



THE THEOSOPHIST

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Editor: George S. Arundale

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ON THE WATCH-TOWER

BY THE EDITOR

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

SPIRITUAL STATURE

I THINK that the most wonderful difference between ourselves and those of greater spiritual stature lies in the fact that they are so much closer to the world than we. Physically, many of them may be far away. But the great virtues transcend all distances and establish an intimacy with the world which we ourselves cannot possibly achieve. A Master, for example, can say to all who are unhappy and in distress: "I know how you feel." And the very statement itself is a mantram of perfect unity between the Master and those who suffer.

We may have sympathy and compassion. We may feel acutely for the sufferer. But there cannot be very many sadnesses with regard to which we can say: "I know how you feel." Our experience is, of course, limited, and only an identity of experience can give a sense of that perfection of comradeship which confers strength and courage in the midst of adversity.

THE FIRE OF COMPASSION

I suppose it is possible to say with truth: "I know how you feel," even though there may not have been an identity of experience. There is vicarious at-one-ment. But I doubt if any save those of high spiritual stature can achieve such an at-one-ment—those who have already richly sown and reaped in the field of experience. It may be that an individual not of very lofty spiritual intelligence will be able to send forth so great an intensity of compassion fire that he will be able to burn away the sadness and the suffering by which he is confronted. But normally our capacities for sympathy and compassion are by no means at burning-point, save where we actually have gone through the experiences which it becomes our privilege to try to mellow.

With the world in its present condition of frustration I cannot help feeling that every ember of truth which Theosophy or our membership of The Theosophical Society may confer upon us must be fanned

by the fan of Brotherhood into a flame of at-one-ment with as much of the suffering we may be able to bear without ourselves becoming overwhelmed by it. The whole world needs Theosophy and The Theosophical Society not only for a realization of Man: Whence, How and Whither, but even more perhaps that all who are devotees of the Science of Truth and its vehicle in the outer world may equip themselves to be fires of happiness and truth to burn away the weeds of ignorance which are ever the cause of darkness everywhere.

The study of Theosophy and our membership of The Theosophical Society substantially add fuel to the fires already burning in us, and the larger the fires the more will they be able to radiate the heat of Truth and Understanding for the dissipation of the cold of ignorance and separativeness.

LET US BE FIRE PILLARS

It is just now that Theosophists all over the world should feel themselves to be Fire Pillars at which the hands of desolateness may be warmed into new life. It is far less what Theosophists may do or say or even perform, it is less even the drawing of attention to our magnificent Theosophical literature, and far more what every Theosophist is, both at home and in his surroundings. A Theosophist who lives his Theosophy and is well on the way to fulfil in himself his membership of The Theosophical Society is worth almost any number of those who simply enjoy Theosophy for themselves, attend the meetings of their local Lodges, but otherwise lead the life which is led by the world as a whole.

It is, of course, true that the world may rebuff and repel such a life lived by the true Theosophist. It may outcast him and treat him with contempt and even possibly with persecution. But such a Theosophist is quite indifferent to any reaction to his

truthfulness. He knows that as for his attracting contempt and persecution upon himself, these will grow the less until most people in the world have learned to reach and in a measure to live the great truths which constitute his own living. Had it not been for the magnificent courage of H.P.B. and for the dogged determination of Colonel Olcott we Theosophists of today should not be enjoying the freedom that is ours. Were it not for the indomitable warrior-spirit of Dr. Annie Besant not only would our Society be the poorer and our Theosophy the feebler in its appeal, but India's goal would be far less vivid before her eyes than it is at present. Were it not for the deep wisdom and perfect selflessness of Bishop Leadbeater wonderful truths and a magnificent example would not be ours today. As these great personages lived yesterday, so are we in a measure able to live more freely today. As we of today at least try to carry on the spirit of their living, so will the generation which shall succeed us be the freer to move on its appointed way.

And we have very specially to remember that the present time is of supreme importance in that it is a turning-point for entry into a world-life more full of the spirit of Brotherhood than ever there has been before.

UNITY CENTRES

The responsibility devolving upon every single member of The Theosophical Society is thus very great. We can no longer afford to live dilettante lives enjoying Theosophy for ourselves and using it to help us on our individual ways. The world, because of the very war itself, has become more united than ever, at least in fact if not in acceptance of the fact. All that happens anywhere happens everywhere. All that happens to others happens to us as never before, at least as regards our individual awareness. Any

Theosophist who is at all able to live in terms of the world, and not only in terms of himself or of his faith or of his nation, must be even painfully aware of the tragedies that are taking place everywhere, and must constantly be reacting to them even in terms of his very physical body itself. The various centres of the body, about which we are able to read so much, are channels for entry from all parts of the world of the joys and sufferings which are in the course of individual and collective experience. According to the temperament of the individual, so will be the channel through which those joys and sufferings will permeate and stir the individual. Each of us is dominated by a special centre and this centre may well be called the "Unity Centre" of our being, or the "World Centre" through which the truth of the Universal Brotherhood of Life flows into us as in a mighty stream and fills our being to its capacity.

It thus becomes obvious, as I said in the beginning, that the greater the spiritual stature the nearer to the world, the more one with the world. The Masters Themselves, wherever They may be living physically, are filled with the perfect unity of life and with all life experiences everywhere and of whatever nature. I suppose that in the case of the Master this at-one-ment is not vicarious at all but a matter of personal experience of the very deepest kind. And this is not to say that every Master must necessarily pass through every experience. Once the spirit of at-one-ment is achieved it becomes the open-sesame to all experience however remote from the actual experiences of the Master Himself. As for ourselves, we may enter into an increasing number of experiences in the spirit of a far less developed vicarious at-one-ment; and the more we strive to contact the experiences of others as intimately as possible the greater can be our service in the direction of redeeming the

world to happiness. We must learn to be able not only to feel intensely though in a definite measure of diversity, but also unify ourselves with the feelings of others, the experiences of others, so that to all intents and purposes we accompany them on their ways of joy and suffering, of hope and despair, of exaltation and depression. Yet, while doing this, we must stand erect among them to protect them from losing their balance either in one direction or in another. So do the Masters and the great Hierarchy to which They belong. They are the Safeguard of all growing life. So in an infinitely lesser degree must every Theosophist be to his surroundings.

PILLARS OF TRUTH

I cannot help thinking that it is this work that is most needed, for it is the dedication of Theosophists that they should see the world safely through its present tribulation. Study has its undoubted value and also its urgent need. Lectures have their place, and study-classes also. We who know a little more of Theosophy must help those who know a little less. But all these are to the end of our erectness as Pillars of Truth around which misery and suffering, as well as of joy and happiness, may cluster for relief and for direction. We Theosophists may be ordinary persons from one point of view, but we must realize ourselves from another point of view to be extraordinary persons. Thus it becomes our duty not to mix with the crowd but to lead the crowd, not to endure with those who suffer but to lead them out of their suffering, not to live with others aimless lives of unproductive enjoyment but to lead them to richer enjoyment by wise use of the happiness that for the moment may be theirs. Each Theosophist has a message to give to every single individual he comes across, be that individual highly placed or of lowly stature. He need

not think that it is his greatness which entitles him to deliver the message. The message is of such urgency that the Elders endow with messengership even the most ordinary people, provided there is something in them to give a modicum of reality to the precious gift entrusted to them. We must not only, therefore, say to others: "I feel very sorry for you." We must also be able to say: "I am very sorry with you." And still further must we be able to say: "This is the way out of your suffering whereby you shall become all the stronger, all the more of a blessing to those around you, and even be thankful that the experience of a particular suffering has been yours."

THE WAY OF A MASTER

That is the Way of a Master. We must reflect that Way, even though only to an insignificant extent. We must be alive and scintillating with our Theosophy. We must be alive and scintillating with our membership of The Theosophical Society, far less with the forms of our truths and far more with the Life that is in each of them. We must learn how to live but we must also learn how to communicate our living, not that others shall live as we live in the spirit of the truth that we know, but that they shall live as it is their genius and uniqueness to live, and in the spirit of the truths which give to them the most abundant fuel for the fires of their being.

George S. Arundale

"I AM LARGE—I CONTAIN MULTITUDES"

I am the centre of all Immensities.
 And a speck in their dust am I no less.
 The life of every universe is part of my life.
 The life of every world is a fragment of my own.
 All that lives is part of my living Self.
 All things round about me and everywhere I change.
 And all things round about me and everywhere cause change in me.
 I am a whole of which all Immensities are a part.
 Yet am I a fragment of Infinitude.
 There is nothing alone about me.
 I am a member of a Star-wide family.
 I am one with all the Stars shining in the Heavens.
 And all of them are one with me.
 Only ignorance and blindness cause me to think myself separate.
 Only ignorance and blindness cause me to think myself unique.
 I label myself in many ways to distinguish myself from others.
 And others label themselves in many ways to distinguish themselves from others.
 But all labels are the walking-sticks of the blind.
 They need them because they are blind. Could they but see they would need
 no walking-sticks.
 I look at you with eyes that are blind. I do not see you.
 You look at me with eyes that are blind. You do not see me.
 But at last I shall look at you with eyes that are open. I shall see myself.
 At last you will look at me with eyes that are open. You will see yourself.
 I shall see a Star as I look at you.
 You will see a Star as you look at me.
 And each of us will see the same Infinitude.
 A speck of dust is a Universe and more.

GEORGE S. ARUNDALE

TENTATIVE PROGRAMME

of the 69th Annual International Convention of The Theosophical Society, to be held at Benares.

Saturday, 23rd December 1944

- 7.45 a.m. Bhārata Samāj Puja (*Temple*).
- 9.00 a.m. Prayers of the Religions (*Hall*).

Sunday, 24th December

- 7.45 a.m. Bhārata Samāj Puja (*Temple*).
- 9.00 a.m. Prayers of the Religions (*Hall*).

Monday, 25th December

- 7.45 a.m. Bhārata Samāj Puja (*Temple*).
- 9.00 a.m. Prayers of the Religions (*Hall*).
- 9.30 a.m. Christmas Eucharist.
- 5.30 p.m. Unveiling of Piece of Statuary and Paintings.

Tuesday, 26th December

- 7.45 a.m. Bhārata Samāj Puja (*Temple*).
- 9.00 a.m. Prayers of the Religions (*Hall*).
- 5.30 p.m. Ritual of the Mystic Star.

Wednesday, 27th December

- 7.45 a.m. Bhārata Samāj Puja (*Temple*).
- 9.00 a.m. Prayers of the Religions (*Hall*).
- 10.45 a.m. OPENING OF THE INTERNATIONAL CONVENTION: The President's Address.
- 2.30 p.m. Indian Section (Old) Council (*Hall*).
- 5.30 p.m. FIRST CONVENTION LECTURE: Mr. C. Jinarājādāsa.
- 8.00 p.m. Art Programme.

Thursday, 28th December

- 7.45 a.m. Bhārata Samāj Puja (*Temple*).
- 9.00 a.m. Prayers of the Religions (*Hall*).

9.30 a.m. Indian Section Lecture: Mr. Rohit Mehta.

- 10.45 a.m. Youth Federation (*Hall*).
- 3.30 p.m. Indian Section Convention.
- 5.30 p.m. SECOND CONVENTION LECTURE: Shrimati Rukmini Devi.
- 8.00 p.m. Art Programme.

Friday, 29th December

- 7.45 a.m. Bhārata Samāj Puja (*Temple*).
- 9.00 a.m. Prayers of the Religions (*Hall*).
- 10.45 a.m. Questions and Answers (*Pandal*).
- 2.30 p.m. Bhārata Samāj Business Meeting.
- 3.30 p.m. Arts and Education Conference (*Pandal*).
- 5.30 p.m. THIRD CONVENTION LECTURE: Mr. N. Sri Ram.

Saturday, 30th December

- 7.45 a.m. Bhārata Samāj Puja (*Temple*).
- 9.00 a.m. Prayers of the Religions (*Hall*).
- 9.30 a.m. Round Table Ceremonial Meeting (*Hall*).
- 2.30 p.m. Indian Section (New) Council (*Hall*).
- 3.30 p.m. Indian Section Convention (*Pandal*).
- 5.30 p.m. FOURTH CONVENTION LECTURE: Mr. Jamshed Nusserwanji.
- 8.00 p.m. Art Programme.

Sunday, 31st December

- 7.45 a.m. Bhārata Samāj Puja (*Temple*).
- 9.00 a.m. Prayers of the Religions (*Hall*).
- 10.45 a.m. CLOSING OF THE INTERNATIONAL CONVENTION (*Pandal*).

Truth will crown us with Victory at the end.—ANNIE BESANT.

THE INNER GOVERNMENT OF THE WORLD

[Described by one who had never heard of its existence.]

IT was question time at the end of a lecture in a Theosophical Lodge. The room was crowded to capacity, some of the people were sitting on the stairs outside in the entrance hall. A young Air Force Officer was speaking. He was not asking questions but giving his opinion on the subject of the Inner Government of the World. True he had never heard of its existence, but he described it with such accuracy of detail as to make it all the more remarkable. He spoke almost as if inspired. He said that he always imagined God as being in a position somewhat similar to that of a King. The kings we know of rule their own lands but God rules the whole world, and he thought that it stood to reason that there must be chiefs of departments under Him and all sorts of important officials holding different degrees of rank and coming, as it were, between God and ordinary people like ourselves on earth.

He went on: "If we knew more about it we might find that, just as we all have our parts to play in our earthly scheme of government, so do we unconsciously play our parts in the Heavenly one. We know our earthly superiors, we can see them and speak to them.—*But I like to think that one day I shall meet my Spiritual Superiors, and that they will be just as pleased to meet me as I shall be to meet them.*"

Thus, but with still more detail, did the young officer describe the Occult Hierarchy, comparing it to the system of Government in the British Commonwealth of Nations. The King is the leader of all his people, but after him and at the head of the Government is the Prime Minister. Immediately below him are the Cabinet Ministers and they are the chiefs of various depart-

ments. When they retire from office and younger men take their places we are reminded of the importance of the Ministry of Education that is responsible for the education of all people. It would not be unnatural to find much the same arrangement in force in the Inner Government of the World. There will be the various departments there as here but when they are short of staff, it will be to the Ministry of Education—to borrow a purely earthly term—that they will look for new members.

So what of this Inner World Ministry of Education: Is it like a college, is there a Principal and under him a body of Masters who specialize in different branches of teaching?

Theosophy affirms that there is; and that this Principal is known as the World Teacher. Such a one was the Lord Gautama Buddha, who under many different names and at many different dates, visited the world again and again fanning the ever failing flame of religious thought. For it is not in the Divine Plan for the world that civilization should perish from ignorance, and it is in the field of religion where the light of Spiritual Truth is kept burning. Here people are prepared for more advanced knowledge and experience. The Lords of the Admiralty would not make a Naval Officer from a civilian, they choose one who is familiar with the methods of the Navy. Similarly the Masters of the Wisdom choose for specialized instruction those who have demonstrated by the manner in which they live their lives that they are qualified to receive this exclusive instruction which will entitle them to apply for a post in the Inner Government of the World.

MONICA MORRIS

A Theosophist feels much at home in all truths, because he immediately rushes to the centre of truth in every truth.

