



THE THEOSOPHIST

ADYAR

JULY 1941

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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

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

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CONTENTS, JULY 1941

	PAGE
ON THE WATCH-TOWER. The Editor—Adeltha Peterson—J. L. Davidge	259
THE MAGNIFICENCE OF THEOSOPHY AND THE THEOSOPHICAL SOCIETY. H.P.B., H.S.O., A.B., G.S.A.	271
BUDDHA (<i>Poem</i>). Morley Steynor	285
THE IMPUTATION OF EVIL. J. J. Poortman	289
THE DEVIL CHILD. C. Jinarājadāsa	302
THE NIGHT BELL. George S. Arundale	305
SOME NOTES ON THE SVASTIKA :	
I. The So-called Svastika of the Nazis. E. Clements	309
II. The Svastika. Arya Asanga	312
III. Cross and Svastika. J. L. Davidge	317
MASKS (<i>Poem</i>). M. V. Garnsey	319
WHAT IS CULTURE? George S. Arundale	320
EL SISTEMA MONTESSORI. C. Jinarājadāsa	323
CORRESPONDENCE	325
BOOK REVIEWS	329
APPEAL TO EVERY THEOSOPHIST. Labhshanker Laxmidas	334
INTERNATIONAL DIRECTORY	335

THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR

MADRAS

INDIA

(Price: see cover page iii)

THE WONDERFUL DEPTHS AND HEIGHTS

A quaint memory comes to me of a newspaper cutting, recording my entry into The Theosophical Society in 1889, and after mentioning it, the journal remarked that I had been a Christian, a Freethinker and an Atheist, and should probably complete my journey by becoming a Roman Catholic. But I have been a Theosophist for forty years now, and feel no inclination to go out of The Society, but only to penetrate more and more deeply into the wonderful depths and heights of Theosophy, the Divine Wisdom.

ANNIE BESANT

(Watch-Tower, January 1930)



ON THE WATCH-TOWER

IMPORTANT: These Notes represent the personal views of the writers and in no case must be taken as expressing the official attitude of The Theosophical Society, or the opinions of the membership generally. "The Theosophist" is the personal organ of the President, and has no official status whatever, save insofar as it may from time to time be used as a medium for the publication of official notifications. Each article, therefore, is also personal to the writer.

THE THEME OF THE CONVENTION

WHOWER may have been elected President of The Theosophical Society for the next seven years it is of the utmost importance that the Annual International Convention of The Society which will be held in December next at the International Headquarters of The Society in Adyar, and which will mark the beginning of a new seven-year period, shall be as helpful as possible to a world in travail, and shall shed upon the prevailing darkness the Light of Theosophy and the Brotherhood of The Theosophical Society.

It has been borne in upon me that there could be no more valuable theme than

Theosophy,
The Theosophical Society,
and
The New World Order.

And this means the application of the truth of Universal Brotherhood to co-operative comradeship between Races, Faiths, Cultures, Nations and Individuals. I am therefore venturing to make this the theme of the Annual International Convention to be held at Adyar at the end of this year, and I ask from now from every member throughout the world all possible help both in clarifying the nature of the War, Peace and Reconstruction Aims as these may be stated by individuals or by public bodies, and in applying to such Aims the illuminating Light of that

Theosophy which is the Science of Universal Well-being.

Individual Work

I want every member, often no doubt in groups, to make a special study of one or another of the various fields of Reconstruction, to discover the nature of the most constructive and practical thought in such fields, and to consider such thought in the Light of Theosophy. Often it will be necessary to know what it is that has in one field or in another helped to bring about this war and rendered the last Great War so disastrously infructuous. But always there must be forward-looking, in part to see what can be done and must be done without delay, in part to perceive the nature of the ideals towards which we must look, but which for the time being are unreachable. I hope that the communications I receive will be of this twofold order—that which must be achieved without delay, that which is in the nature of hitching a wagon to a Star.

Let our investigations into Reconstruction begin with our immediate selves. Of course, as individuals we all need radical reconstruction. But this must be left to the wisdom of each individual, save as we can say generally that there must be more of the spirit of Brotherhood in each of us (the First Object), more of the spirit of wise Understanding in each

of us (the Second Object), more of the spirit of venturesomeness in each of us in the search for Truth (the Third Object).

A New Order for Our Society

But we have also to see in what directions our Theosophical Society needs Reconstruction so that it may become a more virile exponent of Brotherhood, of wise Understanding, of ardent search for Truth. Where do we lack the true spirit, and how can we instil it? I am afraid lest some may blame those with whose Theosophy they do not happen to agree. I think it is not a question of blame, or that we should endeavour to have our own ideas of Theosophy paramount in The Theosophical Society, but that we should perceive where our own individual outlooks have, perhaps, blurred our own vision and have caused us to misjudge the convictions of some of our fellow-members. We must differ among ourselves, or the Theosophy of each of us will indeed be poor, for it is through differences that we enrich our Society and give more truthfulness to our general presentation of Theosophy. But we must learn how to differ, and perhaps we have not yet learned this mighty art.

I should like to hear it said that while our Society is already a great movement, and has done great good to the world, and that its members are sincere and devoted

people, each doing his best to be true to Theosophy and to The Society as he individually understands them, still it must now, beginning a new dispensation, turn over a new leaf, or, shall we say, adjust itself more closely to the needs of the changing times. In other words our Society must give Theosophy and its Brotherhood more effectively in such and such ways. No recriminations or fault-finding. We do not want these. But we do want the New Order for our Society to be pointed out to us in a spirit of kindliness and understanding, though with emphasis and directness. If there is to be a New Order for the world, shall there not also be a New Order for our Society and indeed a New Order for our presentation of Theosophy?

I think that those best fitted to envisage the problem of the new Order in Theosophy and in The Theosophical Society, as in the great departments of human life, will be those for whom the War in one way or in another has been a personal crisis. We know there is a world crisis. We know there are national crises. But there must be personal crises of one kind or of another for every one who seeks to enter into the spirit of the larger crisis. Those who have come into more or less intimate contact with one or another of the many wars which at present afflict the world and its constituent nations should be

the people to plan the new world, but largely in the light of their own individual experience of what a crisis really is.

Special Delegates

I am hoping, though I fear lest the hope be vain, that it may be possible to have at our International Convention in December next a number of members of our Society who have had first-hand contact with the World War. I am trying to plan for this, but I doubt if I shall be able to assure to them the necessary arrangements, involving as these do the finding out where exactly they are, having the necessary funds, and being able to provide the necessary passports and visas. I have been hoping that some of our General Secretaries in the stricken areas of Europe might be able to come—to tell us of the real horrors of war so that at least in some small way the great crisis might enter into our hearts. This would have brought our forthcoming International Convention very near to those realities upon the insight into which must depend the laying of the true foundations for the New World Order. But we must be ready to do the best we can without this contact if we cannot get it, hoping that many Theosophists are privileged to have their own personal crises for the better understanding of the great world crisis itself.

Our work, then, is to direct the searching Light of Theosophy and the adjusting Power of The Theosophical Society to the greater problems which the World War is revealing, and my colleagues at Adyar and I will be occupied in trying to outline the idea of the New World Order, as thus revealed, for the consideration of the Convention in December next. But we shall need all possible help from every accessible Section and from every interested member, and I have written a letter to every General Secretary asking for advice and guidance. I am specially hoping that Mr. Sydney Cook and his colleagues and fellow-members of the American Section will be able to give us very great light and leading, for the United States has a viewpoint not only of great importance but unique in nature, and I only wish that Mr. Cook himself could come to Adyar to give to us all the benefit of a personal exposition of the American outlook. I have asked him to come. But with business magnates' responsibilities and with all the difficulties of travelling my request may not be easy of fulfilment.

Still, we shall, I am sure, have a very notable Convention from many points of view and I hope there will be a record attendance. From now onwards every member in India at least should be busy about his or her own pilgrimage to Adyar or

about facilitating the pilgrimage of somebody else. I particularly hope that Young Theosophists will be present in large numbers, for more and more they must come to the front to give both to Theosophy and to The Theosophical Society of their eager youthfulness. There ought to be funds in every Lodge for the helping of Young Theosophists to come to Adyar in December. There could be no greater service to the future than this.

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THE ALTAR OF JUDGMENT

The Christian Metropolitan of India, Dr. Westcott, has recently made a remarkable statement regarding the Indo-British connection. In the first place he rightly declares that "mistakes have been made by all parties, and it is unprofitable . . . to attempt to apportion blame for the past. It is much more important to show our willingness to contribute towards a solution of the present serious situation."

He further states: "We seem to have reached a stage when the long connection between Britain and India is in danger of being dissolved in a flood of mutual recrimination and misunderstanding." He is perfectly right as to the danger, but I think he will agree with me that the danger can and will be overcome. The Forces

of Good will triumph over the forces of evil, though there may be delay insofar as the Forces for Good fail to avail themselves of their tremendous opportunities. Britain and India will come together, though there will not be that closeness of association until both India and Britain recognize their duties towards themselves and towards each other.

The Metropolitan rightly states that "there is much to be gained by both sides by continuance of the close association between our respective countries as equal partners in a great Commonwealth of Nations." He very wisely adds: "Let us recognize that to promote goodwill and mutual understanding between every class of people in India is the surest service we can render to this country, and let us apply ourselves to the task under the guidance of God."

Dr. Westcott has made a signal contribution to the solution of the Indo-British problem and we hope his fellow-countrymen will very specially take to heart his wise advice. It is in the Divine Dispensation that Britain and India shall be equal partners in a great movement towards Universal Brotherhood, and no machinations on the part of human beings can set this Divine Dispensation at naught. But human machinations can delay the consummation—to the great injury not only of India and Brit-

ain but of the whole world. Dr. Westcott has called upon his fellow-countrymen to promote goodwill. Let Indians be similarly called, not only to promote goodwill between the two great communities but no less solidarity among themselves. This is how we here in India can substantially help towards the winning of the War. If we do not address ourselves with all speed and enthusiasm to the seizing of this great opportunity, we shall be weighed in the balance and be found wanting.

A Day of Judgment is upon us. Let us come to the Altar of Judgment having helped to win the fight for Brotherhood, Peace and Justice.

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THE BESANT SCOUT CAMPING CENTRE

The Besant Scout Camping Centre was established by permission of The Theosophical Society on the Adyar Estate as a memorial to Dr. Besant's love for youth and to her deep interest in and association with Scouting.

Although the Centre is called "The Besant Scout Camping Centre," it is intended to be a happy camping-ground for youth generally without any distinctions whatever. Already, thousands of young people have been able to take advantage of its beautiful situation

and general amenities, and everything is being done to provide all necessary conveniences. A well has been dug which gives pure water in large quantities. Adequate sanitary arrangements are available. There is the beginning of an amphitheatre for Scout and youth gatherings. This has already proved a most convenient form of collective gatherings of large numbers of young people. Thanks to the generosity of some friends, there is now a dining-room with kitchen and bathroom arrangements adjoining, stoutly built so as to withstand all inclemency of weather.

The Centre is quite close to the sea so that sea-bathing under proper precautions is one of the great attractions. Already trees are growing up which will give ample shade from a sun which burns somewhat fiercely in the summer time.

During the last Easter, advantage was taken of the presence of the International Council of the All-India Hindustan Scout Association and of the Provincial Council of the Madras Presidency Branch to plant trees in honour of as many youth movements as possible. I had invited the International Council to be my guests for their Annual Session. So most of the members of the Council were in residence at Adyar and the meetings took place at Blavatsky Gardens, as also did the meetings of the Provincial Council.

On April 14th a number of distinguished citizens came to the Besant Scout Camping Centre on my invitation and each planted a young mango tree, so as to help to form both an avenue and a grove. As a guard of honour there were both Boy Scouts and Girl Scouts. The first tree to be planted was one in honour of the World Chief Scout, Lord Baden-Powell of imperishable memory. This tree was planted by the National Commissioner of the All-India Hindustan Scout Association, the Honourable Dr. H. N. Kunzru, Member of the Council of State.

The next tree to be planted was in honour of Dr. Besant by Shrimati Rukmini Devi, President of the World Federation of Young Theosophists. Dr. Besant had been Honorary Commissioner of the Scout Movement of India, specially appointed by the World Chief Scout, and was the recipient of that rare honour, the "Silver Wolf."

Dr. Maria Montessori was asked to plant a tree "in honour of herself." She named it "Maria Montessori," and invoked upon it the blessing of the Spirit of the Child.

Pandit Sri Ram Bajpai planted a tree in honour of the All-India Hindustan Scout Association; Sir Mahomed Usman, Vice-Chancellor of the Madras University, and the Honourable Mr. Justice K. P. Lakshmana Rao, Provincial Chief Commissioner, both representing

the Madras Boy Scouts Association, planted trees in honour of the Association. The Honourable Mr. Justice A. J. King planted a tree in honour of the Young Men's Christian Association, while Sir P. S. Sivaswami Aiyar performed a similar service for the Young Men's Indian Association, declaring as he did so: "I am glad to help in any work connected with Dr. Besant." Dr. Besant, it may be noted, founded the Young Men's Indian Association and built the Gokhale Hall, the scene of so many noteworthy public activities in Madras. Janab Muhammad Musa Sait was good enough to plant a tree in honour of the Young Men's Crescent Society, a Muslim youth organization. Miss Vimal Abhyankar of the All-India Hindustan Scout Association planted a tree in honour of the Girl Scout Movement belonging to the Association.

Later in the week Mrs. Curtis C. Jordan planted a tree on behalf of the Young Women's Christian Association, and Mrs. M. Hensman and Miss Birdseye another tree on behalf of the Madras Girl Guides Association. The Mayor of Madras has also promised to plant a tree in honour of the youth of Madras generally, and no doubt the Grove will be increased by tree-planting as the years pass.

The dining-room, with its kitchen and bathrooms, was named "Seshammal" by Shrimati Rukmini

Devi at my special request, for there has been no one during the last few years who has done more to help young people, especially those belonging to the Besant Scout Camping Centre, than has Rukmini Devi's venerable mother.

The greatest care will be taken of all these trees by Mr. Yagneswara Sastri who is our garden wizard for the whole of Adyar, and has a way with him with regard to all plant-life which verges on the miraculous. Within two years these mango trees will be giving forth both fruit and shade, and I am very grateful to The Theosophical Society for permitting the dedication of this part of the estate to youth everywhere in honour of youth's great servant—DR. ANNIE BESANT.



MOTHER EARTH

When we look at the World War we must realize that in truth it is not only a World War but a Universe War. The Universe to which the Earth belongs is a single and indivisible whole, and that which is at work in one part of the Universe affects every other part no less. So it is no exaggeration to say that the World War on the Earth affects Mercury, Mars, Venus, and all the other constituent elements of the Solar System. It follows, therefore, that the Earth can draw upon

other planets for help in emergencies, just as other planets can draw upon the Earth similarly. And there are Great Beings who have in charge these various adjustments, so that the social service between the planets may be as complete as possible.

For the moment it is the Earth which is in a state of emergency, and her S.O.S. for help has to be answered not only by those immediately concerned and connected with the Earth, as for example the Hierarchy, but also by other Powers and Principalities. The Deva evolution of each planet is, of course, a potent source of help. The Earth is not alone in her troubles, and there are Those who are able by Their spiritual pre-eminence to help her out of them, utilizing forces at work elsewhere within the Solar System, yet in truth brother-forces. There is but One Life, and this Truth is the supreme Truth of truths.

Naturally, as far as possible the Earth must be self-supporting. As far as possible she must rely upon herself as she "rounds a Cape Horn" in her evolutionary growth. She has brought upon herself those storms and cataclysms which make these "Cape Horns" what they

are with their storms and cataclysms of all kinds. Therefore must she face them and weather them. But it is infinitely satisfying to know that in emergencies help is accessible from infinite distances so that the Earth, like all her sister-planets, is safe and must achieve her destiny.

Mother Earth will weather the "Cape," despite the quislings of her humanity who seek to take control and cast her ship of destiny upon the rocks of frustration. Humanity has bred these quislings, so they must have their day of dominance, but following the day of dominance comes the Day of Judgment when their karma will lawfully descend upon them.

The abscess of cruelty and injustice and tyranny must come to a head, created as it has been by humanity's ill-living throughout the world, and it must burst, as it is bursting in Europe and in the Far East.

But the healing power of heroism, sacrifice and utter trust in the Good Law, will dry up in God's own time the streams of that ignorance which have degenerated into filthiness, and Mother Earth will become pure and clean once more.

George S. Arundale

A GREAT LANDMARK

BY ADELTHA PETERSON

It is of interest to all Theosophists to note the mighty landmarks on the way we are progressing towards our splendid Centenary in 1975. The major event was, of course, the great Golden Jubilee which marked the half-century of our journey, and at which one of the greatest of the Elder Brethren gave us as our marching orders a wonderful Message¹ which contains within its sixteen pages the essence and epitome of Theosophical wisdom.

No less important are the great divisions of the century into thirds—in fact we have seen in the past that not only thirds but sixths have marked our entrance into new and splendid eras. The division into thirds and its multiples, as will be seen in *The Secret Doctrine*, is most fundamental and was especially considered so in ancient Egypt.

But before we can study the cyclic law as applied to The Theosophical Society, we must take into consideration that the founding of our Society was progressive. A Society as great as The Theosophical Society could never have been formed on a single day. At the time of our great Centenary we must celebrate all the dates connected with that founding—the birth or inception on September 7,

when the various “formers” of The Society gave in their names as eager to join a society to be devoted to occult study, and a committee was appointed to draft a Constitution and By-Laws. Then there is September 13, the christening date when the splendid name of “The Theosophical Society” became ours. October 16 and 30 marked the discussion and final adoption of our Constitution and By-Laws. In fact the legally-minded may even regard October 30, the time the first permanent officers were also elected, as the legal birthday of our Theosophical Society. But surely we are all agreed that November 17, when our President-Founder gave his inaugural address, was indeed the confirmation of our founding and is the day we celebrate to commemorate the whole period between September 7 and November 17. But when we are marking cycles we take into consideration the entire time devoted to the founding.

The first third-century² came to a close between January 6 and March 19 of the year 1909. Between 1874-75³ and 1908-09 roughly we note the era of the Founders of our Movement, in the first half of which the Colonel and H. P. B. did their magnificent work, and in

¹ “A Message to the Members of The Theosophical Society from an Elder Brother.”

² 33 years, 121 and one-third days from September 7 to November 17, 1875.

³ The Founders met 17 October 1874.

the last half of which the Colonel had the help of Annie Besant whom he was told by his Master from the very beginning of this second half to expect as "a messenger" from Him.

The years 1908-09 were years of great events, the mightiest of which was the coming again of the First Section to its Headship of The Society, an event which was mentioned in the Diamond Jubilee number of THE THEOSOPHIST by the President. In the 1908 Convention the first public announcement was made by Dr. Besant of the coming to earth of the wonderful impulse of the World-Teacher. In 1909 Krishnaji and Nityananda were adopted by our President-Mother. Of major importance also was the founding of the Vasanta Press that Theosophy might be spread far and wide throughout the world; and the coming to Adyar of Bishop Leadbeater, invited by the General Council to return and continue his unparalleled occult investigations.

The third sixth, or first cycle of the second third, of our century was devoted to the active work of the President-Mother in The Theosophical Society, assisted by her great colleague Bishop Leadbeater. This third sixth culminated in the Golden Jubilee at which we were promised "for many years she will remain among you and she will guide you—if you will—along the pathway We have chosen for Our Society."

Unfortunately we did not so will, many of us, and she was released long before the normal cycle of her physical-plane activities would have been completed. Had we so willed, we could have had the President-Mother to guide us from the physical plane itself through the whole of the tortuous and difficult midmost third of our century's life. Re-elected as she surely would have been in 1935, she would have magnificently served her beloved Society as President until 1942. The second third of the century culminates only in 1942, and since her passing in 1933 our leaders have splendidly carried her mighty tradition aloft as our Oriflamme of Strength, following in her footsteps in years in which they were drafted, as one might almost say, before their time, for their most arduous task.

