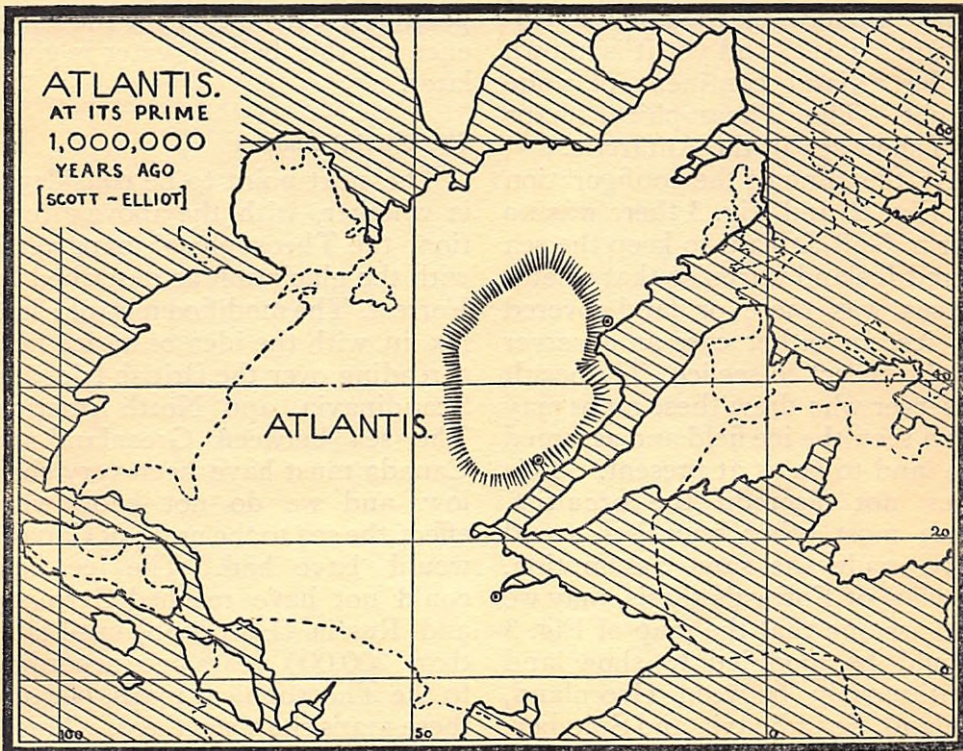


Fig. 2

Fig. 3 shows Atlantis between the first catastrophe (850,000 years ago) and the second catastrophe (200,000 years ago). Fig. 3 should be compared with Forrest's map (Fig. 1). The first point which strikes us is that the Theosophical map does not show enough land in the Arctic region of the Atlantic, especially around Iceland. Greenland, Iceland and Spitzbergen are shown practically as they are today. A study of other maps published by Scott-Elliot in *Atlantis* (1896) and *The Lost Lemuria* (1904) shows that Greenland, Iceland and Spitzbergen have hardly altered throughout the whole period from 10 million years ago to now. We are led to wonder whether this is purposeful or accidental. For instance, many modern maps show the Antarctic as sea, and yet it is known to be a land continent of some height. The Theosophical maps also show sea in the Antarctic.

At the time of the configuration in Fig. 2 and Fig. 3 there was no warm Gulf Stream to keep the sea round Iceland warm, so that whether sea was there or land covered by ice, in either case an observer might expect to see ice. The occult observer who drew these maps may have seen the ice field and assumed the land to be as at present. This does not discredit the occultist, since most other scientists would have made the same assumption. In view of Forrest's thesis, may we not assume that the map of Fig. 3 should be modified to show land continuously between Greenland, Iceland, Scandinavia and Spitzbergen north of Forrest's ice line? This does not upset Theosophical theories about the Hyperborean conti-

nent (Second Root-Race) which was in the North Polar region. It means merely that the amount of land left was somewhat more than the maps had shown.

Forrest's map shows land continuous from the Atlantean Alps to the inhabitable part of the Atlantean continent, although his theory of glaciation does not necessarily require land south of his ice line. The ice line is farther north over Atlantis than in America or Europe. Is this because there was sea north of the Theosophical Atlantis? If this was so, then Forrest's Atlantean Alps were not on the Theosophical Atlantis but on land north of Atlantis and separated by sea. The Theosophical map, Fig. 3, shows sea north of Atlantis. Another possible confirmation for the existence of this belt of water is given later.

The Glacial Epochs

The next point to be considered is whether, with the above alteration, the Theosophical maps agree with the glaciation as described by Forrest. The modified map of Fig. 3 fits in with the idea of an ice field spreading over the British Isles and Scandinavia, and North America. The sea between Greenland and Canada must have been very shallow, and we do not know what effect the sea to the north of Canada would have had. The ice field could not have reached Germany and Russia (European) until later than 200,000 years ago, according to the Theosophical maps, because these maps show sea there. This is not unreasonable, as Forrest points out (p. 31) that the first phase of the ice sheet passed down the *western*

side of Scandinavia. It was the second phase ice sheet which glaciated the whole of North-West Europe.

In comparing Fig. 2 and Fig. 3, the uplift of Scandinavia is noted with interest as being in agreement with Forrest's conclusions. This uplift undoubtedly continued after the first catastrophe until almost recent times.

The suggestion is put forward tentatively that it was the catastrophe of 850,000 years ago which produced the conditions for the Ice Age. Scott-Elliott gives two glacial epochs, one about 3,000,000 years ago and the other about 850,000 years ago. In this article the term Ice Age refers to the second of

these epochs. As far as the land surface near Iceland was concerned the conditions were probably ready 1,000,000 years ago (Fig. 2), but the sea over Europe, Siberia and Canada delayed the formation of ice to any great extent. With the upheaval 850,000 years ago, the reduction of sea surface in the Northern Hemisphere, accompanied most probably by a further uplift of the land near Iceland, produced the necessary conditions for the ice sheet to form and to flow. Thus the Theosophical maps, especially Fig. 3, are in accord with the latest scientific discoveries regarding glaciation, provided the slight modification suggested above is made.

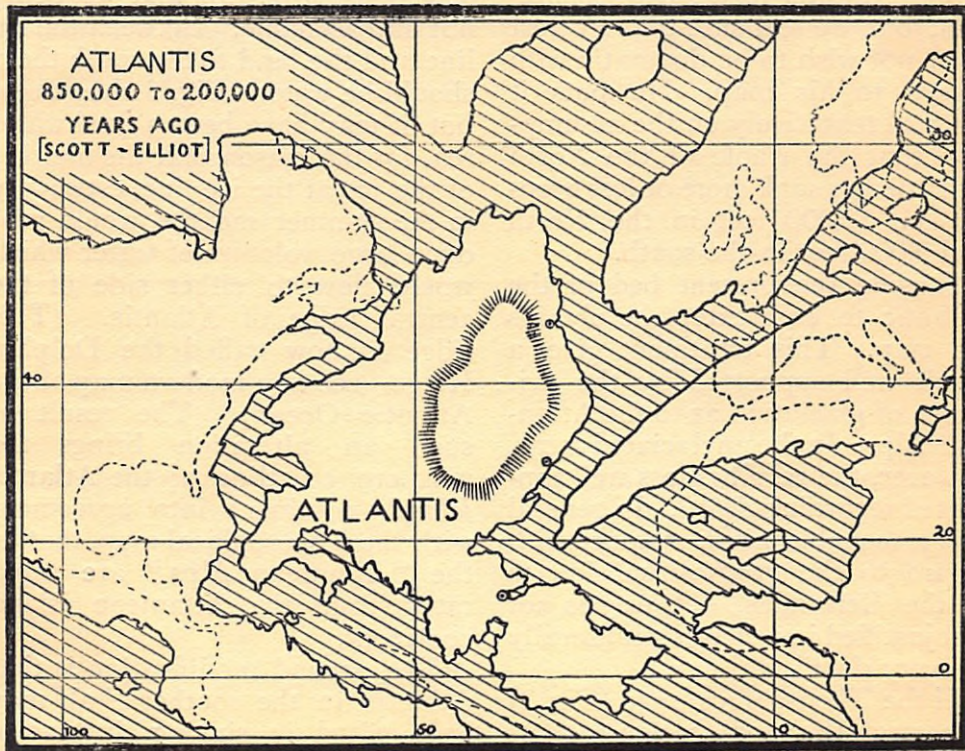


Fig 3

The Habitable Area

The final point is to what extent the Theosophical maps agree in detail with Forrest's map regarding the inhabitable part of Atlantis. The ice line across the Atlantean continent according to Forrest was about latitude 58° , so that the whole of the Atlantean island continent left after the first catastrophe was inhabitable. Before the catastrophe, Atlantis was connected to that part which later became the American continent, so that the inhabitable area was at that time still greater, *even if* the ice had invaded Atlantis before 850,000 years ago.

The outline of the island continent of Atlantis after 850,000 years ago does not agree in detail with Forrest's map. The latter shows Atlantis as a narrow peninsula, but we feel sure that Forrest does not wish to be dogmatic with regard to his map. He puts it forward tentatively on the assumption that the whole of the North Atlantic has sunk more or less evenly, i.e., 12,000 feet in the North and 9,000 feet in the south.

Raising the present bed of the Atlantic to that extent he obtains his map. This treatment gives a result well supported by the evidence of glaciation as to the Atlantean Alps. In the unglaciated areas, however, the result is less well supported regarding *detail*. In general it is reasonable, as for instance with regard to the *gradual* subsidence of the Bermudas, but we do not feel justified in accepting it literally in every detail.

If the Theosophical map (Fig. 3) is correct, the modification to Forrest's thesis with regard to the unglaciated areas is not so great as

may at first sight appear. If any of the sea area was shallow, Forrest might have shown it as land; conversely any land area which was not high he might have shown as sea. By way of illustration, the central plain of Ireland is almost entirely less than 150 feet above sea level. Suppose Europe were covered with water to a height of 12,000 feet, then some future investigator on reconstructing Europe might quite easily make an error of 150 feet on 12,000 feet and place the whole plain of Ireland in the sea.

Suggested Modifications of Forrest's Map

The following modifications are suggested to Forrest's map as being more in accord with the Theosophical map (Fig. 3), and as being not unreasonable. Between the ice line and the land to the south there should be water. Fig. 3 shows sea, but it may have been a freshwater sea, for the reason that the melting of the ice at the ice line, especially in the summer months, would produce large volumes of water which would flow to either side of the central ridge of Atlantis. (This ridge is now called the Dolphin Ridge—see any modern map of the Atlantic Ocean). The result of such an alteration brings the northern coastline of the Atlantis *island* continent into agreement with the Theosophical map, that is, the "Atlantean Alps" are separated from the Atlantean island continent.

The second modification is that Atlantis in the southern half may have tilted in sinking, instead of subsiding equally all over. The suggestion is that the eastern side

sank more rapidly at first than the western. This would convert the lakes of Forrest's map, east of his peninsula, into sea. It would give dry land to the west for a much later period in time. This agrees with the Theosophical map, Fig. 3, and with other Theosophical maps of later dates up to 10,000 B.C. These maps show the sea forming to the East after the first catastrophe and to the West later. Such a tilting is not unusual; it has happened in other parts of the globe. For instance, it is generally acknowledged that Australia tilted in that way, the eastern part sinking below the sea while the west is still high mountain. "The great earth movements which affected Australia in middle and late Tertiary times also affected Antarctica. A readjustment of equilibrium raised the West and depressed the East in both continents." (*Scott's Last Expedition*, II, p. 419.)¹

¹ We cannot resist turning aside to point out that the Theosophical maps confirm this tilting of Australia, or one might say that the quotation from Scott confirms the Theosophical maps. Maps 1 and 2 of *The Story of Atlantis* (maps 3 and 4 of *The Earth and Its Cycles*) show that 1,000,000 years ago there was land to the west and east of Australia. After the first catastrophe 850,000 years ago the land to the east had sunk beneath the sea while that to the west is very little altered.