G. S. A.

THE SIXTH ROOT RACE

BY L. W. ROGERS

OCCULT progress depends primarily upon being aware of our opportunities and taking them when they come. A common and tragic error is to drift into a rut of routine duties, material and spiritual, and lose sight of the fact that we are living in a period of remarkable opportunity that comes rarely to humanity in its ages-long evolutionary journey. All Theosophists are aware that our literature contains many references to the fact that we are now in the transition period from one age to another, that enormous spiritual forces are being released, and that, if he is alert and grasps the opportunity, the aspirant may, as Bishop Leadbeater puts it, "swim with the tide" and make unprecedented progress. But there is danger of becoming so absorbed in the work of the moment, however worthy it may be, that the greatness of the opportunity referred to is not fully grasped and does not affect one's thought and life as it should.

A VIVID ILLUSTRATION

No doubt one reason for this is that it is difficult to grasp the utter reality of the spiritual life and to be moved to action by its accepted facts with the alacrity with which we react to the stimulus of similar affairs in material life. The point may be illustrated in this way: Suppose that some American millionaire, realizing that old age is upon him and having accumulated a fortune of a hundred million dollars, should decide to give his final years to a project so magnificent in its scope and benevolence that it would make his name famous throughout the earth. Assume that he has a reputation for wisdom that gives perfect confidence in his ability to accomplish whatever he undertakes. You receive a personal letter from this would-be philanthropist in which he explains that you are invited to participate in the plan as a beneficiary—the plan being to establish a world university in which to educate

and train a large number of men and women to become teachers of an exalted code of ethics, to go forth into all the nations of the earth spreading a philosophy of brotherhood, of compassionate helpfulness. He explains that with this special training goes an educational foundation and that you will be at liberty to select what you prefer from the University's unlimited courses. The scheme is to assemble the world's greatest teachers, its educational geniuses in art, in music, in all lines of human accomplishment. A university city will be built with residences for all the invited guests, who are to be literally guests through the years required for study, in the same sense that your friend becomes your guest for a few days. They are not to pay a penny for anything. On the contrary they will be paid a handsome salary for the time spent in study on the "earn as you learn" plan that is being tried with success in some countries for orphan boys who wish to learn a trade. The only condition on the part of the guests is that they make a pledge to freely pass on to others the wisdom they thus acquire.

If such an opportunity as that should come to the average human being how eagerly he would take it! If any sort of preliminary examination should be necessary how energetically he would work to qualify himself for it! He would be delighted to toil at the task day or night. He would go over and over again and again every point involved until he knew positively that he could pass a perfect examination. He would spare no pains to be absolutely certain that this unique bit of wonderfully good fortune should not escape him.

WHAT THE MASTERS OFFER TO EVERY MEMBER

Well, all that and very much more *is* being now offered to every member of The Theosophical Society by the Masters who brought the organization into existence. Of course the

reference is to the great Theosophical Community that is to be established some seven hundred years hence, in Lower California, in the founding of the Sixth Root Race as described in *Man: Whence, How and Whither*. In that case it will be not merely a practical education of the highest type but one with an inner development that no money could buy; not only teachers who are geniuses but who are spiritual adepts and great Devas; not merely training that will give one success for a lifetime but development that will insure wisdom, power and perfect happiness for eternity! The graduates of *this* school will also be graduates of the solar system!

It is perhaps the stupendousness of this thing that gives a feeling of unreality. That an ordinary human being could by any possibility, including all the help that Masters and Devas might graciously give, be evolved to such exalted heights in a few centuries is a bewildering declaration. But a thoughtful examination of the matter will show that it is far simpler than at first glance it appears to be. Progress in occult development can be far more rapid than is generally thought when we put into it the same enthusiasm and energy that characterizes the man who sets out determinedly to attain wealth or fame. The world has no higher authority on practical occultism than the late C. W. Leadbeater. After discussing consciousness at the Buddhic level he says: "It is not so utterly impossible as many students think to attain to that higher sight. A reasonable number of people have succeeded in this incarnation, here and now, in gaining it. It is certainly within reach of those who will try hard enough, if they are willing to follow the rules—" etc.¹ If he were speaking of astral or mental plane consciousness the statement would be impressive. To assert that simply by working hard enough a student can attain Buddhic consciousness in this incarnation is positively thrilling. Elsewhere (chapter and page escape memory but the fact is clearly recalled) he describes the work of a young student whose development he was directing and speaks of the *student's* success in raising his consciousness to the higher mental in a very short time.

¹ *Talks on the Path of Occultism*, p. 704.

There is something more, however, than the magnitude of the undertaking that holds many back from enthusiastically accepting this occult opportunity of many centuries, and it is the illusion of *time*. A thing that is seven hundred years in the future seems to them vague and unreal. Their impression about it is something like that of a boy of seven summers thinking of the time when he will be a man. It seems to him to be so far in the future that it is not quite real. When, as an adult, he looks back upon it he sees that it was really a very short time. So it will be with us when we look backward over the coming seven centuries. As a matter of fact it will be a very short time even when looking forward from this moment if we consider it rightly.

Those of us who will take part in the founding of the Sixth Root Race—and they will certainly include many of the present membership of The Theosophical Society—will arrive by either of two methods. Some will follow the normal course of passing on through the astral realm into the mental, or heaven, world at the end of this incarnation. If they belong to the intensive type they will just about have time to be back in incarnation at the inception of the new race. If they belong to the other group they will join it a few centuries later but still be in time to be among the pioneers.

Those of us who are eager to push on rapidly will, at the end of this life, volunteer for immediate reincarnation. If we are found to be qualified for that strenuous course we shall be back in a few years, and at the end of that incarnation we shall again request speedy return, continue that method during the entire seven centuries, and thus arrive with the Masters at the very beginning of the great colony.

For both of these groups the time will, in reality, have been very short. For those who go on into the heaven world the present incarnation is the last one before joining the Community. It means for them only the remainder of this life, a brief period in the astral world, and then some centuries in the heaven world in a blissful existence that will seem to be almost no time at all. So that group is very, very near now, as consciousness measures it, to their

entrance to the Colony. They have, indeed, no time to lose. The other group will spend the next seven hundred years in successive incarnations of hard work so the time will pass very rapidly for them also. From either viewpoint the founding of the Sixth Root Race is just a short step in the future and we can do nothing more profitable than give thought to it and learn all we can about it.

A CALL FOR VOLUNTEERS

One of the arresting facts about the founding of the new race, and the building and occupation of its cradle city in Lower California, is that all this information was made public by the Masters for the encouragement of those who are to be drawn to that centre. Speaking of the city to be built Bishop Leadbeater says :

“This particular centre . . . will exist for the special purpose of the foundation of the new Root Race, and therefore will be unique ; and only those who have by careful previous self-training fitted themselves to share in its peculiar work can bear a part in it. It is precisely in order that the nature of that work, and the character of the education necessary for it may be clearly known, that we are permitted to lay before our members this sketch of that future life. That self-training involves supreme self-sacrifice and rigorous self-effacement, as will be made abundantly clear as our story progresses ; and it involves complete confidence in the wisdom of the Masters.”¹

This putting before members of The Theosophical Society full information of the plan of the Spiritual Hierarchy relating to the founding of the Sixth Root Race is obviously a call for volunteers to take part in it and, like the call of a military commander for volunteers when a hazardous raid into the enemy's lines is to be made, we are left in no uncertainty about the nature of the enterprise. Of course we are not, like the soldier, offering to die for a cause but those of us who respond to the call of the Masters are volunteering for the far more difficult undertaking of *living* for the cause and that not merely for one incarnation but for many

with no rest period in the heaven world between them. To undertake that without full comprehension of all that it implies would be akin to the temerity of a soldier who goes to war with the impression that it will be merely an interesting diversion from civil life.

The essential point is that the Masters are saying in plain language that they need helpers and that they look to their Theosophical Society to furnish them. Says Bishop Leadbeater :

“The plan is this. From The Theosophical Society as it is now, and as it will be in the centuries to come, the Manu and the High Priest of the coming Race—our Mars and Mercury—select such people as are thoroughly in earnest and devoted to Their service, and offer to them the opportunity of becoming Their assistants in this great work. It is not to be denied that the work will be arduous, and that it will require the utmost sacrifice on the part of those who are privileged to share in it.”²

CAN WE DO IT ?

Thinking about it now in the rosy light of the prospective personal contact with the Masters and other great Personages, of living in a city that is a physical paradise, with the friends of past incarnations about us, one may easily think : “Of course I would volunteer to come back immediately and take the successive incarnations during the seven centuries.” But that may not be so easy as imagination paints it. Great as a Master is He cannot decide for His pupil a matter so vitally important. It must be put up to a higher spiritual authority. Bishop Leadbeater does not tell us who but it seems reasonable that it may be the Mahachohan. If it is finally decided that for the aspirant to enter upon such a strenuous life would not, in the long run, be less beneficial to him than the normal course of evolution then permission is given. But there still remains a supreme test. He must be taken in full consciousness into the indescribable bliss of the heaven world so that he may fully understand the sacrifice that he is proposing to make by renouncing it and returning to physical existence. If we think of those we love most, of

¹ *Man: Whence, How and Whither*, American ed., p. 323.

² *Ibid.*, p. 330.

This Power of Divine Woman, then, is a fact in Nature, and has found a natural outlet for itself in every great religion—and even science.

Fine strong manhood shows tenderness; every great and tender woman shows strength. On every side there is this interplay of duality in our nature—these two great divine forces at work.

Turning to the *Method*, Invocation of Her Influence:

It is certainly part of the religious mystical experience of many people that the simple desire for Her to be near in trouble has brought Her close to them. She has flooded them with Her compassion and power. For every girl, for every woman, to feel that there is a radiant and protective Being, of her own nature to whom she can turn in distress—is a great blessing.

The *Method*, then, is contemplation of the Divine Woman as Fact and Ideal. Immerse yourself in the very essence of Her Being, become so much one with Her that everything we do, or say, or feel, is a reflection of Her Beauty, Her Compassion and Her Power—Her three great attributes.

We are truly spiritual when we go to everything and every one with understanding and love—and that is enough to bring Her close to us.

The ideal influence of Womanhood inspires the responsive and sensitive man in his artistic creations, and even his creative ideas.

The *Obstacle* exists wherever there is vulgarity, lack of ideals, and selfishness. I need not enlarge upon these.

* * *

We now come to the *Ideal*:

How can we idealize the World Mother so as to make her a warm and living influence in our lives?

We assure ourselves that we have that which answers to the Christ ideal. Why, then, should there not be a parallel ideal of "Our Lady"? Both these glorious forces are playing upon us as souls. Our task, then, is to look into the soul for the ideal of Divine Womanhood. What do we find?

Just as the Christ loves through His disciple, so "Our Lady" loves through all true motherhood. With right insight motherhood is seen as a very wonderful thing. It has a transfiguring effect upon the whole nature, even among undeveloped people.

The feeling of Her is a strange blending of both the human and the angelic types of force. It has been described as "blue and rose and glorious with all the hues of her especial jewel, the opal."

With our finer imagination we should each of us construct our ideal of Her. We can then strive to contact Her life, which I have dimly described, for ourselves, and make Her a mystical reality in our consciousness.

Mr. Jinarājādāsa used some very significant words at the Theosophical Congress in London last August. "There is," he said, "a power in woman to be released, and until woman takes charge of that, she will not release certain powers in man."

Finally, let us recall the message of the Master K. H. in which He said: "On the elevation of Woman the world's redemption and salvation hinge."

Is it not high time we investigated this subject which we have hitherto by-passed? It was the same Master who said that this knowledge was to be discovered by *us*, and He added: "This Light has to come to mankind through the T.S."

What are we *doing* about it?

Woman fulfils Einstein's relativity of physics—because she is the Point of interest, the Line of modesty, the Plane of culture, the Square of purity, the Cube of mental ability, the Fourth Dimension of love; and I will go further and say, she is the Fifth Dimension of *tomorrow*. . . .

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- 9.00 a.m. Prayers of the Religions (*Hall*).

Sunday, 24th December

- 7.45 a.m. Bhārata Samāj Puja (*Temple*).
- 9.00 a.m. Prayers of the Religions (*Hall*).

Monday, 25th December

- 7.45 a.m. Bhārata Samāj Puja (*Temple*).
- 9.00 a.m. Prayers of the Religions (*Hall*).
- 9.30 a.m. Christmas Eucharist.
- 5.30 p.m. Unveiling of Piece of Statuary and Paintings.

Tuesday, 26th December

- 7.45 a.m. Bhārata Samāj Puja (*Temple*).
- 9.00 a.m. Prayers of the Religions (*Hall*).
- 5.30 p.m. Ritual of the Mystic Star.

Wednesday, 27th December

- 7.45 a.m. Bhārata Samāj Puja (*Temple*).
- 9.00 a.m. Prayers of the Religions (*Hall*).
- 10.45 a.m. OPENING OF THE INTERNATIONAL CONVENTION: The President's Address.
- 2.30 p.m. Indian Section (Old) Council (*Hall*).
- 5.30 p.m. FIRST CONVENTION LECTURE: Mr. C. Jinarājādāsa.
- 8.00 p.m. Art Programme.

Thursday, 28th December

- 7.45 a.m. Bhārata Samāj Puja (*Temple*).
- 9.00 a.m. Prayers of the Religions (*Hall*).

9.30 a.m. Indian Section Lecture: Mr. Rohit Mehta.

- 10.45 a.m. Youth Federation (*Hall*).
- 3.30 p.m. Indian Section Convention.
- 5.30 p.m. SECOND CONVENTION LECTURE: Shrimati Rukmini Devi.
- 8.00 p.m. Art Programme.

Friday, 29th December

- 7.45 a.m. Bhārata Samāj Puja (*Temple*).
- 9.00 a.m. Prayers of the Religions (*Hall*).
- 10.45 a.m. Questions and Answers (*Pandal*).
- 2.30 p.m. Bhārata Samāj Business Meeting.
- 3.30 p.m. Arts and Education Conference (*Pandal*).
- 5.30 p.m. THIRD CONVENTION LECTURE: Mr. N. Sri Ram.

Saturday, 30th December

- 7.45 a.m. Bhārata Samāj Puja (*Temple*).
- 9.00 a.m. Prayers of the Religions (*Hall*).
- 9.30 a.m. Round Table Ceremonial Meeting (*Hall*).
- 2.30 p.m. Indian Section (New) Council (*Hall*).
- 3.30 p.m. Indian Section Convention (*Pandal*).
- 5.30 p.m. FOURTH CONVENTION LECTURE: Mr. Jamshed Nusserwanji.
- 8.00 p.m. Art Programme.

Sunday, 31st December

- 7.45 a.m. Bhārata Samāj Puja (*Temple*).
- 9.00 a.m. Prayers of the Religions (*Hall*).
- 10.45 a.m. CLOSING OF THE INTERNATIONAL CONVENTION (*Pandal*).

Truth will crown us with Victory at the end.—ANNIE BESANT.

THE INNER GOVERNMENT OF THE WORLD

[Described by one who had never heard of its existence.]