It is most significant that the beginning of this last third of our Theosophical century, 1941-42, is almost coincident with the term of office of the next President of The Society. One almost feels that those last seven years have been an interim period to fill in our President-Mother's unexpired terms of office, a period of re-sounding the note of the Besant Spirit that it may sing its tone in fullness throughout the centuries, and that only now can we look forward to the next great wave which is to sweep our Society onwards to its magnificent Centenary.

This Third Cycle will begin between May 9 and July 19 of 1942.¹ It coincides with a remarkable concentration on 16th to 18th May, says the Indian astrologer, of six planets in Vrishabam or Taurus, the sign of Foundation, Nandi, the Creative Word, or Building. Is it not signifi-

¹ 66 years and 242 and 2/3rds days from September 7 to November 17 of 1875.

cant that our President is even now sounding the key-note of the building of a New World Order? During the months that follow, and especially during the 1941 Convention itself, let us make every effort to prepare ourselves to take advantage of this great cyclic impulse, as another so great a one may not occur in the lives of most of us.

FIFTY YEARS OF "GULISTAN"

BY J. L. DAVIDGE

The Nilgiri home of the President, which he and Rukmini Devi occupied on the 1st of May 1941, was built in 1891. On what date it was completed we do not know, but it was ready when the President-Founder (Colonel Olcott) came up to Ooty² early in 1892 to furnish it. A Diary entry intimates that he had purchased the property "as a sanitarium for us all, as we may require the change. I call it 'Gulistan'." And he so named it after *Gulistan*, or "The Rose Garden," Sa'adi's poem, which was one of the Colonel's literary treasures.

The story of "Gulistan" goes back much earlier, to 1883 in fact when H. P. Blavatsky came to Ooty² at the invitation of Mrs. Morgan and spent three months with the Morgan family at "The Retreat";

² Ooty is colloquial for Ootacamund, perhaps the finest hill station in India, 7,500 feet above sea level. *Oothaca* means water, and *mandalam* place, so named no doubt because of the lake in the midst of the town.

here it was that H.P.B. wrote her book *Mysterious Tribes of the Blue Mountains*, using a pamphlet which Mrs. Morgan had already written on their magical practices and actually visiting Todas, Badagas and other native tribes to investigate for herself. It was then also that H.P.B. wrote the famous dissertation on the structure of the Cosmos which she published under the title, "Reply to an English F. T. S.," written, as we are informed, under inspiration.

So preoccupied was the Colonel with his world-wide organization of The Theosophical Society that it was not till 1888, five years later, that he was able to visit Ooty again, and on Mrs. Morgan's recommendation he selected the present site for a dwelling. In 1890 the land was purchased, and he arranged for the building of the house under the Morgans' supervision.

"Passed Ooty Town Hall while the clock was striking 7.30. Found

the cottage looking very nice," he writes in his Diary, 17 May 1892, and in further entries he is pushing on to improve and furnish the interior. "Busy all day with the workmen," etc. Visits to the Morgans. Visits of Ooty officials and of friends, including Prince Harisinghji with whom the Colonel shared a deep affection.

In 1895 he added a new room for a library, and in this room he worked whenever he found time or was compelled to leave Adyar and work in the cool mountain climate.

Many an eminent Theosophist has worked in this library room and used the Colonel's books. "Bought a Bangalore rug to lay down in the parlor-sitting-room-work-room-library, or whatever else it may be called," he enters in one place.

Rukmini Devi is today in possession of this library suite. The President is established in the other front suite in which Dr. Besant lived during her internment in 1917. How well Dr. Arundale remembers that episode, when he and Mr. Wadia shared her internment, though not with the same disastrous physical reaction as it had upon her.

Colonel Olcott visited "Gulistan" on three other occasions, 1898, 1900 and 1904. During the

last two visits we find him writing *Old Diary Leaves*, which he had started in 1892 as "a series of historical reminiscences of the T.S. and H.P.B. for THE THEOSOPHIST." Vol. I was finished at "Gulistan" on 4 February 1895, (as the Introduction shows) and "sent to Putnam's."

The 1904 visit was his last visit to "Gulistan." He had intended that he and H.P.B. should make it their home in their later years, but the Lords of Karma thought differently. Even his intended resignation had not been permitted. As far back as 1892, "unable to move about save on crutches, and yearning for rest after many years of incessant work," he sent the Vice-President (Mr. Judge) his resignation of the Presidentship, hoping to retire to "Gulistan." But some days later "the familiar voice of my Guru chided me for attempting to retire before my time. . ." And for another sixteen strenuous fruitful years he worked on.

"Gulistan" is a small house for Dr. Arundale's requirements, but there is great compensation in its clean atmosphere and Theosophical tradition, as only Theosophists have used it during these fifty years.

Ootacamund,
16 May 1941

THE MAGNIFICENCE OF THEOSOPHY AND THE THEOSOPHICAL SOCIETY

I. H. P. BLAVATSKY

ELSEWHERE I wrote that there were two lodestars guiding H.P.B. all her life. One was her longing for her Master, and the other her thirst for occult knowledge. To prove the first only I give the following extracts from her letters.

"I saw Master in my visions ever since my childhood. In the year of the first Nepaul Embassy¹ saw and recognized him. Saw him twice. Once He came out of the crowd, then He ordered me to meet Him in Hyde Park. I *cannot*, I *must not* speak of this. I would not publish it for the world" (*The Blavatsky Letters*, p. 150).

To the same meeting refers the following note in her sketch-book, accompanying a drawing of the seaside at Ramsgate with the moon just rising above the horizon :

"Nuit mémorable. Certaine nuit par un clair de lune qui se couchait, 12 Août 1851, lorsque je rencontrais le Maître de mes rêves. C'est Juillet 31, style russe, jour de ma naissance, vingt ans."

¹ In 1851, when Jung Bahadur, the then Prime Minister of Nepaul, visited England.

This longing to come in contact with her Master, and failing Him, with other Masters, or Their pupils, explains her otherwise aimless ramblings over the earth, for example : "Went to India in 1856—just because I was longing for Master" (*Letters*, p. 150).

Again : "Went with Dutch vessel because there was no other, I think. Master ordered [me] to go to Java for a certain business. There were two whom I suspected always of being chelas there. I saw one of them in 1869 at the Mahatma's house, and recognized him, but he denied" (*Letters*, p.151).

Also : "I did come back from India in one of the early steamers. But I first went to Greece and saw [Master] Illarion, in *what place* I cannot and must not say" (*Letters*, p. 153).

Of her devotion and loyalty to her Master, which knew no bounds, the following extracts give ample testimony :

"I venerate the Masters, and worship MY MASTER—the sole creator of my inner Self which but for His calling it out, awakening it from its

slumber, would have never come to conscious being—not in *this* life, at all events” (*Letters*, p. 104).

“I am but a *slave* and *He* has the right to order me about without consulting my taste or desire.”

“We Occultists devoted to Masters have either to put up with Their laws and orders, or part company with Them and Occultism” (*Letters*, p. 171).

“This I swear ‘BY MASTER’S BLESSING OR CURSE’—I will give a 1000 lives for Their honour” (*Letters*, p. 171).

Her infinite gratefulness for what she owes the Masters :

“I am cleansed and purified. . . I am free, free, thanks to THOSE whom I bless at every hour of my life.”

A. A.

II. COLONEL H. S. OLCOTT

Extract from a Letter of Colonel Olcott's to A. O. Hume

dated Colombo, Ceylon,
30th September 1881

I can well understand the difficulty of your position—far better I think than H.P.B., who, woman-like, hates to reason. I have only to go back to the point where I was in 1874, when I first met her, to feel what you require to satisfy you [“about the objective reality of the Brothers”]. And so going back, I know that, as I would never have taken anybody’s evidence to so astounding a claim as the existence of the Brothers, but required personal experience before I would head the new movement, so must you, a person far more cautious and able than myself, feel now.

I got that proof in due time ; but for months I was being gradually led out of my spiritualistic Fool’s Paradise, and forced to

abandon my delusions one by one. My mind was not prepared to give up ideas that had been the growth of 22 years’ experiences with mediums and circles. I had a hundred questions to ask and difficulties to be solved.

It was not until a full year had passed by that I had dug out of the bedrock of common sense the Rosetta stone that showed me how to read the riddle of direct intercourse with the Brothers. Until then I had been provoked and exasperated by the—as I thought—selfish and cruel indifference of H.P.B. to my yearnings after the truth, and the failure of the Brothers to come and instruct me. But now it was all made clear. I had got just as I deserved, for I *had been ignorantly looking for extraneous help to achieve that which no man ever did achieve except by his own self-development.*

So as the sweetness of common life had all gone out from me, as I

was neither hungry for fame nor money, nor love, and as the gaining of this knowledge and the doing good to my fellowmen appeared the highest of all aims to which I could devote my remaining years of life, I adopted those habits and encouraged those thoughts that were conducive to the attainment of my ends.

After that I had all the proofs I needed, alike of the existence of the Brothers, Their wisdom, Their physical powers, and Their unselfish devotion to humanity. For six years have I been blessed with this experience, and I am telling you the exact truth in saying that all this time I have known perfect happiness. It has seemed to you "the saddest thing of all" to see me giving up the world and everything that makes the happiness of those living in the world; and yet, after all these years, not only not made an Adept, but hardly having achieved one step towards Adeptship. These were your words to me and others last year; but if you will only reflect for one moment what it is to transform a worldly man, such as I was in 1874—a man of clubs, drinking parties, mistresses, a man absorbed in all sorts of worldly public and private undertakings and speculations—into that purest, wisest, noblest and most spiritual of human beings, a BROTHER, you will cease to wonder, or rather you will wonder, how I

could ever have struggled out of the swamp at all, and how I could have ever succeeded in gaining the firm straight road.

No one knows, until he really tries it, how awful a task it is to subdue *all* his evil passions and animal instincts, and develop his higher nature. Talk of conquering intemperance or a habit of opium-eating—this self-conquest is a far harder task.

I have seen, been taught by, been allowed to visit, and have received visits from the Brothers; but there have been periods when, relapsing into a lower moral state (interiorly) as the result of most unfavourable external conditions, I have for long neither seen Them nor received a line from Them.¹ From time to time one or another Brother who had been on friendly terms with me (I am acquainted with about a dozen in all) has become disgusted with me and left me to others, who kindly took their places. Most of all, I regret a certain Magyar philosopher, who had begun to give me a course of instruction in occult dynamics, but was repelled by an outbreak of my old earthly nature.

But I shall win Him back and the others also, for I have so determined; and *whatever a man really*

¹ To such a period of interior darkness, which every mystic now and then experiences, the following remark by the Master K. H., in July 1881, undoubtedly refers: "H. S. O. is far away in exile, fighting his way back to salvation." (*The Mahatma Letters*, p. 39.)

WILLS, *that he has*. No power in the universe, but one, can prevent our seeing whomsoever we will, or knowing whatsoever we desire, and that power is—SELF!

(From *Hints on Esoteric Philosophy*, No. 1, Reprint 1909, pp. 107-10).

Note: The above extract speaks for itself, and needs hardly any comment from me. The "Magyar philosopher" is of course the "Hungarian Initiate," so called by H.P.B. in *The Secret Doctrine* (I, xix), and known to us as the Master Rákoczy, or the Count de Saint-Germain. What I especially admire is the old Colonel's spirit, not to lie down when temporarily beaten by adverse forces, but to "stand up and fight" his way back to victory, like the true fighter he is.—A. A.

III. ANNIE BESANT: FROM STORM TO PEACE¹

Since 1886 there had been slowly growing up a conviction that my philosophy was not sufficient; that life and mind were other than, more than, I had dreamed. Psychology was advancing with rapid strides; hypnotic experiments were revealing unlooked-for complexities in human consciousness, strange riddles of multiplex personalities, and, most startling of all, vivid intensities of mental action when the brain, that should be the generator of thought, was reduced to a comatose state. Fact after fact came hurtling in upon me, demanding explanation I was incompetent to give. I studied the obscurer sides of consciousness, dreams, hallucinations, illusions, insanity. Into the darkness shot a ray of light—A. P. Sinnett's *Occult World*, with its wonderfully suggestive letters, expounding not the supernatural but a nature under law, wider than I had dared to conceive. I added Spiritualism to my studies, experi-

menting privately, finding the phenomena indubitable, but the spiritualistic explanation of them incredible. The phenomena of clairvoyance, clairaudience, thought-reading, were found to be real. Under all the rush of the outer life, already sketched, these questions were working in my mind, their answers were being diligently sought. I read a variety of books, but could find little in them that satisfied me. I experimented in various ways suggested in them, and got some (to me) curious results. I finally convinced myself that there was some hidden thing, some hidden power, and resolved to seek until I found, and by the early spring of 1889 I had grown desperately determined to find at all hazards what I sought. At last, sitting alone in deep thought as I had become accustomed to do after the sun had set, filled with an intense but nearly hopeless longing to solve the riddle of life and mind, I heard a Voice that was later to become to me the holiest sound on earth,

¹ Excerpts from *Annie Besant: An Autobiography*.

bidding me take courage for the light was near. A fortnight passed, and then Mr. Stead gave into my hands two large volumes. "Can you review these? My young men all fight shy of them, but you are quite mad enough on these subjects to make something of them." I took the books; they were the two volumes of *The Secret Doctrine*, written by H. P. Blavatsky.

Home I carried my burden, and sat me down to read. As I turned over page after page the interest became absorbing; but how familiar it seemed; how my mind leapt forward to presage the conclusions, how natural it was, how coherent, how subtle, and yet how intelligible. I was dazzled, blinded by the light in which disjoined facts were seen as parts of a mighty whole, and all my puzzles, riddles, problems, seemed to disappear. The effect was partially illusory in one sense, in that they all had to be slowly unravelled later, the brain gradually assimilating that which the swift intuition had grasped as truth. But the light had been seen, and in that flash of illumination I knew that the weary search was over and the very Truth was found.¹

* * *

I have been told that I plunged headlong into Theosophy and let

¹ At this time she wrote: "I am immersed in Mme. Blavatsky! If I perish in the attempt to review her, you must write on my tomb, 'She has gone to investigate the Secret Doctrine at first hand.'"

my enthusiasm carry me away. I think the charge is true, insofar as the decision was swiftly taken: but it had been long led up to, and realized the dreams of childhood on the higher planes of intellectual womanhood. And let me here say that more than all I hoped for in that first plunge has been realized, and a certainty of knowledge has been gained on doctrines seen as true as that swift flash of illumination. I know, by personal experiment, that the Soul exists, and that my Soul, not my body, is myself; that it can leave the body at will; that it can, disembodied, reach and learn from living human teachers, and bring back and impress on the physical brain that which it has learned; that this process of transferring consciousness from one range of being, as it were, to another, is a very slow process, during which the body and brain are gradually correlated with the subtler form which is essentially that of the Soul, and that my own experience of it, still so imperfect, so fragmentary, when compared with the experience of the highly trained, is like the first struggles of a child learning to speak compared with the perfect oratory of the practised speaker; that consciousness, so far from being dependent on the brain, is more active when freed from the gross forms of matter than when encased within them; that the great Sages spoken

of by H. P. Blavatsky exist ; that They wield powers and possess knowledge before which our control of Nature and knowledge of her ways is but as child's play. All this, and much more, have I learned, and I am but a pupil of low grade, as it were in the infant class of the Occult School ; so the first plunge has been successful, and the intuition has been justified. This same path of knowledge that I am treading is open to all others who will pay the toll demanded at the gateway—and that toll is willingness to renounce everything for the sake of spiritual truth, and willingness to give all the truth that is won to the service of man, keeping back no shred for self.

* * *

One last word to my Secularist friends. If you say to me : "Leave our ranks," I will leave them ; I force myself on no party, and the moment I feel myself unwelcome I will go. It has cost me pain enough and to spare to admit that the Materialism from which I hoped all has failed me, and by such admission to bring on myself the disapproval of some of my nearest friends. But here, as at other times in my life, I dare not purchase peace with a lie. An imperious necessity forces me to speak the truth, as I see it, whether the speech please or displease, whether it bring praise or blame. That one loyalty to Truth I must

keep stainless, whatever friendships fail me or human ties be broken. She may lead me into the wilderness, yet I must follow her ; she may strip me of all love, yet I must pursue her ; though she slay me, yet will I trust in her ; and I ask no other epitaph on my tomb but "SHE TRIED TO FOLLOW TRUTH."

* * *

And thus I came through storm to peace, not to the peace of an untroubled sea of outer life, which no strong soul can crave, but to an inner peace that outer troubles may not avail to ruffle—a peace which belongs to the eternal not to the transitory, to the depths not to the shallows of life. It carried me scatheless through the terrible spring of 1891, when death struck down Charles Bradlaugh in the plenitude of his usefulness, and unlocked the gateway into rest for H. P. Blavatsky. Through anxieties and responsibilities heavy and numerous it has borne me ; every strain makes it stronger ; every trial makes it serener ; every assault leaves it more radiant. Quiet confidence has taken the place of doubt ; a strong security the place of anxious dread. In life, through death, to life, I am but the servant of the Great Brotherhood, and those on whose heads but for a moment the touch of the Master has rested in blessing can never again look upon the world save through eyes made luminous with the radiance of the Eternal Peace.

IV. ANNIE BESANT: FROM PEACE TO POWER¹

There is a story in the Hebrew Bible that when a servant of the Prophet Elisha who fled with his master from his enemies—two against a host—cried out to him of their defencelessness, the calm Prophet prayed that the man's eyes might be opened. The prayer was heard, and the servant saw, with joyous amazement, that their place of refuge was surrounded by horses and chariots of fire. So is it today with disarmed and therefore apparently helpless India. She seems to be in the grip of an iron grasp; but while she only sees and feels the grip, were the eyes but opened, she would see the Devas round her, would hear the Gandharvas' joyous chant of victory, for the rule of the Empire of Force is crumbling, and the Day of the Federation of Free Nations has dawned.

When the Great Messenger from the White Lodge landed in India, she brought in her strong hand the Charter of India's Freedom. Russian by birth, she had become naturalized in the Republic of the West, which had, a century before, broken the chains that Britain strove to fasten on her mighty limbs. Her colleague was American-born, and the constitution of The Society which was to become world-wide, was framed by him on the model of that created by the

Fathers of the Republic, aided by Hands which had become liberated and immortal.

Helena Petrovna Blavatsky quickly began the great task assigned to her—the destruction of triumphant materialism. Alone she stood in her unbreakable knowledge, a knowledge of the Laws of Nature belonging to the subtler worlds. With these she fought her gaint foe, and slew him.

But a stronger enemy barred her onward way—the apathy of the people she came to enlighten, and through them to enlighten the world. They admired her, they became proud of their past, they held up their heads. But even she, aided by her Guru and His Brothers, could not stir them to united action. In vain was the effort made to found a paper through which the clarion note of Freedom might ring over India. Even one of her patriots said: "India is dead; you cannot wake her." At last, H. P. B.'s Guru, who in the past had ruled over India, recognized the hopelessness of the task, and, as she wrote, "retired in deep displeasure."

H. P. B. was practically driven from India, and went to Europe, seeking a colleague whom she knew. She wrote her great work, *The Secret Doctrine*, and found her colleague, Annie Besant, who became her pupil in their new bodies,

¹ THE THEOSOPHIST, November 1929.

and led her to the Guru who was also her own. This colleague brought to the service of India trained political methods, guided by experience and by fighting side by side with that great warrior for freedom, Charles Bradlaugh. A little later she went Home, leaving her pupil to carry on the work of thoroughly arousing the Indian spirit. Colonel Olcott had revived Buddhism and Zoroastrianism; he encouraged his new colleague in the revival of Hinduism and passed away. His Guru materialized by his bedside, ere he passed, and bade him name Annie Besant as his successor in the Presidency of The Theosophical Society. She was loath to leave her educational work, the Central Hindu School and College, for which she hoped to obtain a Royal Charter from John Morley, the then Secretary of State for India, with whom she had discussed the subject, but her Guru bade her accept the duty; and she, of course, obeyed, and was duly elected as President in 1907.