Summarizing, we may safely say that Forrest has brought forward some very striking evidence for the existence of an Atlantean continent. This evidence favours the Theosophical ideas and does not support Wegener's continental drift theory. Forrest's arguments regarding the Atlantean Alps around Iceland are so strong that an alteration to occult maps is suggested to meet these. His reconstruction of the rest of the Atlantean continent may be modified to fit in with the Theosophical maps by assuming a tilting subsidence instead of his level subsidence. In any case, although science has not yet reconstructed a map identical in detail with the Theosophical one (Fig. 3), we are pleased to find such good and well substantiated support for the *existence* of an Atlantean continent. Although most of Forrest's thesis deals with the world about 600,000 years ago, some points (e.g. flora and fauna) may apply to much earlier periods.

It must be remembered regarding the submergence of Atlantis that there have been many different configurations for the continent, and orthodox science may produce maps which are "composite" in time, whereas Theosophical maps claim to be specific in time.

(There is an instructive passage on the reappearance of the sunken continents, and the future of Europe, in "The Mahatma Letters," pp. 151-6.—Ed.)

THE SIGNIFICANCE OF LOGIC IN BUDDHISM

BY GEDDES MACGREGOR

The summation of Mr. MacGregor's thesis is that whereas the average Christian seeks to develop his individual soul, the Buddhist seeks to conform to a rational order and thus attain the peace of Nirvana. Hence logic has greater significance for the Buddhist, and because it relates to problems we all have to face, the Buddhist formula can help us to "understand our own relationship to inexorable reason and our own destiny."

Spiritual Aristocracy

WHILE much of the work of Buddhist philosophers in the realm of logic is motivated by epistemological and metaphysical considerations, some is of very definite value to the impartial student. Buddha himself was no logician. He is recorded as having transcended the limits of the philosophy of his interlocutors, in metaphysical conceptions, but he evinces no knowledge of logical method beyond the occasional use of induction *per enumerationem simplicem*.

It must not be forgotten that Buddha was missionary in his ideals. He made use of Yoga and the cold systems of early Indian thought, but his prime aim was religious amelioration, the inner view which would counteract the existing sacrosanctity of hereditary caste by an aristocracy based on spiritual achievement. He was born of royal parents, King Suddhodana and Queen Maya, in 623 B.C., and left home at the age of twenty-nine

to search for truth. After six years of excessive penances, in accordance with the orthodox Brahmin doctrine of his time, he claimed to have found the enlightenment he sought by a more sane and moderate mode of life, upon which he based his monastic rule, which, in externals, corresponds in many ways to that of Christian monks. There are no hideous penances, but a fortnightly Confession for purposes similar to those of the Chapter of the Christian monks, and the Rule of Poverty prohibits the possession of money, or of chattels other than the permitted "eight things," namely: Alms bowl, razor, needle, water strainer, three robes and a girdle.

It is not surprising, therefore, in view of the nature of Gotama's *raison d'être*, that in the earlier Pali Canon there is not a trace of logical theory. The later texts gradually show references to logic, although at first only in a vague way. The *Milindapañha* refers to the distinction between logical and

fallacious reasoning, but in method it is not intrinsically different from that of the Canon. Later, however, there appears, in the *Kathāvatthu*, a mention of the terms corresponding to "minor premiss" (*uṣanaya*), "conclusion" (*niggamana*), and "proposition" (*pariññā*), which presupposes some logical system, although little is said of it.

The method, however, is undoubtedly interesting to the student of the Aristotelian syllogism. It is in a form of question and answer, and runs: "Is A B?—Yes. Is C D?—No. But if A be B, then C is D. That B can be affirmed of A but not D of C is false." The inverse (*paṭiloma*) method is: "If D be denied of C, then B should have been denied of A. (But you affirmed B of A). Therefore that B can be affirmed of A, but not D of C, is wrong." There is much inadequacy in the treatment, nevertheless. For example, "Past is existent" is converted into "All existent is past." The process of logical conversion is laboriously expounded in the *Yamaka*, but there is lack of appreciation of logical theory.

In the *Buddhaghosa* is seen at last the fourfold style of definition as essential mark, property, resulting phenomenon, and proximate antecedent. Mind is defined as following the sense impression, as having the essential mark of cognizing sights, sounds, and other external influences, as the property of receiving them, the resulting phenomenon of truth, and as its proximate antecedent the vanishing of the sense impression. But this work shows also some clearer understanding of the Aristotelian princi-

ples of identity, contradiction and excluded middle.

The services of Dignāga, the great Buddhist logician (*circa* A.D. 350-400), are not easy to estimate, because of certain difficulties which arise regarding his posteriority or priority to Praçastapāda, the Vaiçṣika authority. At all events, his logical doctrines are most important in the development of Buddhist logic. Knowledge does not express real relations of external character. The relation of ground and conclusion rests upon the relation of inherence and essence, quality and subject, which is imposed by thought. The power of the mind to impose laws on phenomena affords us the possibility of those general propositions (*vyāpti*) on which all reasoning rests, and secures the establishment of the syllogism. "Sound is non-eternal because it is produced; all produced things are non-eternal, like a pot; no non-produced are non-eternals, like ether." So run the syllogisms, and, apart from the examples which are affixed to the premisses, the form is that which is familiar to the modern western logician.

Dignāga also defined quite lucidly the essential conditions of the middle term. It must be present in the subject or minor term, e.g., smoke on the mountain; it must be comprehended in the major or predicate, e.g., where there is smoke there must always be fire; it must not exist in things heterogeneous to the major term, e.g., smoke is entirely absent where there is no fire. Fallacies in the middle term are appreciated, and, although Dignāga also recognizes

fallacies of the thesis and the example, later writers reject his error.

It must not be supposed, however, that Dignāga actually gets touch with reality, as a result of his elaborate exposition of logical method. For, in accordance with orthodox Vijñānavāda doctrine, the ultimate and only real is void thought, and Dignāga sees the one point of contact with something not certainly and immediately mental as inexpressible. In short, Dignāga is a Conceptualist who does not attain a relation to reality in the system of discourse which he evolved.

Perception and Knowledge

In the seventh century A.D. Dharmakīrti produced what may well be regarded as the classic of Buddhist Logic, the *Nyāya-bindu*. His commentator, Dharmottara, writing in the ninth century, holds that Dharmakīrti maintained the Sautrantika point of view, i.e., that he recognized the reality of an external world, known to us by inference only from the content of our experience.¹ But the fact that in a logical treatise a philosopher refers to fact (*artha*), external (*bāhya*), or having a distinct character (*svalakṣaṇa*), does not make him a realist in metaphysics. The essence of Dharmakīrti's doctrine is that the sensation (*kṣaṇa*) cannot be grasped—it becomes an object of knowledge only in so far as imagination gives it the necessary characteristics for knowledge. The action of intellect in clothing the impression with the result of past and the

presage of future experience does this. If imagination be taken away, there is nothing knowable left, but only the fact of sensation. The underlying principle seems to accord with that of the Kantian conception of the synthesis of apprehension, although Kant is more lucid in the matter.

Dharmakīrti, however, differs from Kant in that he holds that the addition of the intellectual element deprives perception of the truth of sensation (*adhrānta*). The particular sensation is unique, and by the imagination is developed into the knowledge of the object. Obviously the sensation that grass is green cannot be described as green: the sensation is transformed, as stated, into the perception, "grass is green." It is not because we have an awareness of green grass that we say we have perceived it: it is because we have a perception of green grass that we describe our ineffable sensation as an awareness thereof. Hence the terms "cause" and "result" are avoided, for the relation in question, in favour of the terms "determinant" and "determined" (*vyavasthāpāna, vyavasthāpya*).

Theory of Inference

When we say that the grass is wet, there is no presentation of wetness of the grass at a definite point of time. Inferential knowledge is essentially of generality. It cannot reach to the immediateness of presentation. For verification, we go and see the grass, whose wetness we have inferred from the fact, e.g., that it has been raining. Dharmakīrti makes a step in advance of Dignāga in the process of

¹ Cf. the Thomist dictum: *Nihil in intellectu quod non prius in sensu.*

examination of a correct middle term. The middle must be present only in those things in which the thing to be inferred exists, and absent in all the things in which it is not found. If this rule is not fully observed there will be at least doubt as to validity.

A syllogism ("inference for the sake of another") is defined as the verbal declaration of the middle term. Inference is regarded as a form of knowledge, and therefore words are inference only in a secondary sense, as productive of knowledge. There are two forms recognized: direct or homogeneous (*sādharmyavat*), and indirect or heterogeneous (*vaidharmyavat*). E.g.:

Sound is non-eternal, because it is a product;
All products are non-eternal (like a pot).

Or:

Sound is non-eternal, because it is a product;
No non-eternal thing is a product (like ether).

But Dharmakīrti prefers the simple form, corresponding to our enthymeme:

The grass is wet because it has rained.

Fallacies are classified according to the old division of fallacies of the thesis, i.e., the minor term combined with the major.

The Nyaya Critique

The three-fold basis of inference and the resulting view that inference could not rest on any mere observation either of positive or negative instances, was opposed by the

Nyāya School. One of their champions, Vācaspati Miśra, argues that in the case of identity of essence there is no true inference at all, inference being inconsistent with identity. And even if we could accept the Buddhist argument, proceeds his skilful dilemma, all we could infer is not the present, but the antecedent existence of rain, in the case of the wet grass. He regards as more serious than even this, the fact that the Buddhist rule excludes genuine cases of effective inference: the sunrise of one day may be inferred from that of preceding days. The mode of obtaining a universal is that of observation of positive and negative instances, and searching for vitiating conditions (*upādhi*), which prevent the establishment of a true universal, e.g., where there is smoke there is fire, but where fire, then smoke only if green wood be burned. He informs us that the Buddhists had devised a somewhat ingenious method for the determination of causal connection. There were five conditions; the perception, neither of cause nor of effect; the perception of the cause; the perception of the effect in immediate succession; the disappearance of the cause; and, the disappearance in immediate succession of the effect. But it is argued against this method that it does not effectively succeed in establishing the relation of cause and effect, and that the simple fact of invariable relation is a more trustworthy guide than limitation to the causal category.

Other critics of Dharmakīrti, while admitting that the positive and negative examples in the syllogism are not probative, maintain that

they are useful to remove doubts, when knowledge is obtained.

The Buddhist Reply

Against the Nyāya reliance on the observation of concurrence positive and negative, it is objected that one cannot be sure that there will not emerge some discrepancy in the past or future. Doubt is permissible, it is contended, only when it does not land us in practical absurdities, as, according to the Buddhists, the Nyāya position certainly tends to do. The idea that an effect could exist without a cause would end in a paralysis of action. The argument establishes the validity of inference from effect to cause, and inference from identity is established by the fact that to deny it is absurd. If the cow should cease to be a mammal, she would lose her nature. It is impossible to make an inference where there is absolute sameness or absolute divergence, but an inference is possible in every case of genus and species.

