

THE THEOSOPHIST

BROTHERHOOD : THE ETERNAL WISDOM : OCCULT RESEARCH

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THE PROBLEM OF NATIONALITY
AND INTERNATIONALITY IN ART

JAMES H. COUSINS

RECOLLECTIONS OF ANNIE
BESANT

A. P. WARRINGTON

THE DELUSION OF SELF

BRAHMACHARI ARYA ASANGA

STRETCHING THE CONSCIOUS-
NESS

GEORGE S. ARUNDALE

THE MECHANISM OF LIFE

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THE CHURCH AND THE SEARCH
FOR TRUTH

L. W. BURT & ADELAIDE GARDNER

“The Theosophical Worker”

SPECIAL SUPPLEMENT

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

(continued on third page of cover)

THE THEOSOPHIST

(Incorporating "Lucifer")

EDITOR: GEORGE S. ARUNDALE

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR

MADRAS

INDIA



ON THE WATCH-TOWER

By THE EDITOR

[These Notes represent the personal views of the Editor, and in no case must be taken as expressing the official attitude of The Theosophical Society, or the opinions of the membership generally. THE THEOSOPHIST is the personal organ of the President, and has no official status whatever, save in so far as it may from time to time be used as a medium for the publication of official notifications. Each article, therefore, is also personal to the writer.]

TRUTH AND COMPASSION

WE have as the motto of The Theosophical Society "There is no Religion higher than Truth," and it is a splendid motto, for it is a dynamic motto, bidding us seek and seek and seek, ever adding to our stores of experience, for Truth is elusive, ever beckoning to us to wonder where she is and to look for her everywhere. The Truth we have just discovered cannot last us for ever. It will last us only a short time if we are free, though it may last us for years and years if we are slaves. There is no finality in Truth, for the Truth of tomorrow changes the Truth of today. All that is most true to us now undergoes substantial change as new Truth dawns upon our horizons. So is Life fascinating, intriguing,

wonderful, all that could be desired—with all its tragedies—for as Truth unfolds to our gaze and seeking we discover new vistas of strength, beauty and activity, more and more we play the game of Life with increasing zest. No book, no person, finally embodies Truth. Even the greatest of persons, the most marvellous of scriptures, only reveal their Truth as our understanding of them grows, and there may be in them layer upon layer of Truth taking ages for our unveiling mode after mode.

Furthermore, the ultimate, and often the immediate, knowledge of Truth must come to us from within, however much stimulated from without. True indeed that there is no Religion higher than Truth. But it may well be also said that there is no Truth higher than that of our Selves, there is no Religion higher than that of our own restoration on the plane of Self-consciousness to the ultimate Realities of Being. Religion is as much an individual matter as it is a collective matter. The faith of an individual is as great as the faith of a race or a nation. The Saviours of the world came to arouse in each of us his own Religion, his own Truth, and were by no means concerned only with the establishment of a general code. "To thine own self be true . . . thou canst not then be false to any man" is a sublime religion, and the more so as we gradually learn to spell the word "self" with a capital "S".

But it is not enough to say that there is no Religion higher than Truth. We must utter its corollary: "There is no Duty (Dharma) higher than Compassion." Duty (Dharma) is a form of Religion, and it is best conceived as Compassion—an ever-increasing depth of understanding and therefore of what may well be called passionate sympathy with all who are in need of sympathy—and who are not?

I find myself wishing that we had these two phrases as joint mottoes of The Theosophical Society. Truth is not enough. It must find expression in Compassion. To what end all our lore of Theosophy if it does not endow us with the sublime virtue of Compassion? Our lore may help us individually to live more comfortable lives. It may help us collectively to plan a happier and a more prosperous world. But first of all,

and most of all, it must cause us to enter deeply, and ever more deeply, into the miseries of those around us, so that we may try to alleviate these while we are building the new world which Theosophy reveals to us.

Dare we suppose that the Masters of Wisdom and Compassion who gave to the world Theosophy and The Theosophical Society were, or are, indifferent to the sorrows of the world, to its terrible inflictions, to the frightful despairs of millions upon millions of individuals? It would indeed be blasphemy to suppose this. They gave Theosophy to the world in order that there might be more real Brotherhood. They gave The Theosophical Society to the world in order that there might be more real Brotherhood. They gave the Ancient Wisdom to the world, or rather restored a fragment of it, in order that there might be more real Brotherhood in the world. And down here we quarrel among ourselves not as to ways in which Brotherhood may best be expressed, but as to what is orthodoxy and what is heterodoxy, as to what is respectable and what is not. We quarrel as to H. P. Blavatsky's *The Secret Doctrine*, as to which edition is genuine and which spurious. We quarrel about teachings, even going so far as to damn this teaching because we do not like it, or think it unorthodox, and to approve that teaching because it suits us, or we think it orthodox.

We are playing the old, old game of quarrelling about the forms and ignoring the life. What does H. P. Blavatsky care which edition of *The Secret Doctrine* we approve, or think is really hers? Thank God, she has a soul far too great for such pettiness. What do the Masters care as to which teaching we canonize and which we place on our little "Index Expurgatorius"? What do we know in any case?

Shall not the search for Truth be free? And shall not any book and any teaching be free to us? Shall any member dare to constitute himself a final arbiter as to what is true and what is false for members of The Theosophical Society? H. P. Blavatsky never so established herself. Colonel Olcott never so established himself. Dr. Besant never so established herself. Bishop Leadbeater never so established himself.

Indeed, each has explicitly stated more than once that he or she is giving of his best, which must never be more than a hint, a suggestion, never on any account a doctrine, an article of faith.

All who would set up orthodoxies in our Society, always of course, as these must be, in terms of their own personalities, are gravely injuring our Society by denying to each member his perfect freedom of thought, of belief, of activity. It is part of my work as President to guard each member against these narrowing influences. Let every member proclaim his own Truth as he sees it for himself. But let him not demand that others shall see as he does himself.

Instead of thus wasting and befouling our energies, let us remember that the search for Truth does not end in finding it, but in the expression of it in terms of increasingly wide and wise Compassion. Surely we need not trouble ourselves as to which teaching is right and which wrong. Surely we need not trouble ourselves about others' differences from ourselves or from our own particular conceptions of what is true and what is false. Let us be happy in our own individual Truths whatever they may be, but above all let us be sure we are busy about giving to these Truths the value the Masters intended they should have, as I believe at all events, value in terms of compassion and service towards those who are finding their lives unhappy and hopeless.

There is, I make bold to say, no Truth higher than Compassion. The whole world would be glad and peaceful were the spirit of Compassion to be spread far and wide.

Instead, we have ruthlessness and cruelty abroad, oppression and tyranny, and to meet these have we the power of Theosophy and of our membership of The Theosophical Society?

We have what is called appeasement—a word of fear and weakness, of compromise with injustice, with cruelty, with ruthlessness, with oppression, with tyranny. We dare not oppose these messengers of darkness, for we are too weak. Our Gibaltars are defenceless. Our homes are without the power of self-defence. Our Empire is as a house divided against

itself, its East and its West being separate one from the other, India and Britain and the other Dominions being at cross-purposes, to our shame and indefensible futility.

Compassion is not King. Rather has cruelty usurped the throne. Yet we Theosophists have our Theosophy and our Theosophical Society. We have the power of these, the wisdom of these, the beauty of these, and the activity of these, at our disposal. We are custodians of their power, their wisdom, their beauty, their activity. What is each one of us doing with these for the immediate alleviation of the world-wide distress? Our utopias must wait. Our panaceas and cures must wait. *The world needs the action of Theosophists*, as it needs the penetrating goodwill of all who know that the world is torn by the forces of evil.

I have said in my Presidential Address that it is not the time for The Society as such to take action. I am as convinced of this as ever. But I say again that it is the duty of every single member to take action such as may seem to him right, and I also say that it is the duty of The Society as such to call him to action, leaving to him the line of action which his conscience dictates—his experience, his sense of membership, his study of Theosophy.

I would urge every General Secretary, every officer in every Section, every officer in a Lodge, to be busy about calling every individual member to do his duty, to be active, to be understanding, to translate his Theosophy and his membership of The Theosophical Society into the service of all who are suffering.

With the Oriflamme of Compassion before us, let us march to the defence of all who are unjustly attacked, of all who are weak, of all who are at the mercy of force.

I wonder if among our members generally it would be regarded as appropriate to institute December 19th each year as the Day of Compassion, not for the purpose of holding meetings, but for definite remembrance of Compassion as the most urgent duty of Theosophists throughout the world. On December 19th, 1882, H. P. Blavatsky and H. S. Olcott finally settled down at Adyar to make it the international

headquarters of The Theosophical Society and also to begin their work both in India and elsewhere. This day, therefore, has very special association for us all, and if it be true that the sublime purpose of the gifts of Theosophy and of The Society to the outer world was, and is, the evoking of a wise and strong compassion in the hearts of all men and women of goodwill throughout the world, then December 19th seems an appropriate day for the remembrance of the real purpose of the gifts. In any case this day is chosen by the residents of Adyar for an annual quiet recollectedness as to compassion and for a sending of it forth in blessing.

THE PEOPLE ARE CALLING. . . .

I do not hesitate to extract in full the following statement which appears in the issue of a new journal, *Conscience*, dated March 3rd. I consider it both significant and true :

In every land the people are calling, be they governed as they may, be their voice articulate or inarticulate, for a Man or for a Woman who, understanding them and therefore loving them, will in all selflessness and devotion lead them out of the present darkness into peace and plenty.

In every land the people have grown tired of parties and protestations, of programmes and principles, and above all of that fear and clinging to power which find expression in subterfuges and compromises, in negotiations and diplomacies, in agreements and appeasements. In every land the people have grown tired of their governments, be these governments futile governments tinkering everywhere and achieving nowhere, or be they dangerous governments tyrannizing every citizen into helpless compliance with their oppressive disciplines. In every land the people are struggling to be Free, but they do not know how to be Free, and suffer themselves either to be cajoled or coerced into slavish subservience.

In every land the people are struggling to be Free—Free from government by brutality, Free from government by blandiloquence—always one or the other.

In every land many of the people, in some lands most of the people, are unhappy. For some there is unending unemployment. For some there is unending privation. For some there is unending ill-health. For most there is unending fear and anxiety. Where is the government in any land which is effectively governing to the substantial diminution of all these?

In every land the people hate the idea of war. In every land the people hate the idea of even the youngest citizens being taught to love war and desire it. In every land the people hate the idea of its citizens being hounded to fight for the causes of governments. In every land the people hate the idea of the destitution of so many of their fellow-citizens. In every land the people hate the idea of unlifting fear and anxiety.

In every land the people desire to be at peace with the people of every other land, to unite in mutual prosperity and peace.

In every land the people as a whole believe that all governments as at present constituted are primarily animated by the selfishness of the majority of their members, in that their primary attachment is to their own prestige and power.

In every land the people as a whole believe that all governments as at present constituted are secondarily animated by the will of the majority of their members either to peace at almost any price, or to Empire at almost any price—at any price save the price of their own individual downfall.

In every land the people as a whole are convinced that fear lurks in the hearts of every government, and that fear and fear alone for the most part restrains a government either from righteousness or from wrong.

In every land the people as a whole believe that all governments as at present constituted do not frame their policies according to the needs of the people, but according to the dictates of self-preservation in political power.

In every land the people know that it is governments that stand between them and the peace and plenty they need so urgently.

Therefore are the people calling, be they governed as they may, be their voice articulate or inarticulate, for a Man or for a Woman who, understanding them and therefore loving them, will in all selflessness and devotion lead them out of the present darkness into peace and plenty.

In every land the call is beginning to find its answer.

The time shall soon come when in every land a Man or a Woman shall stand forth in answer to the call.

The time shall soon come when government by despotism shall cease to be.

The time shall soon come when government by party shall cease to be.

The time shall soon come when government by interests shall cease to be.

The time shall soon come when government by jingoism shall cease to be.

The time shall soon come when at last Democracy shall come into her own, when in the peace and prosperity of the individual the community shall find its happy life.

Let there be but one in every country to utter the call. Ere long there will be many to join it.

Let there be but one in every country to dare, and to be willing to suffer for his or her daring. Ere long there will be many to join in the daring, and to be willing if need be to suffer also.

Let there be but one to call to earth and to the heavens for justice to all, for peace to all, for prosperity to all. Ere long there will be many to join in the call.

Let there be but one in every country fearless to begin, fearless to continue, fearless to suffer and if need be to die. Ere long the people of every land will become one in brotherhood, and the peoples of the world shall burst asunder the frontiers of selfishness which keep them now apart. Ere long they shall join together, and the many nations shall establish the World State.

Not yet has the Man or the Woman arisen. But the call is sounding forth, and the answer to the call is certain, as have the answers to such calls been certain from time immemorial.

Whence will come the Man or Woman? It matters not. There is no caste, there is no creed, there is no class, there is no man-made rule or standard, that can confine the Man or Woman who answers the calls of peoples in distress.

Of the people such Men and Women are. For the people such Men and Women are. To each individual they belong, and for the service of each they come.

They come to release the peoples who are prisoners in their prisons.

They come to speak the word of peace that shall drive away all conflict.

They come to speak the word of courage that shall drive away all fear.

They come to speak the word of plenty that shall drive away all destitution.

They come to speak the word of brotherhood that shall drive away all discord between races, between nations, between faiths.

To every land a Man or Woman shall come, and these Men or Women—these Men *and* Women—shall form a company of elders to ensure the peace and freedom of nations and the whole world.

It is not for governments to call. Governments have no right to call.

It is for peoples to call, for theirs is the need.

It is for the people of poor estate to call.

It is for the splendid suffering masses to call.

It is for the villagers to call, and for the dwellers in the slums of towns and cities.

It is for the oppressed to call, and for the destitute, and for those who are ridden with fear and helplessness.

It is for those to call who have lost all faith in life, to whom justice and freedom and leisure and sufficiency and happiness are but words.

It is for those who feel for such as these to call, for those who feel a righteous indignation at all wrong, for those who are filled with a lacerating compassion, for those who feel as naught before the consuming flames of woe.

I can assure you themes of this nature will vibrate through every lecture of my forthcoming tour of India, fortified by such information as I may be able to gain from the Manu spirit itself, and, of course, from that Besant spirit which was the early herald of this re-creation, this awakening of consciousness at every stage of its expression.

The Voice of the People is taking shape. The Call is beginning to sound forth, and men and women Regenerators are waiting until the Voice and the Call shall be so compelling that not only must They come, but that with the compelling nature of the Call there will come also a Victory in which peace, happiness and prosperity shall be assured to the world for a long time to come.

George S. Arundale

THE PROBLEM OF NATIONALITY AND INTERNATIONALITY IN ART

By J. H. COUSINS

The Vice-President of the International Academy of the Arts, Adyar, here propounds the thesis that true internationality in art is not a matter of one nation imitating the ways of another, or of a universal art-technique. It consists, rather, in the fullest expression of the artist's individual characteristics through the circumstances and tradition of his nation. Such complete national expression is the essential condition of the universal sympathetic understanding, and spiritual, rather than technical, unity that is true internationality.

I HAVE entitled the subject of this study a problem ; and I have done so in both the etymological sense of presenting something for intellectual consideration, and the geometrical sense of a process by which the solution of a problem is found. Involved in the problems of life in general, and of art as a constituent of life, are two terms—the unit and the total, the individual and the others. These terms are constants in being ever present. But they are not constants in the fixed sense, inasmuch as they are not unchangeable, but are perpetually undergoing modification, and are therefore, like most things in the universe, paradoxes—variable constants, or constant variants, ground into the stuff of life between the upper and nether millstones of the temporal and the eternal.

In the early stages of human history the relationship between the individual and the others was apparently a simple matter, "the others" dividing themselves into those that were detrimental to the individual's well-being, and those that were

accessories to it. The individual's activities ran into a simple programme of reducing the effectiveness of the detrimental and cultivating the accessories.

Both of these divisions of "the others" led to the grouping of capacities in furtherance of both the detrimental and accessory purposes. The original human unit found himself, in his successors, a part of a new multiplicate unit which contributed to his ability to meet the detrimental, but at the same time put limits to the freedom of his action in fulfilling his own purposes and desires. With the progress of time, the development of the human consciousness, the migration of peoples, the variations of climate, the interchange of commodities, the interaction of cultures, other group-units emerged, racial, religious, cultural, political, economic, each imposing conditions on the individual, and extracting tribute and service from him. Today we hear, not for the first time in idealistic human thought, but for the first time as a demand of realistic human necessity, talk of a new inclusive unit, the unit of humanity.

In the interrelationships of the individual and "the others" quite a formidable list of repulsions from detrimental and attractions to accessories has been developed and tabulated by modern psychology as forces in the complex and unstable motivation of human action, or as reactions to such action. Until recently these were generalized by one phase of psychological science as rising out of a "sex complex," hence being rooted in the physical nature of humanity. But there have been a number of students of human nature who have had experiences, particularly in art-activity, which have led them to the conviction that, though much of what has been elicited by experimental psychology may have a sex-basis, the source of human action is in the deeper consciousness of humanity; and action, in its outward movement, operates through a "creation-complex," which includes the observed universal impulse to create in various ways, including sex.

The impulse to creation is the primordial and perpetual source of the external manifestation of life in all its aspects, in the world of nature as well as in the world of human nature.

In human consciousness the creative impulse is usually identified as self-expression; that is, the pressing outwards, into some kind of form, of the creative stress in the inner nature or self of the individual. Such expression carries with it the special intellectual and aesthetical qualities and quantities of the individual; and these are modified by the materials and laws of the chosen form of expression. In Theosophical terminology, art-creation originates in the Atman, is synthetically inclusive in the Buddhi, differentiated as to essentials in the Manas, and characterized and embodied by the astral and physical vehicles.

In the case of the expressor in any of the arts, three claims are made on him; the claim of his own inner necessity, the claim of his environment, and the claim of the world. Our subject, therefore, fully entitled, is: The problem of individuality, nationality and internationality in art. A consideration of these three terms will carry us towards an understanding if not a solution of the problem involved in them.

In my own thinkings on these and related matters, I have long preserved a clear distinction between the terms personality and individuality. I observed in myself and others a fluctuation of feeling and a movement of thought around my own central persistence as an ego. To my friends I presented different masks at different times and in different circumstances through which I sounded some phase of my total self, that operated behind the mask and was not divided by it. To use an Indian musical figure of speech, whatever changes my *swarans* (notes) underwent, my *sruti* (key) was unchanged. The word "personality" came into English through the French from the Latin, as indicating the *persona* or mask through which the hidden actor expressed some transient aspect of a total life. In the creation of an illusion of character in the imagination of the auditor, the mask was only an auxiliary expedient, and ultimately dropped out of western stage technique. The actor was the creator out of the fullness of his own life. That fullness of life was not exhausted in the presentation of one

character. On another occasion he would present another character, and be the same actor. But the second character did not depend on the first character; it depended on the actor who, whatever the number and kind of his created *personalities*, himself remained an *individual*, that is, one who is indivisible.

We have in these derivations of two words a verbal parallel of what I take to be the basic principle of true creative art; namely, that it expresses the indivisible life of the artist, moving into expression with one or two phases in predominance and the others in subordinate collaboration with them. There is an obvious relationship between certain artists and their times and its interests. That relationship is usually regarded as that of parental time-spirit and artistic offspring. Sometimes the offspring expresses his age, like certain novelists of today. Sometimes he is, like Shelley, its accuser. But whatever be the inspiration or provocation from his era that influences the expressor in the arts, and provides him with the intellectual and emotional incidentals of his craft, that which outlives his era is not *of* his era, but comes out of the full-orbed response of the artist to the fullness of eternal life, though expressed in the terminology of a period and its preoccupations and enthusiasms. There is no life in nature outside some wholeness of its organization. Loppings from the tree of life may continue to bear the semblance of life for a while, like so many cults, and isms and fads of technique and curiosities of mentality in the arts. But the tree of life lives only as a tree, and not in essays on arboriculture.