A very important step forward is now being taken in the struggle for India's liberty. India cannot deliver her message to the world while she continues in subjection to a foreign rule, and is looked down upon by all free peoples as a "dependency" of Britain. The preparation was begun in 1875, when the Great Messenger of the

White Lodge, H. P. B., was sent out into our world to perform her splendid work, the destruction of materialism as a philosophy of life. With her brave colleague, Colonel H. S. Olcott, she the teacher, he the organizer, the work was carried on. In The Theosophical Society, colour ceased to be a badge of inferiority, and Universal Brotherhood was recognized as the Law of Life. The two colleagues associated with Indians on an equal footing, and constantly taught that the World-Teachers were Easterns. The men who planned the Indian National Congress were members of The Theosophical Society. In 1891, I was sent by H. P. B. to America to meet W. Q. Judge there, one of her best disciples, and he and I carried on the occult tradition in the E.S., the Heart of The Society. Very soon I entered into the political life of India, working for her Freedom, and in 1913 opened my part of the campaign with lectures on Social Reform.

It was in 1913 that I first came into direct conscious touch with the Rishi Agastya, the Regent of India in the Inner Government. He desired me to form a small band of people who were brave enough to defy wrong social customs such as premature betrothal and marriage. This was done, and carrying out His wishes, I gave

some lectures that autumn on Social Reform, published under the title of *Wake Up, India*. These prepared the way for the desired political reform, and this was started in that same year by the resolve to begin a weekly newspaper, *The Commonweal*, in January 1914. To guide me in its conduct, I was summoned to Shamballa,¹ where still abide the King and His three Pupils, the "four Kumāras" of the Indian Scriptures, He the Eldest. There I was given what I always call "my marching orders":

"You will have a time of trouble and danger. I need not say: have no fear: but have no anxiety. Do not let opposition become angry. Be firm but not provocative. Press steadily the preparation for the coming changes, and claim India's place in the Empire. The end will be a great triumph. Do not let it be stained by excess. Remember

¹ This city is in the Gobi Desert. Its outskirts have been partially uncovered by an American expedition. But I do not think they will find the White Island, with its great white marble Temple where abide "The Four." It is there the great gathering takes place every seven years that H.P.B. speaks of in *Isis Unveiled*, and which I have attended.

that you represent in the outer world the Regent, who is My Agent. My Hand will be over you, and My Peace with you."

These words necessarily mark out the policy I follow. India to be within the Empire, but free. This is only possible by winning Dominion Status. To win it means that India becomes free within her own territory, but in a Federation, not in isolation, as C. R. Das put it. It means the avoidance of a War of Colour, of Asia against Europe. It means the Peace of the World, the necessary addition to Mr. MacDonald's splendid efforts to make a lasting pact with the United States. The two countries will be as the two pillars of Solomon's Temple, Boaz and Jachin. At present Britain's Rule over coloured peoples is an increasing menace to the Peace of the World. In twelve years the "Awakening of Asia," of which I spoke, in my Presidential Speech in the Indian National Congress, has become "The Revolt of Asia," the significant title of a traveller's book, recording what he saw as he visited Asiatic countries.

V. GEORGE S. ARUNDALE²

THE WISDOM AND THE VESSEL

When for the first time you contacted Theosophy, and, perhaps, The Theosophical Society, was there any overwhelming sense of

a revelation of Truth and splendour and glory, did membership seem to you almost too wonderful for words, or did both Theosophy and membership come to you almost, possibly quite, as a matter

² Written Sunday, 23 March 1941.

of course? Were you profoundly affected by the vistas which Theosophy opened out to you, or were they already part of your outlook upon life? Did you undergo a conversion, or had the conversion already taken place?

My own answer to the question is that while Theosophy and The Theosophical Society had been part of my everyday life from earliest childhood, there did come a time when an overwhelming sense of revelation did burst upon me, when indeed was I converted, and when the membership I already possessed became as in a flash almost too wonderful for words.

In my childhood days I was already in a Theosophical family. I knew H.P. Blavatsky and Colonel Olcott and Mr. and Mrs. Sinnett and Babula and Mohini Mohun Chatterji. My home was steeped in Theosophical influences and activities, and I imbibed the spirit of them as it were automatically. Thus when I joined The Theosophical Society in 1895 it was just a step on my usual way. It was like proceeding to Confirmation after Baptism. And I lay fallow in my membership, and in such nodding acquaintance as I had with Theosophy, for some years afterwards—in fact all through my life at Cambridge University. The only Theosophic influence that showed itself at all was a deep

love for India and a desire to be of service to her even as a student of the University. This desire was fulfilled in the help I was able to give to many Indian students who were younger than I in residence.

CONVERSION

It was not until I met Dr. Besant—Mrs. Besant as she then was—that the sparks of Theosophy and of The Theosophical Society began to become fanned into flames. And then a conversion took place, an overwhelming sense of the splendour and glory both of Theosophy and of membership of The Theosophical Society literally burst upon me, as one day I realized that the Masters, about whom I had heard so much but had registered so little, were a living reality, were beings even if Superhuman Beings, and that I could someday hope to know Them as They of a surety knew insignificant me.

How did this conversion take place? Why did I all of a sudden know of the splendour and glory of Theosophy and of The Theosophical Society, and of the living reality of the Masters? Because Dr. Besant was to me the suddenly appearing living messenger of the Truth of them all. She appeared to me as an incarnation of Theosophy and of The Theosophical Society. She appeared to me as a living representative of the Masters

Themselves, through whom I could perceive the Masters, know Them, and above all begin to approach Them. She it was who opened the door to my treasure-house, as she had opened it many a time and oft before; and it was as if on seeing her for the first time in this incarnation I said to myself: "Ah! she has not forgotten me. Once again she comes to me to be in this life that which she has been for innumerable lives in the past. Once again she brings to me the key to the door of my Self. The tie between us has never been broken even though in the outer world it may have been forgotten awhile. She draws it tight again, never to be loose."

The Everest of my Theosophy and of my membership of The Theosophical Society was and is this stupendous realization—a realization which penetrated in magnificent certainty right down into my physical waking consciousness, never to be forgotten, ever to be the lodestar of my life, the sheet-anchor of my safety, and the sun of all my hopes amidst the storms of doubt, of failure and of crushing blows of all kinds.

TRANSFIGURATION

It was somewhat later on that I was privileged under special circumstances to see one or two portraits of some of those Elder Brethren whom Dr. Besant had made so real to me. And the sight of

these portraits caused my conversion to become as it were transfigured.

Through the messenger I had become aware of Those who had sent her. Through the portraits I came into truly personal contact with Them, for, as I gazed upon these portraits—it was in London, and in the presence of Dr. Besant—I knew with an unutterable certainty that these Great Ones were Friends in other lives and that I should know Them in this life as I had known Them before, indeed that I should be but resuming the friendships with which They had already honoured me.

They and as much of that which They are as I could then perceive shone through Their portraits, and thus I became transfigured. The truth of reincarnation became a matter of course because I recognized Them, and the purpose of evolution also became a matter of course because I saw Them to be the Helpers of us all to our salvation.

So was it, and indeed is it, that the mighty verities of Theosophy and the holy purpose of The Theosophical Society follow as a natural consequence from that which was to be the supreme verity for me, the key to open my door to all the rest.

Be it understood that I had no waking consciousness remembrance of any one of Them. But evidently

the portraits themselves were sufficiently resemblant to register in my physical brain a record of experiences I was enjoying on the inner planes, for in my waking consciousness I knew who some of Them were and of my own personal connection with Them. The door between the waking consciousness in the outer world and the consciousness still more awake in the inner worlds was opened by the magic of these portraits, and the richness of the inner experience communicated itself in some measure at least to my outer life.

This was indeed a revelation, a conversion, a mystical experience of the highest order, and it lifted me into an Everest whence I became able to behold many other of the mighty Truth-peaks in the glorious mountain range of Theosophy. And the time came, too, when I was to know at least one of the Masters in terms of physical-plane waking consciousness, as also Dr. Besant herself a day or two after she had passed away.

The result was that I began to be able to understand and to interpret other Truths in the spirit of the vividness which had permeated the Truth of the existence of the Masters and of my own personal relationship with more than one of Them. With one great Truth thus emphasized other Truths assumed a new and a deeper significance. They became more sharply out-

lined, more beautiful, more compelling, so that my Theosophy was no mere abstraction, no mere intellectual conception, no mere theory, but a science of "facts" about which I could have no doubt whatever at least as regards the general principles underlying them. My Theosophy became experience in varying degrees of realization—all because one of its greater constituent elements had become known to me as a fact within my own personal experience. Thus has Theosophy become immeasurably real to me, and my membership of The Theosophical Society of a significance extending far beyond the limits of this particular incarnation. The names will not matter, nor whether I shall become a member of some organization. The forms make no difference once the life is known, as we have to realize some day with regard to those near and dear to us. That which I call Theosophy today may be otherwise called in later incarnations. But I shall never lose the life, for my very remembrance of it in this incarnation is witness to the fact that I have known the life before and *had to remember it as George Sydney Arundale*, as I shall have to remember it when I go, if I do, by other names. That which is to me The Theosophical Society, together with my membership of it, may be called otherwise, but I shall ever be a member of the Band

which today is gathered under the name of The Theosophical Society, however otherwise it may be gathered in the days to come.

MY GARDEN OF MUSIC

But having said all this I have only touched a fringe of the marvels revealed to me through Theosophy and through my membership of The Theosophical Society. Truths have been revealed to me which cause me to know something of the magnificences of Life. I have contacted the greatness of all things, the greatness in all things. But I have still to say that I have contacted this greatness in terms of sound, in terms of music, so that I know that my eternal medium both for the understanding of Life and for communication with all Life around me is music—in ever-increasing richness as more and more I am able to identify myself with Life, as more and more the pendulum of my Reality swings fully and in perfect harmony between my individuality on the one hand and my universality on the other.

Colour is less my medium, and music more. Fragrance is less my medium, and music more. Form is less my medium, and music more. Not that music has little colour in it, or little form, or little fragrance. Music is all of these, as each of these is music. But the Ray of Music is my Ray, with all others sub-dominant.

Round about me constantly are deep notes of Power and Kingship, and not only round about me but permeating me, entering me, passing through me. At one moment I live and move and have my being in the subtle terms of such and such a note. At another moment I live and move and have my being in another note. It is just as an actor plays many parts. So do I incarnate many notes. And then there are mighty sequences of notes, and wondrous harmonies—all within me and literally *animating* me.

I know the various consciousnesses in terms of music—a music doubtless individual to me, and yet in its way real. The emotional consciousness has its musical definition and terminology, and I am trying to work this out little by little. The two mental consciousnesses have their respective and complementary musical definitions and terminologies—alphabets and words, shall I call them—which also I am trying to work out in my own way. And when we come to the Buddhic and Nirvānic consciousnesses, then indeed do we reach musical glories at which I can only gasp in wonder.

But when I say I am trying to work all this out in my own way I mean that I am trying to work it out subjectively, certainly not objectively, for there is no notation, there are no musical concepts

of the outer world, which can in any way interpret the glorious cadencies of the musical waterfall from the Heavens to earth. Thanks to Theosophy and to my membership of The Theosophical Society, and above all thanks to the revelation of the Masters' existence and of my relation to some of Them, my life has become a stage in the composition of a musical symphony, with all the Truths of Theosophy and the significance of The Theosophical Society as definite and distinctive features of the composition, which gives me ever-growing delight and independence of outer circumstances, so that I and all my surroundings are part of the Song of God as He energizes His Children to move onwards, ever onwards, towards the Crown of their Divinity.

My Theosophy has escaped from the thralldom of books, of Scriptures, of traditions, of orthodoxies, of persons, of authority. It has escaped from the prison of forms into the free Garden of Music. I may, by writing a book, or by reading a book, confine my Theosophy within forms, perhaps to make it clear in the world of forms, perhaps to stir it to yet finer music than I can so far achieve—as indeed it is stirred when I read our classic literature. But when I go hence from my present incarnation my music will go with me as it came with me when I entered this

incarnation. How wonderful the Theosophy, how wonderful The Theosophical Society, which have sped me on my musical way causing each incarnation to be less and less dimmed by the clouds of time and more and more sanctified by the clear sunshine of the Eternal!

THE GREATNESS OF OUR ELDERS

What greater reverence could I offer to H. P. Blavatsky, or to Colonel Olcott, or to Annie Besant, or to C. W. Leadbeater, or to any other of our Fire-Pillars of Theosophy, than that they inspired me, not to know Theosophy as they knew it—they may know otherwise now—not to know their Theosophy, but to know THEOSOPHY, or if you like *my* Theosophy, for who can know other than his vision of Theosophy? They have not revealed to me Theosophy in terms of their own coloured glasses. They have led me to Theosophy so that I might gaze upon it through my own. They have brought me face to face with Theosophy with only the inspiring urge to seek Truth—Truth not theirs, but Truth, not to condemn the Truths of others, but to be busy about seeking my own.

They, and their and my Elders, have reawakened me in this life to my eternal Music-Theosophy. What more could have been done for me than to help me to know again my Eternity in the very midst of the time in which I have yet to learn of it?

BUDDHA

"Then Māra, the Tempter, sought to dissuade the Buddha from His purpose. Later, Brahma Sahampati, the great Deva, appeared and begged the Buddha to preach the Truth for the sake of the few."

WEARY with thought that turns upon itself,
Finding no anchorage nor yet release,
The Buddha sank beneath a banyan tree
Whose drooping branches also sought to reach
The anchorage of earth, so there might spring
Fresh roots to swell the parent tree, and thus
Give further shelter from the midday sun
To One with whom all Nature sympathized.

Again and yet again the thought arose :
How, without danger, to proclaim the Truth—
The *Middle Path* to man's enfranchisement
From birth and suffering, from grief and woe ?
How should He seek to set His people free,
Free from desire that binds them to the wheel
Of life and death, of sorrow and remorse,
Free from the blindness that conceals the Real ?
For were He to reveal the sacred Word
To unbelieving, mocking men too soon,
Ere understanding had enfranchised them
From those illusions which had prisoned them
From age to age, and weary life to life,
Then harm, not good, would follow, and their loss
Would then be greater far than had they erred
In ignorance of the teaching. Then alas !
Nirvāna would be lost, defeating thus
The very purpose of His ministry.
And what avail to Him would be the gain,
The winning of Nirvāna and release
From earthly pilgrimage, were those He loved
Left heartlessly to perish by the way,
Bereft of help amidst life's shoals and crags
And those illusions which beset the path
And lead astray the wisest of mankind ?
And yet, and yet the danger still was there.
In waywardness, in piteous ignorance
Men still might spurn His words. And as He mused,
Unmindful of the hour, His soul distraught
And vexed that Mind should temporally usurp
Its age-old privileges, the shadows crept
About the forest's growing silence, till
The night had closed upon Him—Yes !—'twas he,

Māra, the Evil One, now standing there
 Before Him in the gathering darkness, he
 Whose ways accord far better with the night
 Than with the daylight, he who knows so well
 The moment when the man becomes a prey
 To doubt and indecision.

“Surely the Great Wayfarer wastes the hours
 In fruitless meditation !” thus he spoke ;
 Then, bowing low in grim humility,
 Continued thus : “The Buddha surely knows—
 Fully enlightened as He claims to be—
 That man’s intelligence has not yet reached
 The plane where logic rules, and where his thoughts
 Are franchised from the pitfalls of the ‘self.’
 Still is his ego throned as arbiter
 On problems far beyond its cognizance ;
 Nor has his spirit answered yet the call,
 Brooding through many lives till dawns the hour
 When light replaces darkness, and the man
 Begins his upward journey towards the goal.
 Therefore the Great Wayfarer cannot hope—
 Unless illusion claims Him, and we know
 The gods themselves have not been always free
 From this besetting hindrance—cannot hope
 To save mankind as yet. Why, even I
 Yield greater power than He to shape man’s ends.
 He knows no compromise ; ’tis all or naught :
 Nirvāna—needing superhuman force
 To scale its ramparts and to win its bliss—
 Or else a never-ending age of lives,
 Lessons forgotten but to be re-learned
 And yet again forgotten life by life
 Or but remembered vaguely as a dream ;
 Then tragedies repeated, hopes deferred,
 Or, when accorded, found delusive, till
 The soul grows sick with utter weariness.
 But I can promise present wealth and fame,
 Ambitions granted, sovereignty assured,
 And soothing palliatives to dull all thought
 Hostile to ease and pleasure. Man is bound
 With every bondage, human and divine,
 The very air is bondage, and the mind
 Imprisoned in its own periphery.
 Nor is the Buddha even free Himself
 From mind’s enslavement and illusion’s thrall,
 Though well He may have claimed enfranchisement
 From every human failing, every bond.”

“Free from all bonds, both human and divine,
 Free from all failings am I, End of all.

Nay, Buddha, Thou art also closely bound,
And I will bind Thee even closer still.
Never shalt Thou escape me, Guileless One ! ”

“Freed am I, Māra, freed from every bond
That thou hast fastened on the human race.
No more need I incarnate on this earth
Of pain and grief. Nirvāna has been won.”

“For *Thee*, maybe, Recluse, but not for those
Who still refuse to heed Thee and prefer
My present kingdom to Thy future bliss.
But why should I thus waste our precious time
In fruitless dissertation ? Well Thou knowest
I am the Evil One : useless to feign
Disinterestedness.” And as he spoke
He slowly moved away, then turned once more
As though embittered by defeat, and said :
“I leave the Great Wayfarer to His task
Of helping those who will refuse His help,
Of teaching those who will revile His name,
Of freeing those who better love my chains
And cling to my enchantments rather than
The mirage of Nirvāna’s happiness.
I leave Him to the thought—the bitter thought—
That much He teaches to enlighten men
And free them from their fear and ignorance,
Will, later, be discredited by those
Who seek their own advancement and repute,
Their own interpretation of the Law
Rather than truthful rendering of His words.
For some will say there is no *Middle Path* ;
Others, there is no *Path* at all—that man
Himself is God and needs no guidance : thus,
Perplexed and all disheartened, followers
Will cease to follow, and His simple words
That all might understand, will be replaced
By subtle questionings and solicisms,
Till much that He has laboured for has been
Discredited and brought to naught. With this
I leave Him to His unsolved problem—Man.”

At that he drew away, and as he went,
The darkness, which so well conformed with all
His name has stood for, now was giving place
To rays of softest light all streaming from
A Deva’s wondrous aura—even He,
The mighty Deva, Brahma Sahampati,
Lord of all those who live the freer life
Enfranchised from the thraldom of the flesh

With all its bitter retinue of ills
 And thwarted aspirations. Yes! 'twas He,
 Striding majestically amongst the trees,
 Dispelling gloom at every footstep and
 Instilling confidence and courage. Then,
 Saluting with humility the One
 He knew to be the noblest of mankind,
 The hope and consolation of the world,
 He said: "Why does the Buddha hesitate
 To preach the Noble Path to man's release
 From sorrow, lamentation, grief and woe?
 Should some, as now He fears—for well I know
 The priviest workings of the mind, and how
 A too great sympathy unduly stressed
 May mar the loftiest purpose—thus should some
 Reject the teaching, clinging still to creeds
 Grown dear through centuries of custom and
 All hallowed by a misplaced reverence
 For man-created gods, there still will be
 One here and there, some ardent soul that seeks
 Enlightenment and thus enfranchisement
 From earth's sad pilgrimage. Should you fail these—
 The piteous wanderers bereft of light
 Amid the shoals and pitfalls of this life—
 Then were they sad indeed! For, having lost
 The sympathy of friends whose narrow creeds
 Are hostile to all change, and who resist
 The rebel's search for immortality
 With specious arguments of policy
 And hoary superstitions, they will be
 Sad wanderers in a dark and hostile world.
 These must you comfort in their loneliness
 With golden words of wisdom, freeing them
 For ever from those cravings which so bind
 Their victims to life's secret bitterness.
 Look with a Buddha's eye upon the world,
 And with no less divinity proclaim
 The Path to man's salvation. Then, indeed,
 You will have blessed the world, and thus no more
 Will doubt perplex you as of late, or keep
 Inactive Him for whom the whole world waits."