None of the eastern schools seem to have faced with much frankness the difficulty of allowing for self-consciousness in the doctrine of momentariness. The later Nyāya teaching, it must be admitted, tried to make the element of self-consciousness a secondary product, supervening on consciousness. Self-consciousness is perception, since it reveals the self, is devoid of imagination, and is free from error. The perception of the Yogins (sages who are considered as correctly interpreting the nature of existence in the sense adopted in the *Hīnayāna*) is also without error, since it deals with the "Four

Noble Truths" of Buddhism, which are beyond the ordinary means of proof; and it is beyond imagination, for it consists of clear insight supervening on intense concentration on the sacred matters in question. As a rationalized statement of the intuition (*paññā*) of the Pali Canon, this is undoubtedly significant and interesting. There is a parallel in the Nyāyasāra of Bhāsarvajña, which recognises an indeterminate intuition on the part of Yogins engaged in meditation.

There is a doctrine ascribed to Vasubandhu, which defined perception as cognition proceeding from just that object (*tato 'rthāt*), the terms after cognition being declared to be without meaning. They cannot serve to discriminate perception from inference, on the score that perception is derived from the object only, while inference involves other factors, for the definition is quite compatible with inference. The Buddhist view is open to the fatal objection that it makes the object the cause of cognition: since the cause must precede the effect, the object perceived thus exists before the perception, and, as momentary, has ceased being, "before it is perceived"—plainly an absurdity, for perception, according to definition, is only of what is immediately present. The Nyāya critics score when they say that, if the premisses of the Buddhist were correct, the cognition which arises would take the form, not of "this is ivory," but "I am ivory"—clearly a false position. And the view is also open to all the objections available against the doctrine of the non-existence of external reality. Even on its own merits, the Buddhist is

not preferable to the Nyāya doctrine of Anyathākhyāti, since the Buddhists cannot avoid the issue that error lies in cognizing a thing as something which it is not, and this is exactly the doctrine of the Nyāya School.

The Materialist Carvakas

The Cārvākas opposed the validity of inference. If, they say, inference is used, it is merely assumed to be valid. But, say the Buddhists, if inference is denied as a valid means of proof, it must be by some form of argument, since a mere assumption is worthless as a form of proof. And, if argument is used, analysis shows that the opponent tacitly admits the three forms of inference used by the Buddhists. Here we have an interesting presentation of the tactics used by most western logicians in reassuring the doubtful layman of the value of logical method, and of its significance in all reasoning processes. But if we are inclined to regard such a quarrel as one between the blind and those who have just received the power of sight, and who are dazzled by it, we must remember that underlying the logical dispute, the real quarrel is a metaphysical one. For the Buddhists were as much concerned with opposing the early fatalism and agnosticism of Indian thought as were the Christians in their early troubles ever vigilant of opportunity to combat the materialism which they had outgrown.

According to the simplest of the philosophies which it was the mission of the Buddhists to fight, only the four elements, and space, are recognized. Man is built up from

the elements, and at death they are resolved into their native state, and his senses, conceived as the product of the commixture of the elements, go into space. There is, therefore, no real birth, whether of parent, or fortuitous. Sacrifice on earth has no fruit. Wisdom does not prevent annihilation in the grave. Other early doctrines admitted, in addition to the four elements, pleasure, pain and the soul, but a hopelessly pessimistic fatalism permeated the systems which so admitted the existence of such a soul.

Is Buddhism Rational?

By this question, it is not intended, of course, to ask if Buddhism is a system which a reasonable man may hold. A man not possessed of faith in a particular revelation of religion, could follow Buddhism without inconsistency with good reason and sense. There is nothing in it which is opposed to reason. But the point at issue is: Is logic an integral part of the Buddhist system?

The answer is not so easy as it might appear to be. It is true that one may be a good Buddhist without a knowledge of logic, just as a Christian may be saved without having attended classes in, or indeed, without having heard of the science of logic. But whereas it is possible to excel in sanctity according to the Christian outlook, by pure faith, supported by virtuous action, the enlightenment sought by the Buddhist could not be attained without recourse to a knowledge of a rational system.

It may be argued, however, that, from the Christian standpoint, the

very fact of a high inner vision and moral code put into practice is a tacit recognition of rational order. But the difference lies in the fact that one cannot attain enlightenment, according to Buddhist conceptions, without a certain kind of knowledge. Such knowledge may be attained, it is true, under the Bo-tree, and without books, but in a way different from that of the Christian mystic. The Buddhist meditations are performed with the express intention of acquiring knowledge which takes the form of a thoroughly rational system, although its true significance is understood only by following methods of spiritual exercise dictated by a superior in the knowledge sought.

True, this seems to be exactly what is done by the Catholic mystic, but the motive is different. The latter works with the pure intention of aesthetic improvement, one may say, of the individual soul which he believes he has been accorded by God. The Buddhist seeks the knowledge which will enable him to conform to an abstract idea, until at last he is so at one

with that idea, that he loses self therein, and so enjoys the peace of Nirvāṇa.

To the Buddhist, logic has a greater significance than it has for the Christian, because, although he does not admit that it alone can solve his eternal problems, he holds the attitude that the fact that it is so restricted in the part it plays in his salvation, is due to the imperfection of his personal attunement to pure reason.

Because of this, the activities of the Buddhist logicians should be of great assistance to all men in providing an interesting formula for the measuring of the spiritual values they recognize in the process of their own individual destiny. As Aristotle provided the great Scholastic philosophers with certain formulae by which they could conduct tests according to their Christianized views, so Buddhist logic, because it relates so intimately to problems which we all face in our own ways, can prove very useful in helping us, as individuals, to understand our relationship to inexorable reason and our own destiny.

THE LORD BUDDHA

*This is that blossom on our human tree
Which opens once in many myriad years—
But opened, fills the world with Wisdom's scent
And Love's dropped honey.*

(A Thought for Wesak Day, May 25th, from *The Light of Asia*)

H. P. BLAVATSKY IN LONDON

1887—1937

BY KATHERINE A. BEECHEY

On the 19th May 1937, the Blavatsky Lodge (London) of The Theosophical Society will have completed fifty years of continuous work, as shown by the records in its Minute Books. These give a fascinating account of the formation of the Lodge and its early activities, carried on under Madame Blavatsky's direct guidance, as well as the rapid growth in membership under the leadership of Dr. Annie Besant.

The Charter Members

THE inaugural meeting of the Lodge was held on Thursday, the 19th May 1887, at Maycot, Upper Norwood, London, S.E. Madame Blavatsky was never, as far as can be ascertained, President of the Lodge, though she was one of its founding members, her name appearing first in the list of the ten signatories to the application for a Charter, while it was in her own study at Maycot that the meeting was held. The other people present were: Mrs. Mabel Cook, Miss Louisa S. Cook, Mr. G. Thornton, Mr. T. B. Harbottle, Mr. W. B. Hamilton, M. Edouard Coulomb, Mr. Bertram Keightley, Mr. Archibald Keightley and Mr. G. B. Finch.

At this meeting it was agreed:

1. That a new Lodge be formed;
2. That the undersigned shall be members of such Lodge;

3. That it be called "the Blavatsky Lodge of The Theosophical Society";
4. That the aim of the Lodge be active work;
5. That Mr. Finch be President for the first year;
6. That Mr. Thornton be Vice-President;
7. That Mr. Arch. Keightley be Secretary and Treasurer;
8. That the Council consist of the undersigned members;
9. That a copy of these resolutions be forward to Adyar with a request for a charter;
10. That the next meeting be held at Maycot on May 26th at six p.m.

Signed

H.P.B.¹ L. S. Cook
G.B.F. Bertram Keightley

¹ According to Mr. Bertram Keightley the only signatories to the application were the seven following: Mabel Collins,

G.H.T. E. O. Coulomb
 T.P.H. W.B.H.
 M.C.
 A. Keightley

The second meeting* of the Lodge, held at Maycot on Thursday, the 26th May 1887, was important in that a resolution was then taken to publish a magazine. Various names were suggested, among them *Lucifer*, though the final decision was left over for a later time. And it was resolved also that for this purpose a limited liability company should be formed, to be called the "Theosophical Publishing Company." This is the first time that Mr. Ellis is mentioned as taking part in the proceedings.

From that date the Minutes show that Blavatsky Lodge met regularly on Thursdays until the 16th June 1887, and fairly full summaries were kept of the subjects of discussion and Madame Blavatsky's replies to questions. The Minutes of May 26 and June 2 were "approved" by G. B. Finch on June 23. We are told, however, in the history of the Lodge which appears in the reports of proceedings of the First Annual Convention¹ that "the arduous and self-sacrificing labours of the members met with little success until, on 20th October 1887, with the change of

Dr. Ashton Ellis, Mr. Harbottle, Mr. Thornton, Dr. A. Keightley, Bertram Keightley and Madame Blavatsky (See THE THEOSOPHIST September 1931—"Reminiscences of H.P.B." by Bertram Keightley.

¹ Report of Proceedings of the First Annual Convention of The Theosophical Society in Europe, held in London 9th and 10th July 1891.

address of Madame Blavatsky, the Lodge was transferred to 17 Lansdowne Road, Holland Park, W."

At the first meeting of the Lodge which was held at 17 Lansdowne Road, the names of those present include all the signatories of the original application except Miss L. S. Cook and Mr. G. B. Finch, the latter having "resigned the Presidency and membership of the Lodge." Mr. Harbottle was elected President in his stead. Mr. Ellis was also present. It was at this meeting that the Countess Wachtmeister and Mr. E. D. Fawcett were elected.

The Lodge immediately proceeded to a consideration of the draft rules introduced by Mr. Harbottle, who said that the main points in these Rules as against those of the London Lodge of the Theosophical Society² "were active work as the main object of the Blavatsky Lodge, the power of the Council to request the resignation of those who did not work, and the preservation of Initiation."

"Special" Object of the Lodge

The special object of the Lodge is stated to be "the spread of Theosophical teaching and Brotherhood by the individual and collective work of its members"; and at the next meeting a further rule was included which made it "the duty of the President and Council to supervise the work of members, collective and individual, and when requested, to advise new members as to the work to be done," while the member on his part was "to

² The question of the early relations with the London Lodge is important and will be dealt with later.

sign an undertaking on election to carry out to the best of his ability the special object of the Lodge." The meetings were to be held at least once a month, and no subscription was required, but all expenses to be defrayed by voluntary subscription.

A printed copy of the Rules is to be found in the Minute book. It consists of a double octavo sheet, the two inside pages being blank. At the top of the fourth page appears the double triangle (interlaced) in a circle with a Sanskrit word (*prana*) in the centre, all in embossed silver, while underneath appears the title, "The Blavatsky Lodge of The Theosophical Society," with the names of the officers below. The President was T. B. Harbottle, the Vice-President, Captain P. H. Dalbiac, and the Honorary Secretary A. Keightley, whose address is given as 17 Lansdowne Road, Holland Park, W., while the Council consisted of H. P. Blavatsky, Mabel Collins (Mrs. Mabel Cook), W. B. Hamilton, E. L. Coulomb and B. Keightley.



It was at this second meeting on the consideration of the rules, i.e. 3rd November 1887, that "the resignations of Messrs. Thornton and Ellis were communicated and accepted," after which "a philosophical discussion on Reincarnation, Karma and Devachan followed."

The last Minute for 1887 covers the first meeting also of 1888, the dates being December 27 and January 4, and announces the proposal and election of Mr. G. R. S.

Mead and Mr. F. Jabez Johnson, the first of whom was to have so great an influence in the Lodge and the European Section of The Society for the next twenty years.

The Pledge of the Lodge

It may or may not be a significant fact that the first two entries in the Minute Book of Blavatsky Lodge for 1888 are written in violet ink. The following Minute concerns the meeting of the Lodge held on the 19th January 1888, "at which the President read a letter from Mr. Keightley;"¹ this letter communicated his ideas on the Pledge of the Lodge."