IT was question time at the end of a lecture in a Theosophical Lodge. The room was crowded to capacity, some of the people were sitting on the stairs outside in the entrance hall. A young Air Force Officer was speaking. He was not asking questions but giving his opinion on the subject of the Inner Government of the World. True he had never heard of its existence, but he described it with such accuracy of detail as to make it all the more remarkable. He spoke almost as if inspired. He said that he always imagined God as being in a position somewhat similar to that of a King. The kings we know of rule their own lands but God rules the whole world, and he thought that it stood to reason that there must be chiefs of departments under Him and all sorts of important officials holding different degrees of rank and coming, as it were, between God and ordinary people like ourselves on earth.

He went on: "If we knew more about it we might find that, just as we all have our parts to play in our earthly scheme of government, so do we unconsciously play our parts in the Heavenly one. We know our earthly superiors, we can see them and speak to them.—*But I like to think that one day I shall meet my Spiritual Superiors, and that they will be just as pleased to meet me as I shall be to meet them.*"

Thus, but with still more detail, did the young officer describe the Occult Hierarchy, comparing it to the system of Government in the British Commonwealth of Nations. The King is the leader of all his people, but after him and at the head of the Government is the Prime Minister. Immediately below him are the Cabinet Ministers and they are the chiefs of various depart-

ments. When they retire from office and younger men take their places we are reminded of the importance of the Ministry of Education that is responsible for the education of all people. It would not be unnatural to find much the same arrangement in force in the Inner Government of the World. There will be the various departments there as here but when they are short of staff, it will be to the Ministry of Education—to borrow a purely earthly term—that they will look for new members.

So what of this Inner World Ministry of Education: Is it like a college, is there a Principal and under him a body of Masters who specialize in different branches of teaching?

Theosophy affirms that there is; and that this Principal is known as the World Teacher. Such a one was the Lord Gautama Buddha, who under many different names and at many different dates, visited the world again and again fanning the ever failing flame of religious thought. For it is not in the Divine Plan for the world that civilization should perish from ignorance, and it is in the field of religion where the light of Spiritual Truth is kept burning. Here people are prepared for more advanced knowledge and experience. The Lords of the Admiralty would not make a Naval Officer from a civilian, they choose one who is familiar with the methods of the Navy. Similarly the Masters of the Wisdom choose for specialized instruction those who have demonstrated by the manner in which they live their lives that they are qualified to receive this exclusive instruction which will entitle them to apply for a post in the Inner Government of the World.

MONICA MORRIS

A Theosophist feels much at home in all truths, because he immediately rushes to the centre of truth in every truth.

G. S. A.

THE SIXTH ROOT RACE

BY L. W. ROGERS

OCCULT progress depends primarily upon being aware of our opportunities and taking them when they come. A common and tragic error is to drift into a rut of routine duties, material and spiritual, and lose sight of the fact that we are living in a period of remarkable opportunity that comes rarely to humanity in its ages-long evolutionary journey. All Theosophists are aware that our literature contains many references to the fact that we are now in the transition period from one age to another, that enormous spiritual forces are being released, and that, if he is alert and grasps the opportunity, the aspirant may, as Bishop Leadbeater puts it, "swim with the tide" and make unprecedented progress. But there is danger of becoming so absorbed in the work of the moment, however worthy it may be, that the greatness of the opportunity referred to is not fully grasped and does not affect one's thought and life as it should.

A VIVID ILLUSTRATION

No doubt one reason for this is that it is difficult to grasp the utter reality of the spiritual life and to be moved to action by its accepted facts with the alacrity with which we react to the stimulus of similar affairs in material life. The point may be illustrated in this way: Suppose that some American millionaire, realizing that old age is upon him and having accumulated a fortune of a hundred million dollars, should decide to give his final years to a project so magnificent in its scope and benevolence that it would make his name famous throughout the earth. Assume that he has a reputation for wisdom that gives perfect confidence in his ability to accomplish whatever he undertakes. You receive a personal letter from this would-be philanthropist in which he explains that you are invited to participate in the plan as a beneficiary—the plan being to establish a world university in which to educate

and train a large number of men and women to become teachers of an exalted code of ethics, to go forth into all the nations of the earth spreading a philosophy of brotherhood, of compassionate helpfulness. He explains that with this special training goes an educational foundation and that you will be at liberty to select what you prefer from the University's unlimited courses. The scheme is to assemble the world's greatest teachers, its educational geniuses in art, in music, in all lines of human accomplishment. A university city will be built with residences for all the invited guests, who are to be literally guests through the years required for study, in the same sense that your friend becomes your guest for a few days. They are not to pay a penny for anything. On the contrary they will be paid a handsome salary for the time spent in study on the "earn as you learn" plan that is being tried with success in some countries for orphan boys who wish to learn a trade. The only condition on the part of the guests is that they make a pledge to freely pass on to others the wisdom they thus acquire.

If such an opportunity as that should come to the average human being how eagerly he would take it! If any sort of preliminary examination should be necessary how energetically he would work to qualify himself for it! He would be delighted to toil at the task day or night. He would go over and over again and again every point involved until he knew positively that he could pass a perfect examination. He would spare no pains to be absolutely certain that this unique bit of wonderfully good fortune should not escape him.

WHAT THE MASTERS OFFER TO EVERY MEMBER

Well, all that and very much more *is* being now offered to every member of The Theosophical Society by the Masters who brought the organization into existence. Of course the

reference is to the great Theosophical Community that is to be established some seven hundred years hence, in Lower California, in the founding of the Sixth Root Race as described in *Man : Whence, How and Whither*. In that case it will be not merely a practical education of the highest type but one with an inner development that no money could buy; not only teachers who are geniuses but who are spiritual adepts and great Devas; not merely training that will give one success for a lifetime but development that will insure wisdom, power and perfect happiness for eternity! The graduates of *this* school will also be graduates of the solar system!

It is perhaps the stupendousness of this thing that gives a feeling of unreality. That an ordinary human being could by any possibility, including all the help that Masters and Devas might graciously give, be evolved to such exalted heights in a few centuries is a bewildering declaration. But a thoughtful examination of the matter will show that it is far simpler than at first glance it appears to be. Progress in occult development can be far more rapid than is generally thought when we put into it the same enthusiasm and energy that characterizes the man who sets out determinedly to attain wealth or fame. The world has no higher authority on practical occultism than the late C. W. Leadbeater. After discussing consciousness at the Buddhic level he says: "It is not so utterly impossible as many students think to attain to that higher sight. A reasonable number of people have succeeded in this incarnation, here and now, in gaining it. It is certainly within reach of those who will try hard enough, if they are willing to follow the rules—" etc.¹ If he were speaking of astral or mental plane consciousness the statement would be impressive. To assert that simply by working hard enough a student can attain Buddhic consciousness in this incarnation is positively thrilling. Elsewhere (chapter and page escape memory but the fact is clearly recalled) he describes the work of a young student whose development he was directing and speaks of the *student's* success in raising his consciousness to the higher mental in a very short time.

¹ *Talks on the Path of Occultism*, p. 704.

There is something more, however, than the magnitude of the undertaking that holds many back from enthusiastically accepting this occult opportunity of many centuries, and it is the illusion of *time*. A thing that is seven hundred years in the future seems to them vague and unreal. Their impression about it is something like that of a boy of seven summers thinking of the time when he will be a man. It seems to him to be so far in the future that it is not quite real. When, as an adult, he looks back upon it he sees that it was really a very short time. So it will be with us when we look backward over the coming seven centuries. As a matter of fact it will be a very short time even when looking forward from this moment if we consider it rightly.

Those of us who will take part in the founding of the Sixth Root Race—and they will certainly include many of the present membership of The Theosophical Society—will arrive by either of two methods. Some will follow the normal course of passing on through the astral realm into the mental, or heaven, world at the end of this incarnation. If they belong to the intensive type they will just about have time to be back in incarnation at the inception of the new race. If they belong to the other group they will join it a few centuries later but still be in time to be among the pioneers.

Those of us who are eager to push on rapidly will, at the end of this life, volunteer for immediate reincarnation. If we are found to be qualified for that strenuous course we shall be back in a few years, and at the end of that incarnation we shall again request speedy return, continue that method during the entire seven centuries, and thus arrive with the Masters at the very beginning of the great colony.

For both of these groups the time will, in reality, have been very short. For those who go on into the heaven world the present incarnation is the last one before joining the Community. It means for them only the remainder of this life, a brief period in the astral world, and then some centuries in the heaven world in a blissful existence that will seem to be almost no time at all. So that group is very, very near now, as consciousness measures it, to their

entrance to the Colony. They have, indeed, no time to lose. The other group will spend the next seven hundred years in successive incarnations of hard work so the time will pass very rapidly for them also. From either viewpoint the founding of the Sixth Root Race is just a short step in the future and we can do nothing more profitable than give thought to it and learn all we can about it.

A CALL FOR VOLUNTEERS

One of the arresting facts about the founding of the new race, and the building and occupation of its cradle city in Lower California, is that all this information was made public by the Masters for the encouragement of those who are to be drawn to that centre. Speaking of the city to be built Bishop Leadbeater says :

“This particular centre . . . will exist for the special purpose of the foundation of the new Root Race, and therefore will be unique ; and only those who have by careful previous self-training fitted themselves to share in its peculiar work can bear a part in it. It is precisely in order that the nature of that work, and the character of the education necessary for it may be clearly known, that we are permitted to lay before our members this sketch of that future life. That self-training involves supreme self-sacrifice and rigorous self-effacement, as will be made abundantly clear as our story progresses ; and it involves complete confidence in the wisdom of the Masters.”¹

This putting before members of The Theosophical Society full information of the plan of the Spiritual Hierarchy relating to the founding of the Sixth Root Race is obviously a call for volunteers to take part in it and, like the call of a military commander for volunteers when a hazardous raid into the enemy's lines is to be made, we are left in no uncertainty about the nature of the enterprise. Of course we are not, like the soldier, offering to die for a cause but those of us who respond to the call of the Masters are volunteering for the far more difficult undertaking of *living* for the cause and that not merely for one incarnation but for many

with no rest period in the heaven world between them. To undertake that without full comprehension of all that it implies would be akin to the temerity of a soldier who goes to war with the impression that it will be merely an interesting diversion from civil life.

The essential point is that the Masters are saying in plain language that they need helpers and that they look to their Theosophical Society to furnish them. Says Bishop Leadbeater :

“The plan is this. From The Theosophical Society as it is now, and as it will be in the centuries to come, the Manu and the High Priest of the coming Race—our Mars and Mercury—select such people as are thoroughly in earnest and devoted to Their service, and offer to them the opportunity of becoming Their assistants in this great work. It is not to be denied that the work will be arduous, and that it will require the utmost sacrifice on the part of those who are privileged to share in it.”²

CAN WE DO IT ?

Thinking about it now in the rosy light of the prospective personal contact with the Masters and other great Personages, of living in a city that is a physical paradise, with the friends of past incarnations about us, one may easily think :” Of course I would volunteer to come back immediately and take the successive incarnations during the seven centuries.” But that may not be so easy as imagination paints it. Great as a Master is He cannot decide for His pupil a matter so vitally important. It must be put up to a higher spiritual authority. Bishop Leadbeater does not tell us who but it seems reasonable that it may be the Mahachohan. If it is finally decided that for the aspirant to enter upon such a strenuous life would not, in the long run, be less beneficial to him than the normal course of evolution then permission is given. But there still remains a supreme test. He must be taken in full consciousness into the indescribable bliss of the heaven world so that he may fully understand the sacrifice that he is proposing to make by renouncing it and returning to physical existence. If we think of those we love most, of

¹ *Man : Whence, How and Whither*, American ed., p. 323.

² *Ibid.*, p. 330.

the intense joy of being with them again in that glorious life, of what it would mean to have the curtain of oblivion drawn between us again after that rapturous reunion—if after that thrilling experience we are able and willing to renounce a thousand years of such bliss and come back to the dreary and lonesome physical life with all its hardships, uncertainties and disappointments—if we are strong enough for *that* we can return.

At first thought it seems that only one who is already a superman could successfully pass such a test. But of course that is not so. As we advance in evolution greater strength comes with greater need. One who intensely desires to serve the Masters in the building of the new race will find when the time comes that he has the necessary strength and balance.

WE CAN

Modesty is an admirable characteristic but it should not lead to the mistake of underestimating the possibilities of rapid progress. A person may feel that he has not as yet gone very far in occultism and that, with perhaps not many years of this incarnation left, it is useless to hope for the inestimable privilege of living in the great Community and in the presence of the Masters. He thinks: "What is the use when I am just getting started in the Theosophical life." But he is mistaken about that. He is *not* now a beginner unless his interest is merely nominal. All who are deeply interested, who are eager to take their opportunities, have made the beginning in previous incarnations. On page 496, *Talks on the Path of Occultism*, C. W. Leadbeater says:

"Every one who feels enthusiasm on hearing about the Path is sure to have worked for it in a former birth, perhaps in many previous lives. It is encouraging to know this, for then one may expect to recover quickly the attainments of former lives. . . ."

The absence of any special sensitiveness is not the slightest evidence of being new to Theosophical experience. A person who is clairvoyant may be no further along, or even not so far along in evolution, as some other who, at the moment, shows no sign of inner develop-

ment. One may have been under the observation of a Master for several incarnations and not have the slightest suspicion of the fact. That was so with Dr. Besant. She says (page 145, *Talks on the Path of Occultism*):

"I came into touch with the Master in this life when I did not know of His existence, and so was obviously not thinking of reaching Him. It is true that I had been His disciple for many lives, but it was not that which caused Him to reveal Himself to me. . . ."

So oblivious was she of her nearness to the Master and of the great role she was so soon to play in the Theosophical drama that only a few months prior to the memorable day when the Master made His presence known she was delivering materialistic lectures.

To assume that because we have done nothing spectacular in Theosophical work and show no evidence of inner development we are therefore just beginning our career in occultism is a sad mistake. If we are deeply interested the assumption should be that we almost certainly have a considerable record behind us; and that, even if it were not so, if we make Theosophy the dominant thing in life for the remainder of this incarnation we may still win the privilege of serving under the Masters on the physical plane in the pioneer work of the Sixth Root Race.

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REINCARNATION

BY F. H. ALDHOUSE

See how each Winter die the flowers:
They vanish with the sunny hours,
And dead leaves strow the lane.

With each new Spring the great event
Is Beauty's re-embodiment:
The blossoms bloom again.

In every hedgerow, on each tree,
Life is reborn: the mystery
Of mysteries is there.

Out of the shadow to the Light,
We who are pilgrims of the night
Mount life-death's winding stair.

THE MYSTICISM OF DIVINE WOMANHOOD

BY EDITH DOROTHEA NETLAND

WHEN C. Jinarājadāsa declares that Mysticism is "a difficult and vague problem," we may be excused if we find it *really is so*.

But when he bids us study the deeply esoteric topic of the Feminine Aspect of God, we may well feel our limitations.

However, it is a challenge to us earnest students; so I will make an effort.

I propose treating the topic as though it was a continuation—an added seventh chapter—to his valuable book, *The Nature of Mysticism*, which you have read.

In that book he adopted a pattern of four principal elements in each *type* of Mysticism. They are: 1. Theme, 2. Method, 3. Obstacle, 4. Ideal.