At this He passed away just as the dawn
 Was breaking in the East. Then once again
 The Buddha rose, and taking staff and bowl,
 All doubt dispelled, and heart aflame with love,
 Took up anew His mission to mankind.

THE IMPUTATION OF EVIL

BY J. J. POORTMAN

SOME THEOSOPHICAL IDEAS

IN Theosophical literature one encounters views about evil and sin, about the criminal and his treatment in prison, about gossip and repentance, which diverge more or less from current ideas.

Gossip, for instance, is much more strongly condemned than is usually the case. This attitude, frequent enough in Theosophical writings,¹ probably reaches back to an early paper by Madame Blavatsky: "Is Denunciation a Duty?"² According to her, in certain special and rare cases it may be one's duty to reveal other people's evil, but on the whole she protests vehemently against the habit of talking over the shortcomings of others, unthinkingly, by way of conversation, and of passing them on.

In regard to repentance a saying, said to have been uttered by a Master of Wisdom, is often quoted: "The only repentance which is worth anything is the resolve not to do it again."³ Generally speaking there exists in Theosophical circles no very favourable opinion with regard to awareness of sin, the realization of one's shortcomings and guilt, which are so outstanding in Christianity. In the Liturgy of

the Liberal Catholic Church—founded under Theosophical influences—allusions to one's sinful condition are avoided, as well as the self-humiliating "Mea culpa, mea culpa, mea maxima culpa" of Roman Catholic Mass.⁴

There is a tendency to stress the good, the positive, everywhere, and to pay as little attention to the negative as possible.⁵ Man is a being evolving through many lives; there is hope for him, if he is of goodwill; he need not implore admission to an everlasting heaven or fear damnation to everlasting hell.

No wonder that the problem of the criminal has always commanded the attention of Theosophists. They keenly disapprove of the prison-system,⁶ and try to do something in the prisoner's interests.⁷ Criminals are either younger souls living in surroundings that are strange to them or men whose development has been lop-sided.⁸ Capital punishment is repudiated unconditionally.⁹

With regard to crime itself it is clearly said to be a *disease*.¹⁰

Concerning evil Dr. Arundale writes:

Difficult as it may be to believe, there is, when one comes to analyse motives and actions, no such state of

¹ The references are at the end of the article.

consciousness as that expressed in the term "wickedness." Ignorance, yes; weakness, yes; but nothing more."

QUESTIONS

All these utterances seem to be connected in some way, though all is not yet quite clear. As a rule, as soon as disease enters into the matter, one no longer thinks of guilt. Is the criminal then not guilty at all? If no wickedness exists, can nothing be actually imputed to a person at all? Do not wrong actions get off far too lightly thus? And does not even the distinction between good and evil lose its sense in that way?

We shall go into these questions in this paper and we shall do so by enlarging on a treatise entitled "A Perspective of Ethics," which we published in the Dutch Journal of Criminology of April 1939.¹² On the one hand we shall give a short résumé of that article, while on the other hand we shall elaborate the subject in the light of Theosophy.

IMMUTABLE ETHICAL CHARACTER . . .

Every man has his own *character*. What is meant by that term "character"? Apparently it is used in different ways. There is, first of all, the *type* of character, with which characterology deals. There exist various classifications of the types of character: "cyclothymes" and "schizothymes" of Kretschmer, the

eight types of the Dutch psychologist and philosopher G. Heymans; the ancient division into melancholics, sanguinics, phlegmatics and choleric; the Theosophical classification according to the seven rays; the astrological types, etc.

In all these cases what is meant is psychological type or *psychological character*. Apart from the latter, which is sometimes called *temperament*, there is, however—and this involves a second and quite different use of the word "character"—*ethical character*. One person is good, the other bad, and between these two there exist various gradual transitions.

Ethical character is an established concept of western thought. The German philosopher Kant sharply distinguished between character and temperament. Notably Schopenhauer has clearly pronounced that every human being possesses an immutable ethical character of a certain colour, or mixture of good and evil. This has been the ruling conception of the Occident ever since. Heymans also tacitly presupposes this in his ethics. His successor, Professor Leo Polak, says it quite clearly: every man has his innate and immutable character, *i.e.*, a personal preference for certain reactions, which is in contrast to and independent of all that may happen to him or reach his consciousness: outer world and circumstances,

course of life and environment. This character can be base or noble together with every possible temperament.¹³

OR SLOW GROWTH?

One thing, however, is obvious: this western theory of an immutable ethical character does not tally with the eastern and Theosophical doctrine of the evolution of the soul through many lives on earth. According to this doctrine man develops continually also with regard to his moral qualities; taught by experience he constantly changes for the better.

It is true that one might observe that these changes take place by leaps and bounds, as according to this very doctrine the experiences of one's most recent life on earth are transmuted, in the hereafter, into qualities, which will reveal themselves in the next incarnation. In this way ethical character might remain unchanged throughout one particular life. As a matter of fact, there exists a certain relative permanency of character in a certain individual, who, generally speaking, behaves fairly uniformly during one given life—for which period the saying of Goethe can often be applied: "Du bist am ende wer du bist."¹⁴ But is this relative immutability also an essential permanency—even merely for one life? On the contrary, it is fairly obvious that that change

of character which in the hereafter causes one to be reborn with different qualities, already starts down here. Probably in a certain number of more or less rare, but in themselves important cases, that change is already accomplished in the life on earth. If there be an evolution of the soul, the earth is not the last place in which definite progress can be made.

So one is compelled, from a Theosophical standpoint, to look out for a different theory concerning ethical character from that of essential immutability. Exactly such a theory we have set forth in the paper mentioned above—though our reasons for doing so were not only of a Theosophical nature.

DIMINISHED IMPUTABILITY

In that paper we followed up distinctions which are already being made in ethics, such as the reasons, on certain grounds, for lessened imputability. A common distinction in ethics is the difference between the wrong deed and the intention. It has not always been made—in the Middle Ages one punished animals and even inanimate objects for what they had brought about—but nowadays the distinction is universally accepted. If one hurts a person without evil intention, one is certainly responsible for the fact and its consequences, but the deed is not (unless recklessness or imprudence

supervenies) morally imputed to the person concerned. When a child in its ignorance, for instance, causes a person pain, one does not say (without more ado) that it appears from that act that the child has a bad character. In other words, though a wrong action has been committed, there are various circumstances preventing one from reaching a conclusion with regard to the character of the doer. In such a case there is simply no room for "moral imputation."

Heymans gives in his "Einführung in die Ethik" a series of examples and cases of this. Bad education, reading and intercourse, temptation and provocation, irresistible emotion and "primary function"¹⁵ cause displacement of the motives represented and engender an at least partly lessened imputability.¹⁶ A person who kills another, *need* not be callous; he may even, in general, be compassionate; certain ideas have in that case, however, prevented the motive of compassion from exercising its influence. A debtor who forgets to pay, owing to a grievous personal loss, may very well as a rule be a dutiful person. One does not know, in such cases, in what way the persons concerned would have reacted to such a motive as pity or duty, independent of that particular circumstance, and it is only thus that the moral character of an individual can be judged.

The reasons for diminished imputability form a curious case. They go rather far and their limits are not very sharply defined. The person himself, or others near to him, often know much better how he came to perpetrate his actions than outsiders, who, moreover, not infrequently judge unkindly. It is contended, therefore, *e.g.*, by Professor Heymans' other successor at Groningen University, Prof. Dr. H. J. F. W. Brugmans, that one should be very careful in applying imputation. But "the world" often forgets even that obvious ethical law that one should know the motives before judging at all: the same action can spring forth from very different motives. It seems that among burglars the fact whether a comparatively wealthy or a poor man is robbed is certainly taken into account. But if one really starts from the idea that the former may be ridden of his "too much," an *intellectual* motive enters into the matter which, according to the official rules of ethics, influences the *moral* imputation in the same proportion. We do not by any means contend that burglars should have their way; we shall go back to the point of the consequences of the *action* as regards legal responsibility and penal law later on; we are now dealing with imputation: with the conclusion that can be drawn about the moral *character* of the doer. It appears

from the foregoing that this imputation is at any rate in many cases very difficult, even according to current ethics.

EVERY ONE IS ESSENTIALLY GOOD

Following up such conceptions the writer then took a big step in the above-mentioned essay: he raised the point whether factors might not be working which prevent, in *all* cases of evil, imputation to the moral character of the doer. If he is right, nobody would have a moral character somewhere between white and black; on the contrary *everybody* would have, despite his wrong *actions*, an identical and essentially *good* character—in complete accord with the Theosophical teaching that good is *latent* in every man.

This point of view should be elaborated in various directions. What is its significance in the science of ethics; what is the nature, then, of those factors which prevent imputation in *all* cases, though the reverse may seem true; what are its consequences for the persons concerned, for public opinion and for criminal law?

First of all: one might be of the opinion that, thus, the moral distinction of good and evil would disappear. But this cannot be maintained. To elucidate this we must go somewhat further into the matter. The writer's thesis is that imputable evil is, in fact, never

committed, as there are always circumstances preventing imputation, not only partially but wholly. That does not, however, in the least alter the fact that one is able to *realize* that, *if* those circumstances did *not* obtain, and somebody were nevertheless to act in the same way, that then imputable evil would be committed. In other words, *theoretically* and *hypothetically* evil can be very well known and imputed. Moreover, good *can* be imputed. In this way the distinction between good and evil does not lose its significance at all; what is actually committed is however only *hypothetical evil* (hypothetical as far as the imputation of the intention and not as far as the action is concerned). All this being an illustration of the old saying that one should hate sin but love the sinner. In this case one is *allowed* to love him.

PARALLELS

The whole situation may become clearer, if we draw a parallel to the field of theoretical judgments. In connection with the latter it is always assumed that every human being has ultimately the same mechanism of thought. With regard to the very divergent views of men one attributes this fact to the varying data and premises, from which the judgments start: if data and premises were the same, every one would arrive at an identical

conclusion. Sometimes, here too, a seemingly different mechanism exists, as in the case of primitive men and lunatics. But the example of the sufferer from paranoia, who, starting from the premise that he is persecuted, quite normally argues further, makes it likely that the difference does not lie so much in his thought-mechanism as in his starting-points. One also assumes with regard to the thinking of the stupid and backward that, if they could only imagine the issue, they would arrive at normal conclusions. Theodore Lipps sums it up in this way: Wrong thinking is incomplete thinking.¹⁷

Neither is it possible with regard to theoretical judgments *to err intentionally*. Another person can see that, if someone holds that $7 \times 7 = 48$, he errs; the person concerned, however, will, at that moment, *bona fide* believe that to be true. Parallel to this truth that no one errs on purpose intellectually, Plato already raised the point whether, with regard to moral or practical judgments, it would not be the case that *no one acts wrongly on purpose*: "Oedeis hekon poneros."¹⁸

If that is so, however, the questions arise as to why that is not more generally accepted; and what the factors are which prevent imputation also in those cases in which it is now usual to impute. For most people are inclined to grant

that a person who is thrown off his balance by strong momentary impressions or by strong emotions, may perform actions which do not tally with his general conduct, which he condemns strongly afterwards, and which cannot be called typical of his moral character. But doubt arises when it is maintained that not even a premeditated wrong action can be imputed. The intention, the *dolus*, makes all the difference between homicide and murder, which latter is punished far more severely. The miser or the blackmailer are not under the influence of impressions of the moment.

PROOFS?

To *prove* that in *all* cases factors are operating which prevent moral imputation will, without any doubt, be difficult. Professor Heymans, who read the treatise "A Perspective of Ethics" before his death, wrote to the writer that he acknowledged plainly the *possibility* that the main thesis of it, namely, that only hypothetical evil is committed, may be right, adding that he of course whole-heartedly wished it to be so, but that in his opinion this had not yet been proved for all cases. Nevertheless the writer insists that some considerations can be pointed out making it likely—yet apart from other more distant reasons—that it is as contended. It is usual, for instance, to consider overwhelming

emotion as a factor for lessened imputability. An example of Heymans runs that a person owing to grievous loss cannot bring himself to pay his debts in time. But what if the idea has indeed arisen in him, without, however, (as it is sometimes expressed in ethics) having been able to unfold its true motive-power? Then the circumstance of being aware of it, or even the premeditation is already in evidence—but imputation does not seem to be possible.

Now all the common vices, also the long-lasting, such as greed, etc., are accompanied by emotion. The same applies to passion. Passion has two sides, one being emotion, and the other judgment. Passion attributes an absolute value to a part of the not-Self—while in truth the Absolute is only present in the One Self. Various religions and doctrines of salvation have emphasized that it is a delusion to imagine the Absolute as residing in the not-Self—a delusion which can be removed by insight, insight, not of the lower mind, but of a deeper, intuitive understanding. However that may be, as *judgment* that delusion can, again, not be imputed. And emotion is already considered as working in the same direction.

We believe that, along such lines, one is not so far from proving or making it probable that there are *always* factors acting which prevent moral imputation.

Considerations of a different and more general nature concur to strengthen this surmise.

Love has always maintained the same view, be it especially *with regard to certain persons*. It seems that the ability to see the "Perspective of Ethics" varies. Love for a particular person has again and again induced the lover to be convinced that all the evil in the person loved was merely external and incidental¹⁹—in contrast to the hasty judgment of "the world" which is so inclined to condemn. Maybe that saints can realize the same with regard to many persons; that it is true from an absolute and all-embracing viewpoint—such as God's—*for everybody*.

Conversely, this doctrine, that only hypothetically imputable evil exists, throws light on many Theosophical utterances. *This* is the reason why there is "no wickedness" (G. S. Arundale). This is also why—in addition to the power of thought—gossip, the unnecessary repeating of other people's shortcomings as if they were essential and permanent, is so objectionable.

Awareness of guilt and sin, useful to a certain extent, in order to realize the evil that—illegally, but not immorally—has been *done*, should not be exaggerated and should certainly not be carried so far that one considers oneself and others to be inherently, immutably and incorrigibly bad.

For the same reasons one can speak of crime as a disease. Yet wrong actions do *not* get off too lightly, for, in the first place, one can *see* that, if they were performed *without* the circumstances that prevent imputation, they would be very serious. Secondly, they remain in themselves serious, as they infringe the objective state of things. At the same time the doer is entitled to compassion and help.

In this way a strong tendency which has long existed in the Theosophical movement is theoretically established step by step.

PRACTICAL DANGERS OF THE THEORY

One may still ask whether the viewpoint of the "Perspective of Ethics" does not entail great disadvantages or even dangers.

For it might be inferred that nothing whatever matters now, as it would be impossible ever to commit imputable evil.²¹ In this connection we may recall that suburban gentleman's saying: "We have an excellent parson; he allows us to do anything!" Asked how this was meant, the answer was that according to this clergyman everlasting hell did not exist. His hearer was not slow with his inference. In other words: if people *want* to misunderstand that is their business.

One may point out, in view of such tendencies, that the evil that

is *done* (though it may not be imputable) retains its full significance. The law (not only of the State) has been infringed, damage has been caused, and one shall have to atone for that, either by repairing the damage immediately, or by a mutation of his chances and opportunities in a future incarnation. With regard to several aspects of practical life it does not, moreover, make so much difference, whether *evil* is imputed, or whether a person shows certain *psychological* weaknesses, which are not morally imputable: ²¹ when choosing one's staff and when making many other decisions one will take it just as much into account.

One may yet maintain that a danger lies in the assertion that even premeditated evil actions cannot be imputed—in connection with the idea that they could not have been avoided. Now with regard to the criminal, scientists usually agree with the latter; insofar as more normal cases are concerned, one should consider the following. There exist, apparently, *various kinds* of evil that are done (but which cannot be imputed). A simple case is the wrong done out of ignorance, as when a child hurts somebody. At the other end of the scale there is the evil coming forth from a lasting disposition, which used to be imputed. Generally speaking, evil actions are of *two* kinds: in the first place those with

regard to which it suffices that the doer's attention be drawn to it, so that the action ceases. In this case mere intellectual insight is sufficient to effect a change. In a somewhat broader sense, many influences of *milieu* and, in general, carelessness—failing “secondary function”¹⁶—of the individual belong to this kind. Considerable improvement can be attained in this field by education, change of environment and training. Heymans' opinion is even—without yet accepting the “Perspective of Ethics”—that the purpose of moral struggle and of moral education is not so much the transmutation of the person's character, as the development of his repressed but still existing moral inclinations.²² This task and this possibility remain in any case, as a large field lies fallow for self-training and improvement of environment.

Apart from this some dispositions are in evidence which used to be, but, according to us, cannot be imputed on closer inspection; which cannot be altered in a twinkling by simple effort and insight, but which probably *can* be transmuted in the long run, by a changed intuition. The sharp distinction between these two kinds of perpetrated evil can only further the results of moral struggle in either of these two ways.

With regard to the latter kind one can yet maintain that it may prove dangerous to state that evil

is done out of disposition that cannot be swiftly changed, and which still cannot be imputed. But every one knows that something like that exists: these are exactly the actions and inclinations with regard to which the people concerned remain deaf to all arguments and exhortations. By setting forth a theory about this fact, one does not stimulate it, as the world has made the whole matter plain enough to the people concerned, as it is. And if anyone be so foolish as to confuse this situation with the evil resulting only from ignorance and carelessness, and which can be relatively easily altered, it is again one's own fault.

PRACTICAL POSSIBILITIES

On the other hand, if it be true that not even those more serious dispositions are imputable, while they can be changed in due course, how important it is, then, for the people concerned, that the condemnation of their deeds does not exceed certain limits! How much dejectedness and despair has been caused, far more than the necessary disapproval, by all those judgments which proclaim: *you are irrevocably and inherently bad!* Humanity is, as a rule, very cruel in such things. No wonder that the remaining good in the person concerned perishes, whereas it should form the starting-point of their uplifting.²³ If our argument is correct,

then that remaining good is essential; the evil, though it may be persistent, is accidental. The world in its prevailing attitude often behaves, however, as if the evil were inherent and typical, and as if at the same time such a person actually could not do any good. As a result the reaction is that he becomes quite cynical and incredulous—there is no hope for him anyway.

Here lies a task for Theosophy, which is so often uttering words of encouragement. It should go on proclaiming that sin is unreal and transitional; that not the evil actions and vice, but the extant and essential good, the existing virtues, should be emphasized.

Inferences from the above can also be drawn as regards the treatment of the criminal and penal law. The legal dilemma has always existed as to whether one should punish by way of retribution—"quia peccatum est"—or only to prevent a recurrence of the sinning by the delinquent, or by other people who should be deterred from imitating him: "ne peccetur." If the "Perspective of Ethics" be accepted, there can be no longer any question of punishment of the "evil will" by way of retribution. Neither can the value of deterrence be very high, either in principle or in practice. But the State has to take measures all the same: for the betterment of the criminal and

for the protection of society. In jurisprudence one usually distinguishes between "punishments" or "penalties" and "measures." In the case of "measures" one has abandoned punishment or retribution on principle. The "Perspective of Ethics" implies that the criminal will no longer be punished; "measures" only will be taken with regard to him.