This is the first mention in the Minutes of "the Pledge of the Lodge," though subsequently references occur frequently. It we turn now to the end of this first Minute Book we find a page headed "The Pledge of the Lodge" in violet ink, and underneath are set out the six clauses thereof, as follows:

1. I pledge myself to endeavour to make Theosophy a living power in my life.
2. I pledge myself to support, before the world, the Theosophical movement, its leaders and its members.
3. I pledge myself never to listen without protest to any evil thing spoken of a brother Theosophist and to abstain from condemning others.
4. I pledge myself to maintain a constant struggle against my lower nature, and to be charitable to the weaknesses of others.

¹ Probably Dr. A. Keightley, as will be seen later.

5. I pledge myself to do all in my power, by study and otherwise, to fit myself to help and teach others.
6. I pledge myself to give what support I can to the movement in time, money and work.

So help me my Higher Self :

Here follow the signatures of twenty members of the Lodge, the first eight being written in violet ink, as was the Pledge itself.¹

Anticipating somewhat, we are told in a statement made by Dr. Archibald Keightley at a meeting held on 5th January 1885 that "all the founders of the Blavatsky Lodge were pledged, and for many months after the foundation each member who joined was pledged, among other things, to make Theosophy a living power in his life. . . . The original intention of the Lodge is shown by an article written by myself in *Lucifer*. This article is entitled 'The Meaning of a Pledge.' All members who entered the Lodge signed that Pledge in a book kept for that purpose."

Other Grades

It would appear, from the fact of the colour of the ink corresponding with the Minutes of the early part of 1888, as well as the omission of the names Finch, Thornton and others, that the Pledge was not instituted until the beginning of 1888, while other facts make it probable that it was not in operation after the end of the same year, though "the Pledge of the First Degree of the Blavatsky Lodge,"

¹ As some of the signatories are still alive, it has been thought wiser to withhold their names from publication.—ED.

which was instituted on 16th February 1888, may have been in operation for some months longer. For at the meeting on February 16 we are told that "provision was made for a new class of members of a third grade—Probationary or Associate Members—who need not necessarily belong to the T.S." Their qualification was to be an interest in Theosophy and willingness to sign the following Pledge: "I pledge myself to study Theosophy and to defend it and spread it on all occasions to the best of my power."

This Pledge also appears at the end of the Minute Book, written out five times altogether, with some seventy or eighty signatures appended, while the fact that on February 2 the meeting had had to be postponed "owing to the entrance of strangers" seems to indicate that the Lodge meetings were not open to the public. (It is interesting to note that among the signatures of the Associate Members is to be found that of W. B. Yeats.)

For the next month or two the Minutes simply record the proposal and election of new members and their signing of the Pledge, while it had been decided "that a discretionary power should be given to Mme. Blavatsky for the election of members without reference to the Council."

On March 22nd Captain Dalbiac's resignation was accepted, and on March 29 Mrs. Cook was elected Vice-President. At this meeting it was further decided "that Diplomas on vellum should be issued to members." Two blank samples are pasted in the Minute Book, evidently trying out different

symbols, the final form (not shown) being settled on May 10.

Relations with America

On April 5, "in view of the approaching convention of the American Branch at Chicago," it was unanimously resolved: "That the Blavatsky Lodge is desirous of sending to its American Brothers its most cordial congratulations and good wishes. The members hear with great satisfaction of the growing strength of The Theosophical Society in the United States, and of the increasing support accorded to the Founders of The Society in their work for the advancement of Humanity. The Lodge is fully conscious of the importance of solidarity, and of the value of mutual assistance and co-operation. It is anxious, therefore, to take advantage of the presence of its Secretary, Dr. A. Keightley, at Chicago, to give expression to its earnest hope that the Branches on both sides of the Atlantic may, as time goes on, become more and more united in their work". It was further resolved: "That the Lodge hereby appoints Dr. A. Keightley to attend the Convention on its behalf and to present the above resolution to the assembled delegates."

H.P.B. and H.S.O.

The Meeting of the Lodge held on 12th April 1888 is of particular interest. At this meeting "the following address was adopted:

To the President and Council of The Theosophical Society.

We are instructed by the Council of Blavatsky Lodge to address to you the following inquiries:

1. Do the officials of The Society at Headquarters recognize that

The Society is still under the guidance of the Masters?

2. Who is understood to be the representative of the Masters?
3. What is the attitude of the said officials towards Madame Blavatsky, and her work in Europe?

Our reasons for making the above queries are as follow:

1. We feel that it is of the greatest importance to have a definite understanding between Headquarters and the Officers of the various branches on the points above enumerated.
2. It appears that members of the Executive at Adyar have written unofficially to members of The Society in France, England and America, denying that Madame Blavatsky is any longer a representative of the Masters or entitled to speak in their name.
3. Marked hostility has been shown towards Mme. Blavatsky's work in Europe:
 - (a) by letters calculated to sow distrust of her motives and intentions in the minds of those engaged in the work;
 - (b) by the studied omission of all mention of *Lucifer* in the pages of The Society's organ, THE THEOSOPHIST, when other Magazines, some not in any sense Theosophical, and even hostile to the movement, are noticed at length;
 - (c) by the delay of over six months in sending its charter to the Blavatsky Lodge.

(Signed) THOMAS B. HARBOTTLE,
President of the Blavatsky Lodge.

MABEL COOK, Vice-President.

Rival Journals

There are here one or two points that call for comment. With regard to the "hostility" complained of, it is quite evident from Colonel Olcott's *Old Diary Leaves* that he had no love for either Blavatsky Lodge or *Lucifer* in their early days. From *Old Diary Leaves*, III, 436 we learn that he "remonstrated strongly against her [Mme. Blavatsky] setting up a rival, competing magazine" while she was still part editor of THE THEOSOPHIST. But "it was useless to protest . . . In due time *Lucifer* appeared as her personal organ."

The Colonel's description of the founding of Blavatsky Lodge appears in the same volume, as follows: "A number of seceders from his (Sinnott's) London Lodge organized as the Blavatsky Lodge and met at her house in Lansdowne Road, where her sparkling personality and vast knowledge of occult things always ensured full meetings." However, in Volume IV of *Old Diary Leaves* he refers more kindly to the Lodge. On page 25 he says: "Finally a party of 14¹ of the younger persons joined to form the since world-famous Blavatsky Lodge. . . ."

But at the 1888 Convention at Adyar he states (in the same volume!): "On Christmas Day I got a foolish cablegram from H.P.B. threatening the resignation of herself and the entire Blavatsky Lodge. She used the name of the Blavatsky Lodge and of certain of its mem-

bers so often in her letters as condemning me utterly and taking her views unreservedly, that it became at last tiresome. Considering our personal relations, the identity of our ages, and our joint relationship to our Guru it seemed to me ridiculous that she should imagine that the dicta of a group of younger colleagues, however warm partisans of hers, should influence me to act against my own judgment in questions of management. I wrote her at last that if she sent me any more round-robins or protests from the same quarter I should neither read nor answer her letters. Our affairs must be settled between ourselves without the interference of third parties. Answering me she admitted the correctness of my judgment and the exasperating documents ceased to arrive."

Apparently the last of the "exasperating documents" was the resolution set out in the Minutes for 5th July 1888, which was "to be signed and immediately sent out to India." The resolution was to the effect "that in the event of the President of The Society declining to recognize formally the actual position of Mme. Blavatsky in Europe, we the members of the Blavatsky Lodge here present undertake to give her the fullest support in any course she may consider necessary."

The charter of Blavatsky Lodge seems to have been a source of difficulty. It was applied for on 19th May 1887. On July 8, writing to Colonel Olcott, Mme. Blavatsky (See *Old Diary Leaves*) says: "Please send a charter as it is already announced in the papers." But we learn that speaking at the

¹ Mme. Blavatsky had written to Col. Olcott describing the *second* meeting of the Lodge, a week after its foundation, at which fourteen members were present. (See *Old Diary Leaves*.)

Annual Convention at Adyar at the end of December 1888, Colonel Olcott gives the number of charters granted in England as two, so that the Blavatsky Lodge had probably received its charter by that time.

Esoteric Section Formed

It is most unfortunate that there is a gap in the Minutes of the Blavatsky Lodge from July 1888 to September 1889—just six blank lines. We know from other sources that many things happened in the interval. We can read elsewhere that Colonel Olcott came to England in the autumn of 1888, when the matter of the European work of Madame Blavatsky was at last settled, and she was left to develop the occult side of her teachings. The Esoteric Section was formed in October 1888, quite obviously from the nucleus of students who had taken the Pledge of Blavatsky Lodge not so very many months before.

We are able also to refer to the published Transactions of the Blavatsky Lodge, which show that during the last weeks of 1888 there were two meetings when the subject under discussion was "Dreams,"

while in the early part of 1889 the Lodge meetings were taken up with discussions on the "Stanzas of the First Volume of the Secret Doctrine," the questions and Madame Blavatsky's answers being taken down in shorthand and published after revision by Mme. Blavatsky.

It also appears from these same Transactions that at the beginning of February 1889 the presidency of the Lodge passed from Mr. Harbottle to Mr. William Kingsland. Most important of all, during this interval, in May 1889, Mrs. Annie Besant and Mr. Herbert Burrows joined The Society and probably the Blavatsky Lodge. We know also that they were with Madame Blavatsky in Fontainebleau in the summer of that year, and that in August, while in Jersey, she wrote *The Voice of the Silence*.

When next the Minutes were written up we find, in a different handwriting, "After the return of H.P.B. [the previous Minute writer always wrote 'Mme. Blavatsky'] from Fontainebleau and Jersey the following meetings of the Lodge were held on Thursday evenings at 8.30."

*The highest thing that art can do is to set before you
the true image of the presence of a noble human being.*

RUSKIN

EDUCATION FOR KINGSHIP

BY GEORGE S. ARUNDALE

A conspectus of education as it might be—the education which maximizes the powers of the individual for world service and for his coming kingship.

Royalty in the Child

IT is certainly true that most members of the human family have still some distance to travel before they reach the point of being able to express in their very physical bodies accurate reflections of their coming kingship. But the reflections are there, and the wiser the education the more quickly will come the dawning of the kingly splendour.

Parent and teacher should at least help the child to discover this kingship, less by trying to guess what kind of kingship may be latent, more by themselves becoming increasingly alive with something of kingship's royalty, so that the royalty in them may call in its common language to the royalty in the child. (61-2)¹

In a sentence, the freedom the bodies need is freedom to co-operate perfectly with the individual who is their king, freedom to do his will, and to help to fulfil his purposes. (71)

Even in these, so-called, civilized days every child is educated as if he were nobody in particular and everybody in general. It makes for simplicity and convenience of

¹ The references are to page numbers in *You*, by George S. Arundale.

method and organization, no doubt, but for infinite hardship to the child and very poor service to the nation concerned. (58)

We have every right and every duty to give a child the benefit of our experience. But we must learn to realize that only his own experiences can be of any real value to him. And we must help him to these and not to our own. (76-7)

Individuality

Theosophy has . . . a truly revealing answer to the question: "Whom does the educational system educate?"

First of all, no "whom" is just a bolt from the blue. He is an independent individuality which has already travelled a long way on the path of life, has reached a certain level in the human kingdom after having gathered the experiences appropriate to the animal, vegetable and mineral kingdoms, is climbing still higher in the human kingdom, and will some day emerge, as will all other human beings, a King of Men.

Second, each "whom" has behind him his own distinct and different mode of evolution, however much he may seem to be like all other "whoms." Each "whom"

has his own specific temperament, his own specific genius, his own specific place in the great Purpose and Plan.