Now I will take this added type and call it *The Mysticism of Divine Womanhood*. So, we have:

Theme: The Feminine Aspect of God.

Method: Invocation of her influence and dedication to the Spirit of Womanhood.

Obstacle: Regarding woman as something less than man.

Ideal: The World Mother.

As I studied this wonderful subject, I began to realize its vastness and depth, the whole field of manifestation in fact.

This "Motherhood of God" has a cosmic aspect; it is part of the very essence of Nature herself (note that we speak of Nature as feminine); it is embodied in a glorious Angelic Being called the World Mother, Queen of the Angels, and by that mysterious and touching name, "Our Lady," it is reflected in every refining influence in our world; it is the fundamental quality of every living woman—particularly of every mother.

It is vital that we realize woman *in principle* and not merely as a physical being.

In considering the *Theme*, The Feminine Aspect of God:

We get to the beginning of things—Stanza 6 in *The Secret Doctrine*. The Commentary there says that "The Mother of Mercy and Knowledge" is "Mother, Wife and Daughter" of the Logos. These three are the opposite numbers of "Father, Son and Holy Spirit." So here we have the noted Theosophical "pairs of opposites" at the start of this universe and, of course, necessary for manifestation.

It is probable that Mr. Jinarājadāsa took this triple title, "Mother, Wife and Daughter," from this part of *The Secret Doctrine*. [He did not.]

We are all aware that the Trinity in Christianity is "Father, Son and Holy Spirit," and that the only feminine aspect is the Virgin Mary, the Intercessor between the Christ and humanity. Yet it is clear that in other great religions God is seen, not only as Divine Man, but Divine Woman—and always together.

Take the great Hindu Trinity of Brahmā the Creator, Vishnu the Preserver, and Shiva the Destroyer. Each of these, in order to do His work in the universe, has an expression of Himself emerging, called His Shakti, or Power. This Power is always Woman.

Thus, Brahmā has for His Divine Consort the Goddess Sarasvati, the Goddess of Learning; Vishnu's Consort is Lakshmi, the Goddess of Beauty; Shiva's Power is Parvati. Worship is given to both male and female aspects.

Again, the great Shri Krishna, the Teacher of that inspiring Gospel, the *Gītā*, is ever considered with His consort Rādhā. Sometimes He is called Rādhā-Krishna, putting His Consort before Him.

So, equal rights for Woman began *very, very* long ago!

The same quality of manifestation appears in Buddhism. This religion says nothing of God, and yet the remarkable feminine aspect appears as Kwan-yin, the Goddess of Mercy and Knowledge, in China and Tibet.

This Power of Divine Woman, then, is a fact in Nature, and has found a natural outlet for itself in every great religion—and even science.

Fine strong manhood shows tenderness; every great and tender woman shows strength. On every side there is this interplay of duality in our nature—these two great divine forces at work.

Turning to the *Method*, Invocation of Her Influence :

It is certainly part of the religious mystical experience of many people that the simple desire for Her to be near in trouble has brought Her close to them. She has flooded them with Her compassion and power. For every girl, for every woman, to feel that there is a radiant and protective Being, of her own nature to whom she can turn in distress—is a great blessing.

The *Method*, then, is contemplation of the Divine Woman as Fact and Ideal. Immerse yourself in the very essence of Her Being, become so much one with Her that everything we do, or say, or feel, is a reflection of Her Beauty, Her Compassion and Her Power—Her three great attributes.

We are truly spiritual when we go to everything and every one with understanding and love—and that is enough to bring Her close to us.

The ideal influence of Womanhood inspires the responsive and sensitive man in his artistic creations, and even his creative ideas.

The *Obstacle* exists wherever there is vulgarity, lack of ideals, and selfishness. I need not enlarge upon these.

* * *

We now come to the *Ideal* :

How can we idealize the World Mother so as to make her a warm and living influence in our lives ?

We assure ourselves that we have that which answers to the Christ ideal. Why, then, should there not be a parallel ideal of "Our Lady" ? Both these glorious forces are playing upon us as souls. Our task, then, is to look into the soul for the ideal of Divine Womanhood. What do we find ?

Just as the Christ loves through His disciple, so "Our Lady" loves through all true motherhood. With right insight motherhood is seen as a very wonderful thing. It has a transfiguring effect upon the whole nature, even among undeveloped people.

The feeling of Her is a strange blending of both the human and the angelic types of force. It has been described as "blue and rose and glorious with all the hues of her especial jewel, the opal."

With our finer imagination we should each of us construct our ideal of Her. We can then strive to contact Her life, which I have dimly described, for ourselves, and make Her a mystical reality in our consciousness.

Mr. Jinarājadāsa used some very significant words at the Theosophical Congress in London last August. "There is," he said, "a power in woman to be released, and until woman takes charge of that, she will not release certain powers in man."

Finally, let us recall the message of the Master K. H. in which He said: "On the elevation of Woman the world's redemption and salvation hinge."

Is it not high time we investigated this subject which we have hitherto by-passed ? It was the same Master who said that this knowledge was to be discovered by *us*, and He added: "This Light has to come to mankind through the T.S."

What are we *doing* about it ?

Woman fulfils Einstein's relativity of physics—because she is the Point of interest, the Line of modesty, the Plane of culture, the Square of purity, the Cube of mental ability, the Fourth Dimension of love: and I will go further and say, she is the Fifth Dimension of *tomorrow*. . . .

THE YOGA OF MOTHERHOOD

BY CLARA M. CODD

LONG years ago, when I was a fighting Suffragette, I knew something very well. I fought in the ranks of the Women's Social and Political Union because since childhood I had glowed fiercely at the wrongs of the poor and of women. And so, when Miss Annie Kenney came to the West of England where I lived and worked, I was ripe to become her devoted follower. The local committee asked me to help steward at a big meeting in the Town Hall for Miss Pankhurst and Miss Kenney. Miss Kenney was the one who appealed to my heart, and after the meeting I ran up to her and asked her if she could not make use of me. She laughed, but took my address, and a little time afterwards sent for me to join her staff, and thus I became her first lieutenant, and amongst other adventures spent a month in Holloway prison.

But one thing struck me very much. Very often we were sent to lead debates with the Anti-Suffragettes. The "Antis" generally had spacious homes, and were lovely well-dressed ladies of a graceful habit of life. Coming, as I did, from the hot and weary ranks of a fighting army, where, just because we were "suffragettes," women of all stations made us their confidantes, and so we had perforce to listen to many a tragic tale of sex-oppression and vile wrong, we tended to become "hard-boiled." Many of us lost our womanly look. Our faces grew hard and fierce. I remember one girl saying to me: "I am learning to hate men." Thus the contrast when we entered the stately homes of the "Antis" was very marked, and I, personally, felt a great relief. My principles were all on the side of the Suffragettes, but my heart was with the others. I wondered long over this and at last I began to see the cause clearly. So one day I said to Miss Kenney: "Annie, what this world needs is real mothers." She laughed at me for being sentimental, but

the conviction grew, and today, so many long years afterwards, it is as strong as ever. Nothing, nothing in the world can compensate for the loss of true motherhood. It is truly the centre and pivot of all that is lovely, true and gracious in life.

Then a little time later I was in India, and there one of my very dear friends was a high-caste Brahmin, who would tell me many an Indian story and divine legend. One day he told me about the ancient lawgiver, Manu, and how He had ordained a four hours' meditation for all Brahmins, beginning about two in the morning. When the people asked Him what He would ordain for women, His answer was very remarkable. "Motherhood," He replied, "is the Yoga of women."

How often have I thought over that, and seen its truth. Our famous C. W. L. once said that when an Ego had a life as a woman he was generally found to have a longer heaven-life too. Don't we all see why? Think of the tremendous unselfishness, tenderness, patience, denial of self, even of all thought of self, which must characterize a true mother. No wonder she has a long heaven-life to follow. And what a lovely, living, natural and true "Yoga" that life gives her opportunity for. No wonder the Prophet Muhammad wrote: "Heaven lieth at the feet of mothers."

Now, personally, I am an unmarried woman, but in spite of that it is my firm conviction that in the vast majority of cases it is far better to enter the married state, even if one marries the "wrong person." During a life-time as a Theosophical lecturer, following upon experience as a Suffragette, I have been the confidante of so many a tale of woe, especially on the subject of sex-relationships, even from many men. And it is my settled conviction that in nine cases out of ten it was in the hands of the woman to make a

happy life and a happy relationship, but alas! she so often did not know that, and was brought up completely ignorant of her true power, and too often with utterly unreal and fanciful ideas of what that relationship meant. Women *could*, not only rule the world, but re-fashion it nearer to our heart's desire, if they but realized their true nature and function. I am utterly against the system of education which makes a woman a mild copy of a man. On every hand I can see her true nature, which could be the blessing and the safeguard of the world, being twisted, dwarfed, disregarded, and the thwarted girl being left the prey of a silly egotism, which, because it shows in the diviner sex, can work infinitely more harm than in the simpler, more direct side of the world.

Woman is not meant to fight in the hurly burly of the world, nor to compete in the labour markets, nor to become nothing but a brain-box. I cannot enter most girls' schools without a shrinking of the heart. The product of the modern High School gives me a heart-ache. The French are wiser there than we are. When my little sisters attended the *École Sécondaire* in Geneva, the teachers were all, with one exception, married women. The French authorities held that mothers are better for children than unmarried women, and I agree with them. The unfortunate Englishman too often knows nothing of the influence of his mother. Taken away and herded with other boys at the age of eight, he often, as Max O'Reill said, grows up to manhood with a curiously undeveloped nature. That famous coach said that thousands of young men had passed through his hands at Oxford and that most of them were emotionally starved, and so had to suffer in after life from a stunted imagination, the fruit of a starved heart.

I noticed such a lovely type of womanhood in India, sometimes women who could not read or write, but knew by heart the glorious stanzas of their ancient and wonderful literature. Once a Governor's wife said to me, when she had been hostess at a Government House garden party, where the wives of many an Indian official had been invited: "My dear, these exquisite creatures make me feel like a cart-horse." Never in all the world have I seen

such exquisite grace and beauty as I have seen in the high-caste Indian woman. The peace and grace of her movements, the simple wisdom of her outlook, the loving heart of her for all creatures, I wish we had more of her counterparts in the West. My friend, the Brahmin, took me home to his mother's house, the dear old lady whom I shall never forget, though she knew not a word of my language. When I went away with him, he said to me, with tears in his eyes: "I am a man of forty. I am renowned as a Vakil with the fiercest tongue in the law courts. Yet not one day have I ever left my home without bowing down to my blessed mother's feet." India has mother-worship, not woman- or wife-worship, and so I love India and all she stands for.

I would like to see our western girls growing like that. Not that I would not see them utterly free and at liberty if they so willed to do whatever work in life they wished to. But if they had the right and ancient ideals, if only they knew where their true happiness lay, they would in most cases choose that which alone they can do, and become the salvation of this sad and wartorn world. No man can do it. His power, compared with that of woman, is that of a child. And in their manly hearts they know it, and long, unconsciously, for the ideal, wise and gracious woman to worship, to give their hearts to, to come to as to a haven of peace and love and understanding. For her husband is very often but her eldest child. And the making of a "home" does not consist in rich furniture or appointments, but in the brooding spirit of love and patience and forgiveness which forms a veritable psychic shrine of safety. But the one who creates a lovely home is the one who has forgotten herself, whose whole life is a self-abnegation beautifully laid at the feet of others. But how much more lovely, because it is the service of living, growing souls, than all the successes, social or political, in the outer world.

Here is the true Yoga of woman. I cannot imagine a better, more beautiful way of finding God and becoming one with Him. India knows that one aspect of God is the Divine Woman. And so her great Trimurti have each Their wife,

or shakti, without whom he is utterly powerless. He is the static power, she is the dynamic. Thus Brahma, the Creator, has as consort the lovely Sarasvati, the Hindu Minerva, who is always depicted with the Vina, because she is the Goddess of speech and song whilst her husband is the God of creative thought. And Vishnu has the Hindu Venus, Lakshmi, the Goddess of beauty and joy, whilst he is the God of love. And the great Shiva has the lovely Parvati, the "daughter of the Himalayas," the Hindu "Our Lady."

In ancient days, so Ruskin tells us, the words Lord and Lady had a true meaning. Lord meant "maintainer of the Laws," and Lady meant "the giver of bread." One is Power and the other is Mercy. I would rather be the Mercy aspect of God than the Power aspect, and so would every real woman.

Motherhood must come back to the world in all its ancient, beautiful, dignified, spiritual meaning. The poor little human mother enters upon that state with practically no teaching, no ideals. Is it any wonder that so many little children suffer? No animal is left so unnaturally bereft. I have often watched the sweet busy-ness of the animal mother and their complete absorption in unselfish labour for their young. I remember a poor little stray dog in Australia who was found one morning dead after a bitter night. She had scraped a hole in the ground and put her puppies there whilst she herself covered them with her starved and frozen body. The puppies were alive but the mother had died. The human mother can do no less. Doctors have found that the percentage of mortality in orphanages is much higher than amongst more happily placed children. Because the human young need a nest, not a physical

nest, but the warm psychic nest of a mother's love and care. To be a good mother is a lifetime work and a very hard one. Too often must one's mind be dulled by continual contact with very immature ones. Too often must we grow weary of the unconscious selfishness of all small children. But what reward may be hers when her sons grow to manhood. Her heart is full, ripe, still growing. For she has helped God fashion an immortal soul. I do not know who wrote the following lines:

A partnership with God is Motherhood,
 What strength, what purity, what self-control,
 What love, what wisdom, should belong to her,
 Who helps God fashion an immortal soul.

And to grow old as a woman and a mother, how lovely! A wisdom shines from such a face, the wisdom of the heart. Not only her own children seek comfort there, but all the lonely, the bewildered, the lost. "Mater Consolatrix" is, to my mind, the loveliest title of Our Lady. And so an Irish poet put it into very beautiful words:

As a white candle,
 In a holy place,
 So is the purity
 Of an aged face.

As the spent radiance
 Of a winter sun,
 So is a woman
 With her travail done.

Yes, the Yoga of Motherhood is a very wonderful form of Yoga. We can say to every real mother, as the Angel said to the Mother of our Lord: "Hail! Mary, full of grace, the Lord is with thee. Blessed art thou amongst women, and blessed is the fruit of thy womb."

The tree of their life shall not slowly rust to dull hues, but flush to a swift splendour in the woods of autumn, until at last it is absorbed into one clear flame, as though it should not die but glow into annihilation. While the mind performs its office and the wedlock of body and soul holds undissolved, there shall yet be scope for dreams not unimpassioned, and the soul shall yet be quickened with the unquenchable fire. So long as the eye has light, the heart shall yet be enamoured of arduous hopes, as in the blazing days of manhood. And in the distance there shall be surer glimpses of that which youth but half perceived; the things which were invisible but not vain shall seem now to pause for them, the flash shall linger; a steadfast sight shall perceive the vision.