A tendency in this direction has already obtained for some considerable time among criminologists. They do not agree, however, on all points. Some of them stick to the demand for retribution. Others meet with the following difficulty: how can a *moderately* serious offence be imputed and punished, while with regard to a really *serious* offence, certain psychologists spontaneously declare: "he is a born criminal, one can see that his decision was no longer free, it would not do to punish him." The "Perspective of Ethics" is able to solve this difficulty. A more serious offence, of course, entails greater guilt than a minor one; if imputation were possible at all, the former should be imputed to a greater degree. Various schools realize—apart from the "Perspective of Ethics"—that imputation with regard to many serious criminals is not admissible, though their *actions* may be bad enough. This attitude should be extended in the direction of the less serious offences,

which, by the way, should also be imputed—though in a lesser degree—were there in that case, too, no factors operating which prevent the imputation of evil. The difference is that the less serious cases are not at all hopeless: here changes can be effected by education, by emphasizing the positive qualities in the person concerned, and by the efforts of the offender, who can acquire a different disposition, either fairly swiftly or gradually. In this way the "Perspective of Ethics" removes the seeming contradiction between the attitude towards a minor and that towards a serious offence.

RETRIBUTION

But why do some thinkers are so convinced as to the idea of retribution? It is as if the idea of retribution—that pain should follow an offence, as much as joy should be the reward of good actions—is deeply rooted in the human mind. Now such tenacious notions—whether one calls them "innate ideas" or otherwise—often appear subsequently to be well-founded. This might also be the case with the idea of retribution. But it occurs that one has associated such notions *with the wrong point*. The wrong direction one has taken would, in this case, constitute *punishment by man*. If, however, one accepts the eastern idea of Karma: that pain and pleasure in certain

conditions, *e.g.*, a certain life on earth, are *the result* of good or bad actions under other circumstances, *e.g.*, a former life, then the "verworrene Gedanke" (to speak with Kant), the confused idea of retribution proves to be sound after all; it appears to be not without reason so deeply rooted in us. But retribution is, then, not man's business. One is reminded of the ancient text: "To Me belongeth vengeance and recompense."²⁴ Erringly man has punished, whereas he ought to have supported and helped. How one can give up punishing out-of-principle without the distinction between good and evil becoming meaningless—this the "Perspective of Ethics" teaches us, setting forth the impossibility of moral imputation, the identical good character of every man, and the hypothetical nature of the evil that is done.

Besides, neither does God or Nature punish in principle by means of Karma. Pain and pleasure are distributed according to strict justice: where an offence has been committed, balance must be restored. For the same reason the intention or disposition (save insofar as it is itself an action) is not the criterion of Karma, but the action or deed, so that wrong actions, according to these presumptions, though they may not be imputable, will, nevertheless, always have karmic results.

THE FUTURE

In the Middle Ages animals and even inanimate objects were punished for what they had brought about. To such an extent did deeds serve as the criterion—while men felt themselves called upon to carry out the punishment. By and by one distinguished action and disposition—the deed as such and its meaning and intention. In the same degree one attributed less personal guilt—though in law the factor of the *action* has always thrown weight into the scale. The latter will have to remain so: remember the duty of indemnification. With regard to condemning one's neighbours less and less personally, considerable development can, however, still take place. Manners and customs are continually being mitigated. Only a century ago lunatics were chastised and exhibited. The religious demand to love one's neighbour, to hate sin but love the sinner; certain opinions in criminological circles; Theosophical utterances disapproving gossip and too severe punishment—all these indicate the same trend, a trend towards the further evolution of the attitude as regards guilt and imputations. The "Prespective of Ethics," which says, and carefully explains why, the reasons preventing imputation should be extended to all cases of evil done, can provide a theoretical foundation for all this.

May the tendencies towards this, that in practice already exist in various *milieus*, gain strength. May all these factors co-operate to prevent or abolish abuses, to encourage and reform offenders, to further and uplift suffering and imperfect, yet evolving, humanity.

NOTES

¹ See A. Besant and C. W. Leadbeater, *Talks on the Path of Occultism*, p. 280 seq.; G. S. Arundale, "Criticism," THE THEOSOPHIST, April 1933, p. 62; *idem*, *S. Michael's News*, July 1936, p. 147; G. Hodson, *The Theosophical World*, Dec. 1937, p. 291.

² *Lucifer*, III, p. 265 seq. THE THEOSOPHIST, July 1923, p. 373.

³ Cf. A. Besant and C. W. Leadbeater, *Talks on the Path of Occultism*, p. 73.

⁴ Cf. C. W. Leadbeater, *The Science of the Sacraments*, p. 75 seq.

⁵ Cf. G. S. Arundale, *Gods in the Becoming*, II, p. 551: "On Weakness."

⁶ Cf. A. J. St. John, "Prison Reform," THE THEOSOPHIST, Jan. 1920, p. 337; Serge Brisy, "The Prisoner," THE THEOSOPHIST, April 1936, p. 46; THE THEOSOPHIST, April 1933, p. 53.

⁷ Cf. a.o. C. Jinarājadāsa, "A Talk to Prisoners," THE THEOSOPHIST, Oct. 1929, p. 21; *idem*, "The Power of God in Man," THE THEOSOPHIST, Sept. 1934, p. 619; B. Poushchine, *Prison Work on Theosophical Lines* (Adyar Pamphlet); Serge Brisy, "The Prisoner," THE THEOSOPHIST, April 1936, p. 46; *idem*, "Behind Prison Bars," THE THEOSOPHIST, March 1939, p. 472.

⁸ A. Besant, *The Changing World* p. 89; *A Study in Consciousness*, p. 183.

⁹ *The Changing World*, p. 95, etc.

¹⁰ C. W. Leadbeater, *Talks on "At the Feet of the Master,"* p. 595; cf. *Talks on the Path of Occultism*, p. 868.

¹¹ *You*, p. 47.

¹² "Een Ethisch Perspectief," *Tijdschrift voor Strafrecht*, XLIX, 2, p. 147.

¹³ W. J. Aalders, a.o., *Causaliteit en Wilsvrijheid* (Groningen 1936), p. 23.

¹⁴ "At the latter end you are who you are."

¹⁵ In Psychology the "primary function" of the contents of consciousness is their immediate influence when in the centre; the "secondary function" is the influence of those contents that are almost below the level of consciousness or that are sub-conscious. The person whose "primary function" is strong will readily give in to the impressions of the moment, while a strong "secondary function" causes the whole of his past to influence his present—often even too much, so that this person is then not capable of adapting himself sufficiently to the demands of the moment.

¹⁶ *Loc. cit.*, § 12.

¹⁷ *Die Ethischen Grundfragen*, p. 66.

¹⁸ Cf. *Hippias minor*, 376B; *Laws*, 731, 860; *Timæus*, 86 E.

¹⁹ Cf. C. Jinarājadāsa, "Men and Women—Real and Ideal," *THE THEOSOPHIST*, June 1939, p. 260 *seq.*

²⁰ If one wants to prove the possibility of doing wrong by purposely removing something, one would not succeed; for the action would be in itself an offence, (as I have never denied), but imputation to one's moral character would again be impossible, as the person concerned would have been impelled by an intellectual motive: that of proving the said possibility.

²¹ A person, as a rule, belongs to a more or less definite psychological type showing certain positive qualities and—as "les

défouts de ses qualités"—certain weaknesses entailing the danger of some kind of trespass. Thus the thoughtful person will be economical and run the risk of becoming miserly; he who has a strong will will be energetic and plucky, but perhaps callous and cruel; and so on with various complications.

In the case of the black magician the shortcomings (the reverse of the good or positive qualities) acquire an increasing independence. That is why these units probably, as is said, "lose their souls": the higher and the lower parts diverge and the lower part accordingly ends in annihilation (*avitchi*). Thus it remains true that the *soul* is not bad. To the real man no evil can be imputed.

²² Cf. *Einführung in die Ethik*, pp. 299, 305.

²³ One is reminded of the Roman Catholic Church refusing Holy Communion to anyone who is (not a member etc. and) not without sin, while the Liberal Catholic Church—since "God is Love"—admits every one who approaches the altar reverently. It is true that the L.C. Service has General Confession and Absolution, while on the other hand R.C. Absolution is not meant to cover a lifetime, but still there is a big difference between the two views.

²⁴ Deuteronomium 32 : 35.

* * *

The writer is indebted to Mr. James Brotherhood of the Hague for looking over the English of the MS.

The path, then, of the Theosophist seems to me to be plain: it is one of self-sacrificing and strenuous endeavour to raise his brethren out of poverty, out of misery, out of evil of every kind. This duty shines clearly out of the darkness that surrounds us, and who shall say that this beacon-light, faithfully followed, may not be the harbinger of the perfect day?

ANNIE BESANT

THE DEVIL CHILD

BY SALLARUE

[“Sallarué” is the pen-name of a distinguished author of Central America, Señor S. Salazár Arrué of San Salvador. I have translated this story from *Cypactly*, the monthly review published in San Salvador.

—C. JINARĀJADĀSA.]

WHEN the old parish priest spoke no one was ever able to say whether it was in joke or seriously. Even when he addressed from the pulpit his words were vague; they were certainly simple, but as if sly and always covering up some mysterious truth. This mode of giving instruction had already caused him many troubles, warnings and reprimands from his hierarchical superiors. He used to make fun of the childishness of men and the empty solemnity of their inane words.

That Christmas Eve, after the midnight Mass, he took his close friends to his little white house, to give them the surprise which he had announced. In a corner of the living room there was a Nativity or Christmas crib. Though the crib was small it was not like any other crib; there was something truly novel about it, for the child in the crib was *black*, the star was red, and on all sides there were coloured angels hanging from silver threads, and shining globes, clouds and mirrors.

“This is the Nativity of the Devil Child,” he said to his astonished

friends; “do you understand, the Devil Child?”

“Jesus, Maria and Joseph!” stammered a young woman half-shocked and half-amused.

“Not Maria, nor Joseph,” said the priest laughingly; “Jesus, yes, but black. A Jesus such as never was.”

“And you call Him the Devil Child? God will punish you. You certainly won’t go straight to heaven for these jokes unworthy of a priest. Your tortures will be without end. Aren’t you afraid?” It was a rebuke though it did not really seem so because of the affectionate and smiling way it was said.

“Oh well, that is neither here nor there,” said the old priest. “As is your death so is your destination, as the proverb says, evil or good; man’s life is a wheel that hangs in the air and turns as it will. Who can tell us for certain whether our lot will be heaven or hell? This world is woven with threads of coarse fibre, but always, and all over, some silver threads are woven in. But how rare they are. How rare are noble lives, and generous men, how rare!”

"Do you mean to say that those who behave well on earth are not going to heaven?"

"Who knows—now and then—perhaps . . ."

"But how can it be—for instance—that a saint will ever go to hell?"

"How can it be? Well, I think it can. It is a matter of fate. And it is the good who suffer most in hell. Suffering never ends, my children; the evil ones also are those who suffer most in heaven."

"Jesus! Do not say such things, father."

"Look, I am going to explain to you the reason. When a saint dies, as does any rascal, there are always at his side two guardian angels, the good guardian angel who is white and shining, and the bad guardian angel who is black and terrifying. These two guardian angels have been attending on the man during his life and struggling to gain possession of his soul. When the man dies, a fight to the death begins between the two guardian angels, and the stronger of the two carries away the soul. If the man who dies is a saint and goes to hell, hell takes vengeance on him by torturing him according to the degree that he was saintly."

"Heavens! what kind of hell!"

"There is no injustice, beloved daughter; don't you know that the more saintly a man is the more valiant he is in his martyrdom, and rejoices in it and thanks God

for it? So by a natural law there are saints whose only heaven is in hell, and rascals for whom the only possible hell is in heaven. Because, what torture could you decree for a wicked man worse than to surround him with holiness? What flame would burn fiercer into his vicious conscience than the flame of love? What more unsupportable surroundings could you find for a gross and sensual man than surroundings of delicacy and of lofty thoughts and feelings? Let them say what they will, that the two guardian angels are nothing more than the projection of the human soul in worlds higher and lower than the earth. True, our Church does not permit such a dogma. But I do think sometimes that God is not only the Good but He is the Bad as well."

"Ave Maria! What a priest!"

"Do not be shocked, my daughter. Why can't it be so? If we examine closely, every evil deed produces a good result on the one who does it as on the one who suffers under it. It is a kind of good, which seems evil to our mortal eyes because we are unable to understand the full consequences."

"God save us!"

"So, the soul of man is placed as if between two lights; one is the white light which descends from above, and as it touches a soul casts a dark shadow over the abyss, giving life to the guardian angel of

evil; the other is the light of hell, black light which rises up from its top and as it touches the soul projects a white shadow in the heavens, and so gives life to the guardian angel of good. And so, by a paradoxical natural law, the soul lives upheld by its own shadows creating its power for good from the forces of evil; and its power for evil from the forces of good. One can say (with the permission of Mother Church) that the devil is the son of God and that God is the son of the devil."

"God Almighty!"

"Let us continue, my sons, let us meditate a little on such an abstruse philosophical problem. Is it not true that all evil is easy and that all good is difficult? We are all agreed upon that. It may well be that the urge to ascend which comes from that black light of hell, being after all an urge, changes quickly into good. But the light from above comes down without any urge, and this lassitude, this voluptuousness in falling, may transform itself finally into evil.

"Man's mind receives from that marvellous Divine Light a reflexion; nevertheless when that mind is applied to the lower instincts it sharpens evil and makes it diabolical. On the other hand, the animal lusts, when they have not been fired by the mind, have the simplicity of nakedness. Childish evil is not evil; real horrible evil is not what

characterizes purely animal instinct, but is the result of a mind which is animalized. Where will you find a beast worse than primitive man? Is it not the case that an animal is diabolical only when a ray of reason has entered into him? And yet is not reason a gift from heaven?"

"Christ the King!"

"Christ the King, yes, Sir, Christ is more beautiful as a man made divine, than as an angel made human. The Son of Man is for mankind more beautiful than the Son of God. Because the Son of Man is like the flower which rises up on its stalk and opens to the sky, and the Son of God is like the fruit which is ripe with sweetness and falls to earth. And for us the flower is always more beautiful than the fruit."

"O what a rash priest!"

"And so I want you all here, all my good and faithful friends, all hidden in this happy house, to celebrate with me this festival, the Nativity of the Devil Child in place of the God Child; because this Devil Child represents the happy moment when evil is transformed into good, when evil has made itself of such worth that the good will receive it with open arms.

"This black child you all see there is a true representation, and transcendental, of the birth of Jesus who is the flower on the tree of evil, flower which is preparing as its consummation to receive the perfume of Christ who is the Fruit of God."

THE NIGHT BELL

BY GEORGE S. ARUNDALE

XVII. An S.O.S. from London

S.O.S.! Not the first by any means from that particular quarter. But a super S.O.S. this time, not any S.O.S. of despair, nor of helplessness, nor of hopelessness. But an S.O.S. to whomsoever it might concern: Come and help to save souls.

The S.O.S. concerned me. So I betook me as in a flash to London, England, and saw the immense devastation of which there have already been pictures and descriptions in the newspapers. London is to all intents and purposes, so far as the specifically London area is concerned, in ruins. But in no ruins of desolation. On the contrary—in ruins of defiance. Every ruin seemed to breathe defiance and to hurl a challenge to the enemy to come and do it again, and as often as he likes until at last he discovers that he can make a ruin of a brick and mortar building but never of a British soul.

He can ruin a city, and many cities. But he cannot ruin the soul of the British people. For I saw with the inner eyes I was using out of the physical body an indomitable British Soul standing

erect, fearless, proud, unconquerable, amidst all conceivable ruinations.

More than ever was I confirmed in my knowledge that Germany and Italy would be beaten to the dust, never again to arise as vehicles of evil. I knew that the British people can take it to the uttermost and then a little more. I wandered among the ruins and let me tell you I was proud of them, for there they were—living broken monuments to all the evil in the world, shattered witnesses to man's deep degradation, and yet was there shining through them that soul of man which cannot sink below a certain point, and which in the case of Britain and her Allies has risen to great heights of sacrifice and self-surrender.

I could not help rushing off to Berlin. There I also saw ruins no less terrific. But they seemed to me to be dead ruins, not ruins alive with purpose as are the ruins of London. They were boomerang ruins—ruins in truth caused by the repercussion of the ruin hurled upon the innocent by the guilty. And the people amidst the Berlin ruins are sodden with cloud-tides of evil miasma surging through

them in ceaseless streams of unholy vapour.

I return to London, and I see noble men and women doing all in their power to minimize the ghastly havoc which has been wrought. They have forgotten their own lives, and remember only the needs of those who are stricken round about them. I help them as best I can, but they need little helping. They know what to do, and they have both the courage and the lightheartedness to do it: to say nothing of fine training and an almost unthinkable love for their Motherland.

I soon found that the souls I had to try to help to save were the souls of innumerable cats and dogs and birds which had become homeless and foodless and terror-numbed by the bursting bombs which shattered their trees and their cubby-holes into nothingness. Of course, some of the London birds still cling to their London. And some of the London cats, and even dogs, cling to their London. But many have been killed. Many have fled away. Many have lost their human friends for one cause or for another.

It is an S.O.S. for those that remain, and to whose numbers there are from time to time added further victims of raid after raid.

So I go to it, and in my ministrations I come across quite a little army of men and women who have specially dedicated themselves to

the succouring of these younger brethren of a humanity which has such cause to be ashamed of itself, and to hang down its head in deep contrition before these younger souls who have no responsibility whatever for the agonies which have descended upon them.

This little army of men and women has its regular times for feeding these desolate ones and for trying to find homes at least for the cats and dogs. Here again I can encourage, but there is little more that needs to be done, for the army of soul-savers is ever on the march, and it is doubly blessed in that it brings what solace it can to those young creatures which have been caught up in man's inhumanity to man.

I see clearly that the Angels and Devas and Saints rate immensely highly this particular type of service, and I see clearly, too, that war in the world is not going to end until the attitude of the human towards every sub-human kingdom is entirely revolutionized. Cruelty must go, all the more when it is inflicted for the satisfying of human needs of whatever kind. *Cruelty must go!*

Well, to return to this S.O.S. affair, I do my best to soothe and calm my furred and feathered friends. And some of them chirrup. Some of them wag their tails and give forth little sounds of delight. Some of them purr in perfect

contentment and sidle round their invisible helper—not invisible to them—for a little measure of contactual ecstasy.

I am glad I came to London to see how these young friends of ours are not at all forgotten. All honour to these F.A.'s as I call them—"Friends of Animals."

There are few in Berlin who care to do these things!

XVIII. The Execution of Priests

When one does go into the perspective of the western lands and, of course, of China, one is met immediately with four conditions of consciousness, with which it is necessary to deal as effectively as one knows how, considering the training one may have had. Those conditions of consciousness are so many calls for help—ceaseless and terribly insistent.

One is *anxiety*, another is *terror*, a third is *despair*, and a fourth is complete and utter *bewilderment*. Anyone who is a Theosophist and who has some practical personal experience of Theosophy—I want to emphasize those words "practical personal experience"—anyone who knows for himself some of the truths that are set forth in our literature and are given to us through our teachers, is tremendously well equipped to help in these days. In the first place, if you are an invisible helper you

know that Theosophy is more real, more convincing, on the other side than it can possibly be on this side, for one is nearer the real within, nearer the truth within. The Real, the Truth, is less felt without than it is within, so there is less receptivity.

Any Theosophist who has taken a degree in Theosophical Service becomes, as it were, a kind of physician, a doctor of truth, and is able to dispel up to a certain point—which depends upon the experience of the doctor and the receptivity of the patient—anxiety, terror, despair and bewilderment. You may help to make them roll away as the clouds may roll away and disclose the brightness of the sun.

It becomes more and more borne in upon me in these tremendous days that perhaps from the present point of view the truest phrase in the Bible is that wonderful saying: "The Truth shall make you free." We Theosophists are privileged to have something of the Truth, a little more than many others, and we can help to make all those happy, who are in the acute distress in which millions of people exist throughout the world, we can help to release them to some extent and certainly for a time from their fetters of enslavement and ignorance and so enable them to breathe a little more freely, at least for the time.