Therefore, when we are educating a child, we are educating an age-old soul, and we are educating a unique individuality. The physical body may be young, but that is all the youth there is about the child, whom we so call after his body because we know nothing about his soul, and may even, in our ignorance, deny that he possesses one. (59-60)

In whatever body the process of education is taking place, it must never be forgotten that we are not writing on a clean sheet, but upon a sheet already well marked by the countless experiences through which the individual has passed before he reached his present stage of growth. (74)

Development of Consciousness

As to *what* an educational system educates, here again the general conception is that we are educating a mixture composed of physical body, feelings and emotions, and mind, with possibly just a *souþçon* of something more.

Once more, Theosophy reduces this comparative chaos to a very ordered cosmos. We are told that the individuality uses a number of distinct bodies, one of which is the physical body through which ordinarily there is communication with the outer world by means of the various senses. But there are other bodies, no less definite than the physical body. There is the emotional body in which the feelings and emotions live and move and have their being. There is the

mind body, in which the mental functions exist. There is the intuitional body, specialized for the habitation and expression of that state of consciousness which we call the intuition. And there are higher bodies still.

All these interpenetrate the physical body, though they are larger in size and decreasingly dense in texture. Each has its own separate existence, although there is a very large measure of interdependence. When the physical body disintegrates at death the other bodies survive, and may even be carried forward into the new birth, though this is rare. Generally, these other bodies disintegrate in their turn, and the individuality wears clean and fresh mental clothes, clean and fresh emotional clothes, as he wears clean and fresh physical clothes.

So, when we ask *what* we are educating, we see that we are educating various kinds of consciousness, at once independent and most closely related and interdependent. (64-6)

The question then arises as to whether we start educating them all at once, or whether there is some kind of order for their development. (66)

Educating the Bodies

So often the age-old traveller has been compelled, Theosophy teaches us, to abandon effective use of his new body simply because careless and clumsy educational workmen have failed to help fashion it in the moulds of dignity, refinement and happiness. So often the age-old traveller finds his channels stopped up with rubbish when they should be free for his power. Still

more often he finds that his vehicle has become dull through ill-usage, through fear, perhaps even through cruelty. True, there is no injustice in this even to the child. These unhappinesses may be somehow due to him. But neither parent nor teacher should lend himself to be the channel for their descent. Let them come if they must, but we need be no party to their coming, unless it be the unescapable law. (62-3)

Obviously, the physical body must have first attention. It develops first and upon its right education depends to no small degree the right functioning of all the other bodies; for it is their channel of communication with that outer world through which they too have to grow. (66)

The body of the feelings and emotions is, with the physical body, the heart of the whole family of bodies. . . . However much attention we may rightly pay to the physical body, we must pay no less attention to the emotional body so that it may become controlled and purposeful. An individual who has his emotions under due control, not starved into rigidity but flexible to noble purposes, and whose physical body is a fine servant rather than a wayward master, is indeed well equipped to make his life a stepping stone to a greater height of achievement.

The emotional body must be educated to give accommodation to fine feeling and fine emotions alone. To an emotional body rightly educated, selfishness, anger, vulgarity, crudeness, passion of the coarser grade, all ignoble desires, must be unpleasant. There should be very

few emotional bodies still needing the experience of hatred for their unfolding. Delight in, and as far as possible the creation of, the beautiful, whether beautiful forms or beautiful attitudes, should be the objective of emotional education. How little of such education is there in schools and colleges today! (67-9)

We then come to the mind body, a body of importance, but far less important than its emotional and physical comrades. . . . Perhaps accuracy and keenness of judgment are the most important qualities to be educated. (72)

The body of the mind must be educated to distinguish easily between that which, for it, is true and that which, for it, is false—truth and falsehood being largely relative to the individual. It must be educated to discern the Real amidst the unreal, Light amidst the darkness. Thus is it being helped to exercise its supreme function of accumulating material, of choosing the useful, and discarding the useless. (73)

Vocation

As for a career, in these modern days of competition, depression and confusion, it is almost impossible to avoid hardship. Theosophy in its psychological aspect recognizes seven distinct types of evolution, one of which is dominant in each individual, the others being sub-dominant. To develop the type is to follow the line of least resistance and therefore of quickest unfoldment. But types are hidden from our discovering, and individuals of one type find themselves engaged in activity belonging to a type entirely different.

The priest finds himself a merchant. The merchant finds himself a lawyer. The soldier finds himself a clerk. The statesman finds himself a mechanic. The teacher finds himself a merchant. The servant finds himself a ruler. And most find themselves unemployed!

Surely it is obvious that a nation cannot be run efficiently unless its governing personnel is composed of men and women who are temperamentally fitted for their duties. Surely it is obvious that an individual cannot live efficiently unless he is following his own individual and eternal line of development. (80-81)

Parent and Teacher

The wise parent, therefore, and the wise teacher, will remember the existence of the soul, will remember that they are educating a very old and experienced traveller who really knows what he wants, and who expects parent and teacher to discover his needs. By their wisdom or by their clumsiness they may make or mar, for this old traveller, his present adventure in our midst.

The business of parent and teacher is to help the individuality to connect up as rapidly as possible with his new vehicles. Parent and teacher have been longer in their physical bodies than he has. They have more experience, and should place this experience at his disposal, partly to guard him against unnecessarily falling into dangers and difficulties, and partly to help him, as far as they can, to short cuts to the necessary experience. But they must never coerce

him, save in the more serious emergencies, still less may they try to make him a replica of themselves as to thoughts, opinions and feelings. They must help him to discover his own eternal life and to continue it—however different it may be from their own modes of living. They must help him to become, not a copy of themselves, but a continuation of himself. (60-1)

Vision

It is perhaps necessary to say that education means, Theosophically speaking, what it says—the drawing out from within, with the help of the without, that which is awaiting unfoldment in these various reflection bodies of the eternal soul. Environment knocks at the door. Power waits for release. Education is the link between the two, and its work is to help in the formation of, or rather in the strengthening of, character, attitude, ability to discriminate with increasing accuracy between the less useful and the more, the less true and the more, the less beautiful and the more. Every so-called fact, appertaining to no matter what subject, is really to this end; though it surely will be admitted that the "facts" with which we so often forcibly feed our educational victims have very little title to the name. When we speak of giving information, all we can actually mean is that we are giving the latest theories about certain aspects of life. How much more effective education would be if it were to lay less stress on forms and facts, and infinitely more on life and attitude. (69-70)

There are higher states of consciousness—which also need educating. The intuitional consciousness is mainly dependent on experience for its nutriment and functioning. There is also the state of consciousness in which vision dwells. Vision, the power to see in the distance the splendours of life awaiting recognition and conquest, is of priceless value, and should in every possible way be encouraged by familiarizing the individual with the lives of those who, manifestly, have possessed the power of vision in substantial measure. (73-4)

Educate for Understanding

In these days education is more directed towards analysis, dissection and criticism, using this word in its generally accepted meaning, than towards appreciation. Education for appreciation should be our motto in this department, so that, while we first learn to appreciate the nearer and more familiar, we may also try to learn to appreciate that which is farther away and, possibly, strange. Human beings are very much like animals in being extraordinarily tenacious of the herd spirit. No doubt this spirit has its value and its purpose, but it has, too, distinct limitations. Education largely falls short of its duty if, while utilizing the herd spirit to its true purpose, it does not provide a means for true transcendence of that which, after all, is intended to be an experience we must take with us on our way, and not a place in which we must entrench ourselves against all advance. (77-8)

Let education be for understanding and not for misunderstanding, as it so largely is today.

Certain occupations are vital. Certain qualities are essential. We must educate for courage, for truth, for enthusiasm, for chivalry. Let the means be what you will, there is no real education which does not produce in every child a measure of all four.

To the end of developing such powers, we must educate in craftsmanship, music, games, physical development, singing, handicrafts, cooking, first aid, general housecraft, the science of sex, good citizenship—national and super-national; and we must remember that to educate for leisure is at least seventy-five per cent of our duty. (79-80)

Reverence

A final word. The entire objective of education may be summed up in the one word "Reverence." Reverence is the way and the end of growth, the power and purpose of evolution, the joy and the peace of life. To know is to be reverent, and the wider the knowledge the more universal a reverence which excludes not even the lowest manifestations of life. We must have reverence between man and woman, elder and younger, saint and sinner, strong and weak, human and sub-human kingdoms of nature, reverence for all life in all its innumerable modes of manifestation, be these beautiful or ugly, savage or civilized. (84)

Few of us are consistently reverent. But only as education stimulates reverence is it real and purposeful. (85)

MASONS OF MODERN INDIA: ANNIE BESANT

By JAMES H. COUSINS

Dr. Besant brings the principles of Masonry into nation-building. Dr. Cousins finds them embodied in her Commonwealth of India Bill.¹

THE late Dr. Annie Besant was attracted to Masonry in 1902 in England, and before she had finished this life in 1933, ten days under eighty-six years of age, she had not only reached the highest Masonic degree, but also the office of First Lieutenant Sovereign Grand Commander and Vice-President of the Supreme Council of International Co-Freemasonry (*Le Droit Humain*) an order which admits women, to use a Masonic term, on the *level* with men.

Born a Builder

Dr. Besant's entrance to Freemasonry, and her fidelity to its responsibilities for over thirty years, were natural to her temperament and character. The passing phases of her long and unusually active career sometimes brought her into wordy conflict with others that gave her the semblance of a fighter, and gratified her hereditary share in the Irish love of disputation. But she was essentially a builder. She was not, perhaps, a creator in the sense of rearing a structure bearing aggressive signs of the builder's personality. But she was a supreme

craftsman, a person of power—in the original meaning of “craftsmanship”—who worked incessantly, calmly but intently, to rear an edifice of life as near as possible to her vision of the ideal ground-plan and elevation granted to her by Master Builders to whom she bowed in characteristic Masonic obedience.

To those who remember Dr. Besant's varied enthusiasms, a Masonic interpretation of her life may perhaps not appear to cover the whole ground, particularly so in view of her world-wide advocacy of Theosophy for almost half a century, and her election as President of The Theosophical Society for a fourth period of seven years in 1928. I believe, however, from long association with her in both activities, that The Theosophical Society and the Co-Masonic Order were as closely related in her mind as are the two aspects of doctrine and observance in a religion; the one explained the universe and humanity, the other expressed the explanation in dynamic symbolism.

Basic Principles

It could hardly be otherwise, indeed, since the basic principles of

¹ All-India Radio Broadcast, Delhi Station.

both are the same, and were reflected in Dr. Besant's characteristic qualities and public activities, which sometimes puzzled those not having access to the plans and specifications of her ideal House of Life. A brief comparison will make this clear, and give a basis for the better understanding of the three major "pieces of architecture" that she gave to India in religious purification, educational expansion, and legislative reform.

The Three Objects of The Theosophical Society are: (1) Universal Brotherhood; (2) Understanding through comparative study of all forms of human expression and achievement; (3) Extension of higher human capacity.

I am giving away no Masonic secrets, but only restating what has been freely published, in saying that the three main attitudes of Masonry are (1) Meeting on the level, (2) Acting on the plumb, (3) Parting on the square.

It does not require any subtle thinking to see that the principle of Brotherhood and meeting on the level are only differently phrased recognitions of the essential unity of humanity; that understanding is only another way of making an intellectual square deal of rectitude in human relationships; that the higher capacities of humanity are those that make for plumbness or uprightness.