Where artists have lived beyond their time, they have done so because of the expression of the immortalities, and not because of any intellectual formulations or emotional stresses outside themselves. These may have their own longevities, but they are only accessories to creation. The paintings in the Sistine chapel are not famed for their theology, but for the creative art of Michael Angelo. Raphael's Madonna and Child is not treasured as dateable portraiture, but for its beautiful portrayal of the artist's imagination of ideal motherhood and ideal childhood. The frescoes

of Ajanta are not admired for their want of theology, but for the share of the unknown painters' individual immortality that they transmitted to their works. The secret of art is in the artist, said a wise man of China long ago. But when one seeks to penetrate a secret, or when a secret wishes to tell itself in the high way of creative art, the artist is no longer self-sufficient; he has to concede some of his vision and impulse to the limitations of the paraphernalia of Art-creation. One of these limitations is the second factor in our problem—nationality.

Nationality, as distinct from theories of human organization involved in Nationalism, is vital, not only mental or emotional. It stands for a natural relationship between individual and group based on the essentials of life; not only on a legal relationship arising out of the expedients of life. If the individual is an intelligent entity, the relationship of Nationality will naturally include an interest in the isms of human organization, but the creative artist will be the master of such isms, not their servant. Nationality consists of the involuntary relationships of physical make-up, with their mixture of parental, family and racial elements, acted upon by such natural relationships as climatic and geological conditions, and the stream of traditional cultural achievements and tendencies of the nation or a group within a nation. This generalization, like all attempts to summarise the phenomena of humanity and nature, is subject to exceptions, some of which arise from the unknown quantity of the inner nature of the individual. But the generalization remains, and is the basis of the recognition of Nationality in Art of which I have had personal experience.

When I came to India in 1915 I found a renascent movement in painting in Bengal, and, out of my experiences in the literary renaissance in Ireland, understood the significance of the turning of a nation towards indigenous ways of seeing things and depicting them. Ten years later, on a European tour, I was unexpectedly asked in Florence to give a lecture to a club on Indian painting. Screens were improvised, on which

the forty little coloured reproductions that I carried with me for my own pleasure, looked exquisitely impressive against a brown-paper background. My brushing in of the historical background and the foreground of contemporaneous circumstances of the movement was received with complete understanding, and the little exhibition of miniatures, in the city of vast galleries of immortal paintings, gave delight to a large audience of art-lovers, not because they found in them copies or reflections of their own art, but something different, something illustrative of the law of life, the law of inner unity and outer diversity, of internationality in spirit and nationality in expression.

Three years later, in 1928, I took a collection of one hundred and forty original Indian paintings to the western world on a lecture-tour. In Geneva they were exhibited for a week in the hall of the senior art institution of the city. The president of the school had a preview. He was an elderly artist, confirmed in western oil-painting. He knew nothing of the history of the movement in India, and he did not inquire. He took the pictures as works of art; and he made three discoveries as he proceeded in his survey of the collection—discoveries which he quietly but with intensity communicated to me at intervals, which I have recorded elsewhere, but repeat here because of their bearing on the topic of this study. Discovery number one was “mastery” in even the paintings of the student-artists; number two, the spirit of “consecration” in all the paintings; number three, behind the paintings “a great civilization.”

I had similar responses in England and America, but will rest content with the foregoing three recognitions of eastern art by a western artist, because they give us the three main elements in any national art—that is, an art which has been freed from the domination of artistic forces alien to it in temperament, outlook, location and history; freed by a few artists who, being supreme creators, were also supreme liberators: Ibsen, for example, who liberated Norwegian drama from continental imposition, and who, by becoming intensely local, found the human constants that made him an

international influence; Borodin and his comrades who rescued Russian music from west-European tendencies; Scriabine most of all, who liberated not only Russian music but all western music from the bondage of the senses into the freedom of the spirit; Havell, the English artist, who freed Indian painting from the suzerainty of South Kensington, and by pointing Indian artists back to Ajanta, set them on the straight road to the discovery of India and themselves.

Let it be said here (before we consider the three recognitions by the Genevoise painter) that no implications of turpitude or inferiority are involved in our references to the influences from which certain regional expressions of art have been freed. The impulse to creation through the arts is coincidental with human history everywhere. The varieties of art-expression are as inevitable and justifiable and admirable as the fauna and flora of a particular region. But just as hybridization in the animal kingdom results in sterility, so does hybridization in the arts result in dead imitation instead of living creation. The imposed art is not necessarily wrong; it is the imposition that is wrong. Artistic imperialism is not likely to last any longer than other imperialisms. All external imposition on the growing soul of humanity can only be temporary; but while it exists it encourages a spiritual debility of a very serious kind. India has suffered from this debility in art for at least a century and a half, though the beginnings of the decline are farther back. In the last forty years the decline has been steepest, with a special descent in the last five years through the confederate forces of denationalization let loose on the consciousness of India by the talkie, the radio, and reinforced concrete. At the same time the signs of a return to national expression have become more and more widespread and emphatic. Painting, music, dance, drama, have responded to the renascent impulse. Sculpture is beginning to do so. But architecture, from the national point of view, with certain admirable exceptions, cannot be spoken of in artistic terms.

Another matter that asks for attention, before we consider the three recognitions of mastery, consecration, and

civilization in art, is the argument that, because one cannot speak of national mathematics or national science, one cannot therefore speak of national art. The logic of the argument is broken by the fact that one can, if one pleases, speak of national mathematics and national science. It is true that certain matters, such as the fact that the sum of the digits of any figure or figures multiplied by nine gives nine, or the common experience that heat warms and water wets, assume the guise of universality. But the proving that twice two make four has become a more complicated affair than it was in my school-days; and it is the experience of persons who have lived in both England and India that a degree of heat that would cause prostration in London would be regarded in the Punjab in May as a cold wave. All abstractions, since they are the formulations of minds conditioned by personality and environment, carry with them the stamp of their conditions, their nationality. It is conceivable that, if the science of numbers had developed exclusively through the oriental mind, certain curious correspondences between digits and sequences and accumulations that the occidental mind has dismissed as fantastic, would have been otherwise dealt with. It is also conceivable that if the ancient Irish expedient of non-violent non-cooperation had survived the violence of the Norman invasion, and non-violence had become a settled national practice in all departments of the national life, the procedures, findings and applications of science which are based on violence to the animal kingdom, would have been different from what they are today. But even if mathematics and science were completely outside the terrain of nationality, this would have no bearing on the question of Nationality in Art. The arts have their universals as well as the sciences (sound, colour, texture, rhythm, for example). But as soon as the universal creative impulse moves through such universals towards the realization of its own inner reality by means of outer forms and substances and instruments, in a particular area and era, through a physical vehicle sharing the characteristics of a group, it becomes national; and any attempt to impose on it, or to impose it on, the forms and

materials and modes of expression of another equally national art, goes against the law of life, and is doomed to destroy either itself or the art on which it seeks to impose its will.

And now for the three recognitions by a European artist in the works of Indian artists of mastery, consecration and civilization, the consideration of which is simplified by anticipation in what has been said above. We may call these three recognitions, in their broadest sense, the three corners of the triangle of art: (1) the degree of skill in the use of the ways and means of art-expression; (2) the individual impulse and personal touch of the artist; (3) the trends from the past, and their present implications in the environment of the artist. For easy reference we may briefly term them, *technique, temperament and tradition*.

Nationality in technique is the using of materials and methods that are native to the artist's location and the general physique and temperament. Oil painting, with its dramatic quality, brilliance and strength, seems more natural to the tougher general build and more pronounced physical energy and quickness of external and internal movement of the Occident than to the Orient with its tendency towards detail and delicacy and its lighter sensorium. There are arguments on both sides of this point. But it is a general fact that when opportunity and encouragement to express himself in traditional ways are given to the young artist, he reaches the mastery that the Genevoise painter noticed in the works of the young Indian painters, and the joy of freedom that comes from the expression of his individuality in terms agreeable to his nationality.

When such freedom of nationality is attained, the inner spirit finds its way into fuller and finer expression. It accepts natural limitations in substance and method as inducements, not as frustrations. It is not troubled because its outer expressor cannot paint, in the pictorial sense, with a violin, or sing, in the vocal sense, with a brush. But, freed from the unnatural restrictions of external and artificial imposition, the inner spirit infuses into the outer life of the artist the warmth of consecration which will not only show itself in the elevation

of his craftsmanship, but in the overflow of the beauty and truth of the universe into his own personal life and the enviroing life of his nation.

The recognition of the civilization behind and around the artist, made by the European painter in his survey of a collection of paintings by modern Indian painters in the Indian manner, is his instinctive assent to all that has been said above. The clearest and truest and fullest revelation of the reality of a nation is made in its art, that is, in the most widespread expression of its creative impulse, as well as the creations of its men and women of genius.

The third term of our subject, Internationality in Art, recognizes the world surrounding and interpenetrating the environment of the artist. The word internationality is sometimes used to mean an artist's working in the way of another group; sometimes as claiming one way of expression for all the world. But this is not inter-nationality; it is uni-nationality, which is in effect non-nationality. In order that there may be the relationship *between nations* that *inter-nationality* implies, it is necessary to have nations; and the richer and finer the nations, the richer and finer will be the internationality and the general quality of world-art. To seek the uniformity of a spurious internationality is to seek the death of art. To seek the highest national artistic expression is to seek the only eligibility for internationality.

The solution of the problem of nationality and internationality in art lies in the recognition, and the application in education and life, of the facts that the impulse to art is universal, and should have free course for its expression first in education and afterwards in daily life; that the spirit behind art is one, and, when art is as common in life as other essentials, will form the basis of universal sympathetic interest between the nations; but that art in its completeness must include the elements of individual and local distinctiveness expressed in freedom, utilizing modes and materials as it may, but never losing touch with national essentials.

RECOLLECTIONS OF ANNIE BESANT

By A. P. WARRINGTON

THE first time I met Dr. Annie Besant was in Washington in 1897. She was "Mrs." Besant then, a designation I think I have always preferred. I had longed to meet her ever since coming into The Theosophical Society the year before; and when I learned she was in America and would very soon be in Washington, I hurriedly made plans to join her there. She was visiting at the home of Mrs. Adelaide Johnson, the widely known sculptress. Promptly at the hour appointed she entered the room and went right to business. What could she do for me?

I told her that I had been considerably stirred by the reading I had done in Theosophy, and greatly wished to do something about it. Much to my delight, she remarked that I was evidently very much in earnest. I went on to tell her how, fired by my reading, I had eagerly tried to spread Theosophy among all with whom I had come into touch; that I had experienced discouragement after discouragement as I realized that this, which I had found so thrilling myself, apparently meant little to anybody else; and not that alone, but that I had found myself curbed in my efforts by my most intimate associates, and had deplored the effect those efforts were having upon the family and official relations. This had made me feel quite bottled up until I came across Mr. Leadbeater's *Invisible Helpers*, which had made me feel that at least I would be free to work on the astral plane; and would she please accept me as a worker there under her guidance?

To my surprise she had very little to say, and almost at once asked me to return the next morning at the same time. Of course I didn't understand this, but it is my nature not to question the decision of a superior, but to do what I am expected to do. So I left to fill in the time until I could see her again. Then came the incident which I can never forget.

At about four o'clock in the morning I was half awakened by a most vivid "dream." In this I seemed to be put through a number of tests, such as the test of high places and other physical tests. But the most memorable one was the test of motive, and also that of racial prejudice. The latter came first.

I found myself springing from a small boat which had been brought up to a lovely tropical landing where a radiant, beautiful lady awaited me. At first I did not recognize the lady, she was so young in her beauty; but in a moment I saw it was none other than a very youthful "edition" of Mrs. Besant herself. Immediately a number of brown men appeared. My reaction to them was most friendly, even though I had come from the South where there is supposed to be a prejudice against people with coloured skins. So at once the scene changed, I having gone through that test satisfactorily.

Now I was aboard ship. Everybody on board appeared to be doing something about handling the ship, but I just stood around watching. I think I was rather shy about meddling in somebody else's business, and so kept my hands off the lines. But just then a swift wind whirled about me, and there was a voice in it saying: "Is it for yourself that you want these powers, or is it for others?" Three times the question was put to me; and then I realized that it was a test of my motive in asking to become an invisible helper. A few hours later I returned to Mrs. Besant to fulfil my engagement, and on meeting her I simply said that I had received my answer in a very striking dream in which she had figured as the chief person. She looked up to me smiling, and with eyes shining said: "I am glad the lesson was so clear to you." We then got on to other subjects, and soon I took my departure, much wiser, and certainly with a greater assurance that my motive was not as altruistic as I thought it was, than I would have had

if she had given me the lesson in words. But here I had been confronted by my own self and its true reactions, and nothing could gainsay that. A most wonderful woman was she, thought I, one that I would like to be linked with for many a long period.

To show the effect upon one as earnest as myself of a simple statement made by one such as herself, I will mention my final touch with Mrs. Besant just before she sailed from America. I had gone to New York to have a last word with her, but unfortunately missed her at her hotel. Learning this, she wrote me a short note saying simply that if I would go on as I was doing all would be well. All would be well! That seemed to me like a promise from heaven telling me that as I was on the right road I was sure to reach my goal. It gave me great confidence and strengthened my purpose in living. All through the subsequent years these words, "All will be well!" rang in my ears, and helped me to get over the rough places on the road.

Not long after this I had another experience so similar in kind that, although I did not see Mrs. Besant objectively as before, yet I felt she had conducted the "dream." I was awakened at about two o'clock in the morning, half in and half out, and seemed to be walking on a street in the presence of my lawyer friends. Suddenly a most repulsive person seemed to be walking beside me. He took my arm even, and when he bore down very heavily I saw he was ill. Of course it looked outlandish that I should be walking the streets of a southern city with such a person so intimately and in the presence of those who would not understand. Yet I felt I must not fail the wretched person. So I said to myself: "You may hold on to me, my man, but I don't know that I shall feel called upon to converse with you as if we were boon companions." With this conclusion the man and I walked along until suddenly he stumbled and fell into a kind of small crater, disappearing entirely except for his feet. I remembered how heavy he was, and I knew I could not pull him out. I therefore called for help, and in response two turbaned brown men appeared; but before they

could render assistance, up rose the man in all the splendour of a Master. You can imagine what my feelings were then!

After these two experiences I have thought that this dream method of teaching might be peculiarly Mrs. Besant's, although others may use it also who are capable. And a very convincing method it is too! Words can be disputed, statements can be made the basis of argumentation, but being confronted by oneself in an unmistakable experience is, to say the least, arresting.

The next time I met Mrs. Besant was in 1899 in London on Avenue Road. I had been having some difficulty with my nerves in connection with meditation and other causes of strain, and so appealed to her for advice. At once she told me the best thing to do, which I followed with good results. On another point she referred me to just the right person to tell me what would be wise, and this too turned out to be of lasting usefulness. In these instances Mrs. Besant showed how very wise she was in quickly discerning what was wrong and what would set the wrong right.

Then followed a period of years during which she remained away from America, and so I did not see her again until 1907, when she gave me the appointment of American representative for a special branch of her work, a position which I held until 1928, when my assistant succeeded me and I was made Vice-President of The Society.

Her visits of 1907 and 1909 were concerned no little with the so-called "X case," which had caused much disturbance in the American Section. Having joined her on both occasions, I travelled with her and learned much of how she worked. On one of these occasions we toured the whole country, and I heard every lecture she gave. It became a little game between us for me to say at the end of the lecture if she showed signs of having been influenced by either of the Masters in the course of her address, and if so, which one. Sometimes I would miss my guess, but for the most part I guessed correctly.

Our contacts were always very happy. She was never solemn or moody, but always cheery and bright. But there

was just one disturbing thing, one unnecessary thing, one cruelly unkind thing, that confronted us in every city on this tour which was enough to make her unhappy. It was the presentation by a reporter of a sheaf of papers in which the head of a Theosophical Centre, not connected with our Society, assertively made damaging statements concerning our leaders and The Society. What the reporters wished was to have Mrs. Besant's statement concerning the charges; but nowhere did she really make a reply, unless such was the magnificent address she delivered before a large audience packing one of San Diego's theatres. There she made an eloquent appeal for the true understanding of real brotherhood. I had never before known her eloquence to be so overpowering. In a seat behind me I overheard a large man sobbing softly; at the same time tears were running down my own cheeks, for I was moved as I had not been throughout the entire western leg of our trip. If any Theosophist could have doubted that the speaker was strongly influenced by her Master, he certainly would have been harder to convince than myself.

This event marked the turning-point of our tour, and from there onwards, as we swung back eastwardly, we left behind the annoying finger of the unbrotherly accuser. Stimulated by the reporters' visits, as we went westward, and the knowledge of what it was that they brought with them every time, and the uncertainty of what else to expect, that San Diego lecture was naturally the climax of the whole tour, and so after that the homeward trip was a bit tame for us all.

At one time when we were in Chicago, a taxi driver slammed the door on a finger of one of Mrs. Besant's friends with whom she was driving, smashing it most painfully. At once Mrs. Besant took the lady's hand in hers and within a minute the finger was as before; a most interesting case of instantaneous healing.

I remember that when we were in Buffalo, Mrs. Besant made a remark in a small gathering, which I never heard her make afterwards, although the general subject was discussed in every place we visited; for then it was her plan to explain as much of the so-called "X case" as possible. She said

there that one cause of the troubles we were going through was the bringing over from a Greek incarnation by the person chiefly concerned of a knowledge of what was only too common among the intelligentsia in Greece at the time he was living there in his next previous incarnation. In this life the repugnant practice was to be outmoded.

Between 1909 and 1926 Mrs. Besant made no visit to America at all. When Mr. Leadbeater was appealed to for a visit, his reply was that America was doing very well and did not need the leaders, which of course was very complimentary. My only way of seeing her, therefore, was by *going* to her. I did so in 1911. She was in London. One day I was invited to make her a business visit, and much to my surprise discovered that someone, who had wished me to follow his ideas instead of those of my chief, had asked her to remove me from my office as her representative. When she found out the reason for this, she exclaimed with some show of impatience: "Why, this is too silly for anything, Mr. Warrington. You will keep the office I have given you, and what is more, if the American members should wish you to be General Secretary, take that office also." Suffice it to say, what she suggested came true. I left her with a feeling of admiration for her splendid understanding and loyalty to her subordinate. We are often too prone to think of loyalty as a quality to be expressed by subordinate to superior, overlooking that it is due to an equal extent from the superior as well; and her example made this clear.

From 1911 onwards I never saw Mrs. Besant until 1921, when we met again in London. We went thence to Paris and from there to India together; and after a stay of about nine months at Adyar, we travelled together to Sydney; all these months with her: a rare privilege, one that I accepted with much gratitude.

On one occasion, when making the voyage to India together in 1921, she gave me another exhibition of her staunch loyalty. She came out on deck with a file of papers, and sitting beside me very painstakingly looked them over.

When she had finished, she stepped to the side of the ship and threw the whole file overboard. She then turned and handed me just one letter and said that this was the only paper on which she needed to have a word from me. She then went to her stateroom. I very quickly and happily penned an answer and sent it to her; for the accusation in it, like those in the papers thrown overboard and aimed at myself, was based on a complete misunderstanding.