One of the experiences which I have been going through lately is probably because I am a Bishop of the Liberal Catholic Church, and though I do not officiate very often, still I cherish the Episcopate and feel delighted that I am and shall be a Bishop. Of late I have had so many executions of priests to attend in Germany. There have been a number of executions of Polish priests and I have a great affinity for Poland. I have to try to help these people as they go to be shot and then emerge on the other side. It is really very dreadful, but it is one of the very many healing duties one has the pleasure to perform, because conditions in so many countries are terrible and ghastly.

I suppose the educated invisible helper simply draws the blind down, or if he does not draw the blind down, he has some means of rising above these experiences, but there are such a multitude of them at the present time—the world is in such a terrible state—they do become overwhelming. Certainly

from my point of view I find these experiences pursuing me into the waking consciousness itself. I can never forget them. I am wondering whether I am doing all that I can with all my circle of patients to help to allay anxiety, dissipate bewilderment, minimize terror, and soothe despair.

The comparatively recent slaughter of the German dogs which filtered through into the newspapers was a most terrible experience. While I do not want to lay too much stress on these things, still those of us who lead the comparatively sheltered and easy lives that all of us are leading in India must remember through what agonies many of our brethren, whether members of The Theosophical Society or not, are going. We must use all of our power to help.

The immediate prospect is that Hitler will have his final and last fling. We shall have to be very busy in those days giving to that great quality of resistance in Britain all the help we can.

One who prepares for solving the Infinite must solve the finite first.

No mortal man's imagination can conceive of its ideals of the Divinity otherwise but in the shape familiar to him.

The ideal of the Spiritual can penetrate through the imagination which is the leading path and first gate to the conception and impressions of the earthly Ātmā.

MASTER S., *Letters from the Masters of the Wisdom,*

Second Series, page 41

SOME NOTES ON THE SVASTIKA

I. THE SO-CALLED SVASTIKA OF THE NAZIS

BY E. CLEMENTS

THE Nazi Svastika was originally the Christian Cross well-known to Hitler as the *Hakenkreuz* or hooked cross. It was a fixed sign and had not the remotest connection with the ever-spinning Svastika of the East. Hitler arbitrarily suggested that it should be adopted by his party as representing the victory of the Aryan man and the triumph of the idea of creative labour over the Semitic tendencies of his day (see *Mein Kampf*, Munich, 1935, page 557). He designed a flag in red-and-white with a black right-hook hakenkreuz in the centre. Learned men encouraged him in these crude ideas. Although the term *Aryan* had been invented to distinguish languages and not men, it was argued that the meaning had been transferred to races. It was apparently unknown that excavations in the Indus valley had revealed the existence of the Svastika 5,000 years ago, long *before* the "Aryan" invasion of India.

The attention of Europe had been drawn to the Svastika in 1840, when Colonel Sykes in *The*

Journal of the Asiatic Society of Great Britain pointed out that there were two variants, the right-turning and the left-turning. It was an essential feature of the sign that it should spin round for ever. The spinning in this world was of course imaginary. Burnouf, translator of *Le Lotus de la Bonne Foi* (Paris, American and Oriental Library, 1852), recorded a mention of the Svastika in the great Indian epic, *The Ramayana*. It was said to have been painted on the sides of ships. He also found the sign at the beginning or end of all inscriptions in the Buddhist caves of Western India. He took it to be a sign of good augury (*su plus astika*, well-being). There was nothing from which that inference could be drawn save the fallacious argument dealt with below. On the sides of ships it was a declaration of faith in Providence. The Buddhists for their part believed in untrammelled cause and effect; good luck had no place in their philosophy. Dr. Schliemann found a symbol resembling the Svastika, the right-hook form, on the site of

ancient Troy ; he had the benefit of Max Müller's views and reproduced them in his book (*Ilios*, J. Murray, 1810). They coincided in the main with those of Burnouf. Sir George Birdwood, in his younger days, wrote a monograph on "Old Records of the India Office" (London, 1891). He called in some Bombay Banias (a caste of traders and money-lenders) and discussed the Svastika with them. They used the symbol instead of the more favoured Ganpati (or Elephant God) at the beginning of their yearly accounts. They connected it with the sun, but there is no reason why one should defer to their views. Among the Jains eight symbols are in use and pride of place is given to the Svastika. Their religion is older than Buddhism but the two sects have many points in common. The seventh of the Jain Saints was allotted the Svastika as his device. Nowadays the Jains seem to have forgotten its meaning. One Indian writer (*Indian Antiquary*, vol. 32) connects it with the successive lives of men. The remarks of L. A. Waddell (*The Buddhism of Tibet*, 1895) deserve to be quoted :

The svastika is a cross with the free end of each arm bent at right angles to the limb. . . . In Buddhism the ends of the arms are always bent in the respectful attitude, that is, towards the left, for the Lamas, while regarding the symbol as one of good

augury, also consider it to typify the continuous moving, or the ceaseless becoming, which is commonly called life. . . . The heterodox Tibetans, the Bön, in adopting it have turned the ends in the reverse direction.

The heterodox devil-worshippers in question were suppressed in A. D. 750. The author gives an inset sketch of the two symbols, the orthodox Buddhist left-hook, and the unorthodox devil-worshippers' right-hook, the latter the same as Hitler's. By a curious mischance, the devil-worshippers' sign is labelled orthodox and the Buddhists' unorthodox. This manifest error, confirmed by the later edition of 1934, has left all readers bewildered. It was presumably due to a mistake in reading the proofs.

Max Müller and other writers were misled by the rules of *Sandhi*, formulated by a grammarian about the fourth century B.C. regarding the way in which Sanskrit words are joined together in compounds. Here we are concerned with what happens when a word ending with a short *a* is joined to one beginning with the same letter. It is laid down that the two short *a*'s unite to form one long *a*. The true derivation of Svastika is, we are convinced, *sva* plus *astika*, meaning self-existing. But, according to the rule, the compound should be spelt with a long *a*, whereas it is spelt with a short *a*. The difficulty disappears

when we realize that the grammarian deals with vowels divorced from their context and is also responsible for correct spelling. But there is another expert, the prosodist, who is concerned with words in their context and has nothing to do with spelling. He would tell us that the *a* in *astika* is long however it may be spelt, because it comes before a double consonant. The preparation of the vocal organs for that obstacle causes a time-lag in the preceding *a*. This distinction between vowels "long by nature" and "long by position" has been known for centuries, and grammarians have become aware of the havoc it causes in the rules of Sandhi. The remedy resorted to is the framing of "exceptions." The rules as a guide to etymology are therefore worthless. A vowel is either long or short; there are no degrees of comparison in ordinary quiet reading, such as longer, longest. All the compounds embodying *asti* must therefore pronounce that *a* long. The only one of the category spelt correctly according to its pronunciation is *nāsti* (*na* plus *asti*). Others are *Svastika* (*Sva* plus *astika*), *svastyā* (*su* plus *astyā*), etc.

The next item in this comedy of errors is the assertion that the right-hook cross such as the Nazi emblem would naturally revolve clockwise. This is based on the

tacit assumption that the hook is put there to point the way. We are here dealing with perpetual motion. Whether it be in a physical atmosphere or "in the spirit" it must surely follow the line of least resistance, with the shaft in front rather than the hook. This is also the view of Hindus who are acquainted with their own philosophy. It is of some assistance to the imagination to look upon the sign as a Catherine wheel. The Buddhist left-hook is therefore right-turning, dexter, and the Nazi right-hook sinister.

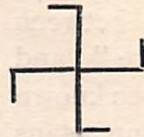
For the geographical distribution of the sign, Wilson's *Svastika* (Washington, 1896) may be consulted. The author fails to distinguish between fixed and revolving signs. The European ones seem to be looked upon as fixed, especially those found in countries bordering upon Greece or affected by Greek influences. In the Far East the left-hook seems to prevail, but the right-hook, in all probability derived from the fancy known as Buddha's footprint, is not uncommon. The Jains also use both forms. Modern research seems to have detected many *Svastikas* along the Atlantic seaboard. The inference of a connection with the lost continent of Atlantis is worthy of consideration.

The earliest people known to history as users of the *Svastika* were the Jains and Buddhists, both

known for their advanced philosophy of life. Buddha is seldom mentioned by European writers without the gratuitous epithets "atheist" and "pessimist." To his followers, *Svayambhu*, existing or having become of Himself, embodied the idea of the Creator, while *Svastika*, meaning self-existing in the active sense, or self-functioning, corresponding in our hypostatic vocabulary to "Providence," included the heavenly host who carry out His will in His thousand and one universes. But for the rule of Sandhi above discussed, which has held sway unquestioned for 2,000 years, the meaning "well-being," or "good-

luck," for "Svastika," would have been laughed out of existence long ago. The emblem is sacred in the highest degree, and at least 5,000 years old.

The Nazi sign is no Svastika, at all. It is merely a purloined Cross. If it be called a Svastika, or more correctly a reversed Svastika, it is left-turning and stands for evil. The black in the Nazi flag is also a sign of malice and the negation of all good thoughts.



Right-turning



Left-turning

II. THE SVASTIKA

BY ARYA ASANGA

It is not of my own eagerness, but at the request of the Editor, that I write down these few observations on the Svastika, after reading the above article.

In my opinion the Nazi Svastika was not derived, at least not directly, if at all, from the Christian Cross. I think that Thor's Hammer is more directly in the line of ancestry of the Germanic or Teutonic Hakenkreuz. As such it is primarily an Aryan sign, belonging more particularly to the Fifth Root-race. I cannot therefore accept that it has not the remotest connection with the Svas-

tika of the East, especially of India.

It is true that the term *Aryan* was originally invented to distinguish languages and not races. Still the two cannot be kept entirely separate. There is no doubt that the Aryan races spoke and still speak Aryan languages, and, *vice versa*, that the Aryan languages belong to the Aryan races. Every race creates its own language out of its own mental life, guided no doubt by Those who stand at the back of human evolution. Thus the Aryan languages are the creation of the Aryan races, the

expression in sound of their own unique intellectual being.

What is here said of the sound-language is equally true of the pictorial, sign or symbol language. Each race creates also, along with its sound-language—and probably even prior to it, in the sense that the symbol partakes more of the archetypal, the sound more of the phenomenal—a symbol language, peculiar to itself. And I hold the Svastika to be indeed peculiar to the Aryan Race or races. That it was found in the ancient settlements of the Indus Valley of 5,000 years ago, does not disprove its Aryan origin. On the contrary, the Indus civilization was purely Aryan and flourished not long *before* but long *after* the Aryan invasion. For, according to the joint investigations of Annie Besant and C. W. Leadbeater, the first great Aryan invasion of India took place from the North-west, 20,000 years ago.¹

Count Goblet d'Alviella also writes in his *Migration of Symbols* (1894): "An observation, made long ago, is that the *gammadion* [or *svastika*] is almost the exclusive property of the Aryan race. It is found, in fact, among all the peoples of the Indo-European branch, whilst it is completely absent among the Egyptians, the Chaldeans, the Assyrians, and even the Phœnicians, although

these latter were not very scrupulous in borrowing the ornaments and symbols of their neighbours. As for the Tibetans, the Chinese and the Japanese, amongst whom it is neither less frequent nor less venerated, it is not difficult to prove that it must have come to them, with Buddhism, from India" (p.73). It may even be argued that its presence on the ancient Mexican and Peruvian remains is probably due to the same influence.

The Christian or Latin Cross, on the other hand, is undoubtedly, through the Egyptian Ankh, Tau, or key-cross, of non-Aryan, better pre-Aryan, Atlantean derivation. It was, I am sure, Hitler's intuition, or by whatever other name we wish to call it, which guided his choice to the purely Aryan sign as the symbol for the egotistic glorification of his own race, which he was so effectively building up into a fanatic cult of quasi-religious character.

The distinction between the fixed or static, and the ever-moving or dynamic Cross, is just no other than that between the Latin Cross, the symbol of death, matter, form, and the Svastika, the symbol of life, spirit, evolution. From a somewhat different aspect the static Cross stands also for the conservative, preservative female aspect of Nature, and the dynamic Cross for the twofold, creative and destructive, male aspect; creative when

¹ *Man: Whence, How and Whither*, 1st. ed., pp. 327, 328.

working in conjunction with the female; destructive when forcibly divorced from it. Of the latter the world feels at present the full malignity in the essentially, I would even say exclusively, male Nazi movement, politics and ideology.

This twofold aspect of the Svastika is illuminating. On the one hand there is the creative side, ever turning towards the female, that is, towards the left. On the other hand there is the destructive side, ever turning towards the right, away from the female, and therefore egotistically turning upon itself alone, thinking of itself alone, acting for itself alone, seeing itself alone.

Do not think that I have here confused the two directions. When I speak of left or right turning, I do so symbolically, or archetypally, not physically or phenomenally. When brought down in this m \ddot{a} y \ddot{a} vic world, either of the two archetypal or noumenal Svastikas may seem to be left or right turning, according to our looking *at* it from outside, or our looking out *through* it from within.

When we look *at* a clock, the hands turn what we call to the right. But when we identify ourselves with the clock, and look out through its face from within, they turn to the left. Otherwise expressed, when we stand *in front* of the clock the hands turn right, but

when we stand at back of the clock, the hands turn *left*. Now "to confront" a thing means to oppose it, and "to back up" a thing means to identify oneself with it. And so the purely physical qualities of right and left, front and back, change gradually into moral values of right and wrong, good and evil, whereas in themselves they have nothing to do with these. It is we ourselves who arbitrarily call them so, according to our sympathies or antipathies with a certain cause, with that which we confront or back-up.

For example, when we are against the Nazis, we naturally say that their Svastika turns the "wrong" way, whereas we might at the most declare that it turns left when we "confront" or "oppose" it. It would be quite legitimate for them to answer us: "Our Svastika does not turn left, but right; it is only you who see it turning left, because you look *at* it from outside; but we have identified ourselves completely with it; it is the symbol of our creative power and life which rushes out from us in a right-hand whirl, which you see left-handed because you 'confront' it; on the other hand *your* Svastika is really left-turning, though *we* see it as right-turning in your pictures or outward representations, therefore the living power with which you have identified yourselves must be left-turning."

And I cannot but acknowledge that my sympathies are entirely with this answer, for I really think that it is wiser to look at things from within than from without. Imagine for a moment that your heart is a storehouse of dynamic power radiating out upon the surrounding world a whirl of force, turning in the *right* direction, that is, for the good of the world. Well, then the man, confronting this force, and benefiting by it, can only see it turning *left*.

The left and the negative, the right and the positive, are in symbolism practically identical and interchangeable. A great German philosopher, Hegel, has I think rightly said that it is the negative which keeps the world going, which stands therefore for progress, whereas the positive stands for its opposite, that is, for everything which is conservative and orthodox. The same may be said of the right and left, the right being the orthodox, the left the heterodox, the right meaning conservatism, the left progress, the right standing for the old, the left for the new.

Is it significant, or merely accidental—who will believe this?—that all the Svastikas pictured in the original edition of H. P. Blavatsky's *Secret Doctrine*, are left-turning?¹ Is it significant, or merely accidental that H.P.B.'s seal, from which The Theosophical So-

ciety's seal is derived, is left-turning?² Is it significant or merely accidental that in Count Goblet d'Alviella's book, quoted before, of the 72 pictures of Svastikas which I counted the great majority, exactly two-thirds in fact, are left-turning, and only one-third right-turning? Is it significant or merely accidental that Burnouf on page 625 of *Le Lotus de la Bonne Foi* gives a left-turning Svastika with the description that it is a "signe de bénédiction ou de bon augure," and on the next page a right-turning figure with the simple remark that it is an "autre forme"?

A direct confirmation by H.P.B. that the *left*-turning is really the *right* (!) thing, I found in the following passage: "The four bent points of the Svastica typify the revolution of the Earth upon its axis."³ The diurnal, apparent, or *māyāvic* revolution of the stars around the earth is universally considered to be right-handed, whereas the *real* axial revolution of the earth upon its axis, is the opposite or left-handed. This is so because the North Pole is considered to be the head, and the South Pole the feet of the Earth.⁴ Noticeable also is the recurrence here of the connection of the left with the real, and of the right with the unreal and delusive.

² See *The Golden Book*, p. 19.

³ *Complete Works*, I, 332.

⁴ *The Secret Doctrine*, II, 400.

¹ See I, 5; II, 29, 99, 101, 556, 558.

I think indeed that the mixing up of the Svastika's merely phenomenal, māyāvic, left or right turning with moral ideas of right and wrong, good and evil, is a mistake. To do so, we must first get out of the habit of looking *at* the Svastika, and try to mystically identify ourselves with the force it symbolizes, and then we can ask ourselves if it is right or wrong, according to the cause we pursue.

But more important even than its left or right turning is whether the Svastika is surrounded by a circle or not. H.P. Blavatsky is very particular about this. "The cross within a circle," ⊕, she tells us, "symbolizes pure Pantheism; when the cross is left unincised [read: unincircumscribed], it becomes phallic. It had the same and yet other meanings as a Tau inscribed within a circle ⊕ or as a 'Thor's Hammer,' the Jaina Cross, so-called, or simply Svastika within a circle ⊕." Again: "Then comes the Svastika (Thor's Hammer, or the 'Hermetic Cross' now), entirely separated from its Circle, thus becoming purely phallic." Also: "When the circumference disappears and leaves only the cross, it is a sign that the fall of man into matter is accomplished."

Indeed the circle stands for Life, the Spirit, the truly Human. If it falls away, this means the triumph of Matter, the purely physical and

animal, the bestial unbounded (not kept within bounds) by the higher reason. I think this is the most apt description of the Nazi movement with its unincircumscribed Sign, or Mark of the Beast, spelling ominously the unbounded brutishness and ruthlessness of the animal nature that is not fed by the milk of human kindness, not pervaded by the compassion and gentleness of the spirit, that is, the truly human.

But do not misconceive me, as if I were of opinion that only the Germans have shown this Mark of the Beast. For I think that all the nations, without exception, who have taken up arms to decide their differences have raised this same standard. I look forward to a time when nations also, that is, the great masses of the people, and not only a few advanced individuals like the Great Teachers of mankind, will realize that it is the gravest error to think that the kingdom of happiness, the true, the good and the beautiful, can ever be established upon earth by brute force, whether in offence or defence.

A last remark. Burnouf is right in taking the Svastika to be a sign of good augury. Apte's Sanskrit Dictionary also describes it as a "mystical mark denoting good luck," or well-being, blessing, auspiciousness. As such it is practically synonymous with the words, *Subhaya* and *mangala*. Mrs. Rhys

¹ *The Secret Doctrine*, I, 5.

Dauids translates the latter term in the famous "Mangala Sutta" of the *Khuddaka Pāṭha* also by luck. The Buddhists may believe in a rigid law of cause and effect, or righteousness, still one is "lucky"

when one chooses to do good rather than evil. The word "luck" in this sense has nothing to do with "accidental" as the opposite of "causal," but with the other opposite of "rigid law," namely, with "free will."

III. CROSS AND SVASTIKA

BY J. L. DAVIDGE

[This article was written independently of the two above.]

General Smuts, great South African statesman, discoursing at Bloemfontein on the spiritual issues at stake in the war, has been voicing his belief "that there is a fundamental difference between the Svastika and the Cross." He is apparently reading into these symbols the difference in idealism between Nazism and Christianity which he thinks the symbols represent. Fundamentally of course they are one and the same, the lines of the Cross meaning spirit and matter in the macrocosmic work of creation, and the four hooks or arms bent at right angles suggesting the motion of the Cross in the revolving cycles of time.

There is no older symbol in the world than the Svastika. It is one of the mystic symbols of the ancient Senu, the "Mother-Sanskrit," reported to have been brought from Venus by the great Kumāras, and the language from which the *Stanzas of Dzyan* were translated, unless it be the Circle, Cross, Tau, Triangle, Quaternary, Pentagon,

which were also important characters of this universal script. Svastika in Sanskrit means "well-being" (sv-asti) and is associated with happiness, health, joy.