—COMPTON LEITH, "Sirenica"

STRAWS IN THE WIND: BASIC ENGLISH

BY KATE SMITH

In the London *Times* of 24 September 1943 appeared the following letter¹ entitled "Basic English":

"TO THE EDITOR OF THE TIMES

"Sir: Basic English has an interesting fore-runner. In 1588 'Writing by Character, Invented by Timothe Bright, Doctor of Phisike,' was published as a selected vocabulary of English founded on an analysis of meaning which the author called 'character' words, and a further dictionary giving the translation into 'character' of other words.

"Timothe Bright thus initiated that which is the fundamental and brilliant feature of Basic English—analysis of the field of meaning as the determinant in vocabulary selection. Moreover, he went a stage further in that he allocated a new and arbitrary sign to each 'character' word, claiming that his system '... excelled the writing by letters, and alphabet, in that, nations of strange languages, may hereby communicate their meaning together in writing, though of sundrie tongues. . .' He thus created not only the foundation for a simplification of English as an international language, but also the means of exchanging meaning between those of divers tongues without the need of any common language. He appreciated the implications of what he was doing, for he states: 'It is reported of the people of China, that they have no other kinds, and so traffike together many provinces of that kingdom, ignorant one of an others speech. . . .' Even in 1943, still more in 1588, this is a fresh and penetrating analysis.

"The real issue which Mr. Churchill is raising is that unless intelligent steps are immediately taken to guide the teaching and use of our language by natives of other countries, the English language will almost certainly follow the sad fate of Chinese, and become intelligible

only in writing beyond the confines of its local spoken currency."

"Yours faithfully,
I. J. PITMAN"

"39 Parker Street, W. C. 2"

Students will remember Mme. Blavatsky's commendation of such a system on page 9 of her preface to *The Voice of the Silence*:

"The easiest way, however, is that which allows the reader to use no special, or *any* language he likes, as the signs and symbols were, like the Arabian numerals or figures, common and international property among initiated mystics and their followers. The same peculiarity is characteristic of one of the Chinese modes of writing, which can be read with equal facility by anyone acquainted with the character: for instance, a Japanese can read it in his own language as readily as a Chinaman in his."

And on page 457 of *Main: Whence, How and Whither*, Bishop Leadbeater says:

"This curious altered form of English, written in a kind of shorthand with many grammalogues, has been accepted as a universal commercial and literary language. Ordinarily educated people in every country know it in addition to their own, and indeed it is obvious that among the upper and commercial classes it is rapidly superseding the tongues of the different countries. Naturally the common people in every country still speak their old tongue, but even they recognize that the first step towards getting on in the world is to learn the universal language. The great majority of books, for example, are printed only in that, unless they are intended especially to appeal to the uneducated. In this way it is now possible for a book to have a much wider circulation than it could ever have had before. There are still university professors and learned men who know all the old languages, but they are a small minority, and all the specially good books have long ago been translated into this universal tongue."

¹ Quoted by the kind permission of Mr. I. J. Pitman.

THEOSOPHY TO MANKIND

III. THEOSOPHICAL LECTURES

BY GEOFFREY HODSON

THE efficacy of the publicly spoken word as an instrument for sowing the seeds of Theosophy may be considered under the two main headings of the Lecturer and the Lecture.

THE LECTURER

As the following descriptions show, the ideal lecturer must be an Adept! The human lecturer, however, is an individual who accepts the task of discovering, assimilating, arranging and spreading knowledge by means of the spoken word. The essentials of success, as ideals to which to aspire and work, might perhaps be described as at least seven in number. They are:

(a) *Sound knowledge.* Effective grasp both of basic Theosophy and of current world-thought is essential to success as a lecturer. Theosophical knowledge, be it remembered, is both experiential and intellectual, is both intuitively perceived and mentally received. To be convincing as a speaker, both processes must be employed. "There are few voices but many echoes." More students, deep students, intuitive students, determined students who will master the doctrines to the end of effective, accurate, impersonal exposition—this, I conceive, is the great need of The Theosophical Society at this important period in its history.

(b) *Well ordered and precise arrangement of knowledge.* Efficient mental filing and a logical, scientific habit of thought are essential to full success. Comprehensive charts are valuable as files of reference, as mnemonics and as aids to exposition. Students, and especially would-be lecturers, are advised to construct their own Theosophical charts and to add to them as knowledge increases.

(c) *A trained yet flexible mind, a trained yet natural speech, and a trained yet simple manner.* These three important acquirements

need to be effectively co-ordinated into a single trained instrument of exposition.

(d) *Whole-hearted, intuitive conviction* that Theosophy is the panacea for all human ills and a burning aspiration, amounting to a controlled passion, universally to apply this remedy. The true teacher is a dedicated, surrendered individual standing to attention in his or her place in the ranks of those who by proffered wisdom would save the world.

(e) *Good health, good appearance, friendliness of manner.* Good health suggests the successful application to life of sound principles. Good appearance is attractive, and the milk of human kindness often renders acceptable the stern decrees and demands of truth.

(f) *Complete humility, impersonality and dispassion* save for the Cause. The Achilles' heel of self-centredness must be dipped by Thetis (the Ego) in the Styx (of selflessness) with the rest of the body (personality). Freedom from the curse of egoism and the vice of pride is essential to the attainment of spiritual and therefore of lecturing heights. "That power which the disciple covets shall make him appear as nothing in the eyes of men."

(g) *Karmic freedom.* The absence of this is perhaps the most general external barrier to Theosophical lecturership. The utmost use of existent freedom, however small the amount, will generally lead both to greater freedom and greater opportunity. Theosophy is a liberator of lives. Its practice and its promulgation transmute adversity into advancement, feebleness into faculty, and frustration into freedom and fulfilment.

* * *

Such, it has seemed to me, are the seven essentials to success as a Theosophical lecturer. Such in part is the ideal which, although almost

unattainable, is nevertheless valuable as a guide and goal.

The importance of the establishment of Theosophical training centres or of a system of training for leaders and lecturers is, I think, established, far off though the physical realization still may be.

THE LECTURE

We now pass from the lecturer to the lecture as a means of spreading Theosophy. The successful Theosophical lecture would seem to be subject to at least ten necessities which I will state without comment.

A lecture should be clearly audible in the back seats: informative and stimulating: irreproachably logical: accurate: sane: convincing: founded upon a scientific basis: philosophic in its tenor: culminating in a lofty spiritual message, and last, and also first, a vehicle for power.

As far as externals are concerned, Theosophical lectures should be delivered in a hall of harmonious appointments, good acoustics and *comfortable chairs*. The meetings should be presided over by an effective, brief and impersonal chairman, supported by efficient stewards, bookstall and library attendants. Satisfying answers to written questions enhance the value of an exposition of Theosophy.

Advertisements for the lecture are almost as important as the lecture itself. Individual recruitment of audience by the Lodge members, always carried out with extreme tact, is perhaps the most valuable method of ensuring an interested audience. Those recruited may sometimes be personally assisted in their studies and generally guided in their search for truth. This shepherding of students is a most valuable form of Theosophical service and is open moreover to those who do not as yet aspire to become lecturers.

A large boldly-written poster exhibited at the entrance of the lecture hall with the title—always attractive and terse—of the lectures

changed progressively, is an inexpensive and valuable form of advertisement.

Press notices of Theosophical lectures could well be headed with a small representation of the Theosophical seal. The public of a City become familiar with this guide to the position in the newspapers of Theosophical lectures. All other well-tried means of successful advertising should be studied and employed.

Such in part is the ideal for Theosophical lectures.

Much remains to be said concerning a world campaign to bring Theosophy to mankind and mankind to Theosophy. The Library, the Theosophical life and Theosophical conversations are important factors in success. Lodge life and the assistance, encouragement and instruction of new members and young members constitute problems not yet wholly solved. Articles and correspondence in newspapers and magazines, radio talks and the production of Theosophical plays all offer opportunities still demanding further exploration. As supporting activities to the production and dissemination of Theosophical literature and the delivery of Theosophical lectures, they all have their importance and value.

Happily the parent Theosophical Society is in wise and strong hands. The President, as ever, calls to effective action. The Society's resources are being marshalled and directed into the most constructive channels possible. As heretofore, we are assured, the Adept Founders and Their great Brethren inspire and bless the work done in Their Name. The hope, therefore, is not in the least forlorn. Quite the contrary, success is utterly sure. The Theosophical Society with ever growing effectiveness will continue to bring Theosophy to mankind.

* * *

[Parts I and II appeared in our October and November issues. This Part III concludes the Series.]

The truest Theosophist is not he who believes widely, but he who is thrilled with the brotherhood which unites him to his fellow-man. An individual's brotherliness is his most precious Theosophy, and the more universal his brotherliness the nobler Theosophist is he.

—G. S. A.

MUSIC: THY KINGDOM, COME

BY EVELYN BENHAM BULL

[From a series of meditations in preparation, "The Divine Rhapsody," section two, entitled "Rhapsody; The Divine Creating."]

Life in Music manifests as the One in Many, the Many in One.

In the single tone, as purely presented, lies latent the melody which will grow therefrom as the plant from the seed.

THE DISCOVERY OF THE MELODY

To discover this melody, to bring about its unfoldment, requires an intuitive concept: that on the more subtle planes than the physical, at the intuitive or Buddhic level, the music is completed. It is completed in its quality of Oneness. The difficulty is to produce that Oneness in its manifold richness and reproduce that Oneness on the physical plane. Not to achieve this means that the physical plane music produced will only show forth the concept of the One in Many and not the equally important corollary of the Many in One. This result is evident in much modern art. Sometimes the effort is not sincere and so the result may be false, but even where it is, it may fail to speak to the minds and hearts of men because it is the result of this insufficient vision.

The actual results of such intuitive contemplation may be (1) to give a general idea of the music to be written as a whole; (2) a complete or fragmentary inward presentation of the music in its unfoldment as notes. In this case, harmonization and even orchestration may be presented in contemplation. (3)¹ Suggestions of the initial melody with glimpses of the general structure of the whole, or its type or its philosophical content, musically speaking, may occur.

¹ The reader is referred to an article, "Creative Activity," in *The Chesterian*, London, June 1929. This describes the habits and methods of composers, as given in their lives and letters. Correlative material is also in *The Chesterian*, London, 1931, "Sound and Silence," and in the *British Journal of Psychology*, July 1929, "Creative Activity."

THE USE AND CONTINUANCE OF THE INITIAL MELODY

Whatever the vision, the general procedure is to continue with the initial melody, even though suggestions further than that may be jotted down of themes or structure or the like. The notes as they proceed must have a thematic vitality. In fact, if luminous, they do have an inevitability of procedure. The selection of one note to follow another within an intuitively ordained melodic length makes this inevitability both inexorable and apparent.

THE APPLICATION OF SYMBOLS TO THIS USE

There is, in the growth and cumulative expression of this melody, a fruition of Theosophical truth which is contained in the first concept.

The first note may be considered as the Point; the melody, the Line, generally two or three measures. The counter-melodic influence generally present indicates the Cross, and the entire phrase, the Circle. We have here the fully generated potentialities for musical propagation, for tonal propulsion. The symbolism varies, for a modern freedom of key or melodic shaping of rhythmical pattern does not always follow the textbook arrangement of grouped measures. But the principle is present. This indicates that in the initial melody is the extension of Oneness as latent in the first note. From that first note has come the melody. From the melody will come the growth of the entire composition.

By the Svastika-like action of the Cross within the Circle, the initial propulsion has its continuance. One must think of this as having a limited expenditure. Within the phrase limit its action is completed. But then the phrase

becomes a Point and the process becomes amplified and clarified so that not only is no note insignificant nor superfluous, but each part of the structure is intrinsic and has its intrinsic expression. Built thus cumulatively, we have the composition as an enormous Svastika, all emerging from the original note and its Point. It cannot be too much emphasized, this emergence of the first note of the initial melody.

The action of the Svastika, whether in the first phrase, or in the composition as a whole, is technically the same. Radiations proceed in its revolutions from all of its exposed points, and at a rate varying according to the type of musical material and its instrumental presentation. Timbre has an important part in the effect of the physical reproduction of the music. Like harmony, it is a channel for the propulsion and unfoldment of the music which is already created within. These radiations may vary, not only in speed but in quality, within the vibratory radius of the original impetus. This alone cannot be altered. The power, the subsequent radiation to mankind of this expressed music, is entirely dependent upon the clear, intuitive impetus at the outset. One knows and, knowing, one creates. Out of the years of musical training, or meditative apprenticeship, comes just that simplicity. In the end we grow as the flower grows, and the rare blossom of music is the lovely, the exquisite, flowering of that growth.

THE ONE IN THE MANY

In the first note was Oneness, containing in latent form the aspects of the Many to be expressed in the melody. So expressed, the melody now is a unit. The quality of the Many in the first note has been brought forth and the consummation is now Oneness, another arc, the Oneness of the melody.

In the growth of the composition from this melodic Oneness, the same process is continued. In music that is real and hence lasting and great, this process must have taken place from beginning to end. That is why the Oneness of consummation is felt at the end. The potentiality of the first note as expressed in the initial

melody finds its completion at the end where all is drawn together into a Oneness of a wondrous brightness, dazzling and satisfying. The complicated manipulations of the Many are now made clear. It is complete, and returns to the quality of Oneness from which it emerged, which, really, it never left, as the facets of the Many were at all times contained in that Oneness.

THE MANY IN THE ONE

Two results of this activity are manifest. As the music emerges and enters in the conscious experience of the listener, it causes within him a vibratory response proportionate to his training, his perception, and his cosmic awareness. For music is not only known to the ear, the mind, the feelings, although man's bodies so miraculously benefit therefrom. Music is universal in its origin, and hence so in its effect. To each degree of spiritual alertness is apportioned its inexhaustible riches, that each may have what he may sustain of musical nourishment. So may he also in the central core of his being reverberate with greater radiance, be more alive from that time on. For in the absorption of this gift, music is no longer sound nor colour, but rhythmically pursues its course in a white glory akin to the movement of the stars in their appointed places.

In the going forth and the returning of this music, a world has been created; God has been made manifest. And from this creating will come forth new worlds, new universes. For all is inevitably linked under the One Law. As from one kindly action, a life may be changed for all eternity, so from these notes the royal sounding forth of music's rainbow arch to the Eternal Kingdom is maintained, fulfilled, promulgated.

We have joined hands with Life's music, makers in the never-ending heritage of succession. We have brought our light for the future, and other hands than ours will find therein the way to their own creating. We have made deeper, truer, clearer, all manifestations of Life's process.

For music is no lonely path turning upon itself, but the true sustainer of our world in the making. More than we know is all dependent

upon its sustenance. And as we learn and know, as the divine Law of Illumination has its way with us, so by the divine cycle of influence will we thereby grant music swifter fruition and

purser tones. Thus, tone upon tone, will our lives progress, and the universe of our lives' making, until we may enter the One Sound, which is His Holy Habitation.

CALLED HOME

BY J. L. DAVIDGE

V. K. RAMANUJACHARIAR

DISTINGUISHED and scholarly was Dewan Bahadur V. K. Ramanujachariar, venerable Theosophist of Madras, who passed over on May 23 in his 93rd year. Except for a slight deafness he was wonderfully well preserved in all his faculties and attended meetings on the Roof of Headquarters until his 90th year.