This incident was a decisive act in a series of incidents and years of correspondence concerning the American Centre known as Krotona. As far back as 1906 I had proposed a plan for a colony of congenial workers and had sent an outline of it to Mrs. Besant and to Mr. Leadbeater. Immediately both wrote back favouring the plan and suggesting suitable sites for its inauguration. It had been Mrs. Besant's practice to give every encouragement and help to any of her associates who had an idea that seemed worth while. She said she had taken this practice from Mr. William Q. Judge, who had found it to be successful. So from the start she put herself behind the Krotona idea, and eventually assumed responsibility for it, acting through me as her sole representative.

I chose a site in the hills of Hollywood, and the work of establishing our little pioneer group there was begun in 1912. The development of the centre had proceeded thenceforward with such energy and success during the eight years that followed that, according to her, I had made myself a target for those forces which had before tried to ruin the efforts and stain the character of those who had worked so assiduously for the upbuilding of our Society. And the attack of those forces, she said, had taken the form of the subversive acts which had been expressed in that file of papers which she had thrown overboard, as mentioned.

Soon after this she gave her approval to the removal of "Krotona" to Ojai Valley, a more suitable and serene location and away from the intensive development of Hollywood around us, which had taken place so remarkably during those years of Krotona's activities there.

To return to our voyage: after reaching India, Mrs. Besant kept me near her a great deal of the time. I had a standing invitation to come and spend my mornings on the veranda just outside her office, and you may be sure it was one that I accepted eagerly. To be in her aura for so many hours a day was a very real source of upliftment.

One day she asked if I did not want to go to Benares with her. Of course I did. I had no idea what the trip was for until I got to Benares. She was to receive her doctor's degree from the Hindu University there. The occasion was a most memorable one, for besides herself, the Prince of Wales was present and was similarly honoured.

In the spring of 1922 quite a notable group left Adyar for Sydney to pay a visit to Mr. Leadbeater. Mrs. Besant and I were to have been of the party. She had not seen Mr. Leadbeater for a number of years, and the planned gathering was looked forward to with eagerness. But she could not leave with the party, as she was writing the last pages of an important book on India; and so, she asked me to remain behind and sail later with her. After taking the time to see the book through the press, she at length gave the word that we too were ready to follow the party to Sydney.

On the voyage she mentioned that Nityananda needed to go to some mountainous climate to recover his health. There arose at once in me the impulse to offer to take him and Krishnaji to Ojai Valley; but then came the thought that I had planned to spend a kind of sabbatical year there all by myself, catching up on certain readings and studies in which I felt I was far behind. I must give up that cherished plan if I made the offer. And there was the problem: Should I speak or hold my peace? Well, it didn't take me long to decide. I made the offer, to which she listened in silence. And from then onwards I heard no more of the matter until one day in Sydney a friend said to me that it was nice that I was to take the brothers to California with me. I went at once to Mrs. Besant and asked her about it, and she replied: "Why of course, didn't you make the offer?" She evidently had taken it for granted that her silence gave consent or meant

acceptance. And that was the starting-point of Krishnamurti's connection with Ojai Valley.

After making telegraphic arrangements with Mrs. Mary Gray for their entertainment, I, with Krishnamurti, Nityananda and Fritz Kunz, soon sailed for California, where the brothers remained under my eye for a year, at the end of which we toured the country together, finally reaching New York where I saw them safely aboard a French ship about to sail for Europe. And for my fulfilment of this trust, Dr. Besant later gave signs of appreciation which again displayed her fine nature.

Next came the meeting in 1925 at Adyar. The great Jubilee was on. Every moment of her time apparently was taken, and so I personally could be spared but little of what was so precious. Therefore not much can be said that was not observed by all who were present on this occasion, which is a subject all by itself. One incident, however, stands out. It was the well-remembered appeal to the Lord to come again to the world that needed Him. The force, the power she put into the appeal, was truly striking and smacked strongly of the quality of will, the ruling force of the First Ray upon which she worked. It really was unforgettable.

The following year she came to America, and I had the privilege of meeting her in New York, as almost always before during my public work for Theosophy, and seeing her safely through her tours. Just before I started from Krotona I had as a guest for a few days my good friend Captain Max Wardall. The inspiration came to me to ask him if he would not like to go to New York with me and then travel with us across the country; for, not feeling very strong at the time, I dreaded to take up the manifold duties that usually arose out of travel with a party. He, I thought, being strong, could relieve me of all this. (I didn't know then that she was to sign a contract with the Pond Agency which would look out for such things.) Max readily agreed to come with us, and so he and I went off to New York together, where for the first time he met our great leader. On the instant a warm friendship arose between them, Dr. Besant was very happy in this friendship, and I was more than glad that I had paved the way for its formation.

During this American visit, she stopped off at Ojai and spent many weeks with Krishnaji in his Arya Vihara home. It was then that she organized the Happy Valley undertaking, and helped to find the lands suitable for holding Krishnaji's camps. These and many other valuable things were accomplished.

Let me mention a notable incident. The scene was the music-room at Krotona, with a group of Krotonians gathered round Dr. Besant and Krishnaji. Krishnaji rose to speak, standing quite without design under the beautiful painting which I call "World Peace," because of the white clouds, reflected in the waters, and faintly outlining the wings of a mighty bird, let us say, a dove. During the talk, as I afterwards learned, it was with the greatest difficulty that Krishnaji could resist the constant impulse to speak in the first person—not as Krishnaji, but One far higher. Indeed, after the address Dr. Besant told me with tears in her eyes that at last the Lord had definitely come and spoken, and she was deeply happy. This occurred between five and six o'clock on December 28, 1926. A fortnight later, I may mention in passing, although there was nothing about it specially connected with Dr. Besant, except that she was present as before, Krishnaji spoke again at Krotona, and at the same hour, though this time on the open veranda and to a larger audience. Then the influence was that of the Lord Buddha. About two minutes before Krishnaji closed his remarks, a very light rain began to fall and a gorgeous rainbow appeared on the nearby mountain-side in full view of all. Those who are familiar with stories of the Buddha may recall the significance of this beautiful event.

Dr. Besant left Ojai for London in the spring of 1927, and I met her again at the Camp of that year and at the Castle Eerde in Holland. I recall how she joined in a few brief discussions with visitors, striving to understand the meaning of Krishnaji's talks. She gave me the impression that she was watching Krishnaji's every utterance for some new word for the New Age; and I remember how she made use of one thing he said, namely, "Behaviour is righteousness."

It was at this Camp that she delivered that splendid address in which she indicated that there would be no liberation for her until everybody else had first reached that lofty state.

She returned to America for the last time in 1929, and to me the Mrs. Besant we saw then was but a fragment, as it were, of her old self. Her forces were feeble then, and there was not that grand completeness in her which we were so accustomed to see.

I saw Dr. Besant for the last time at Adyar, whither I was called to perform whatever Vice-Presidential duties might fall to my hand. She was so near the end when we reached Adyar that there is not much that can be said of that meeting, but what I saw showed her at her best. The following incident was notable :

The scene was the 1931 Convention. Proceedings were in progress. Word came that the President, who we supposed was held of necessity by a physician's orders in her upstairs rooms, was coming down. She came supported on both sides, her face wreathed in smiles. She apologized for her weakness. She honoured me with special salutations and asked for Mrs. Warrington, who at once stood up. She declared the Convention open, and asked Mr. Leadbeater to speak for her. He said a few words of greetings, and she then called on the Vice-President to speak. I then read my address, which she followed by reading the advanced printed copy handed to her. In this I had alluded to her as not being able to be present, since none of us had expected she would be able to come ; but as I read along I corrected that reference to agree with the happy fact of her unexpected arrival. Just the same, when she arose to speak, following me, she remarked : " Although I am very weak, still I am glad it is quite true that I am present. I am here." And this, much to the amusement of the audience.

She then proceeded to give what I believe to be one of the most significant talks of her remarkable career. She appealed to us to live our Theosophy, stating that we could only spread Theosophy as we lived it. " It is not words, it is life that affects people," she said. " Do not imagine

that because you are not learned . . . you cannot influence people . . . you can because they see your life."

She thought that most of us were afraid to trust ourselves, and urged that we go deep within ourselves and give our trust there. "Learn to trust the divine in you," she said, "There lies your real strength. You are divine." Again she said: "If only I could inspire you with what I know to be true—that the very best of us is when we pour out love to those around. . . . It matters very little what you believe; it matters enormously what you are. . . . Give the God in you a chance. Open yourself and pour out to all around you. . . . Love is always good even when sometimes its expression may be foolish. . . . Believe in the self in you, the God within you, and then you will live the noblest life because it is a life of love."

I have looked upon this utterance as the summing up of her life's philosophy, and coming as it did, as the last she ever made in public, it seemed to me to put the capstone upon the noble spiritual structure she had erected during a long career of selfless devotion to the welfare of humanity.

I do not know what she may have said to others, but the last Mrs. Warrington and I heard her say in private was something to this effect: "Make young people welcome at Adyar. Let them come here and study Theosophy. It will not matter if they are members or not. After all, what is a Theosophist? Not just a member of the Society. A Theosophist is one who is searching for truth whatever his connection may be." It may push the point home more effectively if I quote some notes I made very soon after this interview:

"Saw Dr. Besant. She was 'all there.' Talked of taking non-sectarianism into the Society. Wanted to unite our lives and ideals with all spiritual people's ideals. She defined Theosophy as the living of the highest spiritual ideals with the greatest nobility. Evidently she feels we are in a dogmatic rut and wishes to see us really universalists." (Diary, March 13, 1932.)

The last months of Dr. Besant's life were spent in quiet peacefulness. From her upstairs veranda she could look down

the river to the sea, less than a mile away—the direction from which, it is said, the Masters approached in the early days—a view which to me for its sheer beauty is one of the most satisfying in all the world, and one I know she loved. None came to disturb her in these last days. Only those who were very near and dear to her came, those whose presence was always a happiness to her. The great Self was mostly absent, leaving only a fragment of itself in the failing body. Her great friend and brother, Bishop Leadbeater, is said to have remarked that he did not know why the spirit slipped away so slowly, except that the Masters needed to use the body as a focus for Their forces, which were so greatly needed in the world. She had made the vehicle for these forces such an effective one that it could be used even when the spirit had temporarily flown to other duties.

When in the hushed hours of an early morning that great spirit finally kept its tryst with fate, the faithful and tired body lay still forever; and in a few hours that too was dissolved into the invisible. And thus closed a remarkable life.

Can I ever forget that life? Can I fail to recognize its influence on my life? At the thought of her, or the mention of her name, there would well up in me a surge of devotion and delight which I would not exchange for anything. She was a constant source of spiritual stimulation, and I think I can say that my whole life, after coming into touch with her, was devoted to the ideals for which she stood, and service to her could be nothing less than a joy. It must be that a link such as this will hold for a long, long time, for its metal has been proven, and happy and highly privileged am I that it should be so.

THE REAL WARRIOR

FROM THE PRESIDENT'S NOTEBOOK

THERE are those who, splendidly championing great causes, or living lives of fine self-sacrifice, dwell in the ends no less than in the means to them.

They work for results. They desire results. And they become anxious and disturbed lest no results appear.

Upon the advent of success they hang eagerly. They are not content to set in motion causes. They are ardent for effects.

But there are those who, splendidly championing great causes, or living lives of fine self-sacrifice, dwell powerfully in the causes alone. They know the Law. They are content to set in motion the Wheel of a Righteousness, knowing that it must move to its predestined end.

These are the trusted servants of Those who rule the world. To each may be with safety entrusted a Cause, a living, for it is known that he will become the Cause, that he will live the life, and that in such becoming and living he will find joyous expression for the whole of his being.

He knows that the Cause is not his, but Theirs. He knows that the life is not his, but Theirs. He seeks not to know the end. Sufficient unto him is that which is given unto him. The end is Theirs. The way they have entrusted to him.

THE DELUSION OF SELF

By BRAHMACHARI ARYA ASANGA

“Remember that there is within man no abiding principle whatever, and that only the learned disciple who acquires wisdom in saying ‘I am’ knows what he is saying.”—The Master K.H.

THEOSOPHISTS think and speak somewhat flippantly of their Self, or Spirit, as the abiding principle of their existence, enduring in life and death. Death means nothing serious, at least not to the departing, whatever it may mean to the surviving relatives and friends. It does not cause any difference in the man, except to deprive him of his physical base of manifestation. For the rest, he remains what he was, the same thinking, feeling and living entity or individual, though restricted for the time being to worlds of subtler matter for his self-expression. Withdrawing gradually to finer and finer planes of existence, by processes similar to that of physical death, he reaches and passes successively through the different stages of the threefold world of after-death life, till the time comes again for him to resume the full set of vehicles—one in each of these localities, besides those on the lowest or physical plane. In this way he goes on and on, ever “the same man,” from birth to birth, in an endless series, evolving all the time, which apparently means, adding constantly to his store of experience, and not losing anything of it on the way.

Such was, however, not exactly the teaching of Early Theosophy. There is a subtle difference. In the light of *The Mahatma Letters* for example, the above summary of current Theosophical ideas regarding man’s round of births

and deaths must be considered fallacious in a way, and the detailed description of his existence in those subtler worlds equally deceptive, if only for the reason that it does not show any marked difference from his physical life. In our waking consciousness the subtler life can only be thought and spoken of in terms of the physical, for the reason that conceptions and words fail us to express any other mode of life than that of our earthly material existence. In all such pictures of after-death life the matter of the subtler planes is still matter, however rarefied in structure. Man's likes and dislikes in those worlds are still portrayed in much the same way as the likes and dislikes of the physical man we know, in however rarefied a condition these too may be thought of. We have no means of describing the ways and means of life in spheres of a different quality from the physical, otherwise than in terms of the physical.

H. P. Blavatsky somewhere pokes fun at the visions of Swedenborg, who saw in the astral world, she writes, "inhabitants dressed as are the peasants in Europe," and "women clad as are the shepherdesses in a *bal masqué*."¹ And the Master K. H., writing to A. P. Sinnett and first reminding him of "a good many seers, in the past and present centuries, such as Swedenborg, Boehme, and others," whom "you have heard of and read about," then puts to his correspondent the pertinent question: "Tell me, my friend, do you know of two that agree?"² And not only does every seer bring his own idiosyncrasies with him, colouring his views and making them different from those of every other seer, but even if he keeps to the most abstract of descriptions, representing after-death life for example in terms of sound, or colour, or light, even then it is only physical sound and colour and light of which we can have any conception, and which we can describe in words of our physical waking-consciousness.

Down here we know man only as a physical being, not excepting his feelings, perceptions and thoughts, which,

¹ *The Secret Doctrine*, II, 35, 1893 edn.; III, 45, Adyar edn.

² *The Mahatma Letters*, 276.

conditioned by physical experience, find a cognizable outlet only through physical means of expression—actions, gestures, bodily reactions, facial expressions, sounds, exclamations, words. What else then is there by which to describe him, when death has made an end to all that he was on earth? There are two possible answers. Either to deny to man any after-death life at all. Or to refrain from any more explicit statement than the bare affirmation of existence. The first is illogical, for life is withal life, and to *think* of the destruction of life is as impossible as it is a contradiction in terms to *speak* of it. We cannot but admit the constant destruction of the forms that serve as the outward means of expression of life, for that is what our experience shows us at every moment of the day, but the cessation of life itself has never been and cannot be experienced or demonstrated. The most we can say in a particular case is that life has withdrawn itself from a certain form, whatever this may mean to life itself, for there are no ways of describing life without a physical substratum.

It is the latter standpoint which the Buddha is reported by his disciples to have forcefully taken up. "To hold that life and body are identical, or distinct, that the Tathāgata passes to another existence after death, or does not, or both does and does not, or neither does nor does not, is the thicket of theorizing, the wilderness of theorizing, the tangle of theorizing, the bondage and the shackles of theorizing." Nobody knows the truth of any of these dilemmas, except he who has fulfilled the purpose of life, as the Tathāgata has. For Him there is no question of theorizing or speculation. He knows. But even He cannot find words to describe the after-death life, which would not be either misleading or unintelligible to his hearers. Better, then, to remain silent, or to affirm, or deny both sides together, but in any case not to be partial to one side only.

When the bewildered Vacchagotta, to whom the Buddha addressed the above words, hears each and all of his theories "scouted" by the Teacher, and receives answers that seem to

his purely mental outlook mutually contradictory, he knows no better than to ask of the Buddha: "Is there any view which you have adopted, Gotama?" And he receives the mild rebuke: "The adoption of views is a term discarded for the Tathāgata, who has had actual vision of the nature, origin and cessation of things," i.e. who knows by experience, not by hearsay or speculation.

Not yet satisfied, Vaccha continues: "When his heart is thus delivered, Gotama, where is a Mendicant reborn hereafter? Reborn does not apply to him. Then he is not reborn? Not-reborn does not apply. Then he is both reborn and not-reborn? Reborn and not re-born does not apply. Then he is neither reborn nor not-reborn? Neither-reborn and nor-not-reborn does not apply to him."

On Vaccha, who cannot rise above his concrete mind and preconceived ideas, these replies have no other effect than to increase his confusion, and to make him lose confidence in the Teacher. "To each and all of my questions Gotama, you have replied in the negative. I am at a loss and bewildered; the measure of confidence you inspired by our former talk has disappeared."

And the answer of the Master is well worth considering, for the reasons given why truth is not always and immediately accepted by man when he is confronted by it. "You ought to be at a loss and bewildered, Vaccha. For this Doctrine is difficult to you, who hold other views, and belong to another faith and objective, with a different allegiance and a different master." Preconceived ideas and old allegiances may become obstacles to the search for truth if blindly adhered to.¹

Our first question is, what lay behind the Buddha's attitude towards inquiries of this kind; whether or not it was "the same man" that was reborn again and again upon this earth? He did not deny, neither did he affirm. In the Pali Scriptures there is left little doubt as to the motives he had for adopting such an attitude. His aim was pre-eminently practical, namely to bring men to nirvāna, to that freedom from pleasure and

¹ *Majjhima Nikāya*, I, 342-3.

pain which is concomitant only with freedom from any limited viewpoint, from any pair of opposites.

To Vacchagotta he explained that all the theories proposed by him were "attended by ill, distress, perturbation and fever; they conduce not to aversion, passionlessness, tranquillity, peace, illumination and nirvāna. This is the danger I discern in these views, which makes me scout them all." But such were only one set of the reasons that were at the back of the Buddha's mind. Another set, naturally not handed down by tradition, must have sprung from the consideration that his knowledge about the real state of things was so entirely different from the common belief as to be in all likelihood misunderstood by the great mass of people if promiscuously preached to them. It seemed therefore better to refrain from expressing any opinion at all. So much is clear from the Scriptures, however, that his knowledge was always tending towards the simultaneous affirmation and denial of any particular proposition, instead of to the one-sided acceptance of one only of two opposing views.

In our present question, the Buddha's solution of the dilemma undoubtedly would be that it *is* indeed the same man who is reborn, also that it is yet *not* the same man, and therefore of course neither the-same-man nor not-the-same-man. His answer would always tend towards the simultaneous acceptance of the two alternatives to any proposition which dialectics present to the mind. And how many would have been able to appreciate such a speculative attitude, speculative in the Hegelian sense? Certainly not men, like Vacchagotta, who could not transcend the limitations of the discursive intellect. This faculty is confined to either affirming or rejecting, but cannot do both simultaneously without renouncing its essential character, which is to keep things well distinguished and apart; to draw hard and fast borderlines, not to efface them; to erect partition walls, not to tear them down. For that reason the mind has been called "the great slayer of the real." For the real knows of no borders or distinctions. In it, all is one, and one is all. It is the many as well as the one, and therefore neither the one nor the many.