H. P. Blavatsky says the Svastika is "the most philosophically scientific of all symbols, as also the most comprehensible. It is a summary in a few lines of the whole work of 'creation,' or evolution as one would rather say, from Cosmotheogony down to Anthropogony, from the invisible unknown Parabrahman to the humble Moneron of materialistic Science, whose *genesis is as unknown* to that Science as is that of the All-Deity Itself."¹ "He who comprehends its full meaning is for ever liberated from the toils of Mahāmāya, the great Illusion and Deceiver."²

In various religions the Svastika figures as a great macrocosmic hammer—the Hammer of Creation, Thor's Hammer, the Storm Hammer, the Divine Hammer, "now

¹ *The Secret Doctrine*, III, 107, Adyar ed.

² *Ibid.*, III, 108.

degraded into the mallet or gavel of the Grand Master of Masonic Lodges," as H.P.B. informs us.

Theosophists have been confused perhaps by the diagrams in *The Secret Doctrine*¹ which show the Cross revolving to the left, anti-clockwise, leaving trails of fire streaming to the right (as if seen from behind), and have taken this symbol to represent correctly the divine activity, and the clockwise motion the opposing evil. The opposite is true, as Dr. Besant was careful to indicate in THE THEOSOPHIST, February 1908, page 397.² "The Svastika," she explains, "turns to the right, with the sun, like the hands of a watch, and consequently the flames stream out westwards from the north, northwards from the east, and so on. This is the Svastika of the Right-hand Path. The Svastika of the left-hand path turns to the left, and therefore its flaming ends turn eastwards from north, northwards from west, and so on. . . . No one who has ever seen the whirling fire-cross in its creative activity can blunder as to the direction of its streaming flames, blown leftwards by the tremendous wind of its whirling."

The Nazi symbol is the left-hand Svastika, instinct with all the cold and ruthless cruelty and

separateness implied in the left-hand path. We have due cause to wonder how it came to be chosen as the Nazi emblem. Professor Hartog in *The New Statesman* has made a timely protest against holding the Svastika responsible for the depredations of Hitler, and even supposing that he is right, and he probably is, there is no gainsaying that the Nazi emblem is helping to drive and will continue to drive Germany along the path of destruction—the "negation of all we have looked upon as precious in our civilization," in General Smuts' words—so dynamic is the action of a symbol, whether the ideal it embodies is for good or evil.

How really symbolical and symbolically real the Svastika is in Hitler's plan is indicated in *De Locomotief* of 12 December 1940, a daily paper published in Semarang, Java. In "the Hakenkreuz over Europe," the writer says, the Svastika forms as it were the basis of Hitler's strategy. "Every line of this remarkable symbol—turning in the wrong direction—represents place and time of Hitler's military campaigns and diplomatic negotiations." Spreading out the map of Europe, the writer finds that the actual "spokes" of the Hakenkreuz and the rectangles formed on the spokes point immediately to countries invaded or threatened by the German armies, and where no direct attack has been

¹ *The Secret Doctrine*, I, 72, and II, 108, 110, Adyar edition.

² Reprinted, THE THEOSOPHIST, December 1940, page 196.

launched there is intense diplomatic activity. Again and again it has so happened, he says, take for example Austria, Poland, Denmark and Norway. "Finally the axis [of the Svastika] started through Holland, Belgium and France, and the 'barbed hook' is now aimed at Britain." Even though one complete rotation has taken place the writer expects this rotating movement will continue. "It is not unlikely that we shall have to turn our eyes to Spoke No. 1: the Balkans, Turkey, Palestine, the region of the Suez Canal." And a slightly further turning of the axis of the Hakenkreuz will bring military violence through the south of France and Spain. His conclusion is:

This is clear enough: the beginning of the end has come. If one

spoke of the Hakenkreuz can be broken (and it looks rather as if Britain has held back the fourth arm of the Cross and as if there are difficulties with regard to the first rectangle which originally meant the beginning of the rotation)—then the Hakenkreuz-plan will go the way of all plans which were ever made for domination of the whole world: it will collapse and break to pieces.

There is more than wishful thinking in this writer's deductions, and seemingly more than mere coincidence. It is significant that Germany is fighting under a whirling Cross reversed, and that Britain is fighting under the same symbolic figure of the Cross which Constantine beheld in the heavens with the legend, *By this, conquer!*

And Constantine conquered.

MASKS

I cannot blame the mask I wear
For being so unfair,
Unfit;
Did I not plant the thoughts that built
The very likes,
Dislikes,
Of it?

I'm sure my mask is not to blame
Because I thought
(And to my shame)
Unlovely thought,

Which brought, in glee,
The face you know, just now,
As me.

Blame not my mask, but help me bear
With it,
And bid me dare
The task to live with it,
And glow in it,
That I may build a fairer mask,
Some future time
To wear.

M. V. GARNSEY

WHAT IS CULTURE? ¹

BY GEORGE S. ARUNDALE

CULTURE AND CHARACTER

TO speak of Indian culture is to speak of Indian character, for essentially there is no difference between culture and character any more than there is any essential difference between religion and politics or between science and art, however much mankind may make the differences. There is but One Life, even though we divide it up into different compartments according to our limited understanding both of life and of life's purpose; and the more we are able to discover the one amidst the many the more will there be culture and therefore character, and the more will there be peace and harmony throughout the world. At present the life of the whole world, of every faith and nation in the world, is as a house divided against itself, with the inevitable result of conflict, disorder and violence.

I think we should all the better understand culture were we to identify it with character, were we to realize that culture is not a virtue by itself, apart from all other virtues, but the very heart of evolving life, and there is nothing outside culture just as in truth there is nothing outside art or science or any other facet of the diamond of life. We may well define culture as the outward and visible sign of the growth of the evolutionary process, of

that process of the unfoldment of life which we see to be expressed ladder-like from life unconscious in the lowest forms of life to Life Divine as we see it in the Saviours, the Saints and Rishis of the world. The less the culture the more limited the unfoldment. The greater the culture the greater the unfoldment. The less the culture the less the character. The greater the culture the nobler the character.

The savage is certainly not cultured. I wonder if we dare call the civilized man cultured, especially if we look upon our so-called civilization as it is manifested in the war-stricken world of today. Still, in civilization there is more culture than in savagery. And still more true is it that in the heights of civilization, as in the truly great, in the saintly, in the heroic, in those who have genius, culture, and therefore character, is still more unfolded. And in the Gods culture-character reaches its Everestian heights. But even in the savage there are the seeds of culture, only awaiting time for unfoldment into bud and into their apotheosis of flower. Culture does not begin at a certain point, any more than character. It knows neither beginning nor end.

THE UNITY OF CULTURE

I would add that culture is one in its nature even though it may have many forms. There may be many

¹ An All-India Radio talk from Delhi, 28 December 1940.

cultures shining forth from one culture, as there may be many colours shining forth from the one white light. A man or woman of culture anywhere, no matter what the hue of his culture, is a man or a woman of culture everywhere. Culture knows no distinction of race, or nationality, or creed, or caste, or colour, even though there may be innumerable differences of culture as race, or nation, or creed, or caste differs from another. Indeed, one of the great causes of the present discontent lies in our inability to recognize the unity of culture amidst the many different cultures, the unity of character amidst the many differences of character. Each race and nation and faith and caste has, of course, its own culture; but the pity of it is that each culture-community deems its own culture superior to all other cultures, and does not for a moment recognize the fact that each culture has its own unique splendour and must be assimilated ere true culture can be won. There is a jingoism in culture as there is a jingoism in patriotism, and I very much fear most people, though fortunately in diminishing numbers, are jingoes so far as their respective cultures are concerned. They would even like to see their own particular brand of culture dominate the whole world, at whatever cost to all other cultures.

WHAT IS TRUE CULTURE ?

If I am asked to be more precise in defining culture I can only say that it is universally composed of three fundamental features or characteristics—first Reverence, second Comradship, third Compassion: and for the simple reason that these are of the essence of all un-

folded life. These three qualities are of the essence of all cultures everywhere, of Indian culture no less than of all other cultures. Without them there is no culture. To the degree to which they are in manifestation, to that degree is there culture.

People sometimes think that culture depends upon ability to discriminate between a good picture and a bad picture, between good music and bad music, between what is artistic and what is inartistic. And they think that good manners mean culture, while bad manners mean lack of it. In other words, they are inclined to conventionalize culture so that those may be regarded as having it who appreciate and condemn as the prevailing conventions demand, and who live in their daily lives and in their contacts with their fellows also as the prevailing conventions demand. Thus does culture become a veneer instead of being life, a desert of illusion instead of an oasis of reality.

It is also often thought that true culture is only to be found in so-called centres of art or science or philosophy, in which the self-proclaimed devotees of their respective forms of culture follow their respective pathways in preening self-satisfaction. Shall I not say that every single individual is a centre of culture, be the actual expression of his culture but a trickling stream or perchance a mighty torrent? I insist that culture is as much to be found in the village, in every village home, as in any town or city, as in the most ornate palace adorned with priceless treasures bearing the hallmark of cultural respectability.

A WORD ON INDIA'S CULTURE

And as for Indian culture, I will say that it is to be found far more in the Indian village, in the simple and humble village home, than in any town or city throughout the land. I have said that in my opinion Reverence, Comradeship, Compassion are the three pillars of culture. After nearly forty years of living in India, and of much contact with the very workers themselves, I do not hesitate to say that these three great virtues are inherent in Indian culture, and are at the root of all Indian art and of what is called Indian culture generally. Submerged though it be under foreign influences, Reverence yet remains the heart of Indian culture, and is the fragrance of Indian life. Where is there a comradeship more unrestricted, more understanding, than the comradeship so wonderfully expressed in Indian relationships when simply and naturally forthflowing? And although the spirit of compassion may have become obscured in India as it shines so feebly, too, throughout the world, still it remains one of the mightiest peaks in the range of Indian culture, which every noblest Indian has ascended, as, for example, the

Lord Buddha Himself, and from which each has proclaimed compassion as one of the highest purposes of life.

All the splendid culture of India as displayed in her arts and crafts, in her sciences, in the veriest details of her daily life, have blossomed forth from Reverence, Goodwill and Compassion, enriched as these have been by civilization after civilization, by faith after faith, as these have entered her land. And those are indeed face to face with India's culture who perceive that that art is true, those crafts are true, those sciences faithfully depict the Laws of God, those details of daily life are Indian, which display one or another of these virtue-fragrances in all that they are.

I have sought in this talk to lay stress on what I regard as the supreme fundamentals of culture everywhere, and as in special purity manifest in what is really Indian culture. For only as we start from the foundations shall we be able to estimate the worth of the superstructure, and only as we recognize the nature of the foundations shall we be able to encourage that culture without which all other living is of so little avail.

The finest culture comes from the study of men in their best moods.

PLUTARCH

EL SISTEMA MONTESSORI

POR C. JINARAJADASA

(Discurso pronunciado por Mr. C. Jinarājādāsa en presencia de Madame Maria Montessori en el "Hall" de la Dirección General de la Sociedad Teosófica, Adyar, Madras, India, el día 2 de febrero de 1941 y con motivo de la entrega de los Diplomas a los maestros del Segundo Curso de Entrenamiento en el Sistema Montessoriano.)

Dr. Arundale, Madame Montessori,
Amigos :

Aprovecho esta oportunidad para dar mi testimonio acerca del significado del Sistema Montessori, en uno de sus aspectos especiales el cual creo que muy pocos han descubierto hasta ahora.

La historia de los métodos de educación es ya bastante larga ; en cuanto concierne al Occidente, principió con Platón. Luego viene un paréntesis de muchos siglos que termina con la aparición del gran educacionista suizo Pestalozzi y su colaborador Froebel. Después de varios reformadores, tenemos ahora a Madame Montessori con sus significativos descubrimientos.

Mucho se ha escrito en lo concerniente a métodos de educación, pero Madame Montessori ha contribuido grandemente a este objeto con una idea del todo revolucionaria, no solamente en lo que se refiere a educación si no a todo concepto concerniente a la vida. Yo me acuerdo de una manera muy clara de ésto, hace unos nueve años, que conversando con élla, me llamó la atención hacía un hecho importante : de cómo su método no solo operaba cambios en el niño, si no que producía cambios en el maestro también. Un proceso de cambios mis-

teriosos se operaba en el maestro *por medio del niño*. Para describir éste proceso admirable, causado en el maestro por el niño, élla usaba una frase muy significativa refiriéndose al niño, que él era : "un piccolo Messía," "un pequeño Mesías."

Esta nueva concepción deriva del hecho de que el niño no es meramente una entidad que debe ser educada, a quien dá el maestro un mensaje en lo que concierne a la vida, un mensaje que viene de las generaciones pasadas, si no que también el niño mismo tiene un mensaje que dar a todos, especialmente al maestro. Cuando se entiende lo que es ese mensaje, entonces se descubre que el niño produce una inesperada y fascinante mudanza en el carácter del maestro. Porque mientras el niño es observado bajo la técnica Montessoriana, con un sentimiento desapasionado semejante al que uno usa cuando observa un capullo de rosa desenvolverse en flor, tal actitud trae consigo un cambio en la mente del maestro. Este cambio puede describirse diciendo, que el maestro se vuelve altamente Intuitivo.

El maestro de ahí en adelante principia a comprender la vida, no a luz

de las enseñanzas que recibe de otros, si no por un maravilloso cambio que en él o ella se efectúa. Es una característica de la intuición el que ella consigue la verdad no al través de un proceso mental, sino por un desenvolvimiento dentro de la naturaleza del alma misma. Esta maravillosa puerta al conocimiento, que afecta toda vida, es la que abre el niño.

Es ésta significativa concepción relacionada con el niño, la que Madame Montessori ha llevado a nuestra mente. Sus métodos técnicos están llenos de fascinación, pero lo que vale más que toda la técnica, es su descubrimiento concerniente al niño mismo. Solamente cuando el maestro o los padres se acerquen al niño teniendo en cuenta ésta nueva concepción, de qué el niño tiene una revelación que ofrecer a sus mayores con respecto a la vida, es entonces cuando será una verdadera ciencia la educación.

Frecuentemente la gente me pide que escriba algo en su album de autógrafos. Yo algunas veces escribo: "Si la religión no os dice nada, dirigíos hacia los niños; en ellos encontraréis una nueva y exquisita religión, que os revelará el mundo en toda su juventud y belleza."

Me gustaría, al dirigirme a vosotros que acabáis de completar éste curso de entrenamiento, y deciros: No penséis que estaréis presentes como maestros en vuestras escuelas solamente para dar algo al niño. También el niño tiene algo que dar a vosotros, algo tan precioso que, cuando lo descubráis, os daréis cuenta que es más bello que

algunas de las enseñanzas reverenciadas por vosotros en la religión.

En la profesión ahora abierta a vosotros, muchos serán los problemas que se os presentarán, problemas que nadie ayudará a vosotros a resolver. Dirigíos al niño, y encontraréis que él es como una nueva Biblia, en la cual hay para vosotros un mensaje, una sabiduría, y especialmente un consuelo. La vida del maestro es necesariamente difícil, pues el maestro hoy en día es muy poco apreciado por las gentes. No obstante, si vosotros sois maestros entrenados en el método Montessoriano, sabréis la manera de recibir un gran consuelo de parte de los niños.

Me gustaría recalcar el que vosotros no solamente habéis aprendido un método, si no que también habéis recibido una llave que os dará acceso a muchos de los secretos de la vida. Esa llave reside en la veneración que tenéis por el niño. El niño es para todos el portador de un nuevo mensaje de vida. Vosotros los maestros, a quienes se ha enseñado a descubrirlo, habéis ganado con ello un alto privilegio.

Fuera del ramo de educación, yo también he encontrado que el niño es un "pequeño Mesías". Al llamarlo así, veo en el sistema Montessoriano una verdad viviente, no solo en lo relacionado con la educación, si no en conexión con todo aquello que afecta la vida del maestro. Son mis sinceros deseos el que lleguéis a ser los verdaderos maestros Montessorianos, los que no sólo enseñen al niño, si no que también aprendan del niño.

CORRESPONDENCE

"THE KARMA OF BLINDNESS"

I HAVE been greatly interested in Mr. Jinarājadāsa's article, "The Karma of Blindness" (in the April THEOSOPHIST), in which he speaks of "a soul paying the Karmic debt through blindness," and would like to ask a few questions arising out of it.

1. What exactly is a "Karmic debt"? I take it that the debtor in this case is this soul, but who is the *creditor*? And how precisely does this soul's being afflicted with blindness discharge that debt?

2. Then Mr. Jinarājadāsa relates as "facts" an account of how this soul, "living as a man, in a life previous to the incarnation with blindness, had slowly developed an abnormal pride of mind, and as a result broke a most solemn pledge to an occult school; going then from bad to worse, finally, through intense pride, he committed suicide as the only way out of the result of his misdeeds.

"In the next life this soul appeared in a woman's form, with much physical beauty, and the pride now manifested itself as pride of beauty. When young, the woman was seduced by an unscrupulous man and cast out by her parents; later her beauty was not only ruined by smallpox, but she then became blind. Falling thus on evil days she became a beggar. But the blind-

ness, added to other sufferings, finally broke the back of her pride."

How does Mr. Jinarājadāsa know all this to be "facts"? Scientific method requires that, before any particular data be accepted for scientific examination, they should be ascertained by two or more independent observers.¹ Were these incidents observed by two or more observers *working independently of each other*?

I'll probably have a number of people telling me that because I am not clairvoyant is no reason for doubting the observations and sincerity of those who are. But I do not for a moment doubt their sincerity, although I am cautious in accepting their observations. The fact is inescapable that it is very difficult to bring down to the physical consciousness any knowledge that we pick up out of that consciousness. We are told—and there is every reason to believe it—that we all have astral experiences of one kind or another during our sleep. But the vast majority of us have at best a very blurred and distorted memory of those experiences. Are we to believe that the few have a memory of them that is so clear as to leave nothing in doubt? The same query may be put with regard to the reading of the ākāshic records. It seems to me that we should be making a very grave mistake if we regarded clairvoyant observation as being immune from error, even monumental error. I remember in my early days as a

¹ See notes on p. 327.

Theosophist being told—and believing—that around the North Pole there was a sort² of Elysium, known to clairvoyants. After that it came as a rude shock³ to me when later the news was given out to the world that Peary had actually been to the Pole and had found it to be, as most people naturally expected, a waste of ice.

3. But suppose we put all doubts aside in the present case and regard the events related of these two successive lives as being historically accurate. We are still faced with an important problem—in fact the *most* important in our enquiry. Are we to understand—Mr. Jinarājadāsa seems to have intended it to be so understood—that either the man's abnormal pride, or his breaking of the pledge, or both, is/are the cause of the woman becoming blind? The cause of her blindness would appear to have been the smallpox, which itself was caused by exposure to the infection.⁴ Did the "cause" of the previous life act so as to expose her to the infection,⁵ and, still acting, make the infection take,⁶ and, still pursuing its malignant course, make her blind? To know this we should have to know—

4. *Either* how this "cause" operates to produce these effects, which would prove it deductively;

Or that the same cause has been observed in several independent cases to produce the same effects, from which we should be justified in assuming, by induction, that it would be likely to do so whenever it occurred. But, presumably, this is the only known instance of this sequence of events. They may be connected, but no proof seems to be forthcoming that they are. On the

other hand, the events related of the first life may have no connection whatever with those of the second.

If they are connected—and, judging from a remark about the "Lords of Karma" later in Mr. Jinarājadāsa's article, he obviously intends that they should be regarded as so connected—by the intervention of the "Lords of Karma," then what we have before us is not a law in the scientific sense of the term, but that more or less arbitrary retribution by those in power that goes by the name of law in the law courts.