His career falls into three parts, the first in Government service from 1882 till his retirement in 1906; second his public career from 1908 to 1923; third, his Theosophical work from 1914 to 1923, with a break for the study of Shri Ramanuja's teachings until 1937 when he rejoined The Theosophical Society and maintained his interest until the end. He had reached a state of philosophic faith and serenity which nothing could disturb, and was further fortified for the next great adventure by his admission into Co-Masonry which he joined of his own request in his ninetieth year!

Born 1st November 1851 at Kumbakonam, South India, he graduated B.A. in 1872 and was for ten years a schoolmaster. In 1882 he rejoined the Revenue Department and rose step by step to the office of Secretary to the Board of Revenue, Madras, from which he retired in 1906 on a pension of Rs. 5,000 a year.

After a complete rest he launched out as a public worker; started a joint stock bank in Kumbakonam, was for six years chairman of the Kumbakonam Municipal Council, for three years President of the District Board, Tanjore, and for eight years, from 1913, sat in the Madras Legislative Council, representing the Trichinopoly and Tanjore Districts; he frequently fought for the ryot class and was a fearless critic of the Government. His pamphlet on *Land Revenue*

Settlement, suggesting improvements in the official administration, belongs to this period; it was published by the Commonweal Office in 1917.

The title of Dewan Bahadur was conferred for his work as municipal chairman, and the Kaisar-i-Hind gold medal, first class, for service on the District Board.

As long ago as 1882, when the Founders settled at Adyar, Mr. Ramanujachariar often visited Headquarters and talked with Damodar, who was then Recording Secretary, but it was not until 1914 that he joined The Society. With Mr. S. Raja Rama Ayyar he did much propaganda, attended many Theosophical conferences, and presided over some of them. It was after reading of the Band of Servers in *The Lives of Alcyone* that he returned to the Theosophical fold in 1937 and dedicated himself to co-operation with the Great Ones, renouncing a life of bliss in Vaikuntha and ardently hoping to be reborn time after time to serve humanity.

During the period 1923-1937, while studying the Vedanta as taught by Shri Ramanuja and sitting at the feet of a holy man at Shrirangam, he translated into English and Tamil many works of that school. He wrote also a number of commentaries and an Introduction to the *Bhagavad-Gita*.

Mr. Ramanujachariar was betrothed in his ninth year to Shrimati Rangammal and married her before he was eighteen. She is still living, in her 92nd year, a supreme example of the exalted Indian ideal of wife and mother. They had one son and two daughters, of whom one daughter survives. To both mother and daughter we extend the deepest sympathy of our Theosophical family.

To The Heights, by Nolini Gupta. Culture Publishers, Calcutta.

These poems, composed between 1932 and 1936, are very well-worth publication. This disciple of Sri Aurobindo has a true gift for poetical expression, and other students of Yoga could derive much by meditation on these themes, so intuitively recorded.

One poem may be quoted as expressive of four stages in mystic unfoldment :

The lamp lies unlit and dismal dark—
Bring to it the spark of your morning love
and life,
The lamp is lit and burns.

The lamp burns low and dim—
Bring to it your earnest loyalty and clear
adhesion,
The lamp burns high and bright.

The flame mounts slow, uncertain—
Bring to it your ardent yearning and unshake-
able faith,
The flame mounts swift and firm.

The flame sweeps tireless ever upward—
Call unto it the bending Grace from beyond,
The lamp has become the Sun !

H. V.

Gāthā Ahunavaiti, by Dr. Irach J. S. Tara-
porewala. Bombay, 1944. Rs. 2.

This is the Text of the First Gāthā of Zarathushtra, the Prophet of ancient Iran, with a free English Translation. By reason of his being a Parsi Zoroastrian and a Zend, Pahlavi and Oriental scholar, and also on account of his having a living, ardent faith in the teachings of the Prophet and of his being a devotee of the great Lord Zarathushtra, the author has been able to enter into the inner spirit of the Gāthās. So the chief value of the book under review lies in the inspiration it gives to its readers and the deeper understanding it provides for the earnest seekers amongst them. The note on the Pronunciation of the Avesta Text is admirably got up and very clear and will, therefore, be of great help in the correct recitation of the original Gāthās. There is also an explanatory note in English on The Ameshā Spentās or The Holy Immortals. It is a book every Zoroastrian should have for his inner inspiration and illumination.

D. D. KANGA

A Catechism on Zoroastrianism, by S. H. Jhabvala. Published by the author, Bombay, 1944.

The pamphlet is divided into three parts. Part I gives a short sketch of Lord Zoroaster's life. Part II gives the fundamental teachings of the Prophet in the form of question and answer. Part III discusses the trials and tribulations through which the Prophet Zarathushtra passed and his ultimate conquest over the world. The tract is a good attempt to give the Parsi youth of both sexes some knowledge of their own faith, so that they may be led to pay greater respect to it and follow it in their daily life both to their advantage and that of the community.

D. D. KANGA

The Centenary of a World Faith. The history of the Baha'i faith and its development in the British Isles. Issued by the National Spiritual Assembly of the Baha'is of the British Isles, 1944.

An attractively arranged booklet of 63 pages printed on imitation art paper with illustrations of Baha'i sacred places. The life-stories of the "Bab," the John the Baptist of the religion, Baha'u'llah, the founder, and Abdul-Baha, his successor, are told in outline with numerous quotations from the Baha'i scriptures showing how these men lived saintly lives of devotion to the cause of a world religion in spite of long periods of imprisonment and suffering.

Baha'u'llah claimed to be "The promised one of all the ages, the manifestation of God to men." His writings were numerous and at his death he appointed his son Abdu'l-Baha as "his Successor and the authorized Interpreter of his Word."

The World Faith of the Baha'is is only one hundred years old and Abdu'l-Baha passed away as recently as 1921, yet the faith has already millions of followers who proclaim that Brotherhood is a reality and recognize the principle of unfettered search after truth. The movement advocates the adoption of an auxiliary language and sets forth the system for establishing and maintaining a permanent and universal peace by which the world is to be made a Utopia in the future.

FELIX LAYTON

THEOSOPHY TO MANKIND

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THE LECTURER

As the following descriptions show, the ideal lecturer must be an Adept! The human lecturer, however, is an individual who accepts the task of discovering, assimilating, arranging and spreading knowledge by means of the spoken word. The essentials of success, as ideals to which to aspire and work, might perhaps be described as at least seven in number. They are:

(a) *Sound knowledge.* Effective grasp both of basic Theosophy and of current world-thought is essential to success as a lecturer. Theosophical knowledge, be it remembered, is both experiential and intellectual, is both intuitively perceived and mentally received. To be convincing as a speaker, both processes must be employed. "There are few voices but many echoes." More students, deep students, intuitive students, determined students who will master the doctrines to the end of effective, accurate, impersonal exposition—this, I conceive, is the great need of The Theosophical Society at this important period in its history.

(b) *Well ordered and precise arrangement of knowledge.* Efficient mental filing and a logical, scientific habit of thought are essential to full success. Comprehensive charts are valuable as files of reference, as mnemonics and as aids to exposition. Students, and especially would-be lecturers, are advised to construct their own Theosophical charts and to add to them as knowledge increases.

(c) *A trained yet flexible mind, a trained yet natural speech, and a trained yet simple manner.* These three important acquirements

need to be effectively co-ordinated into a single trained instrument of exposition.

(d) *Whole-hearted, intuitive conviction* that Theosophy is the panacea for all human ills and a burning aspiration, amounting to a controlled passion, universally to apply this remedy. The true teacher is a dedicated, surrendered individual standing to attention in his or her place in the ranks of those who by proffered wisdom would save the world.

(e) *Good health, good appearance, friendliness of manner.* Good health suggests the successful application to life of sound principles. Good appearance is attractive, and the milk of human kindness often renders acceptable the stern decrees and demands of truth.

(f) *Complete humility, impersonality and dispassion* save for the Cause. The Achilles' heel of self-centredness must be dipped by Thetis (the Ego) in the Styx (of selflessness) with the rest of the body (personality). Freedom from the curse of egoism and the vice of pride is essential to the attainment of spiritual and therefore of lecturing heights. "That power which the disciple covets shall make him appear as nothing in the eyes of men."

(g) *Karmic freedom.* The absence of this is perhaps the most general external barrier to Theosophical lecturership. The utmost use of existent freedom, however small the amount, will generally lead both to greater freedom and greater opportunity. Theosophy is a liberator of lives. Its practice and its promulgation transmute adversity into advancement, feebleness into faculty, and frustration into freedom and fulfilment.

* * *

Such, it has seemed to me, are the seven essentials to success as a Theosophical lecturer. Such in part is the ideal which, although almost

unattainable, is nevertheless valuable as a guide and goal.

The importance of the establishment of Theosophical training centres or of a system of training for leaders and lecturers is, I think, established, far off though the physical realization still may be.

THE LECTURE

We now pass from the lecturer to the lecture as a means of spreading Theosophy. The successful Theosophical lecture would seem to be subject to at least ten necessities which I will state without comment.

A lecture should be clearly audible in the back seats: informative and stimulating: irreproachably logical: accurate: sane: convincing: founded upon a scientific basis: philosophic in its tenor: culminating in a lofty spiritual message, and last, and also first, a vehicle for power.

As far as externals are concerned, Theosophical lectures should be delivered in a hall of harmonious appointments, good acoustics and *comfortable chairs*. The meetings should be presided over by an effective, brief and impersonal chairman, supported by efficient stewards, bookstall and library attendants. Satisfying answers to written questions enhance the value of an exposition of Theosophy.

Advertisements for the lecture are almost as important as the lecture itself. Individual recruitment of audience by the Lodge members, always carried out with extreme tact, is perhaps the most valuable method of ensuring an interested audience. Those recruited may sometimes be personally assisted in their studies and generally guided in their search for truth. This shepherding of students is a most valuable form of Theosophical service and is open moreover to those who do not as yet aspire to become lecturers.

A large boldly-written poster exhibited at the entrance of the lecture hall with the title—always attractive and terse—of the lectures

changed progressively, is an inexpensive and valuable form of advertisement.

Press notices of Theosophical lectures could well be headed with a small representation of the Theosophical seal. The public of a City become familiar with this guide to the position in the newspapers of Theosophical lectures. All other well-tried means of successful advertising should be studied and employed.

Such in part is the ideal for Theosophical lectures.

Much remains to be said concerning a world campaign to bring Theosophy to mankind and mankind to Theosophy. The Library, the Theosophical life and Theosophical conversations are important factors in success. Lodge life and the assistance, encouragement and instruction of new members and young members constitute problems not yet wholly solved. Articles and correspondence in newspapers and magazines, radio talks and the production of Theosophical plays all offer opportunities still demanding further exploration. As supporting activities to the production and dissemination of Theosophical literature and the delivery of Theosophical lectures, they all have their importance and value.

Happily the parent Theosophical Society is in wise and strong hands. The President, as ever, calls to effective action. The Society's resources are being marshalled and directed into the most constructive channels possible. As heretofore, we are assured, the Adept Founders and Their great Brethren inspire and bless the work done in Their Name. The hope, therefore, is not in the least forlorn. Quite the contrary, success is utterly sure. The Theosophical Society with ever growing effectiveness will continue to bring Theosophy to mankind.

* * *

[Parts I and II appeared in our October and November issues. This Part III concludes the Series.]

The truest Theosophist is not he who believes widely, but he who is thrilled with the brotherhood which unites him to his fellow-man. An individual's brotherliness is his most precious Theosophy, and the more universal his brotherliness the nobler Theosophist is he.

—G. S. A.

MUSIC: THY KINGDOM, COME

BY EVELYN BENHAM BULL

[From a series of meditations in preparation, "The Divine Rhapsody," section two, entitled "Rhapsody; The Divine Creating."]

Life in Music manifests as the One in Many, the Many in One.

In the single tone, as purely presented, lies latent the melody which will grow therefrom as the plant from the seed.

THE DISCOVERY OF THE MELODY

To discover this melody, to bring about its unfoldment, requires an intuitive concept: that on the more subtle planes than the physical, at the intuitive or Buddhic level, the music is completed. It is completed in its quality of Oneness. The difficulty is to produce that Oneness in its manifold richness and reproduce that Oneness on the physical plane. Not to achieve this means that the physical plane music produced will only show forth the concept of the One in Many and not the equally important corollary of the Many in One. This result is evident in much modern art. Sometimes the effort is not sincere and so the result may be false, but even where it is, it may fail to speak to the minds and hearts of men because it is the result of this insufficient vision.

The actual results of such intuitive contemplation may be (1) to give a general idea of the music to be written as a whole; (2) a complete or fragmentary inward presentation of the music in its unfoldment as notes. In this case, harmonization and even orchestration may be presented in contemplation. (3)¹ Suggestions of the initial melody with glimpses of the general structure of the whole, or its type or its philosophical content, musically speaking, may occur.

¹ The reader is referred to an article, "Creative Activity," in *The Chesterian*, London, June 1929. This describes the habits and methods of composers, as given in their lives and letters. Correlative material is also in *The Chesterian*, London, 1931, "Sound and Silence," and in the *British Journal of Psychology*, July 1929, "Creative Activity."

THE USE AND CONTINUANCE OF THE INITIAL MELODY

Whatever the vision, the general procedure is to continue with the initial melody, even though suggestions further than that may be jotted down of themes or structure or the like. The notes as they proceed must have a thematic vitality. In fact, if luminous, they do have an inevitability of procedure. The selection of one note to follow another within an intuitively ordained melodic length makes this inevitability both inexorable and apparent.

THE APPLICATION OF SYMBOLS TO THIS USE

There is, in the growth and cumulative expression of this melody, a fruition of Theosophical truth which is contained in the first concept.

The first note may be considered as the Point; the melody, the Line, generally two or three measures. The counter-melodic influence generally present indicates the Cross, and the entire phrase, the Circle. We have here the fully generated potentialities for musical propagation, for tonal propulsion. The symbolism varies, for a modern freedom of key or melodic shaping of rhythmical pattern does not always follow the textbook arrangement of grouped measures. But the principle is present. This indicates that in the initial melody is the extension of Oneness as latent in the first note. From that first note has come the melody. From the melody will come the growth of the entire composition.

By the Svastika-like action of the Cross within the Circle, the initial propulsion has its continuance. One must think of this as having a limited expenditure. Within the phrase limit its action is completed. But then the phrase

becomes a Point and the process becomes amplified and clarified so that not only is no note insignificant nor superfluous, but each part of the structure is intrinsic and has its intrinsic expression. Built thus cumulatively, we have the composition as an enormous Svastika, all emerging from the original note and its Point. It cannot be too much emphasized, this emergence of the first note of the initial melody.

The action of the Svastika, whether in the first phrase, or in the composition as a whole, is technically the same. Radiations proceed in its revolutions from all of its exposed points, and at a rate varying according to the type of musical material and its instrumental presentation. Timbre has an important part in the effect of the physical reproduction of the music. Like harmony, it is a channel for the propulsion and unfoldment of the music which is already created within. These radiations may vary, not only in speed but in quality, within the vibratory radius of the original impetus. This alone cannot be altered. The power, the subsequent radiation to mankind of this expressed music, is entirely dependent upon the clear, intuitive impetus at the outset. One knows and, knowing, one creates. Out of the years of musical training, or meditative apprenticeship, comes just that simplicity. In the end we grow as the flower grows, and the rare blossom of music is the lovely, the exquisite, flowering of that growth.