What may be safely affirmed of it is only the negation of any particularity—*neti, neti*, neither this, nor that. It can be grasped, not by intellect, mind or reason, but by what a later philosophy has come to recognize as a higher faculty, and to call the intuition. The mind stands for all separative tendencies. It is the faculty that makes for strife and war, or, as the Buddha said, it is attended by “ill, distress, perturbation and fever. This is the danger I discern in these [opposite or separative]¹ views, which makes me scout them all.” Intuition on the other hand, makes for union and peace, cooperation and harmony. It leads, as the Buddha said, to “aversion” from all separative tendencies, cravings, clingings, and so on, and so conduces to “passionlessness, tranquillity, peace, illumination and *nirvāna*.” For this reason the disciple is directed “to slay the slayer” (of the real), that is to transcend the mind.²

Our next question is, what have *The Mahatma Letters* to say as to whether or not it is “the same man” who is continually reborn upon earth. Two Buddhist technical conceptions have first thoroughly to be grasped before a fully adequate answer can be given. “Ask a learned Buddhist priest [monk rather] what is Karma,” the Master K.H. writes, and then proceeds: “It is that cardinal tenet which teaches that, as soon as any conscious or sentient being, whether man, deva or animal, dies, *a new being* is produced, and he or it reappears in another birth, on the same or another planet, under conditions of his or its own antecedent making. Or in other words, that *Karma* is the guiding power, and *trishna* (Pali: *tanha*), the thirst or desire to sentiently live—the proximate force or energy—the resultant of human (or animal) actions, which out of the old [group of] *Skandhas* produce the new group that forms *the new being* and control the nature of the birth itself. Or to make it still clearer, the *new* being is rewarded and punished for the meritorious acts and misdeeds of the *old* one; Karma represents an Entry

¹ Words in square brackets are the author's comments on quotations.

² *The Voice of the Silence*, 5.

Book, in which all the acts of man, good, bad, or indifferent, are carefully recorded to his debit and credit, by himself so to say, or rather by these very actions of his."¹

Note carefully the sharp distinction made between the man in his former and in his later birth, "the old being" and "the new being," apparently two quite different beings. Yet, to mark only the difference would also be a one-sided conception, half the truth only. "The opponents of Buddhism have laid great stress upon the alleged injustice that the doer [the old being] should escape, and an innocent victim [the new being] be made to suffer, since the doer and the sufferer are different beings. The fact is that while in one sense they may be so considered, yet in another *they are identical*. The 'old being' is the sole parent—father and mother at once—of the 'new being.' It is the former who is the creator and fashioner of the latter in reality, and far more so in plain truth than any father in the flesh. And once that you have well mastered the meaning of the *Skandhas* you will see what I mean."²

In his rebirth, therefore, the man is the same being as in his previous incarnation, as well as not the same being, and that is equal to saying that he is neither the same nor not the same, to speak in the phraseology of the Pali texts. To understand this—not to accept it simply by rote—one must know what is meant by the skandhas in Buddhist psychology, the Master tells us. What we have called all the time a "man," or a "being," refers to an "individual" or a "person," and comprises all that which makes up a "separate" entity, or a "self" (Pali: *atta*; Skr.: *ātma*). Buddhist psychology has analysed such an "individual" as consisting of a collection or group of five elements or attributes of existence, the technical term for them being the *skandhas* (Pali: *khandhas*). They are:

1. *Rūpa*, material attributes, bodily form;
2. *Vedanā*, feelings, sensations;
3. *Saññā*, apperceptions, thoughts;

¹ *The Mahatma Letters*, 110-111.

² *The Mahatma Letters*, 111.

4. *Sankhāras*, the formative tendencies, synergies, which determine the next birth ;
5. *Viññāna*, consciousness, mind.

Besides the term *atta*, there is another name by which an individual or self is known in Buddhist psychology. It is the combination *nāma-rūpa*, literally meaning "name and form," and more freely rendered "soul and body." The latter translation is quite legitimate if we take care not to attach any theological or eschatological idea of permanence or immortality to the word "soul," for such an abiding principle is not recognized in Buddhist psychology. We have to take "soul" purely as a synonym for the psyche, in the sense of the psychological, moral and mental equipment of man, as distinguished from his physical, bodily nature or form, *rūpa*. As such, *nāma* or "soul" is the collective term for the last four khandhas taken together.

According to the traditional Buddhist theory, these four do not survive the first khandha. All five come into being together, and perish together. As one group they hold together, and last only for the period of one individual's objective existence, whether on earth, in the heavens, or in the hells. If in the heavens or hells, then the *rūpa* is of course not physical, but of a nature and form appropriate to either of these localities or states.

We are now in a better position to appreciate the following dissertation on the khandhas in *The Mahatma Letters*: "It is the group of khandhas that form and constitute the physical [*rūpa*] and mental [*nāma*] individuality [*atta*] we call man (or any being). This group consists (in the exoteric teaching) of five khandhas, namely: (1) *rūpa*—the material properties or attributes; (2) *vedanā*—sensations; (3) *saññā*—abstract ideas; (4) *sankhāras*—tendencies, both physical and mental; and (5) *viññāna*—mental powers, an amplification of the fourth [khandha], meaning the mental, physical and moral predispositions. We [the Mahatmas in our esoteric teachings] add to them [the five khandhas] *two more*, the nature and names of which you may learn hereafter. Suffice for the present to let you know that they [the exoteric five khandhas]

are connected with, and productive of sakkāya-ditthi, the heresy or delusion of individuality, and of atta-vāda, the doctrine of self, both of which (in the case of the fifth principle [manas], the soul) lead to the māyā or heresy and belief in the efficacy of vain rites and ceremonies, in prayers and intercession" [silabbatta-parāmāsa].¹

The passage is one of much condensed thought, and therefore needs elucidation. In the first place, regarding the "two more" khandhas which Esoteric Buddhism—"the only true philosophy upon earth," as the Adept calls it elsewhere²—adds to the five of the exoteric teaching. These two additional ones are, as the reader may already have divined, the sixth and seventh principles, buddhi and ātmā. The five exoteric khandhas are, then, identical with the five lower principles: 1, sthūla (gross form); 2, linga (subtle form); 3, jiva (life-breath); 4, kāma (desire); 5, manas (mind). In the last sentence of the above quotation the fifth principle, manas, is specifically identified with the fifth or highest khandha, and as such it represents in a way the entire group of five. It is the clinging to this group as a whole, or to any of its constituent parts, which makes for the delusion of self. We have heard it said that the five khandhas are the key to the doctrine of karma and reincarnation. The question therefore is what part these khandhas play in the individual's rebirth. Which of them, if any, "survive" death?

There is a difference. If we conceive an abiding something which bodily steps over the grave to stand and to live on the other side, the answer is that none of the khandhas do this, neither singly nor collectively. But if we conceive an imponderable something which reaches over the grave but to create a new being on the other side, in this sense two of the khandhas indeed connect in a way the old with the new existence. The answer which traditional Buddhism gives is that the first three khandhas perish utterly at death, but that in the last two—the sankhāras (synergies) and the viññāna (consciousness)—seeds, as it were, tendencies

¹ *Op. cit.*, 111.

² *The Mahatma Letters*, 462.

or formative potentialities, are preserved—the attar or essence of man's doings, feelings, and thoughts in the previous incarnation, his karma therefore—and these on the other side of the grave build up the new person or individual, who thus is the karmic consequence or effect of the previous being, the legitimate child of his parent.

The old problem whether the new being is the same as the old, or not, presents itself again now, but under a new aspect. The two opposing viewpoints, that the old man continues to exist, and that he ceases to exist at death, are known in Buddhism as the *sassata-vāda*, the doctrine of immortality, and the *uccheda-vāda*, the doctrine of annihilation. As we may by now be sure, the Buddha rejected separately each as false, heretical, and delusory. Why? Because he knew that each alone is only a half-truth, that the old man is both destroyed and preserved at the same time, and therefore neither perpetuated nor extinguished.

On this point *The Mahatma Letters* leave no doubt. At death, we read, “in the isolated [separate] personality, consciousness leaves as suddenly as ‘the flame leaves the wick.’ Blow out your candle, good friend. The flame has left *that* candle ‘for ever.’ But are the particles that moved, their motion producing the *objective* flame, annihilated or dispersed for all that? *Never*. Relight the candle and the same [similar?] particles, drawn by mutual affinity, will return to the wick. Place a long row of candles on your table. Light one and blow it out; then light the other, and do the same; a third and fourth, and so on. The same matter, the same gaseous particles, representing in our case the karma of the personality will be called forth by the conditions given by your match, to produce a *new* luminosity; but can we say that candle No. 1 has not had its flame extinct for ever?”

What the Adept asserts therefore is that on the one hand the old man is extinct “for ever,” and that on the other hand something of him is “never” annihilated. This something (the particles, or their motion, or both), i.e. the man's karma, preserved in the *sankhāras* and *viññāna*, connects each

incarnation with the next. "Not even," the letter goes on, "in the case of the [so-called] 'failures of nature,' [that is in the case] of the *immediate* reincarnation of children and of congenital idiots, etc., can we call them [the new personalities] the *identical* ex-personalities; *though the whole of the same life-principle* [jiva, and linga] *and identically* the same manas (fifth principle) *re-enters a new body*, and may be truly called a 'reincarnation of the personality'—whereas in the rebirth of egos from devachans and avichis [heavenly and hellish states, not entered by the 'failures' who reincarnate immediately] into karmic life, it is only the spiritual monad [ātmā] and its buddhi that are reborn."¹

Here, at last, the two esoteric khandhas, the sixth and seventh principles, ātmā-buddhi, enter upon the scene. Of these only, it can be said in truth that they are reborn, whereas the five lower khandhas are perishable, and do not survive the whole inter-incarnate cycle. "All that which pertains to the materio-psychological attributes and sensations of the five lower skandhas [of exoteric Buddhism]; all that which will be thrown off as refuse by the newly born Ego in the Devachan, as unworthy of and not sufficiently related to the *purely* spiritual perceptions, emotions and feelings of the sixth [buddhi], strengthened, and so-to-say, *cemented* by a portion of the fifth [manas]—that portion which is necessary in the devachan for a retention of a divine spiritualized notion of the 'I' in the *Monad* [ātmā], which would otherwise have no consciousness in relation to objects and subjects at all—all this [i.e. the five lower khandhas] 'becomes *extinct for ever*,' namely at the moment of physical death,"² and after, while the person or man is passing through and dying to the different lokas, intervening between the physical world and the heaven-world.

So far we have used the terms personality and individuality indifferently. It is time now to make a distinction. From the last passage it is evident that even the lower khandhas do not, or at least not all, perish altogether. The manas, for

¹ *The Mahatma Letters*, 172.

² *Ibid.*, 171-2.

example, or its essence at least, and so equally the essence of the other four lower principles, is drawn up into the two higher khandhas, ātmā-buddhi, and there apparently endures. This raises the problem of the difference between soul and spirit, or personal and individual immortality, an all-important distinction, if the doctrine of reincarnation and of what is perishable in man and what is abiding, is to be rightly grasped.

“ Could the spiritualists,” the Mahatma writes, “ be only made to understand the difference between *individuality* and *personality*, between *individual* and *personal* immortality, and some other truths, they would be more easily persuaded that Occultists may be fully convinced of the *Monad's* [Spirit's] immortality, and yet deny that of the soul—the vehicle of the personal Ego . . . It is curious that H.P.B. never thought—until receiving the explanation from him [A. O. Hume]—of the difference that exists between individuality and personality ; that it was the very same doctrine she had been taught : that of pacceka-yāna, and amita-yāna. The two terms as above given by him are the correct and literal translation of the Pali, Sanskrit, and even of the Chino-Tibetan technical names for the many *personal entities* blended in one individuality—the long string of lives emanating from the same Immortal *Monad*. You will have to remember them :

“ (1) The *Pacceka-Yana* (in Sanskrit : ‘ Pratyeka ’) means literally : the ‘ personal vehicle,’ or *personal Ego*, a combination of the five lower principles. While—

“ (2) The *Amita-Yana*—(in Sanskrit : ‘ Amrita ’) is translated :—‘ The immortal vehicle, or the *Individuality*, the Spiritual Soul, or the Immortal *Monad*—a combination of the fifth, sixth and seventh ’ principles, atma-buddhi-manas.¹

The “ personal ego ” therefore, comprising the five lower khandhas or principles, is not immortal, at least not unconditionally so, in contrast with the two higher principles, ātmā-buddhi. After death the “ man ” lays aside one after another, as a worn-out “ shell,” all his five lower khandhas, that is to say not only his body of action (physical), but also his body of feeling (kāma), and his body of thought (manas).

¹ *The Mahatma Letters*, 114.

And it is to this "shell" of the five lower khandhas, manas included, that reference is made, when the Mahatma writes elsewhere that "the 'heresy of Individuality' ['personality' rather] is a doctrine propounded by [the] Tathāgata with an eye to the Shell."¹

Let us here tabulate the results of our investigations :

EXOTERIC BUDDHISM		ESOTERIC BUDDHISM OR THEOSOPHY			
		7. Ātmā, Monad	} Spirit { Amita-yāna, Individuality		
		6. Buddhi, Spirit			
Atta, Self	Nāma, Soul	5. Viññāna, Mind	} Soul	} Pacceka-yāna, Personality	
		4. Sankhāras, Synergies			5. Manas, Mind
		3. Saññā, Apperceptions			4. Kāmā. Feelings
	2. Vedanā, Feelings				
	Rūpa, Body	3. Jiva, Life-breath	} Body		
	1. Rūpa, Body	2. Linga, Double			
		1. Sthūla, Body			

¹ *The Mahatma Letters*, 175.

(To be concluded)

STRETCHING THE CONSCIOUSNESS

By GEORGE S. ARUNDALE ¹

IF you are doing real Theosophical work on this or the other side of sleep, and you wish it to be effective, you have to learn to stretch your various states of consciousness.

Let no one say, "I am too old," or "I am too young" to do this. It is quite possible that we may be too dirty to do it—by which I mean too unclean in thought, emotion and physical body—but age or youth is no obstacle. You may have a young girl or boy of twelve who has the consciousness of a high Ego. That type of person can do things. Normally the best time for the ordinary person to begin the stretching of consciousness which enables us to go into great vistas of experience is probably from middle age onwards.

In these days of the Will, it is especially necessary to vibrate with the highest vibrations you are capable of reaching, so that the greatest amount of force and power may be at your disposal. When we think in terms of the wisdom and the mind, we urgently need Theosophists who think, who go beyond the books, and are able to evoke their own Theosophy rather than to quote the Theosophical classic literature. However, it is well to remember that *The Secret Doctrine* or some deeply abstruse book which may particularly appeal to you is a very good jumping-off ground for an *élan vital* into the unknown.

If only I could look into the brain of each one of you to see what would be startling to you, what would be unusual,

¹ In a Roof Talk at Adyar.

what would give you a sense of not knowing where you are, so that you would say, "What is all this? I do not understand it at all. I am entirely out of my depth."

If only I could produce in you that sinking feeling of incapacity to swim, so that you would feel you were engulfed by an avalanche of incomprehensible consciousness!

So many people are very static, moody, set, and cannot enjoy startling vistas of consciousness even in their own particular departments.

I am wondering how I can startle you. I can startle myself quite easily. If I were not startle-able, I should not get anywhere. Unless one can go to bed in a feeling of happy exhilaration and wondering "what am I going to come across next," how can one really sleep well, especially if one is a Theosophist? There is nothing like a spirit of adventure in consciousness. Now the particular examples I shall give of adventure are to me thrilling, and they may hold something corresponding for you.

I like to take the number "one" because that is such an interesting number. Next to the number "nought," number "one" is the number of numbers. Many orthodox Theosophists may be able to tell you all that is written in the books about the sacred numbers seven, ten and twelve. And if they are very erudite, they may be able to add to these numbers other numbers in a voice of hushed reverence. Of course, both the number "one" and the "nought" are referred to in our classic literature and are thereby given the stamp of authority and the approval of respectability. But what *really* is the number "one"?

The great advantage of asking you that question is to enable you to say, "I do not know. But I will try to find out."

When you go to bed tonight, you have to lie down as comfortably as you can—after having read your meed of detective stories, though this is not absolutely necessary—in order to attune your various states of consciousness, and you look at "one" and try to follow it. There *is* a "one." It is not

merely an imaginary concept, There are several archetypal "ones" belonging to different expansions of universal-consciousness. A "one" you have to try to discover, and you must try to discover it for yourself. Do not go to the Shastras or any other Scriptures, or to any authoritative books. Quote yourself. A book may give you an idea far finer than you can discover for yourself, but there is nothing like really knowing. Look at a "one." It is a magnetism that stretches and stretches and stretches, so that you go on and on and on until you find all of a sudden, as in a click of consciousness working on planes higher than you normally reach and doing tricks that you do not quite understand—you discover that that "one" is a circle, and you discover that there is nothing that is not a circle. You see that "two" and "three" and "four" are circles, but just how that is true it is not very easy to discover, and you work at that. You stretch your consciousness to "two" and "three" and "four" and so on.

When you are discovering the circularity of "one" there comes in the whole conception of infinitude, which has a very special relation to the Circle, the "one" extended. One wonders why it must be a circle. If you are using your consciousness strongly, you may say, "No, it shall not be a circle. 'One' shall not curve." But you cannot help it. It does curve, it must curve. The Law of Curvature is more invariable than any other Law. The Law of Curvature is the father of the Law of Gravitation. And despite modern scientific opinion, I believe in the Law of Gravitation.

Then when you get that curvature complete under the Law of Curvature, you discover there is an infinitude which expands and an infinitude that contracts, so that there are expansion and contraction infinitudes. And you try to go out and out and out, let us say, with the expansion-infinitude, which is, as it were, a kind of breathing outwards of the Ceaseless Breath of God, as is described in the *Stanzas of Dzyan*. It is a very extraordinary experience to go outwards with that Ceaseless Breath which expands outwards into what we can only call infinity, though one does not know what infinity means. As you expand outwards, you contact every

possible type of consciousness, from the least possible vibration to the highest vibration within the limitation of your capacity.

After you have gone outward into the pure Circle of Infinity, then you draw your infinity inwards. I have described this process in my book on Symbolic Yoga. If you can contract infinitely inwards, then you can perceive in some measure at least the origin of things. One ought not to say "the" origin but rather an origin, because you can perceive it also with the expansion outwards. But you can perceive it a little more easily with the expansion inwards, because we are accustomed to the small rather than to the large conceptions. As we see in terms of smallness rather than in terms of largeness, that is why we have these Yoga Symbols in the Kali Yuga. We do not see face to face in the Kali Yuga, as in ascending Yugas, but through a glass darkly. We have to have the symbols, *multum in parvo*, or much in little. That is why my first symbol is a Point, a Point of contraction, though it may be looked on as a Point of expansion.

Now we come to the question as to what number is primordial? Perhaps we can only talk of the Primordial Number *pro tem*. But what is the number out of which all numbers emerge? What is the father number? What number seems very fatherly or motherly towards which all the other numbers are attracted? I do not think this is very hard to seek. But what I have never been able to discover, probably because George Sydney Arundale is so much in the way, is what is the Primordial Note. I know my own note, of course. But what is the Primordial Note? Now please do not anyone write to me and tell me what *The Secret Doctrine* or any other book or person says about it. What is the Primordial Note of the universe, of the world? The Primordial Colour of this particular world or universe is a little easier, assuming that you are thinking in terms of colour and not of the White Light. What you may discover will probably be wrong, but that does not matter. You cannot get anywhere rightly until you have got somewhere many times wrongly.