If we translate the three Masonic attitudes of level, plumb, and square into the more general terms, democracy, aspiration, and rectitude, I think it will be agreed by those who had close association with Dr. Besant that we have in them the three fundamental attitudes of her

own life, out of which arose consistently the edifices that she sought to rear from the disorderly materials in the builder's yard of daily affairs.

The Hierarchical Sense

From early womanhood Dr. Besant worked for the constitutional attainment of equality in basic human rights and opportunities. But also, as a good Mason before she knew anything intimately of Freemasonry, in order to safeguard rights and opportunities from possible abuse, she worked for equality of duties and responsibilities, recognizing a hierarchical order of administration based on universal eligibility for office without restriction save that of fitness. Her long life was marked by a constant striving upwards both in the comprehension of truth and in its expression in conduct.

This is, I believe, the clue to the occasional moving of her centre of interest and action which gave to the critical the impression of instability. But it was only the movement, so to speak, from one Masonic office to another, now on the floor, within the entrance of the Lodge, or outside the entrance if occasion required, now in the South or the West, but always upwards, and always towards the exalted East, the place of light. Her personal rectitude and sense of moral obligation were proverbial among her colleagues. One example must suffice.

When the suspension of the National University of India became inevitable through failure of financial support, she might legitimately have turned its students away to

look after their own futures. But Dr. Besant's moral sensitiveness compelled her to maintain the organization until those enrolled before suspension was decided on were taken up to graduation ; and it is now known that she did so by parting with personal belongings to an extent that reduced her to virtual poverty.

A Nation-Builder

When we turn to Dr. Annie Besant's work in nation-building in India, it is not, I think, merely fanciful to see in the succession of its phases an intuitional, if not a conscious, response to fundamental Masonic principles. Her first work after her arrival in India in the early 'nineties was the setting plumb of the religious life of India which had fallen from its ancient ideals. To her, as to Masonry, aspiration towards the highest was an essential preliminary of apprenticeship to the development of capacity in the craft of Masonry and life.

Without diminishing her work for religious purification, Dr. Besant began in Benares in 1898 the educational movement that developed under her constant guidance from the preliminary stage to graduation. She made possible the creation of the Benares Hindu University for the levelling up of the education of the Hindu people. She brought into being the National University which, between 1917 and 1923, gave a demonstration of how Indian education and the Indian people could, if educational authorities so willed it, be put on the level with education in other countries.

In 1914 she began her political campaign which had as its ideal the securing of a square deal for India in the management of its domestic affairs and in its relationships with the British Commonwealth. For this she had, in her educational work, made provision for the creation of an educated electorate.

Looking at this threefold work, according to level, plumb and square, in what we may call its static rather than its chronological aspect, we observe again that Dr. Annie Besant worked as a true Mason : she built from the foundation upwards, though always with the whole plan up to roof and finial in her mind's eye. In her efforts to purify the indigenous religions of India she counselled each to get down to origins and fundamentals ; for she had gathered from long and wide study of religious history that in these would be found an almost complete unanimity of view regarding essentials and an identity of aim in personal realization of individual association with the Supreme Life of the universe and organized work for making earth a reflection of heaven.

A Four-Square Edifice

For herself, though she expressed a preference for Hinduism, the forms of religious observance mattered but little. She belonged by spiritual right to the *vanaprastha ashrama* of Hinduism, in which religious observance is optional. Her mind was as a Masonic Lodge in which followers of all faiths meet on the level. All she pressed for was that every follower of a religion should know what he and she

followed. If proselytism and change of faith were inevitable at the present stage of humanity's climb up the spiritual plumb-line, so be it. But one intelligent convert would be worth a thousand unintelligent perverts from motives other than spiritual.

The four corners of her educational ground-plan were: spiritual culture through the student's own faith; physical culture through indigenous systems; national culture through the student's mother tongue; international culture through English—always from bases towards culminations.

But perhaps the most striking example of the natural Masonic bent of Dr. Annie Besant's mind is the Commonwealth of India Bill, for which, after two or more years of incessant labour with the collaboration of a group of political experts, she succeeded in obtaining a

First Reading in the House of Commons in 1925. Perhaps seven years previously, in Liverpool, I heard her expound her idea of a future Constitution for India which would rise from the foundations of village representation in expanding stages towards a central co-ordinating Legislature. I had no knowledge then of the Masonic import of what appealed to me on its plain merits as a drastic but wise idea.

The Commonwealth of India Bill was based on the foundations of India's vast village life and traditional experience of government in the old village *panchayats*. Who knows but it may yet, in the evolution of India's political life, become the stable basis of a future Constitution giving scope for a true Masonic constructive interaction between all phases of the national life such as would delight Annie Besant the nation-builder?

LIFE

*In every leaf, in every flower,
In every cloud, in every shower,
Though all unseen, yet it is there,
That Force called Life, 'tis everywhere.*

*Each little bird, each butterfly,
The field of corn, the radiant sky,
The waves upon the sanded floor,
Have Life-Force at their inmost core.*

*And every animal and man,
Have each to run their destined span,
Of Life upon this busy plane,
And still in Life, go on again.*

M. A.

WHAT THEOSOPHY IS

BY H. P. BLAVATSKY

WISDOM-religion, or "Divine Wisdom." The substratum and basis of all the world-religions and philosophies, taught and practised by a few elect ever since man became a thinking being. In its practical bearing Theosophy is purely *divine ethics*; the definitions in dictionaries are pure nonsense, based on religious prejudice and ignorance of the true spirit of the early Rosicrucians and mediaeval philosophers who called themselves Theosophists.¹

The Great Reconciler

The Neo-Platonic school of Ammonius aimed, as we do, at the reconcilment of all sects and peoples, under the once common faith of the Golden Age, trying to induce the nations to lay aside their contentions—in religious matters at any rate—by proving to them that their various beliefs are all the more or less legitimate children of one common parent, the Wisdom Religion.²

The Truth of All Ages

Theosophy is the shoreless ocean of universal truth, love, and wisdom, reflecting its radiance on the earth, while The Theosophical Society is only a visible bubble on that reflec-

¹ The references are at the end of the article.

tion. Theosophy is divine nature, visible and invisible, and its Society human nature trying to ascend to its divine parent. Theosophy, finally, is the fixed eternal sun, and its Society the evanescent comet trying to settle in an orbit to become a planet, ever revolving with-in the attraction of the sun of truth. It was formed to assist in showing to men that such a thing as Theosophy exists, and to help them to ascend towards it by studying and assimilating its eternal verities.³

Everlasting Truth

Theosophy is Divine Knowledge or Science.⁴

As it has existed eternally throughout the endless cycles upon cycles of the Past, so it will ever exist throughout the infinitudes of the Future, because Theosophy is synonymous with EVERLASTING TRUTH.⁵

What a Theosophist Is

It is easy to become a Theosophist. Any person of average intellectual capacities, and a leaning toward the metaphysical; of pure, unselfish life, who finds more joy in helping his neighbour than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves Truth,

Goodness and Wisdom for their own sake, not for the benefit they may confer—is a Theosophist.⁶

Theosophy and Religion

What the *true* occultist seeks, is not knowledge, or growth, or happiness, or power, for himself; but having become *conscious* that the harmony of which he forms part is broken on the outer plane, he seeks the means to resolve that discord into a higher harmony.

This harmony is Theosophy—Divine or Universal Wisdom—the root whence have sprung all “religions,” that is all; “bonds which unite men together,” which is the true meaning of the word religion.

Therefore, Theosophy is not a “religion,” but religion itself, the very “binding of men together” in one Universal Brotherhood.⁷

The Duty of a Theosophist

Every Theosophist . . . is bound to do his utmost to help on, by all means in his power, every wise and well-conditioned social effort which has for its object the amelioration of the condition of the poor. Such efforts should be made with a view to their ultimate social emancipation, or the development of the sense of duty in those who now so often neglect it in nearly every relation of life.⁸

Altruism is an integral part of self-development. . . . It is his duty to sacrifice his own comfort, and to work for others if they are unable to work for themselves. It is his duty to give all that is wholly his own and can benefit no one but himself if he selfishly keeps it from others. Theosophy teaches self-abnegation, but does not teach

rash and useless self-sacrifice, nor does it justify fanaticism.⁹

His Duty to Himself

To control and conquer, through the Higher Self, the lower self. To purify himself inwardly and morally; to fear no one, and naught, save the tribunal of his own conscience. Never to do a thing by halves; i.e., if he thinks it the right thing to do, let him do it openly and boldly, and if wrong, never touch it at all. It is the duty of a Theosophist to lighten his burden by thinking of the wise aphorism of Epictetus, who says:

“Be not diverted from your duty by an idle reflection the silly world may make upon you, for their censures are not in your power, and consequently should not be any part of your concern.”¹⁰

The Golden Stairs

Behold the truth before you: a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the sacred science depicts—these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom.¹¹

The Power Behind Us

There is a power behind The Society which will give us the strength we need, which will enable us to move the world, if we will but

UNITE and WORK as one mind, one heart. The Masters require only that each shall do *his best*, and, above all, that each shall strive in reality to feel himself one with his fellow-workers. It is not a dull agreement on intellectual questions, or an impossible unanimity as to all details of work, that is needed; but a true, hearty, earnest devotion to our cause which will lead each to help his brother to the utmost of his power to *work* for that cause, whether or not we agree as to the exact method of carrying on that work. The only man who is absolutely wrong in his method is the one who *does nothing*; each can and should co-operate with all and all with each in a large-hearted spirit of comradeship to forward the work of bringing Theosophy home to every man and woman in the country.¹²

Theosophy First and Last

Every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart: "Be Theosophists, work for Theosophy." Theosophy first and Theosophy last; for its

practical realization alone can save the Western World from that selfish and unbrotherly feeling which now divides race from race; one nation from the other; and from that hatred of class and social considerations that are the curse of so-called Christian peoples. Theosophy alone can keep it from sinking into that mere luxurious materialism in which it will decay and putrefy as other civilizations have done. In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility.¹³

REFERENCES

- ¹ *A Theosophical Glossary*, p. 304.
- ² *The Secret Doctrine*, vol. III, p. 308.
- ³ *The Key to Theosophy*, p. 39.
- ⁴ *The Key to Theosophy*, p. 1.
- ⁵ *The Key to Theosophy*, p. 193.
- ⁶ *Practical Occultism*, p. 1.
- ⁷ *Lucifer*, vol. I, p. 48.
- ⁸ *The Key to Theosophy*, p. 158.
- ⁹ *The Key to Theosophy*, p. 61.
- ¹⁰ *The Key to Theosophy*, p. 162.
- ¹¹ *The Theosophist*, vol. 52, p. 557.
- ¹² Message to the American Section, 1890.
- ¹³ Message to the Boston Convention, 1891.

You are a king and you rule over your own life. You rule your human experience with your own thoughts. In other words, you make your own world of thought; you preside with dictatorial powers over your own private world of consciousness. And you rule ably or badly according to the quality of the thinking that you alone permit to go on.

MARY PICKFORD.

WHY YOU SHOULD JOIN THE THEOSOPHICAL SOCIETY

By GEORGE S. ARUNDALE

I

A Circle of Friendship

FIRST, because membership adds the friendly to your circle of friends. Theosophists are friendly people, might even be called—pardon the phrase—good mixers. They happen to know that friendship matters infinitely more than opinion or belief or conviction or social status or race or nationality or creed. Within The Theosophical Society are men and women belonging to every race and creed and nation and persuasion under the sun. And each may hold fast to whatever he has and is. Where the Theosophist differs from some others is that he does not think he has the sole monopoly of everything good, beautiful and true.

He does not think that he and others of similar persuasion have an exclusive monopoly of righteousness, nor that he is favoured above others. He believes he is favoured, and that all others are favoured too.