If we are to regard the story as an example of the methods of the "Lords of Karma," it can hardly be said to be edifying. Can the "Lords of Karma" do nothing better with pride than break its back? And then the methods employed to bring about this result: seduction, expulsion from home, smallpox, beauty ruined, blindness and, finally, beggary—does not all this make the torture chambers of the Inquisition and Hitler's concentration camps appear by comparison the crude efforts of mere amateurs? This doctrine might strike into its adherents an almighty dread of, but can hardly be counted on to awake in them any great respect for, the "Lords of Karma." The doctrine of hell and its terrors has inculcated in the western mind an abnormal fear of dying (see *Letters from the Masters of the Wisdom*, First Series, p. 8). This doctrine of the "Lords of Karma" and their methods, if allowed to gain ground, will have the effect of making people afraid of *living*.

Mr. Jinarājadāsa unfortunately dismisses in two sentences the most

interesting part of the account. He says: "Humility and gratitude and contentment were then slowly and painfully developed." I am sure that there are many besides myself who deeply regret that Mr. Jinarājadāsa did not explain *how* this was done. And gratitude to *whom*? Did this feminine Job know that it was through the agency of the "Lords of Karma" that all these sores, shames and afflictions had been rained on her head? What exactly was the process whereby gratitude for, and contentment with, all these were painfully (more pain!) developed?

The second sentence is: "This is the only instance that has been definitely observed and analysed." Of the observation I have spoken already. But this analysis: would it be too much to ask that we be allowed to examine it? If Theosophy is ever to take an honoured place among the exact sciences, it must not be regarded as sufficient to say that So-and-so says such-and-such; we must know his or her *reasons* for saying it. Perhaps Mr. Jinarājadāsa might like to give us particulars of this analysis. I for one would find it of intense interest.

ARTHUR ROBSON

NOTES TO THE ABOVE BY A.A.

¹ That is a fond belief, yet nothing but a fairy tale. The real scientific investigators are so jealous of their new discoveries, that most will communicate them to nobody before publication. They will leave the verification to others. Of course they check and make sure for themselves. And as far as he does this too, I think every clairvoyant has the right to publish his results on his own responsibility, without having

to wait, and perhaps never to find another clairvoyant who has developed the *same* kind of power, so as to be able to check him. There is a great variety of clairvoyance of all kinds, more even than there are varieties in the faculties of the physical senses. It is further a power of an extremely subjective nature, very much conditioned by the "personal factor." (See *The Secret Doctrine*, 1st Ed., II, 33, note 1.) And it is for that reason, amongst others, that the Master K.H. warned Mr. Sinnett: "You have heard of and read about a good many Seers, in the past and present centuries, such as Swedenborg, Boehme and others. Not one among the number but thoroughly *honest, sincere* and as intelligent, as well as educated; aye, even learned. Each of them in addition to these qualities, has or had an + [Guide, Instructor] of his own; a 'Guardian' and a *Revelator*—under whatever 'mystery' and 'mystic name'—whose mission it is—or has been to spin out to his spiritual ward—a new system embracing all the details of the world of Spirit. [*Yet*] *Tell me, my friend, do you know of two that agree?* . . . Putting entirely the question of discrepancies in details aside, we do not find them agreeing even upon the most vital problems" (*The Mahatma Letters*, 276). And the seers which the Master here mentions by name are in fact amongst the greatest of the western world. I agree therefore with Mr. Robson insofar that we must meet clairvoyant or whatever kind of spiritual communication coming from others, and not experienced or verified by ourselves, with the same caution and common sense, as we do receive, but also with that openness for new ideas, and intuition for truth, as we ought to receive ordinary physical waking consciousness communications.

² See *The Secret Doctrine*, 1st ed., II, 12.

³ Perhaps because no allowance was made for an allegorical meaning behind the

veil of supposedly material things and circumstances. Compare Annie Besant's foot-note, *Man: Whence, How and Whither*, 1st ed., page 103.

⁴No, by an *innate* weakness (our karma), without which the exposure to the infection would have had no effect. Among many others, Professors Koch, Pettenkofer and Metchnikoff proved this, the first and second by swallowing one or more test-tube-fuls of cholera germs, the last by swallowing "more tubes of cholera bacilli than any other." As the second maintained: "The important thing is the *disposition* of the individual." (*Everybody's Guide to Nature Cure* by Harry Benjamin, 1936, p. 18. *Microbe Hunters* by Paul de Kruif, Chapter IV, § VIII; chapter VII, § VI). And that "disposition" is what we call our karma, brought about by what Buddhism calls the *samskāras* from former lives.

⁵No, we are every moment exposed to an infinity of dangers. Which of them "takes," depends on our "innate" weakness, or "disposition."

⁶Yes, because of the "innate" weakness, or "disposition."

⁷The rest is purely physical causality. And the further arguments are now beside the point.

"HUMAN NATURE"

That chapter you published in THE THEOSOPHIST (June 1940) from Arthur Robson's *Human Nature* was very interesting indeed. The book itself is well worth reading and the effort of production of great benefit to Mr. Robson.

But I must break a lance with Mr. Arya Asanga, for in your September issue he praises the book unstintedly. He has not written a critique but an appreciation. He could not very well have done otherwise as he has had so close a connection with the produc-

tion of the book according to his own showing.

Do you mind if I say that I do not think it quite fair to your readers that his article should have been published under the "Book Reviews"—it is only one step removed from letting Arthur Robson write a review himself. I have no objection to the article as an article or as an appreciation, but think it should have been published apart from the Reviews, and the book given to some impartial reader for reviewing. I think that would have been the fairer way; as it is, it is too much "in the family."

I like Mr. Gardner's review in *Theosophical News and Notes of England*, as being more impartial.

There is another thing too. I regret that our Society's most influential and important magazine should champion without any reservation a book which goes so contrary to the teaching of H. P. Blavatsky.

In a nutshell Robson's argument is that we (*Homo sapiens*) have descended or ascended from the lower animals and have brought with us many of their habits and customs. *The Secret Doctrine*, if it teaches anything, is quite plain about the fact that *Homo sapiens* preceded the other mammalia and that they are degenerated offshoots from us. Not only that but orthodox science is beginning to say the same thing.

Look at the Adyar Edition of *The Secret Doctrine*, Vol. 4, page 251 *et seq.* On page 254 H.P.B. says: "They (the mammalia) are *post-human*." On page 247 (also Vol. 4) there is a footnote (1) which says straight out that the Esoteric truth is that the ape is an instance of a biped type specialized for going on all

fours and with a smaller brain, *i.e.*, derived from a higher type. On page 248 she quotes A. Gandry to show that man cannot be considered as the crown of an ape stock (*i.e.*, has not evolved from it). The question is again dealt with on page 177 of Vol. 3 showing how these lower animals came to being through the use of "cast-off dust" and "refuse of human nature"; and on page 176 we find "(3) that the evolution of animals—of the mammalians at any rate—follows that of man instead of preceding it."

There are scores more references to this point in *The Secret Doctrine* all laying emphasis upon the error of the Darwinian theory of the evolution of man from the lower animals.

I do not say that *Human Nature* should not have been written. Nor do I say that it is all wrong. It draws attention to a very necessary point, and that is that at present most students of

Theosophy hold an incorrect view of Karma, and Mr. Robson has done a service in drawing attention to that point.

But I do think and feel that if he had studied *The Secret Doctrine* more he would have been able to write his book on sounder lines and given a much firmer foundation to the theories he propounds.

I cannot, too, help feeling that this error would not have been overlooked had the book been given to an impartial critic for review.

I trust you will not take my writing thus amiss, for I am jealous of the good name of our magazine, and while I think Theosophy is progressive and therefore not orthodox or dogmatic, yet I think it will be a very long while before we are able to transcend what is said in *The Secret Doctrine*.

W. E. MARSH

BOOK REVIEWS

Saint Francis of Assisi and His Living Message for Today, by Richard Whitwell. The C. W. Daniel Co., London, 1941. Price 5/-net.

Richard Whitwell is one of the modern mystics, and appears from his writing himself to partake of the forthrightness and clear conscience of S. Francis, so that we can easily expect what has happened—a perception of that side of the nature of the Saint, which makes this book alive with his sweetness of spirit.

The author writes in the introduction: "Imaginatively yet reverently

would we enter the inner sanctuary with him. Fain would we feel the kindling emotion of that living communion which was his." There is a surety and a quick vitality in the touch which portrays the unfolding life of S. Francis, its directness, its reliance on the "Rule of Life," and the trial of this when in contact with ordinary living, that we feel in the successful outcome of Whitwell's true use of imagination. The book verily brings with it mental refreshment because it has in this fashion caught the Saint's spirit of simple approach to the problems of life.

The author feels deeply that the life of S. Francis has a message for modern times. It is the ever-new-old message, the message of the Masters of all time, not of the great Christian Master alone. It is the teaching that "what man wants is a new heart. He wants eyes that see truly. The age cries out for spiritual rather than social treatment," as the author words it. He sees parallels to those old times in the fashion of religion in these days, in the "blatant materialism everywhere." He sees too that the stream of joy and light born from the deep spiritual experience of one man, Francis of Assisi, could re-light the torch of truth lying hidden in the darkness of the hearts of men, and fan it by contact to a living flame. The intensity of such experience was produced in Francis by his closeness to the truths of the Christ-life. May it be perchance that in these our days we are approaching by the very drive of the failure of materialistic tendencies to win the world to peace, to a new perception that the kingdom of heaven must be seen within us before it can be produced around us? That we also must embrace the spirit of our Lady Poverty nationally and individually, to find our way out of the tortuous maze of economic and political life based on materialistic valuations? That we must learn the fine spirit of brotherhood, sharing with our fellows, and relying and trusting them?

Can it be that the true spirit of poverty, which is surely dispassion and detachment, with the right use of things, and an appreciation of their meaning or essence, and of their real life too, when it comes to the world of

creatures, together with the spirit of the brotherhood of service, will aid the world in its present straits? This book is one of the many and growing indications that such is the case. And, apart from such a new realization, it has its own charm that brings a healing solace to perturbed spirits.

E. M. LAVENDER

I-Dao, by Austin Russell. Bruce Humphries, Inc., Boston. Price \$ 2.50.

This is a strange book, both attractive and repellent at the same time, newest of the new in its linguistic forms—if form at all it professes—yet treating of the most ancient of mysteries and sacred occult books. The adjective that suggests itself to an Astrological student is Neptunian, and it is reminiscent of some works of the poet Blake.

It claims to be teaching given in preparation for Initiation, and is a blend of Gnosticism, Theosophy, Kabbalism, Egyptian and Celtic Mythology and Tibetan Buddhism. Perhaps its most interesting pages are those occupied by symbolic pictures and marginal signs, of which the frontispiece is one of the finest and most suggestive.

H. V.

Trodden Steps to the Selfless Life, by P.H. The C. W. Daniel Co., Ltd. Price 5s.

Each of the twenty chapters of this book seems to be a meditative essay on a passage quoted at its head from some Guru or spiritual guide. These are admirable, but not outstandingly original, and it seems difficult to understand why their source should not be frankly acknowledged, or their reception

from some inner source explained. Certainly the book may be recommended as one of illumination, likely to be helpful to many.

H.V.

La Teosofia y La Cultura (in Spanish), by Mariano L. Coronado. Published by The Theosophical Society in Cuba, 1940.

This small book consists of a series of four lectures given by the author in the Sections of The Theosophical Society in Cuba, Panama, Venezuela and Colombia, in 1939.

The author is well-versed in modern psychology, a deep student of Theosophy, and gifted with the power of great clarity in expression.

In the first lecture, which gives its title to the book, he writes: "That fragment of the Wisdom, that today we know as Theosophy, may truly be considered as a synthesis of culture, because it regards man as a spiritual entity, as a being who lives in eternity, who thinks, loves and wills. . . . It helps us to know the man who thinks in science and philosophy, who feels in art and religion, and who acts as a worker, a philanthropist and political or social reformer."

". . . The Theosophical Society is a true centre of culture; not merely a centre of philosophy, or religion, or science, but a centre of culture in which all problems, all studies, all investigations, which are related to the human spirit and its progress in whatever form, individual or collective, receive careful attention."

The second and third lectures, "Hacia una integración espiritual" and

"Organación y uso de nuestras fueras interiores," deal with the problems with which modern psychology is concerned, presenting the solutions offered by Theosophy.

In the last lecture "¿ Es realizable la fraternidad humana ?" it is shown that "Brotherhood (in consciousness) is not to be realized by intellectual work, nor by study, nor by meditation, but in the daily contact with other men."

La Teosofica y La Cultura is a useful addition to modern Theosophical literature.

I.M.P.

The Theosophical College Magazine, Madanapalle—Silver Jubilee Souvenir.

The College Editorial Board, and Mr. H. Sunder Rao in particular, are to be congratulated on this attractive and eminently readable volume that they have brought out to commemorate the Silver Jubilee of the College. Beautifully clad in a cover of silver-and-black—most artistically designed—we have here over 200 pages, interleaved with innumerable portraits, setting forth a story full of vicissitudes, a life lived dangerously but also joyously, an adventure that has justified itself, and bids fair to survive to an assured future.

The history of the origins and growth of the institution is first related by H. Sunder Rao, who faithfully records the names of all who have served it, tactfully gliding over difficult periods of conflicting personalities or divergent aims. Among the galaxy of stars that he presents to our view come Annie Besant and J. Krishnamurti in the beginnings, Giri Rao, Ernest Wood, the

two Cousins, C.S. Trilokekar, D. Gurmurti, Duncan Greenlees, and many another. It almost seems as if every Theosophist of educational note must at some time have taken a turn, short or long, at Madanapalle, but this is not quite a fact for general acceptance.

It is good that the College is now again to enjoy the backing of the Theosophical Educational Trust, called back into manifestation after a temporary pralaya by urgent calls. In the new freedom which has opened to India there is need for as many colleges and schools as can possibly be equipped and manned, to permeate the educational system with the Theosophical spirit of brotherhood and joy in service, and immediately to supply for the country's need citizens who can make the right use of freedom, and represent India worthily in the world comity.

H.V.

The Ceylon Daily News—Wesak Number.

This Wesak Number of *The Ceylon Daily News* contains many very interesting articles, amongst which the following are somewhat outstanding: "The Universality of Buddhism" by A. B. Cooray; "Buddhist Pilgrimage" (to Buddha Gaya and Benares), by Sarath Chandra; "History of Buddhism in Ceylon," by J.B. Pratt; "Sagaing" in Burma, where in the famous forest hills live "the world's most exemplary Buddhist monks and nuns," and "The Buddha and Metaphysics," by O. H. de A. Wijesekera.

There are sixteen large and many small illustrations, all of which are well-chosen and beautiful, but these,

as the text itself, suffer from being printed on cheap, soft, greyish-white paper, not good enough for the contents of the magazine. Perhaps the war is responsible for this.

I.M.P.

ADYAR PUBLICATIONS

Thought-Forms, by Annie Besant and C. W. Leadbeater, 1941. Price Rs. 5.

First printed as an article in 1896 in *Lucifer*, with additional matter in book-form in 1901, this great work is and will remain most fascinating. It was the authors' hope—and their belief—that the book would "serve as a striking moral lesson to every reader, making him realize the nature and power of his thoughts acting as a stimulus to the noble, a curb on the base." As regards the intriguing illustrations—47 coloured plates and 11 line drawings—Dr. Besant has written: "To paint in earth's dull colours the forms clothed in the living light of other worlds is a hard and thankless task; so much the more gratitude is due to those who have attempted it. They needed coloured fire and had only ground earths."

This beautiful reprint of a well-known book is very pleasing to handle both as regards size and general format. The print is attractive and very clear and such matter in such a new dress should find a large and enthusiastic public. Again the Vasanta Press is to be congratulated on such an excellent production.

Sanatana-Dharma :

(1) An Elementary Text-Book of Hindu Religion and Ethics.

(2) An Advanced Text-book of Hindu Religion and Ethics.

The reprinting of these Elementary and Advanced Text-Books of Hindu Religion and Ethics exactly as approved and originally published by Dr. Besant and her co-Trustees of the Central Hindu College, is an event which has been long awaited and we are now rejoicing that it is an accomplished fact. Dr. Srinivasa Murthi and the Adyar Library have performed a real service not only to Indian youth but to western students and we are their very grateful debtors. [The Advanced Text-Book was reviewed in our issue of September 1940.]

The printing and appearance of the books are up to the usual very high standard of the Vasanta Press. Price: *Elementary*: Wr. Re. 1-8, Bd. Re. 1-12; *Advanced*: Bd. Rs. 2, Cl. Rs. 2-8.

Two Books of the Stanzas of Dzayan. Price: Cl. Re. 1-8; Wr. Re. 1.

This 1941 edition of the *Stanzas of Dzayan* presented to the reading public by Bhikkhu Arya Asanga aims definitely at producing an edition of those mysterious mystical verses familiar to students of *The Secret Doctrine*, suitable "for the man in the street who is master of one language only. . . ." English equivalents of practically all the technical terms have been used, these equivalents being selected from those provided by H.P.B. herself, a glossary of the terms also being provided, and the references to pages in *The Secret Doctrine* (First Edition) are given in the margin. There will still be much for the new reader to learn and become accustomed to, however, in the symbols themselves though described in non-technical and perhaps (in certain cases) less exact terms.

The book is convenient and attractive in size and may be slipped into a coat pocket; the print of the Stanzas themselves is easily readable with the rest in smaller but clear print. It is a work to which much thought has been ungrudgingly given.

All the above four books are publications of T.P.H., Adyar.

E.F.P.

Brahmavidyā: The Adyar Library Bulletin—Blavatsky Number.

This number of the Bulletin named the "Blavatsky Number," appeared on 8 May 1941, the 50th anniversary of the death of H. P. Blavatsky, and contains an article by her, entitled "The Fall of Idealism," reprinted from *Lucifer*, December 1889, but inspiring and up to date.

The Bulletin contains extremely interesting matter for Oriental scholars.

Amongst the Serial Publications are two commentaries on the *Sāmaveda*, contributed by Dr. C. Kunhan Raja. This is the first time that these commentaries have been made available in print. Only the text and commentaries are published in this issue but supplementary material, indices, appendices and notes will be published later.

An article on "Two Diṇḍima Inscriptions from Mullandram" by A.N. Krishna Aiyangar, M.A., L.T., is accompanied by illustrations of the inscriptions.

The Manuscript Notes include *The Hārīta Smṛti*, by A.N. Krishna Aiyangar, and *The Date and Works of Naimśastha Rāmacandra*, by H. G. Narahari, M.A.

Included in the Bulletin are several valuable reviews of recently published

works on Archæology and Oriental literature.

The Editor writes that "the idea of an All-India Oriental Manuscripts Library Association, first mooted in the Editorial Notes of this Bulletin, is taking definite shape," and it is

expected that at the next All-India Oriental Conference, which opens on 20 December 1941, "some provision will be made for representatives of the various Oriental Manuscripts Libraries to meet and discuss the matter."

I.M.P.

APPEAL TO EVERY THEOSOPHIST

[Mr. Labhshanker Laxmidas (Junagadh) is a very old member of our Society and has been for innumerable years doing splendid work in the cause of Animal Welfare and of the minimizing of cruelty everywhere. His devotion to this work has been unceasing, and though he is old he still works hard. I gladly publish in THE THEOSOPHIST one of his frequent appeals.—G.S.A.]

Please resolve daily to try to turn the world into a Heaven instead of the Hell that it is at present.

Every newspaper reader can realize the sad fact that our world is a veritable Hell at present.

Because millions of souls do not realize the Theosophical truths.

I therefore daily and repeatedly pray as follows :

"OM, may all my fellow-souls in the visible and in the invisible worlds soon become earnest, active Theosophists, eagerly seeking the blessings of their fellow-creatures, of their fellow-souls."

Every Theosophist realizes thought-power and what far-reaching good can be done by means of thought-forms.

LABHSHANKER LAXMIDAS

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