The Primordial Form is obviously the curved line, and though it is going beyond my powers, I would even be inclined to say that this is cosmically true. Straight lines are merely conventions we use. I have never seen on any plane a straight line. Even on the physical plane our vision of "straightness" is only an illusion. If a child were to say, "I cannot make a straight line; it must be curved," he would be perfectly right, though he might not be considered quite sane.

I am just giving you suggestions for getting outside anything which you could have possibly done before. Get your consciousness stretched and stretched. The older you grow the more you must stretch your consciousness, because almost every old person is well set in grooves and ruts. Even in our minds and emotions and higher states of consciousness, we cannot maintain this free flow. We have such set ideas and opinions, that if you press a particular button, you know exactly what particular thought-form will dart forth.

A very simple but helpful exercise is to draw into your waking consciousness the memory of a place you know very well and have lived in, and with regard to the details of which you are very familiar. Plant yourself there either in the memory which you have drawn in, or in the place itself, and try to move about as in full waking consciousness, trying to know what is going on.

Do not think of going to the very holy places which may come into your fancy, for you will not get there. The Masters have an interesting little habit of making a ring-pass-not of a type of magnetism that when it is touched gives one the feeling, "I do not think I will go that way—this other direction is the way I want to go." Try to think of a place you know very well. Go there and be positively awake there.

Try to see if you cannot touch some person who is possibly walking about there; see if you cannot observe some event happening there. C.W.L. was wonderful about that. He used to take us on these trips of his. He might go to London and say, "Look at that new kind of omnibus. I have not seen

that before. Do you not see it?" We would all be trying exceedingly hard to see, but I am afraid we saw very little.

There is another possibility: to take some particular river, tree, mountain, landscape, flower, or animal which thrills you. Enter into the spirit of that life.

Often and often my thoughts turn to that glorious witness to God's awesome Divinity—Mount Everest, as we so unfortunately term this mighty king of the mineral kingdom, holding sway as he does over many denizens of the vegetable kingdom itself.

Often and often I think of the great Spirit of Everest, of Him who makes Everest His home, and who holds the holy Mountain in keeping for its high purposes.

I think of the times when I go far, far down into the depths of Everest and enter into a section of the laboratory of the world. I think of the times when I ascend and ascend, up to the very summit itself, up to the wind-swept, storm-tossed, apex of the Mountain. And I enter into an Abode of Tapas, of Meditation, where dwells the Guardian, and to which have access those who are Sons and Lords and Kings of Tapas.

Would that I were an artist to paint the supernal glories of this Place of Bliss! The soft, caressing plains that encircle it, the first slight risings of the ground, then a more insistent ruggedness, accompanied by a nature utterly distinct from the nature of the plains and of the earlier slopes. Then the sharper ascents, until we come to very bulwarks of denial, only to be overcome by the intrepid and fearless. At last we leave behind us all gentler forms of life, we surmount the bulwarks themselves, and up into the dwelling-places of catastrophe and unleashed, unrestrained forces we force our way, before which physical bodies must needs recoil and in the end bow defeated and destroyed.

Here indeed are the regions of turmoil, of clashing tumult, of shadows of cosmic movements, furious yet purposeful, irresistible yet moving lawfully towards an end. Only in our subtlest bodies dare we ascend to these awesome regions, for we are in the midst of great sweeping movements

of the will, of torrential avalanches from on high. And only the strongest vehicle may encounter these and remain whole.

Yet the very cataclysms and tempests themselves call us to that Silence of the Summit which is one of the most glorious things on earth, veritably a wonder of the world, infinitely more wondrous than any of the seven wonders which we recognize as such.

For in that Silence is the Soul of Yoga, or should I perhaps rather say an abode of the Soul of Yoga, for it has more than one focus in this outer world, and the Soul of Yoga is infinite.

It is the Silence of Everest that is its glory. The storms, the cataclysmic avalanches, the dark mysteriousnesses, the whirlings of powers—all these are but preludes, ante-chambers. They are the outer court. The sanctum sanctorum is the Silence, and in this Silence Yogis are made, and Lords of Yoga perform their stupendous functions.

You see this is all so familiar to me, because Everest is my retreat when other duties are not pressing. What I would like to emphasize is that you do not need to be taught things. It is useful to have a working knowledge of Theosophy, because it is a key; but you must *do*, you must *experience*. You do not need people to help you. You do not need proof. You go far away from controversy and argument. If another person says, "I do not believe," it does not affect you in any way. At our level we can only be less than right, but the less-than-rightness is for you, belongs to you, cannot be measured by another. You are not dependent upon opinions, persons, authorities, books. You are free, and that freedom makes everything so much easier, because when you are really free, then you become one of the Company of the Free. No one knows, let us say, the Lord Buddha unless he has in him something of the freedom of that Magnificence. You must be a little like, if you are to know. That is the value of the Masters to us. We know what to become a little like, not for the sake of becoming like, but for the sake of becoming free, Kings, Gods, Masters of Life. And it all comes back upon us. We are the Gods,

we are the Kings. That is what is so splendid. There is no minimization of Reverence. On the contrary there is a tremendous exaltation of Reverence, Understanding, Compassion, Goodwill, because we are self-contained.

A musician should be able to sing, to create a great sequence of notes which represents what I am talking about. As I am talking to you, the musical counterpart of all I am saying surges in great cadences. If you are an artist, the splendid colours and forms will surge forth and you will see a magnificent picture. Your forms will become free; everything will be free. Your music will have no beginning and no end, and your forms will have no beginning or end. You may have a picture, but it is only just a "still" of the great moving-picture which begins infinitely far and ends nowhere we know of. The picture you see is just the halting-place, just a part of time, which you can encounter and can fix as you live your way into Eternity.

We have so much to do in this work of conjuring down the Future into the Present so that Time may be a happy family, so that Eternity may be a happy family. I talk of Past, Present and Future as if they were in separate compartments. They are all one, and the more we recognize and pay homage to that fact, the more does Mother Eternity give us Her blessing and allow us to enter into Her sacred precincts. Those who live in the Eternal are the children of Eternity. They are free in the Past, in the Present, and in the Future.

This same theme of freedom could have been illustrated by Space with its extraordinary octave of intensity, as has been done by Eternity with its extraordinary octave of time. What is the octave of time? We know octaves in terms of colour. We know octaves in terms of music. We have not yet, so far as I know, established octaves in terms of form, except perhaps as my Symbols might be so considered, and the hint that Bishop Leadbeater has given of the Point and the Sphere to be added to the five Platonic Solids. But establish *your* octave of form.

I am trying to establish the First Ray octave of light. It is very difficult to do. You begin with that light which is more than white. Then you go on to the light which is white, from having been more than light. Then from that white which is white, you come to a peculiar blueness which seems to be the next note. Eventually your octave becomes the Perfect Circle again, but it is beyond my own particular capacities to follow it. Yet I am intrigued.

What is the method? You have to stretch yourself out and relax perfectly, try to go to sleep and yet retain your consciousness while asleep. Perhaps you will actually go to sleep. That is why it is helpful to keep a notebook near you to put down any idea that may occur to you on waking or thereafter. Memories do not always flash in at once.

Again I would like to hammer in: Have your own fields of discovery. Do not let anyone say, "I am too old to do this sort of thing." The older you are, the nearer you are to heaven and the more you can draw down the power of heaven, just as the very young person is vitalized and scintillating with the life of heaven. For the Yogi heaven does not merely lie about him in his infancy. It accompanies him through the whole of his earthly pilgrimage, and however much he may be on occasions the *kutichaka*, or builder of a hut, it is only just one little resting-place. He is the wanderer beforehand; he is the Bird of Paradise afterwards, the Swan. And he never loses that bird-like quality.

It is not a question of bursting through, but of perfect relaxation, in one's arm-chair. Relaxed but with a very keen one-pointed consciousness which is working its way into the fringe of the Beyond. And it is most wonderful of all to know that one's consciousness is not limited—it is infinite.

INTUITION IN SCIENCE

AN interesting letter has emerged from our files at Adyar. It was written some years ago by an American member to Dr. Besant :

Last night (January 15, 1931) I heard a broadcast of several short scientific talks from Pasadena, California, where Prof. Albert Einstein is at present doing some work at Mt. Wilson Observatory. Among those who talked were Dr. Michelson, Dr. Robert Millikan and Prof. Einstein.

Dr. Millikan, of cosmic ray fame, stressed the point that Einstein had built his theory of Relativity on experiments by Michelson at the University of Chicago forty years ago, on deflection of light waves. He stated that, at that time, Michelson's discoveries were unrelated to any other scientific facts in possession of astro-physicists. Einstein took these unrelated ideas as a hypothesis on which to build his theory, regardless of the fact that they did not then appear reasonable.

Several of the scientists who had performed experiments designed to test the Einstein theory of Relativity, spoke on the same broadcast. Checks in Africa, Brazil and Australia, at the time of eclipses of the sun, indicated Einstein's theory to be correct.

Einstein then gave in German a delightful little speech. In it he said he had had the idea of Relativity since he was a lad of five. Then when he heard of Michelson's experiments, he used them as his speculative hypothesis, despite the fact they did not appeal to his reason as tenable. Out of them, however, he evolved his theory of Relativity.

This was very interesting to me because it seemed to indicate that the process of reasoning was to take a secondary place in science, becoming the instrument of intuition. You

have already spoken of this in one of your books. As logic gave way before reason, now reason is giving way before intuition.

Directly in line with this is a statement in Sir James Thomson's new *Outline of Science*, concerning heredity and reincarnation, wherein he states that the scientific assemblage of facts about heredity is not knowledge of the process itself, and that reincarnation, as a theory, does not remain disproved because of a lack of facts.

SCIENCE AND THE GROUP-SOUL

One distinguished scientist has at last found it necessary to postulate the existence of the group-soul. It is the late Professor William McDougall, F.R.S., whose obituary notice appears in *Nature* of December 24, 1938. Referring to his last work, published a few months before his death, Prof. F. C. Bartlett concludes the description of Prof. McDougall's contributions to science as follows :

“ . . . He saw in all forms of behaviour ‘some large unity or community of Nature underlying the separate individual organisms.’ He believed that, within every society, from insects to man, he could discern a harmony of activities ‘secured by the direction of some intelligent purpose more comprehensive and powerful than that of any individual member’.”

Prof. McDougall taught experimental psychology at University College, London ; later he was Wilde reader in mental philosophy at Oxford ; then Professor of Psychology at Harvard, and afterwards at Duke University in North Carolina.—C.J.

THE MECHANISM OF LIFE

The Theosophical Viewpoint in Biology¹

By ALEXANDER HORNE

“There is no better preparation for a clear comprehension of Theosophy than a broad, general knowledge of modern science.”—C. JINARAJADASA, *First Principles of Theosophy*.

IT is a significant fact that both the biologist when idealistically inclined, and the Theosophist when thinking in biological terms, furnish us with two orders of truths that have many fundamental points in common. Yet the biologist, in his scientific capacity, is strictly limited in his knowledge of “life itself,” to just that manifestation of it that he can clearly discern through the present functions and the past evolutionary history of the plant and animal organisms. And the Theosophist, in his characteristically Theosophical attitude, equally confines himself to a contact with life brought about by the mystic and occult operations of his own consciousness. Despite this radical dissimilarity in method of approach, the concordance is there, and the extent to which it exists will be the subject of this article.

Three schools of biological thought are clearly discernible in modern literature: the mechanistic, the organismic, and the vitalistic. Between the mechanistic and the Theosophical there can obviously be nothing in common, as far as interpretation is concerned: the facts, of course, are common to

¹ The first of a series of three articles surveying the field of modern biological literature. Two further articles—“The Progress of Life” and “The Purpose of Life”—will follow.

both. The mechanistic school is represented by such writers as Weismann, Jacques Loeb, Joseph Needham, Joseph McCabe, and of course a good many others. The organismalist, on the other hand, cuts away at the very foundations of the mechanist's philosophy (or lack of one) and clears the ground for an appreciation of the vitalistic position. The organismic school is represented by such writers as W. E. Ritter, E. S. Russell, J. H. Woodger, and many others who are, as Thomson would say, on the thin fringe of vitalism without actually embracing it. For the typical vitalist of the extreme type frankly acknowledges a dualistic position, while the organismalist and the near-vitalist feel that a monistic view is more in harmony with the times. The outstanding writers in this latter section of the field are J. S. Haldane, the late Sir J. Arthur Thomson, and his collaborator, Patrick Geddes. Perhaps if we designate this field as that of "monistic vitalism" we shall not be doing these writers an injustice.

Finally, we come to the out-and-out vitalists themselves. Now vitalism has had a varied career in biological thought—just as, it is true, materialism has had. It has ranged from the anthropomorphism of Cuvier's day, with its belief in Special Creation, to the more biologically demonstrable "entelechy" of Hans Driesch and the mystical *élan vital* of Bergson. The school is championed by such writers as J. Johnstone, J. T. Cunningham, Marcus Hartog, Benjamin Moore, E. W. MacBride, A. R. Wallace, R. Broom, Wm. A. Kepner, Dr. Alexis Carrel, H. H. Lane, H. V. Neal, and others, to mention only the biological writers. R. Dewar even goes to the extreme of championing again a modified belief in Special Creation of the theological variety.

The greater length of this list of names, as compared with the other lists given, must not be allowed to lead one to any rash conclusions as to the relative preponderance of the various schools in modern biological thought. Dualistic vitalism is still a not very popular biological philosophy, while, on the other hand, organismalism and monistic vitalism are coming in for their share of serious consideration.

All in all, the field might be conveniently divided into the materialistic and the anti-materialistic schools. The latter would then include the organismic and both shades of the vitalistic schools, embodying in one aspect or another much of the Theosophical viewpoint in matters biological. In most cases, of course, this Theosophical viewpoint is expressed unconsciously; but in one outstanding case at least it is expressed consciously—that of A. R. Wallace, co-author of what has come to be known as the Darwinian Theory, and one of the early members of The Theosophical Society.

I. THE MECHANISM OF LIFE

The fundamental thesis of the mechanist, of course, is that life can only be understood when it is broken down into non-living, physico-chemical elements. This would make of the human being nothing more than a "living machine," and while there *are* a good many biologists who are more or less satisfied with this mechanistic view (see, for instance, Needham's *Man a Machine*), there is an impressive number of equally eminent biologists who find, on the contrary, that mechanism tells only an insignificant part of the story. As a result, we find that such recent works as Osborn's *Origin and Evolution of Life*,¹ Dendy's *Outlines of Evolutionary Biology*,² Russell's *Interpretation of Development and Heredity*,³ Cunningham's *Modern Biology*,⁴ Johnstone's *Philosophy of Biology*,⁵ Ritter's *Unity of the Organism*,⁶ to mention only a few, all point out the many characteristic differences between the living organism and the non-living machine, and the impossibility of thoroughly understanding life from the standpoint only of matter and energy. Quite the contrary, says Dr. J. S. Haldane, a pronounced anti-mechanist. The emphasis, he points out, should be reversed, if anything. Instead of attempting to interpret all nature in terms of *matter*, the entire physical universe should be interpreted, for greater comprehension, in terms of *life*.⁷

¹ See Bibliography at the end of the article.

II. THE PROPERTIES OF LIFE

One of the distinctive attributes of the living organism, as compared to a non-living mechanism, is the power of *selectivity*, or *choice*, illustrated even in the comparatively simple amoeba, which selects certain elements for food, and rejects others.² It is illustrated in a thousand other ways in every type of organism, plant as well as animal, and demonstrates the capacity which life has to direct its own energies. It is the *source* of this power of self-direction, and not its nature only, says Dr. Schauinsland, that is the great enigma in biology, He himself believes that this source is of a spiritual character.⁸

A. R. Wallace illustrates this power of selectivity in a number of interesting ways, and demonstrates by its means the existence of an over-ruling Mind behind nature's creative processes.⁹

Johnstone, more recently, has demonstrated the *regulative* power of life—the capacity every organism has to adapt itself to the requirements of the occasion. This capacity can only be explained, Johnstone thinks, on the theory of a vital agency, as in the vitalistic theories of Bergson and of Driesch.¹⁰

J. S. Haldane, also, makes this question of self-regulation and coordination basic to his whole philosophy of life. Life, he points out, is not merely a series of physico-chemical activities, but their coordination into a unified and integrated whole. And for this coordination there is no conceivable mechanism.¹¹

Ritter, likewise, shows the enormous amount of coordination that goes on in a living organism. Because life is a coordinated whole, he says, it can never be understood by analysis, by breaking it down into its component elements, like a child taking a watch apart to see what makes it tick. Analysis loses sight of the coordination which is the essential characteristic of life. For this reason it is necessary to bring to the study of life the synthetic method: the view of the living organism as a whole.¹² This is essentially the view of E. S. Russell also, and illustrates the principle that the intuitive

appreciation of life in its wholeness is at a higher level of comprehension than anything the analytic mind can encompass. As the Theosophist would say, *Buddhi* is higher than *Manas*.

This limitation that is inherent in the analytic method is well illustrated in the failure that has attended all attempts to analyze protoplasm in the chemical laboratory. In breaking protoplasm down chemically (as you have to do in order to analyze it), you kill it, just as in taking a watch apart, the ticking stops. What you do succeed in analyzing in the test-tube is therefore no longer a living cell but a corpse.¹³ Life itself defies all attempts at analysis.

And just as we cannot analyze protoplasm, so also can we not synthesize it. The artificial creation of life from non-living material has been one of the dreams of the modern biologist, but Cunningham, Johnstone, Ritter, and others show how vain such dream is.¹⁴ Thomson points out that even if such an attempt were successful, it would not prove that life was produced from non-living origins, since the human experimenter was an indispensable element in the process. As to the artificial culture of tissues and organs when separated from the living organism, sometimes thought to be a step in this direction, Cunningham points out that if we take a tissue culture *out* of the medium in which it is being artificially cultivated, and deprive it of life, and *then* replace it in the same medium, *we cannot bring it back to life*, in spite of the fact that the chemical conditions are absolutely the same now as before. Life, then, he says, must be something more than merely a chemical activity of a particular kind.

It is, however, in the phenomenon of healing that we see one of the most distinctive properties of life, incomprehensible on a mechanistic basis, as Arthur Dendy tells us.¹⁵ Not only is life a self-regulating activity, but, when the train of life is derailed, so to speak, life is able also to put the train back on the tracks again, and keep it going in the right direction. This power of *regeneration*, when applied to a very early stage of the developing embryo, is one of the underlying phenomena by means of which Driesch demonstrates his

vitalistic views.¹⁶ In one of these classic experiments, a portion of an embryo, cut out and separated from the rest, is found to develop into a complete, though diminutive, organism, in a manner totally incomprehensible on a mechanistic basis. In another experiment, the embryonic cells, squeezed out of their normal position with respect to each other, re-align themselves as soon as the artificial pressure is discontinued, and resume their normal development just as if the deformation had never taken place, behaving as if under the compulsion of some unseen influence. In its more familiar form, this power of regeneration regulates the repair of tissues and organs, and it is this mysterious capacity, Haldane points out, that is the principal reason why the great majority of physicians and surgeons are at heart vitalists.¹⁷ Dr. Alexis Carrel, in his *Man the Unknown*, is a shining example in recent literature of this vitalistic viewpoint in medicine, while R. Broom, who is a medical man as well as an eminent paleontologist, ventures the opinion that there must be some spiritual controlling agency in the living organism, the restoration of which is the basis of such cures as occur in mental healing, Christian Science, religious faith, and so forth.¹⁸

This domination of the organism by some inner principle is well demonstrated in normal development, where first an embryo, and then a complex adult form, is seen to develop from a single and comparatively simple germ-cell. All attempts to show how this takes place on a mechanistic basis have fallen down, as E. S. Russell points out, while Driesch, Johnstone, Cunningham, MacBride and others demonstrate from this phenomenon the necessary existence of some non-material agency, marshalling the various elements into place.¹⁹ Haldane, without going to such an extreme, shows the logical incompatibility between the concept of the germ-cell (which, in the colloidal state, is without definite visible structure of any kind) and the idea that this germ-cell must contain within itself a highly complex mechanism, capable of sub-dividing itself and of giving rise to an innumerable number of similar mechanisms in succeeding generations.²⁰ Johnstone, also, following the demonstration of Driesch, shows

this self-contradictory character of the mechanistic hypothesis,²¹ while Ritter shows that the mechanistic theory of Roux-Weismann (according to which the embryo develops like a mosaic, in which one element is mechanically added to another until the whole pattern is complete) is totally incapable of explaining what actually takes place.²²

Ritter's and Russell's anti-mechanistic views, it seems to me, are doubly significant because these two biologists do not consider themselves to be vitalists. Yet, despite this fact, they show that the living cell is much more than the sum-total of its physico-chemical activities. In biology, apparently, the whole is something more than the mere sum of its parts; an incomprehensible fact, but there it is.