He thinks that others have their good and beautiful and true things for themselves just as he has them for himself. So he is happy himself and happy in others' happiness. And what is more, he recognizes that others may be treading ways no less straight than he

knows his own to be. Thus, letting live, he himself is able to live more abundantly. And it is fascinating to discover and to watch how very many ways, many so different from others, lead HOME.

On the other hand, happily grateful for the light Theosophy and The Theosophical Society have shed upon his own way, he is eager that their light should shine upon the ways of others. For he knows that such light helps each where he is, not in any spirit of dictatorial conversion, but magically helping him to unfold his own nature along its own individual lines to its own unique perfection.

Theosophy as the Science of Universal and Eternal Life is the Science of each individual life at any time. The Theosophical Society exalts friendship above differences, and understanding above prejudice, to the end that the growth of personal individuality may contribute to the enrichment of collective solidarity.

II

Free Men and Women

Second, because through membership you are brought into touch with people who are intensely free. Many of them may hold the truths

which are called Theosophy. They may be professing Christians or Hindus or Buddhists or Mussalmans or Jews or Parsis. They may be agnostics. They may have strong convictions, amounting to certainties, in every department of thought and aspiration. They may be as sure as sure can be that they are right—for themselves. But they try never to be the slaves of these things. They try never to allow themselves to be prisoners in them.

They hold, above all these, the great motto of The Society: "There is no religion higher than Truth"; and they know that even their deepest certainty is at the very best but a fragment of the Truth—the shadow of a shade. They know that as they grow they will substantially modify the wisdom which for the time being, perhaps, seems so perfect, complete, unalterable, final. And they are fascinated by the thought that as time passes they will change radically, out of all knowledge of their present selves. *Omnia mutantur, nos et mutamur in illis.* "All things change, and we in them." What new light is waiting just round the corner which will make the present light seem but as darkness? What added enlightenment is coming to show how infinitely more beautiful, wonderful, worth living, Life is even than it already appears? What peace is waiting our onward movement through sorrow and despair to make us know for ever and for ever that Love is the Law?

Theosophists are free men and women, free within their limitations, free to leave these, free in their search for Truth, free from prej-

udices, superstitions, and from the narrow pride of ignorance.

Theosophists are friendly men and women—friendly to all, counting friendship infinitely more precious than difference.

Thus, to join The Theosophical Society is to join the ranks of the FRIENDLY and the FREE.

WHEN YOU SHOULD JOIN THE THEOSOPHICAL SOCIETY

III

A Way of Adventure

When you feel you really *want to*, never because friends urge you to join. It is a great thing to join The Theosophical Society, and a challenging thing, too. It is a great thing, because membership at once places you among the few who are treading a narrow way which some day shall become the broad way of the many. Membership classes you among pioneers, among the forward-looking, among those who care not if they have to break chains and fetters so long as they can escape from the less into the more. Membership classes you among those who feel suffocated by the dust of crowds, who long for the clear air of those sparsely populated regions where Truth shines undimmed by the thicker dust.

It is a challenging thing, because membership often means a ceasing to lead lives sheltered by the sanctions of orthodoxy, tradition, convention: sheltered by homage to public opinion, and by movement within established grooves. Membership of The Theosophical Society often seems to involve adventure, sometimes even catastrophic cataclysms, in its magic power of

blasting people out of small self-centredness. Membership often involves the challenge of that which seems so unalterably established, and thus leads to an aftermath of personal disestablishment out of many of the accepted orders of life.

Living Differently

Membership often leads to an urge to live *differently*—differently from the way in which most people live. And it is difficult to live differently, easy to live as others live. It is difficult to live ahead of the times, easy to live in and with them. Membership of The Theosophical Society by no means demands difference. But membership often leads to it. Yet all these soul-quakes are the “tension-thrills” which

. . . hint the larger state

Though but in shadow of a
shade . . .

And the world and happiness and peace grow because of them.

So you may well hesitate to join The Theosophical Society if you are not quite sure if you will mind weather somewhat more stormy than that to which you have been accustomed, or if you really want to learn how to ride storms spiritedly. You may well hesitate to join if you are perfectly happy just as you are and seek for nothing more. Even then membership of The Society adds to the number of real friends. But you will be disappointed if you want all your friends to be more or less like yourself.

No; do not rush into membership. Wait—if you are at all doubtful. Join when you are reasonably sure that membership is

your heart's desire, and that you will be steadfast in your membership to the end.

Join when you feel within you stirring a spirit of adventure, of seeking more Truth, of understanding and appreciating the lives which around you live so differently from yourself. Join when you are sure that you are by no means superior to others, or that they must become converted to your own individual certainties.

HOW YOU SHOULD JOIN THE THEOSOPHICAL SOCIETY

IV

Support The Society

In a spirit of determination to make friendliness the dominant note of your life. You come among those who are FRIENDLY and FREE. Among them be FRIENDLY and FREE; and let nothing, no difference however radical, mar the steady shining of your friendship and understanding, in a spirit of determination to make The Society stronger for your membership.

But remember that no one can be either friendly or free all the time. Were this the state of any of us, we should be superhuman. We can only be free and friendly—at best—most of the time. And when sometimes we lack either or both, then is there need for patience and understanding on the part of others.

The Society is always giving much to its members, even though they are not always conscious of receiving it. What are you going to give to The Society? First and foremost, the strength of steady

Friendship and Goodwill. Other members may sometimes fall into illwill, misunderstanding, quarrelsomeness, narrowness, dogmatism, self-assurance. We have still to grow amidst success and failure. Specially should you then try to stand strongly and imperturbably for goodwill, understanding, peace, broad-mindedness, tolerance, respect. No member of The Society is perfect. All of us from time to time fall by the way. When some of us so fall, let there be many to remain erect, thus helping the fallen to rise and become erect once more.

Then you can give The Society your public support. Ever be proud of The Society's Objects, of the work it has achieved, and of the destiny that lies before it. Be proud of its great origins. Be proud of its great protagonists. Be proud of its Truths. Be proud of its purposes. Be proud of your membership.

Study the Truths which are The Society's life. Strengthen The Society which is their channel. Serve the world—be it a small world or a large world—which is the field of its activity.

FORBEARANCE

*Hast thou named all the birds without a gun?
Loved the wood-rose, and left it on its stalk?
At rich men's tables eaten bread and pulse?
Unarmed, faced danger with a heart of trust?
And loved so well a high behaviour,
In man or maid, that thou from speech refrained,
Nobility more nobly to repay?
O, be my friend and teach me to be thine!*

R. W. EMERSON

A THEOSOPHICAL FORUM

THE KARMA OF SUICIDE

QUESTION 48: *What is the karma of suicide?*

A SECOND ANSWER: The subject of suicide is more complicated than one would imagine from the answer in the April THEOSOPHIST. There are several forms of suicide, and the karmic result naturally varies. The usual form is where a person has done something which he knows he should not have done, and finding himself confronted by the result, and not having enough strength to go through the pain that is his due, commits suicide as the easiest way out of his difficulty. There would be in such case a furious resentment mixed with fear, and he would begin his astral life in the full power of both these emotions. Yet even in cases where crimes have been committed, one has to understand in what way the moral nature lapsed. Sometimes actual brain disease accounts for what appears as a horrible deed. The nature of the action must be separated from the state of mind of the doer; and "mind" means the normal functioning of mental powers which are not interfered with by disease of the brain or of nerves.

There is a variety of what is technically suicide which has very little moral blame attached to it. This happens where a man or woman who is in danger of falling into the hands of some ruthless enemy commits suicide. Many cases have been known in history

where women, rather than fall into the hands of their captors to be violated, have committed suicide. Obviously this is not the ordinary suicide, though one might say it was the duty of such a woman to go through with her karma, and be a slave. The best known case of suicide to escape from falling into the hands of an enemy is that of Cato the Younger. He had stood for certain principles of freedom in Rome and had led the opposition. Finally, however, when the day was practically lost, and when it was certain that he would be captured by Augustus, Cato prepared for his death and read Plato on "Immortality" and then committed suicide. The Romans had an idea that it was a man's right to end his life when he found that life meant no more to him. No idea of a moral law was involved in their minds with regard to suicide. However, Nature's laws concerning the conditions beyond the grave must be the same to the Roman as to anybody else. But once again, one has to keep clearly in mind the nature of the thought and the emotion which precede the act of suicide.

There are also a few cases which, though technically suicide, are scarcely that, because of the forces which precede the act. These are the cases where a person in a past life has often contemplated suicide and toyed with the idea again and again, though finally did not commit suicide. But such thoughts

have created thought-forms which make an impression on the permanent atom. In the next life the old vibrations will be set going in times of difficulty, and the person will toy with the idea again. He will therefore think of suicide as a natural way of ending difficulties. When the crisis comes, rightly speaking he should have enough strength to oppose the great tidal wave concerning suicide from his past, and to reject the idea. But there are cases where that wave is so strong that it sweeps the individual on over the precipice. Of course if during his life he had purposely built up his character to be so strong that when the old tendency began he rejected the idea of suicide instead of toying with it, then when the old karmic reaping began he would finally win in the battle, though at the cost of great suffering, and not commit suicide. But in a case like this, the heinous nature of suicide is practically

absent, as the person is very largely moving along tracks which he has laid for himself in a past life, and is now swept on by the impetus of forces of the past which he cannot quickly annihilate.

One unusual case was noted by C. W. Leadbeater of a person who had committed suicide with the mixed motives of ending all difficulties, but also of being able to be of more use on the astral plane than the physical. In this case the patient, after the period of unconsciousness which followed the shock of suicide, when slowly awakening to consciousness, was thinking more of the work to be done on the astral plane than the escape from life. One has therefore to be very cautious in one's judgment of those who feel forced to take this violent decision. The more one knows of the facts of nature, the less one is inclined to come to general conclusions.

C. J.

BOOK LORE

ADYAR LIBRARY BULLETIN

WELCOME to Vol. I, No. 1 of *BRAHMAVIDYA*, the Adyar Library quarterly, published on the 17th February, and henceforward to be published on May 8th, October 1st, and December 1st—all significant anniversaries in the Theosophical calendar. We can imagine the happiness with which Colonel Olcott, the President-Founder, would greet this means of extending the scholarly and cultural influence of Adyar over the world, for that is its purpose, not only for the publication of rare texts for which the Adyar Library is famous, but also to disseminate the Divine Wisdom of which the Library is a re-

pository. The first issue is prefaced with felicitatory messages by Dr. Arundale and Mr. Jinarajadasa, who see in it but the beginning of a work extending far into the future.

Several items in *Brahmavidya*, Part I, will continue serially until completed. The first of these is the Rig Veda commentary by Madhava, of which there is only a single manuscript so far known; and this is deposited in the Adyar Library—a very old palm-leaf manuscript written in Grantha script. The decayed condition of the leaves presents difficulties in transcription, but the present edition, serious omissions notwithstanding, should be useful to researchers in the field of Vedic interpretation.

In this issue commences also an English translation of the Upanishads—the texts have already been published by the Adyar Library between 1920 and 1936. The first instalment of 24 pages treats of the Yoga Upanishads which expound the essentials of the kingly science.

Another rare work is Dr. Kunhan Raja's edition, with his manuscript notes, of the Domestic Ritual of the Hindus, a Devanagari text by Asvalayana, with Devasvamin's commentary. This English explanation is the first to be published, and the text is more or less unintelligible without it.