THE ONE IN THE MANY

In the first note was Oneness, containing in latent form the aspects of the Many to be expressed in the melody. So expressed, the melody now is a unit. The quality of the Many in the first note has been brought forth and the consummation is now Oneness, another arc, the Oneness of the melody.

In the growth of the composition from this melodic Oneness, the same process is continued. In music that is real and hence lasting and great, this process must have taken place from beginning to end. That is why the Oneness of consummation is felt at the end. The potentiality of the first note as expressed in the initial

melody finds its completion at the end where all is drawn together into a Oneness of a wondrous brightness, dazzling and satisfying. The complicated manipulations of the Many are now made clear. It is complete, and returns to the quality of Oneness from which it emerged, which, really, it never left, as the facets of the Many were at all times contained in that Oneness.

THE MANY IN THE ONE

Two results of this activity are manifest. As the music emerges and enters in the conscious experience of the listener, it causes within him a vibratory response proportionate to his training, his perception, and his cosmic awareness. For music is not only known to the ear, the mind, the feelings, although man's bodies so miraculously benefit therefrom. Music is universal in its origin, and hence so in its effect. To each degree of spiritual alertness is apportioned its inexhaustible riches, that each may have what he may sustain of musical nourishment. So may he also in the central core of his being reverberate with greater radiance, be more alive from that time on. For in the absorption of this gift, music is no longer sound nor colour, but rhythmically pursues its course in a white glory akin to the movement of the stars in their appointed places.

In the going forth and the returning of this music, a world has been created; God has been made manifest. And from this creating will come forth new worlds, new universes. For all is inevitably linked under the One Law. As from one kindly action, a life may be changed for all eternity, so from these notes the royal sounding forth of music's rainbow arch to the Eternal Kingdom is maintained, fulfilled, promulgated.

We have joined hands with Life's music, makers in the never-ending heritage of succession. We have brought our light for the future, and other hands than ours will find therein the way to their own creating. We have made deeper, truer, clearer, all manifestations of Life's process.

For music is no lonely path turning upon itself, but the true sustainer of our world in the making. More than we know is all dependent

upon its sustenance. And as we learn and know, as the divine Law of Illumination has its way with us, so by the divine cycle of influence will we thereby grant music swifter fruition and

purer tones. Thus, tone upon tone, will our lives progress, and the universe of our lives' making, until we may enter the One Sound, which is His Holy Habitation.

CALLED HOME

BY J. L. DAVIDGE

V. K. RAMANUJACHARIAR

DISTINGUISHED and scholarly was Dewan Bahadur V. K. Ramanujachariar, venerable Theosophist of Madras, who passed over on May 23 in his 93rd year. Except for a slight deafness he was wonderfully well preserved in all his faculties and attended meetings on the Roof of Headquarters until his 90th year.

His career falls into three parts, the first in Government service from 1882 till his retirement in 1906; second his public career from 1908 to 1923; third, his Theosophical work from 1914 to 1923, with a break for the study of Shri Ramanuja's teachings until 1937 when he rejoined The Theosophical Society and maintained his interest until the end. He had reached a state of philosophic faith and serenity which nothing could disturb, and was further fortified for the next great adventure by his admission into Co-Masonry which he joined of his own request in his ninetieth year!

Born 1st November 1851 at Kumbakonam, South India, he graduated B.A. in 1872 and was for ten years a schoolmaster. In 1882 he rejoined the Revenue Department and rose step by step to the office of Secretary to the Board of Revenue, Madras, from which he retired in 1906 on a pension of Rs. 5,000 a year.

After a complete rest he launched out as a public worker; started a joint stock bank in Kumbakonam, was for six years chairman of the Kumbakonam Municipal Council, for three years President of the District Board, Tanjore, and for eight years, from 1913, sat in the Madras Legislative Council, representing the Trichinopoly and Tanjore Districts; he frequently fought for the ryot class and was a fearless critic of the Government. His pamphlet on *Land Revenue*

Settlement, suggesting improvements in the official administration, belongs to this period; it was published by the Commonweal Office in 1917.

The title of Dewan Bahadur was conferred for his work as municipal chairman, and the Kaisar-i-Hind gold medal, first class, for service on the District Board.

As long ago as 1882, when the Founders settled at Adyar, Mr. Ramanujachariar often visited Headquarters and talked with Damodar, who was then Recording Secretary, but it was not until 1914 that he joined The Society. With Mr. S. Raja Rama Ayyar he did much propaganda, attended many Theosophical conferences, and presided over some of them. It was after reading of the Band of Servers in *The Lives of Alcyone* that he returned to the Theosophical fold in 1937 and dedicated himself to co-operation with the Great Ones, renouncing a life of bliss in Vaikuntha and ardently hoping to be reborn time after time to serve humanity.

During the period 1923-1937, while studying the Vedanta as taught by Shri Ramanuja and sitting at the feet of a holy man at Shrirangam, he translated into English and Tamil many works of that school. He wrote also a number of commentaries and an Introduction to the *Bhagavad-Gita*.

Mr. Ramanujachariar was betrothed in his ninth year to Shrimati Rangammal and married her before he was eighteen. She is still living, in her 92nd year, a supreme example of the exalted Indian ideal of wife and mother. They had one son and two daughters, of whom one daughter survives. To both mother and daughter we extend the deepest sympathy of our Theosophical family.

II

There is another place where HPB makes mention of the "Buddhas of Confession" (SD II 441):

"The MS. from which these additional explanations are taken belongs to the group called *Tongshaktchi Sangye Songa*, or the 'Records of the Thirty-five Buddhas of Confession' . . . They are 'Buddhas who have preceded Sakya-muni' . . . They are chosen from among some ninety-seven Buddhas in one group, and fifty-three in another . . . Gautama Buddha, named Shakya Thüb-pa, is the *twenty-seventh* of the last group" [*i.e.* of the fifty-three].

Now this, in part at least, is also taken from Schlagintweit's book, as the quotation marks in the above text seem to indicate, and a comparison with what we find on p. 60 of his book may prove:

"*Tongshaktchi sangye songa*, les trente-cinq Bouddhas de Confession. . . Bouddhas imaginaires qui auraient précédé Sakyamuni."

There is however some difficulty with the numbers. The group of 35 Buddhas of Confession is the same with HPB and Schlagintweit. But the latter does not mention (so far as I have found) the 97 group, and makes HPB's 53 group consist of only 51, of which Gautama Buddha, or Sakya-Thoub-pa, is the 37th (p. 61), and not the 27th as HPB makes out. Probably the easiest way to explain these discrepancies is to consider them as inaccuracies or accidents of reading, writing, printing and proof-correcting.

But I need hardly say that of the extracts from one or other of these groups of MSS. given by HPB in this important section of *The Secret Doctrine* (especially pp. 424-8), and which belong to the most remarkable revela-

tions of prehistoric history, not the slightest trace is found in Schlagintweit's book. They evidently belong to the most secret or esoteric "sacred scrolls" as contrasted with the exoteric scriptures to which the French author of course had only access.

The charge has been made against HPB—I think by Max Müller and others—that her books were but a mass of undigested pilferings from the writings of learned orientalists and other western savants. The above examples will throw light on the character of these so-called pilferings and on their undigestedness. Where it concerns relatively unimportant external details, she indeed freely borrowed data from western and eastern scholarship, and with her loose because untrained literary methods, she did this very often without specifically acknowledging her indebtedness. But where it concerns a deep grasp of the inner, esoteric meaning of the often mistranslated and misinterpreted texts, as well as the furnishing of additional details, unknown to the western men of science, she left these erudites stuck in their own desert of ignorance, while she herself penetrated to the oases concealing the mysteries behind the veil. And no orientalist or academician has yet succeeded in proving that such added data and explanations have ever been borrowed by HPB from their own insufficient knowledge and too often inadequate guesses at the truth. Compare for instance Schlagintweit's and HPB's renderings above of vs. 305 of *The Voice of the Silence*, the former practically meaningless, the latter containing the finest essence of Mahāyāna Buddhism. If there is any question of undigestedness, it is with the learned men of the West, as contrasted with the insight of the wise men of the East revealed by HPB.

Truth is omnipotent and must prevail; it forces its way with the fire and precision of the morning sunbeam. Vapours may impede the infancy of its progress; but the very resistance that would check only condenses and concentrates it, until at length it goes forth in the fullness of its meridian, all life and sight and lustre, the minutest objects visible in its refulgence.

CHARLES PHILLIPS

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MAHDIHUSEIN SAHEB

An ardent worker from Colonel Olcott's time passed over on 22nd August, Khan Saheb Mahdihusein Saheb, at the age of 90. Born at Chittoor in 1854, he joined The Society in 1904 (5th February) at Mannargudi, Tanjore District, South India, where he held the post of Deputy Collector. Subsequent to his retirement he was for some time Dewan to the Rajah of Ettaiyapuram, Tinnevely District. In his later years Mr. Mahdihusein lived at Adyar, near the Headquarters compound, with his son, Dr. Hamid Ali, who writes that his father's enthusiasm for Theosophy "never waned until his decrepitude."

T. G. KRISHNAMURTI

Mr. T. G. Krishnamurti, generous benefactor of fifty-seven years' standing in The Theosophical Society, passed away at Gudivada, near Bezwada, north of Madras, on 19 February 1944, aged 81. Among the large gathering who offered flowers were many delegates attending the Silver Jubilee Convention of the Andhra Circars Federation. The magnificent headquarters in which the Convention met was Mr. Krishnamurti's gift to the Andhra Federation, and he gave also many thousands of rupees to forward Dr. Besant's educational projects.

Mr. Krishnamurti was a well-endowed and highly esteemed lawyer. Born 4 September 1863, he became interested in the Vedanta and Theosophy at the age of 22, and joined The Theosophical Society two years later, 7 October 1887, being initiated by Colonel Olcott, the President-Founder. He immediately set to work as Secretary of the new Gupta Vidya Lodge at Ellore, serving in that office from 1887 to 1892; and from 1895 to 1941—from his 32nd to his 78th year—without intermission he was either Secretary or President of Gudivada Lodge. It is impossible to enumerate his services to the cause of Theosophy, so multifarious and continuous were they throughout his long and honourable life—it is enough to state that he contributed to and collected for the Central Hindu College and

later for the Benares Hindu University; he helped to enlarge the hostel of the Madanapalle High School; he gave generously to the World University project at the Golden Jubilee Convention of 1925: and he made many contributions for other purposes. The Gudivada headquarters and library, costing about Rs. 30,000, were opened and handed over to the Indian Section in 1941.

C. V. VENKATARAMANA IYENGAR

President of the Tamil Federation of the Indian Section for some years and then President of the West Tamil Federation after the rearrangement into east and west, President of the Coimbatore Lodge for thirty years, and Fellow of The Theosophical Society for over 40 years, Dewan Bahadur C. V. Venkatramana Iyengar passed away on March 6 in his 72nd year. For several years also he served as a member of the Indian Section Council. Financially he helped with the construction of the Coimbatore Lodge premises, and with the building of the National Girls' School founded and worked even today by members of The Theosophical Society.

In public life Mr. Venkatramana Iyengar was a lawyer with a lucrative practice in Coimbatore, a textile mill centre in South India, from which he retired in 1918 to devote himself to public service. This included three terms in the Madras Legislative Council and one in the Central Assembly, Delhi, also active work in his municipality.

His status can be measured by his connection with the Senate of the University of Madras, the Southern Indian Chamber of Commerce, the Southern Millowners' Association, as director of banks and insurance companies, and as millowner.

As an ardent Congressman he co-operated with Dr. Besant in the Home Rule movement. In social service he helped as secretary of the S.P.C.A. and as president of the Discharged Prisoners' Aid Society, and he dedicated lands worth about two lakhs of rupees (over £15,000) for charity.

THE BUDDHAS OF CONFESSION AND COMPASSION

BY BHIKKHU ARYA ASANGA

I

IN the original, first, edition of *The Voice of the Silence* the Teacher exhorts the pupil : (vs. 303) "Withal, what mean the sacred scrolls which make thee say ?"

And then he quotes from one of those "sacred scrolls" :

(vs. 304) "Om ! I believe it is not all the Arhats that get of the Nirvānic Path the sweet fruition."

(vs. 305) "Om ! I believe that the Nirvāna Dharma is entered not by all the Buddhas."

In a footnote to the last verse, HPB gives the Tibetan name of the particular "sacred scroll" from which the quotations are taken, namely :

Thegpa Chenpoido, "Mahāyāna Sūtra," Invocations to the Buddhas of Confession, Part I, iv.

Now, in my edition (1939, reprinted 1944) of HPB's great prose-poem, I corrected the reading of the above footnote (p. 212), by substituting "Buddhas of Compassion" for "Buddhas of Confession." I was led to do so by the use of the former name in the next verse (306) and in the note (34) to it (p. 258), as well as in vs. 143 (p. 161). And I still consider it to be the more appropriate name.

But ! I have just found in Schlagintweit, *Le Bouddhisme au Tibet* (1881, p. 79), that there is indeed a Tibetan "sacred scroll" or MS. called *Thegpa Chenpoido*, meaning "Mahāyāna Sūtra," and containing invocations to fifty-one "Buddhas of Confession." It is therefore better to restore the original reading of the footnote—"Buddhas of Confession" instead of "Buddhas of Compassion."¹

¹ Another correction to be made is the deletion of the quotation marks both at the beginning and the end of vs. 306. Those at the beginning I found in the original edition, those at the end I added myself. But it is now evident that the quotations from the Tibetan scroll end with vs. 305, and that in vs. 306 the Teacher is resuming his exhortation to the pupil.

The *Thegpa Chenpoido* consists of two Parts. Of the two verses quoted by HPB from the first Part, I could however trace only the last one (vs. 305) in Schlagintweit's translation.² It there (p. 80) reads : "Je crois que le corps de tous les Bouddhas n'entre pas à Nirvāna." The "corps" here meant is according to Schlagintweit the first of the three mystical bodies or robes of a Buddha—the *Nirmānakāya*, the *Sambhogakāya*, and the *Dharmakāya*, mentioned in the next verse (306) of *The Voice of the Silence*.

As explained in the note (34) to this verse (pp. 258-263) the Dharma-vesture³ is the one donned by an Arhat or Buddha who, having completed his earthly mission, enters Nirvāna, thereby severing all connection with the earth and humanity. He is then a Nirvāni. The Dharma-body is indeed the only one that *can* enter Nirvāna, because it has been cleansed of all earthliness, materiality, and sublimated to an "ideal breath" (p. 262). The two other bodies are retained by those Arhats and Buddhas who, renouncing Nirvāna for the sake of suffering mankind, continue their task of enlightenment amongst them, till the very last one of their fellow-beings shall enter with them into the bliss unending. "Can there be bliss when all that lives must suffer ? Shalt thou be saved and hear the whole world cry ?" (vs. 307). Such is "COMPASSION ABSOLUTE. Such is the Noble Path, Path of the Buddhas of Perfection" (vs. 301-2), hence also called the "Buddhas of Compassion" (vs. 306). Such an one was Gautama the Buddha. Such is the mystic message of vs. 305, the supreme exhortation of *The Voice of the Silence*, quoted above.