III. THE MIND OF THE ORGANISM

In the activity of the nervous system, and especially in the conscious activity of the mind, the attempts that have been made to place this on a mechanistic basis have been singularly unsuccessful. Both Johnstone,²⁴ the vitalist, and Ritter,²⁵ the non-vitalist, show the difficulty of explaining all animal behaviour on the basis of reflex activity or of tropisms (forced movements in response to external stimuli). And even Joseph Needham—a decided mechanist in the biological field—insists that when we invade the field of mental phenomena, mechanism is absolutely helpless.²⁶

Jennings, who has done some brilliant experimental work on the behaviour of the lower organisms, shows, when we descend to the minute and even microscopic scale of life and watch the activities of the unicellular bacteria, amoebae, and infusoria, how impossible it is to explain their individualistic and self-initiating behaviour on the basis of reflexes and tropisms. These comparatively simple organisms show discrimination and a power of choice of a strictly individual kind. Even a lowly amoeba has a distinctive personality, its behaviour being no more predictable than that of a prima donna, as one writer has pointed out. Some of these simple animals also show intelligence, the rudiments of memory, and the

capacity of profiting by experience and thus of "learning." Above all, they show the capacity to adapt their behaviour to the requirements of the occasion.²⁷ They thus form an active, instead of a purely passive element in the system of animate nature. Jennings's work, *The Behaviour of the Lower Organisms* is often quoted in current biological literature and is accepted as authentic. Its implications are important for our philosophy of life. If the lowest and simplest of organisms cannot be demonstrated to behave on the basis of simple reflex or tropistic activity, how can Man be said to be nothing more than a thinking machine?

Wm. A. Kepner's conclusions as to the psychic activities of the lower organisms are more far-reaching than even these of Jennings. In his book *Animals looking into the Future*, he has shown how purposive is the activity of the simplest of the lower animals, devoid of brain, and sometimes lacking even a simple nervous system. These microscopic animals anticipate their needs and the conditions of their environment with a prescience (as he calls it) out of all proportion to their complexity of organization, which is of a low degree. Such prescience, he claims, cannot be explained on the basis of the mechanistic theories of life and evolution, but requires an idealistic view for its comprehension.²⁸

Other writers go still lower than these simple organisms in their view of psychic activity. Thus, Dr. Alexis Carrel would impute consciousness to the individual cells of an organism, since these cells are found to cooperate in a body much like bees in a hive.²⁹ Arthur Dendy has similarly demonstrated the "attraction" that exists between male and female germ-cells even in the vegetable kingdom; and this attraction, he thinks, is not of a purely chemical nature.³⁰ Dr. Schauinsland likewise sees evidences of consciousness in several instances of plant activity,³¹ while Kepner thinks that the contrivances that plants have elaborated to insure cross-pollination by insects is evidence of the same kind of prescience as that manifested by the animal kingdom.

E. S. Russell, especially, has developed an interesting view of "morphoplastic response" in plant and animal organisms,

involving perception and striving towards some end, not only in whole organisms, but even in individual organs and cells. It is of the same character as "behaviour," and is only distinguished from it by the comparative slowness of its activity, and its more lasting results, but the line of demarcation is hard to draw. There is a peculiar "behaviour," in other words, in individual cells and organs, in which they perceive needs and respond to them, just as an animal does. This is true also of the plant world. A climbing sweet-pea, for example, twining its tendrils about its supporting framework, exhibits essentially the same type of behaviour (in slow-motion, so to speak) as the climbing monkey. Plant and animal cells, in fact, have a life of their own, and, with it, a behaviour of their own—Russell says they show "perception," and that their activity is of a distinctly psycho-biological character, just as ours is at a much higher level.³⁷

In this connection it is interesting to recall a theory put forward by E. D. Cope, the American paleontologist, who believed that the plant and animal kingdoms both developed from an incipient *animal* proto-organism. This proto-organism developed along two lines, one sessile, the other free-moving. The latter developed consciousness; in the former, consciousness became dormant. Plants, from this point of view, are sessile and sleeping animals, whose power of movement and whose consciousness have atrophied through lack of use and development.³⁸

The mechanistic philosophy is thus recognized by many leading biologists to be inadequate as an explanation of life. Jennings,³² the idealist, and Needham,³³ the mechanist, both think that in mechanism there is an artificial attempt at simplifying a problem which in reality is very complex, and the former accordingly agrees with Bergson that "the doctrine of mechanism involves the sacrifice of experience to the requirements of a system."³² The latter maintains its indispensability for descriptive purposes, but only when kept within certain bounds.

Then what have we to take its place? Ritter, Haldane, Russell, and others offer us the organismic view, the conception

of life as an undecomposable unity, as a synthetic whole, something essentially different from, and on a higher plane than, mere matter. Though not going far enough, from our standpoint, their criticism of the mechanistic philosophy has been sufficiently devastating to clear the way for an appreciation of the vitalistic position. This latter view is eloquently put forward by the philosopher Bergson, who has offered us the conception of a *vital impetus* that surges up from within the very bosom of life, and which impresses all living activity with its inexhaustible vitality and unconquerable insurgence.³⁴ The embryologist Driesch has offered a still more easily conceived principle, that of an "entelechy"—a *non-material* and *non-spatial* agency which directs, controls, and regulates all living phenomena, from the development of a germ-cell into an adult, to the functioning in health and in disease of every living organism.³⁵ Johnstone makes these conceptions of Bergson and of Driesch basic to his own philosophy of biology, in which he shows that life has an autonomy of its own, overshadowing and controlling, in every sense of the term, its own "mechanism."³⁶ Marcus Hartog has followed Driesch's vitalism in like manner.³⁹

IV. MECHANISM—ORGANISMALISM—VITALISM

We thus have followed a progression through several groups of theories regarding the functioning of the organism, and can now clearly see what relationship these theories have to the Theosophical viewpoint. The mechanistic methodology in itself we find to be fruitful when pursued within certain limits; and if these limitations are clearly borne in mind, not much harm can result. On the contrary, much progress has been achieved when following mechanistic principles within proper bounds of application. This much is allowed by most biologists, organismalists and vitalists included. The Theosophist, too, can share in this agreement, since he, also, appreciates the material aspect of a spiritual ego's "vehicles."

The organismalist, however, going a step further, finds that certain basic concepts that are necessary for a comprehension of biological phenomena cannot be adequately treated

by the methods of mechanism. Such fundamental and characteristic biological concepts as "wholeness," "coordination," "behaviour," "individuality," for instance, lose all meaning when an attempt is made to reduce them to purely physico-chemical terms. As a result, organismalists insist that the *organism* as a whole must at all times be the object of reference for all biological phenomena, and that all such phenomena as growth and reproduction, embryological development, physiological regulation, etc., must presuppose certain fundamental properties of the organism as a whole, these properties being the basic characteristics of life.

The vitalist agrees with all this, but points out that we are not compelled to merely *assume* the existence of these characteristic properties of life and the organism. We can, and indeed should, go a step further yet in our attempt at comprehending the mystery of life; but when we do so we at once find ourselves dealing with entities of a non-material and non-spatial character that can only be comprehended on the basis of a life-force working *through* the material mechanism.

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THE CHURCH AND THE SEARCH FOR TRUTH

By L. W. BURT and ADELAIDE GARDNER

SUCH was the warning sounded fifty years ago in an article, "The Esoteric Character of the Gospels" by H. P. Blavatsky, published in *Lucifer* (1888) :

Belief in the Bible literally and in a carnalized Christ will not last a quarter of a century longer. The Churches will have to part with their cherished dogmas or the twentieth century will witness the downfall and ruin of Christendom. Crass materialism will be the consequence, and the result, of centuries of blind faith, unless the loss of ideals is replaced by other ideals, unassailable because universal, and built on the rock of eternal truths instead of the shifting sands of human fancy.

The Churches have already discarded many of their cherished dogmas, multitudes of individuals have freed themselves from orthodox authority and formed free-lance societies in the search for truth, and there is a growing sense of religion and religious freedom. Humanitarian organizations which seek to alleviate the sufferings of men and women in distress, and no less the sufferings of animals, are positive evidence of practical religion. Selfless workers in these movements, professing no orthodox creed, would scorn the idea that their work is truly religious. Yet they are living up to Christ's measure of the Christian life by ministering to the "least of these" their brethren.

The sincere effort of eminent dignitaries of the Church of England to strike at the root of the growing lack of interest in religion is a promising sign. And the outcome of this attitude has been the Archbishops' Commission, appointed in 1922 and headed by the Archbishop of York, to investigate the doctrine of the Church of England in the light of modern

knowledge. The Report of this Commission, running into 242 pages, recommends wide-reaching reforms.

The Church Times comments that not since the sixteenth century has a body of doctrine of such intrinsic importance been set forth on behalf of the Church of England.

The *Toronto Star* went so far as to say :

“ It challenges age-old and most cherished beliefs at several fundamental points. It rejects the infallibility of the Bible, and says that historical evidence for the Virgin Birth is inconclusive. It abandons notions of Heaven and Hell as places fixed beyond the sky. It declares that all literalistic beliefs in the physical resurrection of men’s dead bodies must be rejected quite frankly. It repudiates ideas once held that sexual generation is sinful in itself, and conveys original sin to offspring. It rejects decisively belief that the universe was literally created in time from emanations from God himself, and affirms that the creative activity of God must be regarded as continuous.”

After a careful examination of the conclusions of these twenty eminent churchmen, this statement appears somewhat exaggerated, but the Report undoubtedly allows vastly greater freedom of thought and confirms many of the opinions of enlightened people who have reasoned themselves beyond the borders of the older orthodox dogmas. On the other hand, to many devoted Anglicans who are satisfied with the 39 Articles, the Report will be full of surprises. The recommended changes in belief do not, however, affect the basic teaching of the Christ, the principles upon which He founded Christianity. They do drastically affect man-made dogmas and the accretions that have grown up round the basic truths.

Consider some of the statements in the Report. On the Infallibility of the Bible the Report declares : “ The tradition of the inerrancy of the Bible cannot be maintained in the light of modern knowledge.” Yet scripture is regarded as “ the primary criterion of the Church’s teaching, and the chief source of guidance for its spiritual life, as well as a means of nurturing the spiritual life of individuals. The authority of the Bible does not prejudge the conclusions of historical, critical and

scientific investigation in any field, not including that of the Biblical documents themselves."

The authority of scripture is placed first, that of the Church second, and all beliefs are acknowledged to owe their validity, in part at least, to their acceptance by the whole body of the faithful.

As to the relation of God to the world, the attitude taken is closely allied to that of the Ancient Wisdom, although the finality of Christian revelation is maintained. *The Church Times* says :

"God is the sustainer and goal of moral effort, including all effort after beauty, truth and goodness. He is the ground of everything that exists, and the imperfect personality of human beings is, in its measure, the image of Him. He is a 'living God,' who has a purpose for mankind, to accomplish which He is Himself active in history. He reveals Himself to make that purpose known. His revelation in Christ is final, though its content is ever more fully apprehended in the life of the mystical body. By implication the Report denies the existence of any complete distinction between natural and revealed religion. Belief in Providence implies that the whole course of events in history or in individual lives, is under the control of God. A 'strict physical determination' cannot be reconciled with Christianity. A miracle is defined not as a breach of order, but as expressing the purpose of God, which also determines the order of nature."

Again the Report states : "The creative activity of God must be regarded as continuous. No objection to the theory of evolution can be drawn from the creation narratives in Genesis, since it is generally agreed among educated Christians that these are mythological in origin, and their value is symbolic rather than historical."

That is a sweeping answer to those Churchman who prosecuted a school teacher in Tennessee for teaching the doctrine of evolution. Modern scientists agree that the age of the earth runs into millions of years, and it has become increasingly necessary for the Church to modernize its conception of the creation of the Universe. Even the Book of Genesis, read

in its mythological and symbolic sense, is not incompatible with science regarding creation or evolution.

The theological and religious values of the Virgin Birth are set out clearly. The historical evidence for the Virgin Birth is considered inconclusive, and the Report suggests "that Our Lord's birth took place under normal conditions of human generation. In our minds the notion of a Virgin Birth tends to mar the completeness of the belief that in the Incarnation God revealed himself at every point in and through human nature."

Now the Virgin Birth has always been an integral teaching of the Christian Church. The repudiation of this article of faith creates difficulties for the orthodox-minded only because history has been confounded with symbolical mythology, the birth of a *human body* confused with the birth of *the universe*. The Immaculate Conception is a great Kosmic idea. "With the ancient pagans, the ever-youthful Mother Nature, the antetype of her prototypes, the Sun and Moon, *generates and brings forth* her 'mind-born' Son, the Universe. The Sun and the Moon, as male-female deities, fructify the Earth, the microcosmical Mother, and the latter conceives and brings forth, in her turn." (*The Secret Doctrine*, I, 429 [1893]; II, 115 [Adyar]).

The Report strongly affirms original sin, but occultism has its parallel teaching, the overshadowing weight of the ignorance, *avidya*, under which humanity labours until liberated by the illumination of the human understanding.

The teaching regarding redemption in Christ also follows the older orthodoxy, as would be expected. God in Christ makes an oblation upon the Cross, thereby representing the perfect self-oblation of the human will, since man is unable to make this for himself. Satisfaction for sin, propitiation and expiation are all expounded fully, but more philosophical terms are used than formerly, and less of evangelical literalism.

A very interesting point is made under the heading of "The Future Life" between the future of the individual and that of the world as planned by the Great Architect. "The predominant contemporary concern is with the personal destiny of individuals. In the New Testament this motive is secondary, and the predominant concern is with the fulfilment of

the purpose of God, to whom the destiny of the individual is subordinate. That purpose is wrought out partly through history, but for its complete working out it requires a 'new creation'; not only of men, but of 'the earth' and 'the heavens.' Traditional orthodoxy has tended to take the scriptural imagery of the Last Things semi-literally, and to explain that the time of Christ's coming has been merely postponed. In a sense, however, the real heart of the eschatological message is to be found largely in the assertion of the immediate relation of human life here and now to eternity, judgment and the triumph of God. It is therefore suggested that a truer perspective may be secured by taking the imagery in a symbolical sense, and affirming the continuous and permanent relation of the perpetually imminent eternal order to the process of events in time." (*Church Times*).

Only the acceptance of the doctrine of rebirth is needed to fill this statement with complete illumination. The immediate relation of human life here and now to eternity is the basic quest of the human being.

The Report of the Archbishops' Commission is a most courageous attempt to reform orthodox Christian Doctrine, and it has gone a long way not only to bring Christian teaching into close touch with western scientific thought, but also to give sanction to those philosophic and mystical interpretations of scripture and dogma without which they cannot be accepted by the critical intelligence.

The reproach has often been heard that the Anglican Church was so divided in opinion that it spoke on no question with one voice. The appointment of the Commission was the answer. Is it too much to hope that its findings will be received by the clergy and laity more generously than was the effort made some time ago to reform the Prayer Book? "Be ye transformed by the renewing of your mind." A great step has been taken in clarifying orthodox doctrine, an attempt to strike away intellectual shackles that were forged in the ignorance of the dark ages. The Report clearly indicates that the Anglican Church is endeavouring to align its teaching with modern knowledge, and joining forces with what is noble in science in the search for Truth as a way to God.

THE TEST OF LIFE

May I pass every test of life
The days shall bring,
And rise to meet the best of life
O Master, King.

Communion I would seek with Thee
Throughout each day,
That I may ever speak with Thee,
Let come what may.

And when that final test shall come,
This, Lord, my plea
That I, Thy worthy guest, shall come
Triumphantly.

HELEN GUSTINE FULLER

NOTES AND COMMENTS

INTUITION

IN Mr. Jinarajadasa's excellent little book, *The New Humanity of Intuition*, he says there are two "striking characteristics of intuition," and these are that "it seems to be indifferent whether we obey or not, and, second, that it speaks only once. The voice of intuition is like a decree of a High Court of Appeal, which gives a judgment once and once only, and is not involved in the effects of the judgment on the parties concerned in the suit."

In order to distinguish between impulse and intuition, Dr. Besant (in *A Study in Consciousness*) suggests that "calm consideration is necessary, and delay is essential; an impulse dies under such consideration and delay; and intuition grows clearer and stronger under those conditions . . ."

C. W. Leadbeater says (in *The Inner Life*): "I have again and again followed reason as against intuition, and it was only after repeatedly finding that a certain type of intuition was always correct that I allowed myself to depend fully on it."

Is there any essential difference in the "intuition" that is mentioned in these three references? Is the intuition that speaks only once the same as the intuition we may learn to trust by ignoring its

behests until we are reasonably sure? Is there not some confusion in the use of the term "intuition" as inner illumination and "intuition" as part of or aspect of our higher nature, or again as a "message" sent down by the higher nature into the brain? What is the relation of what are called the higher emotions and the intuition, and of action and the intuition?

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AMERICAN SURVEY

From Mildred C. Smith, Boulder, Colo., U.S.A.: "In the October number of *THE THEOSOPHIST*, p. 48, in 'A National Survey of America,' the reviewer at Olcott makes a mistake that is very common. Boulder Dam is not situated in Colorado; it is in Nevada—some hundreds of miles to the west and south. It is true the Colorado river is the river that is dammed; but although that river rises in Colorado, it is a very large river and passes through the States of Utah, Arizona, Nevada and along the boundary of California on its way to the Gulf of California. We in Boulder, Colorado, are quite used to this error; we'd like to have the great dam here, but it obstinately isn't! I live here, and I know."

BOOK REVIEWS

PHILOSOPHY AND PSYCHOLOGY

Drei Vorträge über Philosophie und Parapsychologie, von Johannes J. Poortman, Leyden 1939.

These *Three Lectures on Philosophy and Parapsychology*, by the indefatigable honorary treasurer of the Society for Psychical Research in Holland (and sometime research fellow in philosophy in Harvard University) are well worth perusing for the philosophical light they throw on psychical problems of a mystic and occult nature.

Of the three papers the first, entitled "Supra-subject, Infra-subject, and the Kantian-Copernican Revolution," is a short summary of the author's philosophical standpoint and metaphysical system, fully elaborated in his larger work, *Twofold Subjectivity, Groundplan of a "Central Philosophy,"* which appeared just ten years ago. This book has perhaps not received from Theosophists the full recognition it deserves. It is an attempt by a serious student of philosophy and a member of The Theosophical Society, to put the problem of what the Master K. H. called the doctrine of "the difference between individuality (Amritā-yāna), and personality (Pratyeka-yāna),"¹ or what we nowadays would rather

¹ *The Mahatma Letters*, p. 114.

call the difference between the individual self and the Universal Self, into Western metaphysical concepts built upon a foundation of Kantian philosophy.