Other chapters in *Brahmavidya* relate to the founding of the Adyar Library in 1886; "The Name Kalki" by Prof. Otto Schrader, formerly Librarian at Adyar; and "Notes on Pramanasamuccaya of Dinnaga." All in all, this first Bulletin is well worthy of a great Library, not only for its historical conspectus of the Library, but also for its critical editing and translation of Sanskrit texts, and its contribution to scholarship in a rare field. This we should inevitably expect from the Editor, Dr. C. Kunhan Raja, who is curator of the Eastern Section of the Adyar Library and acknowledges the help given by its pundits, who is also Professor of Sanskrit at the University of Madras, and has affiliations with many of the world's famous libraries and universities. God speed *Brahmavidya*.—J.L.D.

(*BRAHMAVIDYA*, The Adyar Library Bulletin: Life Subscription, Rs. 100, \$ 50, £10; Per annum, India, Rs. 6; elsewhere Rs. 9, \$3, Sh. 12. The Adyar Library, Adyar, Madras, India.)

YOGA OF EAST AND WEST

SELF-REALIZATION THROUGH YOGA AND MYSTICISM. By Josephine Ransom. The Theosophical Publishing House, London.

Here is a fresh and illuminating statement of Yoga by a deep student and practitioner in the royal science. It precipitates from a large background of knowledge and experience. Yoga is not, for this author, something apart from the world, ascetic and austere, though it may be of this

nature in special cases, but it is "our identification with the vivid facts of life. We may acquire these facts slowly or rapidly." Yoga is everywhere, and includes all and every method of seeking the larger expanses of God's consciousness. Mrs. Ransom finds it in the amoeba practising the "Yoga of digestive action," in and dog's Yoga of devotion to his master the in all ranges of vital activity up to, men and women who "practise the Yoga of the Spirit that they may become one with Life, untrammelled." Our author states clearly and concisely the types of Yoga, the schools, the methods, both as to the East and the West, affirming that "the stages of approach to God are very much the same in East and West, in ancient days or modern." This book is most readable, not too deep for a beginner, yet withal a vade-mecum for the advanced student.—J.L.D.

THE RACIAL PROGRAMME

THEOSOPHICAL SOCIALISM. By Rohit Mehta, Parsi Agiari Lane, Ahmedabad. Re. 1-12.

This young author calls attention to the strange and baffling anomalies which exist in the world today, and to the efforts through "Socialism," theoretical or practical, to solve all problems. He examines the most widely spread of all modern theories on the social order, that of Karl Marx, and is of opinion that it is a gospel of despair. This because it is based on the notion that all social structures depend on economic bases, and that therefore social changes must follow economic changes brought about by class war.

Mr. Mehta next considers Theosophical Socialism, founded upon fellowship. He finds that it takes its stand on the principles laid down by the Manu, which in their essence assert the necessity of knowledge of, and obedience to, natural, immutable laws, if harmony in the social order is to prevail. If man is fundamentally divine, then he must learn to express that divinity in a justly arranged Society, where each unit finds true freedom and satisfaction for all parts of his nature. A future Theosophical order would grow out of such perceptions of truth as would lead to economic stability for all; to wise and planned activity; to

refined and civilized impulses conducive to love and fellowship; to the promotion of properly balanced individuality; to the wise discharge of duties joyously undertaken and, above all, to wise leadership. In such a social order culture would be shared by all, creatively encouraged by true education. With cogent argument and citation Mr. Mehta upholds his points.

He then proceeds to an analysis of the growth and development of the races of mankind, to show how the human psyche has already passed so many racial milestones, each having a specific meaning for the pilgrim. Races and civilizations have, in turn, dwelt upon sensation, activity, emotion, and the analytic mind. Now we stress the synthetic mind, presently the stress will be upon intuition, and then upon will. Under the influence of each of these the social order is made or marred in the guise of virtues or vices; virtues when invested with spirituality, vices when selfish motives predominate. "To know the racial programme is to hasten human evolution," says our author. To this end the book is written, and in that service we wish it success. A more careful editing of future editions would be of much advantage.—J.R.

FOUNDATIONS OF CULTURE

THE FOUNDATIONS OF CULTURE IN AUSTRALIA. By P. R. Stephensen. Published by W. J. Miles, Gordon, New South Wales, 1936. Price 2s. 0d.

The foundations of culture in a new community are of vital interest. While the community must of necessity lay other and older nations under tribute, it must also develop its own genius at all costs, and along all lines, and particularly at first in literature. Through literature ideals and patriotism are most quickly created and most readily stir youth to action and age to determination. These things are clear to the author, and he rightly demands with passionate sincerity and earnestness that Australia should cultivate her own genius, already born and vigorous. He spoils his

book to some extent by his strong irritation against English opinion about Australian literature, but concedes that even this criticism may have its value in inciting to greater effort, and is unduly impatient with his young country that it is not more self-sufficient in literature and culture. Here is an opportunity for the Theosophist, a unique chance to help to guide Australian gifts and taste, and assist in the shaping of a "true Australian creed."—J.R.

EVOLUTION AND DESTINY

DESTINY. By Geoffrey Hodson. Theosophical Publishing House, London.

Theosophical principles are admirably given in a brief and easily comprehensible form in this handy volume. Theosophy, Mr. Hodson writes, "consists of the principles, laws and wisdom, upon which creation is formed." He shows how the One becomes the many, and the many, of all grades, pursue or create their destiny in manifestation. That destiny is always perfection in some degree. Everything, high or low, is capable of yet greater fullness and richness. To reach "moreness" is the plan, the objective of all that composes a universe.—J. R.

THE THEOSOPHICAL WORLD

The May issue of *The Theosophical World* spreads an excellent table of contents for the delectation of our Theosophical family. The President editorially discourses on the Campaign for Understanding. The "Lest We Forget" page presents "The Masters Are the Power behind The Society." Among the other items are: Mrs. Ransom on "Self-Realization"; "The Fourth Dimension," by H. P. B.; "The Theosophical Society," by Sidney Cook; "Colonel Olcott and Buddhism"; "Relaxation and Yoga"; and "The Parliament of Religions"—altogether a most attractive and readable number, and of intimate interest to every member of our far-flung Society.

WHO'S WHO IN THIS ISSUE

JINARAJADASA, C., M. A. : A former Vice-President of the Theosophical Society, now resident at Adyar.

BESANT, DR. ANNIE : President of The Theosophical Society from 1907 to 1933.

POLAK, GASTON : General Secretary for Belgium.

SMITH, KATE : Theosophical research student, London.

POLAK, H. S. L. : Treasurer of the English Section.

PERKINS, J. S. Jr. : American artist and writer.

SLATER, V. WALLACE : Chairman of the Science Group, Theosophical Research Centre, London.

MACGREGOR, DR. GEDDES : Student in the Faculty of Divinity, University of Edinburgh.

BEECHEY, KATHERINE A. : President of Blavatsky Lodge, London.

ARUNDALE, DR. GEORGE S. : President of The Theosophical Society.

COUSINS, DR. JAMES H. : Principal of the Theosophical College, Madanapalle.

FORTHCOMING FEATURES IN THE THEOSOPHIST

THE AGE OF THE UNIVERSE. A. J. Hamerster.

THEOSOPHY AND SCIENCE. R. G. Pizzighelli.

THE PLACE OF POETRY IN THE PLAN : ITS VALUE AS AN ART. Alistair Macdonald Taylor.

THEOSOPHY, THE LIVING TRADITION. Josephine Ransom.

THE KINGDOM OF GOD. Charlotte E. Woods.

VALUES. Orlene Bartlett Moore.

THEOSOPHY AND ART. John Begg.

ON THE EDGE OF THE INFINITE. Mary F. Billingham.

OUTSTANDING ARTICLES IN RECENT ISSUES

MARCH

DR. BESANT'S GREAT MESSAGE AND OUR HERITAGE. Jamshed Nusserwanji.

THE ART OF LIVING ETERNALLY. Shrimati Rukmini Devi.

LORD TENNYSON : THE SECRET CYCLES. S. Mehdi Imam.

THE EMERGENCE OF ART IN THE THEOSOPHICAL MOVEMENT. James H. Cousins.

THE ASCENT OF MAN : II. THE EVOLUTION OF FORM. Annie Besant.

OCCULT EXPERIENCES IN JAVA. Geoffrey Hodson.

APRIL

THE RELIGIOUS DANCE : AN APPRECIATION OF THE ART OF RUKMINI DEVI. H.H.

THE ASCENT OF MAN : III. THE STAGE OF THE SAVAGE. Annie Besant.

SYMBOLICAL DREAMS IN SHAKESPEARE. L. W. Rogers.

THE OCCULTISM OF THE ATOM. Ray F. Goudey.

WHAT IS THE PSYCHE? Hirendra Nath Datta.

A DEVI OF THE SOUTHERN SEAS. Geoffrey Hodson.

He in whom the sense of Brotherhood is uppermost may be a sufferer and a victim, but he will help to preserve society from destruction.—F. D. MAURICE.

THEOSOPHY AND THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed in New York City by Helena Petrovna Blavatsky and Henry Steel Olcott, November 17, 1875, by the direction of the Masters of Wisdom of the Great White Lodge. It was incorporated at Madras, India, April 3, 1905.

The Society is a completely unsectarian body of seekers after Truth, striving to serve humanity along ethical lines and to substitute spiritual culture for materialism.

The three Objects of the Society are :

1. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.
2. To encourage the study of comparative religion, philosophy, and science.
3. To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is a world-wide body, with International Headquarters at Adyar, Madras, India. At present it comprises forty-four National Societies, each usually having at least one Lodge in its principal cities. Forty-two of these Sections have their National magazine, printed in their own language, Inquirers are invited to address the General Secretary of their own country, whose name appears on the next page of this magazine.

The literature of Theosophy is now voluminous, the principal writers being H. P. Blavatsky, H. S. Olcott, Annie Besant, C. W. Leadbeater, G. S. Arundale, A. P. Sinnett, C. Jinarajadasa, and others. Every public library worthy of the name contains Theosophical books.

Agreement with the first Object of the Society is the only condition necessary for membership, except the minor technicalities that are usual to such organizations.

The Society is composed of thousands of members belonging to any religion in the world or to none. They are united by approval of the above objects, by their aim to remove antagonisms of whatever nature, by their wish to draw together men of goodwill irrespective of their personal opinions, and by their desire to study the Ancient Wisdom in order to apply it in their daily life and to share the results of their studies with others.

Their bond of union is not in any sense the profession of a common *sectarian* belief,

but a common search and aspiration for freedom of thought wherever found. They hold that Truth should be sought by study of the Ancient Wisdom, by reflection, meditation, and intuitive perception, by purity of life, and by devotion to high ideals motivated by the purpose of service to humanity

Theosophists regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every expression of human knowledge and aspiration, whether through religion or otherwise, as a part of the Divine Wisdom, and prefer understanding to condemnation, and good example to proselytism. Peace and Fellowship are their watchwords, as Truth and Service are their aim.

THEOSOPHY is the essence of all Truth and is the basis of all philosophies, sciences, religions, and arts. It is Divine Nature, visible and invisible, and The Society is human nature trying to ascend to its divine parent. It offers a philosophy which renders life intelligible and demonstrates the justice, the wisdom, and the love which guide its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence.

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Members of The Theosophical Society study Truth wherever it is found, and endeavour to live it. Everyone willing to study, to be tolerant, to aspire, and to work perseveringly for the establishment of Brotherhood, is welcomed as a member, and it rests with him to decide in what manner and to what extent he shall express the ideals of Theosophy in his daily life.

As Theosophy has existed eternally throughout the endless cycles upon cycles of the Past, so it will ever exist throughout the infinitudes of the Future, because Theosophy is synonymous with Everlasting Truth.

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