² HPB in the above footnote gives the reference, "Part I, iv." In the French savant's translation it is however, Part I, iii.

³ In vs. 306 it is called the "Dharmakāya vesture," but this is of course a pleonasm as *kāya* means vesture, robe, or body.

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"The MS. from which these additional explanations are taken belongs to the group called *Tongshaktchi Sangye Songa*, or the 'Records of the Thirty-five Buddhas of Confession' . . . They are 'Buddhas who have preceded Sakya-muni' . . . They are chosen from among some ninety-seven Buddhas in one group, and fifty-three in another . . . Gautama Buddha, named Shakya Thüb-pa, is the *twenty-seventh* of the last group" [*i.e.* of the fifty-three].

Now this, in part at least, is also taken from Schlagintweit's book, as the quotation marks in the above text seem to indicate, and a comparison with what we find on p. 60 of his book may prove:

"*Tongshaktchi sangye songa*, les trente-cinq Bouddhas de Confession. . . Bouddhas imaginaires qui auraient précédé Sakyamuni."

There is however some difficulty with the numbers. The group of 35 Buddhas of Confession is the same with HPB and Schlagintweit. But the latter does not mention (so far as I have found) the 97 group, and makes HPB's 53 group consist of only 51, of which Gautama Buddha, or Sakya-Thoub-pa, is the 37th (p. 61), and not the 27th as HPB makes out. Probably the easiest way to explain these discrepancies is to consider them as inaccuracies or accidents of reading, writing, printing and proof-correcting.

But I need hardly say that of the extracts from one or other of these groups of MSS. given by HPB in this important section of *The Secret Doctrine* (especially pp. 424-8), and which belong to the most remarkable revela-

tions of prehistoric history, not the slightest trace is found in Schlagintweit's book. They evidently belong to the most secret or esoteric "sacred scrolls" as contrasted with the exoteric scriptures to which the French author of course had only access.

The charge has been made against HPB—I think by Max Müller and others—that her books were but a mass of undigested pilferings from the writings of learned orientalists and other western savants. The above examples will throw light on the character of these so-called pilferings and on their undigestedness. Where it concerns relatively unimportant external details, she indeed freely borrowed data from western and eastern scholarship, and with her loose because untrained literary methods, she did this very often without specifically acknowledging her indebtedness. But where it concerns a deep grasp of the inner, esoteric meaning of the often mistranslated and misinterpreted texts, as well as the furnishing of additional details, unknown to the western men of science, she left these erudites stuck in their own desert of ignorance, while she herself penetrated to the oases concealing the mysteries behind the veil. And no orientalist or academician has yet succeeded in proving that such added data and explanations have ever been borrowed by HPB from their own insufficient knowledge and too often inadequate guesses at the truth. Compare for instance Schlagintweit's and HPB's renderings above of vs. 305 of *The Voice of the Silence*, the former practically meaningless, the latter containing the finest essence of Mahāyāna Buddhism. If there is any question of undigestedness, it is with the learned men of the West, as contrasted with the insight of the wise men of the East revealed by HPB.

Truth is omnipotent and must prevail; it forces its way with the fire and precision of the morning sunbeam. Vapours may impede the infancy of its progress; but the very resistance that would check only condenses and concentrates it, until at length it goes forth in the fullness of its meridian, all life and sight and lustre, the minutest objects visible in its refulgence.

CHARLES PHILLIPS

BOOK REVIEWS

Spinozian Wisdom, by James Arther. The Adyar Library. Rs. 2/12.

As the author claims, Spinoza is too little known in modern reading circles, and he is certainly well-worth study, even among Theosophists, though they should stand in less need of his enlightenment than the ordinary public. To one accustomed to think of Spinoza as the "God-intoxicated" philosopher, it seems at first somewhat strange to find his words used to strengthen an argument that the name of God should no longer be used, as leading to all the abuses of religion, but in substitution Nature should receive men's devotion, "the known and to-be-known" to the seeker after Truth. But undoubtedly a simple form of Natural Religion would be a healthy reaction from many monstrosities of thought that masquerade under current religious forms. Spinoza seems to have inspired the school of thought to which Pope subscribed, for the latter's *Essay on Man* offers almost an identical view of human evolution and destiny. It seems rather too simple a theory, not accounting adequately for the problem of evil, which is instead deprived of all malignancy.

HELEN VEALE

Women in Freemasonry, by C. Jinarājādāsa. The Theosophical Publishing House, Adyar. As. 3.

This readable little booklet draws attention to the special significance in this revolutionary age of the admittance of women into the Masonic fellowship, and the eagerness with which women in countries like the South American Republics have availed themselves of the opportunity offered, of mental liberty and spiritual enlightenment.

H. V.

The Adyar Library Bulletin: Besant Number, 1944.

As usual, this number is full of scholarship. It begins with an article reprinted from Annie

Besant's *The Universal Textbook of Religion and Morals*, emphasizing the need for an enduring civilization based on Brotherhood, such as has "gilded from time to time the horizon of the great Saints, of the great Lovers of Humanity. Prophets have pointed to it, Poets have sung of it, Philosophers have outlined it, Martyrs have died for it; the Elder Brothers of Humanity, the great Company of the religious Teachers of the world, They shall establish it, and the Spirit of Love, in which each religion has been cradled, shall brood over the maturity of the Race."

Sri Aurobindo Mandir—Third Annual. Jayanti Number. Arya Publishing House, Calcutta. Rs. 3/-

As usual, this annual offers a feast to the thoughtful reader, every article being replete with wisdom, worthily dressed in fine language and carefully edited type. Each writer seeks to interpret the Master's philosophy in one or another aspect, and show its relation to the tradition of Indian thought. This Integral Yoga truly marks a new phase of human spiritual development, now only evolutionally possible. Perhaps the most comprehensive of all the articles is that entitled "Sri Aurobindo" by Chandrasekharam, which starts by hailing the teacher as "the Recoverer and Vivifier of the submerged Soul of India." In a later passage the writer says: "We needed some one who could not only recover our past—for India to remain India must remain true to the Rishis—but one who could take in all subsequent developments and all new influences of these great movements of the world, assimilate their truths and give an integrated statement of it all in the language and thought of the present day." Philosopher, poet, scientist, patriot and courageous man of action, Sri Aurobindo is a rare example of the perfectly integrated mind and soul, the firstfruits of the New Age which he heralds.

H. V.

To The Heights, by Nolini Gupta. Culture Publishers, Calcutta.

These poems, composed between 1932 and 1936, are very well-worth publication. This disciple of Sri Aurobindo has a true gift for poetical expression, and other students of Yoga could derive much by meditation on these themes, so intuitively recorded.

One poem may be quoted as expressive of four stages in mystic unfoldment :

The lamp lies unlit and dismal dark—
Bring to it the spark of your morning love
and life,
The lamp is lit and burns.

The lamp burns low and dim—
Bring to it your earnest loyalty and clear
adhesion,
The lamp burns high and bright.

The flame mounts slow, uncertain—
Bring to it your ardent yearning and unshake-
able faith,
The flame mounts swift and firm.

The flame sweeps tireless ever upward—
Call unto it the bending Grace from beyond,
The lamp has become the Sun !

H. V.

Gāthā Ahunavaiti, by Dr. Irach J. S. Tara-
porewala. Bombay, 1944. Rs. 2.

This is the Text of the First Gāthā of Zarathushtra, the Prophet of ancient Iran, with a free English Translation. By reason of his being a Parsi Zoroastrian and a Zend, Pahlavi and Oriental scholar, and also on account of his having a living, ardent faith in the teachings of the Prophet and of his being a devotee of the great Lord Zarathushtra, the author has been able to enter into the inner spirit of the Gāthās. So the chief value of the book under review lies in the inspiration it gives to its readers and the deeper understanding it provides for the earnest seekers amongst them. The note on the Pronunciation of the Avesta Text is admirably got up and very clear and will, therefore, be of great help in the correct recitation of the original Gāthās. There is also an explanatory note in English on The Ameshā Spentās or The Holy Immortals. It is a book every Zoroastrian should have for his inner inspiration and illumination.

D. D. KANGA

A Catechism on Zoroastrianism, by S. H. Jhabvala. Published by the author, Bombay, 1944.

The pamphlet is divided into three parts. Part I gives a short sketch of Lord Zoroaster's life. Part II gives the fundamental teachings of the Prophet in the form of question and answer. Part III discusses the trials and tribulations through which the Prophet Zarathushtra passed and his ultimate conquest over the world. The tract is a good attempt to give the Parsi youth of both sexes some knowledge of their own faith, so that they may be led to pay greater respect to it and follow it in their daily life both to their advantage and that of the community.

D. D. KANGA

The Centenary of a World Faith. The history of the Baha'i faith and its development in the British Isles. Issued by the National Spiritual Assembly of the Baha'is of the British Isles, 1944.

An attractively arranged booklet of 63 pages printed on imitation art paper with illustrations of Baha'i sacred places. The life-stories of the "Bab," the John the Baptist of the religion, Baha'u'llah, the founder, and Abdul-Baha, his successor, are told in outline with numerous quotations from the Baha'i scriptures showing how these men lived saintly lives of devotion to the cause of a world religion in spite of long periods of imprisonment and suffering.

Baha'u'llah claimed to be "The promised one of all the ages, the manifestation of God to men." His writings were numerous and at his death he appointed his son Abdu'l-Baha as "his Successor and the authorized Interpreter of his Word."

The World Faith of the Baha'is is only one hundred years old and Abdu'l-Baha passed away as recently as 1921, yet the faith has already millions of followers who proclaim that Brotherhood is a reality and recognize the principle of unfettered search after truth. The movement advocates the adoption of an auxiliary language and sets forth the system for establishing and maintaining a permanent and universal peace by which the world is to be made a Utopia in the future.

FELIX LAYTON

Mundokopanishad, by A.B.N. Sinha. Shri Rupkala Kutir, Mithapur, Patna. As. 12.

This little booklet will be welcomed by those who like to have the original Sanskrit side by side with a literal translation. One of the less well-known Upanishads, this one deals with Creation, with the nature of life and its Lord, and how the latter may be approached, and the supreme enlightenment obtained. Most beautiful and inspiring is Chapter 5, shlokas of which may be quoted in their English form: "Take up the Upanishad bow, the great weapon, and fix on it the sharp arrow of constant devotion; then draw the same, with the mind fixed on Him, the immortal Lord, O gentle youth.

"Aum is the bow, the ātmā is the arrow, and the Lord the target. The undistracted in mind alone can aim, and as the arrow becomes one with the target, so should the ātmā become one with the Lord."

H. V.

The Fundamentals of the Four Schools of Vaidic Philosophy, by A. S. Iyengar, B.A., LL.B., J.P., Nirnaya Sagar Press, Bombay. Re. 1.

Originally written as an introduction to a larger work, this has been usefully printed in separate form, for the clearer understanding of the differences of the schools of Indian philosophy. The writer shows a rare spirit of impartiality and appreciation, though himself an ardent devotee of the Visistadvaitam.

H. V.

The Adventures of Skew and the Foxes' Hunt, by Patricia Thoresby.

"From the animals' point of view, by one who sympathizes with them" is the sub-title to this charming book which is so reminiscent of Walt Disney's animal films. Attractive to young and old, well written and beautifully illustrated, this sort of propaganda will certainly influence most children and many adults towards a down-to-earth realization of the fact that the animal kingdom does not consist of creatures to be used for man's enjoyment and satisfaction, but of animals with their own evolution to be worked out with the help of mankind. Therefore the duty of humanity is to

help them evolve through love and not through fear and hatred. What better way to bring this home, often unconsciously, to the public than to present films and stories which awaken the heart, and through the heart cause the mind to dwell on man's terrible cruelty through selfishness to his helpless friends?

JANE CLUMECK

Education in a Democracy, by Miller and Watson. Faber. 5s.

This history of the growth of Folk High Schools in Denmark founded to give cultural opportunities to farming and labouring people, should be read by all who are interested in agricultural reform, and in the spread of the democratic way of life. Grundtwig, who started the first school in 1844 desired to open to the adult working man and to the peasant a way of life which would be socialized and beautiful and happy. Humble beginnings led to various forms of Folk Schools, all started privately, and remaining outside the State school system. The experiment has been profoundly successful and over one-third of the working youth of the country attended one or more courses at these schools.

The typical Folk School uses oral teaching chiefly, with discussions and practical work. Some of the students go on to the university, but most return to their villages filled with new idealism and much practical knowledge. The terms are short, about five months for the men in the winter, and a shorter course for women in the summer. The most advanced of the schools has a two-year course, with technical work included. Some of the schools specialize in gymnastic training or in special dairy courses, and there is one group which has a definite religious curriculum. Technical schools in the towns run on somewhat the same lines, but non-residential, appeal more to the industrial group, and these give certificates, but academic distinctions are on the whole ignored. Many of the teachers come from the same social group as the students, acting as practical instructors, or when they have something special to say about a subject. The typical Folk School, however, is essentially cultural, the lectures

being upon history, literature, and the historical presentation of such subjects as physics or mathematics. Communal singing is usual, and some handicrafts. The movement is imbued with a strong respect for individuality, is anti-materialistic, but believes in the value of the larger outlook for all men and women if they are to be happy and socially useful.

That the belief is justified has been seen by the effect which students who had attended the Folk Schools have had upon Denmark's industrial and agricultural life. They have constituted the backbone of the Danish co-operative movement. These did not arise from a theory, but were prompted by local needs and maintained

by socially minded supporters, many of whom were old Folk School students, and whose sons and daughters, after a few years of work on the farm, likewise attend and so carry on the tradition.

It is quite evident to the Theosophical student that the cultural approach opens the doors of the higher mind, making the student far more alive to the social implications of his surroundings. Such schools are a fine adventure in the field of education and prove that the culture of the soul is what is most needed to enable individuals to play a full part in community life.

ADELAIDE GARDNER

COMMUNION

If one should come to thee this Christmastide,
A shining Messenger from Him thy Lord,
And say to thee: "Thy heart-gate open wide
That He may enter in."

Then, if thou hast done justly with thine hand,
And to thy fellows kept thy house-door wide;
If thou hast followed Beauty with thy soul,
Nor ever faltered, seeing Him in her;
If thou hast been Truth's servant, spurning Fear,
And walked in tender ways, with Love thy guide;
And never greeted Hate nor stooped to Pride,
Nor e'er let them thy soul-gate inside—
Then may'st thou say, low bending: "Lord, come in."

Then shall the fullness of His Beauty enter in—
That Beauty which is this world's living soul—
And, shining out His Light thy chamber fill;
Then shall His Love in rosy warmth expand
Thine heart! till lo; shall be a miracle!
Thy little chamber, full before, yet now
Shall house His Greatness in its narrow room,
And, lifted up, that little heart of thine
Shall, undivided, be one with the Heart Divine!

EVELYN G. PIERCE

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