In the other two chapters we see the author's philosophy applied in the first place to the new science of parapsychology, that is to the mystic and the occult in modern psychical research, and in the second place to the more or less occult motives, tendencies or aspects in some of the masterpieces of world-literature.

Altogether a well-considered, well-written and well-printed book deserving every attention of philosophically-minded Theosophists, as well as of every one who has serious mystic and occult interests.—A.J.H.

A TELUGU MANUSCRIPT ON MUSIC

The Saṃgraha cūḍāmaṇi of Govinda with the Bāhattara melakartā of Venkāṭa-kavi. Edited by Pandit S. Subrahmanya Sastri. The Adyar Library, Adyar. Rs 5.

Of our arts, music seems to be yet alive, but which art can be really alive if scholars in it neglect the study and research of its science and history? "The Rāga is the heart and soul of our music,"

says everybody, but few indeed are the professors who could intelligently explain how we passed from Sāma-gāna to Jāti-gāna and from that to Rāga-gāna. When we look up the earliest book available on the Rāgas, namely the Bṛhaddesī of Matanga, we already find a system of classification of Rāgas,—Grāma-rāga, Upa-rāga, Bhāṣā, Vibhāṣā, etc. After a time appeared another scheme of Rāga-classification,—Rāgānga, Kriyānga, etc. These two classifications then became obsolete, and in the North gave place to a domestic classification of Rāgas into Husbands and Wives, Sons and Daughters, and in the South, perhaps during the times of Vidyāraṇya (Saṃgīta-sāra), gave place to the Mela-janya classification. Fifteen Melas, said sage Vidyāraṇya; Twenty, said minister Rāma. Venkaṭamakhin fell foul of Rāma and exhausted the Mela-possibilities with his system of 72 Melas. This scheme of Melas gave birth to a number of "Apūrva rāgas," Rāgas without history. Among the 72 parent modes of Venkaṭamakhin there were Rāgas which were full (sampūrṇa) only when both the ascent and descent (Āroha and Avaroha) were taken together. So somebody thought that the parent modes, the Mela-kartā-rāgas must be full both in ascent and descent. This overhauled Venkaṭamakhin, and Kartās became Janyas, and Janyas, Kartās. The nomenclature also changed. It is in terms of these latest names and classifications that we are conversing today and preserving the compositions of Tyāgayya.

Who is that somebody who changed, and what is the textual

authority of our current discussion and display? In answer to this came out the Saṃgraha cūḍāmaṇi, from the shelves of the Adyar Library. It is maintained by some that this Govinda muddled, and that we have to forget him and reconstruct. But for purposes of discussion and research, this book was not available to the public, and many were the impediments in its seeing the light of publication. The thanks of the music public are due to the Director of the Adyar Library for saving this publication from abortion and offering it to them in such an excellent form. It is good that after publishing the Mela-rāga-mālikā of Mahā Vaidyanātha Ayyar, the Adyar Library has included in the edition of the Saṃgraha cūḍāmaṇi, the Marathi original of Mahā Vaidyanātha Ayyar's work, namely the Bāhattara-mela-rāga-mālikā of Venkaṭakavi. The text of the Saṃgraha cūḍāmaṇi has a useful descriptive index of the Rāgas. The music-loving public will be a glad to know that the Adyar Library has undertaken a new edition of the Saṃgīta ratnakara, and we are sure that the Library will include in their presents to us an edition of Ahobala's Pārijāta also.—V. RAGHAVAN

THE ADVAITA PHILOSOPHY

The Philosophy of Advaita (with special reference to Bharātīrtha-Vidyāraṇya) by T. M. P. Mahadevan, M.A., Ph.D., Luzac & Co., London. Price Rs.5 or 7s.6d.

To many modern students of philosophy the Advaita system begins and ends with S'āṅkara;

and the school of Indian Philosophy coming up under the guidance of Mr. S. S. Suryanarayana Sastri of the University of Madras has made some striking contributions towards the elucidation of later developments in the Advaita system that followed in the wake of S'aṅkara. It has sought steadily and with a notable measure of success to bring out critical editions of the more important texts with introductions, notes, translations, and all the other aids necessary to their correct and full understanding; and the task of interpretation and comparative study has also been going on alongside of the publication of texts. Dr. Mahadevan's work bears a special reference, as its sub-title shows, to the works of Bhāratīrtha-Vidyāraṇya, which it seeks to study and expound systematically; but it covers much wider ground, and its main title is more than amply justified by many precise and lucid statements of the positions of different philosophers, and philosophies, on several topics of epistemology and metaphysics that may be found in it. The author's capacity for vigorous thinking and clear exposition, as well as his mastery of his original texts, are attested by every page of the book.

Dr. Mahadevan's book is a most welcome addition to the literature on Indian Philosophy.—K.A.N.

SHAIVITE MONISM

The Secret of Recognition (Pratyabhijñā-Hṛdayam) with an English translation by Kurt F. Leidecker, M.A., Ph.D., Adyar Library. Pp. xx and 214. Rs.3/6, Sh.5/6 or \$1.40, post-free.

This general outline of Kashmir Śaivism, comprising twenty anonymous sūtras and Kṣemarāja's commentary thereon, is an excellent guide to the principles of the monistic school of Śaivism that came up in Kashmir, and is known to have flourished in the tenth and eleventh centuries. The English rendering and notes are translations from the German of Dr. Emil Baer. The translation is simple and accurate, and the notes contain much of use to the student of Indian philosophy. Mr. Suryanarayana Sastri contributes a succinct introductory study on the relation between the Pratyabhijñā system and Śaiva Śiddhānta. The get up of the book maintains the excellent standard of the Adyar publications.—K.A.N.



THE THEOSOPHICAL WORKER

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No. 1

Supplement to The Theosophist

A New Adventure

THE purpose of *The Theosophical Worker* (new title of *The Theosophical World*, which is now incorporated with THE THEOSOPHIST as an integral part of that journal) is in part to try to help the whole of The Theosophical Society to be a very happy and brotherly family, not despite the differences which rightly separate one member from another but because of those differences wisely held; and in part to be an exchange of suggestions whereby, throughout the world, our Theosophical activity may be made more useful to every member and more strengthening to brotherhood everywhere.

Naturally, in such a journal the great international Headquarters of The Society must have due prominence. We are most anxious that the members in every Section shall have a clear idea of Adyar, its work, its day-to-day life, its value to them and no less to the whole world. Every resident knows all this full well. But only a very few members can have the privilege of living in this great international Centre, and we have to do the best we can through various kinds of publicity to bring Adyar as close as we can to the heart of every member of The Society.

We desire *The Theosophical Worker* to be that part of THE THEOSOPHIST which is devoted to the family affairs of the great Theosophical home, and we shall be more than happy if in every Section, and in every Lodge, there will be members who will take an active interest in *The Theosophical Worker*, especially sharing with their fellow-members this medium of the strength and wisdom and fine activity which they give to their more immediate surroundings. We shall be so very glad to be constantly bombarded with practical ideas, whereby, especially in these dark and disintegrating days, Theosophy and The Theosophical Society may as far as possible fulfil those expectations with which the great Givers of these two splendid gifts made offering of them to the world at the close of the last century.

Adyar

THE BESANT SPIRIT—REVERENCE

AS you know I hope to devote the whole of 1939 to Indian work, and in particular to spreading abroad with all the emphasis available to me the Besant Spirit so urgently needed in India at the present time. I think one can reduce the whole of the magnificences, the wealth of her life, to a few dominating notes on the changes of which she rings out those splendours which we all so immensely admire. I am perfectly clear that if I can distil the essence of the Besant Spirit into a few formulae and perhaps even into *one* formula, then I shall be able to appeal to the general Indian public as otherwise would be quite impossible. In my own mind the ultimate formula is a word which covers the whole gamut of her activities—the word Reverence. With Reverence she has been able to do all things. Without it she herself would be the first to say she could have done nothing. Not only had she Reverence to those above her, but no less Reverence in its rightful expression to those around her, and that same Reverence to those who will come after her on the evolutionary way. So my talks will have the ringing note of Reverence, no less vital throughout the world today as it is particularly in India. I may ring the changes on that note, as for example, in the formula of “The Solidarity of Faiths,” “The Essential Fellowship of Faiths,” and so on, but my business will be to try to say those things people will not be able to forget because of their need for them.—G.S.A.

DR. ARUNDALE—INFORMAL

One of the joys of residence at Adyar is the opportunity to know Dr. Arundale at home, in his bedroom slippers as it were, though in fact he follows the Indian custom of bare feet in the house. Perhaps this glimpse behind the scenes will give to those members who know him only in his official capacity as the International President, a more intimate understanding of the man who holds that office.

The large room above Headquarters Hall, occupied by Dr. Besant during her lifetime, is the centre of the President's daily life. The soft green curtains, books, pictures, gold-coloured pillows and chowky—the Indian equivalent of the studio couch—all harmonize with the atmosphere of quiet brooding. A small upright piano stands in one corner on which the President finds release from the pressure of work, and over the door is the motto, “Work for Adyar—The Master's Home.”

On a dais, or platform, are two very low Indian desks, between which on a mat Dr. Arundale sits cross-legged at his work, turning

from the large to the small typewriter, the only "business" note in the room, as he types out his thoughts, ideas, inspirations, gropings, in that unique manner familiar to those who use a machine to fix the elusive thought. Just outside the entrance door is a small electric sign which, when illumined, reads "Engaged," but there is a rumour that on at least one occasion this sign was forgotten and continued to deter all would-be visitors when in fact the President was in his bed upstairs, "engaged" with his latest detective story.

One of the most beautiful views in all Adyar is just outside the President's door where, below the wide veranda, gently flows the peaceful Adyar River. The white palace on the opposite bank, rosy-hued in the soft glow of the early morning sun rising from his bed in the Bay of Bengal, and the golden light and purple shadows of the Elphinstone Bridge in the late afternoon, are the rainbow ends of the loveliness of river, sky and sea.

Official business is conducted in the adjoining office with the help of secretaries and assistants. Full responsibility is delegated to department heads, whom he trusts completely, but the President is constantly alert to the main issues of all business, and gives the impulse and direction which keep the work consonant with the deeper purposes of The Society. He has that rare impersonality which enables him to see and to utilize whatever of value an individual may offer to the work, regardless of any personal limitations or idiosyncrasies. He is truly the leader who inspires his co-workers to give of their best thought and effort at all times, hence established office hours do not exist for responsible members of the staff.

Every person in the compound is in the President's consciousness. The newly arrived guest is warmly greeted and made welcome to his Adyar home, for Dr. Arundale wants every one to be happy and comfortable, and he is generous in his efforts to make them so. Not only are the guests and staff his concern, but he is ever mindful of the happiness and welfare of the servants and labourers, and their families as well. The villagers prize the privilege of working on the estate, because of wages higher than prevailing starvation rates it is true, but also because of the kindly treatment and the interest in their welfare which the President manifests. "I want no efficiency at Adyar," he says, "which is gained at the cost of compassion." Even the animals and plants are within his protective thoughts, for every living thing, beautiful and troublesome alike, is for him part of the life of this World Centre.

The traditional Roof Talk, held every Friday evening, is perhaps the time we come nearest to the President. He sits in a basket-chair before a small table, the young people on the floor at his feet—and some of them are very young—with the older people seated along three sides of a square. In the background are banks of rose-red poinsettias and yellow chrysanthemums; above are the early stars of the deep tropical night. The atmosphere is expectant, for one of the

pleasures of the evening is the unpredictable nature of the Roof Talk. It may be driving and enthusiastic, it may be deeply philosophical, it may be informal, it may be all fun, with just a grain of seriousness thrown in at the end. But here we see the President in a kaleidoscope of moods.

And if you doubt that Dr. Arundale maintains the link with the Elder Brethren, a few observing weeks at Adyar will convince you. Those who are sensitive soon recognize his times of deep brooding when, though surrounded by scores of people, he is unseeing. Sometimes in these deeper moods he roams about the Headquarters Building lost in thought, improvises on his piano, or goes to the Garden of Remembrance. Sometimes, as the residents gather for the Roof Talk, he sits quietly brooding in his chair; and if you are still you can feel the deep pulsing life which radiates from him, and you will seem to touch the fringe of that vortex of power into which his brooding has carried him.

Sometimes he shares with us the deeper realities for which he is searching in his Yoga studies; and more recently he tells us of his work at night to alleviate the distress of those who are suffering under persecution. It is at these times that we feel how great is the need, and how few the workers who are themselves sufficiently strong, impersonal, and without limitations to serve humanity in its extremities.

If you can enter into his deeper moods, and if you are not concerned when he seems to overlook you, you will be carried into the very heart of Adyar and all that Adyar symbolizes. And out of these sharings and broodings you will recognize that the greatest function of the President is to maintain that link with the Elder Brethren which They made at the foundation of The Theosophical Society.—A.M.H.

RUKMINI DEVI'S BIRTHDAY

Rukmini Devi's birthday, which fell astrologically this year on March 5, was a veritable Day of Happiness. Early in the morning Young Theosophists came in stately procession with music to headquarters, and as Rukmini met them on the balcony gave her greetings and garlands and presents of fruits and flowers. There were so many garlands that she nearly sank under their weight. "What shall I say in return for all you have given me?" Rukmini Devi said. Well, she gave overflowing happiness in return. And she gave it all day, not only to her friends and relatives, but to her younger friends the animals, which were gathered and entertained in the vicinity of the Hindu temple. (Details will be found in the "Adyar Chronicle").

ADYAR 1939—WORK OF THE GROUPS

The conveners of the various Groups of the "Adyar 1939" plan met on 22 February to review progress thus far made. The President expressed his deep appreciation of the services that the Groups are

rendering to him personally and to Adyar. "Adyar has been strengthened as a result of these Groups," he said.

The President adumbrated three new building projects: (1) An Adyar Health Centre, which will include both Western and Indian medicine, as well as a dispensary in charge of a veterinarian; (2) An isolation cottage in order that no one taken ill at Adyar shall have to go into isolation at Madras; (3) The President is deeply concerned that in 1940 there shall be at least a beginning of the new building to house the Adyar Library.

Among the suggestions made by the conveners were the following:

That which is helpful in the work of the Adyar Groups be made available to The Society as a whole.

That an index of subjects be developed, to include all standard Theosophical books. If any Theosophist has such a subject index, covering any of the books, he would help by forwarding a copy of it to the Adyar Library, as Mr. Poortman so generously did with his index of Theosophical journals.

The President expressed himself as very anxious that even the most casual visitor to Adyar shall be received with great warmth, though naturally those who wish to stay at Adyar must first procure the President's permission before coming here.

The President asked what were we doing to ensure a "bumper" Convention for 1939. He urged that every Lodge in India should send at least one delegate to this Convention. His dream for the 1941 Convention, after the new President has been elected, is that every General Secretary throughout the world shall come or send a representative.

The suggestion was made that public meetings at Adyar Headquarters should be held at least monthly at which Madras residents would have the opportunity of hearing the President and others speak.

The Schools Group accepted the suggestion of an At Home Day every month for Adyar Theosophical Schools when visitors will be welcomed by the President and others and given an insight into the educational ideals at work in the Besant and Olcott Theosophical Schools.

THE PRESIDENT'S TOUR—SOUTH INDIA

Some adjustment has been made in the itinerary for South India published in *The Theosophical World* for March, so that instead of leaving Madras on the 8th March, the President, Shrimati Rukmini Devi, and a group of friends are planning, as we go to press, to leave on the 17th. Rukmini Devi is to make her dedication at Chidambaram the same day, and the party to proceed next day to Madura, and later to Tinnevely, Trichinopoly and Kumbhakonam. They then return to Madras.

Rukmini Devi is convinced that there can be no true freedom for India without a noble culture, hence in her dance recitals she is presenting various aspects of Bharata Natya, the classic art of ancient India.

The President's public lectures are under the general title of "The Challenge of India," and he is dwelling on the vital political, religious and educational problems now facing the country.

Adyar,
March 10th.

ADYAR CHRONICLE

The Diary is continued from *The Theosophical World*, March issue, p. 77, where it ended with the Adyar Day celebrations.

February

19. 9.30 a.m. Church Service, Liberal Catholic.
8.00 p.m. Music party at the Guest House.
20. 7.15 p.m. Mystic Star ritual.
8.15 p.m. Youth Group meets at Youth Headquarters to plan circulation of *Conscience*.
21. 5.15 p.m. Dr. Muthulakshmi Reddi talks on "India's Social Problems." Indian Study Class.
7.30 p.m. Mr. M. R. Krishnaswami Iyer talks to Plant and Animals Group on "First Aid to Animals."
7.30 p.m. Rukmini Devi dedicates (with Ganges water) a well named Ganga at Arunachalapuram, near Olcott School. Gift of T.S.
22. 5.30 p.m. The President meets the conveners of 1939 Committees. (See report, above).
7.15 p.m. Schools Group meets.
23. 5.15 p.m. Dr. Srinivasa Murti on "The Status of Women in India, and the Feminine Aspect of God in Hinduism." Indian Study Class.
24. 7.15 p.m. The President's Roof Talk.
25. 4.00 p.m. Besant Schools Girls' Club. Party at Besant Gardens.
26. 7.15 p.m. Dr. Kewal Motwani talks on "Sociology." Adyar Youth Lodge.
8.00 p.m. Music at the Guest House.
28. 4.30 p.m. Meeting of Adyar Library Group.
5.15 p.m. Mr. N. Sri Ram answers questions on political problems. Indian Study Class.

March

2. Dr. Muthulakshmi Reddi, "Questions on Social Problems." Indian Study Class.
3. Besant Theosophical School—Mr. Felix Layton becomes headmaster, and Mr. K. Sankara Menon principal.
5. RUKMINI DEVI'S BIRTHDAY. 6 a.m., Nathaswaram (music), headquarters lawn; 6.45 a.m., procession from Banyan Tree, with nathaswaram; 7.15 a.m., at headquarters Rukmini Devi receives greetings and garlands, with music, part organized by Young Theosophists; 9.30 a.m., at the Besant Theosophical School Rukmini Devi inaugurates Animal Help Centre, followed by animal feeding near Hindu temple; 4.15 p.m., Tea party by Besant School at Damodar Gardens.
Mrs. Blommestein arrives from Holland, en route to Java.
7. 5.15 p.m. "Political Ideals in East and West," Prof. K. Rangaswami Iyengar. Indian Study Class.
8.00 p.m. Entertainment by children of the Besant Theosophical School under Shrimati Visalakshi.
8. Miss Kathleen Veale leaves for South Africa.
9. 5.15 p.m. "The Relation of Theosophy and Buddhism," Mr. A. J. Hamerster. Indian Study Class.

Planning The Work

IN every issue of *The Theosophical Worker* there will appear in this section constructive suggestions for putting into effective operation the major Campaign of the year—getting Theosophy over to the world; for making the Lodges more attractive and efficient; and for helping the individual worker to find his place in the Theosophical economy. Workers in all countries are asked to pool their resources of experience, so that all may benefit and the work may be enriched.

THE NEXT STEP . . . PLANTING THEOSOPHIC SEED

It would be well to introduce here a special phase of the 1939 Campaign. A correspondent suggests that regular short group meditations be held on the ideal of harmony with those countries where The Theosophical Society is either weak or not represented at all.

It is difficult to gain acceptance for constructive steps towards world unity and peace where thoughts of the oneness of life have not penetrated the social fabric. Where The Theosophical Society works, using the unity of life as its foundation, and developing ideals of brotherhood, tolerance and understanding, it is easier to put forward the practical details that aid in the realization of unity.

The Theosophical Society has the widest platform of brotherhood—universal. Its members endeavour to discover the most just and the most workable ways of achieving brotherhood. In many places the work must be strengthened. It is not a question of the numbers of members, but of sustaining the note of brotherhood. If that is held, it will vibrate and arouse its overtones in the environment.

This plan of group meditation will strengthen our work for harmony within and without. Let groups be formed in the Lodges that find this work interesting. There can be a regular meeting or a definite time when members arrange to meditate at home, sending out strong thoughts of harmony and understanding.

Some Sections are struggling against weighty forces in the nations that deny brotherhood in some way or another. The first step here is to direct thought towards these lands: Hungary, Czechoslovakia, Spain, Portugal, Rumania and Greece.

The countries in which The Theosophical Society does not exist at present are also to be the subject of meditation to arouse positive and active harmony. The list is here given:

Europe: Russia, Germany, Italy, Turkey, Albania, Esthonia, Latvia, Lithuania and Luxemburg.

America: Haiti, Jamaica, Ecuador and Venezuela.

Africa : All States except South Africa, and the non-sectionalized Lodges in British East Africa. (The Accra Lodge, Gold Coast, is attached to the British Section.)

Asia : All countries except India and the few non-sectionalized Lodges in China, Japan, the Federated Malay States and the Straits Settlements. All these isolated Lodges should receive special attention ; for however Theosophical their spirit and ardent their membership, they are pioneer outposts that need additional help.

If groups for meditation cannot be formed, individuals should work alone. Will members who read this, please draw the attention of Lodge committees to this side of the Campaign ! It is good to join in groups if possible.—E.M.L.

THE SUCCESSFUL LODGE

What are its ingredients ?

VISION which begins, but does not end, with members assembling for serious study and friendly intercourse. A vision which seeks to create in the Lodge a reservoir of power from which the members may gain strength and understanding with which to meet their own needs and the world's needs ; a vision which stimulates each member to a consciousness of the larger life around him.

MEMBERS who are growing in understanding, eliminating their prejudices and weaknesses, becoming big in their reactions to adversity ; members who are radiant, serene and strong, whose knowledge is growing into wisdom ; members who are moving from the particular need which brought them into The Society, toward a larger life of service. As the members grow in the inner life, so will the Lodge grow.

LEADERSHIP which, seeing the vision, inspires it in others. Leadership which encourages, which stimulates, but which does not impose. Leadership which discovers latent capacities, which recognizes and appreciates divergent temperaments, and blends these into a powerful, functioning whole.

PROGRAMMES which relate knowledge to life, which require study and research and which evoke original thinking.

PUBLIC CONTACTS which are worthy of Theosophy. First, the members themselves, in the beauty of their lives, presenting to the world the beauty of their philosophy. Then the Lodge room, clean, orderly and peaceful in its simplicity and friendliness ; next the library, with well-selected books invitingly arranged ; and finally public lectures and classes, adequately prepared and interestingly delivered by members who have understanding and sincerity, and in surroundings of dignity and beauty.

These ingredients, mixed well with enthusiasm, energy and devotion, will produce a useful and successful Lodge.

The social life of the Lodge

Many Lodges find afternoon teas of value in contacting the public in a social way, in stimulating the use of the library, and in developing the social and cultural aspect of the work. Saturday and Sunday afternoons have been found most successful unless planned especially for women, when any day is satisfactory.

If of high quality in every respect these teas will attract non-Theosophists. Often local newspapers will carry as social items the announcements of the programme or résumés of talks given.

Teas have been combined with weekly inquirers' classes very successfully; discussion and questions continuing over the tea-cups. In other Lodges these teas have taken the form of musicals, or a short talk and music, or other forms of entertainment.

The hostess for the occasion should excel in making people welcome and in seeing that all guests become acquainted. The whole atmosphere should be friendly and sociable and particularly free from any suggestion of propaganda, though some one should be present to handle requests for books and literature.

Short talks, of 20 to 30 minutes, are best, and allow time for discussion and questions. Secure good music for your programme. Often people of recognized ability who are not members are glad to contribute their services, particularly if the Lodge has established a reputation for good quality in its programmes.

Dr. Arundale's suggestions

During his recent visit to America Dr. Arundale gave a number of informal talks to small groups consisting of Federation and Lodge officers. Some of his suggestions follow:

1. Organize a group interested in Better Citizenship, which can be classified under three heads: 1. International citizenship; 2. National citizenship; 3. Individual citizenship.

2. Organize a group interested in the great Theosophic Centres, primarily to link itself in sympathy and understanding with Adyar; and to keep in touch with the work done at at Huizen and Sydney. While "Olcott" and "Krotona" are not yet "centres," we should link ourselves to the good work being done there also. But Adyar is the great source of all our Theosophic vitality.

3. The duty of members is *first* to their own Lodge, then to their Federation, then to their Section, and then outside of it. They must realize that they have to help the whole world.

What the small Lodge can do

From Esperanza Lodge, South Africa:

The following programme for the year has created great interest among the members of this small Lodge working under unusual difficulties.

After the Healing Group, held during the first fortnight of each month, each member in turn asks any question bearing on Theosophy to be answered orally by those present.

In the Study Class, held during the second fortnight, in lieu of discussing matters prepared by the President as heretofore, each member in turn is asked to give a 15 to 30 minute address on any subject chosen from a list put forward by the President.

Each member is asked to take one shilling as a talent to be turned into a larger amount, and at the end of the year the cash thus collected will be distributed as desired amongst certain charities or churches. Most of our members take an active part in the promotion of animal welfare, and the Lodge has taken the needy coloured families in the district under its wing.

The Lodge secretary has offered a prize for the best constructive ideas for service in Lodges in South Africa.

THEOSOPHICAL BOOKS FOR CHILDREN

Individual workers frequently demand Theosophical books for children. Is the demand real and effective enough to justify publication of a new book of the kind? If groups of workers interested would meet together, and meet with parents, to discover what is wanted, then they might create a demand for such a book. At present our teachings are not easily available for children, nor do parents know how they can be presented without dogmatism and in a way fitted for the grasp of child reason and intuition. Will members who know this need, or who have had experience in working with children write to the Publicity Officer at Adyar and state their need and share their wisdom?

The Publicity Group at Headquarters has discussed the publication of a suitable book—a collection of great stories of international interest, to illustrate and explain Theosophical fundamentals—the existence and use of the inner bodies, rebirth, thought-power, the persistence of life after death, and the building of character by experience. Some of the sources used for such a collection will be: *Children of the Motherland* and *Our Elder Brethren* by Annie Besant; the Jataka stories of the Lord Buddha; Arthur Mee's *Children's Encyclopedia*; stories by Michael Wood and Sister Nivedita; extracts from Charles Kingsley and Lewis Carroll.

Principles for the guidance of parents and teachers might perhaps form a fitting introduction to such a book; or they might be published separately as a leaflet. Please give your opinions on these points, writing as early as possible. Your experience is probably unique; and from the expressions received, something should result, vital and original in quality, that will fill one of the gaps in Theosophical living and instruction.—E.M.L.

Theosophical World News

MR. JINARAJADASA

DURING April and May Mr. Jinarajadasa will make a short tour of the Welsh, Irish and Scottish Sections, these to be followed by week-end visits to most of the English Federations. At Whitsuntide he will preside over the Annual Convention in London, with a Convention Week to follow.

Mr. Jinarajadasa has already reported that the government of Venezuela would not let him enter the country. A group of enthusiasts were ready to form a Lodge, and he had with him the necessary diplomas for the members and the charter for the Lodge when he was prohibited at the frontier from entering.

The disappointment caused by the cancellation of his visit has, however, made the enthusiasm of the students all the greater. They set to work at once to found a Theosophical Lodge, attached to the National Society of Colombia, as Mr. Jinarajadasa advised.

The Lodge began with 14 founding members, and in December the number rose to 30. The Lodge has moved to larger quarters, and has taken the name "Nuevo Ciclo"—New Era. Other correlative activities are being started.

EUROPEAN FEDERATION

The Congress of the European Federation to be held in Paris in July-August will coincide with the 40th anniversary of the French Section, and will be followed by a Summer School at Fontainebleau, where H. P. Blavatsky wrote *The Voice of the Silence*. It is hoped that Mr. Jinarajadasa will preside over the Paris Congress.

SPAIN

Those who read Mr. Tripet's article entitled "Spain: The Magnificent Courage of a People" in the February *THEOSOPHIST* will rejoice to learn that Swiss members had up to the beginning of February collected 930 Swiss francs to help Spain, mainly the inhabitants of Barcelona.

Mr. Tripet wishes it to be clearly understood that in endeavouring to relieve distress at Barcelona he is completely outside politics—"so far from playing politics, I am but seeking to accomplish work for humanity."

Thanks to the generous aid of Theosophists in the British Isles, two large consignments of foodstuffs have been sent to the homes of thirty brethren in Madrid and Barcelona. As many again could be helped, given more funds. Donations may be addressed to Mr. Christopher Gale, 22A West Side, Wimbledon Common, London, S.W.19.

SWITZERLAND

The programme of work in the Swiss Section shows imagination and energy on the part of the General Secretary, Mr. G. Tripet, not only amongst the Lodges but specifically at the centre in Geneva. The syllabus for February-March included several public conferences. In June the Swiss Section holds a General Assembly at Zurich.

HOLLAND

Theosophists of the Netherlands have formulated the following resolution :

“The Netherlands Section of The Theosophical Society (whose first and foremost object is: ‘To form a nucleus of the Universal Brotherhood of Humanity, without distinction of Race, Creed, Sex, Caste, or Colour’), gathered in Convention at the Hague on January 8th, 1939, deeply moved by the present world conditions caused by the abuse of this principle in the lives of individuals as well as of nations, is of the opinion that the time has come to emphasize once more this ideal of the Universal Brotherhood of Humanity.

“By means of a strong effort, individually as well as collectively, it should be possible to draw public attention to this principle, and in so doing open the hearts of all to that spiritual and moral attitude which alone can solve the present difficulties.

“Heartily approving of the Manifesto for moral and spiritual rearmament published in several countries, and deeply grateful for the support given to it by H. M. the revered Queen Wilhelmina, and convinced that this work should be carried through, the Netherlands Section of The Theosophical Society issues an urgent appeal for co-operation to all movements which have Brotherhood amongst their declaration of principles, to all Churches which in connection with the Fatherhood of God preach the Brotherhood of Mankind, to all Educational Institutions in whose power it lies to guide our youth in the spirit of Brotherhood, co-operation and mutual appreciation, and to all and every one who, individually or through their several movements or institutions, feel inclined to join together in order to strive for a Universal Moral and Spiritual Revival of that true humane sense which is the basis for a happier, richer and freer Society.”

SOUTH AFRICA

Miss Clara Codd's first issue of *The Link* (February-March) shows the practised hand. Not only does she stress the important points of Dr. Arundale's Presidential Address delivered at Benares, but she gives a fine review of the Convention held at Cape Town almost simultaneously. Miss Codd has begun her General Secretaryship under promising auspices. She is supported by Mr. R. Pizzighelli as General Treasurer and Registrar, by Mr. J. J. van Ginkel as

official agent for Adyar publications, and the appearance of the Section journal every other month has been made possible by the great generosity of Sir Robert Kotze of Johannesburg.

FINLAND

“May our endeavour for peace, for goodwill and for understanding be successful in 1939.” The Theosophical Society in Finland is circulating this New Year message “with brotherly greeting.” We imagine that in return it has started a tidal wave of goodwill flowing into Helsinki.

CEYLON

Mr. Peter de Abrew informs us that two Jewish ladies from Austria are joining the staff of the Musaeus Buddhist College, Colombo, first Mme. Kemperling, known to us at Adyar from her visit to the 1935 Convention : she will be appointed superintendent of the Musaeus Industrial School which Mr. de Abrew is establishing for poor and needy girls of Colombo ; secondly Prof. Koditschek, a cultured teacher of science. Mr. de Abrew is happy to have relieved both these brethren from the distressful conditions under which they were suffering.

On February 17th the Musaeus Buddhist schools, of which Mr. de Abrew is managing director, held a celebration in memory of Colonel Olcott, with whom he was associated in this educational work for over 35 years. There were festivals of lights, flower pujas, almsgiving to beggars and to monks in schools and temples as prescribed for the dead in Buddhist sacred books.

On the previous day at a large meeting of Buddhists gathered at Ananda College, a Million Rupee Fund was established for Buddhist education in Ceylon, His Excellency the Governor of Ceylon, Sir Andrew Caldecott, presiding.

SECTION SURVEYS

The summaries of Section activities which comprised Part III of the Presidential Address for 1938 were crowded out of the last issue of *The Theosophical World*, and we regret that space limits do not permit their publication in *The Theosophical Worker*. Our readers will find them, however, in the General Report for 1937-38, just published by the Recording Secretary.

PERSONAL NOTES

Capt. E. M. Sellon, his daughter (Mrs. Brown) and grand-daughter (Jennifer) spent some days after Christmas at The Manor, Sydney, renewing friendships with Mr. and Mrs. Geoffrey Hodson. Jennifer was absorbingly interested in the kangaroos and the koalas at the

Neutrality

AMERICA SUPPORTS THE PRESIDENT

[*This is to me an excellent statement, and I publish it for information and comment.—G.S.A.*]

AMERICAN HEADQUARTERS,
Olcott, Wheaton, Illinois,
January 11, 1939.

I AM one of those who have wondered from time to time whether The Society should not depart from its traditional neutrality. There have been occasions and incidents in the world so drastically irreverent to the deepest principles recognized by Theosophy and Theosophists, and on so large a scale, that it has sometimes seemed

(continued on next page)

(from previous page)

Pennant Hills Sanctuary. Capt. Sellon showed our friends at The Manor beautiful colour movies taken in England and America.

Renewed in health after his journey to England, Mr. Samuel Studd has returned to Melbourne, the scene of his Theosophical work for nearly half a century.

The passing of Dr. Bircher-Benner has removed from the physical plane one of the greatest physicians of this generation and a specialist in raw food diet. He had an unerring gift of diagnosis. The President and Shrimati Rukmini Devi spent some days at his sanitarium in Switzerland last year. On learning of the death of her "great husband" Dr. Arundale wrote to Frau Bircher-Benner: "We have only known him for a very short time, but it was long enough to appreciate his greatness and for us to feel affectionate gratitude to him for his penetrating wisdom. He did so much to help us by showing us the real road to health, and we can only hope that his splendid services for sane living will be carried on by you all. There could be no greater memorial to him than a continuation with all enthusiasm of his work."

Dr. and Mrs. St. Leger touched at Mombasa (Kenya) on the African Coast on the way down to Cape Province. Mr. P.D. Master and Mr. H. S. Patel (Secretary of the Mombasa Lodge) met them on the "Inchanga:" "Isolated as we are from the great Theosophical movement," Mr. Master writes, "we thoroughly enjoyed coming into personal touch with older Theosophists. Dr. St. Leger, in a most interesting way, described to us the life of Adyar and the work of the two Presidents." Mr. Master specially requests that members who intend visiting Mombasa should write in advance so that the Mombasa brethren may be able to meet them.

that The Society, in fulfilment of its First Object, must make some great denunciatory statement. I myself suggested it several years ago, although at that time my proposal was that the statement should be made by the Theosophical Order of Service, thus preserving the neutrality of The Theosophical Society. More recent and still more extensive infringements upon the Law of Life and Brotherhood have caused some of us to wonder whether The Society itself should not make a statement in a form that all the world would hear, and with specific reference to the persecutions and atrocities that are outstanding examples of the world's ignorance.

At a recent Workers' Conference held at Olcott over the New Year week-end, a period was devoted to the consideration of the problem of The Society's neutrality, as presented in your letter of November 25 to the General Council, and in your Watch-Tower Notes of December 1938. At this Conference four of our seven Board members were present. Despite the unanimous personal disapproval of racial crimes that are being committed almost on a national scale, we recognize that it is perhaps the responsibility of The Theosophical Society, since it is in a unique way the outer world organization of the Inner Brotherhood, to maintain as truly as possible an attitude representative of Them; in other words, to remain as a body silent and neutral, since all is within the Great Law. No individual member, however, is bound to that silence. Indeed, by the Godhood within him, by which he is a brother to every man, he must speak forth vigorously against infractions of the Law of Brotherhood which he, as a Theosophist, consciously knows.

As a Society we must needs bear in mind that, while there are now persecutions of the Jews by the German Government, there have been in the past years persecutions of the Germans by the Jews; though those persecutions have been of an entirely different nature. If The Society departs from its neutral position there will be an inevitable number of departures that it will be called upon to make.

We believe it is right that the President, and perhaps also the national officers of The Society, should utilize their opportunities as individual members to make strong statements to those who look to them for leadership regarding departures from the great principles, whether of Brotherhood or otherwise. We do not believe that it would be wise for The Society, as an organization, to make any denunciatory declaration.

We do believe, however, that the General Council should from time to time make a positive re-declaration of the Great Principles, embodying a statement of the Law of Unity of all Life and the Solidarity of Mankind, basing upon such statement a declaration against all brutality, all cruelty, all war, all persecution, all exploitation, as being contrary to those laws and detrimental to the progress of the world.

These are our views for your consideration.

SIDNEY A. COOK,
General Secretary.

A DUTCH VIEW

Nijmegen Lodge, of which Mr. J. D. van Ketwich Verschuur is president, has addressed the following letter, dated January 16, to the General Secretary of the Dutch Section, taking a stand against The Theosophical Society abandoning its neutrality in regard to the German atrocities against the Jews. The letter reads :

In consequence of your request in the January number of *Theosophia*, I beg to inform you that our Lodge at its meeting of last Monday discussed the articles mentioned by yourself on page 3, and unanimously came to the conclusion that it is not up to The Theosophical Society to publish such a resolution as you have in view. In the first place because in our opinion our statutes do not allow this, the first purpose of The Society being declared to be 'to form a nucleus of the Brotherhood of humanity,' which evidently means working inwardly, on ourselves, that we, living in our circle as brothers, may form the nucleus in question. This can never mean accusing other people or disapproval of actions committed by others, however seriously these may be clashing with brotherhood according to our conception. In our opinion such an action on our side would indeed be incompatible with the ideal of brotherhood. This is evidently what Mr. Geoffrey Hodson means when he writes : 'For me The Theosophical Society is such a crusade.' In occultism we should not fight against anything but *for* something. Let us abstain from the coarse methods of fighting which are customary in politics, but are by no means indicated for The Theosophical Society.

Further, we subscribe entirely to what Dr. Arundale writes on this point on pages 255 and 256 of the January number of *THE THEOSOPHIST*. Let us stick to the wise policy of our President-Founder, Col. Olcott, which until now practically has not been abandoned. Mrs. Besant may during the Great War in her utterances have taken a position against the Germans, yet these may be considered as official only in so far as Dr. Arundale's utterances in *THE THEOSOPHIST* may be considered as official, that is to say, of quite a different character from a resolution of disapproval taken by the whole Society, the view that the President of The Theosophical Society may express himself freely on any question without binding The Society thereby now being generally accepted. There are no crimes to 'un-mask,' for the German atrocities are publicly known and 'helping' we cannot do by declaring that those acts are inconsistent with our conception of brotherhood (what the whole world knows and understands), but only and exclusively by supporting the victims as well as possible. Let us confine ourselves thereto and let us do this to the full measure of our forces.

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